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Marko Hrovat

UJIK INSCRIPTION AND OVERVIEW OF THE RAETIC LANGUAGE

Povzetek

Napis Ujik, tehnično imenovan tudi NO-3, je eden od treh retijskih napisov, ki na široko odpirajo vrata v razumevanje starodavnega retijskega jezika. Osupljivo je, da vsa dolga desetletja, v katerih so strokovnjaki poskušali razvozlati retijske napise s pomočjo različnih jezikov, od semitskega, madžarskega, do romanskih jezikov; ta jezik z napisov živel pred njihovim nosom in se še dandanes govori v sosedstvu. Žal pa je bil zaradi brezmejne nadutosti velikih jezikov v njihovi senci popolnoma zapostavljen. Vse to pa kaže, da je treba resnico pogosto iskati ravno v obratni smeri kot trdi visoka znanost. Za znanost je tragično, da so domala vsi svetovni znanstveniki s pristojnih področij stopicali v slepi ulici, ne zavedajoč se svoje zablode. Med tem časom pa so bile postavljene mnoge, premnoge znanstvene teorije in napisana številna dela, za katera so bile porabljene nepregledne vreče denarja. Žal v podporo popolnoma napačnim znanstvenim stališčem o Retih, na katerih podlagi nikdar ne bi razvozlati skrivnost tega starodavnega jezika.

Na osnovi dokončno pojasnjene vsebine napisa Ujik in drugih retijskih napisov, imamo sedaj neposreden vpogled v ta antični jezik, ki še vedno živi med nami. Ta jezik, jezikovni fosil Evrope pa je Slovenščina sama. Ne Slovanščina, ki je nastala šele v 19. stoletju, pač pa Slovenščina, jezik, ki se danes govori v Sloveniji in okoliških državah! Več kot presenetljivo je, da ta jezik, v 2500 letih, izvzemši zadnjih 200 let, skoraj ni doživel sprememb. To pa zanika znanstvene trditve, da so jeziki podvrženi relativno hitrim in neprestanim vplivom in spremembam! To vedenje pa tudi nakazuje, da se slovenski jezik tisočletja ni kaj dosti spreminjal. Tako tudi ne od časov pred približno 4000 leti, ko so se Slovenci iz Evrope selili na ruske planjave in naprej v severno Indijo. Jezik teh napisov je razumljiv malodane vsakomur, ki pozna slovenska narečja. Še največ posebnosti iz napisov je ohranjenih v zahodnih in severnih narečjih. Iz vsebine besedila napisa Ujik je razvidno, da je bila ta bronasta broška posvečena Ujiku, v zahvalo za spoštovanje boginje RI in za prelepo petje in molitve posvečene njej. Iz besedila lahko sklepamo, da je moral biti Ujik boginji RI popolnoma predan. Tudi slovnica iz napisa Ujik je popolnoma slovenska. Prav zaradi tega je bila slovenščina v veliko pomoč pri odstrtju skrivnostnega pomena tega retijskega besedila.

Za današnje velike narode, predvsem za Nemce in Italijane, ki skozi vsa stoletja genocidno uničujejo slovenščino, bo zelo težko in stresno sprejeti za njih zoprno resnico in dejstvo, da v antični srednji Evropi niso igrali nikakršne vloge. V resnici niso niti obstajali, v času, ko je slovenski jezik opeval in pisal veličastno pesem po večjem delu Evrope. Le kako bodo ti strokovnjaki preoblikovali bajko o priselitvah Slovanov v 6. stoletju?

this point on, the expectation that ancient neighboring languages were also related to the old Slovene is not overacted. Those neighboring nations were particularly noticeable: Etruscans, Veneti, Helvetii, Vindelici, Norici, Panoni and Illyri. In the century after the collapse of the Roman Empire, the last three, were evidently still Slovene speaking tribes.

Denationalization of the Raeti

So, the Slovene speakers dwelled also on the lands of the Veneti, Raeti and Vindelici. From the sources it is known, that the land of Friuli was Slovene speaking still in the early Modern era.^[13, p.456] Experienced with above mentioned examples and with the principles of a spreading dominant language it is supposed, that many rural population on the territories of the ancient Etruscans and Veneti, kept using the Slovene language up to the medieval times. After all, they were gradually romanized by the language of surrounding Roman speaking cities. On the other side, Vindelicia were Germanized by proto-German speaking Roman soldier's, which took rule over Vindelicia and Raetia, after retreat of the Roman power in the mid-5th century. Even the name Vindelicia clearly shows that it had been named by the Vindi nation. It is well known that Germans and Austrians had been called Slovenes with the exonym Vindi (Winden, Windish), up to the beginning of the 20th century. Unofficially it is still in use among the German population of Carinthia and Styria. It seems that the rural population of the Alps, especially within enclosed valleys, kept using Slovene (Vendic) language the furthest time. Albrecht Dürer reported in 16th century about the Windish peasant woman (Una villana Windish) on the Brenner passage.^[13, p.455] One very clear language relic is in the town name Windisch, which can be found in the north-central Switzerland, situated in the confluence of the Aare and Reuss River. In the Roman times, the site of nearby legion camp was named Vindonissa.

The Slovene origin

From upper text it is seen, that all Alpine and surrounding nations can be determined as distant relatives to Slovenes from Slovenia and to their minorities in the neighbor countries. Their nation and tribal names like Vindelici, Veneti, Raeti, Helvetii, Saluvii, Saluves, etc. show the etymological connections to the name Sloveni.² Anyway, it is not really sure, had those names being used by them selves, or was just exonyms used by foreign writers. An example of an exonym is Latin word Graeci for the people, whose own name for themselves was Hellenes. Another example of an exonym is German and broad European origin. Words Vindi, Vendi, (Winden, Wenden), Veneti, etc., that was widely

² Sloveni should not be confused with Slavi. The word Slav, Slavs is a modern invention, introduced by the Czech scholar Dobrovský, which came into application only about 150 years ago. Until the second half of the 19th century, the Russians, Ukrainians, Belarusians, Serbs, Croats, part of later Poles and some smaller nations, did not consider themselves as Slavs. Early historical records of the words Sclavi, Slavi, Slaven, etc. have been used to designate a specific ethnos living between the Baltic, Adriatic and Black sea. The term Slavi had been applied only to Slovenes (Sloveni), and had been used until the late New Age.

in use throughout medieval period up to the 19th century. Within limited scope it is still in use for people who name themselves Sloveni oz. Slovenci.

The people of the word

Contrary to obvious linkage between the names Vindi and Sloveni, it seems the name Raeti have nothing in common with Sloveni. This can be claimed about graphemes and phonologic aspect of the Raeti name, but hardly for semantic one. The word Raitoi (Ραιτοί) probably derives from Greek retos (ῥητός) 'word, speech, speaker'. On other side the name Sloveni also derives from Slovene word slovo, which mean: 'word, letter'. It is well known that the oldest mention of those Alpine people is written in Greek. So, it is very likely that the first Greeks, which came into contact with the Slovenes in the Alps, the word Sloveni < slovo 'word' translated, on the bases of the Greek word retos (ῥητός) 'word', to the tribal name Ραιτοί. From then onward, they used the exonym Raitoi for the noted Alpine Nation, considered to be descendant of the Etruscans. The name Raitoi was later lent to Latin as Raeti. The most likely origin of the name Raeti is presented in the next example:

Sloveni > slv. slovo 'word' = gr. ῥητός 'word' > Raitoi / Raeti = Sloveni

Connection with Etruscans

Some scholars have been suggesting that Raeti is an exonym, given to these tribes by the Gauls. They believed that the name Raeti derives from the Celtic root rait 'highland'. By this interpretation, the name Raeti would mean 'mountain people'. Unfortunately, those scientists overlook the Slovene words: rida, rajda 'turn, winding road, curve, rising road';^[21] ride 'hills', ritanje '(horse) kicking', rit 'arse, backside'. The last word rit is significant for semantics, since formation of the arse clearly resembles to the shape of the hills. Looking from this point of view, the explanation of the Raeti name would urgently invoke the question. If the Raeti were highlanders, related to the same common people who lived in the lowlands, then who were they? Most probable answer would expose the Etruscans, as the ancient writers have reported in the first place that the Raeti were Etruscans.

The earliest mention of the Raeti in known ancient sources is relatively late. It can be found in the Histories of Polybius, written before 146 BC. Pliny the Elder wrote, that the Raeti were Etruscans driven into the Alps from the Po Valley. They fled before the invading Gauls.^{[22],[23]} It is quite possible that some Etruscans fled from plains to the Alps, after the invasion of the Celts into Po valley. But it is not likely that all Etruscans left their homes, and even less, that Alps would be vacuous space before Etruscans moved in. At least, artifacts and names are demonstrating that the territories of Raetia were inhabited before the Celt intrusion, with the same or related population.

Raetic tribal names

Some Raetic tribal names greatly resemble the Slovene semantics. They are still fully understandable to every Slovene person, if transliterated into modern form. The written

Abstract

Ujik inscription, technically named NO-3, is one of the first three Raetic inscriptions. These inscriptions widely open the door to understand the ancient Raetic language. It is astonishing that for all those long decades, the inscriptions have been tried to be explained with the help of different languages, from Semitic, Hungarian to Romance languages, while the language of the inscriptions was alive, and has been spoken in the nearby country. In the shadow of large European languages, it was totally ignored, because of their infinite haughtiness, which shows that the truth can be often found just in the opposite direction than it is scientifically claimed. For the science sake it is very tragic, that almost all scholars worldwide, were tripping into dead-end, and not being aware of their (errors) aberration. At that time, many, too many worthless, even noxious thesis and books have been written, and endless money has been spent to support these wrong positions. Considering the “scientifically adopted knowledge about the Raetic language”, which is completely wrong, the truth would have been never revealed.

On the bases of the ultimately revealed Ujik inscription, we have now the insight directly to the ancient language, which is still alive and spoken as a fossil language of the Europe. That ancient language is the Slovene itself. Not Slavic language, where a common expression for it had sprung up only in the 19th century. However, the Slovene language has its proper name, and it is nowadays spoken in the Republic of Slovenia and in the neighboring lands. After about 2500 years the language used in the inscriptions, surprisingly did not change much. The statement conflicts with the scientific claims of rapid and constant change of spoken languages! These inscriptions suggest that Slovene language practically did not change much for thousands of years. The same cannot be claimed for other central European languages. The language of this inscription is easily intelligible to almost anyone who understands the most of Slovene dialects, especially the western part. The bronze shield itself had been dedicated to Ujik, in gratitude of his piety to the RI deity, and beautifully singing and praying to her. From the contents it can be seen, that Ujik was completely committed to RI. Also the grammar of the Ujik inscription is completely Slovene type, and therefore it was great help to us to unravel this semantic mystery of the Raetic text.

Up until now, the larger nations of Europe, the Germans and Italians in the first place, have been ruining the Slovene language by genocide for a long time. They will accept the truth that they played no role in the ancient Central Europe very hard. Tiresome truth is that they did not even exist in those times, when the Slovene language had been singing, writing and spreading magnificent culture throughout the Europe! The question is how will those scientists remodel their mythic fairy tale about the Slavic migrations from the East in 6th century AD?

Marko Hrovat

PIŠTA INSCRIPTION AND WHERE DID THE RAETI DISAPPEARED TO?

Povzetek

Napis Ujik, tehnično imenovan tudi CE-1, je eden od treh retijskih napisov, ki na široko odpirajo vrata v razumevanje starodavnega retijskega jezika. Osupljivo je, da vsa dolga desetletja, v katerih so strokovnjaki poskušali razvozlati retijske napise s pomočjo različnih jezikov, od semitskega, madžarskega, do romanskih jezikov, je jezik z napisov živel pred njihovim nosom in se še dandanes govori v bližnjem sosedstvu. Žal pa je bil ta jezik, zaradi brezmejne nadutosti velikih jezikov, v njihovi senci popolnoma zapostavljen. Vse to pa kaže, da je treba resnico pogosto iskati ravno v obratni smeri kot trdi visoka znanost. Upoštevač znanstveno sprejeta stališča o jeziku Retov, ki so popolnoma napačna, ne bi nikdar razvozlati skrivnost tega starodavnega jezika.

Bronasta žara ali situla je bila uporabljena za pogreb moške osebe z imenom Pišta. Ime Pišta je pri Slovencih tudi po 2500 letih še vedno živo in se uporablja predvsem v vzhodnih predelih Slovenije. Kot kaže so žalujoči žaro pokrili z nekim pokrovom. Iz napisov te žare je razvidno, da so bili Reti prepričani v obstoj posmrtnega življenja in da duša umrlega po smrti potuje v nebesa. V okviru svojih prepričanj so umrlemu pripravili hrano in pijačo, ki naj bi ju potreboval na poti. Verjeli so torej, da lahko duša umrlega uporablja posvetne stvari. V Pištovi žari so zares našli sledove vina. Iz napisov pa je mogoče sklepati, da so mu žalujoči pripravili tudi hrano in priložili glaž za vino. Kot kaže je bil v navadi, da so žalujoči umrlemu klicali poslovljni klic «ave» in ga spodbujali, naj le gre v višave in si privoščijo ples in veselje. Pištova žara je okrašena z držalom ročaja, v obliki nekoliko stiliziranega križa. Ker se križi kot votivni simbol pojavljajo tudi pri RI napisu, je s tem uporaba križa kot simbola povezanega z vero, dokazana daleč pred začetki krščanstva. Najdba dveh polpalindromov na Pištovi žari je prav tako veliko presenečenje.

Na osnovi dokončno pojasnjene vsebine napisa Pišta in drugih retijskih napisov, imamo sedaj neposreden vpogled v ta antični jezik. Presenetljivo je, da jezik Retov še vedno živi kot jezikovni fosil Evrope. Ta antični jezik je Slovenščina sama. Ne Slovanščina, ki je nastala šele v 19. stoletju, pač pa Slovenščina, jezik, ki se danes govori v Sloveniji in sosednjih državah! Več kot presenetljivo je, da ta jezik, v 2500 letih skoraj ni doživel sprememb. To zanika znanstvene trditve, da so jeziki podvrženi relativno hitrim in neprestanim vplivom in spremembam! Zapisano vedenje pa nakazuje, da se slovenski jezik tisočletja ni kaj dosti spreminjal. Tako tudi ne od časih selitev Slovenov iz Evrope na ruske planjave in naprej v severno Indijo. Jezik teh napisov je razumljiv malodane vsakomur, ki pozna zahodno slovenska narečja.

Že sredi 19. stol. so Italijani vedeli, da je ime Rezi povezano z Reti, zato je nesprejemljivo namerno italijansko zavajanje, da Rezijani niso Slovenci, saj je očitno, da lahko Rezijane štejemo za potomce Retov, ki so se imenovali tudi Rezi. Za današnje velike narode, predvsem za Nemce in Italijane, ki vseskozi genocidno uničujejo slovenščino, bo zelo težko in stresno sprejeti za njih zoprno resnico in dejstvo, da v resnici niso niti obstajali, ko je slovenski jezik opeval in pisal veličastno pesem širom Evrope.

Veliki narodi v slovenski soseščini, kot so Italijani in Nemci, so slovenski jezik v preteklosti namenoma uničevali in to na njihovih matičnih ozemljih. Žal pa se to še vedno dogaja. Z asimilacijsko politiko Slovencev vsiljujejo rabo večinskega jezika. Poleg tega pa z različnimi omejevalnimi administrativnimi ukrepi, posredno in neposredno izvajajo sistematičen pritisk na Slovence. Vsebina štirih napisov, ki so jih našli na področju Italije in Avstrije, je sedaj dokončno pojasnjena s pomočjo slovenščine, kar dokazuje kulturno veličino slovenskega jezika. S pomočjo slovenskega jezika, pa sem v nadaljevanju raziskav uspešno pojasnil še nekatere druge retijske, venetske in galske napise. Vsa ta nova odkritja kažejo na prisotnost Slovencev na obširnem ozemlju srednje Evrope in širše. Dodatna odkritja bodo predstavljena v bližnji prihodnosti. Že v starodavnih časih, ko se je slovenski jezik uporabljal za opevanje, čaščenje boga in v umetnosti, jezik današnjih velikih narodov še niti obstajal ni. Zato je pričakovati, da bodo znanstveniki teh velikih nacij sprejeli sveto resnico o Slovencih z veliko odpora, zanikanja in zvitosti.

Preface

Undoubtedly, there will be many well-intentioned suggestions, how to understand the inscriptions in a very right way. I guess, no one has an idea, how I was enlightened with the knowledge. Every vaticinator should know, that there is a huge abyss between an idea, a personal believe and proven fact, which also agree with the contents, semantics and common sense. A destructive purpose can be recognized from usurpation, relativization and ignorance.

The expressions Slovenes, Slovene should not be confused with the expressions Slavi, Slavic language, for it is also a new invention, not existed before mid-19th century. The word Slovani was introduced by the Czech Linguist Dobrovský. An existence of the lat. word Sclaveni, or ger. word Slawen before 19th century correspond to the word Sloveni (Slovenes), and not to unexisting Slavs. The words Sclaveni or Slawen had been sometimes used also to denote the languages, not people, related to the Slovene, like: Wendish, Slovak, Czech, Polish, Russian, Bulgarian, Macedonian or Serbian. None of the noted people ever considered themselves being Slavs before 19th century. Therefore, proclamation that the ancient and medieval Slovenes of the Central Europe were Russians, Serbs or even Croatians (falsified nation) would be an ultimate blemish of the truth.

I thank a lot to Prof. Dr. Anton Mavretič of the Harvard University, Corresponding member of the Slovenian Academy of Sciences and Arts, and Honorary citizen of Metlika Commune; for supporting and reviewing my English style of writing and helping me to bring it closer to the Academic English.

Introduction

The Pišta urn originating from 4th - 5th c. BC had been found in 1825 in the Cembra village. It was used for ceremonial purposes, and was filled with wine.^[1] The rim of the urn and the handle has 6 engraved inscriptions in the Raetic alphabet, which originates from Etruscan alphabet. Many scholars (Giovanelli, Mommsen, Pauli, Batisti, Mayr, Morandi, Mancini, Toth, etc.) have has been trying to explain the inscriptions, but without meaningful success.

Basic data

Object:	Bronze urn
Name:	Pišta urn (Situla Pišta)
Obsolete name:	Situla Giovanelli
Size:	height 28 cm, bottom diameter 23 cm, top diam. 24 cm
Letter height:	8-9 mm with two deviations: shortened l 5 mm and prolonged 1 11 mm
Period:	5 th – 4 th century BC ^[2]
Craftsmanship:	Engraved
Site:	Village Cembra is lying in South Tyrol, northern Italy, about 660 m above the sea level, on the top of some 100 m hilly plateau.
Location:	46° 10' 30" N, 11° 13' 19" E
Current location:	Museum Castello del Buonconsiglio
Inventory Nr.:	6387
Inscription mark:	CE-1
Script:	North Italic script (Sanzeno alphabet)
Language:	Slovene
Starting position:	Last S of the inscription part 1
Writing direction:	Sinistroverse
Reading direction:	dextroverse: inscription part: 1, 4b, 6b sinistroverse: inscription part: 2, 3, 4a, 5, 6a
Inscription part 1:	SVXVIVX →
Inscription part 2:	SVXVIVX
Inscription part 3:	VXVIVX
Inscription part 4a:	SVXVIVX ←
Inscription part 4b:	SVXVIVX →
Inscription part 5:	VXVIVX
Inscription part 6a:	VXVIVX ←
Inscription part 6b:	VXVIVX →
Letters:	79 monophthongs, 6 diphthongs
Signals:	2; after last V at the part 4a and after last l at the part 6a

the RI inscription it is proven, that the symbol of a cross had been used in connection with the faith, fare before the Christianity.

Glossary

Raetic	Slovene	Grammar		lit. Slov.	English
suč	suč	verb	2sg. imp. pr.	suči, sukaj	turn
me	me	p.prn.	1sg. m. acc.	me	me
tri	tri	c.num.		tri	three
maχe ¹	mъχe	noun	m. acc. pl.	mige	little bit
vej ²	vedi, (se)vej	conj.		pa	but
lχanu	lъχanu	adv.		lahno	carefully, easy
gjel ³	jel	noun	f. nom. sg.	jelo	food
ma ⁴	m'pa	conj.		in	and
vinu ⁵	vinu	noun	n. nom. sg.	vino	wine
šalima ⁶	šalima	verb	1pl. pr.ct.	(po)šiljamo	(we are) sending
an ⁷	an, ъn, in	conj.		in	and
i ⁸	i, in	conj.		tudi	also
lažun ⁹	glažun	noun	m. nom. sg.	glaž	glass
van	van	prps.		vanj	into
ljej	ljej, vlej	verb	2sg. imp. pr.	vlij	pour
lub'mu	lubъmu	adj.	1sg. m. dat.	ljubemu	to beloved
Pišti ¹⁰	Pišti	name	m. dat. sg.	Pišti	Pišta
ave ¹¹	na vejki	intj.		na veke	ave
l ¹²	lъ	prtc.		le	just
a ¹³	va, vъ, v	prps.		v	to
vis ¹⁴	vis	noun	m. dat. sg.	k višku	upwards, up high
sej ¹⁵	sej, se	r.prn.	acc.	se	(oneself)
pjeli	pjeli, peli	verb	2sg. pr. imp.	pelji	go, ride
lebej ¹⁶	lъbej, lubi	verb	2sg. pr. imp.	privošči	enjoy
si	si	r.prn.	dat.	si	(oneself)
bal ¹⁷	bal	noun	m. nom. sg.	bal, ples	dance

Table 3: Pišta inscription glossary

Idioms:

ъ as ə in bottle

ъ as ə in the

¹maχe Is m. acc. pl. noun in the meaning of 'a little move, a jiffy move'. The word <maχe> is a dialectal form of the slv. noun mig in the meaning of 'shrug, wink', but in another variety, it also means 'hint, nod, sign'. The word discussed actually derives from slv. verb makniti. Some of the Slovene dialectal variants can be seen from the following list:^[13]

mègnati	slk. migniti 'a jiffy move, a little move'
magatáti	slk. mežikati 'to blink, to wink, to twinkle'; slk. pomežikniti 'to wink' and treniti 'to wink, to twinkle'

mágniti	slk. migniti 'a jiffy move, a little move'
mákniti	slk. pomakniti 'to move, to push (away), to shift'; slk. premakniti 'to move, to shift, to set in motion, to stir up, to budge'
məkniti	see mákniti
mig	slk. namig (z očmi) 'hint, tip; wink, cue (with eyes)'
míga	slk. trepalnica 'eyelash'
mègnenje	slk. 'hip, trenutek, kot bi mignil', eng. 'before you could say knife, in a jiffy' ^[14, p.241] etc.

From the upper examples and inscription contents it can be seen, that the word <maχe> regard a move, probably a move of the lid, which is not a part of the urn at the present time. The reason for such understanding of the inscription also gives the very next sentence; Vej lχanu 'But carefully', which is semantically linked to the previous words tri maχe 'three moves, three little bits'.

² vej The word <vej> has a meaning of 'but, yet' which corresponds to Slovene vej <vedi 'be aware, to know', (se)vej <seveda 'of course, certainly', ampak 'but'. In the east Slovene dialects, the word vej is still in use and it means slk. saj 'but' and daj 'come on', and another word vejmda, slk. seveda, deriving from the root *vej- / *ved- means 'of course'^[14, p.791] The word vedi was softened form of vej.

³ gjel The word gjel 'food' had been changed to nowadays usage jelъ, jelu, jelo, jed, all in the same meaning. It can be seen that leading g- had been dropped out in some dialects, while in east Slovene dialects it remains in a few words such as:^[14, pp.92-5]

gjàdrni	slv. jadrni 'swiftly'
gjàdrno	slv. jadrno 'diligent, quick, agile'
gjàbanje	slv. gibanje 'moving'
gjàmati	slv. jemati 'to take'
gjàsi	slv. jesih 'vinegar'
etc.	

⁴ ma The conjunction <ma> is widely in use in western Slovene dialects, but much less in central areas. Most often, it has similar meaning as words: pa, ampak 'but', however sometimes it also designates the meaning of the words: ja 'yes', kako 'how' and in 'and'. The conjunction <ma>, usually does not stand for the word <in> 'and', but in the place of conj. <pa> it has the same meaning, as in the following examples:

Obljubil je, pa ni držal beside.	'He promised, but he didn't keep the word'
Obljubil je in ni držal beside.	same
Obljubil je, ma ni držal beside.	same

⁵ o < u Sound /o/ is very often switching into /u/ or vice versa. An interesting example of switching /o/ to /u/ and opposite is in Resia, a Slovene valley about 15 km long, which is tightly surrounded by mountains. The Resia belonged to Italy

Marko Hrovat

THE RI INSCRIPTIONS AND THEIR RELATIONS TO THE VENETI

Povzetek

Retijski napisi RI so eno od najbolj zapletenih antičnih umetniških del. Poleg za tisti čas običajnih črk, napisi vključujejo še zapleteno simboliko, pike, oznake, preusmeritve ter usmerjene in odebeljene črke. Retijski napisi dokazujejo, da je slovenski jezik od antičnih časov naprej ostal skoraj nedotaknjen. Podoben pojav je opaziti pri slovnici. RI napisi so razkrili nekatere arhaične oblike v jeziku Retov, kot je na primer besedo št (štekanje), končnico -ej, ipn. Reti so imeli, v nasprotju z našim mnenjem, zelo jasne predstave o nebesih, vicah in o peklu, o njihovih vmesnih stopnjah ter o tem, kako in zakaj je nekdo obtičal na neki stopnji med peklom in nebesami. Presenetljivo odkritje je, da se je simbol križa uporabljal za duhovne namene že davno pred pojavom krščanstva. Reti in ostala ljudstva soseščine, so kot kaže bila monoteistična, ki niso verovali v same pobobe božanstev. Te so jim bile le najboljši nadomestek za slikovno predstavo tistega, česar niso mogli zaznati z očmi. Tako so Reti uporabili sonce kot nadomestek za boginjo RI, ki je bila po njihovem pojmovanju najvišje oz. edino pravo božanstvo. Sonce je namreč najmočnejši vir svetlobe, a vendarle je le slab približek domnevo močne bleščave boginje RI.

RI napisi so bili vklesani v jamsko steno visoko v gorah, kjer se strečujejo trije naravni elementi: zrak, zemlja in voda, katerim je v času ritualov družbo najverjetneje delal še četrti element, ogenj. Izbira te gorske jame za retijsko svetišče je morala biti dobro premišljena in je do nje verjetno vodila tudi romarska pot. Da so napise verjetno uporabljali tudi za religiozne namene, kažejo primeri skakanja iz enega dela napisa na drugega, ponavljanje delov besedila in izvajanje besedila v petju.

Iskanje izvora imena RI je vodila do raziskave venetske besede jekupetaris, ki presenetljivo vključuje ime boginje RI. To pa kaže na veliko sorodnost, ki sta jo v verovnju izkazovali obe ljudstvi. Posledično lahko pričakujemo vsaj nekatere pisne sorodnosti obeh ljudstev. Znanje jezika Retov na široko odpira vrata presenetljivim odkritjem, ki jih skrivajo RI napisi. Osnovna zgodba napisov odkriva versko vsebino besedila, ki govori o motiltvi, o tem kaj je prav in kaj ne, vključno s posledicami in opozorili pred napačno potjo. Vendar pa vključujejo tudi svarila pred peklom, kot najnižje stopnje človeškega odklona od resnice in luči. Pravilnost mojega branja RI napisov ne potrjuje le vsebina napisov, pač pa tudi semantika. Raziskovalci, ki se bodo lotili odkrivanja ostalih, še neraziskanih retijskih napisov, bodo brez znanja Slovenščine in njenih narečij naleteli na nepremostljive težave. RI napisi potrjujejo, da so Slovenci v antiki naseljevali velik del Evrope. Napisi tako zavračajo sprejeta stališča in dogme zgodovinske in jezikoslovne znanosti, njihova izhodišča pa postavljajo na glavo. Da bi obe znanstveni področji uskladili z resnico, ju bo v prihodnosti potrebno od temeljev naprej preurediti in napisati na novo.

Preface

Undoubtedly, there will be many well-intentioned suggestions, how to understand the inscriptions in a very right way. Every vaticinator should know, that there is a huge abyss between an idea, a personal believe and proven fact, which also agree with the contents, semantics and common sense. I guess, no one has an idea, how I was enlightened with the knowledge.

The expressions Slovenes, Slovene should not be confused with the expressions Slavi, Slavic language, for it is also a new invention, not existed before mid-19th century. The word Slovani was introduced by the Czech Linguist Dobrovský. An existence of the lat. word Sclaveni, or ger. word Slawen before 19th century correspond to the word Sloveni (Slovenes), and not to unexisting Slavs. The words Sclaveni or Slawen had been sometimes used also to denote the languages, not people, related to the Slovene, like: Wendish, Slovak, Czech, Polish, Russian, Bulgarian, Macedonian or Serbian. None of the noted people ever considered themselves being Slavs before 19th century. Therefore, proclamation that the ancient and medieval Slovenes of the Central Europe were Russians, Serbs or even Croatians (falsified nation) would be an ultimate blemish of the truth.

Introduction

In the summer of 1957, on a mountain high above the Lake Achen, a sensational discovery was found. Mountaineer Walter Riedl from Innsbruck and the Steinberger teacher Franz Schmid had been discovering the Schneidjoch region near the Guffert cottage. In a cavernous gap in which a small spring is rising, they discovered inscriptions engraved on one of the cave walls. The inscriptions are arranged in 7 rows, which are long between 1-2 m and vary in their condition. Tapes consist of over 100 letters and were not carved all at the same time. This is the longest Raetic text ever found. Two lines of the inscription were discovered later and published, Mayr in 1962 by sigla RI-8 and Prosdocimi in 1971 by sigla RI-9. The cave had been well known to the local population yet before, which proves that the cave was vested long ago. Numbers of the year 1825 and 1866 are engraved in the soft stone. There should be no doubt, that mountain shepherds had already seen the mysterious signs, but they did not make a big deal of it. In the mid-20th century the information about the inscriptions finds a way to the. Since then, archaeologists and paleographers have dealt with this unique Tyrolian find. A mountain spring rises in the cave, which indicates with certainty a sanctuary nature of the cave. So far, the inscriptions by the foothills of the Schneidjoch Mountain are dated to about 500 BC. As Stefan Schumacher in his work 'Die rätischen Inschriften' pointed out, the letters of the RI inscription were not alike to those known in the Bolzano area, but are indicating an older writing system.^[1] Hans-Walter Roth, director of the Institute of Professional Scientific Contact Optics in Ulm, says that he had discovered, with the help of digital recording techniques, several new images, which age are preliminary estimates to goes back to around 3600 BC. The place of worship may had had an important astronomical role.^{[2],[3]} Particularly striking is about a 15-centimeter

tall figure at the cave exit, which is expected to show a horse and a rider. The height and shape of the figure, which had been destroyed in their lower part by later inscriptions, is reminiscent of Neolithic representations. Roth estimates the origin of the figure to be approximately 2800 BC.^{[2],[3]} By some new claims of a German amateur archaeologist, the oldest figures may possibly go as far back as the Neolithic or Bronze Age.^[2]

Basic Data

Object:	Cave wall, material limestone
Name:	RI inscription
Obsolete name:	ST rock, Steinberg inscription
Size:	height 4 m, width 3 m
Letter height:	RI-1: 7-8 cm, RI-2: 8-12 cm, RI-3: 9-13 cm, RI-4: 9-11 cm, RI-5: 5-9 cm, RI-6: 5-9 cm, RI-7: ? ¹ , RI-8: 3-8 cm, RI-9: about 10 cm
Period:	>5 th BC ^[1] , 5 th – 1 th BC ^[5]
Craftsmanship:	Engraved
Site:	The RI cave is lying on the north slope of the mountain Schneidjoch (1811 m), overgrown with sparse pine trees, about 1420 m above the sea level. The cave is situated just about 1600 m from the German (Bavarian) - Austrian (Tyrol) border, which is stretching along the top of the mountain range, situated on the north.
Location:	47°34'21.08" N, 11°47'40.62" E
Current location:	In situ
Alternative sigla:	ST-1..9, IR 106..114, LIR STN-1..9
Script:	North Italic script
Language:	Raetic (Slovene)
Starting position:	First ↘ of the RI-1 inscription
Writing direction	
Sinistovse:	Inscriptions RI: 1, 2, 3a, 3b, 3d, 4a, 5
Dextovse:	Inscriptions RI: 3c, 4b, 6, 7, 8
Mixed:	Inscriptions RI: 9

Primary inscriptions (dots and colons have an orientation purpose)

RI-1:	ⱥⱦⱧⱨⱩⱪⱫⱬⱭⱮⱯⱰⱱⱲⱳⱴⱵⱶⱷⱸⱹⱺⱻⱼⱽⱾⱿ
RI-2:	ⱦⱧⱨⱩⱪⱫⱬⱭⱮⱯⱰⱱⱲⱳⱴⱵⱶⱷⱸⱹⱺⱻⱼⱽⱾⱿ
RI-3a:	ⱦⱧⱨⱩⱪⱫⱬⱭⱮⱯⱰⱱⱲⱳⱴⱵⱶⱷⱸⱹⱺⱻⱼⱽⱾⱿ
RI-3b:	ⱦⱧⱨⱩⱪⱫⱬⱭⱮⱯⱰⱱⱲⱳⱴⱵⱶⱷⱸⱹⱺⱻⱼⱽⱾⱿ
RI-3c:	ⱦⱧⱨⱩⱪⱫⱬⱭⱮⱯⱰⱱⱲⱳⱴⱵⱶⱷⱸⱹⱺⱻⱼⱽⱾⱿ →
RI-4a:	ⱦⱧⱨⱩⱪⱫⱬⱭⱮⱯⱰⱱⱲⱳⱴⱵⱶⱷⱸⱹⱺⱻⱼⱽⱾⱿ

¹ The inscription RI-7 was still readable in 1957, while it is no longer recognizable today.^{[2],[4]}

- ʒ Double letter represent a consonant pair <ST> /st/[6] or <ŠČ> /ʃtʃ/[6]
 ʒ Is representing a letter <Ć> /tɕ/[20]
 ʒ Is a variant of symbol ʒ and in combination of the following letter <A> it represents the sign of <V> or <J>.
 ʒ Is representing a letter <P> /p/[6]
 ʒ Is a symbol combining letters <Ć> /tɕ/[20] and temperate <T> /t/[6].
 A Symbol combining letters <A> /a:/[6] and <T> /t/[6] and <ŠT> /ʃt/[6].
 † Temperate sound <T> /t/[6] which is represented by half letter †.
 O Is representing a letter <G> /g/[6]
 ʒ A double letter <ST> /st/[6] which is a compound of the letters ʒ /s/ and ʒ /t/.
 E Is a symbol combined of the letters <V> and <E>.

Explanation of Idioms

Throughout the last few centuries the scientists formed a belief that Raetic language used a specific letter for each sound. On these basis, the Raeti would have not known some sounds like: B, C, Č, D, F, G, J, O, Š and Ž.^[21] The similar belief has been known for the Venetic, the Etruscan, the Latin and some other languages. Such an opinion is very much incorrect. It is also very odd to believe, that all those sounds would be absent in Raetic language. My recent researches show, that many of the missing sounds had been using. Some diverse sounds had not been expressed with a special letter, but with one single letter that had been used to designate 2 or 3 different sounds. Therefore, the precise sound studied cannot be determined without knowing the Raetic language, each word and every specific sound within word.

- ʒ The Raetic letter of ʒ represents not only the sound of /k/ but it also stands for the sound of /ts/ <C> and /tʃ/ <č>. The Slovene root *pek- is characteristic for that kind of differentiation. It occupies all three sound variants, as can be seen from the following examples: noun peka 'baking', verb peči 'to bake' and noun pecivo 'pastry'. In Slovene dialects the sound of /k/ often switch to the sound of /tʃ/ <č>. The Upper Carniolan dialect is using word čeudɕr for generally slv. keudɕr, slk. klet 'cellar', etc., while the Cerčno dialect is using the words:^[22, pp.26-7]
- | | | |
|-------|------------|-------------------------|
| čegar | slv. kegor | slk. tja gor 'up there' |
| či | slv. ke | slk. kje 'where' |
| čidat | slv. kidat | slk. kidati 'to shovel' |
- etc.
- ʒ The vertical line of the letter <E> is often prolonged at the bottom. That prolongation usually designates that it has to be articulated as <jE> or <Ej>. The pair <jE> which is known as Yatization^[23] in linguistics. The pair <ej> /ɛj/ appears 7 times, the pair <je> /jɛ/ can be found as many as 11 times, while letter <e> could be found in 3 cases. A letter <e> appeared also in the RI-7 inscription, which is not visible any more.
- X It is scientifically accepted, that letter X is representing the sound of /t/. But in practice, it is hard to believe it. I was a bit lucky with researching the RI inscription

in the first place among 3 studies. The letter of X in the RI inscription "easily" leads to the conclusion, which it undoubtedly stands for the consonant pair of <št> /ʃt/. But again, as in some other examples, mind that the letter of X is not representing only the pair of <št>, but also the character of <š> /ʃ/ and its variety of <ž> /ʒ/. The only consonant pair <št> that is found in the RI-1 inscription is of a crucial importance for resolving the meaning of the Raetic letter X. I have had some preliminary problems to understand the meaning of the letter X. Without help of semantic that can be found in the Slovene language, the meaning of the Raetic letter X would have never been revealed. The Raetic X is representing letter of <š>, articulated in the sound of /ʃ/[6]. However, the letter <š> does not fit into the content of the inscription in any way. Then, a word <štɕ> came to my mind, which was in some way familiar to me. I also remembered that the Carinthian Slovenes still pronounce the word <štɕ>. Contemporary, other Slovene dialects are using the sounds of /tɕ, tu/; slk. /tu/ 'here', to express the same word. Some of the words having leading št- can be seen in the following examples:^[24]

štɕ	slv. tɕ, tu	slk. tu 'here'
štɕga	slv. tɕga, tɕga, tega	slk. tega 'that one'
štako	slv. tɕko, tako	slk. tako 'that way'

etc.

The way of writing the sound of /ʃ/ is also very interesting. Obviously, the way of writing preserved in the Slovene language from ancient times, as far as to the last few centuries. The first of many examples is the Slovene town name <Sežana> /seʒa:na/[6] which articulation of <ž> is closer to the sound of /ʃ/ than to /ʒ/, and is written in Italian (Latin) records as <Sexana>. Another example is the Slovene village name <Krašna> /kra:ʃna/, slk. <Krašnja> that is written in the German records as <Kraxen>.

- ʒ Have in mind that the letter ʒ could represent either the sound of /n/ or /m/, instead of classical scientific explanation which asserts that the letter of ʒ stands only for sound of /n/. The RI inscriptions have 10 ʒ letters engraved, of which 6 of them represents the sound of /n/ while remaining 4 stands for the sound of /m/. But, also other Raetic inscriptions show very clear semantic difference between the sounds of /n/ or /m/, in spite the sounds are marked with the unique letter of ʒ. See also contributions Ujik inscription and Pišta inscription within these Proceedings, for more examples.
- ʒ The mark is appearing twice; 1st in the RI-2 inscription and 2nd in the RI-3 inscription. It is representing a reduced vowel of /ɐ/, which can come close to shortened /ɪ/[6] in articulation. The reduced vowel of /ɐ/ corresponds to the sound of /ə/[6] that can be heard in article <the>. Examples of words, where /i/ in some speeches is switching to reduced vowel /ɐ/ are:
- | | |
|-------|--------------|
| mīš | mɐš 'mouse' |
| bīk | bɐk 'bull' |
| štrīk | štrɐk 'rope' |
- etc.

ČAST RI JESI JEJ ŠT ŪNI MUALEJ. RITAU ŪN' JESI ČASTI RI MUALET. JESI N' NJESI ČASTI RI MUALEJ I LUBEJ JE? JEL J TI LJEŽAŠ J VI MUALEJ? LEJ ČAST! JIJ JES TI TU ČANU, VA PJEKER JAČT BEJ; STAKAT I ŠTAKAT I JEŠČT A I NUJAT JEGA KU J JŠČ.

ČUJ SE...

ASTRI ŠČA VEJKI, LI TAUPI.

Meaning

Raetic	Slovene
Čast RI jesi jej št ūni mualej.	Čast RI jesъ jej št ūni mualьū.
Ritau ūn' jesi časti RI mualet.	Ridau ūnъ jesъ časti RI mualъt.
Jesi n' njesi časti RI mualej i lubej je?	Jesi nъ njesi časti RI mualъū i lubъū je?
Jel j ti lježaš j vi mualej?	Jel jъ ti lježaš jъ vъ mualъj?
Lej čast!	Lej čast!
Jij jes ti tu čanu, va pjeker jačt vej.	Jij jesъ ti tu činu, va pjekel ječъt bej(š).
Stakat i štakat i ješčt, a i nujat jega ku j jšč.	Stakat i štukat i ješčъt, a i nujat jega ku jъ jъšč.
Čuj se...* (stakat i štakat i ješčt...)	Čuje se...*
Astri š ča vejki!	Astri sъ ka vejki!
Li taupi!	Li tarpil!

Table 1: All the words of the RI inscription in the Raetic language, with the Slovene translation.

* Was inserted in front of the RI-6 inscription in the following centuries.
For letter ь and ъ see References.^[31]

slk. Slovene	English
Čast RI si ji tu zunaj molil.	You prayed honor RI out here.
Romal si (sem) ven časti RI molit.	You wandered out here to pray honor RI.
Če njej nisi časti RI molil in jo ljubil?	If you didn't pray honor RI and attested love to her?
Če ji ti lažeš v molitvi?	If you are lying to her in prayer?
Glej (svojo) čast!	Look at your honor!
Če si ji ti to počel, v pekel pejt ječat (ječo služiti).	Doing it to her, go to hell jailing.
Stokat in (se) kregat in jéčat, a tudi potešit njega ko bo ješč.	To groan and quarrel and sob, but also to satisfy him in the case of hunger.
Čuje se...*	It is heard...*
Ozri se v večnost!	Look out to eternity!
Ali trpi.	Or suffer!

Table 2: Full words of the RI inscriptions in the literal Slovene and in the English.

The correctness and an accuracy of reading of the RI inscriptions is clearly proven by semantics. Scholars who are not familiar with the Slovene language, will have much difficulties to designate the right meaning of some other, yet unrevealed Raetic, Etruscan or Venetic inscriptions.

Glossary

Raetic	Slovene	Grammar	lit. Slov.	English	
čast	čast	noun	f. acc. sg.	čast	honor
RI ¹	RI	noun	f. dat. sg.	RI	RI
jesi	jesi, ² jesъ, sъ, si	lnk.verb		si	you (were)
jej	jej, ³ nej, njej	p.prn.	3sg. f. dat.	njej (ji)	her
št	št, ⁴ t, tu	adv.	local	tu	here
ūni	ūni	adv.	local	zunaj	out
mualej ^{5-7, 8}	mualъū ⁵⁻⁷	verb	ptc.-l m. sg.	molil	prayed
ritau	ridau ⁹	verb	ptc.-l m. sg.	romal	wandered
ūn' ¹⁰	(t') ūnъ	adv.	local	(sem) ven	out (here)
časti	časti	noun	f. dat. sg.	časti	honor
muale ⁵⁻⁷	mualъt ⁵⁻⁷	verb	supine	molit	to pray
n' ¹⁰	nъ, ni, nej	p.prn.	2sg. dat.	njej	her
njesi	njesi	verb	2sg. pr.	nisi	(if you) didn't
mualej ^{5-7, 8}	mualъū ⁵⁻⁷	verb	ptc.-l m. sg.	molil	pray
i ¹¹	i, in	conj.		in	and
lubej ⁸	lubъū	verb	ptc.-l m. sg.	ljubil	love
je	je, jo, jъ	p.prn.	3sg. f. acc.	jo	(attested)
jel	jel, jeli ¹²			če	if
j ¹⁰	jъ ¹⁰	p.prn.	3sg. f. dat.	ji	her
ti	ti	p.prn.	2sg. m. nom.	ti	you (are)
lježaš	lježaš, ljъžaš	verb	2sg. pr.	lažeš	lying
vi	vъ	adv.		v	in
mualej ^{5-7, 13}	mualej ^{5-7, 13}	grnd.	f. loc. sg.	molitvi	prayer
lej	lej	verb	imp. 2sg. pr.	glej	look
čast	čast	noun	f. acc. sg.	(svojo) čast!	(your) honor
jij	jij ³	p.prn.	3sg. f. dat.	ji	her
jes ¹⁰	jesъ ¹⁰	lnk.verb	2sg. pr.	si	(are)
ti	ti	p.prn.	2sg. m. nom.	(ti)	you
tu	tu ¹⁴	d.prn.		to	it
čanu	činu, činil ¹⁵	verb	ptc.-l m. sg.	počel	doing
va	va, vъ, v ¹⁶	prps.	place	v	to
pjeker ¹⁷	pjekel	noun	m. nom. sg.	pekel	hell
jačt	ječъt ¹⁸	verb	supine	(služit) ječo	jailing
vej ¹⁹	bej(š), pej(t)	verb	imp. 2sg. pr.	pejt, pojdi	go
stakat ^{6, 20}	stakat	verb	supine	stokat	to groan
štakat ²¹	štukat, štihat	verb	supine	(se) kregat	quarrel
ješčt ²²	ješčъt	verb	supine	ječat	sob
a	a, an	conj.		a	but
nujat ²³	nujat	verb	supine	potešit	satisfy

All of them can be undoubtedly interpreted with the Slovene language.

By already explained rule that letter <p> had been using to express the Raetic sounds /p/ and /b/, the word <pet> could be interpret as <bet>, slv. 'bet, bit'; slk. supine verb bit 'to be'. The Raetic and the Venetic word <a> corresponds to slv. <va, ve, vь, v>; slk. <v> 'in, into', see explanation of word <va> within the chapter Glossary. And finally, the word <ris> is corresponding to the RI deity. Have in mind slv. name transformations: Matija > Matjaš, Tomo > Tomaš, etc. So, a variety Ris and Riš instead of RI, is just a result of grammatical development. By the upper explanation, the aboriginal word <petaris> in fact means slv. 'bet va RI', eng. 'to be in RI', thus, to be with RI in paradise! Full etymological meaning of the Raetic and the Venetic words jekupetaris is demonstrated below:

jekupetaris < jek + u + petaris

petaris > peratis > paradiš

jekupetaris < slv. 'ječ u paradiš' = slk. 'jet v paradiž', eng. 'to go into paradise'

The Venetic word jekupetaris fragmented to the core meaning is presented below:

petaris < slv. bet + va + RIš = slk. 'biti v RI', eng. 'to be in RI'

jekupetaris < slv. 'ječ u bet va RI' = slk. 'jet v (biti v) RI', eng. 'to go to be in RI'

From the words of different inscriptions it can be gathered that word jekupetariš figuratively means: voyage to the heaven, way to the paradise, going to the paradise, departure to the otherworld, dwelling in the paradise, and similar phrases.

The etymology of the word RI is not known anymore. Moreover, it is hard to find out the meaning of that word, because of its shortness. A little bit of its meaning can be seen from the Sanskrit word <rij, rejate>, slv. 'cvreti, pražiti'; eng. 'to fry, parch' and ssk. <rirī>, slv. 'rumeno bleđa medenina', eng. 'yellow or pale brass, prince's metal'^[51], which corresponds to it shining nature, to glittering light that is represented in the sun sphere. More about its meaning is explained in the chapter Etymology of the RI.

Name Reitia?

Ancient linguistics science has accepted, that the expression Reitia designates one of the best known deities of the Adriatic Veneti. The importance of her cult to Venetic society should be well attested in a large body of votive offerings, on pottery and metal objects. She considered being also a deity of writing. Marcel Detienne interprets the name Reitia as "the one who writes", from Proto-Germanic *wreitan- 'to write'.^[52, p.126]

The Reitia is undoubtedly proclaimed as a goddess, by all scholars. After I finished general overview of artifacts having the letters Reitia inscribed, I am of opinion that it is not very likely that the expression <reitia> would regard to any goddess. The use of the word

<reitia>^[53] indicates that it is linked to the term write, writing somehow. Presumption shall be a matter of detailed investigation of all artifacts, which have the letters reitia inscribed. I will make an investigation and comparison of the word reitia to the RI goddess in the near future.

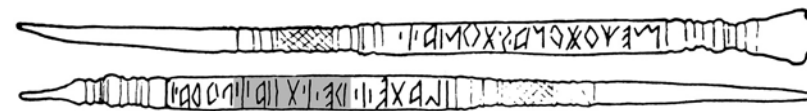


Fig. 12: Proclaimed letters reitiae inscribed on the ruling-pen (Es 45).

Name Mary / Maria

The triple symbol contains letters <mar>, which could indicate an abbreviation of words <Мать RI> 'Mother RI'. Name Maria had been most likely developed from the word Ma(t)ri. But why would be a Latin letter of <M> involved within putative RI symbol, while the Raetic letter M/m/ is used in other inscriptions? RI-1.6 inscriptions are showing semantically and graphically unified form. Since inscriptions RI-7, 8 and 9 were engraved some centuries later than RI-1..6 inscriptions, maybe even after the collapse of the Roman Empire, when the Raeti were undoubtedly acquired with Latin letters. On other side, they had been still knew their aboriginal script. So, it is possible they used the Raetic letter M (st), which at the same time designates a turned Latin letter <M>. If presumption is correct, the Raetic letters A&D besides <astri> also has another meaning. The word <mar> most probably derives from words <mat> + <RI> 'mother RI'. The RI had being considered to be the mother of the Gods, so she was probably known by beloved term <mat RI> as well.



Fig. 13: Does the symbol involves a name Mari(a)?

Since the Slovene language is attested as the closest IE language to the Sanskrit, it is suitable to check out its lexicon. Just a few examples of many, that regard words linked to the written form matri are listed below.^[54]

mātrī	a mother; the divine mothers or personified energies of the principal deities
mātrigriha	temple of the (divine) mothers

and Veneti pantheon. It is anticipated, at least in some writing rules, the similarities between the two nations. The knowledge of the Raetic language opens the door to amazing revelation, which RI inscriptions contain. First of all, the general story shows a religious text, talking about prayer, what is right and what is wrong, together with the consequences, warnings the hell as the lowest stage. The correctness of the reading of the RI inscriptions is clearly proved by semantics. Scholars not being familiar with the Slovene language will have much trouble to designate the right meaning of other unrevealed inscriptions. The RI inscriptions prove that the Slovenes settled a large part of Europe in antiquity. They are rejecting the presently accepted forms, which have been brought out by historical and linguistic science.

Petr Jandáček*

SŁƏḶ (SLON) WAS APPARENTLY THE TRANS-EURASIAN WORD FOR MAMMOTH/ELEPHANT

Povzetek

Videti je, da je bil SŁƏḶ kamenodobna vse-evrazijska beseda za slona. Oblika SŁƏḶ je ohranjena kot SLONN v jeziku Samijev na Laponskem, kot ZILONis v Latviji, SŁOŃ na Poljskem, SLON v vseh drugih slovanskih jezikih ter oblike SION, SAḶ, ČAḶ, ZAAḶ, MASAN, ZO itn. po Aziji. Po objavi dveh prispevkov o tem sem raziskoval v Kambodži, Vietnamu, Laosu in zlasti na Tajskem ob živih slonih. Litovska beseda za slona je DRAMBLYS in kamboška (Hmeri) je DAMbREY. Prepričljivo je dejstvo, da je od Laponske do Tajske beseda za slona neka oblika besede **Słəḷ**.

Introduction

During last years I studied the words for the animal Elephant in central and western Eurasia as well as in southern Africa [1-3]. My results were commented from the point of view of DNA Genealogy [4]. The DNA Genealogy data indicate that the word SŁƏḶ (SLON) seems to be carried by the Eurasian haplogroup K-M9, which arose around 55,000 years ago [4], if not already by people of a previous haplogroup. From haplogroup K-M9 derived later the haplogroups N, O, P, Q, R, R1a, R1b. Haplogroup O is predominant one in China, Tibet, Vietnam, Cambodia, and generally in South East Asia. Those carry word SLON in variations. Haplogroup Q is represented in Mongolia, among some Siberian people, and among Native Americans. Haplogroup R1a has the highest content among Slavic people. Again, they are SLON-saying population. FEL-FEEL-PEEL-PIL-saying populations belong mainly to Semitic people having haplogroups J. There is at present only a highly stretched assumption that the latter group of words possibly developed in a way similar to SŁƏḶ > SƏLƏḶ > SƏLƏ > SƏLƏ > PƏLƏ > FƏLƏ > Fel > El Fel > Elefant. How and when the West-European people having haplogroup R1b received the word Elefant / Elephant is not yet clear. There is indicated a Semitic influence. Another not yet resolved question is whether the African words for Elephant derived from the people of haplogroup E of about 45,000 years ago.

It is also interesting that haplogroup C, which is now characteristic for Mongols and Australian Aborigines, existed about 36,000 years ago on the Russian plane [5], where it could had been in contact with the haplogroup I Europeans.

The remote similarity between Eurasian and southern African words for Elephant

research in Cambodia, Vietnam, Laos, and especially in Thailand with living elephants. The Lithuanian word for “Elephant” is “DRAMBLYS” and the Cambodian (Khmer) word for “Elephant” is “DAMBREY”. More compelling is the fact that in a continuum from Lapland to Thailand the word for “Elephant” is some form of “**Sləŋ**”.

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 nekdanje na teh 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.

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.

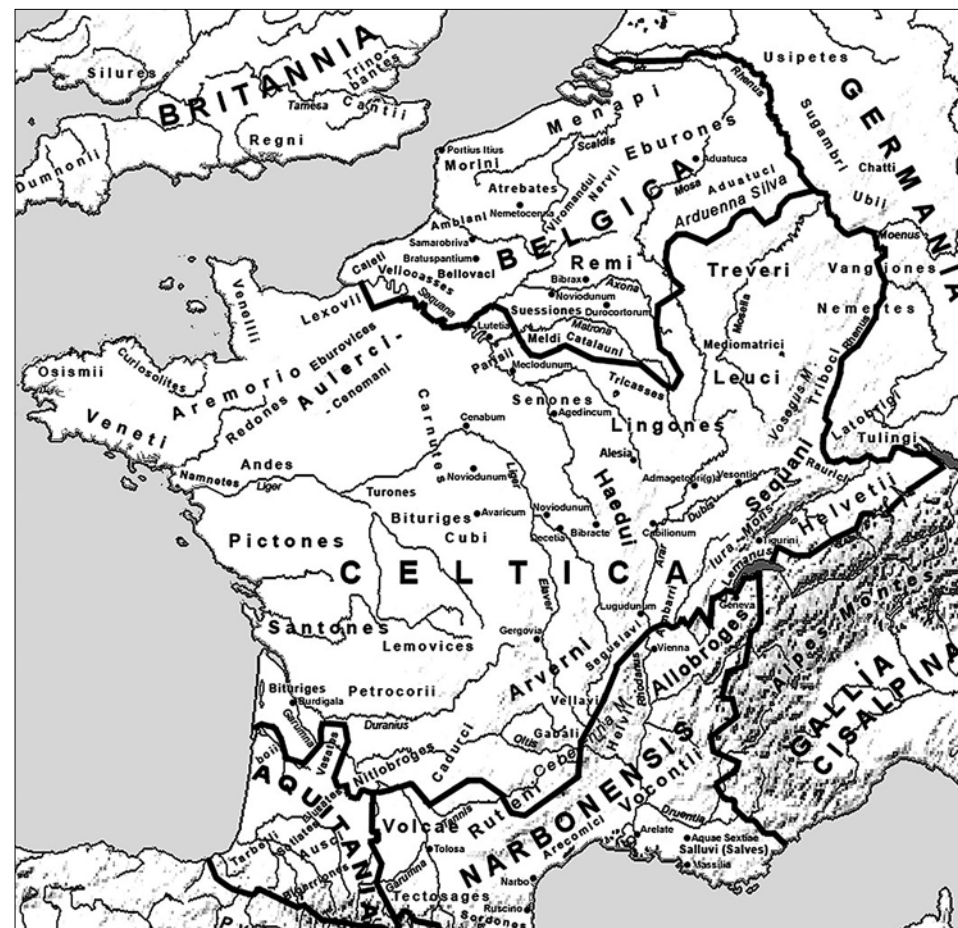
The second group of Gauls/Wends to suffer from Rome’s expansion was Gauls in Illyricum and Dalmatia, where the Wendish **Tolenti** / **Dolenci** resided already in pre-Roman times.

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 [krajne] ‘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

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	[Trevi] ‘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	[skala] ‘rock’, [gola] ‘bare’
Sorin(us)	[Zorin/Zoran (name)]
Tici	[tiji] ‘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 1st 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 **I**, 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 raizi] 'after the journey', [raiza] '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.

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 19th 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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7. Claude Brixhe and Michel Lejeune, *Corpus des Inscriptions Paleo-Phrygiennes*, Institut Français d'Études Anatoliennes, Editions Recherche sur les Civilisations, Paris 1984.

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 5th century.

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