

**ADIEU TO BRITTANY:**  
**a transcription and translation of Venetic**  
**passages and toponyms**

---

ANTHONY AMBROZIC

---

CYTHERA PRESS

TORONTO

Also by Anthony Ambrozic:

FLOOD SHALLOW, MY VALLEY

IN THE SHADOW OF THE HORSEMEN

Copyright © 1999 by Anthony Ambrozic  
All rights reserved  
First edition, 1999

This is not a work of fiction,  
yet the reality of it is  
more extraordinary than fiction.

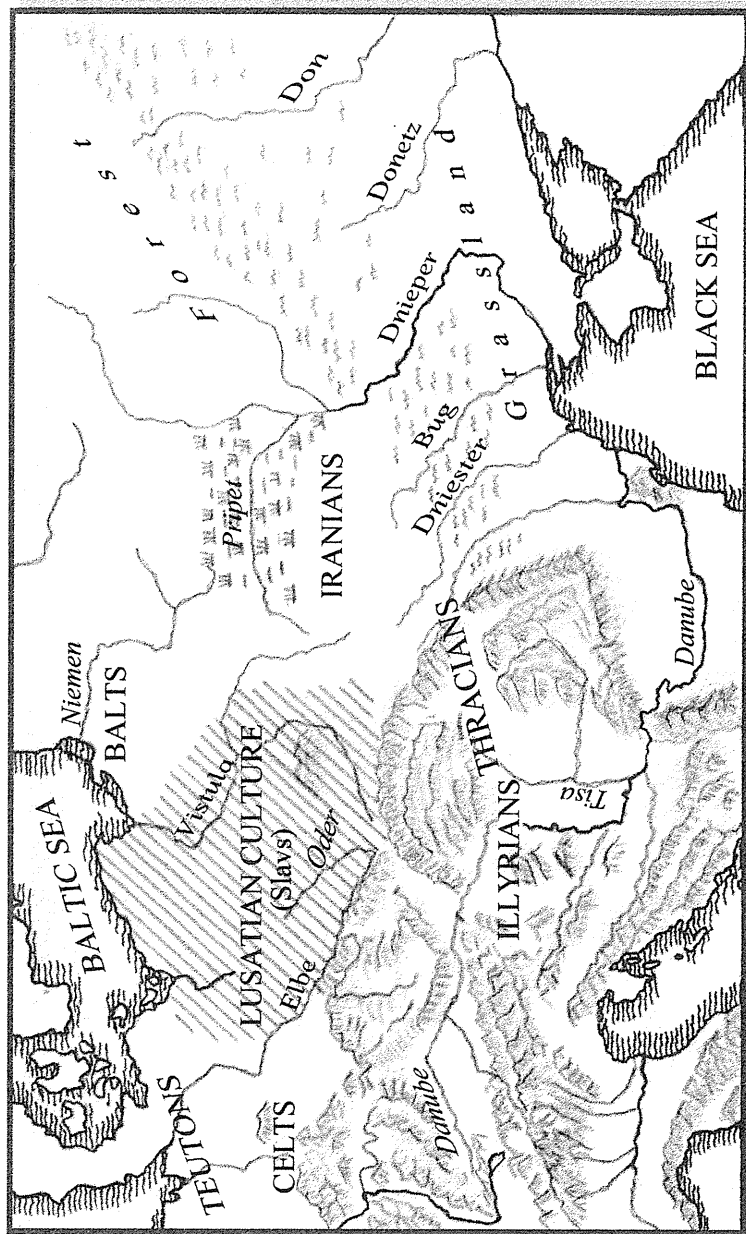
To

Andrew, Alexa, and Myles

## ABBREVIATIONS

<b>acc.</b>	accusative
<b>adj.</b>	adjective
<b>adv.</b>	adverb
<b>aux.</b>	auxiliary verb
<b>Blg.</b>	Bulgarian
<b>Br.</b>	Belorussian
<b>Cr.</b>	Croatian
<b>Csl.</b>	Church Slavonic
<b>Cz.</b>	Czech
<b>dat.</b>	dative
<b>fem.</b>	feminine
<b>fut.</b>	future tense
<b>gen.</b>	genitive
<b>gsl.</b>	generally Slavic
<b>imp.</b>	imperative
<b>instr.</b>	instrumental case
<b>Kash.</b>	Kashubian
<b>L.</b>	Lusatian
<b>Ll.</b>	Lower Lusatian
<b>Mac.</b>	Macedonian
<b>masc.</b>	masculine
<b>nom.</b>	nominative
<b>ntr.</b>	neuter
<b>Ocsl.</b>	Old Church Slavonic
<b>OHG.</b>	Old High German
<b>Opr.</b>	Old Prussian
<b>pl.</b>	plural
<b>Plb.</b>	Polab
<b>P.</b>	Polish
<b>prep.</b>	preposition
<b>pres.</b>	present
<b>prn.</b>	pronoun

<b>Protosl.</b>	ProtoSlavic
<b>prs.</b>	person
<b>R.</b>	Russian
<b>SC.</b>	Serbo-Croatian
<b>sing.</b>	singular
<b>Slk.</b>	Slovak
<b>Sln.</b>	Slovene
<b>Slov.</b>	Slovincian
<b>Ukr.</b>	Ukranian
<b>Ul.</b>	Upper Lusatian
<b>v.</b>	verb



Territory of the Lusatian Culture (Slavs)

## Foreword

With navigable waterways running in every direction, ancient Gaul was accessible to ocean-going vessels. For the most part, ships were of moderate draught. Even the largest could navigate the Rhône from Marseille to Lyons. Smaller boats could continue to within thirty miles of the upper Rhine. Then, a short haul over level land, one could sail the Rhine to the North Sea.

A similar overland leap from the Rhône via the Saône led to the Loire and the Atlantic. On a different tack one could reach the Seine, again via the Saône, and sail to the English Channel. Another route from the Mediterranean to the Atlantic was from the Aude to the Gironne and Bordeaux.

If, as seems probable, the Lusatian culture, which fronted a wide expanse of seashore along the Baltic and whose western border was the Elbe, had been assailed by the Scythians, the Oder, the Vistula, as well as the Elbe offered an escape route to the North Sea. From there, if one hugged the coastline, a passage through the English Channel to Armorica would not have been an impossible undertaking.

Scholars are not in full agreement as to the exact date of the Veneti's advent in Armorica. Some advance arguments for as early as the eighth century, B.C.; others for as late as mid-fifth century, B.C. In any event, we find them fully entrenched by the mid-first century B.C. According to Julius Caesar's "Gallic Wars," they have a large fleet, control the harbours on the Armorican coast, collect tolls, and traffic even with Britain.

The toponyms they leave behind speak of their keen love and knowledge of the earth, the sky, the trees, the waters. Above all, they know no master, nor will submit to one. When Rome threatens this serenity, they take up the gauntlet.

Caesar commissions Crassus to build a navy on the Loire and sends Decimus Brutus to scour the Mediterranean in order to assemble a contingent fleet to supplement Crassus'. The two Roman armadas meet at the mouth of the Loire to face the Veneti.

As to the progress and final outcome of the battle, we are not to



trust the account of the vainglorious Caesar but rather that of Dio Cassius, who reports that Roman victory was due to the Venetic fleet being becalmed rather than the Roman battle plan and courage that Caesar ascribes it to. Rather than be taken prisoner, many commit suicide; some throw themselves into the sea, either to scale the enemy vessels or to perish in the water; still others burn to death on their ships set ablaze by Roman incendiary darts.

Caesar boasts that he committed the chieftains to the sword and sold all others into slavery. Did the defeat spell the end of the Veneti? Not at all. It may have ended their hegemony in Armorica. It may have forced some to move into the forested interior. It may have forced still others to take to the sea and flee to the British Isles or other parts of unoccupied Gaul. But the people and their language lived on in Armorica and elsewhere for centuries to come.

This can be seen in the division, alphabetization, transcription, and translation of the passages in PARTS ONE and TWO, and the translation of the toponyms in PART THREE of this book.

The catalyst in this endeavour is the Slovene language. As I state in my book, *In The Shadow of the Horsemen*, the glacial speed of linguistic change reminds one

*of a corpse buried in an Alpine glacier that  
unthaws back to life with the advent of the  
greenhouse effect. Comparing Slovene to  
Venetic surely puts the Slovene into a time  
warp. It leaves it unaffected by the  
colonizing massacres and forced  
assimilation of Rome. It preserves it  
untouched by the migrating spillways from  
the barbarian north and east in the wake of  
the Roman decline. And during the last five  
centuries, it allows it to linger in benign  
neglect as a parochial backwoods by the  
Hapsburgs. As a result, the language  
survives with all the grammatical inflections,  
declensions, tenses, genders of languages*

*long dead. And to top it all, it retains a dual tense fully reflected in all noun, verb, adjective, and gender forms, over and above the singular and plural. Except for faint traces in Homer, the dual appears nowhere else in Europe for the last three thousand years.*

Therefore, in PARTS ONE and TWO, any reference to dialectal or literary usage, current or archaic, unless otherwise stated, shall be to the Slovene language. In PART THREE, the order of linguistic references in a series follows a pattern of lingual proximity to the Venetic toponymns. This is not done capriciously nor out of pique but because some order is called for and because in many instances comparisons for such lingual proximity would be impossible to assess. To mitigate any untoward aspersions, the reason for the Serbo-Croatian being cited ahead of the Czech is because in many instances it is the Croatian that saves the day. Its Dalmatian and Istrian littorals base words for seafaring terms, coastal features, and sea creatures no other Slavic language has. Its Zagorje and Slavonia on occasions come to the rescue when the Slovene falters. Upper and Lower Lusatian, in instances, also carry forms that seem out of joint, but here the matter is of utmost import in that they point to the "Lusatian culture" of cinerary urns and modes of burial. Accordingly, wherever possible, Lusatian words are included, even though they seem on occasions superfluous. Is it a coincidence that the hostile Scythian incursions - especially in the western part - of the Lusatian culture around the year five hundred B.C. take place just as the Veneti are starting to move into Armorica?

## PART ONE

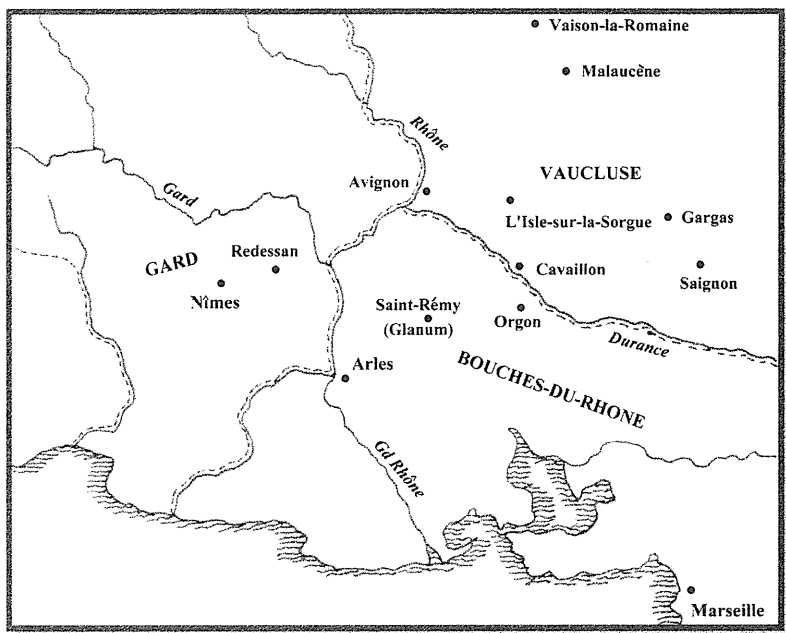
## **The Etruscan Period**

The refugees that founded the settlement at Sarzana on the Ligurian Coast had fled from Etruscan overlordship. The culture they left behind is exemplified in the passage in Exhibit TLE 333 in Villa Giulia Museum, Rome, a transcription of which is translated in my book *In the Shadow of the Horsemen*. There may be other passages from the few written extant artifacts from this period that may be Venetic, but further study is necessary.

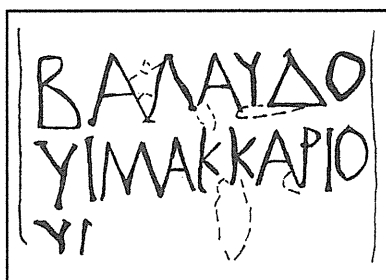
## **The Greek Period**

According to the French linguistic scholar of Gaulish, Pierre-Yves Lambert (a student of Michel Lejeune), the Greek alphabet was introduced into the Greek colony of Masilia (now Marseille, France) and spread into the Rhône Delta and environs.

We have inscriptions in this area from the third century, B.C. to the first century, B.C. For the rest of Gaul they appear about a century later, particularly in East Central Gaul. The date for the most recent of these would be the middle of the first century, A.D. The passages that follow are from this period.



# I



Inscription from Cavaillon, Vaucluse, written on a fragment of a column, now at Cavaillon.

**Transcription:** VALAJ DO JI  
MAKAR JO JI

**Translation:** “Roll over to her regardless of what ails her.”

**Second Construction:**

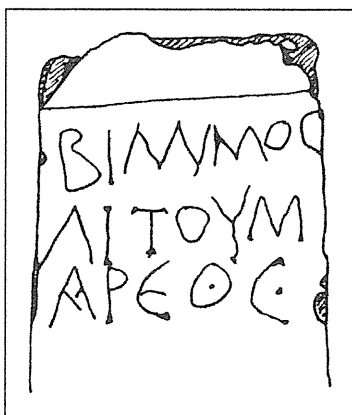
“Roll over to her, whether she likes it or not.”

**Explanation:**

VALAJ	- “roll” in the sense of currying favour, like a dog before its master - from VALATI SE - “to roll, to roll over, to roll on the ground” - sing., pres., imp.
DO	- “to”
JI	- “her” - still the same now - The instr. now would be NJE with N hushed and nasalized to the extent of being barely audible.
MAKAR	- “even, even if, whether, regardless” - Cr.
JO	- “to her” - dat., sing., fem. of ONA - “she”
JI	- “is, it is” - a different form of JE which dialectically often discords the full sound of E and resorts to the half-sounded A. JI is just a variant of this phenomenon.

The reader should note that the original Venetic alphabet had one symbol for both B and V. The two letters have a very similar sound which originates in the labial area of the mouth. It should also be noted that the letter P (also labial) quite often joins this exchange.

## II The Wet Summer



Inscription at Saint-Remy, Bouches-du-Rhône, written on stele, found in 1836, now at the Museum Saint-Remy (Bouches-du-Rhône).

**Transcription:** BIL MOC LITOJM ARJE OS

**Translation:** “In a wet summer the axle rusts.”

### **Explanation:**

- |         |  |
|---------|--|
| BIL     | - “there is” in the sense of “when there is”         |
| MOC     | - “wetness” - an archaic, disused form of MOČITI     |
|         | - “to water”   |
| LITOJM  | - “in the summer, in the year” - from LETO -         |
|         | “year, summer” - the adverbial form, now also in     |
|         | disuse, would be LETOM                               |
| ARJE    | - “rusts” - from RJA - “rust.” The half-sound A      |
|         | before R necessitated a fuller sound and             |
|         | accordingly the vowel A is rejected, as will be seen |
|         | later in place names like ARŽON. In many dialects    |
|         | ARJA is still the norm.                              |
| OC (OS) | - “axle”   |

### III The Sharp Turn



Inscription at Saint-Remy, Bouches-du-Rhône, written on stone, found in the sixteenth century, now at the Museum Saint-Remy.

**Transcription:** OJ RIT TAKÓ ČELO I S KONI OTS

**Translation:** “He turned the carriage so sharply that he was left with the horses.”

**Explanation:**

OJ (ON)

- “he”

RIT

- “to turn, to drive” - the reference here is to RIDA

- “the front portion of a carriage, cart or wagon with which one makes turns”

TAKÓ

- “in such a manner”

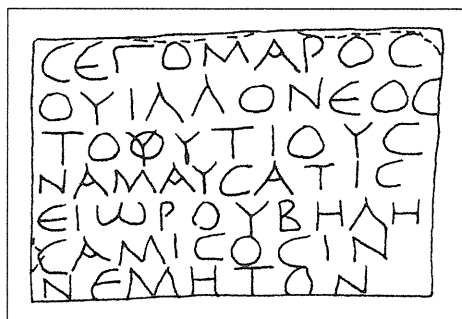
ČELO

- “carriage, cart, buggy” - ČELA (Notranjski



	dialect of Carniola) - a special kind of farm wagon. ČELO here is ntr., acc., sing.
I	- “and” but more in the causative sense of “so that”
S	- “with”
KONI	- “horses”
OTS	- “remained, stayed behind” - from OSTATI - “to remain, stay behind” - “was left with” is what is meant. The form used is barely recognizable, very archaic.

#### IV The Apostate



This inscription was found in 1840 in Vaison, Vaucluse, and is now at Museum Calvet in Avignon. On an etched stone surface it is twenty-five centimeters by thirty-one centimeters and had been cut from a larger stone.

The dating of this inscription is of import. If we follow Pierre-Yves Lambert's dating window and give the Vaison inscription the latest possible date, namely mid-first century, A.D., it may jibe with our definition of “Sosin” as being of Mithraic origin. The location of Vaison being somewhat removed from the Rhône estuary argues in favour of a first century, A.D. date. Was Vaison still in the Marches (i.e. border region) of Roman expansion then?

The height of the cult of Mithras was two centuries later.

However, it being primarily an army cult, it would be exactly in the Marches where victims for human sacrifice would be most available. Decrees of emperor Tiberius prohibiting such practices confirm this as being the case. And the timing also seems to fit.

Were the above not the case, we would have to look to some other mystery religion for the practice. The celebration of the rebirth of nature at a fertility spring festival was common to most of them. It would be quite in character for the Mithraic cult to have one also. The substitution of human sacrificial subjects for the oft-depicted bull as surrogates for the regenerative powers of the divine “Sosin” deity is not a long stretch from the practices and beliefs of other mystery religions which at this time were flourishing. The cults of Attis, Osiris, Dionysus, Tammuz, come readily to mind.

#### **Division and Alphabetization:**

CEGO MAROC  
OJ JIL 'LON JE OC  
TOJ OJTIOJC  
NAMAJ CATIC  
JE IO U ROJ PELE  
CAMI COCIN  
NEMET ON

#### **Transcription:**

“ČEGO MAROTS  
ON JEL? AL ON JE OTS  
TOJ OJTIOJC  
NAMAJ SATITS,  
JER JO U RAJ PELE  
SAMI SOSIN.  
NEMET ON!”

#### **Translation:**

“Why did the meadows fall silent  
And all the mournful chirping cease?  
Do not fall silent  
Because she is being carried to paradise  
By the Sosin himself.  
Let *him* be silent!”

#### **Explanation:**

ČEGO - “why” - a very old form, but very recognizable.  
Also close to the Polish DLACZEGO - “why”  
(MAROC) MAROST - “meadow, fields” - MAROC sounds  
like MAROTS, which metathesized becomes

	MAROST - noun, sing., nom., masc.
ON	- “it” - OJ becomes ON in the last word of the passage because in the second line it is followed by another J which written only once for both gives each the J sound. In many instances, OJ and ON are used interchangeably even in the same passage. This occurs sometimes for greater rhythm, at others at whim or inattention; still others through the freedom of expression or sound of adjoining words.
JIL	- see below
(’L) AL’	- “but, yet, or” - The full word is ALI but the I is dropped because another vowel follows. This makes the flow of diction smoother.
ON	- “it” - referring to MAROST. See (OJ) on SUPRA.
JE	- “is”
OTS	- “stopped, ceased” - a dialectal archaic form, now meaning more “left behind” than ceased. In spite of this the form is readily meaningful. - from OSTATI - Note that here it is TO that is shared by two words.
JIL (JEL)	- “stopped, ceased” - dialectal, old word now in use only in a handful of dialects.
(TOJ) TAJ	- “this” - The thinly scratched-in J is an omission corrected. TO is being shared with OSTO before it.
OJTIOJC	- an onomatopoeia of birds singing in a mournful way: “OJ, TI, OJ, TS - therefore, “mournful chirping.”
NAMAJ	- “do not” - old, archaic, but clear as a bell. The Cr. NEMOJ is right on the mark.
(CATIC) SATITS	- “fall silent” - ZATIŠT - dialectically in today’s usage comes very close and means the same. - from ZATIŠATI - “to fall silent.”
JE(R)	- “because” - KER - today’s usage

JO - “her” - from NJU where N in slurry speech drops off. The omega serves one-half to one word and one-half to the other to make each sound as U. It thus communicates the end of one life and connects it to the hoped for new one. The Venetic feel for ingenuity in communication is evident once again.

U - “into, in” - the other half of the omega

ROJ - “paradise” - the word used now is RAJ

PELE - “carries” - pres., third prs., sing. - from PELJATI  
- Note that the Venetic B hardens to a still labial P. As elsewhere, this is a recurrent theme.

SAMI - “himself, the one and only, selfsame” - masc., adj., nom., sing.

SOSIN - probably (and I underline probably) but not certainly “the duad sun-god deity of Sol Invictus and Mithras” - For the true Venetist this is a surprising disappointment because he or she expects the word to mean “co-son.” One would be greatly tempted to go that route, especially in an otherwise entirely Venetic text. But there are cogent reasons for not doing so. We shall see another passage from the Mithraic period which points to the cult of Mithras. SOSIN is a borrowing from the Latin SOCIENNUS (“companion, comrade”) and points to the combined fellow-godhead of Mithras and Sol Invictus. Sol Invictus appears as COMES, a Roman comrade, in Constantine’s time. The two gods were incorporated into a single sun-god. But for the major part, we see them as separate gods either: making a blood pact; standing on either side of an altar; in a fraternal handshake; holding out their hands to one another; or partaking in a meal as fraternal allies.

The reproach to silence the god at the end of

the passage is a plaint which chillingly evokes the darkest thoughts. I leave it to the savants of anthropology, archeology, and theology to allay my misgivings.

NEMET

- “let *him* be silent” - imp., third prs., sing. - the word now is no longer used as a v., only as an adj.  
- from NEM - “mute”

ON

- “he” - see SUPRA

In reference to Sosin it should also be noted that the Veneti seldom wrote the Y (or J) sound before E and I, and therefore it is highly likely that Sosin was pronounced as Sosjin to approximate the Latin “Sociennus.”

After translating the passage, I felt comfortable with it at first. However, after time a nasty dichotomy began to trouble me. If “Sosin” refers to the Mithraic deity, how could a girl be the subject of the sacrifice? Yet clearly, the omega in line five has an O sound as much as does the omicron elsewhere. I went back to the passage. Why had the omega been used at all? Why would a simple omicron not have sufficed? Then, I remembered. I had split the W into two equal halves, two U’s, each governing the word nearest to it, namely “JU” and “U ROJ.”

What I had was JU, dual of ON - “he,” not JU (or JO), singular of ONA - “she.” Accordingly, I was dealing with two boys rather than one girl, which was much more credible in view that Mithraists, in their cultic practices, would have nothing to do with women. Also, the sacrificed surrogates had to have the same gender as the god with all the seminal, generative powers of the god since it is implied that the sacrifice took place at the spring festival.

V  
The Rain

ΚΑΡΤΑΡΟΣΙΛΛΑΝΟΥΙΑΚΟΣΔΕΔΕ  
ΜΑΤΡΕΒΟΝΑΜΑΥΣΙΚΑΒΟΒΡΑΤΟΥΔΕ

Inscription in the Temple of Nemausus at Nîmes, engraved in beautiful characters on a marble Doric capital, found in 1742, now at the museum at Nîmes. It would seem that the now damaged upper portion of the passage was still extant in 1917.

**Division and Alphabetization:**

KAR TA ROSIL LAN OJ JA KOS DE ŠE  
MATRE BO, NAMAJ SI KA BO VRATOJ  
ŠE

**Translation:** “Whatever rain came last year, there is good likelihood that it may again, do not worry about its returning again.”

**Explanation:**

KAR	- “whatever” - still in current usage
TA	- “this, this one”
ROSIL	- “drizzled, rained” - from ROSITI - “to drizzle, to rain” - third prs., sing., past tense - somewhat archaic but now more in the sense of “dewed”
LAN	- “last year” - LANI being the current form
OJ	- “it”
JA (JE)	- “is” - a very dialectal JA used instead of JE
KOS	- JA KOS from BITI KOS - “to be up to the task at hand” - therefore, “having a good chance of” (i.e. “likely”)
DE	- “that, so that”
ΔΕ (DJE)	- “again, still” - The DJE sound comes close to ŠE - “again, still,” perhaps a different lettering would communicate the sound better. Yet no other

	construction of the two ΔΞ's at the end of each line is possible.
MATRE	- "maybe" - This is a metathesis of MARDE, a very dialectal form of the literary MORDA.
BO	- "will be" - from BITI - third prs., sing., fut.
NAMAJ	- "do not" - dialectal and archaic, but NEMOJ in SC. meaning the same
SI KA	- SI, together with KA, forming an idiom that is now a reflexive v. - SEKIRATI SE - "to worry about, to annoy oneself with"
BO	- "will"
VRATOJ	- "return" - see supra
ŠE	- "again, still" - see supra

## VI

### Another Accident

## ЄCKЄTTAIBAANΔOOYIKOYNIAI

Inscription at Gargas, Vaucluse, engraved on a block of stone, found in 1880, now at the museum at Calvet.

**Transcription:** JE SKEGŽAJ B'L AN DO OJ I KOJNJAJ

**Translation:** "There was only a hinge's space between him and the horses."

### Explanation:

JE B'L	- "there was" - both from BITI - "to be" - JE being auxiliary
SKEGŽAJ	- "astride of" - current form is STEŽAJ - "hinge" - If one turns a hinge, the gate or the door moves in an arc to remain astride of the hinge.
AN	- "one, only" - a dialectal, archaic form

DO	- “to, up to”
OJ (ON)	- “he” - The nom. is being used where the instr. is called for. It is possible that the form for both cases is the same.
I	- “and”
KOJNJAJ	- “horses” - Here the instr. appears to be used.

## VII The Boundary Stone

KATO  
VΛΛOC

Inscription at a vineyard in Nîmes, Gard, engraved on stone, noticed in 1652.

**Transcription:** KA TO  
VAL OTS

**Translation:** “When you move this, drop dead.”

**Explanation:**

KA	- “when” - dialectal and archaic for KO
TO	- “this”
VAL	- “pull out” - from RUVATI - “to uproot, pull out, dig up” - The R one would expect before VAL was likely muffled by the fricative V.
OTS	- “remain, stay behind” - from OSTATI - the form has been seen elsewhere - see supra



VIII  
The Nose

MICCO  
YKOS  
CIAOY  
KNOC

Inscription at Cavaillon, Vaucluse, engraved on stele, found in 1909, now at Cavaillon.

**Transcription:**    MIČKOJ KOS  
                         ČILOJ KNOS

**Translation:**        “The smaller the portion, the keener the smell.”

**Explanation:**

MIČKOJ	- “small, tiny” - the diminutive of MAJHEN - “small” - MIČKEN would be the current use. The OJ ending is an archaism evocative of usage in Russian.
KOS	- “piece, share, portion”
ČILOJ	- “strong” - ČIL in current usage. The Russian ending is repeated.
KNOS	- “nose” - NOS currently

If it were not for the four dots, the above translation would be adequate. However, it does not seem likely that just a simple adage was intended. The Veneti too often communicated on several levels at once. We see in “The Pregnancy” passage XIV that a dot inside an O clearly points to sexual intercourse. It should do no less here. The inclusion of a K (K being the colloquially universal choice of introduction to sexist terms) before NOS (“nose”) follows this pattern.

Accordingly, a second interpretation of the passage should read:

“Small cock, strong sex.”

**IX**  
**The Glutton**

**ΟΥΕΛΡΟΥ**  
**ΦΗΚΙΚΟΣ**

Inscription at Cavaillon, Vaucluse, engraved on a rock, found in 1903, now at Saint-Jacques near Cavaillon.

**Transcription:** OJ JEL ROJ  
VEKI KOS

**Translation:** “He preferred to eat the bigger piece.”

**Explanation:**

OJ	- “he”
JEL	- “ate” - third prs., sing., past tense of JESTI - “to eat” in a dialectal form
ROJ	- “rather, prefer” - for the pres. dialectal adv. RAJ
VEKI	- “bigger” - the sound intended was VEKJI (VEČJI) - the latter being the current usage, the comparative of VELIK - “big, large”
KOS	- “piece, share, portion” - see supra

X  
The Lament

OYENITOOYTA  
KOYAADPONIA

An inscription on a grave at Ventabren, Bouches-du-Rhône, found in 1902, now in the Museum of Archaeology in Marseille.

**Transcription:**   A. OJ JE, NI TO, OJ TA  
                          KOJ JADRON JA!

B. AJNOR DAJ JOK K'  
          ATJO OTI NE JO!

**Translation:**   A. "It is, no, it not, alas, this (barque) which I sail not."

B. "Mourner, shed tears to quench the embers  
burning my Dad."

The onomatopoeia of the mourners' moans in the first line should be sounded, provided one remembers that J is pronounced like Y, to get the effect of the lament. The dead sailor wakes up as he burns and his mind wavers back and forth like a pitching boat: "It is, no, it not, alas, this (barque) which I sail not."

The onomatopoeia is reflective of the grieving and sorrow at the foot of the cinerary pyre. But above it one can hear the cadence of the sea, the even tattoo of the waves slapping against the bow, the snap of the sails, the flail of the shrouds and stays, the groaning tension of the creaking hull.

The hypnotic effect sails you back to the Mediterranean where the man's life had been.

You read the passage again and again. Then, suddenly the

visage of the sea mists up. The ancient form KOJ brings you back to the incineration. The word is JOK backwards. You are looking at a palindrome.

Slowly you work your way back. You work on the separation of words. But not too much. Keep it loose. Do not get bogged down and freeze on cases, tenses, and inflections that have swamped linguists for four generations.

You realize that the perspective now shifts to a child of the deceased. Yet, you know that on the way down it was the bereaved in their grief who had planted the lament into the dead man's quandary. Now the focus is clearer. It is a child who in its sorrow communicates its thoughts and tries to share the man's misery and slake it by such communion. Whether a son or a daughter, we will never know.

Now the mute command is to the mourners to shed tears to put out the embers that are consuming ATJO ("Daddy").

### **Explanation:**

OJ	- a dialectical variant for ON - "it" - prn., masc., sing. - referring to the boat which is masc. - The noun for boat, however, is not mentioned, but one immediately knows the reference.
JE	- "is"
NI	- "not" - when referring to a subject or object - NE when it simply means "no" by itself or governs a v.
TO	- "this" - in a general sense
OJ	- The passage permits two constructions, both valid. One could still be the reference to the unmentioned boat. But the much more cogent construction would be that it means "alas." The dead man comes to the realization that, alas, the boat he now sails is the funeral pyre.
TA	- "this one" - in a specific sense, referring to the pyre
KOJ	- "which" - The form is an archaism but identifiable so readily that one is forced to inject

	the J, even though it shares it with the word that follows, i.e., JADRON. In the Venetic it is the sound that matters, not a superimposed set of structured grammatical rules.
JADRON	- “sail” - first prs., sing., pres. tense of JADRATI - Again, the form is slightly archaic but a readily recognizable version of JADRAM and has a Dalmatian tang to it.
(IA) JA	- “I” - The Dalmatian effect is now more pronounced. It may be that for reasons of rhyme the Z, S or ST (the expected letters at the end of JA) was omitted. The meaning, however, is never in doubt.
AJNOR	- “mourner” - originating from the AJ, AJ (“alas”) cries mourners make - the form is masc., sing., nom.
DAJ	- “give” - imp., second prs., sing., from DATI
JOK	- “crying, tears” - masc., sing., acc. - JOK is still the same today - the J sound again shared by only one written letter in DAJ and JOK.
K’	- “so that”
ATJO	- “Dad, Daddy” - an affectionate version of ATA - “father” - masc., sing., acc. - The form again is archaic but readily recognizable.
OTI	- “embers” - The expected form would have been OTLI but at the dual sacrifice of effect, the OTI employed is a continuing kean of ATJO, OTI (“Daddy, Daddy”) - OTI being an even more affectionate form than ATJO. The other reason that OTI fits so well is that a tearful child would lisp or slur through the L, which following a T may have been abandoned over time. The word comes from TLETI - “to glow.”
NE	- “not” - governing a v., NE rather than NI
JO	- “eat, consume” - The form used is dialectal, rural

slang and archaic, but again, readily identifiable -  
from JESTI - “to eat.” - The dialectal form today  
would be JEJO.

XI  
**The Years**

KOTTENN  
OAITANO  
C KAPΘAITA  
NIOC

Inscription at Alleins, Bouches-du-Rhône, written on a square tablet, found  
around 1882, now inside the church.

**Division and Alphabetization:**

KOG GENNO LITA NOS KA ROI LITA NIOS

**Transcription:**

KOG ŽENO LITA NOS KA ROJ LITA NJOS

**Translation:**

“As the years drive us, may so paradise uphold them.”

**Loose Translation:**

“As vicissitudes of time make us stray, may heaven take  
them into consideration.”

**Explanation:**

KOG	- “as, like” - This is a dialectal, archaic form of the current KOT having the same meaning.
ŽENO	- “drive, force” - third prs., pl., pres. of GNATI - ŽENEM
LITA	- “years” - dialectal for LETA

NOS	- “us” - first prs., pl., acc. of MI - “we” - The literal form is NAS but NOS is a dialectal variant, especially in portions of Styria.
KA	- “let, may” - dialectal and archaic, NAJ being the literal form
ROJ	- “paradise” - again, a Styrian form of RAJ
NIOS	- “uphold, carry” - third prs., sing., pres. of NOSITI

## XII Time

CAM TALO  
CƎC ΛAMA  
BIPAKOTΩYTI  
KOBPITOYΛΩY

Inscription at Lapipe-Sené à Alise, Cote D’Or, on four stone fragments, found in 1909, now at the Alise Museum.

### **Division and Alphabetization:**

CAM TALO CES LAMA  
BIRA KO TO OJ TI  
KO VRIT OJ LO OJ

**Transcription:** KAM TALO ČES LAMA  
BIRA KOT TO OJ TI  
KO VRIT OJ LO OJ

**Translation:** “Why does time break the ground (so much),  
it takes her, him and you,  
when now buried is he, alas, he.”

One would be waxing poetic to make a loose translation of the foregoing when the literal parsing tells the story so well.

**Explanation:**

KAM (ČEMU)	- “where, why”
TALO	- “ground” - TLA, TLO would be the current equivalents
ČES (ČAS)	- “time”
LAMA	- “breaks” - an archaic form of LOMITI - “to break” - third prs., sing., pres.
BIRA	- “takes, gathers” - third prs., sing., pres. of BRATI - “to gather” (as one gathers flowers or fruit)
KOT	- “as, like” - The T is borrowed from the word that follows. It is the sound that is paramount, not the grammar.
TO	- “her” - fem., prn., sing., acc. of TA - “this one, this woman”
OJ	- “he” - see supra
TI	- “you” - TO OJ TI has an onomatopoeic mourning tone to it. This is continued in the last three words of the next line. The omega is employed here in the same fashion as it is in passage IV, “The Apostate.” The omicron would produce the same sound value, but the portrayal of the finality of death is what is sought.
KO	- “when, when now”
VRIT	- “buried”
OJ	- “he”
LO	- “alas”
OJ	- “he” - see supra under TI for the onomatopoeia of OJ LO OJ.



XIII  
Che Gelida Manina!

KABIPOCOYI  
NΔIAKOC

Inscription at Cavaillon, Vaucluse, written on stele, found in 1909, now at Cavaillon.

**Division and Alphabetization:**

KA BI ROKO JI  
N DIA K OC

**Transcription:** KA BI ROKO JI  
N DJA K' OTS

**Translation:** "If only I could give her my hand to make her stay."

**Explanation:**

KA BI N' DJA	- KA BI N' DJA in combination means "if I could give" - "Only" is suggested by the meaning of the rest of the passage.
ROKO	- "hand" - fem., noun, sing., acc.
JI	- "to her" - still exactly the same in current usage
N' (NA)	- NA - "there you are, take this" - colloquial usage when one hands things out
DJA	- "give" - from DATI - "to give"
K'	- "so that" - very dialectal but also still very much in use in colloquial conversation
OTS	- "stay" - This is a metathesis of OST, the root of OSTATI - "to remain, to stay."

XIV  
The Pregnancy

ON ☉OYOPODIOYI·BPATOY

Inscription at Saint-Remy, Bouches-du-Rhône, written on a stone, found in the sixteenth century, now disappeared.

**Division and Alphabetization:**

ON ☉O J OPOD IO JI. VRATOJ

**Transcription:** ON ☉O I OPOD JO JI. VRATOJ

**Translation:** “He had his way with her and made her pregnant.  
He returned.”

**Explanation:**

ON	- “he”
☉O	- “had intercourse”
I	- “and”
OPOD	- “impregnated” - from PLOD - “seed, fruit” - It seems that the Slovene current usage is on occasions less phonetically flexible and more archaic than some of the words emanating from letters discarded in the Venetic, to wit: OPOD instead of OPLOD. This often gives the Venetic a SC. veneer.
JO	- “her”
Ji	- “is” - but here it serves as auxiliary to OPOD
VRATOJ	- “he returned”

If this is a tombstone, we can surmise the cause of the decedent’s demise upon his return to meet the lady’s relatives.

In an era of no daily newspapers, the cause of death was inscribed on the tombstone. The other example of this is the accident with the sharp turn, which not coincidentally is also from Saint-Remy, Bouches-du-Rhône.

## XV The Rising

### NIITTAS DVCVRVE

Inscription on the Rhine, written in dots on a bronze cauldron, found in the river in 1892, now at the museum at Mayence.

**Transcription:**    NIJ T TLS  
                         DV C VRVE

**Second Transcription:**  
                         NEJ T' TLES  
                         DV S VRVE

**Translation:**        “May your body rise from the grave.”

**Explanation:**

NIJ (NEJ)	- “may” in the sense of “let” - NIJ is an older use of the present-day dialectal NEJ (the literal being NAJ).
T' (TI)	- “you” - see supra
TLS (TLES)	- “body” - from TELO - nom., ntr., sing. - TELESA - gen., sing. - the gen. form became the nom. - very dialectal - see also TILO under MARTIALIS, passage XXVI
DV	- “rise” - This is an abbreviation of DVIGIL of a funerary formula used often akin to RIP (requiescat)

C (S)  
VRVE

in pace), now often seen on gravestones.  
- “from” - a common prep. still in use  
- “grave” - Because of its prolonged use in this form, this also has become an established formula for burial, or being buried. For its full parsing see MARTIALIS in passage XXVI.

**XVI**  
**The Hunter**

ΛΟΥC  
ΛΛΙΑΚΟC  
ΡΑCΕΛΟΥ  
ΡΑΤΟΥΔΕ  
ΚΑΝΤΕΝΑ

Inscription at Notre-Dame-du-Grosel near Maulaucène, Vaucluse, written on a tablet serving since 1810 as a support for a cross, found in 1855, now at the entrance of the church.

**Transcription:** LOJC  
LL IAKO C  
RACELOJ  
RA TOJ DE  
K AN TE NA

**Second Transcription:**

It is the author's contention that there are two B's in this passage that have been eaten away by the passage of time. The tablet is likely to have been brought from elsewhere before it was attached as a pedestal for the cross.

LOJC  
B'LL JAKO S'

RACELOJ  
 RAJ TOJ DEJ  
 K' AN TE NAB

**Translation:** "Hunter, you avid were, duck hunt; paradise to you be given when once you will not be."

**Explanation:**

LOJC	- "hunter" - The present dialectal usage is LOVC.
B'LL	- "were" - BIL from BITI
JAKO	- "much, so much" - dialectal and still very much in use in SC.
S' (SI)	- "you" - governing BIL as an aux. BITI
RACELOJ	- RACA - "duck" ; LOJ - "hunt"
RAJ	- "paradise"
TOJ	- "to you" - dialectal form of TI is very archaic
DEJ	- "give" - common dialectal use of DAJ from DATI
K' (KO)	- "when" - see supra
AN	- "once" - see supra
TE	- "you"
NAB'	- "will not be" - from NE - "not, no" and BO - fut. of BITI - "to be"

XVII  
 The Graffiti

ΛΟΥΙ ΚΑΙΡΝΙΤΟΥ  
 ΝΑΚΝ  
 ΙΑΔΕ

Inscription of Saint-Martin-de-Castillon, Vaucluse, written on a fragment of a column, found in 1882, now at the Museum Calvet in Avignon.

**Transcription:** CO JI KLIRNITOJC  
NAKONC  
IADE

**Second Transcription:**  
KO JE KLIRNITOJC  
NAKONC  
JADE

**Translation:** “Let the crooked cock go to the rear.”

To show that he does not necessarily mean to the back of the line, the graffiti writer draws a picture with the letter N.

**Explanation:**

KO	- “who, he who” - Cr. - The pres. literary form of KDOR is itself very archaic.
JI (JE)	- “is” - J’ is another dialectal form and it shows the half-sound doubt over JE and JI.
KLIRNITOJC	- “crooked, the crooked one” - KLIR being a metathesis of KRIL - KRIV - “crooked, guilty”
NA	- “on, to”
KONC	- “end, the rear” - Dialectally still the same; the literal KONEC still means exactly the same.
JADE	- “go” - from ITI - “to go,” but a very ancient-sounding way of saying it - That is not to say that some isolated dialectal use does not still exist.

XVIII  
The Phantasy

ΕΛΟΥΙCΚΑ  
ΜΑΓΟΥΡΕΙ  
ΓΙΑ<sup>ο</sup>ΥΑ

Engraving on a stele, found in 1909, now at Cavillon, Vaucluse.

**Transcription:** LOJIČKA  
MA GOJREI  
GIA OJA

**Second Transcription:**  
JE LOJIČKA  
NA GOREJ:  
GEE, AH? OJ, JA!

**Translation:** “There is a Lojička on the hill: ‘Gee, ah? Oh, yeah!’”

**Explanation:**

JE	- “is, there is”
LOJIČKA	- “little suetty girl” - from LOJ - “suet” - IČKA, diminutive
(MA) NA	- “on” - MA may at one time have been the form. Now, it is quaint, dialectal, and archaic. There is, however, no problem identifying it.
GOREJ	- “mountain, hill” - metathesis of today’s form - fem., sing. - locative with an archaic GOREJ case ending for today’s GORI
(GIA) GJA	- “gee, ah?” - in the sense of “Gee, I don’t know”
OJA	- “oh, yes” - a later response

**XIX**  
**The Rider**

ΑΛΛΕΤΙΝ°Σ ΚΑΡΝ°Ν°Υ ΑΛ Σ° ΕΑΣ

Inscription at Montagnac, Hérault, written on a column pedestal, found around 1898, now at Béziers Museum.

**Division and Alphabetization:**

AL LE TI NO S'  
KAR NO NOJ AL SO EAS

**Transcription:** AL LE TI NJO S'  
KAR NJO NJOJ AL SJO JEHAS

**Translation:** “Did you really do her? Since she is not here, did you do her on horseback?”

The small, raised O’s denote a JO sound to differentiate them from the ordinary O. In JEHAS, the Greek alphabet had no letter to denote the half-sound H and the graffiti writer knew the reader would inject one without thinking.

**Explanation:**

AL S'	- “did you?” - from the universal ALI preceding any question - S' is dialectal for SI (second prs., sing., past) - “you were, you did”
LE	- “really, at long last”
TI	- “you”
NJO	- “her” - fem., prn., third prs. sing., acc. of ONA - “she”
KAR	- “since, because” - dialectal form of current KER
NJO	- “she, her”
NJOJ	- “is not, is not here”
S'	- “did, were”



JO	- “her” - It is the same as NJO and used interchangeably, depending on the context and sentence structure.
JEHAS	- “on horseback” - Here JEHAS is an adv., but the origin is from JEHATI, JAHATI - “to ride on horseback.”

## XX

### The Clap

ΑΔΓΕΝΝΟΡΙΓΙ  
ΟΥΕΡΕΤΕ ΜΑΡΕ ΥΙ

Inscription at L’Isle-Sur-Sorgue, Vaucluse, written on a column, found in 1884, now at the Museum of Calvet.

**Transcription:** A DGENNORIGI(L)  
OJE RETE; MARE JI

**Second Transcription:**  
JA DŽENNORŽIL  
ONE RETE; MAR JE JI!

**Translation:** “I got the clap from that cunt. A lot *she* cares!”

### Explanation:

JA	- “I” - seen elsewhere
DŽENNORŽI(L)	- George Dottin’s text states that the final I in the first line is not certain. In my opinion, there was an L following the I. Whichever it is, the meaning is clear by the rest of the word - “contracted gonorrhea.”
OJE (ONE)	- “that” - from ONA - fem., prn., sing., instr.
RETE (RITI)	- “ass, cunt” - to project the graffiti writer’s

MARE JE JI      feelings about matters  
 - MAR MI JE - “a lot I care” - Here, it is MAR JE  
 JI - “a lot *she* cares!” - The usage of the idiom is  
 still the same.

**XXI**  
**The Braggart**

OYAAIKIO..  
 ON€PECT..  
 AIOYNIAI

Inscription of Saint-Saturnin-D’Apt, Vaucluse, written on a small limestone altar ending in a pyramid, found around 1870, now at the museum in Calvet.

**Transcription:**    OJ JA LIK IO ...  
                          ON JE RECT.  
                          A JOJ NIAI.

**Second Transcription:**  
                          OJ JA LIK JO ...  
                          ON JE REST.  
                          A JO NJAJ.

**Translation:**      “He laid her ... He did, truly. But he didn’t.”

**Explanation:**  
 OJ (ON)            - “he”  
 JA (JE)            - “is” but as aux. to LIK it means “did”  
 LIK                 - “lay” - from LEGNITI which means “to lay  
                          down”  
 JO                    - “her”  
 ON                   - “he” - There seems to be no rhyme or reason why  
                          both OJ and ON are used for “he.” - see supra

JE	- “is”
REST	- “true” - in the sense of “telling the truth” - RES now is the general usage meaning “true.”
A	- “but”
JO	- “her” - from ONA - prn., fem., sing., acc.
NJAJ	- “did not” - an archaic and dialectal form but readily identifiable - NI is the current literal form, NEJ being a dialectal equivalent.

## XXII The Debt

KACCITALOC  
OYEPICKN°CΔ  
EΔEBPAT°YΔ  
E KANTENA·ΛA  
MI·EINOYI

Inscription at Lampèze Street in Nîmes, Gard, written coarsely on a rectangular block of hard rock, found in 1876, now at the Nîmes Museum.

### Division and Alphabetization:

KA S CITAL OC  
OJ ER CIKNOC D'  
E DE BRATOJ D'  
JE KANTE NALAMI  
JE IN OJI

**Transcription:** KA S' ČITAL, OTS,  
OJ JER SIKNOTS D'  
JE DJE VRATOJ D'  
JE KANTE NALAMI  
JE IN OJI

## Second Transcription:

KA S' ČITAL, OTS,  
OJ JER SIKNOTS D'  
JE ŽE VRATOJ, D'  
JE KANTE NALAMIL  
JE IN OJI

## Translation:

“When you read this, leave it alone, because he returned the accommodation, that he discharged the accounts between him and them.”

## Loose Translation:

“When you have read this, do not deface it. He has repaid the accommodation and the accounts between him and them are now discharged in full.”

## Explanation:

KA	- “when”
S'	- “you did, you were” - aux. to ČITAL
ČITAL	- “read” - together with S' - second prs., sing., past of ČITATI
OTS	- “remain, let it remain” - see supra
OJ	- “he”
JER	- “because, since, as” - a very old version of current KER
SIKNOTS	- “indebtedness, accommodation, inconvenience” - This is a metathesis of today's SITNOST.
D'	- “that, so that” - dialectally still in general use
JE	- “did, were” - aux. to NALAMIL
KANTE	- “accounts” - a borrowing from Latin COMPUTARE - “to compute”
NALAMIL	- “broke, ended something by breaking or discharging”
JE	- “he did, he was”
IN	- “and”

OJI

- “they” - masc., prn., third prs. pl. of ON, OJ

### XXIII

#### The Ploughman

ΟΥΗΒΡ<sup>ο</sup>ΥΜΑΡΟC

ΔΕΔΕ ΤΑΡΑΝΟΟΥ

ΒΡΑΤΟΥΔΕ ΚΑΝΤΕΜ

Inscription of Orgon, Bouches-du-Rhône, on a small piece of stone, found in 1886, now at the Calvet Museum at Avignon.

#### Division, Alphabetization, and Transcription:

OJ JE VROJ MAROTS

D’ JEDE TARANO OJ

VRATOJ D’JE. K AN TEM ...

**Translation:** “He was ploughing the field. So that he ate the early meal he returned to eat. Then ...”

This is a fragment of a longer narrative.

#### Explanation:

OJ (ON)

- “he”

JE

- aux. governing VROJ with which they form “was ploughing”

VROJ

- “ploughed” - from present-day ORATI - “to plough” - It seems that VROTI or VRATI may have been a former infinitive.

MAROTS

- “field, meadow” - metathesis for an obsolescent MAROST

D’

- “so that”

JEDE

- “eats” - from JESTI - third prs. sing.

TARANO

- “breakfast, the early meal” - from RAN - “early” -

	with the dialectal definite article of TA - “the”
OJ (ON)	- “he”
VRATOJ	- “returned” - from VRATITI - “to return” (Cr.)
D’	- “so that”
JE	- “he eats” - from JESTI - Notice that both forms JEDE and JE are used in the same passage.
K’	- “when” - dialectal for KO
AN	- “once” - very dialectal and archaic
TEM	- “this”

It is not possible to ascribe exact meaning to K’ AN TEM without having the passage that had been chipped off.

## XXIV ADR

ΑΔΡΕΣΣΙΚΝΟΣ  
ΥΙΒΡΑΤΟΥΔΕΚΑ

Inscription of Saint-Côme near Nîmes, Gard, written in beautiful characters on white marble, found in 1886, now at Nîmes Museum.

### Division and Alphabetization:

ADR E SIKNOS  
JI BRATOJ D’ E KA

**Transcription:** ADR JE SIKNOS  
JI VRATOJ D’ JE KA(J)

**Translation:** “ADR returned to her the inconvenience so that it is really something.”

### Loose Translation:

“ADR repaid her the trouble and aggravation and then some.”

One can argue that the ostentatious burial is of ADR's mother and that he wants all and sundry to know that he has dispensed with his duty in the grandest manner. We now get some further insight into passages where the interrer's contribution to the burial and not the decedent's virtues are enumerated. The LOJC passage XVI from Notre-Dame-du-Grosel is the only exception.

**Explanation:**

ADR	- the interrer's initials
JE	- serves as an aux. to VRATOJ
SIKNOS	- "trouble, inconvenience" - see supra
JI	- "to her" - see supra
VRATOJ	- "returned, repaid" - see supra
D' (DA)	- "so that"
JE	- "is"
KA	- "something, what" - The J after KA may have been a half-sound and seen as obviously conveyed phonetically. At any rate, the current usage still has it.

**XXV**  
**The Roadrunner**

MITIЄCI·MIT  
IC·MAΓOY  
TI·ONNA  
KOYI

Inscription of Cavaillon, written on stele, found in 1909, now at Cavaillon.

**Division and Alphabetization:**

MI TIECI MI TIC MA GOJ TI ON NA KOJI

**Transcription:** MI TJECI, MI TIC, MA KOJ TI ON NA

## KOJI

**Translation:** “Run, run, bird, but he who does is on the horse.”

### Loose Translation:

“Fly like a bird, for he who does touches the sky.”

### Explanation:

MI TJECI MI

- “run, run” - MI TJECI MI is an idiomatic term with the two MI’s reinforcing TJECI, which is second prs., sing., imp. of TEČI - “to run” - The looser, literal translation would be “run for me, run.”

TIC

- “bird” - dialectal, diminutive form of PTIČ - “bird”

MA

- “but” - possibly of Italian origin to be compared to the French MAIS - see the Lezoux inscription supra

GOJ (KOJ)

- “he, he who”

TI

- “for you” - KOJ TI together is again an idiom meaning “he who does.”

ON

- “he, he is”

NA

- “on”

KOJI

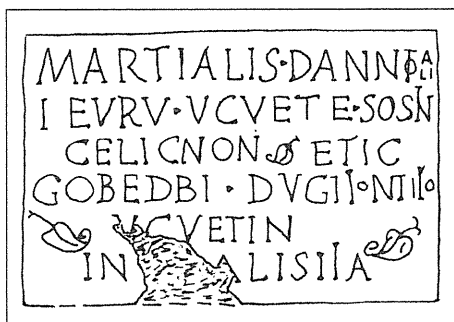
- “horse” - this is instr. sing. of KONJ - “horse” - The NJ sounds very much like J. With the literary KONJ, dialectal KOJN, the Venetic KOJ, the letter N surely gets much variation. “To be on the horse” is an idiom denoting being way ahead of the pack, the presumption being that every one else had to resort to walking.



## The Latin Period

According to Pierre-Yves Lambert, this is a period of only about a century following Caesar's conquest in 52, B.C. There are very few inscriptions from this period, about fifteen in number, and not all necessarily Venetic. I present four of these. The alphabet now is Latin. The letter X does not have the KS value but rather the Š ("sh" as in shoe) sound.

### XXVI Martialis



Stone of forty-nine cms. by seventy-four cms., thirteen cms. thick. Found in 1939 on Mont-Auxois, now at the Museum at Alise, Cote D'Or. Framed in a cartouche, the writing is well finished.

**Transcription:** MARTIALIS, S' DAN NOT, ALI  
JE V RUU, VRUU V CVETJE, JE SOSIN  
ČELICNON, ČELICNON CVETETIC  
GOVED BI, D' BI DVGIL ON TILO  
V CVET IN  
IN ALI SILA

**Translation:** Martialis, placed inside, or he is in the grave; he is buried in flowers; he is Sosin full-fledged

(unashamedly). A full-fledged flowerer to the cattle be! May he raise the body in blossoms and or power.

**Explanation:**

MARTIALIS  
S'

- name of the person buried  
- “you are” - The period after MARTIALIS starts the pattern of non-word symbols to denote fruitfulness and multiplication of flowers in the meadow. This theme is continued in the three smaller-sized o’s and the ivy or vine leaves. But the periods also serve as multipliers of the word they follow to be repeated as preceding the word that follows. The theme of generation and fertility is repeated several more times throughout the text as we shall see. S’ is dialectal for SI, still in use now.

DAN

- “put, placed” - from DATI, but more in the sense of placing than giving

NOT

- “in, inside” - from NOT, NOTER, NOTRI, the first two being dialectal

ALI

- “or” - still fully in use now - ALI, here, is inserted as an afterthought by a different hand than the original mason’s. It may have been at the instruction of the ceremonial priest to clarify the ambiguity of Martialis being cremated rather than interred. NOT DAN clearly points to cremation, whereas IEVRV is an established form referring to any form of burial, as can be seen from other inscriptions. The insertion of ALI is a Rosetta stone for the six generations of linguists who have toiled over IEVRV with varying degrees of ingenuity. Simply put, DAN NOT means “to be buried,” as does IEVRV, but by cremation, whereas IEVRV does also but by interment. Over time the literal, parsed meaning of IEVRV was either forgotten or

the use of the Venetic language was on the ebb and, accordingly, stone masons used the form in the same way as the RIP (“requiescat in pace”) gilding one sees etched into the gravestones of today.

(IEVRV)

- JE V RV - JE V RUÚ

- JE - “he is”

- V - “in” - still in full use

- RUÚ - “the grave” from ROW - “ditch, trench” in general, except in Ul. and Ll. in which ROW means “grave” - One has to remember here that the culture of the cinerary urns is Lusatian.

The declension of ROW would go: ROW, RWÁ, RWÚ. The two U sounds became blended into one by usage. For the stone masons of the Roman era, of course, this sound could only be portrayed by a V.

Please note the period after EVRV. EVRV is meant to be repeated. Why not all of IEVRV? Because the I is slightly removed from EVRV to stand by itself and is therefore meant not to be governed by the period. When we repeat EVRV, it fits in perfectly with what follows, namely, VCVETJE. That is, Martialis is buried into a grave of flowers.

V

- “in”

(CVETE) CVETJE

- “flowers, blossoms, blooms” - Again, please note the E being slightly removed from VCVET. It has a period after it. It alone is meant to be repeated and used with what follows. It is arising to live again. It is multiplying itself. It is an agent in the fructification of the future, of what follows. Like Martialis.

E JE

- “is”

SOSIN - “Sosin” - See the note on SOSIN in “The Apostate,” passage IV. Please also note the I and N germinating each other.

CELICNON (ČELICNON)

- “full-fledged” - from ČEL(O) - “brow, forehead” and LIC(E) - “cheek” - NEN - an adj. suffix - searching for an exact translation, “all-faceted” would be an approximation. The specific combination is no longer in use.

Being followed by the vine leaf, the entire word is to be repeated. The leaf itself becomes a blossom and is instrumental in regenerating both what precedes and what follows. Thanks to its agency, the new passage now reads: CELICNON CVETETIC, a true verisimile of the little flowers and grasses that will cover the meadows. Please also note the twice-repeated ET ET in CVETETIC. The Latin also seeds the Venetic passage.

(GOBED) GOVED

- “the herds, the cattle” - GOVEDA is still current dialectally, GOVEDO being the literary form with the former having feminine and the latter a neuter gender.

Again, the period signifies that *what had died* can have *new life*. D’ BI has been *born again* to have the passage read: D’ BI DVGIL ON TILO, i.e., *may he raise the body*. The small o’s echo the germinating, growing theme to complement the o in the first line.

D’ - “so that” - still in full use, the literary form being DA

BI - from BITI - “to be” - an aux. to govern DVGIL

DVGL - from DVIGNITI - “to raise”

ON - “he” - see other passages

TILO - “body” - n., ntr., acc., sing. - TELO being the

	form now, TILO is used in Dalmatian in spite of being surrounded by TJELO in the rest of Croatia
V	- “in” - see supra
CVET	- “bud, blossom” - n., masc., sing., instr. - The meaning here appears to be more in the sense of rising to fertilize the fecundity of the herd because of the singular in CVET.
IN IN	- “and, and” - to complement the Latin “ET ET” above - still in use
ALI	- see supra
SILA	- “power” - still exactly the same

My son, Alex, pointed out to me that ALISILA is a palindrome, thus another instance of proliferation.

## XXVII The Burial in Brittany

JI ATESMERTISRL  
C]ANTISMERTI SRL

Inscription found on a burnt ceramic bowl at Vannes, Brittany, found in 1899, now in the new cemetery at Vannes.

**Transcription:** I ATE SMERTISRL

**Second Transcription:**  
JA TE SMERTI SRL

**Translation:** “When you died, I buried you.”

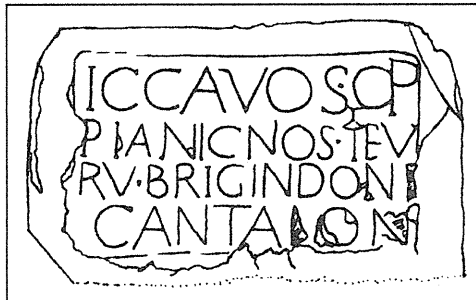
As will be seen in the following passages, found elsewhere in France, it was customary for the person who looked after the funeral to take full credit for it by having one’s name inscribed on the urn or

stone. Whether this was for the benefit of the neighbourhood to show that one carried out one's obligations, or for the departed to be reminded of the favour in his or her intercessory communication with the powers that be in the hereafter, is difficult to say. I will let the reader decide after examining the passages that follow.

### Explanation:

JA	- "I"
TE	- "you" - acc. of TI - "you"
SMERTI	- "at the time of your death" - older form of present-day SMRT - no longer used as an adv. in that fashion - The form today would use the preposition OB. Accordingly, the term now would be OB SMRTI.
SRL	- "pushed into the ground" - from ZRITI, which is also obsolescent

## XXVIII The Send-Off



Inscription at Auxey, Côte-D'Or, engraved beautifully on a stone, found in the eighteenth century, now at Beaune Museum.

**Transcription:** IČKAVOS OPIJANIČNOS IEVRU BRIG IN  
DONI KANTAL ON

<b>Translation:</b>	“He paid for the official mourning, intoxication of the funeral, arrangements, and bell-ringing.”
<b>Explanation:</b>	
IČKAVOS	- “official mourning” - from JEKAT - “to mourn by moaning and crying” - The present form would have a T at the end to read “JEČAVOST.” In the passage, paid mourners were arranged for; otherwise, the party burying the deceased would not be taking credit for something that should come naturally.
OPIJANIČNOS	- “intoxication” - at the celebration after the official burial
IEVRV	- “funeral” - See MARTIALIS for the full parsing of this term which became an accepted term for any type of burial.
BRIG	- “care” - now BRIGA - “care, worry”
IN	- “and”
DONI	- “bell-ringing” - from DONETI - “to peal”
CANTAL	- “accounted” - see KANTE in passage XXII supra
ON	- therefore, “paid for” - third prs., sing., past tense - “he”

## XXIX

### The Layer of Stone

LICNOS·CON  
 TEXTOS·IEVRV  
 ANVALONNACV·  
 CANECOSEDLON

Inscription at Autun, Côte D’Or, engraved on a stone, found in 1844, now at the Museum at Autun.

<b>Transcription:</b>	LIK NOS KONTE ŠTO S' IEVRU AN VAL ON NASU KA(M)NE KO SEDL ON
<b>Translation:</b>	"Send-off celebration, accounts of the funeral, a layer of stone he spread when you died."
<b>Explanation:</b>	
LIK NOS	- "send-off feast" - compare to LIKOF - celebratory drinking after a sale - in the sixteenth century also a wedding or an engagement feast - common also after the harvest - LITKUP - Cz., P., Ul., Ll., UKR. - LITKI - R. dial.
KONTE	- "accounts" - see note on CANTAL supra and KANTE in passages XXVIII and XXII supra
ŠTO	- "which" - SC.
S'	- "you are" - SI from BITI - "to be" - second prs., sing.
IEVRV	- "funeral" - see supra
AN	- "one" - for present EN
VAL	- "layer, tier" - VAL now means "wave," but with NASU KA(M)NE we know the kind of wave that is meant.
ON	- "he" - obviously referring to the account payer
NASU	- "spread" - third prs., sing., past tense of NASUTI - "to spread" - dialectal form
KO	- "when"
SEDL	- "sat down" - but the meaning is clear that it was for the last time - third prs., sing., past tense of SEDETI - "to sit"
ON	- "he" - Please note that ON before NASU precedes the verb it governs and here it follows it. Both ways are employed in the passages without rhyme or reason. The present usage predominantly is one of the pronouns preceding the verb, if the case is nominative.



XXX  
**Inscription at Nevers**

ANDE  
CAMV  
LOSTOVTI  
SSICNOS  
IEVRV

Inscription at Nevers, engraved on a stone tablet copied since 1492, still in existence in 1734, since lost.

**Transcription:** AN DEJ KA MU L' OSTOV TI SIKNOST  
IEVRV

**Translation:** "A portion (debt) which after all remained to him,  
the inconvenience of the funeral."

**Explanation:**

AN	- "one" - see supra
DE (DEJ)	- "part, share," but indebtedness is clearly meant - Otherwise, why would the interrers want to get credit for it? DEL is the currently used form.
KA	- "which" - KI being the present form
MU	- "to him"
L' (LE)	- "after all" - LE may mean many other things, such as "even," "even though," "only," "anyways," etal., depending on the context. Here, "after all" seems to fit the best.
OSTOV	- "remained" - third prs., sing., past tense from OSTATI - "to remain" - vernacular form
T' I	- short, dialectal, archaic for TER I - "and"
SIKNOS	- "inconvenience" - SITNOST in present use
IEVRV	- "of the funeral" - in its age-old, accepted formula

## XXXI Dreamland



Inscription at Couchey, Côte d'Or, dotted on the sleeve of a bronze coat-peg, found in 1853, now at the Dijon Museum.

### Division and Alphabetization:

DOIRO S', S' EGO MAR I IEVRV ALI  
SANU

**Transcription:** DOI(G)RO(V) S', S' JEGJO(V) MAR I  
EVRV ALI SANU

**Translation:** “You played out your part, you came to the end of  
worry and care and you are in the grave, but in  
dreamland.”

### Looser Translation:

“You played out your part, you came to the end of  
worry and care but although you are buried, you are  
in dreamland.”

### Explanation:

DOIRO

- “you finished playing (music)” - dialectal  
DOIGROV is second prs., sing., past of  
DOIGRATI - “to play out” - The guttural is hardly  
audible in colloquial speech and was omitted.

S' - “did, were” - serving here as aux. to DOIRO

S' - “you did, you were” - serving as aux. to

JEGJO(V)	JEGJO(V) - JENJOV would be the current dialectal use for JENJATI - “to cease, to stop” - “stopped, ceased” - second prs., sing., past of JENJATI or JEGJATI, the latter being a very dialectal, archaic usage
MAR	- “worry, care”
I	- “and”
IEVRV	- “in the grave” - see supra
ALI	- “but, or, nevertheless”
SANU	- “dream world, dreamland” - The instr. case of SAN is governed by the first V in EVRV.

## XXXII

### Inscription in Bavai (North)

VRITVES  
CIŨGOS

Inscription in Bavai (North), written on an imbedded plaque, found around 1860, now at the Château of Gussignes.

This is an example of the Venetic flair for freedom and flexibility. The letters of the first line run from left to right and from right to left in the second. The clue lies in the reverse position of the letter N in the second line.

**Transcription:** VRIT VES SOGNITS

**Translation:** “All of you having been placed in, you are one with fire (burned).”

Since this is a Venetic burial, the decedent is inserted into the crematory oven and burnt to ashes. As stiff as the translation appears, a looser translation would not convey the process adequately.

**Explanation:**

VRIT	- “put in, inserted” - This has the same meaning as DAN NOT in passage XXVI.
VES	- “all, all of you”
SOGNIT	- “united with fire, burnt” - This is a combination form of S - “with” and OGENJ - “fire.”
S’	- “you are” - second prs., sing., pres. of BITI - “to be” - The grammatical form now is SI.

**XXXIII****AIUS**

XI EXVCRI CONE XV CRIGLION AISVS  
 SCRISVMIO VELOR EXVCRI CONE XV  
 GRILAV

**First Rearrangement:**

XI E XV CRI CO NE XU CRI G LION  
 AISUS: SCRISUM IO VELO REXU CRI  
 CONE XU GRILAV.

**Translation:** “Still blood flowed, when blood did not flow, the lion Aisus: I hid the white (one), saved the blood when I did not go maned.”

**Second Rearrangement:**

XIEX V CRI CONEX U CRI GLION AISUS:  
 SCRISUM IO VELO REXU CRI CO NE  
 XU GRILAV.

**Translation:** “You sew into blood, you swear at the blood, that prick Aisus: I hid my white (ass), saved the blood when I did not go winged (or togaed).”

## **Current Alphabetical Version**

### **First Rearrangement:**

Še je šu kri, ko ne šu kri, glion Aisus: skril sem jo  
belo, rešu kri, ko ne šu grivav.

### **Second Rearrangement:**

Šiješ v kri, kovneš v kri, glion Aisus: skril sem jo  
belo, rešu kri, ko ne su krilav.

### **Third Rearrangement:**

The same as the second except for the meaning of  
“krilav” coming from “krilo” - “skirt,” the origin of  
which is from “kriti” - “to cover, to hide.”

## **Explanation**

### **First Arrangement:**

ŠE	- “still” - This may have been a sound halfway between I and E. - now only “še” is used
JE	- “is”
ŠU	- “went” - third prs., sing., past tense from ITI - “to go” - a very dialectal form of ŠEL
KRI	- “blood” - masc. in the passage but feminine in present-day usage
KO	- “when”
NE	- “not”
ŠU	- “went” - see supra
KRI	- “blood” - see supra
GLION	- “lion” - But the play of words is on GLION - “fungus” because the G could just as readily have been omitted for LION to have come through less ambiguously.
AISUS	- name of a god
SKRI(L)	- “I hid” - from SKRITI - The L is almost silent and pronounced as U and, by having been omitted, the meaning is not impaired.

SUM (SEM)	- “I was” - from BITI - “to be” - here serving as an aux. to SCRIL, so that the combination SCRI SUM means “I hid”
IO (JO)	- “it” - but in the fem. gender because the <i>derrière</i> is implied
BELO	- “white” - again, the fem. gender to correspond to JO
REŠU	- “I saved” - from REŠITI - “to save” - The ending is dialectal, but the same form is still current.
KRI	- “blood” - see supra
KO	- “when” - see supra
NE	- “not” - see supra
ŠU	- “went” - see supra
GRILAV	- “maned” - adj. of GRIVA - “mane”

### Second Arrangement:

ŠIJEŠ	- “you sew” - from ŠITI - “to sew”
V	- “in, into”
KRI	- “blood” - see supra
KOVNEŠ	- “you swear” - from KOVNITI - “to swear”
V	- “into, in” - see supra
KRI	- “blood” - see supra
GLION	- “fungus” - from GLIVA - “fungus” - “Prick,” here, fits perfectly to complement the piercing of oneself and the consequent swearing.

The next ten words follow in the same pattern as in the first arrangement. The pun is in the last word.

KRILAV	- “winged” - The god covered his <i>derrière</i> when not flying. Another construction is for KRILAV to come from KRILO - “skirt.” Accordingly, the last phrase would translate: “... when I did not go togaed.” Poor Aisus was chosen for the role because in Venetic one does not say “ouch” when one pricks oneself but rather “AJS, AJS.”
--------	---

## Inscriptions on Implements, Plates, Pots, Stamps, Rings During the Latin Period

We have it from Strabo that for the period prior to Caesar's conquest, children from well-to-do families in the Marseille region were being schooled in Marseille in the Greek alphabet and language. Thus, we can assume that there was considerable Latin bilingualism and substantial knowledge of Greek also, especially among the bourgeoisie. With Caesar's conquest, and even more after the crushing of the revolts of the first century (Sacrovir), we can assume that this process progressed at an even faster pace.

It would be difficult to argue with Pierre-Yves Lambert in his claim that the transition to total Latinization during this period took only one or two generations. However, this may be true more of the elite classes than of the lower. The bourgeoisie had an interest in allying itself to the language of the new masters for purely commercial reasons, if not otherwise.

Accordingly, for this period there are more than 10,000 Latin inscriptions on stone for only sixteen Gaulish and Venetic ones. Even inscriptions on plates, dishes, pots, stamps, and rings from this period are scarce. Here are some Venetic samples:

### XXXIV The Ring

ADIA | NTVN | NENI | EXVE | RTIN | INAP |  
PISET | V <<<<

An octagonal, golden ring found beside the road between Metz and Naix, acquired by Léon Maxe-Werly in 1884. Exact location unknown, now at the Museum of National Antiquities at Saint-Germain-en-Laye.

**Transcription:** ADI ANTUN NENI JE ZVEST INI NAPPIS  
JE TU

**Translation:**        “Initial ADI ANTUN (Anthony) is faithful to  
NENA and the inscription is here.”

The careful reader will notice that the fifth word on the ring is ZVER, not ZVEST. This is so and I thought it to be odd, but later consigned it to the possible abrasion of an original S because S is the letter one expects to form ZVEST - “faithful,” which is still in that form in current usage, to jibe with the rest of the passage. One would think this to be a logical conclusion.

To have the passage read ANTUN NENI JE ZVER would mean the exact opposite, i.e., “Antun is a beast to Nena.” Not only that but the remainder would read TI NI NAPPIS TU: “Aren’t my initials here?” This would make the gift a mockery of the relationship.

One could not dismiss it out of hand, however. There was also this NAPPIS, which should have a single P in it to conform to today’s usage, that caused one’s imagination to usher in niggling doubts of the relationship. Had the lady been pestering the man about his lack of ardor and he in response had the ring made? Were the two P’s in NAPPIS used to make it doubly sure that the word would not be read as NAVIS - “decline, bowing out?” Was the relationship on the rocks and the lady had had enough of it and threw the ring away? We will never know. The reasoning for the existence of the R and the superfluous P was quite logical but was it necessarily so? Were our protagonists really going around in circles, circles, circles....? Then I had it. Another Venetic palindrome. Yes, there it was. Read backwards, the passage reads: V TEJ SI PA NI NIT LEVŠE IN ENUTNA - “On this earth there is no one more beautiful and unique.”

This was better. Even though the double P in PA should have been single, the meaning was clear. There also appeared to be an answer for the R. It was the outcome of a merger of S in ZVEST on the way in and L in LEVŠE on the way back. Short of traveling to Saint-Germain-en-Laye and examining the ring first-hand, this must be the explanation.



**Explanation:**

ANTUN	- “Anthony” - nom., sing.
NENI	- “Nena” - fem., sing., dat.
JE	- “is”
ZVEST	- “faithful” - adj., masc., nom., sing.
INI	- “and” - a very archaic form, older than the Reformation-era Protestant-bible “INU”
NAPIS	- “inscription, initials”
JE	- “is”
TU	- “here” - still the same now
V	- “in” - In the block characters of the Latin alphabet U and V can only be represented by V.
TE (TEJ)	- “this” - The long E has the sound of a J following it. The Veneti felt no need of writing it in. To them, it was the sound and the message that mattered. ZEMPLJI is here presumed to follow TEJ.
SI	- “you are”
PA	- “truly”
NI	- “not”
NIT	- “nothing” - NIČ in today’s usage. The double negative merely emphasizes the positive LEVŠE which follows.
LEVŠE	- “more beautiful” - used predominantly in vernacular speech - LEPŠE being the literary form
IN	- “and” - the modern form in juxtaposition to the archaic INI
ENUTNA	- “unique”

XXXV  
The R.U.

LUBI RUTENICA ONOBIA  
TIEDI ULANO CELICNU

Inscription on the edge of a drinking cup found at Banassac in 1937.

**First Transcription:**

LUBI RU TE NICA ON OBIA TI EDI  
ULANO CELICNU

**Second Transcription:**

LJUBI R(RUDEČE) U(UINO) TE NEKA ON  
OPIJA TI JEDI ULAHNO ČELICNU

**Translation:**

“Enjoy red wine, let it intoxicate you, eat a little to appear proper.”

**Looser Translation:**

“Enjoy red wine, let it intoxicate you, but also eat something so you don’t end up too red-faced.”

**Explanation:**

- LUBI - “love, enjoy” - from LJUBITI - “to love, to enjoy”  
- second prs., sing., imp.
- R.U. - short for RUMENO UINO or RUDEČE UINO -  
“red wine,” or possibly a brand name for an  
intoxicant - The reason U is being used instead of  
V is because dialectally U is the more prevalent.  
RUMEN could be “golden red” or “yellow.” We  
have RUMENGOL as a toponym and it is therefore  
more likely that RUMENO UINO was meant.
- NIKA (NEKA) - “let it” - This is a Dalmatian NIKA for the present  
Croatian usage of NEKA.
- ON - “it”
- OBIA (OPIJA) - “intoxicates” - from OPIJATI - third prs., sing.,  
pres.
- TI - “you” - nom.
- JEDI - “eat” - from JESTI - second prs., sing., imp.
- ULANO (ULAHNO)  
- “a little, slowly, easily” - from LAHNO - The H  
was omitted because the Romans did not have a

ČELICNU

letter for it and possibly because it was muted before the N that follows it.

- The meaning of this word may vary by its context. It comes from the combination of ČELO - "brow, forehead" and LICE - "cheeks." The combination of the two to the ancients presumably entailed the entire face. In Serbo-Croatian, LICE alone means "face" rather than "cheeks" only. To retain one's face meant that one's appearance and character were beyond reproach and one had nothing to be ashamed of. The loss of one's face, therefore, does not seem to be a merely oriental preoccupation. Having reference to red wine in this passage, the loose translation of the second line could just as readily be: "eat a little so you do not end up too red-faced."

### **The Post-Roman Period**

The post-Roman period can be evidenced by the contents of some of the passages themselves. In passage XXXVII, we know from historical data that the fashion for pilgrimages did not begin in earnest until the Merovingian age, in the early sixth century. Rome, especially, by then became a centre of pilgrimage, encouraged by the popes. It became the object of every Christian to make a journey to Rome. In a similar fashion, passage XXXVIII has to be dated after veneration of both St. Bron and St. Meli had been firmly established.

In "The Embraces" passage XXXIX, it is also evident that the same is from a period after Rome's nadir because it would have been simpler to write two C's for 200 rather than resort to the combination of a word and the Arabic 100.

In "The Plate" passage XXX, Italian words like AMBITO and LEGGIAMO point to a time after that language had become a language in its own right. The same is true in reference to passage XXXXI's ANDA, SINCERA, and MIXTA.

As to “The Raven” passage XXXXIII, because of the use of diacritic marks, especially the circumflex (not introduced until the mid-eighteenth century), we can safely conclude that the passage dates from the post-revolution era.

**XXXVI**  
**The Tavern Admonition**

Ξ\ ΛΙΟ  
CΠΙΟΥ  
ΜΑΝ  
ΟCΑΝ  
ΔΟΟΥΝ  
ΝΑΒΟΔ  
ΕΔΕΒΡΑΤΟ  
ΥΔΕΚΑΝ  
ΤΕΝ

Inscription of Notre-Dame-de-Laval, written in rough characters on an oblong stone, found around 1880, now at the museum at Nîmes.

**Transcription:**    JEK LIO SPIJOJ MAN OTSAN DOOJN  
                         NABOD JEDEV RAT O JIDEKANTEN

**Second Transcription:**  
                         JEK LIJEŠ SPIJ MANJ OSPAN DOSTOJEN  
                         NABOD JEDEV RATEN O JEDEKANTEN

**Translation:**    “When drinking, do not over-drink, remain proper,  
                         do not be loathesome or boisterous.”

**Explanation:**

JEK (JE K')	- “when” - This is a combination of two words, namely, JE - “is, it is” and KO - “when”
LIO (LJO)	- “you pour” - The form is so close to an aorist as to be an adv. - from LITI
SPIJ	- “drink” - from SPITI - second prs., sing., imp. - still exactly the same in current usage
MAN (MANJ)	- “less” - The J in the literal MANJ is almost mute and in rapid speech never heard.
OTSAN (OSTAN)	- “remain” - a metathesis of OSTAN - from OSTATI
DOOJN	- “proper” - possibly dialectal, but also possibly an older version of today’s DOSTOJEN, literally meaning “decent enough so that one can stand near you”
NABOD	- “do not be” - a combination of NE - “not, no” and BOD - “be” - from BITI - second prs., sing., imp.
JEDEV RAT	- “loathesome” - an archaic, dialectal form of today’s ODVRATEN, literally meaning “repulsive”
O	- “or” - This is no longer used either dialectally or literally.
JIDEKANTEN	- “crying out loudly, argumentatively boisterous”

This, together with the Banassac inscription, is a nudging admonition to the patrons of a drinking establishment not to over-indulge.

**XXXVII**

**The Pilgrim**

**KAPOMAPO OYITPA**

Inscription of Alise, in running writing, written on two leaden strips, found in 1909, now at the Alise Museum.

<b>Division:</b>	KA ROMARO OJIGRA
<b>Transcription:</b>	KA ROMARO OJIGRA
<b>Translation:</b>	“When the pilgrim’s time is up.”
<b>Explanation:</b>	
KA	- “when” - This is between the literary KO and The SC. KAD, both meaning “when.”
ROMARO	- “pilgrim” - The word originates from ROMA, the city of Rome, the destination of most medieval pilgrimages. The passage originates at a time when pilgrimages were well established. The case ending is in the dative. It would now be ROMARJU.
OJIGRA	- “when the music stops playing” - The form now is ODIGRA.

### XXXVIII The Prayer

SVBRON  
SVMELI  
VORETO  
VIRIVS·F

Inscription of Beaumont near Vaison, Vaucluse, written on a stone tablet, found around 1847, now at Malancène.

<b>Transcription:</b>	SV BRON SV MELI VORETO VI RIV S.F.
<b>Translation:</b>	“St. Bron, St. Mel, protect (me) in the grave ... [signed] S.F.”

The dating of this inscription should be of interest in that it

could not have been written until veneration of the two saints was well established. We have to give the Veneti a longer window of survival than scholars of Gaulish suggest for the Gaulish language.

**Explanation:**

SV	- “saint” - SV, like ST, is short for SVETI - “holy, saint”
VORETO	- “protect” - second prs., dual, imp. of present-day VAROVATI - “to protect, to safeguard” - VARUJTA would be the current grammatical form.
VI	- “in” - a very old form, V (literally) or U (dialectally) are now the forms used
RIV	- “grave” - the Ul. and Ll. meaning of “grave” - for RIV is here still extant, all the way from the Greek and Roman era - see IEVRV under “Martialis, passage XXVI (Alise-Sainte-Reine)
S.F.	- presumably the decedent’s initials

**XXXIX**

**The Embraces**

ΔBO IOO  
OYEIMATIKAN  
AIOTEIKAPNITOY

Inscription of Saignon, Vaucluse, written on a square tablet, found in the church gardens around 1867, now cemented in a wall of the church.

**Transcription:** DBO IOO OJEIMA TIK AN A IO TEI KAR  
NI TOJ

**Second Transcription:**

DVO IOO OJEJMA TIK AN A IO TEJ KAR

NI TOJ

**Translation:** “Two hundred embraces to your near one (dearest)  
but ten to the one who is not yours.”

**Explanation:**

DVO	- “two”
OJEJMA	- “embraces, caresses”
TIK	- “near, close by”
AN	- “one”
A	- “but”
TEJ	- “that one, she” - prn., fem., sing., dat.
KAR	- “which”
NI	- “not, is not, no”
TOJ	- “yours” - The form is masc. but it clearly governs TEJ and an A should follow to feminize it. However, the omission of A could also be due to the fact that the A may be implied because of it being a half-sound, and we must always remember that to the Veneti it was phonetics and communication that were paramount, not grammar.

XXXX  
**The Plate**

NE REGV . NA[...  
GANDOBE INTE NOVHIO[...  
EXTINCON . PAPI . CORHIOSED EXA O[...  
MESAMOBH MOLATVS CERTHOGNV <SVETI>CON[...  
PAPE BOVDH.MACARNH.PAPON MAR[...  
NANE DEVORBVETID LONCATE[...  
NU GNATE NE DAMA GVSSOV N[...  
VERO NE CVRRI NE PAPI COS[...  
PAPE AMBITO PAPI BOVDH NE TETV[...



BATORON VEIA SVEBRETO SV[...  
CITBIO LEDGAMO BERTO

Inscription on the back of a plate at Lezoux.

**Division and Transcription:**

- A. NE REKU
- B. K AN DOBE IN TE NOVJO
- C. JEŠ TI 'N KONJ. PAPI. GOR JO SED JEŠA
- D. ME SAMO BIJ MOLATUS ČER TI OGNU < SVETI
- E. PAPE BOVDI . MAKAR NI PAPON
- F. NANE DEVORBVE TI D' LONCATE
- G. NU GNATE NE DAMA GUSOV
- H. VE ROV NE CURRI NE PAPI KO S'
- I. PAPE AMBITO PAPI BOVDI NE TE TU (TAM)
- J. BATOR ON VEIA SVE BRETO
- K. SIT BIO LEDGAMO BER TO

**Translation:**

- A. Don't talk.
- B. Once they get and they won't
- C. You eat a horse. Eat. Sit up to the food.
- D. But only be prayerful because you (either "avoid" or "to the fire")  
holy
- E. Eat here. Even if the food
- F. On them you put the porcelain basins.
- G. On you we don't give kisses.
- H. Don't leak into the ditch when you are
- I. Eat up to a limit. Eat here, not here, there ("and yon")
- J. Father, he knows everything boiled.
- K. When you are full, leggiamo, read this.

## A.

NE	- “not” or “don’t” - or other verbal formats
REGU (REKU)	- “speak, talk” - from reči - “to speak, to talk”

## B.

K (KO)	- “when”
AN	- “once” - very dialectal and archaic - now only used as aux. with KRAT - “time”; i.e., “one time, once”
DOBE	- “get, obtain” - from DOBITI - third prs., pl., pres. tense
IN	- “and”
TE	- “you” - prn., masc., acc., sing.
NOVJO	- “they will not” - dialectal, but still commonly used for the literal NE BODO

## C.

JEŠ	- “you eat” - from JESTI - second prs., sing., pres. - still the same now
TI	- “you”
’N AN	- “a”
KON (KONJ)	- “horse”
PAPI	- “eat” - from PAPATI - an onomatopoeic “to eat,” used when speaking to children - here it is in the second prs., sing., imp.
GOR	- “up”
JO	- “it”
SED	- “sit” - from SEDETI - “to sit” - The three words in combination mean “sit up to.” - now no longer in use but the meaning is clear
JEŠA	- “food” - JED (“food”) is the current form. JEŠA sounds dialectal and is no longer in use.

## D.

ME	- “but” - the French MAIS, which together with the
----	--

SAMO	Italian MA, is on occasions still heard
BI (BIJ)	- “only”
MOLATUS	- “be” - from BITI - “to be” - imp., second prs., sing.
ČER	- “prayerful” - The Latin “US” ending is adapted from the R. C. Church liturgy - attached to MOLITI - “to pray” to form an adj. which is completely novel and nowhere in use now.
ČER	- “because” - used by very few dialects, quite archaic, the word now is KER
TI	- “you”
OGNU	- either “evade, avoid” or “to the fire”
SVETI	- “holy” - adj., sing., masc.
<b>E.</b>	
PAPE (PAPEJ)	- “eat” - same as PAPI - imp., second prs. sing.
BOVDI	- “here” - OVDJE in Croatian
MAKAR	- “even though” - Croatian, still the same now
PAPON	- “food” in childrens’ language - from PAPATI and ON, noun ending
<b>F.</b>	
NA	- “on”
NE	- “them” - NJE being the current usage
DEVORBVE	- “washbasins” - a mangled lavabo borrowing from an Italo-French fountain - noun, fem., pl., acc.
TI	- “you”
D’ (DA)	- “place, put” - from DATI - “to put, to place”
LONCATE	- “porcelain” - governs DEVORBVE
<b>G.</b>	
NU	- “on” - disused version of NA
GNATE	- “you” - Here GNA means the same as NU and could have been omitted without any damage being done to the meaning. GNA had dropped its G to

	become the NA of today.
NE	- “not”
DAMA	- “give” - a dialectal version of DAMO - first prs. pl. of DATI
GUSOV (KUSOV)	- “kisses” - an unusual form of a borrowing (likely) from German

## H.

VE (V)	- “in, into”
ROV	- “ditch, trench” - noun, masc., sing.,instr.
NE	- “no, not”
CURRI	- “leak”
NE	- “no, not”
KO	- “when” - still the same
S’ (SA)	- “you are” for SI

## I.

PAPE (PAPEJ)	- “eat” - see supra
AMBITO	- “to a limit” - Italian
PAPI	- “eat” - see supra
BOVDI	- “here” - see supra
NE	- “not” - see supra
TE TU (TAM)	- “here there (and yonder)” - an idiom

## J.

BATOR	- “father” - a Latin borrowing Veneticized - from PATER
ON	- “he”
VEIA	- “knows” - but in the respectful third person plural form which is a German borrowing for children addressing their parents
SVE	- “all” - using a Cr. version of VSE
BRETO (VRETO)	- “boiled”

<b>K.</b>	
SIT	- “full, sated”
BIO	- “you are” - BIV is the current form.
LEDGAMO	- LEGGIAMO - “let us read” - Italian
BER	- “read” - from BRATI - “to read” - imp., second prs., sing.
TO	- “this”

## XXXXI The Intoxicants

ANDAMICA

MEDLOTAMA SINCERA

MIXTA  
MEDILOTAMICA  
TLOTAMICA

UERTAMACA

TLOTA

Inscription at Lezoux, Puy-de-Dôme.

### **Translation:**

- A.** arrival of dusk
- B.** true twilight
- C.** eyes closed (a mixture of)  
    fainting darkness  
    floor darkness
- D.** spinning cat
- E.** floor grounding

The above is a spoof on the virtues of various advertised intoxicants and their trade names.

**A.**

ANDAMICA - ANDA is a borrowing from the Romance language ANDARE - “to come” - MICA is “dusk” in SC.

**B.**

MEDILOTAMA SINCERA

- MEDILOTAMA - The play on words is in MEDILO, which refers at once to MED - “honey” - a component of the proffered intoxicant, and MEDLOST - “fainting.” With TAMA - “darkness,” the fainting the drink can lead to is a true spell of darkness. SINCERA brings in the additional facet of mockery in that it seems to suggest that even the wax (CERA) the bottle is sealed with would do little to relieve the faintness.

**C.**

MIXTA (MIŠTA)

- “mixture” if one takes the intended Romance component of the meaning which refers to the two states of intoxication that follow - The Venetic MIŠTA refers to blinking that ends up in eyes being closed.

MEDILOTAMICA

- a diminutive of MEDLOTAMA - see supra

TLO TAMICA

- a diminutive of TLO - “floor, ground” and TAMA - “darkness” - The diminutives point to the mixture of the offered portion, namely, a little of MEDILOTAMICA and a dash of TLOTAMICA.

**D.**

VERTAMACA - VERTA - “spinning” - from VRTETI and

MACA - “cat”

E.

TLOTA

- “a full flooring or grounding”

XXXXII

POTSHERD 46 MARICHAL

PRINAS SIBU[...

TA TUDDUS[...

**Division:**

PRI NAS SI BU

TA TUD ...

**Translation:**

“Tu étais chez nous ...

This one also ...

The French “chez nous” is as close a translation as one can achieve here. To say “you stayed with us” does not fit quite as well.

**Explanation:**

PRI

- “at, near, nearby, with”

NAS

- “us” - first prs., pl., instr. of MI - “we”

SI

- “were” - see supra

BU

- “were” - together with SI as aux., both are forms of BITI - BU is very dialectal

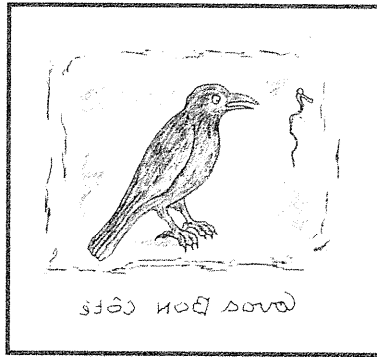
TA

- “this one”

TUD

- “also” - dialectal form of TUDI - still in current usage

## XXXXIII The Raven



“The Raven” appears as a chapter-ending vignette in *Guide De La Bretagne Mystérieuse*, by Gwenc’hlan Le Scouëzec, presumably because the bird was venerated by the Celts. Whether intentionally or by accident, a Rosetta stone was left unexcised just below it. The writing is in two different alphabets which endeavor to translate each other. The Venetic writing is clearly by an older hand, perhaps a grandparent, and the word in the Latin alphabet is by a young, fluid hand.

### **Division and Alphabetization:**

POI SOVE

**Transcription:** POJ SOVE

**Translation:** “Song of the owl.”

### **Transcription of the Latin Alphabet Writing:**

SOVA

### **Explanation:**

POJ	- “song”
SOVA	- “owl”



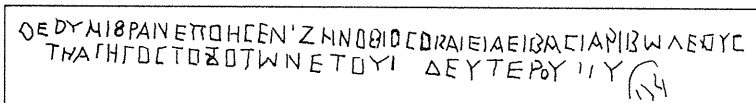
The older person had forgotten the Venetic word for “raven” and mistakenly informed the younger person that what was on the picture was a singing owl instead of a raven. Such is the fate of old people and of dying languages in the encroaching wintertide of time.

## **PART TWO**

## Dura-Europos

The following six passages were found in different places of the Roman fortress of Dura-Europos on the Euphrates River. In view of the fact that the commander of the archers makes his dedication to Mithras in the Venetic language, as can be seen in the passage that follows, it is highly likely that there are other Venetic inscriptions at this site. Further research will undoubtedly reveal them. The passages that follow are only representative samples and by no means exhaustive.

### XXXXIV The Oblate



The above passage appears on a relief of Mithras in a temple at Dura-Europos along the Roman Euphrates defence line. One of the dedicators (in the company of two distinguished acquaintances) is commander of the archers, JARIBOL. The work of the relief was purportedly done by one Mareinos whom we see deftly shifting between three alphabets and synonymously interchanging letters of the Greek with the Latin for no special reason in several instances. Perhaps, the reason may have been the air he breathed out there in the Syrian dessert, having to resort to Persian and Semitic now and then also. The time frame here is of interest: the fortress was annexed by the Romans in 165A.D., the Sasanians expelling them in 256 A.D.

#### Division and Alphabetization:

.... DI MI HRANET TO JESEN ŽENO H IO  
SDRAIE IA JE  
I RASIA RIBOLEUJC  
.... "AT JE" (?) GOSTOJETOT ON JE TOJI  
DE I TE ROJ ... J

**Transcription:** ....DI MI HRANET TO JESEN ŽENO H JO  
SDRAJE JA JE  
I RASJA RIBOLEUJC  
.... “AT JE” (?) GOSTOJEDOT ON JE TOJI  
DE I TE ROJ (VAR) J!

**Translation:** “.... May you save me the wife this fall so that she is healthy and that the fisherman grows .... ‘AT JE’ (?) [Guest-food] he is yours. May heaven also protect (?) you!”

**Looser Translation:**  
“.... May you save my wife in the fall so that she stays healthy and the little fisherman grows .... ‘AT JE’ is your [guest-food]. May heaven also protect you!”

**Explanation:**

DI (DE)	- “so that, may” - DA is the current literal usage but DE and DI are also still in dialectal use. Please note that in the last sentence DE is used with the same meaning.
MI	- “to me, me” - dat., sing. of JAZ - “I”
HRANET	- “save” from HRANITI - “to save, to preserve, to keep” - The symbol “8” for “H” had to be sought from Venetic sources since neither Greek nor Latin had anything undiacritical for the sound.
TO	- “this”
JESEN	- “fall, autumn”
ŽENO	- “wife” - fem., acc., sing. of ŽENA - The Z comes from as far back as the ancient Venetic writings at Este, Italy.
H (K’)	- “so that” - still very much in dialectal usage - Again, please also note the “8.”
JO	- “her” - shortened fem., acc., sing. form of ONA - “she”

SDRAJE	- “health” - The form is a phonetic twin of ZDRAVJE, the current literal use.
JA	- “to her, her” - This archaic and dialectal form is a repetition of JO (above) and has the same meaning, but the reflexivity of it is an idiom. The literal form now - fem., dat., sing. of ONA - “she” - is JI.
JE	- “is”
I	- “and”
RASJA	- “grows” - from RASTI - “to grow” - The form used has discarded the T between the two consonants.
RIBOLEUJC	- “the fisherman” - “the fetus,” in a colloquial fashion - This is a combination of RIBA - “fish” and LOV - “catch, hunt.” The form LEUJC is slightly different than what we have seen in passage XVI for RACELOJC, but the phonetics of the two forms are very similar.
“AT” (?)	- It is impossible to guess what precedes these two letters.
JE	- “is”
GOSTOJETOT (GOSTOJEDOT)	- from GOST - “guest” and JESTI - “to eat” - This combinational form has no comparable dialectal, archaic, or literal form and will therefore have to remain rendered only in its basic components. It is realized that an exact translation is called for since the word is at the very core of Jaribol’s votive intent, but anything more than the above would be presumptuous.
ON	- “he”
JE	- “is”
TOJI	- “your, yours” - a somewhat archaic form in that even dialectically the current form would be TOJ and not TOJI
DE	- “may, so that” - see DI supra
TE	- “you”

ROJ

- “paradise, heaven” - dialectal of RAJ

I

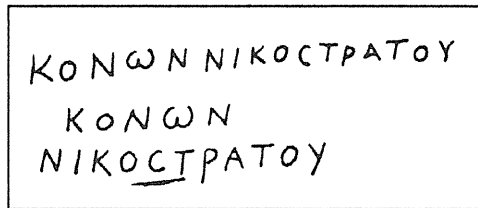
- “and, also”

(VAR)J

- “protect” - The passage calls for VARJ as can be seen in “The Prayer” passage XXXVIII, where the protection of the two saints is asked for. Even without VARJ, some similar term would undoubtedly project the same plea. There is enough of the sentence left to get the idea across.

#### XXXXV

#### The Spoof



This graffiti which appears clearly near the head of a soldier in a votary representation at Dura-Europos is a mocking spoof of the reverence shown in the solemn scene found on the north wall of the anticum in the temple of the Palmyrian gods.

#### Division and Alphabetization:

KON ON NI KOS TRATOJ  
KON ON NI KOST RATOJ

#### Translation:

“The horse, it did not waste its portion; the horse, it did not become bone.”

#### Loose Translation:

“The horse ate every morsel; therefore, the horse did not become skin and bones.”

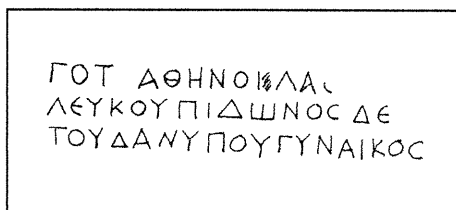
#### Explanation:

KON (KONJ)

- “horse” - dialectal form of the literal KONJ - still

ON	very much in current use - “it” - Since the reference is to KON which is masc., ON has to agree in gender.
NI	- “not, did not” - still the same dialectally and literally
KOS	- “portion, share, piece”
TRATOJ	- “waste, squander” - very archaic - past tense, third prs., sing. form from TRATITI - “to waste, to squander”
KOST	- “bone” - still exactly the same now - By underlining <u>OST</u> , the inscriber of the graffiti indicates that the second time KOST comes around it is not to be split up.
RATOJ	- “became” - very dialectal third prs., sing., past tense form from RATATI - “to become”

### XXXXVI PLUS Ça Change ...



Inscription found on a separated block of stone dug up within the grounds of the temple of Artemis.

#### **Division and Alphabetization:**

GOT ATHENOI: LA LEJ KOJ PID JE NOS  
D' JE TOJ, DA NI POJ GINA I KOS.

#### **Translation:**

“To all Athenians: See to it that your nose is a span’s length, so that then the cock does not perish.”

## Looser Translation:

“To all Athenians: See to it that your nose is so keen as if it were a span’s length, so that you do not end up losing your cock.”

## Explanation:

GOT	- “whosoever, whoever, all” - GOD is an all-encompassing combinational form which in SC. joins with KO and TKO - “who” and ŠTO - “what” to become “whosoever” and “whatsoever.” - It seems that the Venetic does not join in this combinational discrimination between objects and persons.
ATHENOI	- “Athenians” in Greek
LA	- “make sure that” among others, depending on context and idiom - This is an archaism of the current LE.
LEJ	- “see, see to” - second prs., sing., pres., imp. of GLEDATI - “to see, to watch, to see to” - The guttural G is abandoned for easier speech without any damage to recognizability of LEJ in rapid vernacular.
KOJ D’ JE	- “so that it is” - This idiom is a dialectal archaism of the current literal KO DA JE, having the same meaning.
PID	- “span” (measure of length) - PID is Cz. for the gsl. PED
JE	- “is”
NOS	- “nose”
TOJ	- “your, yours”
DA	- “that, so that”
NI	- “no, not, is not”
POJ	- “then, later, after” - This very dialectal form is somewhere between PO - “after” and PO-TEM - literally, “after this, after that” but invariably meaning “then.”

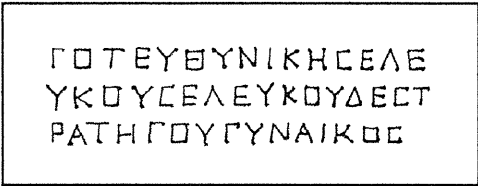


GINA	- “perishes, dies, disappears” - third prs., sing., pres. of GINITI - “to perish, to die, to disappear” - This is very dialectal form of the current literal GINE.
I	- “and, also”
KOS	- “piece, portion, cock” (depending on context) - see passage VIII supra

Apropos, it has been said that the victor over the U.S. armed forces in Viet Nam was not the V.C. but V.D.

## XXXXVII

### The Cynic



ΓΟΤΕΥΘΥΝΙΚΗΣΕΛΕ  
ΥΚΟΥΣΕΛΕΥΚΟΥΔΕΣΤ  
ΡΑΤΗΓΟΥΓΥΝΑΙΚΟΣ

Inscription on a small pedestal to the left of the entrance to the atticum of the temple of Artemis, ornamented by projecting mouldings at the upper end.

### Division and Alphabetization:

GOT JE I CINIK JE ŠELE  
I KOJ ŠELE I KOJ D' JEST  
RAT JE GOJ GYNAIKOS

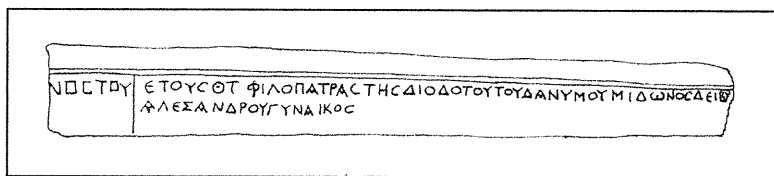
**Translation:** “Whoever is also a cynic is yet to be, and  
whosoever is yet to be and whoever already is both  
like to be on top of a woman.”

### Explanation:

GOT	- “whoever, whosoever” - see GOD in passage XXXXVI supra
JE	- “is”
I	- “and, also”

CINIK	- “cynic”
JE	- “is”
ŠELE	- “only then, not before”
I	- “and, also”
KOJ	- “who is” - KOJ is a dialectal contraction of KO JE.
ŠELE	- see ŠELE supra
I	- “and, also”
KOJ	- “who, whoever” - This KOJ is a dialectal version of the current SC. KOJI.
D’	- “that, so that” - Here the dialectal D’ (for the literal DA) serves as an emphasis to JEST.
JEST	- “is, exists” - an archaic dialectal third prs., sing., pres. of BITI - “to be” - With D’ serving to emphasize an existence that already is, JEST offers a reality counterpoint to the cynic’s embryonic ŠELE.
RAT JE	- “likes” - This is an idiom composed of the adv. RAD and JE to show a preference. We have seen the Venetic preference of utilizing a harder T for a softer D in several instances, the latest having been in GOT for GOD at the beginning of this and last passage.
GOJ	- “on, on top of” - As in passage XVIII (GOJREJ), GOJ is the Venetic form for the gsl. GOR - “on, on top of, above.”
GYNAIKOS	- “woman” in Greek

### XXXXVIII 3 B.C.



This inscription on a slab of stone is ascribed by scholars to 3 B.C.

## Division and Alphabetization:

NOS TOJ JE TOJ, SMRDOT  
FILOPATRASTES, DIO DO TOJ. TOJ DA NI  
MOJ MI DIO NOS D' JE TOJ AL JE SAN  
D' ROJ GYNAIKOS.

**Translation:** “Your nose, yours, having smelled the pederast, spoke to you. Your nose itself, and not mine, said to me that it is yours that prefers women.”

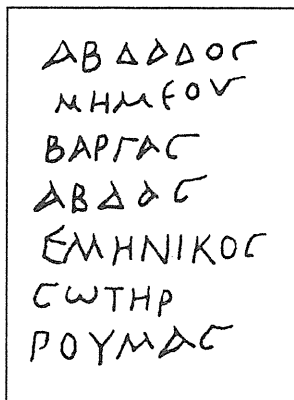
## Explanation:

NOS - “nose”  
TOJ - “yours, your” - TOJ, for the literal TVOJ, is dialectally still very much in use.  
JE - auxiliary to DIO (DJAV) to form the past tense  
SMRDOT - “having smelled” - If we insert the Italian MERDA - or the French MERDE (“shit”) for the punctuated O, the Indo-European SMERHD - “stink” ensues to odorize the Venetic.  
FILOPATRASTES - “pederast, professional sodomite” - in Greek  
DIO - “said, spoke” - The dialectal variant now is DJAV  
- “said, spoke” which is here governed by the auxiliary JE above.  
DO - “to, at, towards”  
TOJ - “you” - The form is very archaic and dialectal and no longer in use. DO TOJ in current usage would be described by TEBI or TI in the genitive case and not via a preposition.  
TOJ - “your, yours”  
DA - “that, but” - Here it means “but not” together with NI, however, in the sense of “and not.” This is still the literal form.  
NI - “no, not” - still exactly the same literally and dialectally  
MOJ - “mine” - exactly the same literal and dialectal

	form
MI	- “me, to me” - still the same dialectally and literally
DIO	- “said, spoke” - see supra - It is governed by the auxiliary JE, which follows three words later.
TOJ	- “your, yours”
AL	- “but, and, or” depending on context
JE	- auxiliary to DIO which is not repeated but the meaning is clear that the nose was very emphatic in saying it itself by repeating JE.
SAN	- “itself, the one, the very one” - The present literal form SAM still has dialectal SAN echoes. (Prekmurje)
D’	- “that” - Dialectally this is still current.
ROJ	- “would rather, likes, prefers” - The current literal and dialectal usage is RAJ.
GYNAIKOS	- “woman” in Greek

#### XXXXIX

#### The Beggar’s Magnanimity



This graffiti appears in the temple of Artemis, at the entrance to the odeon, on the east side of the door, at the foot of the stairway leading to the upper tier.

#### Division and Alphabetization:

AB DADOŠ MEM JE ON BARGAŠ.

AB DAŠ JE MENI KOS  
SJOTER ROJ MAŠ.

**Translation:** "If you add to him, he is a rich man. If you also give to me only a portion, you shall tomorrow have paradise."

**Looser Translation:** "If you add to what he already has, he will be a rich man. If you also give to me but a portion, you shall tomorrow have paradise."

**Explanation:**

- AB - "will it?, would it?, were it to" - This is a very dialectal, shorter form of the literal ALI BI or a more colloquial A K'.
- DADOŠ - "you add" - second prs. sing. pres. of DODATI - "to add" - DADOŠ still very much resonates in the current literal DODAŠ. In English, one does not add to a person but rather to his possessions or wealth. As a result, the initial translation seems strained.
- MEM - "to him, him" - This is a disused, archaic, dialectal form of NJEM' or the literal NJEMU.
- JE - "is"
- ON - "he"
- BARGAŠ - "rich man" - Today's usage is BOGATAŠ. - BARG for BOG is a vernacular variation, but very archaic.
- AB - see supra
- DAŠ - "you give" - second prs. sing. of DATI - "to give"
- JE - "and, also" - JE here is a shortened JER which corresponds to the current literal TER which is slowly being undercut into erosive archaity, especially in speech.

MENI	- “me, to me” - This is still the current literal usage.
KOS	- “share, portion, piece”
SJOTER	- “tomorrow” - This disused form still carries its antique sparkle whether one seeks its DNA in the Sln. JUTRI or the SC. SUTRA.
ROJ	- “paradise” - RAJ is the current usage.
MAŠ	- “you have” - second prs., sing. of IMETI - “to have” - The literal form would be IMAŠ, but MAŠ is the colloquial equivalent.

Please note the upper extension of the letter C. Another example of the Venetic mode of communication by any means whatsoever! The C is here meant to have the added Š value and not merely the S sound of an ordinary C. Giving the C a forehead was an imaginative way this could be accomplished before the age of diacritics.

## Reflection

Since scholars ascribe passage XXXXIV to 170 A.D., passage XXXXVII to 61 A.D., and passage XXXXVIII to 3 B.C., we can safely conclude that the Venetic speaking presence at Dura-Europos preceded the Roman annexation of 165 A.D.

Throughout the Seleucid ascendancy between 300 B.C. and 100 B.C., the position of the commander (strategos) had been the privileged preserve of the scions of the original Macedonian conquerors. Upon the annexation of the site, the Romans adhered to this practice, if for no other reason than the lack of other sources of leadership in the far-flung border zone. Accordingly, we see a descendant of the erstwhile Macedonian rulers make a dedication to his god in the still extant Venetic language of his ancestors some four-and-a-half centuries after the conquest. The survival of the language may be attributed to the closed-circle, tight-knit Macedonian plutocracy reigning over the indigenous peoples in an hegemonic desert bailiwick.

Founded by Seleucus I Nicator, one of Alexander's Macedonian generals (whose father had been a general of Philip of Macedon's), Dura-Europos, having languished buried mute on the banks of the Euphrates all these many centuries, now speaks to us about a people on another river, in another time, on another continent. In the fifth century, B.C., Herodotus (I, 196), having found them on the lower Danube, called them Enetoi.

## **PART THREE**



## Foreword

Traces to the original form of many toponyms in Brittany have been washed away by the tides and currents of passing centuries. The Roman conquest, the insistent verve of the Breton flood, the seductive lilt of the quaint twang of the French, the magnet of the factory and marketplace eroded what yet survived. Were it not for the Cartularies of Redon and map-makers like Nicolas de Fer, our task of feretting out ancient forms from the debris of time would be nigh impossible.

How could we unshell the kernel of the ninth to tenth century BUDUC from today's BEUZEC? RESQUOVAR from RISONVAL? METLAN from MESLAN? NEYZBRAN from NÉVRAN? Or, TREIHIDIC of 1037 A.D. from TREWTHIC of today? Were it not for the precision of de Fer's three hundred year old work, we would no longer know about names like DRAGOUS (now DRAGONS), TREGLAVUS (now TREGLAMUS), or CONIANA (now COMMANA).

Much gratitude in this regard is also owed to M. Rosenzweig, who in 1870 tabulated every hill and dale in the department of Morbihan. A good portion of the toponyms in PART THREE is due to his yeoman's toil. Were it not for him many of these names would be lost forever. Most no longer appear on any current map. Had someone done a similar service in the Côtes du Nord, Ille et Vilaine, and Loire Inferieure departments, our treasure of names would be four times as large.

Yet, even with what we have, we get a clearer picture of the vibrant people that tilled and sailed in that ancient land of Armorica in that distant time thousands of years ago.

The list that follows is not exhaustive, yet it is a representative sample. As it illuminates the rugged shores of that wind-swept land in the Atlantic, it also harks back to evanesce the mists that shroud the destinies of other peoples of the same tongue in the days of yore.

## I The Islands

- BREHAT - BREG - Sln., Mac., Slov., Csl.; BREH - Cz., Slk., BRIJEG - Cr., BEREG - R., Ukr.; BRZEG - P.; BRIG - Plb.; BRJOG - Ll., BRJEH - Ul. - "bank, shore, hill, slope." Therefore, "hilly, steep island."
- ROUZIC - ROG - gsl. - "horn, cape, promontory." The form here is diphthonged and diminutivized with IC. Therefore, "little horn."
- LES DRAGOUS - DRAGA - Sln. and western SC. - "sea channel." US from USTA, USTJE - gsl. - "river mouth." Therefore, "sea channel with a river mouth." And that is precisely what we have between the Sept-Isles islands and the Dragons, namely a half-a-mile wide mouth to the ocean.
- MOLENE - MELINA - Sln. - "steep, sandy hillside." Sln. toponym - "MELINEC." It has been proposed that the name came from Brit. Latin - "MOLINA" - which means "mill." One could hardly imagine mills on the island when the first Veneti came sailing by twenty-five hundred years ago. The water mill still had some four hundred years to wait to be invented by the Romans. Besides, the island has never been inhabited and one goes there to fish for shrimp and shellfish.
- VODEZ - VODA - gsl. - "water." The name in French for this island is "ÎLE-DE-SAINT-MANDEZ." Another uncanonized legendary saint has been anointed to mimic the Venetic original name!

- SIZUN - SEŽENJ - Sln. - “meadow, pasture.” From ŽETI - Sln., SC.; ŽAT - R., ŽIT - Cz. - “to cut with a scythe.” The island is fifty-six hectares in area.
- GROIX (GROIA in 856 A.D.) - GRUJ - SC. - “sea eel, conger”
- GODEC - GODEN - Sln. - “ripe, productive”; GODAN - SC. - “suitable”; HODNÝ - Cz. - “diligent, good”
- GOVEAN - GOVNO - Sln., SC.; HOVNO - Cz. - “human or animal excrement.” It may have been a rookery and had guano splattered over heated rocks during nesting season.
- DERVEN - DERVO - a metathesis for DREVO - Sln., SC., Cz., Ocsł.; DEREVO - R.; Protosl. - DERVO - “tree, oak”
- DRENEC and DRONEC - TRN - gsl. - “thorn”
- RADENEC - RAD - gsl. - “happy.” It may also refer to Cr. dialectal “RODICA” - “rainbow” and R. dialectal “VESELKA” - “rainbow.” The island is in Morbihan Bay and may have had the westerly exposure (looking from the mainland westward) where rainbows from convectional showers over the Atlantic were likely to occur. The R. “RADUGA” meaning good fortune, luck,” had by its phonetically similar RAJDUGA an added meaning of “heaven.”

## BOUED and BOUEDIC

- POJED - This word has been adopted by the Breton dialects of Vannetais and Léonais as BOED
- “food, bait.” It all comes from the gsl. JESTI - “to eat.”

## LOGODEN, LAGODEN, LOGODENIC, LOGODEK, LOGODEC

- LAGODEN - Sln., SC., Cz. - “peaceful” -
- LAHODA - Cz. - “concord.” The naming of these five islands was, as elsewhere, from the mariner’s perspective. It was not the islands that were peaceful but the nearby waters. There were no currents, reefs, shoals, or horns to worry about. The waves themselves were an uncharted map for the ancient tars that ventured there.

## ILUR and ILURIK

- IL, ILO, ILOVICA - Sln.; JÍL - Cz. - “clay”

## MEOT

- MEJA, MEDŽA - gsl. - “boundary, terminus”

## BILZ, BILC

- VILE - gsl. - “fork.” Please see MORBIL, which is one of the islets in the BREHAT group. It has the shape of a fork and is therefore aptly named SEAFORK.

## VAGEREEZ

- “Selon Ernault le mot Vannetais fin correspond à BAGEER serait BAGOUR.” The corresponding word would be BOGOR - Sln. - “tumor, reef, knot.” The Veneti are adding to their charts.

## WERC’H

- VRH - gsl. - “top, summit.” Because of its sound, the French renamed this island “ÎLE-VIERGE” (“VIRGIN ISLAND”). The fact that Marialatry did not develop in Armorica till quite late puts us at

ease as to which name came first.

HOUAT - HVATATI - gsl. - “to grab at, to seize”

ARZ - RŽ - Sln.; REŽ - Cz. - “rye”

HOEDIC, (HOUDIC in 1812 A.D.), also HEDIC

- HUDIČ - Sln. - “devil” - from HUD - Sln., SC. - “mad, evil-spirited, bad”; XUDOJ - R. - “bad, emaciated.” As with ROUZIC, the island of HOUDIC was named because of its several horns and because of the difficult navigation around it. Even now, with motorized boating, tourists are advised to hire a pilot rather than venture into the island’s treacherous waters on their own. That the meaning of the island’s name was still known in the middle ages is attested to by an old legend of two saints vying with each other as to who would be the first to speak to the devil to gain a concession they both sought. They both raced to the island of HOUDIC.

IOH, JOH (Little JOH and Big JOH)

- JOH - OHG. - “acre.” According to the Oxford Etymological Dictionary under “yoke,” “yoke” is an English archaism for “acre,” i.e., a measure of land that it takes a pair of “yoked” horses to plough while the sun is in the south meridian during a spring day (when ploughing is generally done). From this arose the modern German word for acre, namely “Morgen,” as well as the now somewhat out-of-use Sln. “JUTRO” (which also means “morning”). When we look at the old Saxon or the Gothic word for acre “JUC” and “JUK,” respectively, they echo “JUG,” the gsl. word for

“south.” This line of reasoning is reinforced by the Sln. and SC. word for the noon meal, “JUŽINA,” formed from “JUG,” since the sun at noon is at its southerly apogee. The Cz. “JIH” and the Slk. “JUH” inevitably coerce us to accept the OHG. “JOH,” as having the same antecedents.

- It is therefore contended that the OHG. “JOH,” in the same way as the old Saxon “JUC” and the Gothic “JUK,” were a variant borrowing of the Venetic “JOH.” This is especially true if one has regard to the nomadic bellicosity of the Germanic tribes prior to and during the migratory era in juxtaposition to the settled, tilling ways of the Veneti who would much more readily have developed area measures. One has to keep in mind that the Veneti were not only skilled mariners and merchants but also dedicated farmers.
- Even the Indo-European conjectured projection points to the foregoing contention. The Indo-European term for “yoke” is “JUGOM.”
- It is because of such conjectures that one should ascribe the name “JOH” or “IOH” to the two little islets near HOUDIC to Venetic origins and call them what in actual size they truly are, namely, “Little Acre” and “Big Acre.”

## II

### The Isles and Islets

AN MALUEC (1454 A.D.)

- (a small isle on the Atlantic) - Preceded by a dialectal indefinite article AN - “a, an,” MALUEC literally means “a small one.” From MALY - Cz.; MAL - Sln., Ocs.; MALI - SC.; MARYJ - R. - “small”

TROHANIC	- TROHA - gsl. - “ort, fragment, morsel.” The IC ending makes the already miniature islet even smaller.
TRUIE	- TRUNJE - SC. - “splinters.” There are several places where this designation appears to show jagged rocks just above or just below the surface. Since the Veneti had only the crudest charts they had to be more descriptive of special features in the places they named.
VELEC	- BEL, BELI - gsl. - “white.” This is an area of low water shoals on the ocean and is named as such because waves are seen washing over it (especially at high tide).
VÉSY	- BES - gsl. - “demon, anger.” The synonymity of anger and demon arose from the belief that anger is the evil spirit in mankind.
VIAC	- VIJAK from VITI, VIJATI - Sln., SC. - “to wind, to twist.” Therefore, “eddy, maelstrom.”
CORNEC	- KORNJAČA - SC. - “tortoise”
ROC-VIODEC	- (a rock on the ocean) - VIJATI, VITI - see VIAC supra - another form of VIJAK - All this is from VITI - Csl., Sln., SC., Protosl., Cz., R. Present tense for Csl. and Protosl. is VIJO, hence VIJODEC.
MORBIL	- VILE - gsl. - “fork.” MOR, MORE, MORJE - gsl. and Indo-European - “sea, seafork.” Not coincidentally, as can be seen throughout this list of Venetic choices for names, this islet off BREHAT

has the shape of a fork.

### III The Points and Capes

HOADIC	- (a point on the island of BREHAT) - HUDIČ - Sln. - “devil” - see HOEDIC, HOUDIC supra
SIZUN	- SEŽENJ - Sln. - “meadow, pasture.” From ŽETI - Sln., SC.; ŽAT - R.; ŽIETI - old Cz.; ŽIT - Cz. - “to eat, to reap”
BRÉZELLEC	- BREZA - gsl. - “birch”
RAZ	- RŽ - Sln., RAŽ - SC., REŽ - Cz., and other gsl. forms - “rye”
VAN	- VAN - SC.; VEN - Sln., Cz.; VON - R. - “away from, in open air”
GROA	- (one of the points on the isle of Batz) - GRUJ - SC. - “sea eel, conger”
VIR	- VIR - gsl. - “eddy, whirlpool”
BILE	- VILE - gsl. - “forks”
VIL	- see BILE supra
GORLAI	- metathesis for GORJAL, GORJAČA - Sln. - “cudgel, truncheon.” This is a point on the island of HOUAT. The meaning refers to a worn-down, eroded, crooked promontory that is in the shape of a long stick.



LANNEC	- LANEK, LANAC - Sln., SC. - “chain”
LAGATTE	- LAGATI - gsl. - “to lie” (in the sense of being mendacious, false) - It also means “to backbite.” The reference seems to be that rocks at the point seem deceptively accessible only to roil back once one sailed too close and got caught in the backwash.
CROISIC	- KROJITI - Sln., Cz. - “to cut.” Therefore, also “to jut.”
PLECH, PLEC (1037 A.D.)	- (a peninsula) - PLEKA - Sln. - “flat, round stone.” This is now an oyster-fishing area.
LE ROHIC	- ROH - Cz., Slk., Ul. - “horn.” The suffix IC diminutivizes it.
BEG ROHU	- ROH - Cz., Slk., Ul. - “horn.” Genitive - “ROHU”
STANE	- STAN - gsl. - “fixed abode, port of call”

#### IV The Rivers

BELON	- BEL, BELI - gsl. - “white”
BLAVET	- (called BLAVIA in the Roman Era) - PLAVATI,

which in Ocsl. means both PLAVATI and PLUTI -  
“to swim, to sail.” Both of these verbs are gsl.

BODON - VODA - gsl. - “water.” The form POVODENJ -  
Sln. - “flood” comes to mind, PO being a  
prepositional prefix denoting “PER” in the sense of  
spreading, widening, permeating.

BRIVET - BRV - Sln., SC., Blg.; BERV - old R.; BER -  
Ukr.; BREV - old Cz. - “small bridge”

BRUC (also BRUTZ)  
- BRUTUS (BRUTTO as relating to weight) -  
Latin - “heavy, slow, awkward, unwieldy.” The  
Latin BRUTUS was borrowed from Oscan or  
Umbrian and initially meant “heavy” only. The  
Veneti may have borrowed it from Oscan or  
Umbrian directly and not likely from the Romans  
who supplanted them.

CORONC - from GORA, HORA - gsl. - “mountain”

LEITA (also LAĬTA and LÉTA)  
- The name is for the confluence of two rivers,  
namely, River Isole and River Elle at Quimperle.  
From Quimperle to the sea the combined waters are  
known as LEITA. From LITI - gsl. - to pour, to  
cast together.” In several Sln. dialects forms such  
as LEJT, LAJT still hark to the archaic  
diphthonged cast. If we were to attach  
combinational prepositional prefixes V (VLITI) or  
Z (ZLITI), the meaning for the confluence could  
not be clearer. The corresponding nouns in Sln.  
would be LIV and LIJ - “confluence, current.” The  
River LIVENZA in the Veneto region of Northern

Italy reflects these nouns.

LESNEVAR	- LES - Sln., SC., Cz., Slk., R. - “forest.” The suffix NEV is akin to ED in English, and the suffix AR is a noun ending. Therefore, “forest river.”
LIZIEC	- LIZATI - gsl. - “to lick”
ODET	- ODEJA - Sln., ODEDŽA - SC., ODEŽDA - Csl., Mac., Blg., R.; ODEZDA - Slk. - “blanket.” Loess deposits give the riverside a billowy “blanket” appearance produced by riverbanks of hills and valleys. These have a heavy mineral content making the soil very productive. Crop yields of corn, wheat, and other grains are the result. The loess also has a high water retentive capacity in times of flood.
OYON	- OLJE - gsl. and Indo-European - “oil”
OUST	- OUSTÉ (USTJE) on Nicolas de Fer’s map of 1711 - US - gsl. - “mouth” - USTJE - Sln. - “river mouth.” It may be noted that the OUST in a widening spillway flows into the Vilaine at Rieux.
RANCE	- called RENCIA in the Roman era - RENČATI - Sln. - “to growl, to snarl.” Therefore, “old growly.”
RUCA	- (G)RUZ(I)CA - West-Slavic name of a fish which seeks out river bottoms. The river, being plentiful in these fish, received its name from them.
VILAINE	- called VISONA in the Roman era. It was the Venetic VISNA that was being sounded. The Romans, like Italians today, do not readily take to

SN combinations without interjecting a vowel between them. VISNA - originated from the VIS part of ZIMEVIS - i.e., “winter nodding,” or “winter falling asleep and bowing out.” It was followed by “early spring” and that was VISNA, also known as VESNA - gsl. - “springtime.” The Veneto, again, has a town by the name of VISNA. It is not coincidental that in the latter Roman era this river was also called ESTER - “easter,” a goddess of spring who had her springtime festival celebrated around the vernal equinox. The slur of ensuing centuries and accommodating ears mangled the original so that now only the first two and last two letters of the Venetic remain.

VRACH (ABER) - VRAG, VRAH - gsl. - “devil, demon, foe.” The moniker of the demon of enmity and peril for this life-threatening narrow gauntlet of water was well chosen. Again, as they had for the several horns, currents, screws, and Houdičs, the Veneti chose a name that was a warning imprint on an uncharted map! How forbidding this bight, surrounded by a belt of reefs and splintered islets, must have seemed to the unwieldy, square, skin-strung sails of grunting timbers one can readily imagine. And then, to top these hazards, they had the rip tide of the Minkies and the prevailing westerlies bouncing off from both banks at once to contend with. They saw the eerie, fire-red wraith of the islet of WRACH glowering maniacally at them and that was more than enough. They named both it and the estuary for the hell where they belonged.

## V The Waters

- BODERIN - The letters B, P, V, have the same symbol in the Venetic. In the following, as elsewhere, we are getting the full gamut of this variety of letters as well as endings, all coming from VODA (noun, fem.) - gsl. - “water” - an adjectivized toponym - “watery place”
- LE BOTRINGUE - (VODERINJE) - Letters D and T have a very proximate phonetic value and transcription may have done the rest. In today’s Sln. this toponym would be VODERINJE.
- BOTLEZNI - A combinational form of VODA and LEZNI - from LESTI - Sln., SC., LEZT - Cz., R. - “to crawl, to creep, to move slowly.” Therefore, “place where water runs slowly.”
- BODÉO - (halfway between St. Brieuc and Pontivy) - from VODA
- VOUDIC - (northwest of St. Brieuc) - see BUDUC
- BODEGLIO - (north of Navillar) - from VODA
- BODEVREL - VODA - gsl. - “water.” VREL from VRETI - gsl. - “to boil.” Therefore, “mineral spring, hot spring.”
- BODNAY - from VODA
- BODENO - from VODA
- VOD - from VODA

BUDUC	- (ninth century) - A nostalgic archaism of a diminutivized watery place of yore.
BEDCÉ	- A dialectal variant of VODA - i.e. VODCE or VODICE of which Slovenia has several.
BÄDEN	- A dialectal variant of VODEN - i.e. "watery."
BAUD	- St. Baud - The French and the Breton are asking themselves: "S'agit-il donc du nom de l'eponyme employé seul en nom de paroisse? On ne sait rien à l'égard de ce Saint Baud."
UDON	- (on the Loire River) - A transcriptional metathesis of VODON.
BODIGNAC	- (in the Montagnes D'Arrée - near the Pen-Hoat-Ar- Gorré) - VODNJAK - Sln. - "well"
BODIZEL	- (on the Aulne River) - A diminutivized toponym meaning "little watery place."
BODINICA	- (south coast - east of Pen Marche point) - from VODA. The NICA (noun, fem.) ending reflects the inventiveness of differentiating the various watery places.
BODION	- (just north of Rumengol) - from VODA - see remark on BODINICA
BODEREL	- (southwest of Pontivy) - from VODA - see remark on BODINICA
BODÉLENO	- (southeast of Loudéac) - from VODA - see remark on BODINICA

- BODIEU - (just south of Mohon) - from VODA - see remark on BODINICA
- BODON RIVER - from VODA - see supra
- (ENEZ) VODEZ - an island having such an archaic ring of genuineness to it - the French version being Ile-de-Saint Mandez - another uncanonized legendary saint. Another island, another saint!
- COAT- VOD - COAT being Breton for “woods, forest.” VOD is a Venetic carryover from before the Breton immigration. This type of hyphenated adoption and adaptation can also be seen in the following:
- TREVODOU - TRE being the Breton for “branch of a parish” and VODOU being the Venetic pre-migration toponym form from VODA.
- BOTAVA - (in the Aulne Valley) - from VODA - gsl. - “water” - the AVA locus ending makes the toponym mean “watery place”
- KERPIVIC - KER - Breton - “settlement” - PIVIC - PIJAVICA - Sln., SC., Blg., PIJAVICE - Cz., PIJAVKA - R., PIJAWKA - P. - “leech”
- BRAMBEC - BRAMBA - Sln. - from BRAN - “defense” - BRANITI - gsl. - “to defend” - Tangentially, in Sln dialects BRAN means DAM - i.e., “defense” against flooding or overflow. Therefore, “dam weir.”
- ETANG STARUNEC - ETANG is French for “pool, pond.” STARUNEC

from STAR - gsl. - “old”; STARUN - “old man”

## VI The Hill Country

GOURIN	- GORIN on Bougereau’s map of 1594 - also GURIN
GOARE	- on Bougereau’s map of 1594
GOREDON	- on Bougereau’s map of 1594
GOARCH	- on Bougereau’s map of 1594
GORAY	- Nicolas de Fer’s map of 1711
GOAREC	- Nicolas de Fer’s map of 1711
GOUAREC	- current tourist map
GORNEVESE	- current tourist map
GOURAVA	- current tourist map
GORZEC	- current topographical map
GORZIC	- current topographical map
GURIN	- current topographical map
KER HORRE	- KER - Breton prefix, meaning “town, village” to an existing Venetic locus of Horre.
GARAT	- see supra



All of the above are different forms of GORA, HORA - "mountain." We find similar toponyms in the Veneto province of Northern Italy, to wit: GURINA, VIGONZA (V GOR'CO), CORATO, GORZONE, etal. And also in adjoining Slovenia, Croatia, and throughout Bohemia, Moravia, Slovakia, Poland, Eastern Germany, Ukraine, and Russia.

In addition to the above, we have the following:

TREGLAVUS - from de Fer's map of 1711 (in the Montagnes Noires region) - TRI - "three," GLAVA - "head" - naming and dedicating a three-peak mountain to the Venetic trinity deity of TRIGLAV or TRUMUZIAT - "three men"  
- A somewhat different, francocized form can be found on a current map in another hilly-country area in the name of TRIGAVOU. The final silent S and the L after the guttural G have cavalierly been sacrificed in the last three hundred years to the ease of Gallic pronunciation.

The trinitarian theme is again repeated in toponyms such as: TRIGUER, TRIHORET, TRÉGOUREZ, TRÉHORENTEUC, and TRÉGORNAN.

Of some interest in this regard may also be the fact that within a few miles of both Tréglavus and Tregornan there now exists a parish called La Trinité.

The parish of Saint Guyomard has an interesting story. In the area the name is pronounced as GUYOVARC'H, the apostrophe attempting to give the hilly place a Breton flavour, without anyone knowing what it is supposed to mean. We again have an uncanonized legendary saint spreading his blessings over the hillside. The Venetic toponym, however, still hips its crags through the mists of time.

GULJ - Sln. - "hip" - GULJI - "KOLKI" - In addition to the above, there are also places like CUCÉ - "KUCELJ" or "KUCER" - Sln. - "a steep, craggy tor" or GULA - SC. - "hunchback" - GÚLJA -

R. - “BULA” and VARH > VRH - “top.”

The foregoing is by no means an exhaustive enumeration. For example, who would recognize in today’s Tréauray a former Trégroye and a subsequent Tregoray? And so it goes with the march of centuries and the new coin from other lands and peoples.

## VII The Trees

- DOBERIE - (northwest of Lamballe) - DOB - gsl. - “oak” - DOBERJE is a common toponym.
- BARBAIE - (read VARBAJE - VRBOUJE) - from VRBA - gsl. - “willow” - see VRBIN supra
- BORO - BOR - gsl. - “pine, fir.” To complement this toponym there are BOARA, BOARIA, BUORO in the Veneto region of Northern Italy.
- BRECÉ - BREČA - Sln.; BREČKA - Cz., Slk. - “birch sap.” Therefore, an area where birch sap flows.
- BREZELLEC - (Point de Brezellec) - BREZA - gsl. - “birch.” Therefore, “place where birch stands are.”
- YVIGNAC - (twenty kilometers southwest of Dinan, near the Rance River) - IVA - gsl. - also IVNJAK - Sln. - also Sln. toponyms: IVA, IVCA, IVNIK, JIVNIK, IVOVEC, IVOVKA - “willow, osier.” - YVIGNAC is in a low-lying area between the forks of a Rance tributary. Therefore, “willowdale.”
- IUIGNÉ - from IVA as YVIGNAC - see YVIGNAC supra
- SAVENAY - VENJA - SC. - “juniper tree.” The preposition

	SA - “at, with” - would have the same meaning as the French “chez.”
LESNEVEN	- LES - gsl. - “wood, forest.” Therefore, “wooded place.”
LIZIN	- LES - gsl. - “wood, forest.” Therefore, “wooded place.”
DERVAL	- DERVO - a metathesis for DREVO - Sln., SC., Cz., Ocsł.; DEREVO - R.; DERVO - Protosl. - “tree”
DERVENNE	- DERVO in an adj. form - see Derval supra
BRÉLÈS	- BREG - gsl. - “hillside, slope” - LES - gsl. - “wood.” Therefore, “woodhill.”
LESNUÉ	- (LESNUJE) - from LES - gsl. - “wood” and LESEN - adj. - “wooded.” Therefore, “wooded place.”
LISIVY	- LES in the pl. form meaning “numerous trees, wooded area”
LISNOWID	- (826 A.D.) - from LES - “wood, forest” and WID - adj. suffix. Therefore, “wooded, forested.”
VRBIN	- VRBA (noun, fem.) - Sln., Cz., SC., Ocsł. - “willow.” Therefore, “willowdale.”
BREST	- BREST - gsl. except L. - “ <i>ulmus campestris</i> ,” i.e. “elm”

GABERIC and GEBREIAC	<p>- (1485 A.D.) - GABERSKI GORY</p> <p>- (821 A.D.) - locus on the banks of the Oust</p> <p>- GABER - Sln., Mac., GRAB - SC., R., Ll.,</p> <p>GABR - Blg., HRAB - Ukr., Br., Ul., Slk., HABR</p> <p>- Cz. - "beech tree." The IČ ending is a diminutive and therefore for GABERIC the meaning is "the little beech place" (a stand of beech trees). For GEBREIAC the AC, i.e., AK ending is connotative of a settlement which received its original name from the tree.</p>
BREIZ	<p>- today's BRIEC was described in 1330 A.D. as BRIZIAC and in 1368 A.D. as BRIZYAK - Sln. - BREZJAK from BREZA - gsl. - "birch"</p>
DREVO	<p>- DERVO - metathesis - Sln., SC., Cz., Ocsl.;</p> <p>DEREVO - R.; DERVO - Protosl. - "tree"</p>
DREFFÉAC	<p>- With this toponym which clearly points to DREVO plus the suffix AC, we can seize from Peter Skok's argument that place names ending with AC having derived their names from Roman estates is a myth. See DREVO supra.</p>
LESCOUET	<p>- RESQUOVAR - LESCUIZ - LESCOAT (adj.) - LOSCOUET - JUGON (west of Dinan) - LESKA - Sln., L. - "hazel tree, filbert tree." Similar forms in all other Slavic languages.</p>
CROSHAVEC	<p>- KROŠNJA - Sln., SC. - "tree crown." Therefore, named for a place with prominent tree crowns. We have CROSHAVEC from 1387 A.D. The name went through changes to QUOESHANVEC in 1422 A.D. to CROIXANVEC (present French spelling) and KROEZÁNVEG (present Breton</p>

spelling).

BORZOZE	- BOR - gsl. - “pine, fir” - confirmed in the Veneto by BUORO, BOARA
BRIGNAC	- (halfway between Ludéac and the forest of Paimpol) - BRINJE - Sln., SC. - “juniper tree”
BRINGOLO	- (northwest of St. Brienc) - BRIN + GOL-O - juniper hill - woods - BRIM - Cz. dial. - “juniper tree” - GOL - Ul., Ll. - “wood”
BRINIAC	- see BRIGNIAC supra
BRIGNÉ	- see BRIGNIAC supra
TISSEVENO	- (on Belle-Île) - TISA - Sln., SC. - TIS - Cz., R. - “larch” - TISOVINA - “larch wood” was favoured because of its pliability, being very appropriate for making bows.
LISVEDU	- another dialectal form of LISNOWID or LESNEVEN - see supra
DOBROGEN	- (830 A.D.) - DOB - gsl. - “oak” and ROD - gsl. - “birth, growth, generation.” Therefore, “good oak-growing place.”
BORVRAN	- BOR - gsl. - “pine, fir” - VRAN - gsl. - “black.” Therefore, “black pine.”
MECÉ	- MECES - Sln. - “larch” - now MACESEN
LEZON	- LES - a different form of LIZIN - see supra - All LES forms are confirmed in the Veneto region by

LEZE (LESCE).

- LESCUZ - LESKA - gsl. - “hazel tree, filbert tree” - see supra for other forms
- CARAVARZERE - In the Veneto region of Northern Italy derives its name from KRAVARCE-JE, Kravarce being a type of pear.
- LOUZEC - LOZA - Sln., SC., Ukr. - “forest, woods.” Therefore, “woody place.”
- TREDRAV - TRE - Breton prefix for “parish outpost” and DRAV from DREVO - Sln., SC., Cz., Ocsł., DEREVO - R. - “tree, wood”
- PLESLIN (-TRIGAVOU)  
- PO - LES - PO - gsl. - “per, in, after” and LES - gsl. - “wood, forest.” Therefore, “widely covered wooded area.” The Veneto province of Northern Italy has its fertile POLESINE region, now known for its fertile fields, but evidently wooded when the Veneti first settled the area.
- GLOMEL - GLO - metathesis for GOL - Ul., Ll. - “forest, wood.” MEL - Sln., Istrian Cr. - “oak.” This type of “oak” grows in a rocky, dry, Mediterranean climate. Therefore, “oak forest.”

## VIII The Brushwood

- GREMEÉ - GRM - metathesised and the locus suffix of JE - Sln.; GROM - Cz. meaning “scrub, brush, underwood, copse”

GROM	- GRM - Sln.; GROM - Cz. - see GREMEÉ supra
GREMEL	- see GREMEÉ and GROM - from GRM
GURMIEL	- see GREMEÉ, GROM, and GREMEL - from GRM
TREGROM	- again, the Breton prefix of TRE before an existing Venetic toponym - see GROM
GUERNGROM	- GORA - gsl. - “mountain” - GORNJI (adj.) - “upper, high” - GROM - see GREMEÉ supra - Therefore, “upper brushwood.”
VRIS	- VRIJES - SC., VRES - Cz., Slk., VRSJE - Sln. - “CALLUNA VULGARIS,” “ERICA ARBOREA CARNEA”

## IX

### The Lowlands

NIZIO	- (lying in a lowland) - NIZ (adv.) - gsl. - “downwards” - NIZEK (adj.) - gsl. - “low”
NAIZIN	- (lying in a lowland) - from NIZ - see NIZIO supra - NAIZIN is a diphthonged form of NIZIN. It may be of interest that this diphthonged form is still in use in some dialects to give the word a quaint archaic touch.
NIZIAVE	- (village on the waters of St. Salomon) - NIZ (adv.) - gsl. - “downwards” - NIZEK (adj.) - gsl. - “low.” Therefore, “lowlands” because NIZIAVE is pl.

NIZEL	- NIZEK - gsl. - “low” - see NIZIAVE supra
NIZELEC	- NIZ (adv.) and NIZEK (adj.) - see NIZIAVE supra - Therefore, “a low-lying place” with a diminutivized suffix.
CADELEC	- KAD - Sln. - KOTLINA, KOTEL - “hollow, gulch, ravine, kettle”
DOL	- DOL - gsl. - “valley, plain”
DOLO	- DOL - gsl. - “valley, plain.” There is also a town just west of Venice by this name.
NIZON	- NIZEN - Sln. - “lowland”
LOHEAC	- LOG - Sln; LUG - R.; LUH - Cz., Slk., Ukr. - “lowland forest with pasture.” In the Veneto region of Northern Italy we have LUGO, LUGHETTO.

## X

### The Landscape and Terrain

BREH	- BREG - Sln., Mac., Slov., Kash., Csl.; BREH - Cz., Slk.; BRIJEG - SC.; BEREG - R., Ukr.; BRZEG - P., BRIG - Plb.; BRJOG - Ll.; BRJEH - Ul. - “bank, shore, hill, slope”
HAZENO	- GAZ - Sln., SC., Br. - “a shallow place in a river.” Therefore, “ford.”
YSSÉ	- JASE - Sln. - “glade”
UZEL	- VOZELJ - Sln.; UZEL - Cz. - “knot” (junction)



BOTOHA	- BATOH - Cz. - “knapsack”
MEGRIT	- MAH - Sln.; MECH - P.; MECH - Cz.; MECH - Ll. - The suffix RIT adjectivizes the place. Therefore, “moss-covered place.”
TRÉLAZE	- see LAZ supra - The Breton TRE denotes a “settlement.”
LOMINÉ	- LOMITI - Sln., SC.; LOMIT - Cz., R. - “to crush, to crumble, to break into small pieces.” Therefore, “a shaley place,” possibly “a quarry.”
TREBULAN	- TRE - Breton for “parish outpost, parish subsidiary, settlement” and BULAN from BULA - Sln. - “bump, swelling.” Therefore, a place named for a hillock or drumlin.
VÉZEC	- VEZATI - Sln., SC., Ocsł., Protosl., VAZAT - Cz. - “to tie, to fasten, to bind”
VEZY	- see VEZEC supra - The pl. form makes it “ties, bonds, links”
VEZOT	- see VEZEC supra
VEZINA	- see VEZEC supra
GOLO	- GOL, HOL - Ul., Ll. - “forest, wood”
LASSY	- pl. of LAS - LASAN(M) - Sln. - “grass” - toponyms: LASINA, LASENO, LASENCA - VLASNICA - SC.
BULAT	- from BULA - Sln. - “bump, swelling” - AT being

the adjectival ending

BOIS-BILY	- BEL, BELI - gsl. - “white”
BOIS-BRÉHAN	- see BREH supra
GARAT	- see GORA, HORA - gsl. - “mountain.” Therefore, GARAT means “mountainous, hilly.”
GOLO	- GOL, HOL - Ul., Ll. - “forest” - The ending is of ntr. gender denoting a toponym.
COZLOVÉDIC	- (1583 A.D.) - KOUZLO - Cz. - “magic, spell, charm” - VEDETI - gsl. - “to know” (also, Opr. and dialectal Sln. - “waist” - German “weis”)
BRÉHEC	- see BREH supra
BUBRY	- BOBER - gsl. - “beaver”
TRÉBULAN	- TRE - Breton for “settlement” - BULAN - see BULAT supra
TREBNOWID	- (846 A.D.) - TREBITI - gsl. - “to clear.” Therefore, “clearing, glade.”
RUMENGOL	- GOL, HOL - Ul., Ll. - “forest, wood” - RUMEN - gsl. - “yellow-red”
BRIVA	- BRV - Sln., SC., Blg.; BERV - old R.; BER - Ukr.; BREV - old Cz. - “small bridge”
BOBIRAL	- BOBER - gsl. - “beaver”
PLAZ	- PLAZ - Sln. - “landslide, run of ground”

LAZ	- LAZ - Sln. - “a grass-grown clearing in or beside a forest” - LAZ - Cz. - “clearing, pasture beside a forest” - LAZ - SC. - “clearing, a small meadow among rocks, a narrow passage”
PALUD	- PALUD - “alluvium, mud” - from PAL - Sln. - “mud, silt” (left behind by flood or tide) - Therefore, “swampland, marsh.”
PALUDEN	- (village and etang on Houdic) - from PALUD and EN (masc. adj. ending) - Therefore, “swampy, marshy, muddy.”
PLUDUNO	- from PALUD and UNO (ntr., adj. ending denoting a locus)
BOSNE	- BOS - gsl. - “bare-footed, naked.” Therefore, “cleared of trees, open-fielded” or “bald.”
BOSSAC	- from BOS - see BOSNE supra
BOUSSÉ	- from BOS - see BOSNE supra
METLAN	- METLA - gsl. - “broom, besom.” The AN suffix makes it a locus where thin sticks grow.
BRUSVILY	- BRUS, BRUSNIK - gsl. - “gravel” - BELI - gsl. - “white.” Therefore, “white gravel.”
ST. PÔTAN	- ST. was added to the toponym at a later date. Again, there is no such canonized saint. POT - gsl. - “path, roadway.” It could also be a log-reinforced passage over marshy ground.
IZERNAC	- JEZERO - Sln., SC., Cz. - “lake.” This was

probably JIZER at first, but J dropped off because J and I are phonetically close. Other similar forms are gsl. and toponyms abound.

- CRUGHEL - KRUCH - old Cz. - “a broken-off piece” - KRHELJ - Sln. - from KRHATI - “to chip, to break.” Therefore, most likely “a shaley place.”
- MELIONEC - MELINA - Sln. - “steep, sandy hillside.” Sln. toponym - MELINEC
- STANC - STANAC - SC. - “rock, stone”
- STANVEREC - STANAC and VERATI(SE) - SC. - “to clamber, to climb.” Therefore, “climbing rock.”
- GOHLUDIC - GOLJAD, GOLADINA - Sln. - “ungrown, bald terrain”
- BOLAZEC - PO-LOŽITI - Sln. - “to place upon.” The adj. form is POLOŽEN - “gently sloping, not steep.” Therefore, a “gently sloping place.”
- BRÉHAN - BREG, BREH and AN adj. suffix - see BREH supra - Therefore, “hilly place.”
- GOVEN - GOVNO - Sln., SC., Blg., R., P.; GOWNO - Ll.; HOWNO - Ul. - “excrement, dung, animal droppings”

## XI

### The Weather

- JUGON - JUG - gsl. - “south wind, south” - JIH - Cz.; JUH - Slk - “south wind, south”

LANLÉYA	- LAN - Breton - “church” - LEYA from LEJATI - Sln., SC. - “to rain, to pour.” Therefore, “rainy place.”
VETERIT	- from VETR, VETER - gsl. - “wind.” The IT ending adjectivizes it to “windy.” Therefore, “windy place.” There are also VETERNIGO and VETREGO in Northern Italy’s Veneto region.
MIR	- MIR - gsl. - “peace, quiet, rest”
SEVEROUÉ	- (SEVEROVJE) from SEVER - gsl. - “north, north wind.” Therefore, “a place on the windward side of the north wind.”
VILLE JUHEL	- from JUH, JUG - “south wind, south” - gsl. with Slk. having the JUH form - see JUGON supra
SUSSÉ	- SUŠA - gsl. - “drought, dryness.” Therefore, “dry place.”
SUCÉ	- (meant to be pronounced as SUŠE). Same as SUSSÉ where the double S served to produce the Š sound. From SUŠA - “drought, dryness.”
SUZÉ	- Another attempt to reproduce the Š sound. Again, from SUŠA - “drought, dryness.”
SUSINIC	- SUŠITI - gsl. - “to dry”; also SUH - “dry.” Therefore, “drying place.”

## XII The Earth

BOGUIEN	- (adj., masc.) - BOG - Sln., Ocsl., SC., R., Protosl.
---------	--

- “god” - BOH - Cz. - “god” - The Protosl. antecedents of Avestan and Old Indian imply a giver of wealth and one’s due portion of produce or share of fortune. Therefore, “a godlike, bountiful, fecund place.”

REDON - formerly written as RODON - see RÉDENE below

ROUDOUALLEC - RODOED - (1160 A.D.) - “Le Mot Rodoué est commun dans la toponomastique morbihannaise. Le mot actuel du léonard fin y repond est ROUDOUZ.” From RODITI - gsl. - “to give birth to, to generate, to make grow.”

BOHA - BOHOTETI - Sln. - “to grow prodigiously” - from BOG - see BOGUIEN supra

BOHAL - BOUHAL - (1432 A.D.) - see BOHA supra

BOHALGO - BOHALGOL - BOHAL - “fecund, prodigious” and GOL - Ll. - “forest” - see BOGUEHO below

BOGARE - BOG - see BOGUIEN supra and ARE locus ending - Therefore, “a prospering, growing place.”

RÉDENE - REDZINA - (RODOVITNA ZEMLJA) - SC. - “fecund land” - From RODITI - gsl. - “to give birth to, to generate, to make grow.”

BOHAT - another form from BOG, BOH - see BOGUIEN supra

COËT BUGAT - another form from BOG, BOH - see BOGUIEN

supra

- DIBEN - DIVNO - SC. - “prodigious, splendid” - of Persian origin, but Venetic form
- GOBUN - GOBA - Sln., Cz., GUBA - SC., R. - “mushroom” - UN common masc. ending, therefore “mushroom place.”
- BOGUEHO - BOG - see BOGUIEN supra and HO - Ll. - “forest.” Therefore, “well growing woods.”
- BOGOUYEN - see BOGUIEN supra
- PREMERIT - (adj., masc.) - PREMERITI - (v.) - Sln. - “to measure” - PRE - gsl. - “PER” - MERA - gsl. - “measure.” Therefore, “measured.”
- PLEMET - (adj., masc.) - PLEME - gsl. - PLED - MEN - from same root as PLOD, therefore PLODEN - i.e., “fertile, fruitful”
- BOGÉ - another locus form from BOG, BOH - see BOGUIEN supra
- REDELUCHENO - another form from ROD, RED - see RÉDENE supra
- SPÉZET - (masc., sing.) - “fecund place” - SPEZAD, SPEZOT, SPEZED - Sln. - “prosperity” in relationship to produce - from SPETI - Sln., Ocsl., Protosl. - “to prosper”; SPET - R. - “to prosper, to ripen”
- PUMURIT - (masc., sing.) - POMORITI - Sln. - “to kill to the

last man” - from MORITI - Sln., Csl., SC. - “to destroy, to oppress”; MORIT - Cz., R. - The Protosl. MORITI in the active verbal sense means to cause to be killed. Therefore, “the place where growth has been killed off.”

MOHON	- MOCH - R., Ukr., Blg. - also MAH and MEH - Sln., SC., P., Cz. - “moss.” Therefore, “mossy place.”
MEGRIT	- MAH, MEH - Sln., SC., P., Cz.; MOCH - R., Ukr., Blg. - “moss” - see MOHON supra
GODEC	- GODEN - Sln. - “ripe, productive”; GODAN - SC. - “suitable”; HODNY - Cz. - “diligent, good”
JAGU	- Protosl. <i>ęga</i> - “ill disposition” led to JEZA - Sln. - “illness, anger.” Therefore, JAGU is the opposite of BOHA, i.e., “an unproductive place.”
POCÉ	- POCEK - Sln.; PUK - Cz., Slk. - “bud.” Therefore, “budding place.”
GADAN	- GADAN - gsl. except Sln. and northwestern Cr. - “unfit, spoiled, hateful”

### XIII The Fields

POLAN	- POLJE - (noun, ntr.) - Sln., Ocsl., SC., POLE - Cz., R., P., Mac., Br., Blg., Slk. - from this word comes POLSKA - “Poland” - “field.” The AN ending adjectivizes it.
BOLAN	- same as POLAN. The Veneto toponyms POIAN



and POVEGLIANO (this being a metathesis of VEPOLJANE) are also of interest.

- POLIGNÉ - same as POLAN from POLJE, POLE. The INJE ending toponymizes it, i.e., the locus of fields.
- BOLIGNÉ - same as POLIGNÉ
- POUANCÉ - POLJE - (noun, ntr.) - “field” - Sln., Ocsl., SC., POLE - Cz., R., P., Mac., Br., Blg., Slk. - from this word comes POLSKA - “Poland.” The name of this toponym is in a form that in some Slovene dialects would be the exact term for POLJANCE - “a place characterized by or surrounded by fields.”
- SIL - SILJ - Sln., SC. - “PEUCEDANUM, CERVARIA”; SILJEVINA - Cr. - a field plant of a meter’s height with an unpleasant smell
- LANIC - LANIČ - Sln. - “LINARIA VULGARIS,” “toad flax, butter and eggs” (colloquially)
- TREVÉ - TRAVA, TREVA - Ocsl., gsl. - “grass, fodder.” The form is in the pl. and the meaning is “meadow, hayfield, pasture.”
- GLENAC - GLEN - Sln., SC., Csl., R.; HLEN - Cz., Ul. - “slime, mucilage”
- POLDAVID - POLJE, POLE - gsl. - see POUANCÉ supra - VID adj. ending is elsewhere WID and VIT.
- TREVENOU - from TREVE - “grass” - see TREVÉ supra and adj. OU ending. Therefore, “grassy.”

TREVAGAT	- from TREVE - “grass” - see TREVÉ supra and adj. GAT ending. Therefore, “grassy.”
SUIN	- SVINJ - from SVINJŠČICA - Sln. - “CIRSIIUM RIVULARE,” “thistle.” From SVINJA - gsl. - “hog,” because thistle was used as fodder for pigs
LAS	- LASAN - Sln. - “grass.” Sln. toponyms: LASENCA, LASINA, LASENS, VASENO
LANCÉ	- LAN - Sln., SC. - “flax, linseed”; LEN - Cz. - Therefore, “a place where flax grows.”
TREBLEN	- TRE - Breton for “hamlet, settlement” - BLEN - Sln., Cz.; BELENÁ - R., BELEN - old R., BLJAN - Blg. - “HYOSCYMUS NIGER”
JANŽÉ	- JANEŽ - Sln. - “anise” - JANUŠ - SC. - Both Sln. and SC. derived from similarity to androponyms JANEŽ and JANUŠ respectively. Therefore, “place where anise grows.”
TREZELAN	- TRE - Breton for “hamlet, settlement” - ZELAN - ZELEN - Sln., SC., Ocs., ZELENY - Cz., R. - “green”
SIZUN	- SEŽENJ - Sln. - “meadow, pasture”
KERZELEC	- KER - Breton - “settlement” - ZELEC from ZELEN - see TREZELAN supra
COS	- KOSITI - Sln., SC. - “to mow, to cut” (grass). Therefore, “meadow, field for hay.”
REŽÉ	- REZATI - gsl. - “to cut.” It would seem to refer to

cutting grass and the meaning would then be “meadow,” but not necessarily. It does imply a place which would be harvested by implements such as a scythe, sickle, or knife rather than an axe or a saw.

#### XIV The Crops

CICÉ	- CICER - Sln., ČIC - SC. - “CICER ARIETINUM,” “chickpea, garbanzo.” Although the origin is Latin, i.e., CICER, the form here is Slavic.
KERMEZ	- KRMA, KERMA - gsl. - “fodder, forage, provender”
KERMEC	- see KERMEZ supra
KERMARIA	- see KERMEZ supra. Several KERMARIAS were already in existence before the Breton migrations of the fifth to the seventh centuries. Also, MARIALATRY developed late in Brittany. Therefore, this is not KER MARIA.
LUSTRUYEN	- LUŠTRK - Sln. - “lovage” (parsley). It originates from the Latin LIGUSTRUM (i.e., from LIGURIA). The form we have here is typically Venetic.
SÉNÉ	- SENO - gsl. - “hay” - see SINAY below
SINAY	- SENO - Sln., Ocsl., Mac., Blg., Cz., Slk., R., Ll.; SIJENO - Cr.; SINO - Ukr., SIANO - P.; SENA - Br.; SYNO - Ul.; SONŮ - Plb. - “hay.” Therefore,

“hay place.”

- ARZON - RŽ - Sln., REŽ - Cz. - “rye”
- ARZ - see ARZON supra
- SARZEAU - SORŽICA - Sln., SURAZŽICA and SURŽICA - SC., SOURŽICE -Cz., SURŽA - R., SURŠKA - Mac., SURZYK - Ukr., SARŽYCA - P. - “a mixed seeding of wheat and rye.” The seeding makes both grow better, rye stalks being stronger give wheat stalks support to get more sun by not being beaten down by wind. The soil also benefits by remaining softer and not having to lie fallow as often.
- SURZUR - a different form of SARZEAU - see SARZEAU supra
- RAZ - RAZ - SC.; RŽ - Sln.; REŽ - Cz. and other gsl. forms - “rye”
- RIZ - RIŽ - gsl. - (via Latin, Greek, Persian, and Afgani) - “rice.” The word RIZ here, however, is in the Slavic form.
- VIGNOVE - VINO - Sln., SC., Cz., Ocsł., R. - “wine.” Its origin is in Latin VINUM. This is likely meant to mean “vineyards” because of its pl. form.
- SARZANA - see SARZEAU and SURZUR supra. Refugees from Etruscan overlordship fled from LUNI and settled on the Ligurian Coast, naming their community SARZANA. It may be speculated that they again fled from Roman overlordship and

settled in Armorica.

- BRAAT - BRATI - Sln., SC., Ocsł. - “to gather, to pick”;  
BRAT - Cz., R. Therefore, “place where you gather  
fruit or berries.”
- PRAT - another form of BRAAT - see supra
- REBEC - REBEC - Sln. - “grapevine”; REVA - Cz., old  
Slk. - “grapevine”; REWA - Ll. - “grapevine”
- SINAY (SÉNÉ) - SENO - Sln., Ocsł., Mac., Blg., Cz., Slk., R., Ll.,  
SIJENO - SC., SINO - Ukr., SIANO - P., SENA -  
Br., SYNO - Ul., SONŮ - Plb. - “hay.” Therefore,  
“place where haying is done.”
- GOBUN - GOBA - Sln., Ocsł. - “fungus, mushroom,”  
GUBA - R. - “edible mushroom,” GUBA - SC. -  
AMADOU; HOUBA - Cz. - “tree mushroom,  
sponge.” Therefore, “place plentiful in mushrooms,  
fungi.”
- REZ - REŽ - Cz. - “rye”
- REZEL - REŽ - Cz. - “rye” - REŽEL - “place where rye  
grows”

## XV

### The Settlements

- NOTRAS - NOTER - (adv.) - gsl. - “inside.” As in  
DRUGAS, the S is probably Š and the meaning in  
either case is “interior, inner.”
- PILAI - PILA - Ocsł., SC., Mac., R., PYLA - Ukr., PIŁA

	- P. - “saw.” Therefore, “saw mill.”
PRADIGO	- PRED - Sln., Cz., SC., PERED - R. - “fore.” PRADI seems to point to an adj. form of PREDNI - “anterior.” GO - Ul., Ll. - “forest.” Therefore, “fore forest.”
SÉLÉMOYÉ	- SELO - gsl. - “village, hamlet.” MOYÉ from MOJ - gsl. - Therefore, “my village.”
SÉLINO	- SELO - gsl. - “village, hamlet”
STANC-LUDU	- STANC, STANAC - SC. - “rock, stone.” LUDU from LJUD - gsl. - “people”
ST. VENEC	- VENEC - Sln., Cz., R. - VIJENAC, VENAC - SC. - “wreath, garland, crown”
TREGU, TREGUZ, TREGUNC, TREHUNC, TELGRUC	- TRG - Sln., SC.; TORG - R.; TRH -Cz. - “market.” Old Roman toponyms of TERGESTE (TRIESTE) and OPITERGIUM for ODERZO in the Veneto region of Italy attest to their Venetic antecedents. Please also note the soft transitional form of TELGRUC leading to the full metathesis of the other four forms.
VAAS	- VAS - Sln., CR., Ocsł.; VES - Cz. - “village.” There is also a VAZZOLA in the Veneto region of Northern Italy.
VELEC	- BEL, BELI - see BEY supra
ZINZEC	- ČINŽ - Sln., SC.; ČINŽE and ČINŽ - Cz.; CZYNSZ - P., ČYNŠ - Ukr. - Though the form is

Venetic, the origin of the word is the Latin  
CENSUS - “tax.” Therefore, “leasehold” property.

- BESNÉ - BES - Sln., SC. - “demon, evil spirit”
- PLIZIDY - BLIZU - (adv.) - gsl. - “near, nearby.” The form is masc., pl., and therefore means “those nearby.”
- MERDRIGNAC - (on the Yvel River) - MED -gsl. - “between, among.” RINITI - Sln. - “to push, to shove”; RINUTI and RIVAT(SE) - SC. - “to jostle”; RINUTY - Ukr. - “to rush” (as running water does); RINUT - R. - “to rush, to push into.” Therefore, “a place that has pushed its way in.”
- PREDEN - PRED - PREDNI - gsl. - see PRADIGO supra. Therefore, “anterior place, the one in front, first” (in a series).
- BEGANE - BEG - Sln. - “flight, escape.” Therefore, “place of refuge.”
- BGE - BEG - see BEGANE supra
- BEY - BEL - gsl. - “white” - There is a toponym of BEOLO in the Veneto region also.
- BEUCI - BEL, BELI - see BEY supra
- BICUZYE - VICUS - Latin - “village.” The toponym, however, has a Venetic place name YE, JE ending. VIČ, a suburb of LJUBLJANA, has the same Latin origin.
- BILC - see BEY supra

BILEC	- BEL, BELI - see BEY supra
BILLÉ	- BEL - see BEY supra
LE BILLIAC	- BEL - see BEY supra
BILY	- BEL, BELI - see BEY supra
BRONANTRCAR	- (846 A.D.) - BRON - Sln. but borrowed from Persian - “bronze.” TRKAR from TRKATI - gsl. - “to strike, to hit.” Therefore, “bronzestriker.”
CAZIN	- KAZEN - Sln. - “leased land.” Land whose owner was under KAZEN (“penalty”) of being subject to periodic census for tax exaction. See also ZINZEC supra.
DRUGAS	- DRUG - gsl. - “other, another,” also “second.” It is arguable that the form as it stands may be DRUGAŠ rather than a hard-to-parse DRUGAS. The pl. form is DRUGE, which follows.
DRUGE	- DRUG - gsl. - “other, another, second” - see DRUGAS supra
GRADO	- GRAD - gsl. - “castle, fortress,” also “city.” There is a GRADO in the Veneto region of Italy.
MALENÇAC	- MLIN - (older form MALIN, MALEN) - gsl. - “mill.” The form here is in the diminutive MLINČEK, MALENČEK form. It seems that the cedilla was really meant to go on top of the C to give it the Č sound. The cartographer was aware of the sound but was hamstrung by lack of diacritics.



See MILIN below.

- MÉNÉHY - MENIH - Sln.; MNIH - P., dial. R.; MNICH - Slk., Ul. - "monk." The word's origin is in the Latin MONACHUS, but the form and the ending here are both Venetic and the pl. form translates to "monastery."
- MILIN - MLIN - gsl., also MALIN, MELIN - dial. Sln. - "mill." The word originates from Latin (although here we have a Venetic adaptation) MALINUM - "water mill," which is a first century, B.C. Latin invention.

## XVI

### The Horses

- CONIANA - KONJ - gsl. - "horse." This toponym appears on Nicolas de Fer's map of 1711. It has since been altered to today's Communa.
- GOURRIZYAT - (from Le Catholicon in 1464 A.D.) - GORIZJAT - "shout high" (literally). The Sln. REZGETAT is an onomatopoeia of the sound a neighing horse or donkey makes. GORI - gsl. - "up, high up, atop." ZIJATI - gsl. - "to have (mouth) wide open, to scream."
- BELISAMOS - (se dit d'un cheval fin a des taches blanches aux pieds) - BEL - BELI - gsl. - "white." SAM - gsl. - "sole, only, alone, the very one." Therefore, "only white."
- MERC'H - MRHA - Sln.; MARVA, MARHA - SC.; MARVA - dial. Blg.; MAROHA - P.; MRCHA -

Cz., Slk. - “jade”, “a good-for-nothing horse”

BRANNEC - VRAN - Sln., Ocsł., SC., VRANÝ - Cz.,  
VORONÓY - R. - “black”; VRANEC - Sln. -  
“black horse”

## XVII

### The Hunting and Fishing

LOUVIGNÉ-DE-BOIS

- LOV - gsl. - “hunt, chase.” The suffix INJE is  
typical of toponyms. There is a toponym of  
LOVARI in the Veneto region of Northern Italy.

LANCÉ

- LANJEC - gsl. - (KOŠUTA, SRNA, JELEN) -  
“deer, hind”

SERAGNIAT

- (SERNJAD) - SRNJAD - SRNA - gsl. - “deer”

LOUVIGNÉ DU DESERT

- (has a chateau in it called MONTHORIN) - see  
LOUVIGNÉ-DE-BOIS supra

LIGNÉ (N.S.)

- LINJ - gsl. - “tench” (“TINCA CHRISITIS and  
TINCA TINCA”) - A freshwater fish of Europe  
and Asia.

GOSNES

- GOS - gsl. - “goose.” Therefore, a “locus where  
geese gather or are reared.”

BESLE

- VESLO - Ocsł., Sln., SC., Cz., R. - “oar, paddle”

GUESNIN

- GEŠ - P.; GOS - see GOSNES supra - “goose”

GROJA

- GRUJ - SC. - “sea eel, conger”

CORNEC - KORNJAČA - SC. - “tortoise”

RUCA - (G)RUZ(I)CA - West-Slavic name of a fish which seeks out river bottoms.

## XVIII Miscellaneous

VRUGUEC - VRAG - Sln., SC., Csl., Ocsł; VRAH - Cz. - “devil, foe.” The EC diminutivizes it. Therefore, “little devil.”

POJED - PO-JESTI - gsl. - “to eat, to eat up.” This has been borrowed by the Breton in the form of BOED (Vannetais and Léonais dialects) - “food, bait.”

POURACH - POU - dial. Sln.; POL - gsl. - “half.” VRACH - from VRAG, VRAH - see VRUGUEC supra. Therefore, “half devil.”

VAN - VAN - SC.; VEN - Sln., Cz.; VON - R. - “away from, outdoors”

BRANBILY - VRAN - Sln., SC., Ocsł., old Cz.; VORON - R. - “raven, crow.” BILY - BELI - gsl. - “white.” Therefore, “white raven.”

PLIBER - PLIBAD - Sln. - from PLYVATI - “to swim” - “small creatures, vermin”

NEYZBRAN - NEJ - gsl. (largely dialectally) - “new” from NOV, NOVI - IZBER, IZVIR - Sln., SC. - “pool” (in a river). Therefore, “new pool.”

MALVRAN - MAL, MALI - gsl. - “small.” VRAN - gsl. -

“raven, crow”

TREIHIDIC

- TRI, TRIJE - Sln.; TRI - gsl. - “three.” HIDIC - HUDIČ - Sln. - “devil.” Therefore, “three devils.”

MUZILLAC

- MUŽ, MOŽ - gsl. - “man.” It is contended that this locus is named after the Venetic trinity, three-headed, god of TRUMUZIAT (“three men”). It is not coincidental that with the arrival of Christianity the parish of La Trinité was founded nearby. The town of MUZZINA in the Veneto region of Northern Italy seems to have the same antecedents.

## Bibliography

- Bezljaj, France. *Etimološki Slovar Slovenskega Jezika*. Ljubljana: Mladinska Knjiga, 1977-1995.
- Billy, Pierre-Henri. *Thesaurus Linguae Gallicae*. Zurich and New York: Olms-Weidmann Hildesheim, 1993.
- Bor, Matej, Jožko Šavli, and Ivan Tomažič. *Veneti Naši Davni Predniki*. Ljubljana: Editiones Veneti, 1989.
- Cumont, Franz. *Fouilles de Doura-Eropos*. Paris: Librairie Orientaliste, Paul Geuthner, 1926.
- Cunliffe, Barry. *The Celtic World*. New York: McGraw-Hill, 1979.
- De La Borderie, Arthor. *Histoire de Bretagne*. Rennes: Librairie Générale de Plihon et Hommay, 1905.
- Dervenn, Claude. *Secrets et Gloires du Morbihan*. Paris: Éditions France-Empire, 1970.
- Dottin, Georges. *La Langue Gauloise*. Geneva: Slatkine Reprints, 1985.
- Durant, Will. *Caesar and Christ*. New York: Simon and Schuster, 1944.
- Dvornik, Francis. *The Slavs*. Boston: American Academy of Arts and Sciences, 1959.
- Evans, Claude and Léon Fleuriot. *A Dictionary of Old Breton*. Toronto: Precorp, 1985.
- Gimbutas, Marija. *The Slavs*. London: Thames and Hudson, 1971.

- Hemingway-Benton, Helen. *The New Encyclopaedia Britannica*.
- Honnorat, Michel. *La Langue Gauloise Ressuscitée*. Paris: Librairie Ernest Leroux, 1935.
- Hurlstone-Jackson, Kenneth. *A Historical Phonology of Breton*. Dublin: The Dublin Institute for Advanced Studies, 1967.
- Johnson, Paul. *A History of Christianity*. Middlesex: Penguin Books, 1976.
- Kožik, František. *Bretan-Dcera Oceánu*. Orbis Praha: Edice Cesty, 1973.
- Lambert, Pierre-Yves. *La Langue Gauloise*. Paris: Editions Errance, 1995.
- Le Bouëdec, Gerrard. *Le Morbihan de la Préhistoire à Nos Jours*. Saint-Jean-D'Angély: Éditions Bordessoules, 1994.
- Le Scouëzec, Gwenc'hlan. *Guide de la Bretagne Mystérieuse*. Paris: Édition Beltan, 1966.
- Monmarché, Marcel. *Les Guides Bleus de Bretagne*. Paris: Librairie Hachette, 1924.
- Norwich, John Julius. *A History of Venice*. New York: Alfred A. Knopf, 1982.
- Rosenzweig, M. *Dictionnaire Topographique du Département du Morbihan*. Paris: Imprimerie Impériale, 1870.
- Rozenweig, Louis. *Le Morbihan*. Paris: Res Universis, 1992.
- Skok, Peter. *Die Mit Den Suffixen - Acum, -Anum, -Ascum und -Uscum*

*Gebildeten Südfranzösischen Ortsnamen.* Halle-Saale:  
Niemeyer, 1906.

Smith, Wm. B.S. *Supplement to Language Journal of the Linguistic Society of America.* Language Monograph no. 20 de la  
Toponomie Bretonne Dictionnaire Étymologique.

Snoj, Marko. *Slovenski Etimološki Slovar.* Ljubljana: Mladinska  
Knjiga, 1997.

Vermaseren, M.J. *Mithras, The Secret God.* London: Chatto and  
Windus, 1963.

## **Acknowledgments**

I hereby wish to acknowledge my indebtedness to France Bezljaj, the author of *Etimološki Slovar Slovenskega Jezika*, and Marko Snoj, the author of *Slovenski Etimološki Slovar*, for the invaluable assistance their works provide for the translation of toponyms in Brittany together with forms from other Slavic languages for reference thereto.

To my son, Alex, for editing and typesetting the manuscript.

To Carol Goodman, for editing and typesetting the manuscript, as well as her artistic contributions.