

Mila Deacon

## WENDISH IN ANCIENT GAUL

### Povzetek

Prispevek dokazuje, da izrazi Vendi, Kelti in Galci pravzaprav označujejo eno in isto ljudstvo ter da ta imena označujejo ljudstvo prvotnih Evropejcev. Nadalje prispevek odkriva, da so Galijo v antičnih časih naseljevali Vendi. Potrditev tega najdemo v vendskih napisih z ozemlja treh Galij, ki izvirajo še izpred rimskih časov in iz časov rimske okupacije (250 BC and 600 AD). Besedila zapisana na teh pomnikih že sama po sebi nedvoumno sporočajo, da se je na področju današnje Francije in na sosednjih ozemljih, v tem času govoril vendski jezik. Dejstvo je, da vendski jezik še danes zavzema velik del evropskega prostora. Tudi zajeten seznam vendskih besed iz časov rimske in poznejše franko-germanske okupacije vodi do samoumevnega zaključka, da so morali na nekdanjih ozemljih bivati Vendi. Večina teh starih napisov z ozemlja treh Galij izhaja iz spomenikov posvečenih bogovom, svečenikom, itn. Nekaj njih je bilo vrezanih v lončevino, ki so jo izdelovali na ozemlju treh Galij in v druge izdelke namenjene domači uporabi, kot so: posoda, kozarci in lončeni vrči. Le majhen delček nekdanje zbirke napisov se je ohranil v celoti. Nekateri napisi na javnih spomenikih so bili poškodovani že v času Rimskih napadov na Galce. Večino starih galskih napisov so namerno poškodovali poznejši kristjani, da bi izkoreninili vse sledi poganstva. Vendar tudi ti bori ostanki napisov iz poškodovanih predmetov nedvomno razkrivajo, da je na ozemlju treh Galij že v pred-rimskih in rimskih časih živelo ljudstvo Vendov. Med drugim prispevek podaja tudi vpogled na razvoj in pomen izrazov Galci, Kelti, celinski Kelti, Vendi in Indo-Evropejci ter pokaže, da vsi ti pravzaprav pripadajo enotnemu jeziku, antični vendščini, ki se je ohranila celo v švedskih izrazih Slowen(d)sk in Swensk. Dodatne dokaze predstavlja širok nabor vendskih osebnih, domačih in poklicnih imen, imena družbenih položajev, kot tudi plemenska in duhovniška poimenovanja, ki so bila uveljavljena v času rimske okupacije treh Galij. Omenjen je tudi bistven in izjemen doprinos različnih vendskih plemen in njihovih družin k vojaškemu, političnemu in kulturnemu razvoju rimske civilizacije, vse od ustanovitve rimske države, pa do propada rimskega cesarstva v 5. stoletju.

### Introduction

It is deplorable that long after independent and objective researchers - like Dr. Jožko Šavli, Rev. Ivan Tomažič, Matej Bor, Anthony Ambrozic, et al. - had published ample and compelling evidence that the presently generally accepted version of Wendish history is grossly misleading, their research continues to be officially ignored. No effort has been made by any official institution to evaluate the new evidence and to correct the glaring misinformation now presented to the public as proven facts.

The main reason for contributing my insights and discoveries is to strengthen their positions and add to their credibility. The fact that I have arrived independently to the same conclusions as they did - while pursuing different venues in my search for answers and tapping different sources - is by itself strong proof that our conclusions are correct. Particularly, because I have gained the same insights unaware that anyone else was also researching these subjects or what their research has revealed.

The compelling evidence collected, contradicts almost everything we are told about Wends in our history books. Wends have certainly not arrived in their present homelands between the 6<sup>th</sup> and the 9<sup>th</sup> century A.D., as historians insist. They are Europe's natives, direct descendants of its first permanent settlers, farmers.

Taking into account the many new discoveries, much of the European history will have to be revised; particularly the interpretation of Germany's dubious past. A total review is required of all aspects of the presently officially propagated Wendish and European history, further research needs to be done, and Europe's history books will have to be rewritten.

Our research also proves, even at its present early stage that Wendish is not a modern Slav language, and has not evolved in the last millennium from the original Serbo-Croatian or Old-Slavic as officially claimed. It is in fact the oldest European language, the mother of all Indo-European languages. However, the artificial, mongrelized, literary Slovene language, which has been replacing traditional Wendish dialects everywhere, is well on the way of evolving into a new Slavic language. Wendish dialects, still spoken in most Wendish farming communities and in most Wendish homes, are unique and ancient. They retained the ancient dual form.

Only a couple of thousand years ago, Wendish was still the most widespread language in Europe, its lingua franca. Its vocabulary and basic grammar has influenced the formation of all classical and modern Indo-European languages, as well as many other languages in other parts of the world. Today, it is in danger of extinction, due to deliberately destructive policies of all governments in whose jurisdiction Wends reside, which force all Wendish children in Germany to learn Sorbish in school. Elsewhere, Wendish children are forced to learn the literary Slovene language. They are aided by Slovene governments, indoctrinated and misled into trusting the falsified version of their history to be based on facts.

Wendish scholars must ensure that their nation's history books, taught in school to their children, are speedily corrected. This must be done before their ancestral language has become extinct and before their true identity is erased from everyone's memory. It is shameful to continue to present to their young a demeaning version of their nation's history, now that ample evidence is easily accessible proving it to be false.

All Wends should know their nation's real history, their ancestor's accomplishments, their enterprising spirit and creativity and their contribution to some of the world's greatest civilizations. When planning the future of their children, they should be guided by the wisdom of their ancient forebears. Above all, their ancestors loved freedom and independence. They were, with reason, proud of their nation and heritage. They equally respected the independence, freedoms, religions and customs of all ethnic groups and other races.

## Wends in the Tres Galliae

The now available evidence discloses also that Wends had at that time a highly evolved social and economic systems and flourishing cities. Their aristocracy, responsible for their administrative, religious and cultural functions, was financially self-sufficient, involved in various trades, manufacturing and export. Therefore, Wendish farmers were not taxed and revolted repeatedly when forced to pay taxes as soon as Gaul was annexed by Rome.

Obviously, the thousands of books already written by European archaeologists and historians on Celts, will remain for Wends an excellent and inexhaustible source of information about their ancestors' historic accomplishments, culture, science and art.

My main source of information for these Wendish inscriptions, are publications of a Harvard linguist, Prof. Joshua Whatmough's *KeAltika: Being Prolegomena to a Study of The Dialects of Ancient Gaul*; and his life's work, a meticulously researched, almost 1400 pages long book: *The Dialects of Ancient Gaul*. He knew some ten languages, classical and modern, Romance and Germanic, including Insular Celtic. Unfortunately, he was not very successful in interpreting Gallic inscriptions because he was not acquainted with Wendish, and did not realize that Insular Celtic had substantially changed due to Britain having suffered several foreign invasions. He knew also no Slavic languages which would have been helpful to him, as they have retained a considerably larger number of Indo-European words and grammatical structures than Romance and Germanic languages - due to their having evolved without a protracted foreign occupation.

### List of Subheadings:

Origins of terms Gaul and Celt.

The territory of the Three Gauls.

The deliberate destruction of inscriptions found in Tres Galliae.

The problem of constant misspelling of Wendish personal names and words in Roman texts.

Wendish inscriptions from pre-Roman and Roman times (250 BC to 600 AD) in the Tres Galliae.

Samples of Wendish names in Tres Galliae.

Examples of Wendish texts on Gallic inscriptions.

Some Gallic toponyms

Wendish partnership with early Rome/Wendish articles ta and ti.

Wendish historic personalities, leaders from the Tres Galliae, Roman Emperors of Wendish descent.

Origins of terms Wend, Wind and Sloven(d)c.

Wendish priesthood, their troveds, vids and veds.

Names of Wendish gods in Tres Galliae.

Other nations' pride in their Celtic roots.

The planned physical and cultural genocide of Wends.

## Origins of terms Gaul and Celt

To avoid any misunderstanding, I would like to clarify first the origins of some terms I use constantly in this article, particularly for those of you who perhaps wonder what the difference is between a Gaul and a Celt. I must assure you that all the following names: **Gaul**, **Celt**, **Continental Celt**, **Kelt**, **Galat**, **Wend**, **Solwend** and even Ancient **Indo-European**, refer to the very same people. A people who all spoke in the past – and some do even today – closely related dialects of the same language, easily understood by all of them, one of the most ancient languages in the world. Only the origins of all these names differ. Therefore, I will first try to explain where all these names came from.

I will let Caesar clarify the terms Celt and Gaul for you. In his *De Bello Gallico* he states clearly: “We, Romans, call them **Gauls**, but they call themselves **Celts**”. And he knew what he was talking about. Celts seem to have been once their general name, whether they lived in Europe or in Asia, or anywhere else.

Due to Romans, they became known also as **Gauls**, **Galli** in Latin. This name is derived from **Galati** / **Galli**, the name Romans became acquainted with when they first came across them in Asia Minor, in the second century BC after Hannibal’s wars. Less than a century later, Romans were confronted in Southern France with a people who called themselves Kelts/Celts, who spoke the very same language as those Galati whom they had earlier encountered in Mesopotamia, and a few centuries earlier in northern Italy and on the Illyrian Adriatic Coasts. In France Romans needed the Celtic coast for their army’s easy access to Spain where they were fighting Carthaginians.

I myself prefer to call Celts **Wends** or **Solwends** because I believe them to be two of the oldest names under which they were known, long before the Megalithic times.

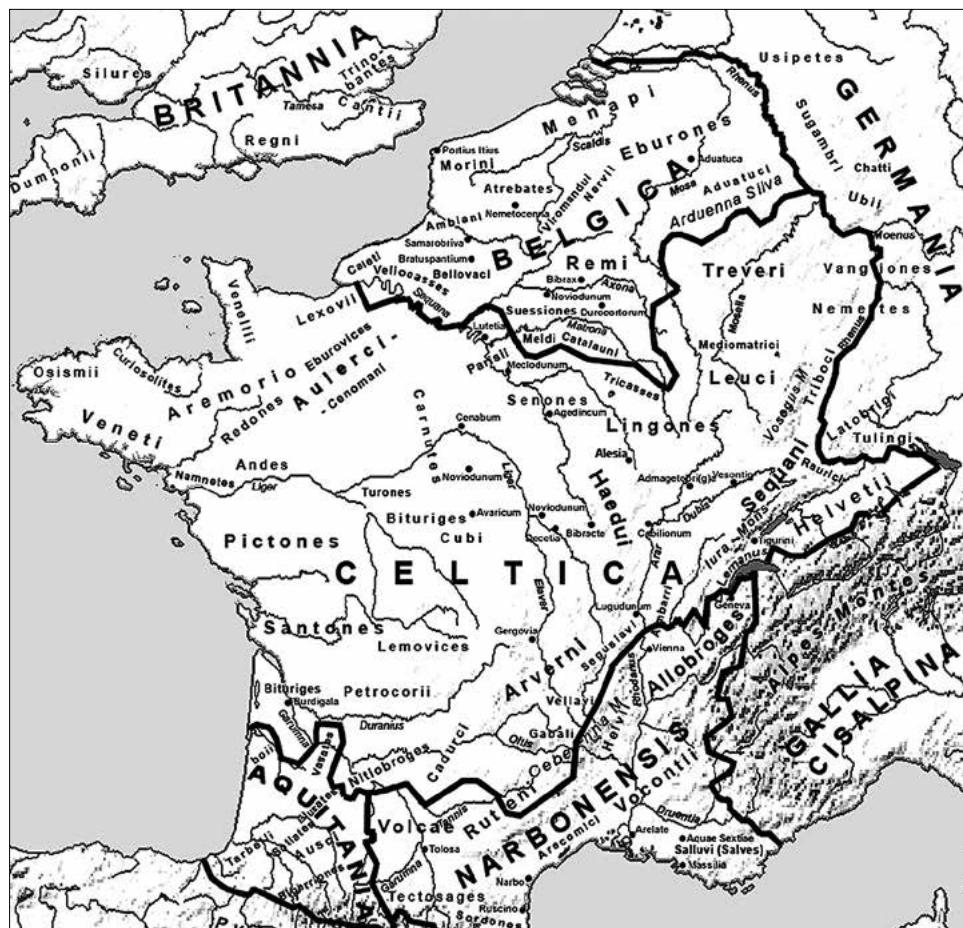
The second group of Gauls/Wends to suffer from Rome’s expansion was Gauls in Illyricum and Dalmatia, where the Wendish **Tolenti** / **Dolenci** resided already in pre-Roman times.

If the word **Celti** is pronounced dialectically, with an open e-vowel, it can easily be heard and spelled as **Calti**. We know that Romans constantly misheard sounds in foreign words. In this case, they also heard a G sound where Wends had a K sound. Thus **Calti** became **Galti**. And, as Romans also habitually inserted vowels between two consonants in foreign words – to make them easier to pronounce – in Latin texts **Galti** became **Galati**, or **Galli**. That is the only reason why **Celts** are known to us also as **Gauls**.

## The territory of the Three Gauls

The Roman *Tres Galliae* were founded in Emperor Augustus’ times in 12 BC by Drusus after a wave of Gallic uprisings. Its civil, military and religious centre was **Lugdunum** ‘sun-god’s Lugh’s home (dom?)’, today’s Lyon, located at the junction of these three new imperial provinces.

Most evidence presented in this article, consists of Wendish inscriptions, texts and names, originating between 250 BC and 600 AD in these 3 provinces. It proves beyond any reasonable doubt the fact that Wends were living there in pre-Roman and Roman times.



Map 1: The territory of the Tres Galliae.

The territories of the Three Gauls covered the following territories:

1. Alpine Regions: Alpes Maritimae; Regnum Cottii [Kotni] ‘in a corner, of a mountain valley’; Alpes Graiae [kraje] ‘on the border, on the edge (of the Alps)’ with Vallis Poenina.
2. Gaul Proper – in which most of the Wendish inscriptions were excavated - covered: Narbonensis; Aquitania; Lugdunensis; Belgica; Germania Inferior; and Germania Superior; and
3. Middle Rhine and Upper Danube: Agri Decumates; Vindelici, today’s German Bavaria.

## The deliberate destruction of inscriptions found in Tres Galliae

Most of these ancient Wendish inscriptions originating in the Tres Galliae in pre-Roman and Roman times (250 BC – 600 AD) are badly damaged and fragmented. The

stone monuments and plaques, on which they are written, were deliberately smashed to pieces, then buried or thrown into rivers and lakes where they eroded further. Some of them were vandalized already by Caesar's soldiers in the wars he had led against Gallic tribes. Half a millennium later, Christian zealots as soon as their religion had become the official religion of the Roman Empire, began destroying everything connected with pagan religions. Inscriptions honoring pagan priests and gods, appeals for their help and their gratitude when heard - whether inscribed on stone monuments or metal plaques - were destroyed by them. In particular, the inscribed texts suffered damage. Christians tried to make them illegible, regarding them the devil's work.

Names of potters inscribed on their products had a better chance of survival, and thousands of them are left. Many of them, found throughout these areas, have still popular Wendish names inscribed of them, with the word **aut** or **avid**, **ovit**, wrapped around, added. This term probably referred to the way pottery products were either packaged, or manufactured, perhaps wound around or inside a form.

Most of these ancient Wendish inscriptions were found in Southern France and in present Belgium, Holland and the lower Rhine Valley. Thousands of well preserved Wendish names of potters, incised on pottery produced in the Three Gauls, prove that these potters were Wends.

Gradually, during the first few centuries under the rule of Rome, Wendish in these inscriptions began to turn into a kind of pidgin Latin. Towards the end of this period, even a few Frankish names began to appear, particularly on pottery.

## The problem of the constant misspelling of Wendish personal names and words in Roman texts

The main difficult we are confronted with when looking for Wendish words and names in Roman texts, in this context those used in areas of the Roman Tres Galliae, is their constant mishearing and misspelling by Roman writers. As mentioned, the Three Gauls were founded in response to a Gallic rebellion provoked by the census of Gallia Comata, **kosmata**, the long-haired Gaul. Its capital was Lugdunum, today's Lyon.

August 1<sup>st</sup>, the inaugural day of the Lugdunum sanctuary, was a day celebrating the anniversary of Augustus' victory at Alexandria, as well as the Gallic day sacred to their sun-god **Luch**, the light. Romans, whose alphabet had no letters for sibilants **č**, **š** or **ž**, so common in Wendish, spelled his name **Lugh**. To write Greek names and Wendish sibilants, Romans mostly used their letter **x**. As a sun-god, Lugh was identified with Apollo and with the Roman sun-god **Sol**, whom Romans had inherited from Italian Wends.

The first high priest of the Lugdunum sanctuary was Caius Julius **Vercondaridubnus**, an Aeduan aristocrat. His name indicates his Roman citizenship and his Gallic, i.e., Wendish origins. In the typically Roman spelling of his name, we can clearly discern two Wendish words: **vercon**, **vrhovni** 'high, chief' and **daridubn**, **dar davan** 'offerings giving', a descriptive title of their High Priest, the conveyor of offerings to their gods.

We know from the example of the name of the famous Gallic organizer of the all-Gallic uprising against Caesar's army, **Vercingetorix** 'veršni/vršni redarič', how grossly misspelled Wendish words and names were by Romans. Fortunately, comments they frequently added to such names help us in deciphering them. For instance, in Vercingetorix case, Roman authors explain that he was a Gallic Chief magistrate 'redar', responsible for ensuring **red** 'order' in his tribal area.

What Romans believed to be Gallic personal names were, in fact, mostly their professions or honorific titles. An example is the famous British warrior queen, usually referred to in Roman texts as **Boddicca**. This is obviously not her personal name, as historians believe. It is the term referring to a Wendish female military leader, a Vodilka. Romans called her the queen of the British **Piceni** tribe. As they were obviously Wends, their name was most likely **Jekleni** 'hardy, steely'. Together with neighboring tribes, she organized and led an uprising against Romans and destroyed an entire legion in 60/61 AD. It is equally hard to guess who she really was, when one looks at the name under which she is now remembered in Wales - where a Wendish dialect was once spoken there is now hardly recognizable as such because of a 500 years long Roman, and later Anglo-Saxon and Norman occupations. In Welsh she is now known as **Buddug / Vuduk**. But the Welsh word for a **pig** is still the Wendish **puis**.

I will give you one example of how Celtic scholars presently interpret Gallic names. The name of the Chief priest of the Lugudunum sanctuary, analyzed above, is obviously his priestly title, **Vercondaridubnus**. They translate it as the dark one of great wrath. They regard **ver-** to be a prefix implying a hierarchy, above, highest, supreme, which is surprisingly close to the real meaning of Wendish **verhovni/vrhovni**. They equate **con-** or **com-** with the Latin **con-** or **com-**, meaning with. They believe that **Dari** describes a violent emotion, and that **dubn** means dark, shadowy; hidden, secret. **Dubnos** they interpret as the deep world, the underworld - for them a suitable connection for a pagan priest. **Dubn** could in fact be the Roman spelling of Wendish **doln**, lower-lying.

## Wendish inscriptions from pre-Roman and Roman times (250 BC to 600 AD) in the Tres Galliae

These mostly badly fragmented ancient Gallic inscriptions, discovered mainly in present France, Belgium and Holland are the most convincing proof that Wendish was spoken in ancient times in these parts of Europe. Some of them are also from other Celtic areas in Northern Italy, the Alps, and a few are from the area of the pre-Roman Wendish Illyricum, reaching from the town presently named Vienna, over the Pannonian Plain to the Dalmatian Adriatic coast. Almost all the examples I quote, are described minutely in Harvard Professor Joshua Whatmough's book.

It is ironic that the thoroughly indoctrinated political and scholarly elites continue to assure us that, throughout this very same period of time, Wends were still wandering about the morasses beyond the Carpathian Mountains in Eastern Europe, totally unaware of the existence of the high Roman civilization flourishing in the West.

To prove my point, that Wends are direct descendants of European natives, Europe's first permanent settlers, I rely mainly on 4 sources:

1. toponyms with Wendish roots, found on ancient and modern maps of these Gallic areas;
2. Wendish vocabulary and grammatical forms retained in the new Romance languages, evolved there under the Roman occupation; and in Germanic languages, formed during the expansion of the Frankish Holy Christian Roman Empire;
3. Various glosses found in Greek and Roman writers;
4. And above all, the already mentioned ancient inscriptions, made, during this period, meticulously described in Harvard prof. Whatmough's book, *The Dialects of Ancient Gaul*.

The first two sources on which I rely, i.e., Wendish toponyms and Wendish vocabulary of languages spoken there today, occur also in all other modern European languages, as well as in Latin. The last two sources on which I rely, glosses and ancient inscriptions, are the subject matter of this subsection of this article.

Archaeologists have tried to put these broken pieces of inscribed monuments together again, wherever possible, but they seldom succeeded in making much of the entire text legible. The missing and damaged words make many inscriptions incomprehensible. However, one can usually detect at least a couple of undamaged Wendish words. Even the little that is left, paints a clear picture of the language used in them.

As the Islamists destroys the World heritage in the name of god, the Christians were pulverizing museums and libraries, packed full with tablets and ancient scrolls, covered with ancient texts written in cuneiform and other ancient scripts. Among them are **thousands of texts** written in Wendish dialects, **lost for ever**.

Fortunately, we still have some legible inscriptions from Ancient Gaul, particularly from the Tre Galliae. The earliest Wendish inscriptions were excavated in today's Provence. Gradually the language on their monuments began to reflect the increasing influence of Rome, their administration, legions and merchants, causing Wendish dialects to gradually turn into a pidgin Wendish-Latin. Towards the end of the Roman Empire, with the spread of Christianity by Franks, even a few "Germanic" names begin to appear here and there, mostly inscribed on pottery.

I can quote here the texts of just a few of these inscriptions. All the material quoted there, are my rough notes on Prof. Whatmough's book *The Dialects of Ancient Gaul*. They may be useful to those interested in the subject who has no access to his book.

As mentioned, a large number of these ancient Gallic inscriptions are from **southern France** where the population was literate already in the early part of the first millennium BC. During the earliest centuries, some of these inscriptions were written in the Etruscan or in the Greek alphabet. At that time, many Greek traders had begun to settle **in the Cote d'Azure** and in the rest of the **Wendish Provence**.

When attending the gymnasium, I read the **legend** about the founding of Marseilles, in which a princess named **Peta**. She was a daughter of the local Celtic king, who had married a Greek merchant. To establish her future family, she was given by her father the



area where Marseilles is located today. The name **Peta** is the Wendish term for a fifth child or a fifth daughter. It is the kind of name that was popular also among Romans. They called their children Primus, Decius, **Quintus**, fifth son.

Ever since, I suspected that Wendish may have been spoken in Southern France in ancient times, because many legends bases on historic events. My suspicions were proven right when in 1980 I accidentally acquired the *Dialects of Ancient Gaul*. This book is a treasure trove of information about the spread of Gauls/Wends in southern, central and Western Europe, in pre-Roman and Roman times. It confirmed my suspicion that Wends were indeed the original Europeans, its first permanent settlers and its first farmers.

Prof. Whatmough was a highly respected professor of linguistics at Harvard. The contents of his book are the result of his life-long meticulous research of Gallic inscriptions, made in pre-Roman and Roman times. In its 1,500 pages, he describes, in minute detail, what is left of these inscriptions, kept in various European museums and private collections. He had personally inspected each inscription, mentioned in his book, and had attempted to fill the gaps in their texts, to decipher them and try to interpret them, despite their imperfect condition. The **value** of his book lies almost entirely in his **careful descriptions** of inscriptions, and the **rich** bibliographical **data** he cites on the subject of Celts.

The conclusions he reached, and the opinions he held about the meaning of these inscriptions and specific words, are disappointing. Although his linguistic knowledge was extensive – he knew over 10 classical and modern languages, including Hebrew and insular Celtic - he knew no Wendish. As a result, with the exception of a few Wendish words, which he knew from Ancient Greek, Latin, and Insular Gallic, the meaning of these inscriptions eluded him, as it continues to elude most other linguists.

He did not realize that the Breton language, and even more so the so-called Insular Celtic languages, although based on Wendish, were substantially affected and changed by Latin, Frankish and many other languages. One of these languages, spoken in Ireland, shows even the impact of at least one non- Indo-European language. As a result, some of his conjectures are at times embarrassingly wrong.

I have already explained that I used also **other sources** when trying to find out whether Wendish was really spoken throughout **ancient Gaul**. Some **glosses** found in books of classical writers – who at times mention in passing a Celtic word and even add its Latin equivalent - are quite useful. I will mention here just one, **drosg**, Wendish drozɡ, mentioned by a Roman as the Gallic term “for a specific kind of singing bird”.

I gained some information on the continued presence of Wends in Central France, formerly the home of the Celtic Arverne tribe, from the book *The History of Franks*, written in the 6<sup>th</sup> century AD by the Bishop **Gregory of Tours**, the best historian the 6<sup>th</sup> century managed to produce. He is describing the violent times during Roman Empire’s final stages of disintegration. Most of his time, he spends describing miracles his ecclesiastical predecessors and his friends had performed. Most of the historical events he describes are interesting, he had witnessed them himself. Now and then, he mentions individuals whose names are obviously **Wendish**. In his time, France was a multi-cultural society, with the original Gallic population already totally Romanized, desperately trying to protect itself and their properties and wealth from Goths, Franks, and the Allemanni, invading Gallic

territories, pillaging and murdering, and declaring their loyalty to Christianity, while robbing their richly endowed churches.

Gregory's ancestors were members of a prominent Wendish-Gallic aristocratic family of one of the most important Gallic tribes in the ancient Provence, the **Avergni**. His family's intriguing Romanized Wendish name, **Ampagatius**, was obviously originally either **Oni Bogati** 'those rich ones', or **En Bogati** 'a rich one'; if one considers the typical Roman way of spelling Wendish words.

Gregory's ancestors had become Roman senators when the Provence was incorporated into the Roman Empire. His family produced even one of the earliest Wendish Christian martyrs in 174 A.D. In later centuries, many members of his and his wife's families were elected Bishops in their home town, **Avergne**, the later **Clermont**. He himself was the seventeenth Bishop in his family. His tribe name, Avergni, may be the Roman spelling of their original Wendish name, **Ta Verni** 'devout pagans'.

Another leader of a Celtic/Wendish tribe, from today's central France, was a king of the **Senoni tribe**. He ruled in the first half of the 4<sup>th</sup> century BC. He had the same name, **Ambagatius**. According to the Roman historian **Livius**, this king had sent some of his tribe's young men to find land for themselves and their future families in the Po Valley or in Etruria. These young men became famous, because their request to the Roman government for lands on which they could settle, was rudely rejected. Offended, they attacked and defeated the Roman army at Allia, then proceeded to **Rome** and **occupied it** in 490 BC - a humiliating defeat Romans could never forget. Descendants of these brave Wends, may have settled down in the central area of the Italian Adriatic coast, which later carried their name, Senoni.

From Gregory I learned that there were Wends among the highest Celtic and Roman aristocracy, and, looking at some of their names, one can conclude also that plutocrats were ruling already in those distant times.

According to Prof. Whatmough, Celtic warriors were recruited only from members of their aristocracy. Their farmers were free men. They did not have to pay taxes, nor serve in the army – unless they volunteered when their tribe was endangered. Their aristocracy worked their own fields, as Roman patricians used to up to Cato's times. On the other hand, members of Wendish aristocracy were involved in all kinds of trades and manufacture. Potters were not slaves, says Whatmough, they were members of the upper class. Their Gallic glassware and pottery products were successfully exported throughout the Roman Empire. This was one of the reasons why many Gallo-Roman families had become extraordinarily rich. This is confirmed today by archaeologists describing their recent excavations of various Celtic graves, loaded with precious possessions.

They were able to build mansions and fortresses, townhouses and temples. They acquired luxury goods, home-made and imported. Their kings and other members of aristocracy were known to have distributed gold and silver among the general public at religious and public events, celebrations and elections. In that respect, their system hardly differed from that of ancient Rome. This is not surprising. After all, Wendish tribes were active in both societies.

We have to thank the fact that members of the literate Gallic upper class worked in the production of **glass ware** and **ceramics** - and to their habit of signing their products with their personal names - that we now know for certain that Wends had in Roman times lived throughout Gaul. Wendish names appear on their products from one end of Gaul to another, from the Mediterranean Cote d'Azur to the North Sea, Brittany, Holland and Belgium. We now know that these items were made by hundreds of Wendish Vladomirs, Hleudomirs, Dragos, Kaitomars, Lubis, etc.

To give you an idea of the extensive evidence about the presence of Wends in Gaul, mentioned in Whatmough's book, I will quote here just a couple of pages from it. In them he gives personal names of potters and other Gallic Wends from all three parts of Roman Gaul. I add my comments in square brackets.

## Samples of Wendish names in Tres Galliae

Here is a typical random sample of names from **Provence** and in **Aquitania**. Identical and similar Wendish names appear in all Gallic provinces. They are easily recognizable as being Wendish names, as soon as one removes the Roman ending -us:

Nattia	[Nadia (name)]
Noric(us)	[Noričan] 'a Carinthian Wend'
Olosto	[Ulasta/Vlasta (name)]
Pelli(us)	[Beli] 'the white one'
Precilia	[preklja] 'pole, rod, stick; a thin and tall girl?, a twiggy?'
Sabina	[Slavina (from Slavini/Sloveni)]
Sabin(ius)	[Slavin (from Slavini/Sloveni)]
Sali(us)	[zali] 'handsome'
Senkio	[sinko] 'son'
Silan(us)	[silan, siln] 'powerful, mighty'
Tomalla	[ta mala] 'he little one'
Solimar(io)	[Solimir (name), sol] 'the sun god'; [mir] 'peace'
Solimari(us)	[Solimir (name), sol] 'the sun god'; [mir] 'peace'
Solimar(us)	[Solimir (name), sol] 'the sun god'; [mir] 'peace'
Taetania	[Tatiana (name)]
Trocci(us)	[Dragi/Drag, Droh (name), sin Kaitimara?]
Trocci(us)	[Dragi/Drag, Droh (name), sin Kaitimara?]
Vaet(ius)	[ved/uedei] 'sage'
Varena	[Verena (name), varen/varna] 'secure, safe'
Varenia	[Verena (name), varen/varna] 'secure, safe'
Vassil(us)	[vesel] 'happy, cheerful'
Velabelli(us)	[velk beli] 'the big/tall white one'
Velad(us)	[Vlad (name)]
Veci(us)	[velki] 'tall'

Vebromara	[Dobromara (name), Dobromira (name)]
Vellaco	[velak/veliak] ‘a man of note, a distinguished man, a magnate’
Venimara	[Vendimira? (name)]
Venimar(us)	[Vendimira? (name)]
Verc	[verh/vrh] ‘summit, peak, top’; as in Vercingetorix [vrshni] ‘chief, top’, [redarič] ‘magistrate’
Verina	[Verena (name)]
Vired(us)	[v redu] ‘in order’, [vred] ‘order-maker, magistrate, policeman’
Vitto	[Vid (name)]
Vit(us)	[Vid (name)]
Vocc(ius)	[volki] ‘wolves’

The following is a page, chosen at random, with a few more “local and ethnic names” from **Aquitania**, between the Pyrenees and the Garonne. According to Whatmough, this was the area of the Celtic tribes Chatti, Tubantes, Hilaeuiones, Siduni, **Suebi** and Usipii. Note that he includes Swabians, Suebi as a Celtic tribe.

Belenni	[Belini] ‘worshippers of Belin?’
Bercorat(es)	[vrh] ‘summit’, [gorate] ‘mountainous’
Bigorra castrum	[v gori] ‘on the mountain’
Boiat(es)/Boias	[boji] ‘fighters, warriors’
Borodat(es)	[bradat] ‘bearded’. It seems that priests wore beards even in Gallia Togata.
Bocco	[bog] ‘god (divine name)’
Calagorri(s)	[gola] ‘treeless, bare’, [gora] ‘mountain’
Ceuenna	[kamen] ‘stone’, [kamenā] ‘rocky’; (Ceuenna now Cévennes)
Kemmen(on)	[kamen] ‘stone’, [kamenā] ‘rocky’; (Kemmenon now Cévennes)
Cossion	[kozio] ‘pertaining to goats’, [cosit] ‘mow’, [kosat (se)] ‘to wrestle, compete’, [vezat] ‘to bind, to unite’
Cossio Vasatum	[Kozja Vas] ‘the Goat Village’, [vas] ‘village’
Crebenn(us)	[greben] ‘ridge, crest of a mountain’
Dagobit(us)	[Dragovid (name)] ‘drag, dear’, [vid] ‘seer’
Dagober	[Dragover (name), drago] ‘dear’, ver] ‘believer, priest?’
Ritomar(us)	[Radomir (name), rad] ‘fond of’, [mir] ‘peace’
Lassuni	[Lesna Vas, les] ‘wood’, [laz/laze] ‘clearing, new land’
Losa vicus	[Lesna Vas, les] ‘wood’, [laz/laze] ‘clearing, new land’
Sennat(es)	[seno] ‘hay’
Spariani uicini	[sbor/zbor] ‘meeting, congregation’, [barie] ‘bog, swamp, marsh’, [bariani] ‘marsh dwellers’
Treuidon	[Trevid] ‘a Druid’; This supports my interpretation of the term Druid, being a Trovid, a seer, not a tree venerator.
Vassei	[vas] ‘village’, [v 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’
Cala	[skalala] ‘rock’, [gola] ‘bare’
Sorin(us)	[Zorin/Zoran (name)]
Tici	[tihan] ‘the quiet one’
Vera	[Vera (name)], vera] ‘faith, belief’
Verana	[Verena (name)]
Verina	[Verena (name)]
Vindemiali(s)	[mali] ‘little, small, the little Wendt/Windt’
Mala	[melje] ‘scree, shale, sand’
Bocco Hrausoni	[bocco/bog] ‘god’, [hrosni/grozni] ‘terrible, tremendous, fierce’
Tala	[tla] ‘ground (clay)’, [tla] ‘soil, ground, earth’; appears also in some native American tongues. Taking into account the frequent changes from L to R, even Latin terra, may be derived from this Wendish word.
Duria	[dirya] ‘runs fast’; river Drava < diryava; Sanskrit: Diryava ‘fast-flowing river (in Bombay)’, river Derotcha in Switzerland.
Vara	[vir] ‘spring’
Iscitto Deo	[zaščita] ‘protection, God Protector?’
Silun(o) Deo	[Silun/silen bog] ‘mighty god’
Vlat(us)	[Vlado (name)] ‘ruler, leader’
Mirobod	[Mirovod (name), mir] ‘peace’, [vod] ‘leader, duke’
Marobod	[Mirovod (name)]
Milo	[Milo (name)]
Rogat(us)	[Rogat] ‘with horns’, [rog] ‘horn’
Luppa	[Luba (name), perhaps Lubka (name)]
Samo	[King Samo (name) of Noricum]
Silan(us)	[Siln/silen] ‘mighty, powerful, strong’
Viran(us)	[Vran/gavran] ‘raven’

Most of the above cited names, but not all, are names of potters. According to prof. Joshua Whatmough, men involved in the mass production of pottery were definitely all free men, not slaves. At the La Grauesenque pottery was a centre of mass-production, a recorded total of more than 750,000 vases produced by some 70 potters. Their productivity reached its peak in the middle of the 1<sup>st</sup> century A.D., established not long before the time of Tiberius. Here mixing of Gaulish with Latin is typical, as is the mixed Etrusco-Latin of vase-inscriptions at Commachio and in Campania. They counted in Celtic, but talked in a mixture of Celtic and Latin, as did workers in the linen and silver industries.

At the Blickweiler potteries we find idioms like **gol** or **gollat** [**gol** / **golat**] ‘plain, nude, without decoration?’. Some graffiti are marked **ris** [**risan**] ‘drawn, painted, decorated with

pictures' or **prinas** [**pri nas**] 'at our place'. Among potters were also **Lubas**, **Dragas**, and other women. This reflects the fact that Wendish women had everywhere equal rights, at times even superior rights. Even the **Teutoni** tribe, also speaking a Wendish dialect, when looking in the 110 BC for virgin land for their families to settle on in southern France, asked their women to decide whether and when their warriors ought to attack or retreat. Celtic druidesses, judges like **Veleda** [**Vlada**] from the lower Rhine valley, were often preferred to their male counterparts. Even Roman citizens used to let her decide their cases.

I will add to these Wendish names a couple of longer, but incomplete and damaged inscriptions, to show that even such fragments can clearly indicate the kind of language the original text was written, that they were composed in Wendish dialects. As there was no literary Wendish at that time, writers were using their own imagination in how to spell their dialectical speech, each using his own imagination when interpreting the sounds he thought he heard.

## Examples of Wendish texts on Gallic inscriptions

The following are a few examples of inscriptions, although badly damaged and incomplete, yet one can at a glance recognize them as Wendish inscriptions with a typical Wendish vocabulary and an ancient grammatical structure. Hundreds of such fragmented texts are described in Prof. Joshua Whatmough's book.

Note: Wherever there is an erased or illegible letter in the text of the inscription, a half bracket sign is inserted.

The following are from **southern Gaul**, with my interpretation and comments added in brackets:

Gallic: magiononumanu/uutlobilicedani  
 Wendish: Magu nonu Manu/v tla bi lika dani [nono] 'grandfather', [tla] 'the ground/floor', [lik] 'likeness, body'  
 English: To the magician grandfather Manu, into the ground the body would be laid.

Gallic: ]t sole. se solso lia se  
 Wendish: (bogu) Solu. s solzo lije se  
 English: (to sun god) Sol, with flowing tears / spilling tears.

Inscription on the back of a stone statue of Mercury, with winged hat and money bag, 2.5 feet across the shoulders:

Gallic: apr[onios/ieu[ru.s]o[sin/esum/i[aro]  
 Wendish: a prinesem Ievru slosin / zločin Jesumjarou  
 English: but I am bringing to the priest Yesomir's sinn/guilt; **Iasomar**, was also the name of an ancient Japanese hero.

An inscription from **Bouches-du-Rhône**:

- Gallic: poreixou galliakos dede Belenu  
 Wendish: **poraižau** je Galc k dedu Belenu; If the **r** in the first word is an **l**, we get: [**položu** (je)] ‘he layed down, offered, presented’, **Galliak**, Gaul / Celt / Wend, [**dedu**] ‘to the father/grandfather’, [**Belenu / Belinu**] ‘to sun-god Belin’. If it was the letter **r**, as prof. Joshua Whatmough assumed, we get: [**porajžau** (je)] ‘he came travelling’, [**po reižou / po raiži**] ‘after the journey’, [**raiža**] ‘travel, journey, trip’. In either case the inscription makes sense only in Wendish.  
 English: Gaul came to grandfather Belen/ Gaul travelled to grandfather Belen / came to visit.

From **Saint-Remy de Provence**, influenced by Greek and Latin, inscription on a **cippus** [**kip**] ‘statue’:

- Gallic: tavk olatiskos[  
 Wendish: dauk ola stiskos / stiskaš / stiskač [**dauk**] ‘tax’, [**olia** (gen.)] ‘oil’, [**stiskat**] ‘to press, erpress, to force, to crush’  
 English: Tax on oil enforcer / collector.

- Gallic: monimentum/nertomari/namantobogi  
 Wendish: Nertomarov monument bogu Nemantu; [**monument**] ‘monument’, [**Nertomara**] ‘Nertomar’s (name)’, [**Namanto bogu**] ‘to god Nemantu’  
 English: Nertomar’s monument (erected to) to god Nemanto.

- Gallic: moniminto/ Aththedomari/orbiotali Th/fili  
 Wendish: monument / kip od Vedomara, zdelan od njegovih sinov; [**monument Athedomira / (A)vedomira**] ‘Vedomir’s monument’ [**orbodali / robotali**] ‘made’, [**rob**] ‘slave, worker’; Russian: robotali ‘they worked’. Later incorporated into the German language, as **Arbeit**, work.  
 English: Vedomar’s monument, created by his sons.

Prof. Joshua Whatmough mentions that the Celtic government’s tax collector was called **Tauk olat iskos** [**dauk vlade iskaš / iskač**] ‘government’s tax seeker / tax collector (see above)’. In the Greek alphabet: **Dieukauvo** [**devkovo** (acc.)] ‘belonging to a goddess / virgin’, [**deuka**] ‘a goddess, a girl’.

Romanized Gallic:

- Gallic: Moniminto Aboedomari orbiotali filii  
 Wendish: Monument od Vedomara obutali / zidali (sini)  
 English: Vedomar’s Monument built by his sons.

A very touching inscription, a women pleading to be granted relief from her affliction, her deathness affliction, her deathness:

Gallic: Mais aballana uxelodunum camboglanis bana esica

Wendish: Ma jaz obolana željo danem / dam ko mi pokloniš bi enga iezika; [ma] ‘but, and’, [jas / jaz] ‘i’, [obolana] ‘ill, afflicted’, [u željo] ‘as a wish’, [čelo] ‘forehead’, [čelu] ‘dativ sing. of čelo’ or: [žali] ‘in distress, in sorrow’ or [ušla] ‘I came’, [danem k bogu] ‘given to god / I give to god’, [pokloniš] ‘you offer / grant’, [jesik / jezik] ‘tongue’, [num / nem] ‘deaf’, [vana / ven] ‘out of, from’, [jezika] ‘(gen.) tongue, language, speech’

English: But I, suffering afflicted with deafness, am asking you grant me my speech.

In connection with trade, comes the following Wendish linguistic jewel:

[tragula [dragulji] ‘precious stones’

Inscription from Trier:

Lenus Mars [len] ‘lazy’; originally, still in Venetic [leni] ‘honorable, noble, gracious god Mars’.

Wendish aristocracy was called **Tigur(i)ni** and **Tagorini** [ti gorni] ‘these upper ones, these high up; these noblemen’, [ta gorini, (singular) ta gorni] ‘this upper one; this nobleman’. The second i-vowel in this word, is obviously the Roman habit of inserting a vowel between two consonants in Wendish words, to make them easier to pronounce. Many Roman writers remarked that Gallic aristocrats were called **Tigorini** in all Celtic societies.

## Some Gallic Toponyms

Toponyms: **Breoidurus/Briudurum** (now **Brionne, Briare, Brueres**) [bruodur] ‘mansion at the bridge’, from [bru/brv] ‘footbridge’, [duor/dvor] ‘royal court, mansion’. The ending **-durum** in Gallic city names, is obviously the Wendish – [dvor] ‘court, mansion, the seat of a king’; around which eventually the city developed.

**Varates**, now **Varas** [Vrate] ‘gate, door’.

**Erel**, [orel/orl] ‘eagle’, Gothic: **ara**, German: **Adler**. The name of the Austrian **Arlsberg** mountains area, bordering on Switzerland, are obviously derived from Wendish [orl] ‘eagle’.

The ancient Gallic town **Vindonissa** (probably pronounced Vindonica), now called **Windisch**, located in central northern Switzerland.

Local names ending in Wendish [-briga] ‘mount’ [bregi] ‘hills’ are specially numerous in Celtiberia, as are, in certain parts of Gauls, those ending on Wendish [-ialum] ‘clearing’, [jalov] ‘barren, sterile’.

**Ligurian** toponym **Cemenelon** (now Cimiez), is written Kémmenon in Greek sources. [Kamenelom/ kamenolom] ‘stone-quarry’.



We know that all ancient Wendish toponyms and personal names were highly descriptive. One example, that immediately comes to mind, is the toponym [**Krtine o(m) b peći**] ‘mole hills at the rock’. It describes that place perfectly. There is a chain of tree-covered small hills, with an enormous, mountain-high bare rock in the background. It is today a famous Italian Alpine tourist resort, with an ostensibly Italian name, **Cortina D’Ampezzo**. However, this name has in Italian no meaning whatsoever.

This should convince anyone that Wends are simply Celts, and that Celts are also called Gauls. Caesar in his *De Bello Gallico* states clearly: “We call them Gauls, but they call themselves Celts.” Celtic/Wendish was spoken throughout most of Europe during the Roman Empire. In some areas, like the Lower Rhine area, the Alps and in present Austria and eastern Switzerland it was still spoken in farming areas well into the 19<sup>th</sup> century. And it continues to be spoken by some 2 million Wends in Germany – where their cultural heritage was declared last year protected by UNESCO as the first ever cultural heritage.

**Wendish partnership with early Rome. The revealing Wendish article [ta] ‘the’ and [ti] ‘the (pl.) these (pl.)’**

Many noble Wendish families of the **Veneti**, **Sabini** [i.e., Slavini/Sloveni] and **Etrusci** tribes – all of whom spoke Wendish dialects - were, no doubt, also among the ranks of the early **Roman patrician** families, members of the **Etrusci** and **Sabini aristocracy**. A large number of names popular among them imply Wendish origins. Names like **Videus**, **Vedeus**, **Ovid**, point to an old connection to Wendish priesthoods. And we know that all Roman priests up to the very end of the Empire performed their religious duties in the Etruscan tongue.

The bilingual Roman historian **Livy** (a **Venet** - as Romans spelled **Wend**) tells us in his *Roman History* that Etruscans spoke the same language as his own people, Veneti. “Only” he stressed “a more refined version of the Veneti dialect.”. Therefore, even the great Roman historian, **Livy**, may have been called at home [**Libi** / **Lubi**] ‘darling’.

Even names like **Tacitus** make me wonder whether they are not derived from originally Wendish names. Any name that starts with a [**Ta**, **Ti** or **To**] ‘the’ - the Wendish definite article – draws my attention and arouses my suspicion that it may have a Wendish origin. Hittites called their sun god, **Talepi**, obviously [**Ta Lepi**] ‘the beautiful one’. The famous “Germanic” Cheruscan prince **Arminius/Rmeni**’s little son was called in Roman texts **Tamali**. No doubt, he was a Wendish [**Ta Mali**] ‘the little boy’. In Charlemagne’s times **Charl**’s relative, the duke of Bavaria, former **Vindelicia**, was called **Tassillo**, obviously [**Ta Silni**] ‘the powerful/mighty one’. In an 11<sup>th</sup> century Bavarian chronic, a local administrator had the pleasant Wendish name **Talubi**, [**Ta Lubi**] ‘the darling’.

The famous Roman historian, **Tacitus**, may have been the descendant of a Cis-Alpine Wendish family. They may have been called [**Ta Hitri**] ‘the speedy one’. Or, if a syllable was reversed with passing of time, [**Ta Tih**] ‘the quiet one’.

In this group belong also Gallic aristocracy: **Tigorini** and **Tagorini**, the Roman spelling of [**Ta Gorni**] ‘an aristocrat’ and [**Ti Gorni**] ‘aristocrats’. This term was used for nobility throughout Celtic Europe, including Britain.

## Names of some great Wendish historic personalities and leaders from the Tres Galliae, Roman Emperors of Wendish descent

**Vercingetorix** (82 BC – 46 BC) ‘Vršni Redarič’, was a nobleman of the Celtic **Arverni** tribe. He united all Gallic tribes in a revolt against Caesar’s forces in 52 BC. In previous attempts of revolt, such as that led by **Ambioric** in 54 BC, the uprising had only local support. Vercingetorix had led the united Gauls in their most significant revolt – causing great losses to Romans – and defeated Caesar’s legions at the Battle of Gergovia. Applying the divide and rule tactics, Caesar created internal divisions among various Celtic tribes and thus eventually defeated Vercingetorix’ army in the Battle of Alesia. He took him prisoner in 46 BC and had him strangled in revenge. Napoleon III erected in Alesia a 7-meter-tall statue of Vercingetorix in 1865, inscribed: “La Gaule unie, formant une seule nation, animée d’un même esprit, peut défier l’Universe.”

**Vindex** (**videž/videz** ‘a seer’, from which is likely derived the name **vitez**) was a member of an aristocratic Gallic family of Aquitania and a senator under Emperor Claudius. He held the position of a Roman governor in one of the most important Roman provinces, Gallia Lugdunensis. Its capital was the originally Wendish Lugdunum (Lyon), the second most important city of the Empire, next to Rome. In 67/68 AD, he rebelled against **Nero**’s tax policy and supported **Galba**, to replace Nero as the new Emperor. Vindex was defeated in a battle near modern Besançon. Historian Cassius Dio wrote about him: “Vindex was powerful in body and of shrewd intelligence, skilled in warfare and full of daring for any great enterprise; and he had a passionate **love of freedom** and a vast ambition.” When Galba became the Emperor, he struck coins to commemorate Vindex, to whom he owed his position.

All the following **Roman Emperors** whom I will mention next, and there are many more of them, seem to have had a **Wendish background**:

For example, one of the names of the highly popular Roman Emperor, **Antoninus Pius**, (86 AD – 161 AD) was **Boianus**, the Wendish **Bojan**, derived from Wendish [**boj**] ‘a battle’. We know that his ancestors were an aristocratic Gallic family from the Provence. They may have belonged to the Wendish warrior cast, because only members of Celtic aristocracy were trained as warriors.

Gallic/Wendish aristocracy, including their highly educated **druids** and **druidesses** (troveds and trovedas, trovids and trovidas) were respected by Romans and treated as equals - as soon as their territories had become an integral part of the Roman Empire. Many of them were immediately granted the senatorial status. Others were admitted into high military positions. As were, for example, both Wendish princes of the Celtic Cherusci tribe, **Arminius / Rmeni** (18/17 BC – 21 AD), whom I have already mentioned, and his brother **Flavus**, who was a high officer in the Roman army. Their names indicate, one in Wendish, the other in Latin, a person with golden yellow or reddish-yellow hair.

We know that within a couple of generations, sometime immediately, the most competent and respected members of these noble Wendish families had become Roman consuls and Roman Caesars.

Another Wend was Emperor **Traianus Decius** (249 AD – 251 AD). He was the first Romanized **Illyrian** who had reached this status. He was born in the village Budalia near the city **Sirmium**, now **Sremska Mitrovica**, 55 miles west of Belgrade. Sirmium was a very important Wendish city in the Roman Empire, a home of many Roman Emperors. It was **the capital of the Wendish Illyricum** which originally covered **the Pannonian Plain** and **Dalmatia**, the home of the **Tolenti**, as Romans spelled the name of the Wendish **Dolenci**. Decius was the first Roman Emperor to die in a battle against a foreign enemy, and lost in it also his son, fighting Goths in Bulgaria.

A generation later, Roman Emperors **Diocletian**, [Devi zakleti] ‘pledged to the divinity’ (284 AD - 305 AD) was also a Wend. He was born in a village in present **Dalmatia**, which was in Roman times, as already mentioned, settled by the Wendish tribe **Dolenci**, spelled as **Tolenti** on early Roman maps. He must have been a Wend. There are no reports of Roman farming colonies having been established there.

There were also several **less important** later **emperors and caesars** who had a **Wendish background**, particularly during the existence of the so-called **Gallic Empire** in the 3<sup>rd</sup> century AD. There is no plausible reason why non Gallic politicians should have tried to regain freedom and become independent of Rome to create an independent state, and then call it the Gallic Empire – had they not been Wends. The initiative for this Gallic Empire came from the lower Rhine area.

Marcus **Cassianus** [**Kozjani?**] **Latinius Postumus** was a Gallic general, likely from the Wendish tribe of the Batavians, in present Holland, who was proclaimed emperor of the **Gallic Empire** / Imperium Galliarum. It was a breakaway part of the Roman Empire that functioned de facto as a separate state from 260 AD to 274 AD. It originated during the so-called Crisis of the 3<sup>rd</sup> century. It was established in the wake of barbarian invasions and instability in Rome. At its height, it included the territories of Germania, Gaul, Britannia and (for a time) Hispania. After Postumus’ assassination in 268, it lost much of its territory, but continued under a number of emperors and usurpers. It was retaken by Roman emperor Aurelian after the Battle of Châlons in AD 274.

The Roman “Crisis” continued as the Emperor Valerian was defeated and captured by Persians in the battle of Edessa, together with a large part of the Roman field army in the east. This left his son Gallienus in very shaky control. Shortly thereafter, the Palmyrene Empire, which came to encompass Egypt, Syria, Judea and Arabia Petraea, also broke away. The governors of **Wendish Pannonia** also staged unsuccessful **local revolts**. The Emperor left for the Danube to attend to their disruption. This left Postumus, the governor of Germania Superior and Inferior in charge at the Rhine border. An exceptional administrator, Postumus had also protected the Germania Inferior against an invasion led by the Franks

in the summer of 260. He defeated the Frankish forces at Empel decisively. There were no further Germanic raids for another 10 years. All this made Postumus one of the most powerful men in the west of the Roman Empire.

The **Gallic Empire** was at its greatest territorial extent after its creation by Postumus. The imperial heir, Saloninus and the praetorian prefect Silvanus stayed at Colonia Agrippina, today's **Cologne**, to check on Postumus' ambitions. Postumus laid a siege on it, and put both of them to death, making his revolt official. His capital was either Cologne, Trier or Lyon.

The Gallic Empire had its **own praetorian guard**, two annually **elected consuls** (not all of whose names have survived) and probably its own senate. According to the numismatic evidence, Postumus himself held the office of consul five times. The last emperor of the Gallic Empire was **Tetricus** (271AD – 274 AD). And the list goes on. The Gallic Empire was symptomatic of the fragmentation of power during the third-century crisis. It also represented autonomous trends in the western provinces, including **proto-feudalistic tendencies** among the Gaulish land-owning class whose support is thought to have **underpinned** the strength of the **Gallic Empire**, and interplay between the strength of Roman institutions and the growing salience of provincial concerns. One of Postumus' primary objectives as emperor was evidently the defense of the Germanic frontier. In 261 he repelled mixed groups of Franks and Alamanni to hold the Rhine limes secure. Thus, he was not only the defender and restorer of Gaul, but also the upholder of the Roman name. All these Gallic Emperors had likely a Wendish background. All of them were men of action, ambition and courage.

I will mention another Wend, who was famous for his virtues, not for his deeds. He was **born in Potovje**, Poetovio, today's **Ptuj** in Slovenia. **Senator P. Clodius Thrasea Paetus** was a man of character and a man of peace. **Thrasea** is probably how Romans tried to spell his Wendish name, which may have been Draže. The Wendish [**Peti / Pet**] 'the fifth', is the equivalent of the Roman personal name Quintus.

Thrasea had the misfortune of living in **Nero's** time. It is reported that, having butchered so many illustrious men, **Nero** then desired to destroy virtue herself, as Roman writers report, by causing the death of **Thrasea Paetus**, and the death of another Wend, the virtuous **Barea Soranus** [Varia] '?', [**Zoran; zora**] 'dawn, aurora'. **Thrasea Paetus** – obviously a Wend, proud of his origins, still using the name [Peti] 'the fifth child', instead of the Roman "Quintus" - was the remarkable leader of the party of opposition in the Senate which yearned for the restoration of the Republic and set up the younger Cato as their ideal. Thrasea was the embodiment of their virtues. He was simple in his habits, incorruptible in his deals, and out of sympathy with the luxury of Rome.

## Origins of terms Wend, Wind and Sloven(d)c

I will start with the term **Wend**, and **Wind**. They are the general names for all those people who speak today - or have spoken at any time in the past, anywhere in the world - dialects closely related to today's **Wendish**, i.e., **Slowensk**. Wendish is an **ancient language**.

The oldest, original, meaning of terms **Wind** and **Wend** may have been simply “**a human, a person**”. An intelligent creature capable of observing – [Vi(n)di] means, ‘he sees, a creature capable of accumulating knowledge’, [Ve(n)da] ‘means knowledge’. It seems that in the most distant past in their evolution, human tribes chose this word to identify themselves not so much as a separate group of people, but to distinguish themselves from other primate and animal species. For example, both names [**Inuit** and **Ainu**] have in their language this very meaning ‘a person, a human’.

Both these terms, **Wends** and **Winds** have retained their original form as the name for all Wendish people. Later, when their religion had evolved, these words **lost their nasal form** when used in terms connected to knowledge and religion. These nasals no longer existed at the time when **Sanskrit Vedas** were written some 3 thousand years ago.

By a simple slip of the tongue, the first syllable in **Solwinds** and **Solwends** was eventually inversed, for easier pronunciation, and they became **Slowends** and **Slowinds**, today’s Slovinci and Slovenci. In Wendish areas occupied by Romans and Franks, where new official languages were introduced, their name underwent a more radical change. For example, it changed to Swi(n)sk in Switzerland and to Swensk in Sweden, where Wends had already lost their identity and forgotten the meaning of their ancient name after having been converted to Christianity.

## Wendish priesthood, their troveds, vids and veds

Wends may have acquired their name much later, because of their impressive, highly educated **Druids / Trovids**, who were divided into two classes, **Veds**, sages, scholars, and **Vids**, priests, prophets and seers. Their education was long and demanding, and they had to possess a photographic memory. To qualify as a druid, boys and girls were trained for more than 20 years, learning everything by heart. However, they were allowed to use writing for personal correspondence and business.

The presently generally accepted interpretation of the name **Druid** regards it to be derived from the Sanskrit word [**dreu / drev**] ‘a tree’. This does not make much sense because Ancient Wends did not venerate only trees, they respected and venerated everything Mother Nature was providing - springs, rivers, mountains, as well as trees. The present interpretation, showing pagan druids in a rather ridiculous light, is likely slanted to please Christians who demonized everything pagan – as victors always demonize those they have overthrown.

In my opinion, Druid’s name implies that they were devoting their lives to the study of various trinities: **Veds** in sciences, **Vids** in philosophy and religion, and various subtrinities. [**Tro**] in Wendish means ‘triple’, as in [**Tromostovje**] ‘the triple bridge’ in Lublana. The name **Druids** itself is the Roman spelling of the Wendish name of these highly educated Wendish **Trovids** and **Troveds**.

Celtic scholars stress that the national Celtic symbol was the **Triskeles** - a Greek word meaning three-legged – as David’s star is for Jews. It looks like a **3-branched swastika**. Because they have found triskeles on the Isle of Man, in Sicily, and as far away as the

Philippines, it may have belonged to just one branch of Celts. The **4-branched swastika**, found in a much larger area once settled by Celts, was more likely to have been the original ancient Wendish symbol, popular also in India where Wends had settled.

**Troveds**, the ancient Wendish scholars, studied everything connected with the **secular world**:

1. the past (study of history),
2. the present (all arts and all sciences) and
3. the future (plans and hopes for their people's future activities).

**Trovids** were priests, prophets and seers, explorers of the **spiritual world**:

1. the lower realm of the dead, headed by **Črni Bog**, the Black God, the God of Darkness;
2. human environment, in which humans and various spirits / deities exist, ruled by **mother-earth Goddess**, usually called **Baba**, but known also under other names, like **Semela / Zemla**, the Earth, in ancient Greece; and
3. The upper realm, presided by the life sustainer, **sun-god Sol**, also called **Belin**, in France and Great Britain, **Bel**, in Phoenetia, Carthage, Spain and North America, or **Baal**.

We know that their knowledge had qualified Wendish druids to teach various subjects at Roman universities - after they were already forbidden to practice their ancestral religion. Although writers like Cicero, who mentions this, did not go into any detail, it is likely that they taught subjects in which ancient Wends excelled: astronomy, mathematics, physics, agriculture, architecture, geography and shipbuilding. Roman prohibition of their practicing their ancestral religion was founded solely on their fear that Wendish priests, trusted and respected by their own people, would organize further uprisings against them.

All previous Gallic revolts against Rome were namely led by druids/trovids and members of Wendish aristocracy. For instance, **Vindex** was obviously a **Videž**, a priest and prophet.

## Names of some Wendish gods in Tres Galliae

**Taruos Trigaranus**, "the bull with the 3 cranes", obviously 3 ravens [**tur**] 'wild bull', [**tri**] 'three', [**ga(u)ran**] 'raven'. Pictures of these ravens are represented on Slovene situlas. They are not cranes.

**Magusanus / Hercules** [**mogochen**] 'mighty'.

**Ogmios**, the god of eloquence and the power of speech; perhaps **Ogni**, [**ogen**] 'fire', fiery speech. Ogni was known also in India and even on Hawaii, as the god of fire.

**Boruo/Bormo**, the god of warm springs [**bor / vor / vi**] 'spring, fountain'.

Mercurius **Dumias**, a local god [**dom**] 'home' perhaps [**domač**] 'pertaining to a home'.

**Cernunnus**, a chthonic deity [**črni bog**] 'the black god', [**črn**] 'black', [**črnun**] 'the black one'. Črni bog was also known under this Wendish name to the ancient Britons, and was, as already mentioned, still venerated by Wendish farmers in the lower Rhine area, close to Holland, in the early of the 19<sup>th</sup> century.

Deae **Matres**/Matronae [**matere**] ‘mothers’, spirits of the springs, rivers, forests, mountains, guardians of the land and its inhabitants.

## Other nations’ pride in their Celtic roots

Many European nations point proudly to the fact that their ancestors were the famous Celts. In the introduction of a recently published book on Celts, written by Ian Barnes, *The Great Historic Atlas of Celts*, he writes: “**Celts made an outstanding contribution to World’s Art and Culture**, and many European cultures continue to be influenced by their **Celtic roots**.” Barnes praises them, although he is not even aware of the real extent of their influence, their real history.

Many nations pride themselves of having Celtic roots (English, Irish, Scots, Bretons, Frenchmen, Spaniards, even Germans). Their archaeologists and historians have written thousands of books describing their heroic history, their art and their other achievements. I truly appreciate their work, because they had collected vast amounts of factual data about Wends/Celts, their history, their art and their social set up. Wends would not have had the resources, to carry out such research. All the authors of these books carefully avoided mentioning the name Wend, although Wends are the only remaining direct descendants of those Celts they are writing about and praising.

No doubt, many of these official scholars know the truth, but prefer not to rock the boat, afraid to provoke the anger of their secular and religious leaders who finance them, and to lose their well-paid and secure jobs. Today, individuals like Snowden are rare, and like him unwelcome, even hated. I am sure that many professional European scholars know the truth, because it is so obvious. After all, even I, a lay person, with little time to spend on the subject, managed to discover the truth about Wends, and that quite accidentally without really trying.

## The planned physical and cultural genocide of Wends

Many **George Orwell**’s insights and visions have proven prophetic. He stated also that “The easiest and most effective way **to carry out the genocide** of a people is to **destroy its history** and the **awareness of its identity**.” 3,000 years before him, the Spartan sage, Lycurgus, had also come to the same conclusion. He said “**A people without a past also do not have a future**.”

## Conclusion

Roman *Tres Galliae*, where ancient Wendish inscriptions cited in the above article were discovered, originating between 250 BC and 600 AD, covered the area of today’s northern Italy, Alpine regions, France, Belgium, Holland, the Rhine Valley and Bavaria.

According to today’s generally accepted version of European history, Wends were post-Roman newcomers in Central Europe, originating somewhere beyond the Carpathians,

who had never lived in western or northern Europe and had contributed nothing to western civilizations.

This theory is proven to be mistaken by the thousands of ancient Wendish inscription and names occurring throughout the Roman Three Gauls, quoted in the above article. It contradicts also the fact that ancient toponyms with Wendish roots are found throughout Europe, including its western and northern areas. They were already decades ago researched by Dr. Jožko Šavli and his colleagues. Contemporary historians also do not seem to have noticed that not only Latin but also all modern Indo-European languages, including the recently evolved Romance and Germanic languages, had inherited a vast number of ancient Wendish words and grammatical structures.

Examples of Wendish inscriptions and names mentioned in this article, and hundreds of additional examples of Wendish texts and names, from these areas, mentioned in my notes from Prof. Joshua Whatmough's books, prove beyond a reasonable doubt:

1. That in pre-Roman and Roman times, Wendish dialects were spoken throughout the Three Gauls, created by Drusus in 12 B.C., in response to the Gallic rebellion provoked by his census of Gallia Comata / cosmata.
2. Wendish inscriptions excavated in the territories of the Tres Galliae, dating from 250 BC and 600 AD, show also that Wendish tribes were the most widespread and powerful tribes in these areas. This is understandable, because Wendish was the language of the first permanent settlers of Europe, its first farmers, who formed the largest section of most populations up to the end of the 19<sup>th</sup> century. That is the reason why Wendish was the lingua franca of Europe up to the expansion of the Roman empire and the introduction of Christianity.
3. Reports of Roman historians and the mentioned ancient inscriptions prove that Wendish tribes were holding in Tres Galliae, in pre-Roman times, influential social, military, political and religious positions. Examples: King [Bogatai] 'a wealthy man', [bogata] 'rich' of the Wendish Arverne tribe in today's central France, whose young warriors defeated the Roman army and occupied Rome between 390 and 387 BC. It is interesting and revealing that a Slovene TV interviewer, Dr. Bogataj, carries today the same name.]
4. I explain in my article why the terms Gallic, Celtic, continental Celtic, Wendish, and the now supposedly "extinct" original ancient Indo-European language, on which all classical and modern Indo-European languages are based, refer to the same language.
5. Therefore, today's generally accepted linguistic theory - claiming that the ancient Indo-European language is extinct, that Celtic languages are just another subgroup of Indo-European languages - is equally mistaken.
6. In fact, the original ancient Wendish dialects, whose roots reach back into the Ice Age, continue to be spoken by some 2 million Wends - direct descendants of the first European farmers - in various farming communities in six Central European states, between the Baltic and the Adriatic coasts.



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## Abstract

This article presents evidence that the term Wends, Celts, Gauls and original Europeans, refers to the same people. It also presents evidence, consisting mainly of Wendish inscriptions originating in the Tres Galliae territories during pre-Roman and Roman times (250 BC and 600 AD), that Wends were living in Gaul in ancient times. These Wendish texts alone, inscribed on monuments, suffice as irrefutable proof that Wendish was spoken at that time in France and all adjoining areas. The fact that the Wendish vocabulary forms a large part of all European languages, even those evolved under the Roman and Franco-German occupation, leads also to the logical conclusion that Wends must have lived in all those areas in earlier times. The ancient inscriptions found in Tres Galliae only confirm that fact beyond any reasonable doubt. Most of these inscriptions come from monuments dedicated to their gods, their priests, etc. Some of them are also inscribed on pottery, produced in Tres Galliae, and on other household items like pans, cups and pitchers. However, few of these inscriptions have survived in their entirety. Some, inscribed on public monuments, may have been accidentally destroyed during Gallo-Roman wars. However, most of them were intentionally damaged and broken up later by Christian's intent on rendering all pagan texts illegible. Nevertheless, even these fragmented, damaged inscriptions reveal the undeniable fact that Wends have lived in all parts of the Three Gauls already in pre-Roman and Roman times. I explain also the evolution and the meaning of terms like Gallic, Celtic, Continental Celtic, Wendish and Indo-European, and show that all of them refer to just one language, the ancient Wendish language, known today as Slowen(d)sk, or Swensk in Sweden. Additional evidence I present, gleaned from historic sources are the numerous Wendish personal and family names, names of professions, social positions, as well as priestly and aristocratic honorific titles, popular in Roman times throughout the Tres Galliae. I mention the overwhelming and essential contribution of various Wendish tribes and families to the military, political and cultural evolution of the Roman civilization, from the founding of Rome to its demise in the 5<sup>th</sup> century.