

GORDIAN KNOT UNBOUND

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Also by Anthony Ambrozic:

FLOOD SHALLOW, MY VALLEY
IN THE SHADOW OF THE HORSEMEN
ADIEU TO BRITTANY
JOURNEY BACK TO THE GARUMNA

To
Brianna Nicole

Preface

It was not until the 1970s that serious work on Phrygian inscriptions began. With the exception of American excavations at Gordium in the 1950s and a publication in 1966 of an adventurous work by Otto Haas (*Phrygische Sprachdenkmäler*), there had been little progress until the decade of the 70s.

It was the advent on the scene of a giant that broke the lull. Aided by the Asia-Minor-inscription terrain expert, Claude Brixhe, it was Michel Lejeune who brought his genius and expertise to bear on the subject matter.

Having organized the cooperation of the French Institute of Archeology at Istanbul, the University of Pennsylvania excavation team at Gordium, and a variety of museums in Turkey, they systematically proceeded to prepare, examine, and review each inscription individually. By joint accord they established a definitive redaction which in 1984 was published in Paris as *Corpus des Inscriptions Paléo-Phrygiennes*.

My interest in the Old Phrygian inscriptions was aroused two years ago when I was searching for Anatolian toponymic traces left behind by the tribe of Volcae Tectosages. I was intrigued by the seemingly Slavic toponymy encountered over a much wider area of the plateau than that settled by the Tectosages. I pursued the matter to the point of tracking it down to the work on the Old Phrygian inscriptions by Lejeune and Brixhe. A cursory perusal, however, persuaded me that any possible division and translation of the inscriptions would prove to be a daunting task. Since I was in the process of putting the final touches on *Journey Back to the Garumna*, I was quickly induced to postponing any work on the Old Phrygian passages to a less pressing time.

And so it remained for a year. Then, I received a letter from Mr. Anton Skerbinc of Boswell, British Columbia, who in 1999 had translated portions of *Adieu to Brittany* into Slovene. At the behest of Professor Aleksandar Donski of Shtip, Macedonia, who had sent him an artistic rendering of the front segment of Old Phrygian inscriptions

M-01a, M-01b, M-02, and all of G-105, Mr. Anton Skerbinc asked me to look into the possible Venetic connection to the inscriptions. Since I had previously translated the inscription from Plumergat in Brittany, now attached as Appendix E, for him and Giancarlo Tomezzoli of Munich, Germany, I heeded his intuition.

The letter was a timely prod for me to get on with the Old Phrygian passages in earnest. The fact that six inscriptions from Dura-Europos had also been Venetic was a fair intimation of possible success. It was, in fact, the Venetic passages from Dura-Europos that caused me to devote much of my spare time to the endeavor of locating other Venetic colonies from the era of the post-Alexander Seleucid Empire. Ever since *Adieu to Brittany* had come out, Dr. Charles Bryant-Abraham of San Diego, California (to whose work in the area, incidentally, I had also been introduced by Mr. Anton Skerbinc), and I have been trying to find non-Greek, pre-Hellenic-Age inscriptions from Macedonia. So far, unfortunately, in vain. However, the division and successful translation of the Old Phrygian inscriptions in this book go a long way in alleviating our frustration on that front.

Dr. Charles Bryant-Abraham's statement in Appendix D that the "Venetic inscriptions from Dura-Europos lend weighty if still circumstantial evidence that Alexander and his Macedonian people may very well have been Veneti" is now being upheld by the compelling lapidary testimony from the Anatolian plateau.

Part I

Old Phrygian Inscriptions Historical Introduction

The final denouement of Hitite history in Antolia is difficult to reconstruct. What appears to be certain is that, with the fall of their empire, the Hitites were swept out of their homeland on the Anatolian plateau into Syria. In the mass movement of peoples into the area that ensued, the predominant group was that of the Phrygians. However, it appears that these early Phrygian migrants were not organized into a strong central combination.

Mountain ranges along the Black Sea coast and along the northern Mediterranean inhibit north-south traffic. Accordingly, the plateau afforded easier east-west passage and served as a land bridge between Europe and Asia.

The geography the newcomers found lent itself to the formation of a number of small potentates. By degrees, however, what evolved between the 12th and the 10th centuries BC was a gradual Phrygian consolidation of most of western and central Anatolia. To the west, a number of Greek city-states established themselves on the Aegean coast.

Greek tradition has it that the Phrygian migration dates to the era of the Trojan wars (the early 12th century). The Greeks were also convinced that the Phrygians had come from Macedonia and Thrace. Later, by the middle of the 8th century, the Assyrians, who were then becoming a power in the Near East, called them Mushki.

By the 9th century, the Phrygians had formed an organized kingdom with its centers at Gordium and Midas City. Occupying the Anatolian plateau west of the Halys (now Kizilirmak) River right up to the Greek coastal city-states, this kingdom in its heyday in the 9th and 8th centuries could in geographical terms be called the political heir to the disintegrated Hitite Empire. Excavations at Gordium and Midas City attest to the credibility of the Greek legends about the great wealth of the Phrygian rulers, especially that of King Midas.

These excavations also attest to the high level of perfection in construction and fortification techniques. The same is true of their

metal work, ivory carving, and woodcutting. Ancient writings also laud the excellence of Phrygian textiles.

However, the early 7th century brought an end to the existence of Phrygia as a major political power. The culprit was the Cimmerian sweep through Anatolia.¹ Excavations at Gordium clearly point to the destructive Cimmerian incursion around 690 BC.

The resulting power vacuum brought a Lydian incursion followed by a two-century long Persian control. However, what is significant for our purposes is that despite the Lydian domination (from the late 7th to the mid-6th century) and the subsequent Persian rule to the latter half of the 4th century, not a single Phrygian stone inscription has been found in Phrygia containing a trace of Lydian or Persian.² Accordingly, we can safely conclude that the Phrygian language continued to be used without introduction of foreign accretions.³

In 334-333 BC, the Macedonians under Alexander the Great wrested Anatolia from the Persians. By popular account, it was at Gordium that Alexander cut the Gordian knot through with his sword. However, even such drastic solutions to political problems could not prevent his empire to be short-lived. With his early death, quarrels among his successors brought about its fragmentation even before 300 BC. Phrygia became a Seleucid satrapy.⁴

II

The Inscriptions

Greek governance was the death knell of the Phrygian language. What remains from the period that followed are some 100 Neo-Phrygian inscriptions. Written in standard Greek characters, the Neo-Phrygian, already substantially adulterated by Greek, was now seldom used as the language of the entire inscription. Generally, the inscription was in Greek, with only a supplicatory formula added to it in Neo-Phrygian.⁵

Because of its substantial and protracted exposure to the Greek language, the Neo-Phrygian had separated from its Old-Phrygian base

to a degree that offers no valuable points of comparison. It would be a chancy endeavor, at best, to resort to it as any kind of a useful catalyst in one's methodology. The pristine state of linguistic preservation of the Old Phrygian, on the other hand, proffers ample parameters of comparison to word roots and meaning of the dialectal and literary Sln. of today.

The Old Phrygian comes to us, literally, "cast in stone." Except for weathering and fragmentation, the inscriptions are in the exact form in which they were engraved. They have not been subject to the changes that "chiseling" or editing in the course of copying and recopying of literary texts may in many instances have been heir to.

Old Phrygian comes to us from a small number of unfragmented rock inscriptions in a script which in several characters resembles those found also in the Pelasgic, Etruscan, and Venetic alphabets.

Even though the Old Phrygian and Greek alphabets share most of the letters, the Old Phrygian contains half-a-dozen letter symbols not used by the Greek alphabet. It would appear, therefore, that the two alphabets drew their writing from a common source, each adapting the relevant symbols to the dictates of their phonetic needs.

The dating for the Old-Phrygian inscriptions is not precise and estimates for any specific passage may vary up to a century. However, for the most part, it can be said that these epigraphic writings commence in the second half of the 8th century, are particularly manifested in the 7th, 6th, and the first half of the 5th centuries, and survive up to the Macedonian conquest, after which they disappear.⁶

Even though a good number of inscriptions suffer from weathering and damage, and, as a result, exact transcription for them is tenuous, a small number are in a good state of preservation. It is the latter that this work will endeavor to decipher. With all due caution, passages which are partly obliterated may serve as points of comparison. However, their handicaps should always be kept in mind. In the main, this study will focus on inscriptions which are, for the large part, complete and whose transcriptions are not in question.

In view of the gargantuan accomplishment by Brixhe and Lejeune, both in their evaluation of each character on often weathered

artifacts as well as in their transcription of each such symbol to a letter value of today's alphabet, an exact reproduction of each is called for.

This is also necessary to allow the scholar who chooses to refer to *Corpus Des Inscriptions Paléo-Phrygiennes* an opportunity to determine whether their prognostications in reference to the Greek, Neo-Phrygian, Persian, personal-name, morphology, or grammar in each case were justified.

The inscriptions come to us from excavations west (W) of Midas City (M), Gordium (G), Pteria (P), and Tyana (T). The corresponding letters in parentheses designate the general area of Anatolia where each originated.

III Logistical Handicaps

In the analysis of the inscriptions that follow, the version of the passages and their transcriptions will be according to those in *Corpus Des Inscriptions Paléo-Phrygiennes* by Brixhe and Lejeune. The subsequent division and translation of each shall be the subject matter of this work.

Attempts at division and translation of the Old Phrygian are faced by handicaps quite comparable to those encountered in the case of the Slavenetic passages from ancient Gaul. Not to place too fine an analysis on the issue, for which in any event there are no hard and fast rules, I refer the reader to page 4 of Appendix C.

A significant feature that will accompany us throughout is the bare E. Denoting a YE-sound (YE as in yellow) it will recur at the beginning of words time and again. The Slavic conversion for YE is JE. The Old Phrygian, as did the Slavenetic of Gaul, invariably considered the bare E as adequate to represent the YE-sound value. To assist the reader acquainted with Slavic phonology, a J will precede the bare E in all such cases. Accordingly, the often encountered EDAES will read as JE DA JES(T) - "so be it, may it be so, may it happen that."

Even though the language of the Old Phrygian appears to be of

a somewhat earlier cast in the Old Early Slavic mold than the Slavenetic of Gaul, there are many words they have in common. As we go along, the reader will be alerted to the relevant Slavenetic passages in which such shared words appear.

Although in many instances parallel to the Slavenetic of Gaul, the Old Phrygian emerges somewhat more dialectally and less literarily Sln. and much less Kajkavian and Chakavian Croatian. SC. words like IA, SVI, VRATOY, XTO (ŠTO), NAMAY, KOY, GOY, GOT, BIRA, JAKO, TILO, MICA, PEROCO, MI, TIECI MI, and I which were encountered in Gaul do not recur in the Old Phrygian inscriptions. In most instances, even the SC. I - "and" is replaced by the Sln. IN - "and." As a result, the methodology of word and meaning comparison herein shall be between the Old Phrygian of the inscriptions and the Sln., either dialectal or literary. Although the primary stress of comparison will be to the lit. Sln. usage, in most instances the lit. and the dial. have the same form. Accordingly, each case of such parallelism shall individually be set out in Appendix B.

IV Inscription Dd-102

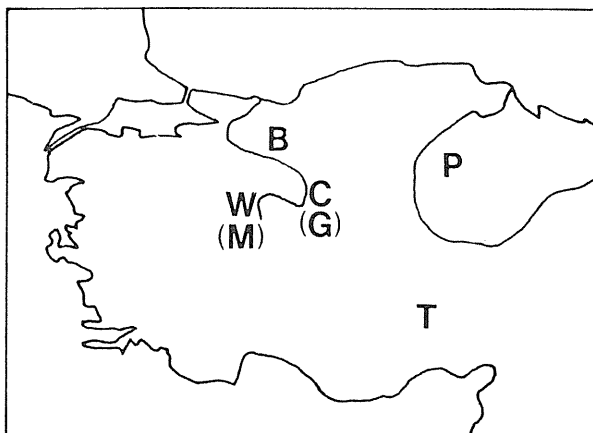
A right-to-left inscription on a silver drinking cup on which it, in a band, surrounds the inner center bottom (now no. AD 2386 at the Art and History Museum in Geneva).

Transcription: ← surgastoy inas

Division: SURG GASTOY IN NAS

Sln. Lit. Translation:
 SRK GOSTOV IN NAS

General Geography of Old-Phrygian Inscription Site Locations



Old Phrygian Alphabet from W Sites

Left-to-right Texts

Right-to-left Texts

1	A A A A A	A A A A
2		8
3	Γ	7
4	Λ Δ	Λ Λ Λ
5	Ε Ε Ε Ε Ε Ε	Ξ Ξ
6	F	7
7	I	I
8	K K	X X
9	Γ	1
10	Μ Μ Μ Μ	Μ Μ
11	Μ Μ	Υ
12	Ο Δ	Ο
13	Γ Γ	
14	P	9
15	Σ { { { { { } }	> } }
16	T	T
17	Υ	Υ Υ ¹⁰
18	Σ Σ	Σ Ζ Ι Σ
19	↑ ↑ ^{08/09/10}	↑ ¹⁰
20	Υ ^{01b}	
21		Q ⁰⁸
22		
23		
24	8 ⁰⁸	

Eng. Translation:

“Slurp (i.e. toast) of guests and us.”

In their main concern to get the message across as economically and tersely as possible, the Phrygians here, in two instances, use a single letter to serve two different words. The G serves both SURG and GASTOY, and the N both IN and NAS. As with the Slaveneti, in Gaul, the objective was to communicate in as thrifty a manner as possible. Further, since they had no established phonological or grammatical guidelines to go by, they had to originate and improvise as best they could. Since we will frequently encounter the phenomenon of a single letter serving two different words in the passages that follow, we will henceforth refer to it as the “consecutive same-sound letter reduction.”

The onomatopoeic imitation of the “slurping” sound that SURG (G>K SRK - Sln. - “slurp, sip”) makes precludes it from being included in the methodology of the word and meaning comparison.

Word and Meaning Comparison:

O. Phr.	Meaning	Lit. Sln.	Meaning
GASTOY (akn.)	“of guests”	GOSTOV	“of guests”
IN	“and”	IN	“and”
NAS	“us”	NAS	“us”

V

Inscription W-010

10T97777

AT:70239A299x:73117ATA

The inscription is from the so-called “Monument of Areyast(is),” located in a pine forest a mile north of the “City-of-Midas” excavations, the horizontal first line running right-to-left and the vertical second line from bottom-up. The monument is on the side of the high ground which overlooks the route from Yazilikaya to Küçük Yazilikaya.

Transcription: ← ataniyen : kuryaneyon : ta|negertoy

Division: ATA NI YEN KURYA NEY ON TA NEGER
TOY

Pronunciational Guide and Punctuation:
ATA, NI JEN KURJA NEJ ON TA NEGER TOJ!

Strained Lit. Sln. Translation:
OČE, NITI EDEN NAJ NE KURI TO NEHANJE
TVOJE!

Sln. Looser Rendition:
OČE, NAJ NIKDO NE ZAŽIGA TEGA
TVOJEGA TRUPLA!

Eng. Translation:
“Father, let no one burn this corpse of yours!”

A notable feature of the inscription is the use of the symbol for the letter Y, which corresponds to the sound value of the Sln. J.

ATA, colloquial for “father,” does not qualify for inclusion into the comparative methodology, not only because its origins are in the early lip movement of children, but also because comparable forms are used by a variety of languages having no genetic affinity, such as Turkish and Hungarian, just to name two.

Word and Meaning Comparison:

O. Phr.	Meaning	Lit. Sln.	Meaning
NI	“no, not”	NI, NITI	“no, not”
YEN	“one”	EDEN (lit.) EN, JEN (dial.)	“one”
KURYA	“burns”	KURI	“burns, makes fire”
NEY	“let, may, let it, may it”	NAJ (lit.) NEJ (dial.)	“let, may, let it, may it”
ON	“he”	ON	“he”
TA	“this”	TA	“this”
NEGER	“corpse”	(G>H) NEHA - NJE	“end, cessation, finish”
TOY	“your, yours”	TVOJ (lit.) TOJ (dial.)	“your, yours”

VI

Inscription G-136

¹
²
[↓]
³
⁴

TAN OJ: IMA N B A T Y M

From possibly as early as the 6th century BC, this inscription is from the excavations at Gordium. It appears on a small alabaster falcon, whose sculpted collar has a fold of rock and one of bronze. Found in 1963 in an embankment structure from the Persian era, it is now at the Museum of Archeology in Ankara.

Transcription: → tadoy : iman | bağun

Division: TADOY IMA N BAGUN

Pronunciational Guide and Punctuation:

TADOJ IMA NƏ BAGUN!

Sln. Lit. Translation:

TEDAJ NAJ (GA/JO) IMA BOG!

Eng. Translation:

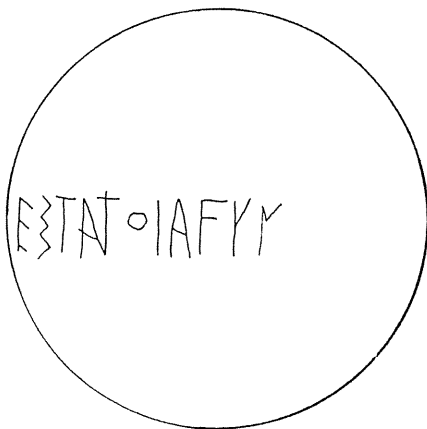
“Then, let god have (him/her)!”

Word and Meaning Comparison:

O. Phr.	Meaning	Lit. Sln.	Meaning
TADOY	“then”	TEDAJ	“then”
IMA	“has”	IMA	“has”
N	“let, may, let it, may it”	NAJ (lit.) Nə (dial.)	“let, may, let it, may it”
BAGUN	“god”	BOG	“god”

VII

Inscription G-144



The above inscription appears on the bottom of a black earthenware, glazed basin, and is attributed to the 5th century BC. It is now at the Museum of Archeology in Ankara.

Transcription: → estatoiavun

Division: E STAT OIAV VUN

Pronunciational Guide and Punctuation:
JE STAT OJAV VUN!

Sln. Dial. Rendition:
IMA OSTAT OJAV VƏN!

Strained Sln. Lit. Translation:
NAJ OSTANE NEPLODNOST ZUNAJ!

Eng. Translation:
“Infertility, stay out!”

Please note the consecutive same-sound letter reduction in the letter V. The O. Phr. here uses the JE (3rd prs. sing. Of BITI - “to be”) as aux. in a situation where today’s Sln. dial. usage would call for one based on IMETI (DA) - “to have (to).” The French use of ÊTRE - “to be” and AVOIR - “to have” as auxiliaries for different verbs is analogous.

Word and Meaning Comparison:

O. Phr.	Meaning	Lit. Sln.	Meaning
E	“is”	JE	“is”
STAT	“stay”	OSTATI (lit.) STAT (dial.)	“stay”
OJAV	“infertility”	JALOVOST (lit.) JALOV (lit.) JAVOV (dial.)	“sterility, infertility, infertile”
VUN	“out”	VEN (lit.) VƏN (dial.)	“out”

VIII
Inscription G-116



Found in 1958 in the grounds of a building from the Persian period, the inscription from the excavations at Gordium appears on a large orange earthenware jar.

Transcription: → benagonos

We meet the phenomenon of betatism in BEN, which, as a result, becomes VEN - Lit. Sln. - “out.”

OS, which will be encountered again in several inscriptions that follow, remained unaltered regardless of tense, mood, or voice called for in the relevant passage in which it appears. Its meaning may range from “stay, remain” to “let, allow.” US - “rise” also follows this pattern. The form resembles an all-purpose aorist-cum-gerund, expressing a state or action without further implication or limitation.

Division: BEN AGON OS

Dial. Sln.: VəN OgəN OStan!

Sln. Lit. Translation:
ZUNAJ, OGENJ, OSTANI!

Eng. Translation:
“Stay out, fire!”

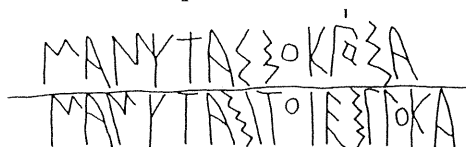
One should note that the inscription hails from the Persian period. The concern for the welfare of the departed is no longer with

the forest devils and serpents of an earlier period, but rather with fire. The unquenchable fires of the Zoroastrian hell seem already to have been unthawing the serenity of the Phrygian soul.

Word and Meaning Comparison:

O. Phr.	Meaning	Lit. Sln.	Meaning
BEN	“out”	VEN	“out”
AGON	“fire”	OGENJ	“fire”
OS	“stay”	OSTANI	“stay”

IX Inscription G-229



A left-to-right inscription from Gordium, written on the handle of a dark-glazed vase, found on the grounds of the Phrygio-Persian compound (from the end of the 5th century).

Transcription: → mamutassokposa
mamutasitoiesgloka

Division: MAMUTA S SOK POSA
MAMUTA SIT OI E SGLOKA

Pronunciational Guide and Punctuation:
MAMUTA Sð SOK POSðSA;
MAMUTA SIT, OJ, JE SGLOKA.

Sln. Lit. Translation:
MATERI SI SOK POSESAL;
(OD) MATERE NASIČEN, JOJ, (JO) JE
SGLOGAL.

Eng. Translation:

“You sucked up mother’s milk;
by mother sated, he buried her, alas, under a may
tree.”

The grammatical incongruity of the second person singular in the first and of the third person singular in the second line grates on our overparsed senses. Somewhat akin to an El Greco painting depicting the here below realistically and the hereafter impressionistically, the ancients resorted to the use of two distinct syntactic prs. forms to reflect the two different existences. Several examples of this can be found in the Slavenetic inscriptions from Gaul. See L-3 and L-4 of LLG-L, passages IX and XIII on pp. 13 and 16 of Appendix C.

An interesting feature of the above inscription is the Mac. mode of the definite article TA - “the” being placed as a suffix to MAMU - “mother” which it governs.

In POSA, we again encounter the consecutive same-sound letter reduction in the letter S; this time, however, inside the same word to create POSðSA. On account of its onomatopoeic “sucking” sound POSðSA is precluded from joining the comparative methodology.

Encountered in the Slavenetic of Gaul, the Dalmatian-Likan pt. and pp. appear to be prevalent in the O. Phr. also. In the above passage they are reflected in the POSA and SGLOKA.

The fragrant hawthorn tree, also known as the “may,” grows to a height of 35 feet in southwestern Asia.⁷

Word and Meaning Comparison:

O. Phr.	Meaning	Lit. Sln.	Meaning
S (aux.)	“you were, you did”	SI (lit.) (aux.) Sð (dial.) (aux.)	“you were, you did”
SOK	“milk”	SOK	“juice, sap”
SIT	“fed to full growth”	SIT	“fully fed, sated”
E (aux.)	“is, did”	JE (aux.)	“is, did”

“buried under a
hawthorn tree”

(K>G) SGLOGAL “made one
(united) with a
hawthorn tree

As in the case of ATA in inscription W-01c, MAMUTA does not qualify for the comparative mythology. OI - “alas” suffers from the same handicap because of its onomatopoeic universal expression of grief.

X

Inscription W-04

NOT
EN

5 4 3 2 1
1 5 3 1 8 4 K 9 A T A ~

The inscription is located 3 miles north of the village of Hayranveli (ca. 20 mi. north of Ayafon); engraved undecorated, it hovers in the great recess of a monument. The middle portion of the inscription is badly damaged. The passage runs from right-to-left at the right and from left-to-right at the left.

Transcription:

matarkubileya [

| toy | en

←

→

Division:

MATAR KUBILEYA

TOY EN

Sln. Lit. Translation:

MATER SIBILA

TVOJ EDEN

Eng. Translation:

“Mother Cybele

Your one”

Together with Attis, the Great Mother of the Gods, Cybele, a.k.a CYBEBE, was one of the main deities of the Phrygians. By their easterly neighbors, the Luwians, she was known as KUBABA.⁸ In O. Phr. inscriptions, she appears as: BABA in M-01b, G-06, G-121, and

G-184; as BBA in M-02; as BAB in G-173; as MATER in W-06 and B-01. The most telling, however, are MATAR KUBILEYA in W-04 and KUBELEYA in B-01. Whenever one of the above titles appears at the beginning of an inscription, the entreaty is invariably addressed to her.

XVI

Inscription W-01b

5
K E E N O K E S J : F E E L A F T I M : A F T A J : L A T E P E Z

Σ 0 S E S A I T : M A T E P E J : ¹ F F E T E K S E T I J : ² 0 F F F I M : 0 N 0 M A N A Y E T : ³ ⁴ D A

This well preserved inscription is from the “Monument of Areyast(is),” located in a pine forest about a mile north of the “Midas-City” excavations. It is on the side of the high ground overlooking the route from Yazılıkaya to Küçük Yazılıkaya. The notable feature of the inscription is that it is a boustrophedon (a method of writing in which the lines run as a team of ploughing oxen would). Here, in addition to the above, the inscription begins with the bottom line.

Transcription: → yosesait : materey : eveteksetey : ovevin : onoman : da ʔ et : la
 ← kedokey : venavtun : avtay : materey

Division: YO SESAIT MATEREY EV E TEK SE TEY OVEV
IN ONOM AN DAYET LA KEDOKEY
VENAVTUN AVTAY MATEREY

Since the passage appears to rhyme (and even mirrors a rhythm), it should be set out in a poetic structure.

Pronunciational Guide and Punctuation:

JO SESAJT MATEREJ JEV JE TEK SE TEJ,
OVEV IN (U)ONOM AN DAHÉT, LA KEDOKEJ
VENAVTUN AVTAJ MATEREJ!

Rhyme: JO SESAJT MATEREJ
JEV JE TEK SE TEJ,
OVEV IN (V)ONOM AN DAHÉT
LA KEDOKEJ,
VENAVTUN, AVTAJ MATEREJ!

Sln. Lit. Translation:

JO SESATI MATERI
JEL TEK JE TI,
OVENEL IN DUHOM ON ZDAHNEL;
IZRUVAN, LE VEKOMAJ
VELIKE MATERE SE OVIJÁJ!

Eng. Translation:

“Barely weaned from the earthly mother’s breast,
uprooted, he withered and expired;
in Great Mother now retired,
forever embrace your soul’s quest!”

The rhyme and rhythm of the passage, as well as alliteration in VENAVTUN AVTAY, call for a poetic rendering. Again, as in inscription G-229 (and elsewhere), we find the use of the 3rd prs. sing. in the first line and of the 2nd prs. sing. in the second.

Grammatical parsing of YO (personal prn., fem., sing., acc.) and MATEREY (n., fem., sing., dat.) appears to be incongruous. It is meant to be because YO does not govern or relate to MATEREY. Rather, it refers to an implied DOJKO (n., fem., sing., acc.) - “breast” which SESAIT infers. The reflex. SESAIT SE is SESATI SE - “to be suckled” of today’s lit. Sln. usage.

Although still extant in SC. lit. usage, TEK is also a dial. Sln. archaism.

The etymology of ONOM DAHET is literally “with one’s soul breathed out.” EL VON TI ... in passage L-4 of LLG-L has the same meaning. The erstwhile VON - “soul, spirit” of the Old Early Slavic has over the two-and-a-half millenia become the VONJ - “scent,

aroma” of today. One the other hand, the DUH of today now means both “spirit” and “scent” (or even “smell”) depending on the context. Accordingly, the rendering of ONOM as DUHOM and not DUŠOM (“soul”) in the Sln. translation of the above passage is intentional both for poetic effect and because ZDAHNEL already contains the meaning of “breathing one’s last.”

The very dial. KEDOKEY is composed of KE (lit. TJA) - “there,” DO - “up to, till,” and KEY (lit. KAJ) - “what”; in so many words: “up until there is anything,” i.e. “forever.”

An analysis of the building blocks of many ancient words found in the passages compel us to marvel at the sheer logic that brought them about.

Word and Meaning Comparison:

O. Phr.	Meaning	Lit. Sln.	Meaning
YO	“her”	JO	“her”
SESAIT SE (reflex.)	“to be suckled”	SESATI SE (reflex.)	“to be suckled”
EV	“ceased”	JEV (dial.) JEL (lit., pr., JEV)	“ceased”
E (aux.)	“is, did”	JE	“is, did”
TEK (arch.)	“barely, hardly”	TEK (dial., arch.)	“barely, hardly”
TEJ	“this one, her”	TEJ, TI	“this one, her”
OVEV	“withered”	OVEV (dial.) OVENEL (lit.)	“withered”
IN	“and”	IN	“and”
ONOM	“with soul or spirit”	VONJEM (lit.) VONOM (dial.)	“with scent or aroma”
AN (akn.)	“he”	ON	“he”
DAYET	“expired”	ZDAHNITI	“to expire”
LA	“let it, may it (be that)”	LE	“let it, may it (be that)”
KEDOKEY	“until there is anything”	TJADOKLEJ	“as long as there is

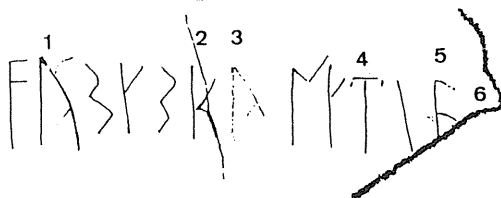
VENAVTUN
AVTAY (akn.)

“twisted out”
“twist around,
embrace”

VEN IZVIT
OVIJ (AJ) SE
(reflex.)
from OVITI

anything”
“twisted out”
“twist around,
cling to”
“to twist
around, to
cling”

XII Inscription P-05



This partial left-to-right inscription is from Höyük, in the Pteria region. The right end of the one-line written surface has disappeared.

Transcription: → vasuskanutię [...]

Division: VA SUSKANUTIE ...

Pronunciational Guide:
VA SUSKANUTJE

Sln. Lit. Translation (Strained):
V SOSKONČANJE ...

Sln. Lit. Translation (Loose):
V VEČNOST ...

Eng. Translation (Strained):
“Into termination of existence ...”

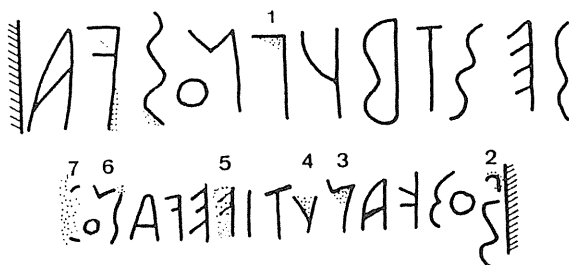
Eng. Translation (Loose):

“Into eternity ...”

VA is an arch. form of today’s lit. Sln. V - “into, in, to, at.” SUSKANUTIE is made up of the prefix SU - “with, at” and the n. KONEC (pr. KONETS) - “end, cessation, termination.” In inscription P-03, we shall see a pp. formed from KONETS in KANUT (akn.) - “ended, ceased.” A variant form of SUSKANUTIE can be seen in inscription P-02, which follows. There, it is described as SOSKANUTIE.

XIII

Inscription P-02



Also from Höyük, the above inscription appeared on a block of grey granite on the wall of a house. It is now at the Museum of Archeology at Ankara.

Transcription: ← sestbugnosva | soskanuti[?]evanos[?]
 ou tičeva

Division: SEST BUGN OS VA SOSKANUTIE VAN OS

Pronunciational Guide and Punctuation:

SEST, BUGǾN, OS; VA SOSKANUTJE VAN OS!

Sln. Lit. Translation (Strained):

SESTI, BOG, DOPUSTI; V SKONČANJE
(VEČNOST), NEBESA, PUSTITE!

Sln. Lit. Translation (Loose):

BOG DAJ POKOJ; NEBESA PA VEČNOST!

Eng. Translation (Loose):

“God grant rest and heaven eternity!”

SEST - dial. Sln. - “to sit down” is analogous to LINOT - “to laze around” of LLG-D inscription 44. See p. 7 of Appendix C. This is how the ancients saw the “rest” which the Latin “REQUIESCAT” of later times superseded. In BUGN, we see a dial. variant of the BAGUN of inscription G-136.

An analysis of VAN appears in *Veneti* (Bor, Šavli, Tomažič) on p. 307 and following. On p. 440 of the same book, its definition is that of “heaven, the hereafter.”⁸ As in inscription P-03, which follows, OS is the O. Phr. counterpart of the OC and OS met in the Slavenetic passages 4, 7, 13, 20, 30, and 32 of LLG-D.

Word and Meaning Comparison:

O. Phr.	Meaning	Lit. Sln.	Meaning
SEST	“to rest (in peace)”	SESTI (lit.) SEST (dial.)	“to sit down”
BUGN	“God”	BOG	“God”
VA	“into, in, to, at”	V	“into, in, to, at”
SOSKANUTIE	“eternal end”	SKONČANJE	“ending, cessation, termination”

XIV
Inscription P-03



Discovered in 1893 in the fireplace wall inside a house at Höyük, the above inscription is now at the Museum of Archeology in Ankara. It is a right-to-left starting boustrophedon of 3 lines. Even though the 3rd line appears damaged, Lejeune and Brixhe assure us on p. 223 of the *Corpus*: “Le debut et, à un degré moindre, la fin sont assez érodés; mais aucune lettre ne fait vraiment difficulté.” (The beginning and, to a lesser degree, the end are rather eroded; but none of the letters presents any real difficulty).

Transcription:

- ← vasousimanmekas
- kanutieivaïs
- ← devoskemekas

Division:

VA SO USIM AN MEKAS
KANUT IE V AIS
DEVO OS K E MEKAS

Pronunciational Guide and Punctuation:

VA SO USIM AN MEKAS,
KANUT JE V AJS;
DEVO, OS Kə JE MEKAS!

Sln. Lit. Translation (Strained):

V S VSEM JE ON UMIRJEN,
 KONČAL JE V ŽALOVANJU;
 DEVA, DOPUSTI KO JE UMIRJEN!

Sln. Lit. Translation (Loose):

V VSEM JE ON V MIRU,
 KONČAL JE OB ŽALOVANJU;
 DEVA, DOPUSTI, DA OSTANE V MIRU!

Eng. Translation:

“At peace with everything,
 He died deeply mourned;
 Virgin, grant him peace!”

MEKAS is reflected in today’s Mac. and SC. usage of MEK - “soft, mellow, relaxed.” The meaning is analogous to that of “at ease, at peace with.” The lit. Sln. MEHEK - “soft, mellow, relaxed” preserved the H, which the O. Phr., Mac., and SC. had long ago discarded.

AIS, which will be encountered in several passages that follow, derives its meaning from the onomatopoeic grieving sounds at wakes and burials. “AJNOR DAJ JOK ...” (“Mourner give tears ...”) from LLG-D (see passage X ATB-A) reflects this clearly. The word AJNOR - “mourner” is formed in the same fashion from the AJ, AJ moaning lament at funerals. Accordingly, AIS could loosely be defined as “mournful departure.” The O in DEVOS is a consecutive same-sound letter reduction. The SC voc. case for DEVA is DEVO - “virgin.”

Word and Meaning Comparison:

O. Phr.	Meaning	Lit. Sln.	Meaning
VA	“in, into, to, at”	V	“in, into, to, at”
SO	“with”	S	“with”

USIM	“all, everything”	VSEM	“all, everything”
AN (akn.)	“he”	ON	“he”
MEKAS	“at peace, relaxed”	MEHEK	“soft, mellow, relaxed”
KANUT	“ended, ceased”	KONČAL	“ended, ceased”
IE (aux.)	“is, did”	JE (aux.)	“is, did”
V	“in, into, to, at”	V	“in, into, to, at”
DEVO (voc.)	“virgin”	DEVA (voc.)	“virgin”
OS	“let it be, allow it to happen”	OSTATI	“to stay, to remain”
K (cond.)	“that, so that”	KO (cond.)	“that, so that”

XV Inscription M-05



The above transcription from the “Midas City” excavations appears on a monument at the edge of the plateau; it has partly broken off the face of the cliff on which it stands.

Translation: ← apelan (vac.) mekastevanø l . . .

Division: APELAN O MEKAS TE VAN O ...

Sln. Lit. Translation:

ODPELJAN O NEBESA TE V MIRU O ...

Eng. Translation:

“Taken away O heaven ... to you peace ...”

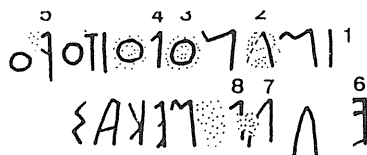
Apelan is still dial. Sln. form for the lit. ODPELJAN. The prefix OD means “off, away from, from.” The pp. APELAN of the above inscription can be seen in the 3rd prs., sing., ind. mood form of PELE (dial.) in U ROY PELE - “takes to paradise” (passage IV ATB-A). Indeed, the O between APELAN and MEKAS points to the infinity which in IV ATB-A is represented by U ROY - “to paradise.” Even though the verb of the above inscription has broken off, the remnant is sufficient evidence of the plea for a peaceful eternity for the decedent.

Word and Meaning Comparison:

O. Phr.	Meaning	Lit. Sln.	Meaning
APELAN (akn.)	“carried off, taken away”	ODPELJAN	“carried off, taken away”
MEKAS	“at peace, relaxed”	MEHEK	“soft, mellow, relaxed”
TE	“you, to you”	TE	“you, to you”

XVI

Inscription P-04c



The above inscription from Pteria is badly eroded, yet from what remains we can deduce the following:

Transcription: ← iman -----
 ← ʕdaʕ [s] mekas

Division: IMA N ...
 E DA ES MEKAS

Pronunciational Guide and Punctuation:
 IMA Nð ...
 JE DA JES(T) MEKAS!

Sln. Lit. Translation:
 NAJ IMA ...
 DA JE V MIRU!

Eng. Translation:
 “May he have ...
 so that he is at peace!”

Since we have a direct precedent from G-136, the first line’s translation is “May he have ...” DA ES also has inscription XLVII ATB-A from Dura-Europos as a precedent. There, it is set out as DECT (pr. Dð JEST) - “that it be, may it happen that.” The volitive JE DA renders ES(T), i.e. JEST more emphatic, in the sense of “so that it be,” or “so be it!” The Fr. “AINSI SOIT-IL” - “Amen” at the end of prayers is very much apropos.

XVII
Inscription M-04

AKIMAMOTAFNAI: TITET
15 39ATA : KAYATTO9AOM

From the “Midas-City” excavations, the inscription appears as a low rectangular continuation to the left of an ornate stele which overlooks an altar monument. Dating of the inscription is in dispute and it varies, with reservation, from the 7th to the 6th century BC.

Transcription: → akīnanogavan ; tiyes

← modroyanak ; [ʔ]avara[ʔ]

Division: AK I NANOGAV AN TI YES
MODROV AN AK ?A VARA?

Pronunciational Guide and Punctuation:
AK IN NANOGAV AN TI JES(T),
MODROV AN AK ?A VARA?

Sln. Lit. Translation:
KDOR JE ZARES POŠTEN
JE MODER ČE ?A (SE) VARUJE

Eng. Translation:
“Whoever is truly upstanding
is wise to ? protect himself (beware).”

TI JES(T) or TI JE means literally - “is to you”; however, it is an idiom of emphasis meaning “there really is.” Together with AK IN - “if also,” it has the effect of generalizing the word or words it governs. In inscription XLVII of ATB-A, the same concept is brought about by GOT JE I - “whoever is also.”

The idiomatic use of personal prns. to effect emphasis will be encountered in several passages that follow. It is to a considerable degree still extant in present-day SC. usage. MI TIECI MI (passage XXV ATB-A) is a good example.

Since the symbol for the letter Y started to be used in the middle of the 6th century, we find confirmation for placing a J (with the

same sound value) in front of E and ES of passages written earlier than that. VAR, the root of VAROVATI - “to protect,” has its counterparts in the VAR of VAR BOŽ (“may God protect!”) in Appendix E, in the BAG VARU - “may God protect!” of the Bark of the Dead (see p. 204 of JBTTG-A), and VORETO of passage XXXVIII of ATB-A.

With the erosion at the end of the second line, we are in the quandary of determining the object of VARA. Is it the monument, or is it the supposedly upstanding citizen to whom the inscription is addressed? NANOGAV dissected is comprised of NA - “on” and NOGA - “foot, leg,” together to mean “standing up, upright”; here, with an obvious moral characterization that “upstanding” possesses.

Word and Meaning Comparison:

O. Phr.	Meaning	Lit. Sln.	Meaning
AK	“if”	AKO, KO (cond.)	“if”
IN	“and”	IN	“and”
NANOGAV	“upstanding, just”	NA NOGAH	“on one’s feet, standing”
AN (akn.)	“he”	ON	“he”
TI	“to you”	TI	“to you”
MODROV	“wise, prudent”	MODER	“prudent, serious”
VARA	“protects”	VAROVATI SE	“to protect oneself, to beware”

XVIII Inscription M-01a

AT E S : A P K I A E F A I S : A K E M A M O F A O S : M Y A A I : M A F A T A E I :

F A M A K T E I : E D A E S

The inscription is from the “Midas-City” excavations. Located in front of the so-called “Tomb of Midas” below a jutting rock outcrop, it is in an excellent state of preservation.

Transcription: ates : arkiaevais : akenanogavos : midai : lavagtaei : vanaktei : edaes

Division: ATES ARKIA E V AIS AK E NANOGAV OS
 MU DAI LA VAGTAIE I VAN AK TE I E DA ES

Pronunciational Guide and Punctuation:

ATES, JARKJA JE V AJS; AK JE NANOGAV,
OS! MU DAJ LA VAGTAJE I VAN, AK TE I JE
DA JES(T)!

Sln. Lit. Translation (Strained):

ATIS, UJARKJEN JE V AJS; AKO JE NA
NOGAH, GA PUSTI! DAJ MU LE VAGANJE IN
NEBESA, AKO TE TUDI JE DA JE (TAKÓ)!

Sln. Lit. Translation:

OČE, POKOPAN JE OB ŽALOVANJU; ČE JE
POŠTEN, NAJ TAKO BO! DAJ MU LE
(PRAVIČNO) SODBO IN NEBESA, ČE JE TO
TUDI TVOJA VOLJA!

Eng. Translation:

“Father, he is buried and deeply mourned; if he is
an upstanding person, let it be! Only grant him the
benefit of (your) judgment and heaven, if that is
your will!

Before I proceed, let me make a statement. From the very inception, I have been in total awe of the absolute professionalism and astuteness of judgment of Michel Lejeune and Claude Brixhe in their

transcriptional work. I have, as a result, without reservation, accepted their transcriptions as totally correct. In this instance, however, I must digress from this practice in one little iota. Literally, it is the slanted iota following the MU symbol in the 4th frame of the inscription. Of all the other completely upright iotas in the passage, this is the only one that slants. Why? Because, together with the curved upper projection of the MU preceding it, it is meant to be an upsilon (resulting in the intended U sound). Since Lejeune and Brixhe did not possess the benefit of linguistic hindsight, they are exculpated. Accordingly, the 4th frame reads MU DAI - "grant him."

Here, as also time and again in the Slavenetic passages from Gaul, we see the Venetic pragmatism, originality, and adaptability to the practical exigencies of each situation.

ATES also appears in inscriptions W-01c, W-10, G-123, G-124, and G-148. The variant form ATA is found on M-01c, G-107, G-118, G-119, G-120, G-128, G-221, G-224, and G-234; TATA appears on G-04 and TATES on G-122.

Since we know from historical records that god Attis and the Great Mother goddess Cybele were the main deities of the Phrygians, it is not a major leap of faith to conclude that the pleas in the above inscriptions were in most instances addressed to Attis.

JAREK - Sln. "ditch" and equivalent forms from other Slavic languages is reflected in ARKIA, a verbed pp. The extent of borrowing by neighbouring peoples of this word can be seen in the Albanian "JERUG," Romanian "ERUGA," Osmanli "ARIK," Hungarian "AROK," and Kazan "ARIK."

Pedantic Sln. grammarians look upon AKO - "if" as a SC. word and insist that the Sln. ĆE - "if" is the proper usage. Yet, we find AKO in combinational formats, such as AKOPRAV, AKORAVNO, as well as in the shortened form KO - "if, when" serving both a conditional and temporal function.

VAGTAE - "weighing" (lit. Sln. "VAGANJE") clearly points to the word having had a Slavic life of its own for at least the last 2,500 years, and not having been a Middle High German borrowing, as a certain Sln. etymological dictionary suggests. See passage V of

Appendix C, p. 10 as another instance of judgment upon decease.

AK TE JE DA or the contemporary Sln. ČE TE JE DA - is a colloquial Sln. idiom meaning “if it is your wish that.” DA JES(T) - “that it be (so)” has already been examined under inscription P-04c.

Word and Meaning Comparison:

O. Phr.	Meaning	Lit. Sln.	Meaning
ARKIA	“buried”	(V) JAREK (DAN)	“(placed into a) ditch(ed)”
E (aux.)	“is, did”	JE (aux.)	“is, did”
V	“in, into”	V	“in, into”
AK	“if”	KO, AKO (cond.)	“if”
NANOGAV	“upstanding, just”	NA NOGAH	“on one’s feet, standing”
OS	“let it be, allow it to happen”	OSTATI	“to stay, to remain”
MU	“him, to him”	MU	“him, to him”
DAI	“give, grant”	DAJ	“give, grant”
LA	“only, but”	LE	“only, but, however”
VAGTAE	“weighing, judgment”	VAGANJE	“weighing”
TE	“you”	TE	“you”
DA	“that, so that”	DA	“that, so that”

XIX

Inscription M-01b

BABA:MEFFAI:TPoITAFo:KPIANAFELo:}IKEMEMAM:ENAE}

The above well-preserved inscription is from the “Midas-City” excavations. It appears on the external side of the right pilaster of the front facade.

Transcription: baba : memevais : proitavos : kϕiyanaveyos : sikeneman : edaes

Division: BABA MEM E V AIS PROITAV OS K ϕ IYAN
 NA VEY OS SIKENEMAN E DA ES

Pronunciational Guide and Punctuation:

BABA, MEM JE V AJS, PROJTAV OS; Kθ
VIJAN NA VEJ OS SIKENEMAN! JE DA
JES(T)!

Sln. Lit. Translation:

VELIKA MATI, MIMO JE (ODŠEL) OB
ŽALOVANJU; OSTAL JE PRAVIČEN. NAJ SE
KAČA NA VEJI NADALJE ZVIJA! NAJ BO
TAKÓ!

Eng. Translation:

“Great Mother, he passed on and is deeply
mourned. He remained a just person. May the
serpent continue to coil on the limb! So be it!”

In PROITAV we again encounter the concern for the decedent’s fate after the passing of judgment in the hereafter. As NANOGAV in the previous inscription, so PROITAV in this one, points to probity being its own reward after death. APRO in passage V, p. 10 of Schedule C has the same etymology as PROITAV here.

The use of the symbol ϕ points to a labial sound somewhere between V, B, and F which the otherwise-used symbols B and F did not satisfactorily represent. Symbol ϕ was on occasion used in the Venetic alphabet to represent letters B and V. In the next inscription, it is replaced by the symbol † in an exact replica of the 4th frame here.

The N in the 4th frame here operates as a consecutive same-sound letter reduction to make the frame read: K VIJAN NA VEY OS.

Returning to the symbol Φ , it is odd that of all the O. Phr. inscriptions, this is the only one that contains it. It should be noted that the symbol resembles the Greek phi, but not entirely. The vertical line stops at the top of the circle; it does not go through it as the Greek phi does. Of significance is also the fact that the occasionally used symbol Φ in the Venetic alphabet, representing consonants V and B, had the vertical line stop at the center of the circle.

Since neither the Sln. nor the Slavenetic of Gaul in their origins contained the consonant F, we can guardedly dismiss the phi here as representing an F-sound value. Further, since the letter beta is in a pronounced fashion an integral part of the BABA, we can safely infer that the phi-symbol does not represent a B. By such elimination, we are left with the consonant V or some labial phoneme resembling it. Why determining the phonetic value of Φ is of such import is because it is in fact a Rosetta Stone for determining the sound value of the symbol \uparrow in inscriptions M-02, W-08, W-09, and G-105.

SIKENEMAN is a combinational-word compounding comprised of SIKE (Gsl. - SIKATI - "to hiss") and NEM (Gsl. - "dumb, mute"). The Near East is replete with large deadly serpents, and one can readily infer the fear of a poisonous snake bite being extended to include those emanating from imagined serpents and dragons. Because of the onomatopoeic, snake- imitating hiss of SIK, that portion of SIKENEMAN does not qualify for the word-and-meaning comparison. NEMAN, however, does.

Word and Meaning Comparison:

O. Phr.	Meaning	Lit. Sln.	Meaning
MEM	"past, gone by"	MIMO (lit.) MEM (dial.)	"past, gone by"
E OS	"he remained"	JE OSTAL	"he remained"
V	"in, into"	V	"in, into"
PROITAV	"just, righteous"	PRAVIČEN	"just, righteous"
K	"would it that,	KO (lit.)	"would it that,

	would it be that"	Kθ (dial.)	would it be that"
ΦIYAN	"coiled, contorted"	ZVIJEN	"coiled, contorted"
NA	"on"	NA	"on"
VEY	"branch, limb"	VEJI (lit.)	"branch, limb"
OS	"remains"	VEJ (dial.)	"remains"
NEMAN	"unconscious, mute"	OSTANE	"dumb, mute"
E	"is"	NEM	
DA	"that, so that"	JE	"is"
ARAGAYUN	"forest devil"	DA	"that, so that"
		GAJSKI VRAG	"grove, forest devil"

XX
Inscription M-02

³
BBA:MEMEFAIΣ:ΠPοITAFο
⁸ ⁷ ⁶ ⁴
γYJA T A9A7A:Σ937AYAI T
⁹ ¹⁰ ⁵
E N A E Σ

In the "Midas-City" excavations, a cornice of an eastward-facing altar, planed down for an inscription, contains three lines in boustrophedon.

Transcription: → bba : memevais : proitavo[s]
← ktianaveyos : akaragayun
→ edaes

Division: BABA MEM E V AIS PROITAV OS
K † IAN NA VEY OS AK ARAGGAYUN
E DA ES

Pronunciational Guide and Punctuation:

BABA, MEM JE V AJS PROJTA V OS;
Kθ VIJAN NA VEJ OS, AK ARAGGAJUN!
JE DA JES(T)!

Inscription M-02 is older than M-01b. BABA is not fully spelled out and the iota in the 4th frame is not followed by a Y as in M-01b. Excepting for what has already been said of ϕ and †, the two passages are the same. The only notable departure is in ARAGAYUN taking the place of SIKENEMAN.

ARAGGAJUN is a combinational compounding composed of dial. Sln. (U)ARAG - “devil” and GAJUN - “of grove, of forest.” The letter G is an obvious consecutive same-sound letter reduction.

Not to replicate the entire passage in the word-and-meaning comparison, I have included ARAGAYUN in the methodology portion of inscription M-01b.

With AK ARAGAYUN, the second line reads:

Sln. Lit. Translation:

ČE JE GAJSKI VRAG, NAJ SE NADALJE
NA VEJI ZVIJA!

Eng. Translation:

“If it is the forest devil, let it continue to contort on the limb!”

XXI
Inscription W-09

VIDETOAE²
ALUS

The above inscription appears on the face of a roughly planed rock near the summit at Büyük ay Tepesi.

Transcription: → sitetoae
→ alus

Division: SIVETOA E
AL US

Pronunciational Guide and Punctuation:
SIVETOJA JE;
AL US.

Sln. Lit. Translation (Strained):
VSVETOVLJEN JE;
ALI VSTAL (BO).

Sln. Lit. Translation:
JE (V SVET) POKOPAN;
TODA VSTAL BO.

Eng. Translation:
“He is buried;
but he shall rise.”

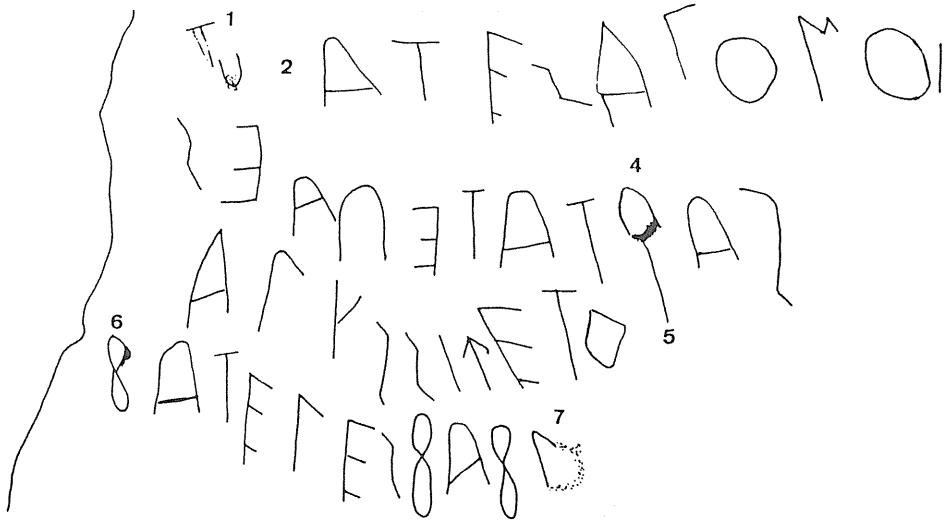
As in ARKIA in M-01a, the Dalmatian-Likan pp. ending of - (J)A is governed by the aux. (J)E. SIVETO (cmp. lit. Sln. SVETU - "to the ground") is the dat. case. It is a verbed noun to mean literally "engrounded," i.e. "buried."

US (cmp. Sln. dial. USTAL - "risen") behaves in the same fashion as OS, unaltered regardless of person, tense, mood, or voice.

Word and Meaning Comparison:

O. Phr.	Meaning	Lit. Sln.	Meaning
SIVETO A	"buried"	V SVET	"into the ground"
E (aux.)	"is"	JE (aux.)	"is"
AL	"but, however"	ALI (lit.)	"but,
		AL (dial.)	however, or,
US	"rise"	USTAL (dial.)	only"
			"risen"

XXII Inscription W-08



At Gelincik Kayasi, an ESE-facing rock was smoothed down for an inscription. To access the site, it is necessary to scale a large solid-rock rise. The rock on which the passage appears projects only some seven feet out of the ground. The discomfort of engraving in this position is reflected in the shallow etching of the inscription. The inscription is a partial boustrophedon in that only the second line runs from right to left.

Transcription:

- | ' | atesagomoi
- ← sa-tatedaes
- alussi†eto ' †
- 8ateles8a8-| ' |

Division:

TU ATES SAGO MOI
 SA(LOPA)TAT E DA ES
 AL US S SIVETO
 HA TELES HAH?

Pronunciational Guide and Punctuation:

TU ATES SAGO MOJ,
 SALOPATAT JE DA JES(T).
 AL US S SIVETO
 HA TELES HAH?

Sln. Lit. Translation (Strained):

TU SAHNIL ATES MOJ,
 ZALOPATEN JE DA JE.
 ALI VSTAL S SVETA
 GA TELES

Sln. Lit. Translation (Loose):



TU SAHNIL ATES MOJ,
 POKOPAN, DA GOTOVO JE.
 ALI VSTAL BO S SVETA
 TELES NJEGOV

Eng. Translation:

“My Attis expired here;
buried he surely is.
But rise from the earth
his body shall”

Even though the Brixhe-Lejeune transcription has a question mark for the first word, the context of the inscription dictates it to be TU - “here.” The S in the first line is a consecutive same-sound letter reduction. In the third line, in the same vein, we have a consecutively sounded triple-S reduced to two letters.

The shovel pictograph in the second line is unmistakable. In fact, so much so that the engraver left the last two letters of LOPATA (Sln. - “shovel”) in the passage.

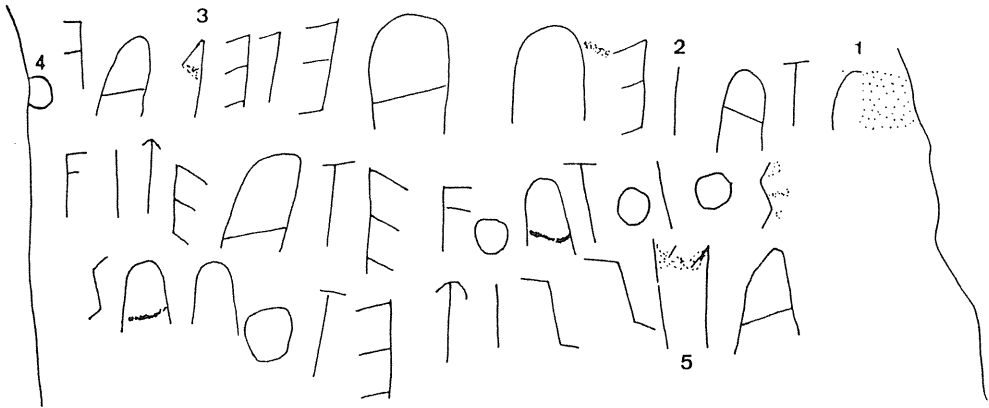
In the old Venetic alphabet, the slantingly squared symbol  represented an H. Since the Greek alphabet did not have a separate letter for the H-sound, an 8, being an adaptation of  was introduced into the Venetic passages. Whether a more guttural G, which could have been expressed by a gamma rather than the spirant, fricative H was intended is open to debate. It could just be that we see another instance of the phonetic exchange between G and H seen elsewhere.

The lit. Sln. nom. and acc. case form for TELES is TELO - “body.” The dial. Sln. often replaces it with TELES. TELES is proper lit. usage for the gen., dat., and instr. cases. I have left the dial. TELES in the lit. Sln. translation on purpose. No one familiar with the language will entertain the least doubt as to what is meant. See also passage XV ATB-A.

I have left the god Attis in the translation of the passage. Whether the inscription is a paean to Attis, a vegetation god, whose death and resurrection were celebrated in a yearly spring festival, or rather, a dirge for the benefit of the engraver’s earthly father is open to debate. Several factors militate for the latter. The inscription does not appear on a monument or an altar, but rather on a low, rough rock. It is coarsely engraved, with lines that are far from straight. The customary boustrophedon alternating-direction scheme is disturbed. It

resorts to the use of a pictograph, and the engraving is shallow. The difficulty of access also points to a conclusion that it was meant as a private retreat.

In juxtaposition to the above, we have inscription W-10. The address in it is unambiguously to ATA (Attis) and the last line clearly calls for his resurrection.



Transcription:

- ← ataiedaele - avo
- viteatevoatoios
- ← alussitetodas

Division of Last Line:

AL US S SIVETO DA S

Sln. Lit. Translation:

ALI VSTAL S SVETA DA SI.

Eng. Translation:

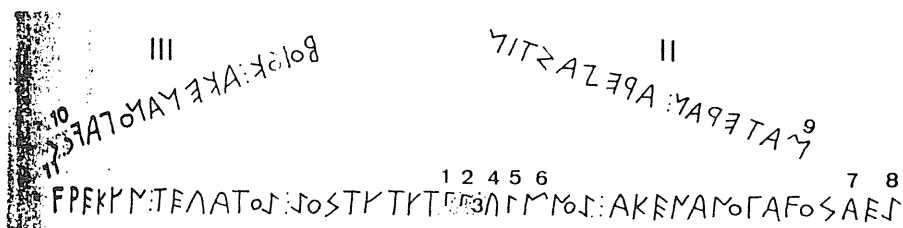
“And may you rise from the earth.”

Word and Meaning Comparison:

O. Phr.	Meaning	Lit. Sln.	Meaning
TU	"here"	TU	"here"
SAGO	"withered, dried up"	SAHNIL	"withered, dried up"
MOI	"my, mine"	MOJ	"my, mine"
DA	"that, so that"	DA	"that, so that"
E (aux.)	"is, did"	JE (aux.)	"is, did"
AL	"but, however"	ALI (lit.) AL (dial.)	"but, however, or, only"
US	"risen"	VSTAL (lit.) USTAL (dial.)	"risen"
S	"from"	S	"from, with"
SIVETO	"ground, earth"	SVETA	"ground, earth, world"
TELES	"body"	TELO (lit., nom., and acc.) TELES (dial.)	"body"
HA	"his, of him"	(H>G) GA	"his, of him"

XXIII

Inscription W-01a



This inscription is from the so-called "Monument of Areyast(is)" located in a pine forest a mile north of the "Midas-City" excavations. It is on the side of the high ground overlooking the route from Yazilikaya to Küçük Yazilikaya. It runs in three bands: from right to left in the upper two, and from left to right in the lower.

Transcription: → I vrekun : tedatoy : yostutut - - - a -m - noy : akenanogavos aey
 ← II materan : areyastin
 ← III bonok : akenanogavos

Division: VREKUN TE DA TOY YOSTUTUT ... A.
 MNOY AK E NANOGAV OS A EY
 MATER AN AREYAST IN
 BONOK AK E NANOGAV OS

Pronunciational Guide and Punctuation:
 VREKUN TE DA TOJ JOSTUTUT ... A.MNOJ!
 AK JE NANOGAV OS! A JEJ
 MATER ON JAREJAST IN VONOK. AK JE
 NANOGAV OS!

Sln. Lit. Translation:
 DEMON VRAČ NAJ TE TVOJE OSTANKE ...
 A.MNOJ! ČE JE POŠTEN, (GA) PUSTI! A ON
 JE MATERI NAJMLAJŠI IN VNUK. ČE JE
 POŠTEN, (GA) PUSTI!

Eng. Translation:
 “May the demon of sorcery these your remains ...
 If he is upstanding, let it be! In any case, he is the
 mother’s youngest and grandchild. If he is
 upstanding, let it be!”

VREKUN’s lit. Sln. equivalent is VRAČ - “sorcerer,” which is formed from UREKTI, the predecessor of today’s Sln. UREČI - “to cast a spell, to bewitch.” However, since there appears to be a command for him not to disturb the decedent’s remains, we are compelled to promote him to the status of an all-around agent of evil forces. The inscription is from the Persian period. Accordingly, this construction also lends credence to the presence of dualism inherent in both the Slavic and the Zoroastrian theosophy. Dualism envisions two

independent eternal principles, one good and the other evil.

Even though there are five unconfirmed letters in the third frame, we can, nevertheless, make a reasonable attempt at concluding that the truncated word is a verb in an imp. mood. Since the fourth frame commences with the ritual formula encountered several times before, we are on safe ground by treating the first three frames as a clausal unit. And again, since these do not contain a verb of which TOY YOSTUTUT is the object, the speculative conclusion that the imperative-looking MNOY is its ending seems logical.

The transcription by Lejeune and Brixhe is not consistent with the inscription in that it shows a letter missing between M and NOY. In fact, there is no gap between them, and MNOY is undoubtedly the imp. ending of a verb that DA - “that, so that” in the second frame dictates. Whether a negative NE or NI preceded such a verb is open to question.

Judging from the context of the first five words of the passage, a likely scenario is that a verb containing both M and N was used, likely preceded by a negative. A suggestion that something akin to ... NE LAKOMNOY - “do not covet” is merely that, a suggestion. Nevertheless, it would be difficult to argue that anything other than “hands off the decedent’s remains” was meant.

AREYAST appears to be an emphasized form of JAREJ - Sln. - “springtime (adj., young).” The only rendition that would correspond to this stressed condition would be the superlative. Therefore, the “youngest.”

A betatism in BONOK brings it close to the contemporary Sln. usage of VNUK - “grandson.”

Word and Meaning Comparison:

O. Phr.	Meaning	Lit. Sln.	Meaning
VREKUN	“demon of sorcery, devil”	VRAČ	“sorcerer, witch doctor”
TE	“of you, yours”	TE	“of you, yours”
DA	“that, so that”	DA	“that, so that”

TOY	“your, yours”	TVOJ (lit.) TOJ (dial.)	“your, yours”
YOSTUTUT AK	“remains” “if”	OSTANKE AKO, KO (cond.)	“remains” “if”
E NANOGAV	“is” “upstanding, just”	JE NA NOGAH	“is” “on one’s feet, standing”
OS	“let it be, allow it to happen”	OSTATI	“to stay, to remain”
A	“nevertheless, in any case”	A	“nevertheless, in any case, but”
EY	“to her”	JI (lit.) JEJ (dial.)	“to her”
MATER AN (akn.) AREYAST	“mother” “he” “youngest”	MATERI ON NAJ JARJI	“to mother” “he” “of springtime, most recent, youngest”
IN BONOK	“and” “grandson”	IN VNUK	“and” “grandson”

XXIV Inscription G-02

A ΑΓΑΡΙΤΟΙ/ΚΤΕΞΑΝΟΙΚΑΨΟΙ

B ^{5 6} |ΟΛΟΠΟΡΟΚΙΤΙΣ| ⁷

C ΚΑΚΟ/ΟΙΤΟΦΟΡΟΔΗΣΚΑ ^{angle} ⁸

The above inscription appears on a parallelogram slab of friable white limestone found in 1953 in the embankment wall of a canal at Gordium. Because of the writing not employing the letter Y, we can date the inscription to no later than the 6th century BC.

Transcription:

A	→	agartioi	:	iktes	:	adoikavoi
B	→	iosoporokitis ²				
C	→	kakoioitovo	:	podaska	']	

Division:

AGART IOI I KTE S ADOIKAVOI
I OS OPOROKIT I S?
KAKO IOI TOVO PODASKA?

Pronunciational Guide and Punctuation:

AGART JOJ I KTEJ SƏ ADOJKAVOJ
I OS OPOROKIT I SƏ?
KAKO JOJ TOVO PODASKA(T).

Sln. Lit. Translation (Strained):

OGOREVŠI JO IN KATERI SI ODDOJKAV
IN OSTANEŠ OPOROČEN SI
KAKO JI TELO VDESKAT.

Sln. Lit. Translation:

OGOREVŠI NJO, OD KATERE SI ODDOJEN,
TI OSTANEŠ ZAPRISEŽEN
KAKO JI TELO POKOPATI.

Eng. Translation:

“Having burnt her who suckled you,
you remain sworn
as to how to (enplank) bury her body.”

Reflecting on the content of the passage and the friable state of the limestone slab on which the inscription appears, one is tempted to speculate as to whether the mother's ashes were in some fashion cemented into the slab. Was the science of cementing sufficiently advanced 2,500 years ago for that to have been affected?

The word OPOROKIT is of interest in that in contemporary Sln. it refers to "making a will" and, without the initial O, to the "marriage vow." Without the prefixes, it derives from ROKA - "hand." The hand was always, as now, used for testimonial vows. Now, it is raised, placed on the heart or bible, depending on the nature of the solemn occasion or testimony. In former times, an oath was "sworn" by reaching for one's testicles, as the Sln. PRISEGA - "reaching for (or at)" and the words "testimony, testify, attest to," etc. still signify.

TOVO - dial. Sln. - "body" appears in the Plumergat inscription. See Appendix E.

PODASKA(T) is composed of the verbal prefix PO - "en-, in-, im-" and DASKA - SC., i.e. Sln. DESKA - "board, plank." Here, it refers to a burial by inhumation, which, naturally, is preceded by the decedent's remains being "enplanked, encasketed, encoffined."

Word and Meaning Comparison:

O. Phr.	Meaning	Lit. Sln.	Meaning
AGART (akn.)	"having burned"	OGOREVŠI	"having been burnt by the sun"
IOI	"her"	JO, NJO (acc.)	"her"
KTE	"of whom"	KATERE	"of whom"
S (aux.)	"you are, you did"	SI (lit.) Sð (dial.)	"you are, you did"
ADOIKAVOI (akn.)	"weaned"	ODDOJKAV	"weaned"
OS	"stay, remain"	OSTANEŠ	"stay, remain"
OPOROKIT	"sworn to"	OPOROČEN	"testamentary, pertaining to a last will"

Pronunciational Guide and Punctuation:

Line 1 - O, TU VOJVETE JE TƏLNAJE

Line 2 - I OS NJA KE NA NEGE SE TI

Line 4 - ... SE TI V JEVURU

Sln. Lit. Translation (Strained):

Line 1 - OJ, TU VOJVODA JE V TLA DAN

Line 2 - IN NAJ OSTAL TJA NA NEHANJU TI JE

Line 4 - ... TI JE V GROBU

Sln. Lit. Translation:

Line 1 - OJ, TU VOJVODA JE POKOPAN

Line 2 - IN NAJ OSTANE TAM V SMRTI

Line 4 - ... JE V GROBU

Eng. Translation:

Line 1 - “Oh, here the duke lies buried;

Line 2 - may he remain there in decease

Line 4 - ... he is in the grave.”

The root of TLNAIE is still extant in the contemporary Sln. pl. form of TLA - “floor, ground.” It has lost its sing. which did still exist in the Slavenetic in Gaul. In passage L-3 of LLG-L (see p. 14 of Schedule C.) we see it in the sing. instr. case as TLOM - “into the ground.”

In EBRU, we meet an old friend, seen as IEVRV in six inscriptions from ancient Gaul.

On account of its onomatopoeic nature, O does not qualify for inclusion in the word and meaning outline.

Word and Meaning Comparison:

O. Phr.	Meaning	Lit. Sln.	Meaning
TU	“here”	TU	“here”
VOJVETE	“duke”	VOJVODA	“duke”

IE (aux.)	“is, did”	JE (aux.)	“is, did”
TLNAIE	“buried”	V TLA DAN	“placed into the ground”
OS	“remain, stay”	OSTANE	“remain, stay”
NIA SE TI	“may it be so let it happen that”	NAJ SE TI	“may it be so, let it happen that”
KE	“there”	TJA (lit.)	“there”
NA	“on, upon”	KE (dial.)	
NEGE	“cessation, death”	NA	“on, upon”
		(G>H) NEHANJE	“end, cessation”
V	“in”	V	“in”
SE (reflex.)	“itself”	SE (reflex.)	“itself”
TI	“to you”	TI	“to you”

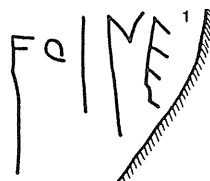
To complement the above inscription, there are three others which come to us either in one-word fragments, as G-129 and G-228, or in a state of disrepair so severe as not to allow us more than to recognize a word or two, as in G-145.

G-129



→ voines

G-228



→ voine

Inscription G-145



→ voineiosuriienoisku-...

sur : oʃu

In G-145, only VOINE - “of the war” (n., fem., sing., gen.) or “wars” (n., fem., nom., pl.) and (U)OISKU - “to the army” (n., fem., sing., acc.) can be made out with any certainty. It is also possible that the arch. instr. VOINEI - “at war, at the time of war” may have been intended. However, with the inability of restructuring the damaged engraving between the two words, nothing more can be said.

Transcription:

1 s[-] b e v [-] o s a d i [-] - [-]

1 2 3 4 5 6 7 8 9 10 11 12 13 14

2 k a y a r m o y o [-] i m r o y e d a e s e t o v e s n i y o [-]

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

3 m a t a r k u b e l e y a i b e y a d u m a n e k t e t o y

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

4 y o s t i v o [-] a s p e r e t d a y n i k i n t e [-] e m i

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29

5 [-] - [-] t o y o [-] i s [-] e r k t e v o y s e k e y d a [-] a t i

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29

6 o p i t o [-] e y o y e v [-] m [-] m e s m e n e y a a n a t

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29

7 k a v a r m o y u n m a t a r o t e k o n o v [-]

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24

8 k e s i t i o y v o s a e y a p a k t n e n i

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23

9 p a k r a y e v k o b e y a n e p a k t o y

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22

Division:

Line 2 - KA VAR MOYO - IM ROY E DA ES E
TO VESNIYO

Line 3 - MATAR KUBELEYA I BEY ADUMA
NEK TE TOY

Line 7 - KA VAR MOYUN MATAR OTEKO
NOVO

Line 8 - KE SI TI OY VOSA EYA PAK T NENI

Line 9 - PAK RAYEV KO VEY AN E PAK TOY

Pronunciational Guide and Punctuation:

Line 2 - KA VAR MOJO - IM ROJ JE DA JES(T)
JE TO VESNIJO!

Line 3 - MATAR KUBELEYA, I VEJ ADUMA
NEK TE TOJ

Line 7 - KA VAR MOJUN MATAR (U)O
OTeko NOVO,

Line 8 - KE SI TI JOJ VOSAJEJA PAK TƏ
NENI,

Line 9 - PAK RAJEV, KO VEJ AN JE PAK TOJ.

Sln. Translation (Strained):

Line 2 - KO VARUJ MOJO - JIM RAJ JE DA
RES JE TE VESNI!

Line 3 - MATER KUBELEYA, TUDI VEDI OD
DOMA NAJ TE TVOJ

Line 7 - KO VARUJ MOJO MATER V NOVI
OTEKLINI,

Line 8 - KER SI PAK TI VSAJENA NJEJ, NENI,

Line 9 - PAK RAJŠI, KO VEŠ, DA JE ON PAK
TVOJ.

Sln. Lit. Translation:

Line 2 - VARUJ MOJO - DA JIM RAJ JE TE
POMLADI!

Line 3 - MATI SIBILA, TUDI VEDI OD DOMA
NAJ TE TVOJ

Line 7 - VARUJ MOJO MATER V NOVI
NOSEČNOSTI,

Line 8 - KER SI PAK TI VSAJENA NJEJ, NENI,
VSAJENA!

Line 9 - PAK RAJŠI, KO VEŠ, DA JE ON PAK
TVOJ.

Eng. Translation:

Line 2 - “That you protect my - that they have paradise this spring!

Line 3 - Mother Cybele, also knows from home that yours to you

Line 7 - That you protect my mother in her new pregnancy,

Line 8 - as you were such a seedling of Nena!

Line 9 - But rather that you know he is yours anyways.”

There are two instances of a consecutive same-sound letter reduction: in line 7, the 5th word, OTEKO, lends its first O to form the preposition (U)O - “in,” and in line 8, the I of the 3rd word is shared by the 4th. In line 7, the O. Phr. OTEKA - “pregnancy” is still very much extant in the contemporary Sln. OTEKLINA - “swelling.” For VAR - “protect,” see XXXVIII of ATB-A, p. 204 of JBTTG-A, and Appendix D; for ROY, see IV, LXIV, and LXIX of ATB-A.

Word and Meaning Comparison:

O. Phr.	Meaning	Lit. Sln.	Meaning
KA	“that, so that”	KO (cond.) Kð, KA (dial.)	“that, so that”
VAR	“protect”	VARUJ (lit.) VAR (dial.)	“protect”
MOYO	“my, mine”	MOJO	“my, mine”
IM	“them, to them”	JIM	“them, to them”
ROY	“paradise”	RAJ	“paradise”
E	“is”	JE	“is”
DA	“that, so that”	DA	“that, so that”
TO	“this”	TO	“this”
VESNIYO	“spring, springtime”	VESNI	“spring, springtime”

MATAR	“mother”	MATER	“mother”
BEY	“know”	VEDI (lit.)	“know”
		VEJ (dial.)	
ADUMA (akn.)	“from home”	OD DOMA (lit.)	“from home”
		AD DUMA (dial.)	
NEK (arch.)	“should, let it be that”	NEK (dial. arch.)	“should, let it be that”
TE	“you”	TE	“you”
TOY	“your, yours”	TVOJ (lit.)	“your, yours”
		TOJ (dial.)	
MOYUN	“my, mine”	MOJO	“my, mine”
OTEKO	“pregnancy”	OTEKLINO	“swelling”
NOVO	“new”	NOVO	“new”
KE	“as, because, since”	KER	“as, because, since”
SI (aux.)	“you are”	SI (aux.)	“you are”
TI	“you”	TI	“you”
IOY	“her, to her”	JOJ (dial.)	“her, to her”
		JI (lit.)	
VOSAYEYA	“implanted, inseminated”	VSAJENA	“implanted, inseminated”
PAK	“in such a way, so, indeed”	PAK	“but, however, anyways”
RAJEV KO	“rather that, better that”	RAJŠI KO	“rather that”
AN (akn.)	“he”	ON	“he”

XXVII
Inscription G-105

§|↑|ΔοςΑκορ

The above inscription is from a large two-handled cup, found in 1957 among the furnishings of the Great Tumulus in the excavations at

Gordium. The dating for the inscription varies from the last quarter of the 8th century to as late as 690 BC. (De Vries). Its terse message of optimism was very apt for the time of troubles awaiting the city of Gordium. The horde of savage Cimmerians was at the gate.

Transcription: → si † idosakor

Division: SI VID OS AK HOR

Sln. Lit. Translation:

SI VIDEĆ OSTAL, ČE (GLEDAŠ) GOR.

Eng. Translation:

“You remain a wise man if (you see things) up.”

The K in AKOR is a consecutive same-sound letter reduction creating a velar fricative KH. The craft of committing phonemes to stone was very much in its infancy and the engraver had no precedents to go by. As it does in rapid contemporary speech, the KH sounded like a strong K to him.

As to the erstwhile dial. HOR having formerly had a wider area of usage, one can point to several toponyms in Slovenia, HORJUL being just one example.

Word and Meaning Comparison:

O. Phr.	Meaning	Lit. Sln.	Meaning
SI (aux.)	“you are”	SI (aux.)	“you are”
VID	“seer, wise man”	VIDEC	“seer, wise man”
OS	“remained, stayed”	OSTAL	“remained, stayed”
AK	“if”	AKO, KO (cond.)	“if”
HOR	“up, upward”	GOR	“up, upward”

Part II

The Early Thracian Inscriptions

The Greek tradition that the Phrygian migration into Anatolia in the 12th century BC having originated in Macedonia and Thrace was based on another often-encountered claim, namely, that both of their northern neighbors spoke the same language. Having established the linguistic heritage of the ancient Phrygians in Part I, it is incumbent on us to retrace their migratory trek across the Hellespont.

A search for vestiges of the ancient Thracian is, therefore, called for. It has already been concluded in Part I that the Neo-Phrygian of the Hellenistic Age could not be trusted as a reliable source for unraveling the mystery of the Old Phrygian. The Late Thracian that comes down to us after the onset of the linguistic interference during the Hellenistic period (3rd-1st century BC) suffers from the same handicap. The glosses that have survived from this period have passed through the prism of Greek or Latin alphabets and have been adapted to a foreign phonology. If the objective is to arrive at a definitive linguistic assessment on the pristine state of the ancient Thracian, one should, at all costs, avoid straying into the path of blind alleys of conjecture and questionable conclusions that the Late Thracian presents. The only course that may lead to a trustworthy resolution is to treat only those sources that clearly antedate any such linguistic interference. However, that is not to say that once the bedrock of the Early Thracian has firmly been established that the Late Thracian could not then with justification be examined by reference to it.

Accordingly, the quest takes us back to the Early Thracian inscriptions from the 5th and 6th centuries BC. Unfortunately, of these, only five are relatively complete. Yet, they are fully sufficient to give us an indelible imprint of the language spoken 3,200 years ago in the land between the Aegean and the big bend of the Danube, from the Black and the Sea of Marmara to the mountains east of the Vardar.

I

The Golden Ring from Ezerovo



ΡΟΛΙΣΤΕΝΕΑΣΝ
 ΕΡΕΝΕΑΤΙΑ
 ΤΕΑΝΗΣΚΟΑ
 ΡΑΖΕΑΔΟΜ
 ΕΑΝΤΙΑΕΖΥ
 ΠΤΑΜΙΗΕ
 ΡΑΖ
 ΗΑΤΑ

Face and Side of Ring

Georgiev's Transcription

Appearing on a golden ring, found in 1912 at Ezerovo (district of Parvomai), south of Plovdiv, Bulgaria, the above Thracian inscription is from the 5th century BC.

Transcription: ROLISTENEASN
 ERENEATIL
 TEANESKOA
 RAZEADOM
 EANTILEZI
 PTAMIEE
 RAZ
 ELTA

Division: RO LIST E NEASN
ER E NEATIL
TE AN ESKOA
RAZ E ADOM
E AN TI LEZI
PTA MIEE
RAZ
ELTA

Pronunciational Guide and Punctuation:
ROV LIST JE NEJASĀN,
JER JE NEJATIL;
TE AN ESKOV
RAZ JE ADOM.
JE AN TI LEZIV
PTA MJEJE
RAZ
ELTA.

Sln. Lit. Translation (Strained):

ROV LIST JE NEJASEN,	IN ON TI ZALEZUJE
KER NI KOT JATA;	POTA, MEJE
ON TE ISKAL	BREZ
STRAN JE OD DOMA.	LÈTA.

Sln. Lit. Translation (Loose):

SMRT JE LIST NEJASEN,	IN TE ZALEZUJE
KER NI KOT JATA PTIC;	POTA, MEJE
TE IŠČE	BREZ
STRAN OD DOMA.	LÈTA.

Eng. Translation:
“Death is an unclear page,
because it is not like a flock of birds;
it looks for you away from home.”

“And it creeps along byways, boundaries
without flying.”

Commentary:

- RO - Found also in inscriptions from southern Gaul (see inscriptions I and XI of Appendix C), the word RO (pr. ROV) literally means “pit, ditch” and figuratively “grave.” Here, the metaphorical meaning of “death” is unambiguous.
- LIST - Still exactly the same in both dial. and lit. Sln. usage, meaning “page, leaf.”
- E - JE - “is” recurs time and again throughout this work.
- NEASN - This is the lit. Sln. NEJASEN and the Sln. NEJASŌN of colloquial speech, both meaning “unclear.”
- ER - JER is an arch. dial. form of the lit Sln. KER - “because.”
- NEATIL - NEJATIL is a combination of the negative prefix NE - “not, un-“ and JATIL, whose root JAT clearly points to JATA - “flock of birds.” The -IL ending adjectivizes the word. Although contemporary usage no longer resorts to either NE- or -IL in combinational formats in reference to JATA - “flock of birds,” they are extensively used as prefixes and suffixes in conjunction with other words. JATA’s meaning relates specifically to birds only, and not to sheep, as “flock” does in English.
- TE - Obj. of JE ESKOV, TE - “you” is still exactly the same in both Sln. dial. and lit. usage.
- AN - An akanje form of ON - “he, she, it” (depending on the gender of the word it refers to; ROV here is masc.)
- ESKOA - ESKOV is the Sln. dial. form which the sounding

	<p>of ESKOA is trying to reproduce. It is the participial form of the lit. Sln. ISKAL - “looked for, searched for.” The E (JE) between RAZ and ADOM in the 4th line serves as its auxiliary. Even though JE ESKOV is idiomatically in the past tense, its action is unambiguously taking place in the present. This is equally true of JE LEZIV (JE LEZEV, JE LEZEL) - “crept, crept along” in the 5th line. The action in both cases is iterative and continuous. Employing the past tense serves to accentuate the continuity.</p>
RAZ	<p>- RAZ - “from, away from, apart” is a lit. Sln. preposition used with nouns. Its infrequent use as a preposition with nouns employs either the acc. or gen. case. Its usage as a verbal noun, or adjective prefix, on the other hand, is still extensive. In the above inscription it is used in its narrower prepositional function together with the akanje AD - (for lit. OD-) “from, away from” to govern DOM - “home.”</p>
ADOM	<p>- This is a consecutive same-sound letter reduction combination of the akanje AD- and DOM (lit. and dial.) - “home.”</p>
E	<p>- see E supra</p>
AN	<p>- see AN supra</p>
TI	<p>- TI - “to you” is still the contemporary Sln. lit. and dial. usage. Here, its use is idiomatic to stress the action of the pp. LEZIV to the point of meaning “indeed it continues to stalk.”</p>
LEZY	<p>- LEZIV is the Sln. dial. pp. of the Sln. lit. infinitive LESTI (LEZEM) - “to creep.” It has as its objects PTA (POTA) and MIHE (MEJE) in the Thracian passage above, in spite of now being an intransitive verb. In contemporary usage this is overcome by the use of prefix ZA - to form the continuous-</p>

	action ZALEZOVAL - “stalked.”
PTA	- The obj. of LEZY, PTA is the counterpart of the lit. Sln. contemporary POTA - “roads, ways, byways.”
MIEE	- Pr. MJEJE, this dial. Sln. form (lit. MEJE) - “boundaries, borders, fences” is also the obj. of JE LEZIV.
RAZ	- See RAZ supra. However, here the meaning of “away from” is amplified to “without, apart from.”
ELTA	- A metathesis of LĒTA, the E in ELTA is short to the point of being ð.

Of interest in respect to the theme of the above passage is the La Malandrierie brad-awl incised inscription on a jeweled ring from ancient Gaul. It echoes a similarly melancholy message of life’s fleeting tenure. See passage VI, Appendix C.

Word and Meaning Comparison:

Thracian	Meaning	Lit. Sln.	Meaning
RO	“grave, death”	RO	“pit, adit”
LIST	“page, leaf”	LIST	“page, leaf”
E	“is”	JE	“is”
NEASN	“unclear”	NEJASEN (lit.) NEJASðN (dial.)	“unclear”
ER	“because”	KER (lit.) JER (dial.)	“because”
NEATIL	“not like a flock of birds”	NI JATA	“not a flock of birds”
TE	“you”	TE	“you”
AN	“he, it”	ON (lit.) AN (dial.)	“he, it”
ESKOA	“looked for, searched for”	ISKAL (lit.) ISKOV (dial.)	“looked for, searched for”
RAZ	“away from”	RAZ	“away from, apart from”

AD DOM	“away from home”	OD DOMA	“away from home”
E LEZY	“crept, crept along”	JE ZALEZOVAL	“stalked”
PTA	“ways, roads, byways”	POTA	“ways, roads, byways”
MJEJE	“boundaries, fences”	MEJE	“borders, boundaries, fences”
RAZ	“away from, without”	RAZ	“apart, without”
ELTA	“flight, flying”	LÈTA	“flight, flying”

The Kjolmen Slate Inscription

ΕΒΑΡ. ΖΕΣΑΣΝ ΗΝ ΕΤΕΣΑ ΙΤΕΚ.Α
 ΝΒΛΑΒΑΗΩΝ
 ΝΥΑΣΝΛΕΤΕΔΝΥΕΔΝΕΙΝΔΑΚΑΤΡ.Σ

Georgiev's Transcription

The inscriptions appear on two slates of stone found during an excavation of a graveyard at Kjolmen, District of Preslav (northeast Bulgaria) dating from the 6th century BC. The writing is in a unique alphabet, only partly resembling the Greek. Judging by the slate's thickness and fit, the upper left portion broke off. Its writing starts at the bottom and runs right to left for the first three letters, then proceeds upward in a boustrophedonic arc. Its coarser style clearly predicates a different hand from that which chiseled the lower two sets of inscriptions.

The thinness of the slabs and the discordant directions and placement of the three passages make one question their purported choice as gravestones. What seems more likely is that the slates were found nearby and brought to the graveyard to satisfy the age-old perception of their weight holding down the spirit of the deceased in peaceful nonhaunting repose. Although more than likely not at the time understood, the writing lent added magic to the gravesite. Translation of the inscriptions validates the foregoing.

A careful examination of the slates and Vladimir Georgiev's transcription and sound allotment forces one to make the following additions and changes:

1. Following TESA in line 1 is a two-notch symbol for N, to render the word as TESAN;
2. The gamma in line 2 is definitely not a gamma but rather an inverted C;
3. The upsilons in line 3 have an I (ee) and J (as Y in yarn) sound value and not U (oo).

Accordingly, the revised transcription is as follows:
EBAR ZESAŠN ENETESAN IGEKA
NBLABAE CN
NYASNLETEDNYEDNEINDAKATRŠ

- Division:**
1. Upper left slab:
E BAR ZESAŠN EN E TESAN I GEKA
 2. Right slab center, perpendicular:
N BLABAE CN
 3. Lower large slab:
N JASN LE TE DNY E D NEI N DAKATRŠ

Proncunciational Guide and Punctuation:

1. JE VAR! ZJESAŠŃN EN JE TESAN I GEKA.
2. ŃN PLAVAECŃN.
3. ŃN JASŃN LE TE DNI D NEJ ŃN
DAKATŃRŠ.

Sln. Translation (Strained):

1. VARUJ SE! ZAJEZEN IN JE TESEN IN GEGA.
2. IN POPLAVLJEN.
3. IN JASEN LE DNEVE JE DA NI IN
TAKAKRŠEN.

Sln. Lit. Translation (Loose):

1. NEVARNOST! JE ZAJEZEN IN TESEN IN
GEGA.
2. IN POPLAVLJAJOČ.
3. IN JE JASEN LE NEKAJ DNI DA NI (TUDI)
TAKŠEN.

Eng. Translation:

1. "Beware! It is damned up and narrow and it
shakes.

2. And floods over.

3. And clear only (on) the days that it is not (also) such.”

Commentary:

E

- JE - “is is seen elsewhere throughout this work.

VAR

- VAR derives from the inf. VARATI which in its archaic origins meant “to protect, to watch over.” Included in such activity was the need to be “wary,” to “beware,” to be “forewarned,” to be careful. The three Eng. words in quotation marks have the same Balto-Slavic antecedents.

ZESAŠŌN

- ZJESAŠŌN is formed from the prefix Z - “with” and JEZ - “dike, dam.” Evidence of the Z being pronounced as an S as recently as 1472 AD comes from a recorded YESS from Črnuče, Slovenia. The adj. suffix -AŠŌN is descriptive of proneness to or frequency of occurrence.

EN

- The short E in EN probably made the word sound like the Sln. dial. ōN - “and” which is also echoed in the bare Ns in lines 2 and 3.

TESAN

- This is the Sln. dial. counterpart of the Sln. lit. TESEN - “narrow, tight.”

I

- The Sln. lit. I - “and” is employed only in cases of continuous enumeration. Since there are three qualities being enumerated in the upper left slate, the last is preceded by an I in lieu of EN or N. The usage now would be to employ only I, so that the passage now would read: “Zjesašan i tesan i gega.”

GEKA

- (K > G, ∴ GEGA) GEGA is 3rd prs. sing. pres. of GEGATI - “to shake.” Although a dormant archaism in Sln., it is still extant in contemporary SC usage in GEGATI - “to shake, to totter.”

N

- See N supra. The inscriber’s use of a bare N confirms the surmise that the EN in line 1 was

pronounced close to θN.
 PLAVAEC θN - The phenomenon of betatism, an interchange of the labial B, V, and P sounds, has been seen in VAR (BAR) supra. The original Venetic alphabet had one symbol for both V and B. Here, the labial P sound joins this exchange. In a similar fashion as the -AŠθN suffix in ZJESAŠθN, the adj. suffix -CθN here is descriptive of proneness to and frequent occurrence of flooding.

A source of serious doubt in Georgiev's 1977 work on the Thracian language (Izdatelstvo Na Blgarskata Akademija Na Naukite, Sophia 1977) is his transcription of the symbol ⌒ as a gamma. Firstly, this symbol does not in any way resemble the gamma of GEKA. Secondly, its circular arc does not by any stretch of twisting contain the sharply defined angles of the gammas on the silver bowl from Aleksandrovo. For purposes of demonstration, reproduction of both the Aleksandrovo silver tray and the Kjolmen slate inscriptions is shown.

There is every reason to believe that what we are looking at is an inverted C. Neither the Old Phrygian alphabet nor the Greek contained the symbol. Not to put words in Georgiev's mouth, it appears that he worked by elimination and concluded that the symbol was the third letter of the alphabet, which gamma *is* in the Greek. However, since it is an open question as to whether the flow of alphabetic influence was north-south or south-north (or east-west, for that matter), let us resolve the matter by resorting to simple grammar: PLAVAECθN more closely than PLAVAEΓθN corresponds to contemporary Sln. usage. In fact, forms like PLAVAJE - "swimming," the gerund of PLAVATI - "to swim," as well as PLAVALEC - "swimmer" adjectivized by the suffix -CEN (dial. CθN) and -EN (dial. θN), respectively, would each render the meaning of "frequently awash." And that, in conjunction with the rest of the inscriptions on the two broken slates, was the warning that was intended.

N	- see supra
JASŃN	- Already encountered in prefixed form as NE-JASŃN - “unclear” on the Ezerovo golden ring, JASŃN is the Sln. dial. counterpart of the lit. JASEN, both meaning “clear.”
LE	- LE is the lit. Sln. counterpart of the dial. LŃ, both meaning “only.”
TE	- TE - “these” governs DNI, the two together to render “these days.”
DNY	- Governed by both LE and TE, DNI joins them in an idiomatic LE TE DNI - “only on these (or those) days” or “only on the days.” In contemporary Sln. usage of such expressions as TE DNI ENKRAT - “once in a while, one of these days” are a reflection of the idiomatic phrase.
E	- see E supra
D	- DŃ (dial.) for the Sln. lit. DA - “that” has been seen throughout this work.
NEI	- NEJ is the Sln. dial. counterpart of the Sln. lit. NI - “is not.”
N	- This Sln. dial. ŃN - “and” for the lit. IN also has the meaning of “also.”
DAKATŃRŠ	- (D > T, ∴ TAKATŃRŠ) DAKATŃRŠ corresponds to the Sln. dial. TAKAKŃRŠ-ŃN, which is composed of the definite-article TA - “the” and KAKŃRŠŃN - “as such, like such.” The definite-article prefix is still extensively used in Sln. colloquial speech in adjectives for either emphasis or particular identification. It has, however, been axed from the artificially formulated lit. usage a century-and-a-half ago. In the above inscription, the lit. KAKRŠEN somehow would not have had the intended accentuation that TAKAKŃRŠ-ŃN has.

The use of periods is also of interest. There is a period at the end of VAR in the conventional contemporary fashion (excepting the fact that it is placed in the central and not bottom portion of the lettering). However, since there is only one period, it would appear that it was not meant as a full stop, but rather as a colon prefacing the gist of the warning that follows it.

The end of the warning, on the other hand, is designated by the last letter (namely A in GEKA) being punctuated on either side by an unambiguous hole. The same process is repeated by the holes on either side of Š in DAKATRŠ to signify that Š is the last letter of that part of the inscription.

Word and Meaning Comparison:

Thracian	Meaning	Sln.	Meaning
JE	“is, it is”	JE	“is, it is”
VAR	“warning”	VARUJ SE	“protect yourself, watch out!”
ZJESAŠŌN	“prone to damming up, frequently dammed up”	ZAJEZŌN (dial.) ZAJEZEN (lit.)	“dammed up”
EN	“and”	IN	“and”
JE	“is, it is”	JE	“is, it is”
TESAN	“narrow”	TESEN (lit.) TESAN (dial.)	“narrow”
I	“and”	I	“and”
GEKA	“shakes”	GEKA	“shakes”
ŌN	“and”	ŌN (dial.) IN (lit.)	“and”
PLAVAECŌN	“prone to being awash, frequently awash”	PO PLAVLJEN	“flooded over”

JASƏN	“clear, safe”	JASƏN (dial.)	“clear”
		JASEN (lit.)	
LE	“only”	LE	“only”
TE	“those, the”	TE	“these”
DNY	“days”	DNI	“days”
JE	“is, it is”	JE	“is, it is”
DƏ	“that”	DƏ (dial.)	“that”
		DA (lit.)	
NEJ	“is not”	NEJ (dial.)	“not, is not”
		NI (lit.)	
ƏN	“also”	ƏN (dial.)	“and”
		IN (lit.)	
DAKATƏRŠ	“such”	TAKAKƏRŠƏN	“as such, like such”
		(dial.)	
		KARKRŠEN (lit.)	

III The Golden Ring from Duvanli



ΗΥΣ ΙΗ. . . . ΔΕΑΕ
ΜΕΖΗΝΑΙ

Excavated from a sepulchral mound at Duvanli, District of Plovdiv, Bulgaria, a golden ring, dating from the second half of the 5th century BC, depicts a rider on a steed and contains an inscription transcribed in 1957 by Vladimir Georgiev. Due to their eroded state, only sixteen of twenty-one letters are discernable.

Division: HYΣ IH ΔΕ ΔΕ
 MEZH NAI

Pronunciational Guide and Punctuation:
 EJS JE DE LE MEZE NAJ!

Sln. Translation (Strained):
 AS JE DA LE MEZI NAJ!

Sln. Translation (Loose):
 AS JE NAJ LE NADALJE MEZI!

Eng. Translation:
 “He is an ace may he continue to move!”

Commentary:

Although the Sln. pronunciation for EJS is now AS - “ace,” one is hard-pressed to place any other meaning on it. The portrait on the ring is that of a racing steed. To have had his prancing prowess so esteemed as to have it portrayed on a golden ring would call for very unique horse indeed: “one of a kind, an ace.” The Middle English AS, AAS and the Old French AS are an inheritance of the Lating AS - “unit, unity.” The Latin AS meant “something set apart,” therefore, by extension “something unique.” There do not appear to be any other Indo-European antecedents. We may have to leave it at that. Here, perhaps, the picture is worth a thousand words.

DE (dial. for DA) LE NAJ or the looser contemporary lit. Sln. DA NAJ LE - “let it only be that” is an idiom, which broken down is composed of DA - “that, so that,” NAJ - “let it, let it be,” and LE -

“only.”

MEZI is the 3rd pers., sing., pres. of the lit. Sln. inf. MEZETI - “to be agile, to move.”

Word Meaning and Comparison:

Thracian	Meaning	Sln.	Meaning
EJS	“unique, one of a kind”	AS	“ace”
JE	“is, it is”	JE	“is, it is”
DE	“that, so that”	DA (lit.)	“that, so that”
		DE (dial.)	
LE	“only”	LE	“only”
MEZE	“continue to move”	MEZI	“continue to move”
NAJ	“let it, let it be”	NAJ	“let it, let it be”

IV

The Silver Bowl from Aleksandrovo



Excavated from a sepulchral mound at Aleksandrovo, Bulgaria, dating from the 5th century BC, one of the silver bowls contains the passage set out below. The excavated artifacts, three silver and three bronze, have been part of the collection at the National Museum in Sophia, Bulgaria, since 1900.

Georgiev's Transcription:

KOTYΘΣΕΓΓΗΙΣΤΩΝ

Transcription from Thracian Alphabet:

KOTJOSEGGEISTON

Division: KOT JO SEGGE ISTON

Pronunciational Guide and Punctuation:

KOT JO SEGE, ISTON!

Sln. Lit. Translation (Strained):

KDOR JO SEGA, UTONI!

Eng. Translation:

“Whoever reaches for it, drown!”

Commentary:

KOT - “Whoever” has counterparts in passages XLVI and XLVII in *Adieu to Brittany*, where via K > G, we see it as GOT - “whoever.” In SC we see it in combination with the prefix KO and TKO to become KOGOD (T > D) and TKOGOD - “whoever.”

JO is of fem. gender because it refers to an implied ROKO - “hand, arm,” which is also fem.

Together with the Sln. dial. imp. TON - “sink, go to the bottom,” the prefix IS - “out” is well chosen to render the meaning “drown out your life.” In addition, the origin of TONITI - “to sink” comes down to us by its relation to TOPITI - “to smelt, to melt down metal.” Accordingly, the intended meaning of the inscription was that whoever reaches for the silver bowl should drown in molten metal. Not to place too fine a point on the matter, the decedent logically anticipated the robber to cover his tracks by melting down the bowl

and fencing the silver for its weight.

The wording was the last line of defence against grave robbers. In juxtaposition to Pharaonic tombs which, with rare exception, were consistently desecrated within fifty years of having been sealed off with false entrances, trap vaults, fake stairways, or yawning pitfalls, these maledictory four words, at a much lesser cost, may have vouched for the survival of the artifact into our time.

The double lambda in SEGGE, therefore, is intentional to reproduce the action of “extending, stretching.” Its etymology is extant in the lit. Sln. inf. SEGATI - “to extend, to stretch,” SEGE (or SEGA) being its 3rd prs., sing., pres. SEGATI, in turn, is the imperative of SEČI - “to reach.”

Word and Meaning Comparison:

Thracian	Meaning	Sln.	Meaning
KOT	“whoever”	KDOR	“whoever”
JO	“her, it”	JO	“her, it”
SEGGE	“extends, stretches”	SEGA	“extends, stretches”
ISTON	“drown out (one’s life)”	UTON (dial.) UTONI (lit.)	“drown”

V

Identical Inscription on Four Silver Artifacts from Duvanli



An identical inscription found on four silver artifacts, excavated at different times from the burial mound at Duvanli, District of Plovdiv, Bulgaria, dates from the end of the 5th century BC or the beginning of the 4th century BC.

Division: DA DA LE ME

Pronunciational Guide and Punctuation:

DA, DA, LE ME!

Sln. Lit. Translation:

DA, DA, LE ME!

Sln. Lit. Translation (Loose):

DA, DA, KAR DAI ME!

Eng. Translation (Loose):

“Yes, Yes, go ahead, (take me, if you dare)!”

Commentary:

DA - “Yes” - is still “yes” for half of Europe today.

One is tempted to treat the second DA as meaning “that, so that,” a meaning already encountered in Old Phrygian inscriptions P-O4c, M-O1a, M-O1b, M-O2, W-O8, W-10, W-O1a, and B-O1. However, we already have evidence from the inscription on the golden ring found at the same burial mound that the dial. variant of DA at Duvanli was DE. As a result, there is no alternative but to treat the two DAs as meaning “yes, yes.”

LE today appears frequently in Sln. idiomatic expressions. In the above inscription, serving an adverbial function, it seems to prod the agent of action to do what he had set out to do. However, the repeated DA carries a negative rhetorical implication of a threat with consequences in the sense of “if you dare.”

If, in the alternative, we accept LE to be the Proto-Slavic *LĚ with the volitive function of “allowing, leaving alone,” the command is less artful and more direct. Having the Aleksandrovo silver bowl inscription as a guideline, the passage appears to have been directed at potential grave robbers with the specter of imminent haunting as a deterrent.

Further, the fact that four identically worded inscriptions, all having the same stylistic imprint, were dug up at different times from the same burial mound militates in favor of concluding that a single artisan shop had engraved all four of them.

Word and Meaning Comparison:

Thracian	Meaning	Sln.	Meaning
DA	“yes”	DA	“yes”
LE	“if only, may it only happen, go ahead”	LE	“if only, may it only happen, go ahead”
ME	“me”	ME	“me”

Schedule A

Parsing of Words in Part II

I

ROV	- n., masc., sing., nom. - cmp. dial. and lit. Sln. ROV - “pit, adit” - subj. of JE in first line
LIST	- n., masc., sing., nom. - cmp. dial. and lit. Sln. LIST - “leaf, page”
JE	- v., 3 rd prs., sing., pres. of BITI - “to be”
NEJASŌN	- adj., masc., sing., nom., governed by LIST - cmp. dial. Sln. NEJASŌN and lit. Sln. NEJASEN, both meaning - “unclear,” agreeing in number, gender, and case with LIST
JER	- adv. - cmp. lit. Sln. KER - “because”
JE	- see JE supra
NEJATIL	- adj., masc., sing., nom., governed by ROV - cmp. lit. Sln. NI JATA - “is not a flock of birds,” agreeing in number, gender, and case with ROV
TE	- personal prn., 2 nd prs., sing., obj. of JE ESKOV - cmp. dial. and lit. Sln. TE - “you”
AN (akn.)	- personal prn., masc., 3 rd prs., sing., nom., subj. of ESKOV JE - cmp. dial. Sln. AN and lit. Sln. ON - “he, it,” governed in gender, number, prs., and case by ROV
ESKOV	- v., pp., sing., masc., governed by ROV and

having as its aux. the JE between RAZ and ADOM in the 4th line - cmp. dial. Sln. ISKAV and lit. Sln. ISKAL (pr. ISKAV), both meaning “looked for, searched for”

RAZ	- prep. joining AD in ADDOM to govern DOM in an accentuated format - cmp. lit. Sln. RAZ - “away from, apart of, without”
JE	- v., 3 rd prs., sing., pres., aux. to ESKOV
AD (akn.)	- prep. governing DOM - cmp. dial. Sln. AD and lit. Sln. OD, both meaning “from”
DOM	- n., masc., sing., acc., governed by both RAZ and AD - cmp. dial. and lit. Sln. DOM, both meaning “home”
JE	- v., 3 rd prs., sing., pres., aux. to LEZIV
AN (akn.)	- personal prn., masc., sing., nom., subj. of JE LEZIV, governed in gender, number, and case by ROV
TI	- personal prn., 2 nd prs., sing., dat., an idiomatic colloquialism - cmp. dial. and lit. Sln. TI - “to you, you”
LEZIV	- v., pp., sing., masc., having the preceding JE as its aux. - cmp. dial. Sln. LEZEV and lit. Sln. LEZEL (pr. LEZEV), both meaning “crept, crept along”
PTA	- n., fem., pl., acc., obj. of JE LEZIV - cmp. dial. and lit. Sln. POTA - “ways, roads, byways”

MJEJE	- n., fem., pl., acc., obj. of JE LEZIV - cmp. dial. and lit. Sln. MEJE - “boundaries, fences”
RAZ	- prep. governing ELTA - cmp. lit. Sln. RAZ - “away from, apart of, without”
ELTA	- n., masc., sing., gen. (RAZ taking either the acc. or gen. case) - cmp. dial. and lit. Sln. LETA - “flying, flight”

II

JE	- v., 3 rd prs., sing., pres. of BITI - “to be”
VAR	- n., masc., sing., nom. - cmp. dial. and lit. Sln. VARUJ SE - “protect yourself”
ZJESAŠŃN	- adj., masc., sing., nom. - cmp. dial. Sln. ZAJEZŃN and lit. Sln. ZAJEZEN, both meaning “dammed up”
EN	- conj. - cmp. dial. Sln. ŃN and lit. Sln. IN, both meaning - “and”
JE	- see JE supra
TESAN	- adj., masc., sing., nom. - cmp. dial. Sln. TESŃN and TESAN and lit. Sln. TESEN, all meaning “narrow, tight”
I	- conj. - cmp. lit. Sln. enumerative I - “and”
GEKA	- (K > G, ∴ GEGA), v., 3 rd prs., sing., pres. of inf. GEGATI (arch.) - “to shake, to totter”

N	- conj. - cmp. dial. Sln. ǾN and lit. Sln. IN, both meaning “and”
PLAVAECǾN	- adj., masc., sing., nom., agreeing in gender, number, and case with ZJESAŠǾN and TESAN - cmp. dial. Sln. POPLAVLJǾN and lit. Sln. POPLAVLJEN, both meaning “awash, flooded over”
N	- see N supra
JASǾN	- adj., masc., sing., nom., agreeing in gender, number, and case with PLAVAECǾN, ZJESAŠǾN, and TESAN - cmp. dial. Sln. JASǾN and lit. Sln. JASEN, both meaning “clear”
LE	- adv. - cmp. dial. Sln. LǾ and lit. Sln. LE, both meaning “only, but, however”
TE	- demonstrative adj., masc., pl., governed by DNI - cmp. dial. and lit. Sln. TE - “these”
DNI	- n., masc., pl. - cmp. dial. and lit. Sln. DNI - “days”
JE	- see JE supra
D	- conj. - cmp. dial. Sln. DǾ and lit. Sln. DA, both meaning “that, so that”
NEJ	- NEJ - “is not” is the negating verb of the 3 rd prs., sing., pres. of inf. BITI - “to be” in a dial. Sln. form, the lit. Sln. form being NI, both meaning “is not”

N - conj. - see N supra. The context here renders N to mean “also”

DAKATŌRŠ - adj., masc., sing., nom., agreeing in gender, number, and case with ZJESAŠŌN, TESAN, PLAVAECŌN, and JASŌN - cmp. dial. Sln. TAKAKŌRŠŌN and lit. Sln. KAKRŠEN, both meaning “such, like such”

III

EJS - n., masc., sing., nom. - cmp. dial. and lit. Sln. AS - “ace”

JE - v., 3rd prs., sing., pres. of BITI - “to be”

DE - conj. - cmp. dial. Sln. DŌ and DE and lit. Sln. DA, all meaning “that, so that”

LE - adv. - cmp. dial. Sln. LŌ and lit. Sln. LE, both meaning “only, but, however”

MEZE - v., 3rd prs., sing., pres. of inf. MEZITI - “to move, to be agile”

NAJ - conj. governing MEZE - cmp. dial. Sln. NEJ and lit. Sln. NAJ, both meaning “let it, may it, let it be that”

IV

KOT - (K > G and T > D), the SC GOD, used in combinational forms with KO-, KTO-, and ŠTO - “whoever” - relative prn., sing., nom., subj. of SEGGE - cmp. lit. Sln. KDOR - “whoever”



JO	- personal prn., fem., sing., acc., obj. of SEGGE - cmp. dial. and lit. Sln. JO - “her”
SEGGE	- v., 3 rd prs., sing., pres. - cmp. SEGA, 3 rd prs., sing., pres. of inf. SEGATI - “to extend, to stretch”
ISTON	- v, sing., pres., imp. - cmp. dial. Sln. TON and UTON and lit. Sln. TONI and UTONI - “sink, drown”



V




DA	- adv. - cmp. lit. Sln. DA - “yes”
LE	- adv. - cmp. dial. Sln. Lð and lit. Sln. LE, both meaning not only “only,” but” but also “may it only happen that”
ME	- personal prn., sing., acc. - cmp. dial. and lit. Sln. ME - “me”

Reflection

Even though the transcriptions for the Early Thracian and the Old Phrygian inscriptions by Vladimir Georgiev, Claude Brixhe, and Michel Lejeune have, with minor exceptions, been accepted in both Part I and Part II of this study, a dilemma in respect to several characters in each group stands out begging for answers. The || symbol for N in the Kjolmen inscription is the most glaring. No other alphabet of the time has it. Not the Pelasgic, nor the Etruscan, Old Phrygian or Greek, nor the Venetic. Plainly and simply, it is unique to that inscription, which, incidentally, is the oldest of the five Early Thracian passages. In the same vein, the Early Thracian and the Old Phrygian sigmoid S and the snaking Š have no ancient counterparts.

The inverted  character, to which Georgiev incorrectly ascribes the value of a gamma, is found also in the Pelasgic and the Etruscan alphabets, where it has the sound value of a C. The Venetic mirrors it in the symbol .

The symbol , prominent especially in the Ezerovo inscription, and according to Georgiev having a Z sound value, is not repeated in either the Kjolmen Z (i.e. in ZESAŠǾN) nor the Duvanli one. However, we find the same character in the Pelasgic alphabet, and as a variant, in the Etruscan .

Again, the Pelasgic and the Old Phrygian contain the symbol  for H (and G on occasion). The Greek PSI approximates it but has a different sound value. On rare occasions, the Old Phrygian and the Etruscan make use of the arrow (the Old Phrygian pointing up and the Etruscan pointing down). However, each assigns different sound value to it. And lastly, the Old Phrygian and the Dura-Europos  resonate with the same sound value in the Venetic .

From the foregoing a tangible connection between the Old Phrygian and the Early Thracian on one side and the Pelasgic, Etruscan, and Venetic on the other is established. This confluence brings into question the conventional wisdom that the source of early writing had its origins only in the Middle East. It insinuates the need for reexamining assumptions heretofore regrettably far too often taken

for granted.

If the Pelasgi, the ancient pre-Hellenic peoples, who occupied Greece before the 12th century BC, and who were said to have inhabited Thrace, Argos, Crete, and Chalcidice, had their own alphabet, it unquestionably predated the alleged import of the Greek from the Phoenician. And again, to quote the *Encyclopaedia Britannica* (1973-74 *Encyclopaedia Britannica*, Vol. 1, p. 624), if the Etruscan alphabet had been the prototype for the Greek, we can not look upon the Greek as having been the precursor of either the Early Thracian nor the Old Phrygian. Both of these appear to have too many home-grown elements.

Concrete evidence for such reevaluation comes from excavations of the Vincha culture sites in the Balkans itself. The archeological site at Banjica (near Belgrade), in particular, is of significance. According to the C-14 method, its artifacts have been assessed as dating no later than 3473 BC. This makes the script found there 373 years older than the Proto-Sumerian pictographic script. (See Radivoje and Vesna Pešić, Proceedings of the First International Conference, “The Veneti within the Ethnogenesis of the Central-European Population,” Ljubljana, 2001, p. 66).

Indeed, Vesna Pešić, the co-author of the above article, has made a comparison study of the Vincha script with the known ancient scripts. The number of identical letters in the said comparison scripts was as follows:

- | | |
|------------------------------|----------------------------|
| 1. The Brahma script - 5 | 2. The Cretan Linear A - 4 |
| 3. The Cretan Linear B - 2 | 4. The West Semitic - 8 |
| 5. The Old Phoenician - 10 | 6. The Cyprian - 9 |
| 7. The Palestinian - 7 | 8. The Old Greek - 12 |
| 9. The Anglo-Saxon Runic - 4 | |

On page 67, Pešić concludes as follows: “The comparison of the Vincha and Etruscan scripts is very interesting; the complete Etruscan alphabet is totally identical with the Vincha script.”

According to Pešić, it had been the sea-faring, merchant

rivermen, the Veneti, who had disseminated the Vincha script to the Etruscans as early as the end of the second millenium BC. The Veneti at this time are attested to have existed not only on the great bend of the Danube, but also on the Morava, Timok, and Vardar (69). In fact, the etymology of several toponyms in the area points directly to them. They join a host of others named after them. Invariably found along the waterway turnpikes of the ancient world, these range from as far afield as Vannes on the Atlantic to Banassac on the Lot, and Venice on the Adriatic. We find them on the lower Tisza in Banat, down the Morava to the river banks of northern Thrace, where Herodotus records them in the 5th century BC (I, 196).

Part III

Newly-Discovered Venetic Inscriptions and “Spada Di Verona”*

In order to treat the inscriptions that follow in a comprehensive, comparative manner, it has been necessary to adopt their transcriptions as valid. Accordingly, the transcriptions are reproduced *in specie*. The intent of this work is to contest merely the etymological and linguistic conjectures and conclusions, not the transcriptions. Except for the “Spada Di Verona,” the inscription of which much has been known for over three centuries, the eight passages that follow have been discovered since 1988.

Seen already in the Slavenetic inscriptions from ancient Gaul, the lament of OI and IOI is noticeably gerundising at least one word in every passage of the seven funerary dirges. Although not alphabetically Venetic, but rather Rhaetic, the “Spada Di Verona” inscription shares the same linguistic patrimony as the new passages from the Veneto area. In fact, whether termed as Old Early Slavic, Slavenetic, Dura-Europos Macedonian, Old Phrygian, Early Thracian, Venetic, or Rhaetic, the Slavic inscriptions left behind over two thousand years ago in a band running from as far east as Dura-Europos, Pteria, and Tyana all the way to the shores of ancient Armorica on the Atlantic, all participate in an indelible, mutual linguistic heritage. Its mother lode springs from the unyielding granite bastion of the Alpine dialects of the Slovene language. There may have been minor dialectal variances, which in any event may have been caused by vagaries of phonetic sensitivity or alphabetical knowledge of the inscriber, but all in all, a common hardcore thread weaves through all of them.

The phenomenon is akin to the Icelanders of today still being able to read the Icelandic Sagas from a millennium ago. A similar

*The inscriptions in Part III have been furnished to me through the good offices of Giancarlo Tomezzoli of Munich, Germany, at the recommendation of Joseph Skulj of Toronto, Canada. My sincerest gratitude for their scholarly and gentlemanly gestures.

linguistic enislement of the Slovene allows the meaning of inscriptions on artifacts more than twice as old to be deciphered today.

Inscription I

M. Tombolani Transcription and Division:

ver.k.valo.i.
Verkvaloi

Inscription Brustolade T.131 appears on a bowl from Altino and dates from the latter part of the 5th to the beginning of the 4th century BC, now at the Museum of Archeology of Altino.

Division: VERK VALOI

Sln. Lit. Translation:
VRH VALOV!

Eng. Translation:
“Above the waves!”

Commentary:

The inscription became somewhat of a funerary standard at Altino for several centuries. It was found also in two other instances in a more damaged state, each appearing on a fragment of a cup.

VRH (K > H) is a preposition taking the genitive case in the noun it governs. VALOI is in the genitive case. See GASTOI in Dd-102.

Word and Meaning Comparison:

Venetic	Meaning	Sln.	Meaning
VERK	“above, top, on top of”	VRH	“above, top,
VALOI	“of waves”	VERH (arch.)	on top of”
		VALOV	“of waves”

Inscription II

Marinetti-Prosdocimi Transcription and Division:

la.n.θe.i.aklon.
Lantei aklon

The above 5th century BC inscription appears on a small porphyry bowl and is now at the Museum of Cervarese S. Croce.

Division: LAN TEI AKLON

Sln. Lit. Translation:

SPOKOJNA TI SMRT!

Eng. Translation:

“May your death be restful!”

Commentary:

LAN - “restful” has contemporary counterparts in the dial. Sln. LƏN and the lit. Sln. LEN, both meaning “lazy.” It appears that “resting” over time became synonymous with “laziness.” See the ikanje verbal variant LINOT in Dottin’s text inscription 44 (Appendix “C,” p.7). TEJ for TI - “you” is still an infrequent use in a few Sln. dialects. AKLON’s etymology is reflected in such prefixed nouns as POKLON - “bow, compliment,” NAKLON - “inclination, incline,” PRIKLON - “bow,” ODKLON - “refusal, rejection,” ZAKLON - “refuge, dugout,” all of which are forms of the inf. KLONITI - “to yield, to give way, to bow out.”

Word and Meaning Comparison:

Venetic	Meaning	Sln.	Meaning
LAN	“restful”	LƏN (dial.) LEN (lit.)	“lazy”
TEI	“to you”	TEJ (dial.) TI (lit.)	“to you”

AKLON

“death”

KLONITI (inf.)

“to yield, to
bow out”

In addition to inscription III, which follows, there were two other bowls with the word AKLON found at Cervarese S. Croce.

Inscription III

Marinetti-Prosdocimi Transcription and Division:

lemone:i:e:nopeθiariio:i:a:klon:n:
Lemonei Enopetiaroi aklon

The inscription appears on a small porphyry bowl dating from the 5th century BC, now at the Museum of Archeology at Padua.

Division: LE MO NEI ENOPETIARIOI AKLON

Sln. Lit. Translation:

NAJ MU SMRT LE JE ENOPOTNA!

Eng. Translation:

“May his death be one-way!”

Commentary:

Appearing as LA - “let it, may it (be that)” (Dura-Europos XLVI, w-01b, m-01a, IV and V of Part III), LE - “let it, may it (be that)” (V of Part III) is the contemporary Sln. lit. usage. If one adds the Sln. dial. Lθ (having the same meaning) to the mix, one is often hard-put to determine which of the three one hears in rapid colloquial speech. MO - “to him” is a Sln. dial. variant of the lit. MU. NEI - “let it, may it” (w-01c) also appears as NAJ (III Part II), having the same meaning, the former being the current Sln. dial. and the latter the lit. usage. NAJ and NEJ are often used in conjunction with LE and Lθ to express volition. ENOPETIARIOI is a combinational compounding composed of ENO - “one” and PETA - “heel,” which has the IE. *PENT - “to go, to walk” as its etymological antecedent. The -IOI is a

gerundive ending denoting worthiness of desired action.

Word and Meaning Comparison:

Venetic	Meaning	Sln.	Meaning
LE	“let it, may it (be that)”	LE	“let it, may it (be that)”
MO	“to him”	MU	“to him”
NEI	“let it, may it”	NEJ (dial.)	“let it, may it”
		NAJ (lit.)	
ENOPETIARIOI	“one-way”	ENOPOTJAJE	“going one- way”
		(arch.)	
AKLON	“death”	KLONITI (inf.)	“to yield, to bow out”

Inscription IV

Marinetti-Prosdocimi Transcription and Division:

hor<>aiio.i.la.i.voni/io.i.
Horaioi Laivonioi

The above inscription appears on a porphyry bowl dating from the 5th century BC and is now at Soprintendenza Archeologica, Padua.

Division: HORAIOI LA I VON IOI

Pronunciational Guide and Punctuation:

HORAJOI LA I VON JOI!

Sln. Translation (Strained):

GORAJ(E) LE IN NJEN DUH!

Sln. Lit. Translation:

NAVZGOR LE TUDI NJEN DUH!

Eng. Translation:

“May her spirit also continue upwards!”

Commentary:

H › G, the H in the contemporary lit. Sln. GOR - “up, upwards” is still extant in the westerly dialects. The gerundive -IOI ending is indicative of iterative, continuing action. For HOR, see G-105. The SC I - “and” is used here in the sense of “also.” For VON, see W-01b and commentary for XI, Part I. IOI - “to her” is an arch. counterpart of the current lit. Sln. JI - “to her.” JOJ also means “alas” and thus serves as a lament for the departed.

One is hard-pressed not to accept HORAIOI as a gerundively coined adverb. Even if one specific comparable word in contemporary Sln. usage is not available to convey its meaning, its sense, nevertheless, is clear.

Word and Meaning Comparison:

Venetic	Meaning	Sln.	Meaning
HORAIOI	“up, upward”	GOR	“up, upward”
LA	“let it, may it (be that)”	Lð (dial.) LE (lit.)	“let it, may it (be that)”
VON	“spirit”	VONJ	“scent, smell”
IOI	“to her”	JOJ (arch.) JI (lit.)	“to her”

Inscription V

Anna Marinetti Transcription and Division:

.Je.χo.o.s.tiioi[/]a.n.tave.i.io[.]i[.
ego Ostioi []antaveioi

The above inscription was found as tracing on a pyramidal stone marker and dates from the end of the 6th century to the beginning of the 5th century BC.

Division: EGO OSTIOI -AN TA VEIOI

Pronunciational Guide and Punctuation:

(J)EGO(U) OSTIOJ (V)AN TA VEJOJ!

Sln. Translation (Strained):

TE NJEGOVE OStanKE, NEBESA, VEDITE!

Sln. Lit. Translation:

POZNAJTE, NEBESA, TE NJEGOVE
OSTANKE!

Eng. Translation:

“Heaven, recognize these his remains!”

Commentary:

The obliterated symbol before -AN is undoubtedly V, to render the word VAN - “heaven,” already encountered in P-02, M-05, and M-01a. According to Matej Bor, EGO was an earlier equivalent of the Ukranian JEGO - “his.” It is contended here that he need not have gone so far afield because the word is still very much extant in several Sln. dialects as JEGO(U) - “his,” a colloquialized form of the Sln. lit. NJEGOV.

The form of the Venetic OSTIOI - “remains” was chosen because of the -IOI ending echoing a lament, as does the -IOI in VEIOI. The O. Phr. YOSTUTUT - “remains” of inscription W-10a also has the root OST, which in the Venetic passage above is adapted for poetic effect.

The imp. VEIOI - “know” is a compound of VEI with the lament suffix of -IOI. See VEY - “know” in B-01 and VEIA - “knows” in XL ATB-A.

Word and Meaning Comparison:

Venetic	Meaning	Sln.	Meaning
EGO	“his”	JEGOV (dial.) NJEGOV (lit.)	“his”
OSTIOI	“remains”	OSTANKE	“remains”
VAN	“heaven”	VAN (arch.)	“heaven”
TA	“this”	TA	“this”
VEIOI	“know, recognize”	VEJ (dial.) VEDI (lit.)	“know, recognize”

Inscription VI

Tombolani Transcription (Marinetti 1999) and Division:

pletuve.i.panario.i..exo
Pletuvei Panarioi ego

The above transcription from Altino appears on the lid of a funerary urn and dates from between the middle of the 2nd and the middle of the 1st century BC.

Division: PLETUVEI PAN ARIOI EGO

Pronunciational Guide and Punctuation:

PLETUVEJ, PAN, ARJOJ JEGOV!

Sln. Lit. Translation:

PLEVI, ČUVAR, NJEGOVO ORANJE!

Eng. Translation:

“Guardian, weed out this ploughing!”

Commentary:

PAN has the same etymology as BAN - “civil governor” and is reputedly of Iranian origin, meaning “keeper, guardian.”

ARIOI - “ploughing” is an akn. gerund of ORATI - “to

plough.”

Found also elsewhere in partly obliterated condition, the above epitaph seems to have been in vogue in the Altino area during the middle of the 2nd to the middle of the 1st century BC.

Word and Meaning Comparison:

Venetic	Meaning	Sln.	Meaning
PLETUVEI	“weed, weed out”	PLEVI	“weed, weed out”
PAN (Iranian?)	“keeper, guardian”	BAN	“civil governor”
ARIOI (akn.)	“ploughing”	ORANJE	“ploughing”
EGO	“his”	JEGOV (dial.) NJEGOV (lit.)	“his”

Inscription VII

La Regina 1989 Transcription and Division:

A vante.i.əxo.a.r.to.s
 B vhloro.i..tekiio.i.əxo.vhato.sevhlazuk:as.kl.ovetlo.mar::s.ko
*Vantei ego artos
 Floroi Tekioi ego fato sefladukas klovetlo marsko*

Found outside the Veneto region, the above inscription appears on a lead object dating from the period of the Roman civil war; it was discovered at L’Aquila-Monte Manicola.

Division: A - VAN TEI EGO ART OS
 B - VLOROI TEKIOI EGO VA TO SEV LA
 DUK AS KLOVETLO MARSKO

Pronunciational Guide and Punctuation:

A - VAN TEJ JEGOV (U)ART OS;
 B - V VLOROJ TEKJOJ JEGOV VA TO ŠEV
 LA DUK (U)AS KLOVETLO MARSKO!

Since the passage contains rhyme and rhythm, a contemporary poetic restructuring is called for:

Line 1 - VAN TEJ JEGOV UAR OS;
Line 2 - V VLOROJ TEKJOJ JEGOV VA TO
Line 3 - ŠEV LA DUK UAS
Line 4 - KLOVETLO MARSKO!

The Fs in the passage should be sounded as Vs, on account of the original Sln. not having had an F sound.

To satisfy the poetic intent of the staccato rhythm, the sequence of the words and phrases is tossed about. It is, therefore, necessary to cluster the words that belong together. To achieve this, proper syntax is indispensable. Reshuffling lines 2, 3, and 4 gives us the following:

The Subject Cluster: JEGOV DUH (K>H) UAS
Verb and Accessories: LA ŠEV V VLOROJ TEKJOJ,
Elaboration on Accessories: VA TO KLOVETLO MARSKO!

Sln. Lit. Translation:

Line 1 - NEBESA NAJ (TI) NJEGOV VRT
PUSTIJO;
Line 2 - NJEGOV DUH VES
Line 3 - LE ŠEL V VALOVITI, TEKOČI RAJ,
Line 4 - V TO POKRIVALO MORSKO!

Eng. Translation:

Line 1 - "Heaven leave alone his garden;
Line 2 - may all his spirit go
Line 3 - into the wavy, running paradise,
Line 4 - into this cover of the sea!"

To reflect the rhythm, a somewhat poetic rendering is called for:

“Heaven his garden keep;
may all his spirit demise
into the running waves of paradise,
into the cover of the deep!”

Commentary:

For TEL, see remarks under inscription II supra.

The contemporary Sln. lit. VRT - “garden” is still pronounced as UART in several dialects.

For OS, see notes on inscriptions G-116, P-02, P-03, M-01a, M-01b, M-02, W-01a, P-04a, and G-105.

VLOROI is not only a combinational compounding of a shortened VLO for VALO - “wave” and ROI (RAJ) - “paradise,” but also a consecutive same-sound letter reduction of the letter V before VLOROI.

TEKIOI is the gerund of TEČI (arch. TEKTI) - “to run.”

VA - “in, into” is seen in inscriptions P-02 and P-03.

ŠEV LA is a volitive construction expressing a wish. The current lit. Sln. would normally be with DA BI - “that it be.” Accordingly, the entire phrase would be DA BI LE ŠEV (ŠEL) - “so that he would go.”

K>H, DUK becomes today’s DUH - “spirit.”

(U)AS, seen as VAS on the “Spada Di Verona” is the Sln. dial. usage for VES - “all, whole.”

KLOVETLO is still extant in the lit. Sln. KLAFETA - “a bad hat, an inferior covering,” which likely evolved into the lit. language via the dial. KLOFETA. Except in the West Slavic Carinthian dialects, the second L between a D or a T and O has disappeared. The Carinthian retains it in such words as ŠIDLO (for ŠILO) and MOČIDLO (for MOČILO).

MARSKO is an akn. form of MORSKO - “of the sea.”

Since the leaden artifact’s dating is around the time of the Roman civil war, it has been suggested that the object was an army projectile. The wording on it, however, leaves no doubt as to its intended use as a weight for a funeral at sea.

Word and Meaning Comparison:

Venetic	Meaning	Sln.	Meaning
VAN	“heaven”	VAN (arch.)	“heaven”
TEI	“to you”	TEJ (dial.) TI (lit.)	“to you”
EGO	“his”	JEGOV (dial.) NJEGOV (lit.)	“his”
ART	“garden”	UART (dial.) VRT (lit.)	“garden”
OS	“leave, leave alone”	OSTANI	“leave, leave behind”
V	“in, into”	V	“in, into”
VLOROI	“wavy paradise”	VALORAJ	“wavy paradise”
TEKIOI	“running”	TEKOČ	“running”
EGO	“his”	JEGOV (dial.) NJEGOV (lit.)	“his”
VA	“in, into”	V	“in, into”
TO	“this”	TO	“this”
SEV	“went, would go”	ŠEL (pr. ŠEV)	“went, would go”
LA	“let it, may it (be that)”	LE (lit.) Lð (dial.)	“let it, may it (be that)”
DUK	“spirit”	DUH	“spirit, smell”
AS	“all, whole”	VAS, VðS (dial.) VES (lit.)	“all, whole”
KLOVETLO	“cover”	KLAFETO	“bad hat, inferior cover”
MARSKO (akn.)	“of the sea”	MORSKO	“of the sea”

Inscription VIII

An Unpublished “Diplomatic” Transcription and Division by Anna Marinetti:

iat.s.vene.t.k/e.n.s.o.st.s.ke.e.no/xenes.laions./me.u.vhasto *iats venetkens osts ke enogenes laions me_u_fasto*

Having come to the attention of the Soprintendenza archeologica del Veneto as recently as 1992, the above inscription remains undated. Until more precise dating is established for it, it can only be said to be anywhere from the latter part of the 6th century to the 2nd century BC. Now at the Vicenza Museum, it is believed to have originated at Isola Vicentina.

Division: IATS VENETKENS OSTS KE ENOGENES LA I
ON S ME U VAS TO

Pronunciational Guide and Punctuation:

IATS, VENETKENS, OSTS KE ENOŽENES(T);
LA I (U)ON Sǝ ME U VAS TO!

Sln. Lit. Translation:

JAZ, BENEČAN, OSTANEM (DO) TJA
ENOŽENSKI; LE (NAJ ZGODILO) SE TO
POLEG MENE TUDI PRI VAS!

Eng. Translation:

“I, a Venetian, remain monogamous up to yonder;
apart from myself, let this also happen with you!”

Commentary:

It is no coincidence that the above inscription originated on Isola Vicentina (Vicenza Island) where the sea was a predominating feature of male life. The proverbial “girl in every port” must have been a deleterious reality for the island economy for the community to have

committed the above exhortation to stone.

Today's dial. Sln. JAST (lit. JAZ) - "I" is a metathesis of IATS in the inscription.

VENETKENS - "Venetian man" is still reflected in the lit. Sln. word for "Venice" BENETKE.

In OSTs, we see a refreshing morphologic expansion of the immutable OS so often encountered before.

The dial. Sln. KE - "there" was already encountered in W-01b. In juxtaposition to "here," "there" meant "up to there," and symbolized anything that was distant or contained a degree of extremity, i.e. "to the end."

An instance of combinational compounding containing ENO - "one" has been seen in ENOPETIARIOI in inscription III, part III. Here, it combines with ŽENES(T) - "woman-ed."

Already seen in inscription IV, part III, LA and I are no strangers.

An emulation of the Sln. dial. VƏN - "out, outside of, beside," (U)ON has its counterparts in the VEN of G-116 and W-01b, as well as the VUN of G-144. Even today, in rapid colloquial speech, one is hard put to place an exact sound value on its vowel. For the ancients, having no precedents to be guided by, it was the inscriber's acoustic acuity that was invariably the determining factor. However, that is not to say that dialectal differences may not already have existed two-and-a-half millenia ago.

S for the dial. Sln. SƏ and lit. Sln. SE would normally mean "self." But here it joins LA in an idiomatic phrase of LE SE (dial. LƏ SƏ) of a volitive intent in the sense of "do so!"

Not to have V or VA (both meaning "in, into, at") blend indistinctly with the V in VAS, the variant U - "in, into, at" was employed as a prep. for VAS - "you." U is still very much extant in dialectal speech. Today's usage would be PRI VAS - "with you, at your place," rather than U VAS.

Even though the second part of the admonition contains no verb, LA S (lit. Sln. LE SE) supplants this lack and TO - "this" is its subj. The current usage would have NAJ join the phrase to form: LE

NAJ SE TO - “let this happen.”

Word and Meaning Comparison:

Venetic	Meaning	Sln.	Meaning
IATS	“I”	JAŠT (dial.) JAŽ (lit.)	“I”
VENETKENS	“Venetian”	BENETKE	“Venice”
OSTS	“remain”	OSTANEM	“remain”
KE	“to the end”	KE (dial.) TJA (lit.)	“there”
ENOGENES	“monogamous”	ENOŽENSKI (strained)	“one womaned” (literally)
LA	“let it, may it (be so)”	Lð (dial.) LE (lit.)	“let it, may it (be so)”
I	“and, also”	IN (lit.) I (enumerative)	“and, also”
ON	“outside of, beside”	VðN (dial.) VEN (lit.) IZVEN (lit.) IZVUN (arch.)	“out, outside of, beside” “apart from”
S	“itself”	Sð (dial.) SE (lit.)	“self, itself”
ME	“me”	ME	“me”
U	“in, into, at”	U (dial.) V (lit.)	“in, into, at”
VAS	“you”	VAS	“you”
TO	“this”	TO	“this”

Schedule B

Parsing of Words in Part III

I

VERK	- adv. - cmp. arch. Sln. (K > H) VERH and lit. Sln. VRH - “above, on top of”
VALOI	- n., masc., pl., gen. - cmp. dial. and lit. Sln. VALOV - “of waves”

II

LAN	- adj., masc., sing., nom., agreeing in number, gender, and case with AKLON - cmp. dial. Sln. LŌN and lit. Sln. LEN, both meaning “lazy”
TEI	- personal prn., 2 nd prs., sing., dat. - cmp. dial. Sln. TEJ and lit. Sln. TI, both meaning “to you”
AKLON	- n., masc., sing., nom., agreeing in number, gender, and case with LAN - cmp. lit. Sln. inf. KLONITI - “to bow, to bow out”

III

LE NEI	- a volitive combination meaning “let it be that, may it happen that” has a lit. Sln. counterpart in LE NAJ with the same meaning. See inscription III in Part II.
MO	- personal prn., masc., sing., 3 rd prs., dat. - cmp. lit. Sln. MU - “to him”
ENOPETIARIOI	- combinational adj., masc., sing., nom., agreeing

in number, gender, and case with AKLON

AKLON - n., masc., sing., nom., agreeing in number, gender, and case with ENOPETIARIOI

IV

HORATIOI - adv. - cmp. lit. Sln. ZGORAJ - “up there, upstairs” and GOR - “up, up there”

LA - adv. - cmp. dial. Sln. Lð and lit. Sln. LE, both meaning “let it, may it be that”

I - SC conj. “and” - cmp. lit. Sln. enumerative I ... I - “and”

VON - n., masc., sing., nom., - cmp. lit. Sln. VONJ - “aroma, smell”

IOI - personal prn., 3rd prs., sing., fem., dat. - cmp. arch. Sln. JOJ and lit. Sln. JI, both meaning “to her”

V

EGO - poss. adj., masc., sing., 3rd prs., acc., agreeing in number, gender, and case with OSTIOI - cmp. lit. Sln. NJGOV and dial. Sln. JGOV, both meaning “his”

OSTIOI - n., masc., sing., acc., agreeing in number, gender, and case with EGO and in number, gender, and case with TA; obj. of VEIOI - cmp. lit. Sln. OStanKE - “remains, leftovers”

(V)AN	- n., masc., sing., nom., subj. of VEIOI
TA	- demonstrative adj., masc., sing., acc., agreeing in number, gender, and case with OSTIOI - cmp. dial. and lit. Sln. TA - “this”
VEIOI	- v., imp., sing., 2 nd prs., pres. - cmp. dial. Sln. VEJ and lit. Sln. VEDI, both meaning “know, recognize”

VI

PLETUVEI	- v., imp., sing, pres., 2 nd prs. of PLETI - “to weed, to weed out” - cmp. lit. Sln. PLEVI - “weed, weed out”
PAN	- n., masc., sing., nom., subj. of PLETUVEJ - cmp. lit. Sln. BAN - “civil governor”
ARIOI (akn.)	- v., gerund, sing., acc., obj. of PLETUVEI - cmp. lit. Sln. ORANJE - “ploughing”
EGO	- poss. adj., sing., acc., agreeing in number, gender, and case with ARIOI - cmp. dial. Sln. JEGOV (pr. JEGOU) and lit. Sln. NJEGOV, both meaning “his”

VII

VAN	- n., masc., sing., nom., subj. of OS
TEI	- personal prn., 2 nd prs., sing., dat. - cmp. dial. Sln. TEJ and lit. Sln. TI, both meaning “to you”

	gender, and case with (U)ART - cmp. dial. Sln. JEGOV (pr. JEGOU) and lit. Sln. NJEGOV, both meaning “his”
ART	- n., masc., sing., acc., obj. of OS - cmp. dial. Sln. VART (pr. UART) and lit. Sln. VRT, both meaning “garden”
OS	- v., sing., imp. - cmp. dial. Sln. OSTAN and lit. Sln. OSTANI, both meaning “leave alone, leave behind, stay”
V	- prep., taking the acc. case; here governing VLOROI TEKIOI, the total phrase meaning “into the wavy, running paradise” - cmp. lit. Sln. V - “in, into”
VLOROI	- n., masc., sing., acc., a compounding of VAL - “wave” and ROI (RAJ) - “paradise” - cmp. lit. Sln. VAL and RAJ
TEKIOI	- v., gerund, masc., sing., acc., agreeing in number, gender, and case with VLOROI - cmp. lit. Sln. TEKOCI - “running”
EGO	- poss. adj., masc., sing., nom., agreeing in number, gender, and case with DUK and (U)AS - cmp. dial. Sln. JEGOV (pr. JEGOU) and lit. Sln. NJEGOV, both meaning “his”
VA	- prep., an arch. variant of V, taking the acc. case; here governing TO KLOVETLO MARSKO - cmp. to arch. VE, VO, and dial. Sln. U, and lit. Sln. V, all meaning “in, into”

TO	- demonstrative adj., fem., sing., acc., agreeing in number, gender, and case with both KLOVETLO and MARSKO - cmp. dial. and lit. Sln. TO, both meaning “this”
SEV	- v., participle of lit. Sln. ITI - “to go” - cmp. to lit. Sln. SEL - (pr. ŠEV) - “would go, went, gone,” in contemporary usage invariably employed in conjunction with an aux. form of BITI - “to be.” Here, the LA which follows it serves the function of the aux.
DUK	- (K > H) - n., masc., sing., nom., subj. of ŠEV (LA) - cmp. lit. Sln. DUH - “aroma, scent, smell”
AS	- adj., masc., sing., nom., agreeing in number, gender, and case with DUK - cmp. dial. Sln. VŠS and UAS, and lit. Sln. VES, all meaning - “all, whole”
KLOVETLO	- n., fem., sing., acc., agreeing in number, gender, and case with TO and MARSKO - cmp. lit. Sln. KLAFETO - “poor hat, inferior cover”
MARSKO (akn.)	- adj., fem., sing., acc., agreeing in number, gender, and case with KLOVETLO and TO - cmp. lit. Sln. MORSKO - “of the sea”

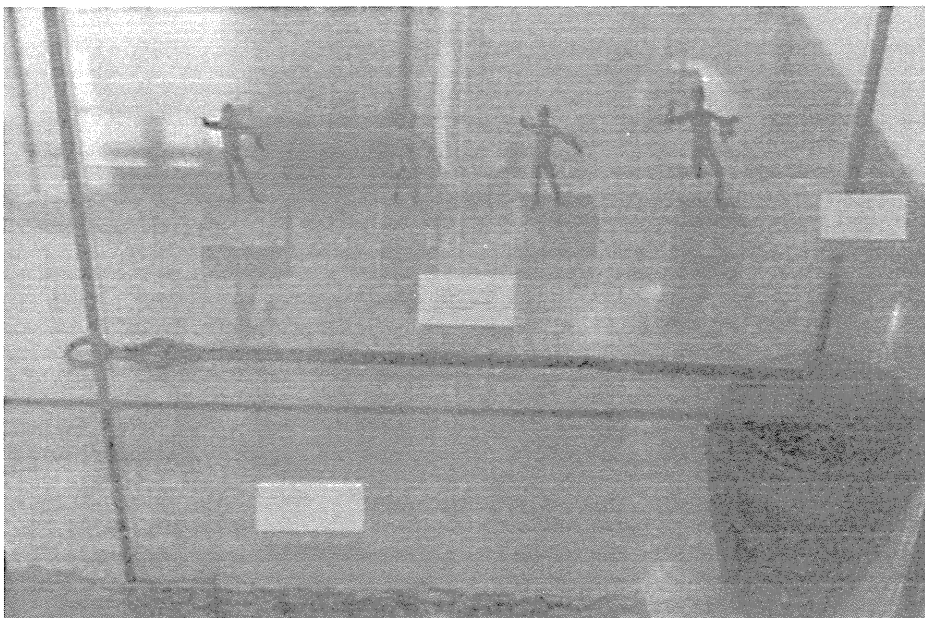
VIII

IATS	- prs. prn., 1 st prs., sing., subj. of OSTs - cmp. Sln. dial. JAST and lit. JAZ, both meaning “I”
VENETKENS	- n., masc., sing., nom., subj. of OSTs; agreeing in number, gender, and case with ENOGENES -

	cmp. lit. Sln. BENETKE - “Venice”
OSTS	- v., 1 st prs., sing., pres., having IATS as its subj. - cmp. lit. Sln. OSTANEM - “remain”
KE	- adv. - cmp. dial. Sln. KE and lit. Sln. TJA, both meaning “there”
ENOGENES	- adj., masc., sing., nom., agreeing in number, gender, and case with VENETKENS - cmp. strained lit. Sln. ENOŽENSKI - “monogamous”
LA	- adv. - cmp. dial. Sln. LǾ and lit. Sln. LE, both meaning “let it, may it (be so)”
I	- conj. - cmp. lit. Sln. IN and enumerative Sln. I ... I, both meaning “and”
ON	- prep. taking the gen. case - cmp. dial. Sln. VǾN and lit. Sln. VEN - “out, outside of, beside,” and lit. Sln. IZVEN and arch. Sln. IZVUN - “apart from”
S	- reflex. prn. - cmp. dial. Sln. SǾ and lit. Sln. SE - “itself”
ME	- prs. prn., masc., sing., gen. - cmp. dial. and lit. Sln. ME - “me”
U	- prep. taking the acc. case - cmp. to dial. Sln. U, lit. Sln. V, and arch. Sln. VA, VI, all meaning “in, into, at”
VAS	- prs. prn., pl., 2 nd prs., acc. - cmp. dial. and lit. Sln. VAS - “you”

TO

- demonstrative prn., sing., ntr., nom. - cmp. dial.
and lit. Sln. TO - “this”



The Sword of Verona

An Etymological Analysis of the “Spada Di Verona” Inscription



The above inscription is taken from the drawing of one Ludovico Moscardo of Verona, Italy, of an inscription appearing on a meter-long spit, generally described as “Spada Di Verona.” The artifact had been found in the region south of Verona some time prior to 1672 AD. The spit had for a time been exhibited in Moscardo’s museum but then disappeared.

The transcription, as it appears above, is a reconstruction by C. Pauli from the best available sources and appears as no. 39 in his book *Die Inschriften Nordetruskischen Alphabets*, Lipsia 1885. It is now exhibited in the museum Manischalchi-Erizzo in Verona.

Having regard to the artifact’s ancient provenance, its disappearance some three centuries ago, and the scholarly search for the exact alphabetical denomination the passage on it belonged to, in hindsight, one cannot but admire C. Pauli’s masterly professionalism of tying together the loose ends to provide us the transcription as it appears above. A case in point is the fourth letter from the end which has a heavy right-hand limb and a very faint left-hand one. Pauli proposes that the fainter mark on the left was accidental and that, therefore, the sound value to be given to the symbol should be that of I and not U. In what follows, there is every reason to support this view.

In one’s striving to give a definitive sound value to each transcribed symbol, guidance can be found by examining the Sub-Alpine pre-Italic alphabets of Bolzano, Magré, Este, and Sondrio. These appear to have a preponderance of features in common. According to R.S. Conway, J. Whatmough, and S.E. Johnson in “The Prae-Italic Dialects of Italy” (Vol. II, Part III, Georg Olms Verlagsbuchhandlung, Hildes-Heim, 1968, p.505), “the Magré inscriptions are in an alphabet so much like the Venetic of the Este alphabetic tablets that it would almost be possible to regard them as a variety of the same script, or even to hold that they represent an older

form of the Venetic alphabet”

Further along, the said authors state: “There is no symbol for F in either of these alphabets.” This coincides with the fact that neither the Venetic nor contemporary Slovene in their origins contained the letter F. In fact, the PHI in the inscription, which one would expect to correspond to F, has a v-sound value.

In a somewhat similar vein, the four alphabets seemingly do not have a symbol for B. But this is only at first blush. The labial B was represented by the symbol Δ or its equivalents 𐌆 or 𐌇 . Taken from “The Prae-Italic Dialects of Italy,” the diagram below elucidates the sound values for S, N, B, I, Š, U, and V.

Alphabet	Values:	<i>b</i>	<i>v</i>	<i>i</i>	<i>n</i>	<i>san</i> transcribed <i>š</i>	<i>s</i>	<i>u</i>	<i>φ</i>
Bolzano*			𐌆 𐌇 𐌈		𐌎 𐌍 (Δ once) 𐌐 (<i>U</i>)	𐌌 (𐌍 𐌍)	𐌑 𐌒 𐌓 (𐌔 ? 𐌕 𐌖)	𐌘	(?) (Φ Φ , ?)
Magrè*			𐌆 (<i>I</i>) (Δ rare) (\neq ?)		𐌎 (𐌍) 𐌐 𐌑 𐌒 𐌓	𐌌 (𐌍) (<i>w</i> ?) [𐌎 ?]	𐌑 𐌒 𐌓	Δ (<i>V</i>) [<i>V</i>]	Φ (Φ) (Φ Φ)
Este*	(see ϕ)		𐌆		𐌎	𐌌	𐌑 𐌒	Δ	Φ Φ (= δ ?)
Sondrio*	? (see p. 511)		..		𐌎 ? <i>N</i>	(<i>l.</i> to <i>r.</i> 𐌎 ?) [𐌎]	𐌑	Δ ?	..

As a consequence of the foregoing, one can have reasonable confidence in ascribing a distinct sound value to each of Pauli’s transcribed symbols. In view of the inscription running from right to left and starting at the far right, we shall place an equivalent letter value under each of Pauli’s symbols.



SENISILEBKIHKABUSAVŠIIHSEIMERUKIVUININAV

Accordingly, read left to right as we are ordinarily accustomed to, the now contemporarily phoneticized transcription runs as follows:

VANINIUVIKUREMIESHIIŠVASUBAKHIKBELISINES

It is proposed that translation of the passage be by reference to Slovene literary and dialectal forms. The rationale for this methodology is that the Slovene (with minor Serbo-Croatian exceptions) has been the sole catalyst in the successful decryption and translation of Slavenetic inscriptions from ancient Gaul, Armorica, Dura-Europos, as well as of the Old Phrygian inscriptions from ancient Anatolia and those of Thrace. Correctness of such choice is clearly underscored by an article of Dr. Charles Bryant-Abraham appearing in 2001 in the *American Journal of Ancient and Medieval Studies XVIII* which, on p.83 *inter alia*, states: "Indeed the high value of the ultra-conservative Slovene dialects in the decipherment of these inscriptions has the potential of so enhancing the appreciation of Slovene linguistics that those Alpine dialects may yet come to be collectively hailed as the mother of Slavic languages." (Courtesy of the Augustan Society).

Division of Transcribed Inscription:

VAN INI UVIK UREMIES H IIŠ VAS U BAKHI
K BELISI NES

Pronunciational Guide and Punctuation:

V VAN INI UVIK UREMJES(T), Hǝ IIŠ VAS U
BAKHI K BELISI NES!

Sln. Lit. Translation:

V NEBESA IN VEČNO VRTEČ SE, NESI VSO
JED V DAROVANJE K VELESU!

Eng. Translation:

“Heavenward and always turning, (may you) take all food in offering to (god) Veles!”

Explanation

V VAN

- the word VAN - “heaven” is encountered in the Old Phrygian inscriptions M-01a, P-02, and M-05 (numbered according to Claude Brixhe and Michel Lejeune in “Corpus Des Inscriptions Paléo-Phrygiennes,” Editions Recherches sur les Civilisations, Paris, France, 1984). Although its meaning “heaven” is clearly attested to in the translation of the above inscriptions, it is neither the subject nor the object of the verb NES - “take, carry” in the passage at hand. The resolution lies in the oft-encountered phenomenon of “consecutive same-sound letter reduction.” In the Old Phrygian inscriptions this phenomenon appears in passage nos. Dd-102, G-144, G-229, M-01b, M-02, W-08, and B-01. Here, as in ancient Anatolia, the main concern of the inscriber was to replicate the intended sound as tersely and economically as possible, leaving the intended meaning clear. Not having any structured grammatical precedents to go by, when confronted by same sounds following each other consecutively, the ancients would invariably reduce them to a single symbol. Accordingly, what we have here is V VAN - “to heaven, heavenward,” presented in an accusative case but functioning adverbially. A translation and fuller treatment of the numbered passages above is available in *Gordian Knot Unbound*, Anthony Ambrozic, Cythera Press, Toronto, 2002.

INI - This is an archaic form for the contemporary Slovene literary and dialectal form IN - “and.” A precedent can be found on an octagonal golden ring from ancient Gaul. (See Inscription XXXIV in *Adieu to Brittany*, Anthony Ambrozic, Cythera Press, Toronto, 1999).

UVIK - This is a Slovene adverbial form of the combination of the Slovene dialectal preposition U - “in, into” and the Slovene dialectal noun VIK (literary VEK) - “an age, long time.” The form is echoed in the Croatian and Serbian adverbs UVIJEK and UVEK respectively, both meaning “always, forever.” UVIK also ushers in the phenomenon of some Slovene dialects’ propensity for *ikanje* (*eekanye*), a substitution of an I (*ee*) sound for other vowels. Such dialectal tendency is reflected in the passage also by JIŠ (for JEŠ), BAKHI (for BAKHU), and BELISI (for BELISU).

UREMIES - This is a Slovene dialectal form originating in UREME for the Slovene literary VREME - “weather.” The meaning of weather evolved from “time” and the Proto-Slavic * VERME - “time” derives from the Indo-European * UERT-MEN - “turning,” which originated from the base of * UERT - “to turn.” Time was once perceived in terms of turning, rotating, turning of events, as day, night, seasons, etc. (See *Slovenski Etimološki Slovar*, Marko Snoj, p.729, Mladinska Knjiga, 1997, Ljubljana). The form in the inscription is a verbal adjective, i.e., a gerundive, noting the pleaded-for abundance which an ever-turning spit is hoped to provide. To conform to contemporary usage, one would expect UREMJES to contain a T

at the end, to form UREMJEST. However, as seen in Dottin's Text Inscriptions 20, 38, and 39, the Slavenetic of Gaul also omitted the T after a final S. This phenomenon is also substantially reflected in the toponymy of southern Gaul. (See passages XXVIII, XIX, and XXX of *Adieu to Brittany*).

- H - (H > K) - The Slovene dialectal Hθ (having a dialectal counterpart in Kθ and the literary KO - "may it happen, that it happen, so that it happens" was encountered also in passage XLIV from Dura-Europos (*Adieu to Brittany*). Here it relates to the imperative NES, the two in combination to render "so that you take, may it happen that you take."
- IIŠ - JIŠ is the Slovene dialectal ikanje (eekanye) counterpart of the dialectal JEŠ (literary JED) - "food." It is not only very dialectal but also very archaic. Its form, however, is immediately recognizable and its meaning unmistakable in view of being mirrored in the literary second person, singular, present tense of JESTI - "to eat," namely, JEŠ - "you eat." JIŠ is the grammatical object of NES and agrees in case accordingly.
- VAS - The A in VAS - "all" is short, almost to the point of sounding like the contemporary dialectal of VθS (literary - VES) - "all." It agrees in number, gender, and case with JIŠ to which it relates as an adjective.
- U - U is still the dialectal Slovene counterpart of the literary V - "in, into." It serves as a preposition to BAKHL.

- BAKHI - Governed by the preceding preposition U, BAKHI is in a dative case. It mirrors the original primary meaning of BOG (dialectal BOH, akanje BAH) as “giver,” and only secondly as “lord.” There is substantial dialectal proclivity for AKANJE (AKANYE), a propensity for substituting an A-sound for a short O and other vowels. This is reflected in BAKHI in the passage at hand. The word reflects continuity of the Indo-European <*BHAG - “to give, to offer, to endow.”
- K - Meaning “to,” K is still the contemporary literary and dialectal usage. Here it serves as a preposition to BELISI.
- BELISI - BELISI is a betatismed VELISI (ikanje), a dative case of the Sln. lit. VELES, “Slavic god of music, art, poetry, animals, flocks and herds, death and the underworld.” In the Kiev Chronicle (12th - 13th century), he is described as VOLOS. The Sln. town of VELESOVO clearly attests to his veneration in the Slavic south-west also.
- In addition, even if C. Pauli’s conclusion of the 4th symbol from the end of the inscription being an I not being justified, the replacement of the I by a U would just as readily satisfy the contemporary lit. Slovene form.
- NES - This is the Slovene dialectal counterpart of the literary NESI - “take, carry!” It is the 2nd person, singular, imperative of NESTI - “to take, to carry.”

Conclusion

The march of centuries has not been kind to the toil of the Phrygian stonemasons of ancient Anatolia. Barely one sculpted inscription for each elapsed century has survived undamaged into our time. Unweathered sufficiently for us to cull the import of their glyphs, only some twenty-four have outlived the predatory surge and ebb of time. Yet, these are enough to give us a sense of the people who cultivated the ancient land, who built the fortified towns, and over time organized themselves into an empire. They are enough to give us insight into the ethos of their culture and the spirituality which guided it. Above all, cast in stone, the passages give us an unadulterated imprint of the Old Early Slavic spoken on the Anatolian plateau 3,200 years ago.

It is to this latter that this work has been addressed. For the claim to have been posited at all, the Slovene literary and dialectal counterparts have been juxtaposed beside the Old Phrygian. Guidance for this has come from the principles of the so-called comparative method. Although some of its refinements have in the past led to over-complication and logistic inflexibility resulting in inevitable paralysis, on the whole, the method appears to have outlived its competitors over a century of scrutiny.

Its claim that derivational affinity between two languages is the more credible the more often one finds repeated agreements between them in the speech-sound sphere and in the word-meaning area has manifest logic. One is almost tempted to say that its obvious common-sense simplicity contains elements of the precept of *res ipsa loquitur*. Plainly speaking, show me and let the logic of the matrix speak for itself. Place the paired words side by side and let the comparison speak for them.

And that is exactly what has been done. The task was to find as many repeated agreements between the two groups as possible. (One should not be diverted in this quest by occasional difference in prefixes or suffixes because these word-forming elements develop according to partly different rules than phonology). Clearly seen, the

process brought about a preponderant convergence in both the speech-sound as well as the word-meaning spheres. If a divergent variant did occur in the word-meaning area, it, nevertheless, retained an analogous similarity exhibiting a parallel correlation (eg. OTEKO - “pregnancy” vs. OTEKLINO - “swelling,” SOK - “milk” vs. SOK - “juice, sap,” or AGART (akn.) - “having burned” vs. OGOREVŠI - “having been burned by the sun”).

The weight of this overriding convergence would on its own merit be sufficient to convincingly establish the sought-after affinity between the two groups. However, once facets of morphology, syntax, and sentence structure also are brought to bear on the matter, the evidence becomes overwhelming.

To demonstrate, let us present the case in a diagrammatic format. We have *agreement* in:

A. *comparison* of:

1. speech sounds
2. word meanings

B. *sentence structure* - each longer passage containing a:

1. subject
2. verb
3. object

C. *conjugational correlation* in *verbs* relative to:

1. person
2. number
3. gender
4. tense
5. auxiliary verbs

D. *declensional correlation* in *nouns* relative to:

1. number
2. case

3. gender
4. declensional agreement in D1, D2, and D3 with governing pronouns and adjectives

E. declensional correlation in *pronouns* relative to:

1. person
2. number
3. case
4. gender
5. declensional agreement in E1, E2, E3, and E4 with governed nouns
6. declensional agreement in E1, E2, E3, and E4 with governing verbs

F. declensional correlation in *adjectives* relative to:

1. person
2. number
3. case
4. gender
5. declensional agreement in F1, F2, F3, and F4 with governed nouns

To argue that these patterns of word formation, phrase and sentence construction, and identification of their grammatical constituents, parts of speech, inflectional form, and syntactic function can be a coincidence borders on the fatuous. The chance of the outlined agreements and correlations being a random coincidence staggers the imagination beyond the realm of the astronomic. For such consensus and order to be present in every facet of morphology, syntax, and sentence structure in addition to word meaning and speech sound of a single language *by chance* would presuppose the possibility of a combination-and-permutation logarithm with a function quotient in the ionosphere of googolplexes.

Let us stay on the firmer ground of common sense and not

abandon logic to futility.

As stated, there is affinity between the two groups in every aspect of comparison. The prevalence of such convergence compels us to examine the nature of this pervasive similarity.

Are we really dealing with two related languages that share derivation from a common ancestral protolanguage? In other words, are Old Phrygian and contemporary Slovene merely sister languages? Are they daughters of an artificial linguistic reconstruct of an ancient diction that may, or may not, have been spoken in the misty past according to the hypothetical dictates of the recreated prototype?

All such scrutiny leads us to the inescapable conclusion that we are in fact dealing with one and the same language. Calcified 2,500 years ago, the Old Phrygian, naturally, contains many archeisms. But they are ancient forms that still find resonance and ready recognition in contemporary Slovene.

What we are confronted with are two ossifications. On the one hand, cast in stone, the petrification of the Old Phrygian into an immutable stasis needs no elaboration. On the other, the contemporary Slovene, with its forty-odd dialects, is the conserved outcome of an erstwhile withdrawal into an Alpine redoubt, impervious to the march of conquerors, migrations, time, and linguistic change.

As stated in *Adieu to Brittany*, this “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, tenses, genders of languages long dead.”

In the more technical sphere regarding the reconstruction of sound-changes in the development from the (Venetic) Old Phrygian to Slovene specifically, Dr. Charles Bryant-Abraham, on page 86 of Appendix D, offers the following conclusion in respect to the Venetic generally: “Therefore, what we are confronting is the imminent emergence of Venetic dialectology. Indeed, Slovene must henceforth

take its place as the only surviving dialect of Venetic, and a most conservative one at that ...”

In view of the Slavenetic of ancient Gaul and Dura-Europos being a chronological continuation of the (Venetic) Old Early Slavic of Anatolia and Thrace, the above resolution accordingly applies *pari passu* to the Early Thracian, Old Phrygian and Slovene also.

Appendix A

ABBREVIATIONS

acc.	accusative
adj.	adjective
adv.	adverb
a.k.a.	also known as
akn.	akanje
arch.	archaic
ATB-A	<i>Adieu to Brittany</i> - Ambrozic
aux.	auxiliary verb
Chk.	Chakavian Croatian
cmp.	compare
cond.	conditional
conj.	conjunctive
Cr.	Croatian
Csl.	Church Slavonic
dat.	dative
dem.prn.	demonstrative pronoun
dial.	dialectal
Eng.	English
Fr.	French
fut.	future tense
gen.	genitive
Gr.	Greek
gsl.	generally Slavic
imp.	imperative
ind.	indicative
inf.	infinitive
instr.	instrumental case
JBTTG-A	<i>Journey Back to the Garumna</i> - Ambrozic
Kjk.	Kajkavian Croatian

LLG-D	<i>La Langue Gauloise</i> - Dottin
LLG-L	<i>La Langue Gauloise</i> - Lambert
lit.	literary
Mac.	Macedonian
masc.	masculine
nom.	nominative
ntr.	neuter
obj.	object
Ocsl.	Old Church Slavonic
OESl.	Old Early Slavic
O.Phr.	Old Phrygian
p.	page
poss.	possessive
pp.	past participle
pers. prn.	personal pronoun
pr.	pronounce
prep.	preposition
pres.	present
prn.	pronoun
pt.	past tense
prs.	person
reflex.	reflexive
SC.	Serbo-Croatian
sing.	singular
subj.	subject
Sln.	Slovene
v.	verb
voc.	vocative

Appendix B Parsing of Words in Part I

IV

SURG - n., masc., sing., nom. - cmp. dial. and lit. Sln.
SRK - “slurp, sip”

GASTOY (akn.) - n., masc., pl., gen. - cmp. dial. and lit. Sln.
GOSTOV - “of guests”

IN - conj. - cmp. dial. and lit. Sln. IN - “and”

NAS - pers. prn., 1st prs. pl., gen. - cmp. dial. and lit.
Sln. NAS - “of us, ours”

V

ATA - n., masc., sing., voc. - cmp. dial. Sln. ATA -
“father”

NI - adv. - cmp. dial. and lit. Sln. NI - “no, not”

YEN - ind. prn., masc., sing. nom. - cmp. dial. Sln. EN,
JEN - “one”

KURYA - v., 3rd prs. sing., pres., also imp. - cmp. dial. Sln.
KUR and lit. Sln. KURI, both meaning “make fire,
burn”

NEY - part. conj. governs KURYA - cmp. dial. Sln. NEJ
and lit. Sln. NAJ, both meaning “let (it), may (it)”

ON - pers. prn., masc., sing., nom. - cmp. dial. and lit.
Sln. ON - “he”

TA - dem. adj., masc., sing., acc.; governs NEGER - cmp. dial. and lit. Sln. TA - “this”; agrees in number, gender, and case with NEGER

NEGER - n., masc., sing., acc., obj. of KURYA - cmp. dial. and lit. Sln. NEHANJE - “end, cessation”; G>H, ∴ NEHER

TOY - poss., prn., masc., 2nd prs. sing., acc., governed by NEGER - cmp. dial. Sln. TOJ and lit. Sln. TVOJ, both meaning “yours”; agrees in number, gender, case and person with NEGER

VI

TADOY - adv. - cmp. dial. and lit. Sln. TEDAJ - “then”

IMA - v., 3rd prs. sing. pres., governed by N - cmp. dial. and lit. Sln. - IMA - “has”

N - part. conj. - cmp. dial. Sln. NǾ and lit. Sln. NAJ, both meaning “let (it), may (it)”

BAGUN - n., masc., sing. nom., subj. of IMA - cmp. dial. and lit. Sln. BOG - “God”

VII

E - v. 3rd prs. sing., pres., aux. of STAT - cmp. dial. and lit. Sln. JE - “is”

STAT - v. inf. - cmp. dial. Sln. STAT and lit. Sln. STATI, both meaning “to stay, to remain”

OIAV - n., fem., sing., nom., subj. of E STAT - cmp.

dial. Sln. JAVOV - “infertile” and lit. Sln.
JALOVOST - “infertility”

VUN - adv. - cmp. dial. Sln. VƏN and lit. Sln. VEN,
both meaning “out”

VIII

BEN - adv. (betatism of VEN) - cmp. dial. Sln. VƏN and
lit. Sln. VEN, both meaning “out”

AGON - n., masc., sing., nom. - cmp. dial. Sln. OgəN and
lit. Sln. OGENJ - “fire”

OS - v., sing., imp. - cmp. dial. Sln. OStan and lit.
Sln. OSTANI, both meaning “stay, leave behind,
leave alone”

IX

MAMUTA - n., fem., sing. dat. (the expected contemporary
form is MAMI, rather than MAMU, which is an
acc. case). The definite article TA is appended as a
suffix to the word it governs, namely MAMU, as a
harbinger of the contemporary Mac. usage.

S - v. 2nd prs. sing. pres., aux. to POSA - cmp. dial.
Sln. Sə and lit Sln. SI, both meaning “you are, you
were”

SOK - n., masc., sing., acc.; obj. of POSA - cmp. dial.
and lit. Sln. SOK - “juice, sap”

POSA - v., pp., masc., sing. - cmp. dial. Sln. POSəSAU
and lit. Sln. POSESAL - “sucked”

SIT	- adj., masc., sing., nom. - cmp. dial. Sln. SṭT and lit. Sln. SIT, both meaning “fully fed, sated”
E	- v., 3 rd prs., sing., pres., aux. to SGLOKA - cmp. dial. and lit. Sln. JE - “is”
SGLOKA	- v., pp., masc., sing., formed by verbing the lit. Sln. GLOG - “hawthorn, may tree” and appending prefix S - “with”

X

MATAR	- n., fem., sing., voc. - cmp. dial. Sln. MATṭR and lit. Sln. MATER, both meaning “mother”
KUBILEYA	- adj., fem., sing. voc., governed by MATAR - cmp. lit. Sln. SIBILA - “Cybele”; agrees in number, gender, and case with MATAR
TOY	- poss. prn., masc., 2 nd prs. sing., nom. - cmp. dial. Sln. TOJ and lit. Sln. TVOJ - “your, yours”
EN	- adj., masc., sing., nom. - cmp. lit. Sln. EDEN - “one”

XI

YO	- pers. prn., fem., sing., acc., obj. of SESAIT SE - cmp. dial. and lit. Sln. JO, NJO - “her”
SESAIT SE	- reflex. V., inf., governed by EV E - cmp. dial. Sln. SṭSAT SE and lit. Sln. SESATI SE, both meaning “suckled”
MATEREY	- n., fem., sing., dat. - cmp. dial. Sln. MATER and

	lit. Sln. MATERI, both meaning “to mother”
EV	- v., pp., masc. - cmp. dial. Sln. JEV - “stopped, ceased”
E	- v., 3 rd prs., sing., pres., aux. to EV - cmp. dial. and lit. Sln. JE - “is”
TEK	- adv. - cmp. arch. dial. Sln. TEK - “barely, hardly”
TEY	- dem. prn., fem., sing., dat., governs MATEREY - cmp. dial. Sln. TEJ and lit. Sln. TI, both meaning “to this (one)”; agrees in number, gender and case with MATEREY
OVEV	- v., pp., masc., sing. - cmp. dial. Sln. OVEV and lit. Sln. OVENEL (pr. OVENEV), both meaning “withered”
IN	- conj. - cmp. dial. Sln. and lit. Sln. IN - “and”
ONOM	- n., masc., sing., instr. - cmp. dial. Sln. VONOM and lit. Sln. VONJEM, both meaning “with scent”
AN (akn.)	- pers. prn., masc., 3 rd prs., sing., nom. - cmp. dial. and lit. Sln. ON - “he”
DAYET	- v., pp., masc. - cmp. dial. Sln. and lit. Sln. ZDAHNI - “expired”
LA	- prep. - cmp. dial. Sln. LǾ and lit. Sln. LE, both meaning “let (it), may (it)”
KEDOKEY	- adv. - cmp. dial. Sln. KEDOKLEJ and lit. Sln.

TJADOKLEJ - “as long as there is (anything)”

VENAVTUN - v., pp., masc., sing. - a combinational word composed of VEN - “out” and AVTUN - “twisted” - cmp. dial. Sln. VƏN ZVIT and lit. Sln. VEN IZVIT, both meaning “twisted out, uprooted by twisting”

AVTAY (akn.) - v., sing., imp. - cmp. dial. and lit. Sln. OVIJAJ SE (reflex.), an iterative form from OVITI SE - “to twist oneself around”

XIII

SEST - v., inf. - cmp. dial. Sln. SEST and lit. Sln. SESTI - “to sit down”

BUGN - n., masc., sing., voc. - cmp. dial. BUG and lit. Sln. BOG - “God”

OS - v., sing., imp., governing SEST - cmp. dial. Sln. OSTAN and lit. Sln. OSTANI (in the sense of DOPUSTI - “allow”) - “stay, remain”

VA - prep. - cmp. dial. Sln. U and lit. Sln. V - “into, in, to, at,” the dial. and lit. meanings being the same; takes either acc. or loc. case

SOSKANUTIE - n., ntr., acc., sing. - cmp. dial. and lit. Sln. SKONČANJE - “end, termination, cessation”

VAN - n., masc., sing., voc.

XIV

VA	- see supra
SO	- prep. - cmp. dial. and lit. Sln. S - “with,” takes instr. case
USIM	- adj., ntr., sing., instr. - cmp. dial. Sln. - USEM and lit. Sln. VSEM, both meaning “all, everything,” governed by VA SO
AN (akn.)	- pers. prn., masc., sing. 3 rd prs., nom. - cmp. dial. and lit. Sln. ON - “he”
MEKAS	- adj., masc., sing., nom. - cmp. dial. Sln. MǾHǾK and lit. Sln. MEHEK, both meaning “soft, mellow, relaxed” - agrees in number, gender, and case with AN
KANUT	- v., pp., masc., sing. - cmp. dial. Sln. KONČAU and lit. Sln. KONČAL; agrees in number, gender, and case with AN, both meaning “ended, ceased,” governed by aux. E and relating to AN
E (aux.)	- v., 3 rd prs. sing. pres., aux. to KANUT - cmp. dial. and lit. Sln. JE - “is”
V	- prep. governing AIS (likely a single-letter duplication to form VA). See VA supra.
AIS	- n., sing., acc., governed by the V preceding it
DEVO	- n., fem., sing., voc., subj. of OS - cmp. dial. and lit. Sln. DEVA - “virgin”

K - part., conj. - cmp. dial. Sln. Kθ and lit. Sln. KO, both meaning “that, so that”

E - see supra

MEKAS - see supra

XV

IMA - v., 3rd prs., sing., governed by N - cmp. dial. Sln. MA and lit. Sln. IMA, both meaning “has”

N - part. conj. - cmp. dial. Sln. Nθ and lit. Sln. NAJ, both meaning “let (it), may (it)”

E - v., 3rd prs. sing., pres. - cmp. dial. and lit. Sln. JE, both meaning “is”

DA - conj. - cmp. dial. Sln. Dθ and lit. Sln. DA, both meaning “that, so that”

ES - v., 3rd prs. sing., pres., used for emphasis - cmp. dial. Sln. JEST - “is, is indeed, is so”

MEKAS - see supra

XVI

APELAN (akn.) - v., pp., masc., sing. - cmp. dial. Sln. ODPELAN and lit. Sln. ODPELJAN, both meaning “carried off, taken away”

MEKAS - see supra

TE - pers. prn., 2nd prs. sing., either acc. or dat. - cmp.

dial. and lit. Sln. TE - “you, to you”

VAN - see supra

XVII

AK - conj. - cmp. dial. Sln. AK and lit. Sln. AKO, KO, all meaning “if”

IN - conj. - cmp. dial. and lit. Sln. IN - “and”

NANOGAV - adj., masc., sing., nom. - cmp. dial. and lit. Sln. NA NOGAH, both meaning “on one’s feet, standing;” agrees in number, gender, and case with AN

AN (akn.) - see supra

TI - pers. prn., 2nd prs., sing., dat. - cmp. dial. Sln. Tð and lit. Sln. TI - “to you, you”

YES - v., 3rd prs., sing., pres., together with TI for effect of added emphasis - cmp. dial. Sln. JEST - “is, is indeed, is so”

MODROV - adj., masc., sing., nom. - cmp. dial. Sln. MODðR and lit. Sln. MODER; agrees in number, gender, and case with AN, both meaning “prudent, serious”

AN (akn.) - see supra

AK - see supra

VARA - v., sing., pres. - cmp. dial. Sln. imp. VAR -

“protect!”

XVIII

ATES	- n., masc., sing., voc. - cmp. dial. and lit. Sln. ATEK (affectionate form of ATA), both meaning “father”
ARKIA	- v., pp., masc. - cmp. dial. Sln. JARK and lit. Sln. JAREK, both meaning “ditch”
E (aux.)	- v., 3 rd prs., sing., aux. to ARKIA
V	- prep. governing AIS (likely a single-letter duplication to form VA) - see VA supra
AIS	- see AIS supra
AK	- see supra
E	- see supra
NANOGAV	- see supra
OS	- v., sing., imp. - see supra
MU	- pers. prn., sing., masc., dat., governed by DAI - cmp. dial. and lit. Sln. MU, both meaning “him, to him”
DAI	- v., sing., imp. - cmp. dial. Sln. DEJ and lit. Sln. DAJ, both meaning “grant, give”
LA	- prep. - cmp. dial. Sln. LǾ and lit. Sln. LE - “only, but, however”

VAGTAE	- n., ntr., sing., acc., obj. of DAI - cmp. dial. and lit. Sln. VAGANJE, both meaning “weighing”
I	- conj. - cmp. dial. and lit. Sln. IN, both meaning “and”
VAN	- n., sing., acc., obj. of DAI - see VAN supra
AK TE IE DA	- colloquial Sln. idiom - cmp. dial. Sln. idiom Čð Tð JE Dð, both meaning “if it is your wish (will) that”
ES	- see ES and YES supra

XIX

BABA	- n., fem., sing., voc. - cmp. dial. and lit. Sln. BABA, both meaning (and demeaning) “woman”
MEM	- adv. - cmp. dial. Sln. MEM and lit. Sln. MIMO, both meaning “past, gone by”
E	- see supra
V	- see supra
AIS	- see supra
PROITAV	- adj., masc., sing., nom. - cmp. dial. and lit. Sln. PRAVIČEN, both meaning “just, righteous”
OS	- see supra
K	- part. conj. - cmp. dial. Sln. Kð and lit. Sln. KO, both meaning “that, so that”

- ϕ IYAN - v., pp., masc., sing., agreeing in gender, number, case and person with SIKENEMAN - cmp. dial. and lit. Sln. ZVIJEN, both meaning “coiled, contorted”
- NA - prep. governing VEY - cmp. dial. and lit. Sln. NA, both meaning “on”; takes either the acc. or locative case. Here, VEY (VEJI) is in the loc. case.
- VEY - n., fem., sing., locative, governed by NA - cmp. dial. Sln. VEJ and lit. Sln. VEJI, both meaning “branch, limb”
- OS - see supra
- SIKENEMAN - n., masc., sing., nom., combinationally compounded from dial. SIKAT and lit. Sln. SIKATI (both meaning “to hiss”) and dial. and lit. Sln. NEM (both meaning “dumb, mute”)
- E DA ES - an arch. colloquial idiomatic formula meaning “so be it!”, but literally “may it be so that it is indeed so.” Also see E, DA, ES, and YES supra.

XX

- BBA - a variant of BABA. See BABA supra.
- MEM E V AIS PROITAV OS K † IAN NA VEY - see passage XIX supra
- AK - see supra
- ARAGAYUN - n., masc., sing., nom., combinationally compounded from dial. Sln. UARAG (lit. Sln.

VRAG) - “devil” and GAYUN (both dial. and lit. Sln. GAJSKI) - “of grove, of forest”

E DA ES - see supra

XXI

SIVETOA - v., pp., masc., sing. - cmp. strained lit. Sln. VSVETOVLJEN - “engrounded”

E (aux.) - v., 3rd prs., sing., pres., aux. to SIVETOA - see E supra

AL - adv. - cmp. dial. Sln. AL and lit. Sln. ALI, both meaning “but, however, or”

US - v., participle serving as a complement to an implied fut. tense aux. BO (3rd prs., fut., sing. of BITI - “to be”) - compare to the dial. Sln. USTAT and lit. Sln. VSTATI - “to rise.” It appears to retain the same form regardless of tense, mood, voice, or person as encountered in OS.

XXII

TU - adv. - cmp. dial. and lit. Sln. TU - “here”

ATES - see ATES supra

SAGO - v., pt., masc., sing., governed by ATES - cmp. dial. Sln. SAHNIU and lit. Sln. SAHNIL, both meaning “withered, dried up”

MOI - poss. adj., masc., sing., nom., agreeing in gender, case, number, and person with ATES - cmp. dial.

and lit. Sln. MOJ - “my, mine”

SALOPATAT	- v., pp., masc., sing., governed by E DA ES - cmp. strained dial. and lit. Sln. ZALOPATEN - “shoveled under;” agrees in number, gender, and case with ATES
E DA ES	- see supra
AL	- see supra
US	- see supra
S	- prep. governing SI↑ETO - cmp. dial. and lit. Sln. S - “from, with”
SI↑ETO	- n., masc., sing., gen., governed by S above - cmp. dial. and lit. Sln. SVETA - “ground, earth, world”
HA	- pers. prn., 3 rd prs. sing., gen. - cmp. dial. and lit. Sln. GA - “his, of him;” H › G, ∴ GA
TELES	- n., masc., sing., nom., subj. of US - cmp. dial. Sln. TELES and lit. Sln. TELO (ntr., nom. and acc.), both meaning “body”

XXIII

VREKUN	n., masc., sing., voc. - cmp. dial. and lit. Sln. VRAC̣ - “sorcerer, witch doctor”
TE	- pers. prn., 2 nd prs., sing., gen. - cmp. dial. and lit. Sln. TE - “of you, yours”

DA	- conj. - cmp. dial. and lit. Sln. DA - “that, so that”
TOY	- poss. adj., masc., 2 nd prs., sing., acc., agreeing in gender, case, number, and person with YOSTUTUT - cmp. dial. Sln. TOJ - “your, yours” and lit. Sln. TVOJ - “your, yours”
YOSTUTUT	- n., masc., sing., acc. - cmp. dial. and lit. Sln. OStanke - “remains”
AK E NANOGAV OS	- see supra
A	- conj. - cmp. dial. and lit. Sln. A - “nevertheless, in any case”
EY	- pers. prn., fem., 3 rd prs., sing., dat., agreeing in gender, number, and prs. with MATER. As to the case form, one would expect MATEREY. However, there is ample dial. Sln. precedent calling for the dat. or gen. cases to be expressed by the nom. in instances where the preceding governing prn., adj., or definite article had already inflectionally indicated the anticipated case form for the noun it governs. - cmp. dial. Sln. - JEJ and lit. Sln. JI, NJI, both meaning “to her”
MATER	- n., fem., sing., dat. - cmp. dial. Sln. MATER and lit. Sln. MATERI, both meaning “to mother”
AN (akn.)	- see supra
AREYAST	- adj., masc., sing., superlative - cmp. dial. Sln. NARJARJI and lit. Sln. NAJJARJI, both meaning “of springtime, most recent, youngest”

IN - see supra

BONOK - n., masc., sing., nom. - cmp. dial. Sln. UNUK
and lit. Sln. VNUK, both meaning “grandson”

AK E NANOGAV OS
- see supra

XXIV

AGART (akn.) - v., imperfective oarist - cmp. strained lit. Sln.
OGOREVŠI - “having been burned by the sun”

IOI - pers. prn., fem., sing., acc., obj. of AGART -
cmp. dial. and lit. Sln. JO, NJO - “her”

I - conj. - cmp. dial. and lit. Sln. IN - “and”

KTE - poss. prn., fem., sing., gen. - cmp. dial. and lit.
Sln. KATERE - “of whom”

S (aux.) - v., 2nd prs., sing., pres., aux. to ADOIKAVOI -
cmp. dial. Sln. Sð and lit. Sln. SI, both meaning
“you are (as aux. “you did”)

ADOIKAVOI (akn.)
- v., pp., masc., sing. - cmp. strained dial. Sln.
ADDJKAU and strained lit. Sln. ODDJKAU,
both meaning “weaned from the mother’s breast;”
agrees in number, gender, and case with
OPOROKIT

I - see supra

OS - see supra

OPOROKIT	- v., pp., masc., sing. - cmp. dial. and lit. Sln. OPOROČEN - “testamentary, pertaining to the last will;” agrees in number, gender, and case with ADOIKAVOI
I	- see supra
S (aux.)	- v., 2 nd prs., sing., pres., aux. to OPOROKIT. For cmp. see supra.
KAKO	- adv. - cmp. dial. and lit. Sln. - KAKO - “how, as to how”
IOI	- pers. prn., fem., sing., dat. - cmp. dial. and lit. Sln. JI, NJI - “to her”
TOVO	- n., ntr., sing., acc., obj. of PODASKA(T) - cmp. dial. Sln. TŔVO and lit. Sln. TELO, both meaning “body”
PODASKA(T)	- v., inf. - cmp. strained dial. Sln. PODESKAT and strained lit. Sln. PODESKATI, both meaning “to emplank”

XXV

O	- interjection - cmp. dial. and lit. Sln. OJ - “oh”
TU	- adv. - cmp. dial. and lit. Sln. TU - “here”
VOIVETE	- n., masc., sing., nom., subj. of IE TLNAIE - cmp. dial. and lit. Sln. VOJVODA - “duke”
IE (aux.)	- v., 3 rd prs., sing., pres., aux. to TLNAIE - cmp. dial. and lit. Sln. JE - “is”

TLNAIE	- v., pp., masc., sing. - cmp. dial. and lit. Sln. V TLA DAN - “placed into the ground”
I	- see supra
OS	- v., sing., imp., governed by NIA SE TI - cmp. dial. and lit. Sln. OSTANE - “stay, remain”
NIA SE TI	- volitive idiom - cmp. dial. Sln. NEJ SE Tð and lit. Sln. NAJ SE TI, both meaning “let it be that, may it be so that”
KE	- adv. - cmp. dial. Sln. KE and lit. Sln. TJA, both meaning “there”
NA	- prep. governing NEGE - cmp. dial. and lit. Sln. NA - “on,” takes either the acc. or locative case
NEGE	- n., acc., governed by NA and having a sing. ntr. appearance of an ongoing state - cmp. dial. and lit. Sln. NEHANJE - “end, cessation” (G > H ∴ NEHE)
SE	- reflex. prn., 3 rd prs., sing. - cmp. dial. and lit. Sln. SE - “himself, herself, itself”
TI	- pers. prn., 2 nd prs., sing., dat. - cmp. dial. Sln. Tð and lit. Sln. TI, both meaning “you, to you”
V	- prep. governing EBRU. For cmp. see supra.
EBRU	- n., sing., locative, governed by V, which takes either the acc. or loc. case

XXVI

KA	- part. conj. - cmp. dial. Sln. KA, Kθ and lit. Sln. KO, both meaning “that, so that”
VAR	- v., imp., sing. - cmp. dial. Sln. VAR and lit. Sln. VARUJ, both meaning “protect!”
MOYO	- poss. prn. (depending on the context of the damaged first line), fem., sing., acc. -cmp. dial. and lit. Sln. MOJO - “my, mine”
IM	- pers. prn., pl., dat. - cmp. dial. and lit. Sln. JIM, NJIM - “to them”
ROY	- n., masc., sing., nom., subj. of E - cmp. dial. and lit. Sln. RAJ - “paradise”
E DA ES	- see supra
E	- v., 3 rd prs., sing., pres. - cmp. dial. and lit. Sln. JE - “is”
TO	- dem. adj., fem., sing., instr. (by means of an implied prep. governing VESNIYO) - cmp. dial. and lit. Sln. TO, TE - “this;” agrees in number, gender, and case with VESNIYO
VESNIYO	- n., fem., sing., instr. (by virtue of an implied prep.) - cmp. dial. Sln. VESNE and lit. Sln. VESNI - “spring, springtime”
MATAR	- n., fem., sing., voc. - cmp. dial. Sln. MATθR and lit. Sln. MATER, both meaning “mother;” agrees in number, gender, and case with KUBELEYA

KUBELEYA	- adj., fem., sing., voc., agreeing in gender, case, and number with MATAR
I	- see supra
BEY	- betatism, v., sing., imp. - cmp. dial. Sln. VEJ and lit. Sln. VEDI, both meaning “know!”
ADUMA (akn.)	- adv. - cmp. dial. Sln. AD DUMA and lit. Sln. OD DOMA, both meaning “from (your own) home”
NEK	- part. conj. - cmp. arch. dial. Sln. NEK - “should, would it that”
TE	- pers. prn., 2 nd prs., sing., acc. - cmp. dial. and lit. Sln. TE - “you”
TOY	- either a poss. adj. or poss. prn. depending on the context of 4 th line (which unfortunately is damaged beyond restructuring) - cmp. dial. Sln. TOJ and lit. Sln. TVOJ, both meaning “your, yours”
KA	- see supra
VAR	- see supra
MOYUN	- poss. adj., fem., sing., acc., agreeing in gender, case, number, and prs. with MATAR - cmp. dial. Sln. MOJO, MOJU and lit. Sln. MOJO, all meaning “my, mine”
MATAR	- n., fem., sing., acc. - cmp. dial. Sln. MATØR and lit. Sln. MATER, both meaning “mother”
(U)O	- prep. governing OTEKO - cmp. dial. and lit. Sln.

OTEKLINO - “swelling”

OTEKO	- n., fem., sing., locative; agreeing in number, gender, and case with NOVO
NOVO	- adj., fem., sing., locative, agreeing in gender, case, and number with OTEKO - cmp. dial. and lit. Sln. NOVO - “new”
KE	- adv., conj. - cmp. dial. Sln. KE and lit. Sln. KER, both meaning “as, because, since”
SI (aux.)	- v., 2 nd prs., sing., pres., aux. to VOSAEYA - cmp. dial. Sln. Sð and lit. Sln. SI - “you are”
TI	- pers. prn., 2 nd prs., sing., nom. - cmp. dial. and lit. Sln. TI - “you”
IOY	- pers. prn., 2 nd prs., sing., nom. - cmp. dial. and lit. Sln. JI - “you” and lit. Sln. JI, NJI, all meaning “to her, her”
VOSAEYA	- v., pp., fem., sing., governed by aux. SI - cmp. dial. Sln. VOSAJENA and lit. Sln. VSAJENA, both meaning “implanted, inseminated;” agrees in number, gender, and case with MATAR KUBELEYA
PAK	- adv. - cmp. dial. and lit. Sln. PAK - “but, however, anyways”
NENI	- n., fem., sing., dat. - cmp. dial. and lit. Sln. NENI - “to NENA (mother of Cybele)”
PAK	- see supra

RAJEV KO	- idiomatic adv. conj. - cmp. dial. Sln. RAJŠ Kθ and lit. Sln. RAJŠI KO, both meaning “rather that”
BEY	- see supra
AN (akn.)	- see supra
E	- see supra
PAK	- see supra
TOY	- see supra

XXVII

SI	- v., 2 nd prs., sing., pres. - cmp. dial. Sln. Sθ and lit. Sln. SI - “you are”
VID	- n., masc., sing., nom. - cmp. lit. Sln. VIDEK - “seer, wise man”
OS	- see supra
AK	- see supra
HOR	- adv. - cmp. dial. Sln. HOR, GOR and lit. Sln. GOR, all meaning “up, upward”

Appendix C

ETYMOLOGICAL PARALLELISM IN INSCRIPTIONS, TRIBAL NAMES, TOPONYMS, HYDRONYMS, AND WORD COMPOUNDING FROM ANCIENT GAUL

Introduction

Scholars of continental Celtic history and language face a dilemma of ambivalence and uncertainty. To a large degree, the ambiguity arises from the fact that things obviously not Celtic, such as the Caldron of Gundestrup, have far too often been claimed as such.

A concrete example can be seen in the Celtic mode of fighting. Polybius reports that a Celt went into battle naked, except for his helmet, neck torque, and belt. Thus attired, he felt himself to be protected by a higher power. Yet, on the Caldron of Gundestrup, claimed to be of Celtic provenance, the warrior marches into battle clothed in tight-fitting trousers. The very name of Kelt is synonymous with the “kilt” he wears. Therefore, the warrior on the Caldron of Gundestrup cannot possibly portray a Celt.



Warrior - Caldron of Gundestrup

Another case in point: human sacrifices were purportedly conducted by Celts in oak groves and the victims bled so that blood drenched the altar. The sacrificial victim depicted on the Caldron of Gundestrup, on the other hand, is a youngster being pitched (“DAN NOT” - Text Inscription 33, Georges Dottin, *La Langue Gauloise*) by the priest into the sacred cinerary shaft.



Human Sacrifice - Caldron of Gundestrup

A similar attitude of appropriation has pervaded the linguistic research in the 65 Slavenetic inscriptions found in the south of France, south of the Loire River. Since this area had been part of ancient Gaul, the immediate assumption was that these were Gaulish, i.e. Celtic inscriptions. This erroneous assumption has been left unchallenged in spite of the fact that the parameters of the La Tène culture never extended beyond the Loire. Furthermore, except in the extreme upper headwaters, the La Tène culture did not even spread south of the Danube. Please see the map on page 1073, vol. 3, of the *Encyclopaedia Britannica* (from *Grossen Historischen Weltatlas*, vol. 1, *Vorgeschichte und Altertum*, 1963; Bayerischer Schulbuch - Verlag, Munich).

Significance of Inscriptions

In respect to the linguistic provenance of the inscriptions, the guarded noncommittal expressed by the *Encyclopaedia Britannica* should be noted. In vol. 4, page 437, it states: “Gaulish is attested by inscriptions from France and Northern Italy. Modern knowledge of the vocabulary and sounds of Gaulish is slight, and its exact relation to the Celtic language of Britain and Ireland is not clear.” It continues in an expanded article: “In the territory of ancient Gaul, now occupied by France, about 60 stone inscriptions in the language known as Gaulish were found. They date from the 3rd century BC to the 3rd century AD. For the older inscriptions, the Greek alphabet was used, for the more recent, the Roman characters of the imperial period.”

The erroneous assumption that the Slavenetic inscriptions fall within the Celtic ambit have caused nothing but frustration to four generations of Celtic linguists. As recently as 1980, the famous Celtic scholar, Léon Fleuriot, devoted much of the year to the decryption and translation of what is known as the Lezoux-Plate inscription, without the faintest scintilla of success. Parts of the plate having broken off and vanished, we only have a portion of the inscription. But, I hope I do not exaggerate when I say that, of what remains, the average Slovene would be able to make substantial sense of the import of the passage without too much difficulty. What appears on the back of the plate are the do’s and don’ts addressed to the family’s young son. Readily recognizable are such phrases as: “JEŠ TI ðN KON” (you eat a horse), “GOR JO SED” (sit up), “SAMO BIJ MOLATUS” (only say your prayers), “PAPEJ BOVDI, NE TE TU (TAM) [eat here, not there, here (and yonder)], “NUGNATE NE DAMA GUSSOV” (we do not give you kisses), “VE ROV NE CURRI” (do not leak into the ditch), “SIT BIO, BER TO” (when you are full, read this).

Of some seventy-five-odd inscriptions heretofore called Gaulish, only about a dozen appear to be Celtic. Prominent among them is the purportedly Druid Calendar of Coligny (Text Inscription 53 of Dottin’s *La Langue Gauloise*). Of the remainder, 65 are unquestionably

Slavenetic. Of these, 44 have been translated in my books *Adieu to Brittany* and *Journey Back to the Garunna*. I will now review the rest. An explanatory parsing appears in Appendix B.

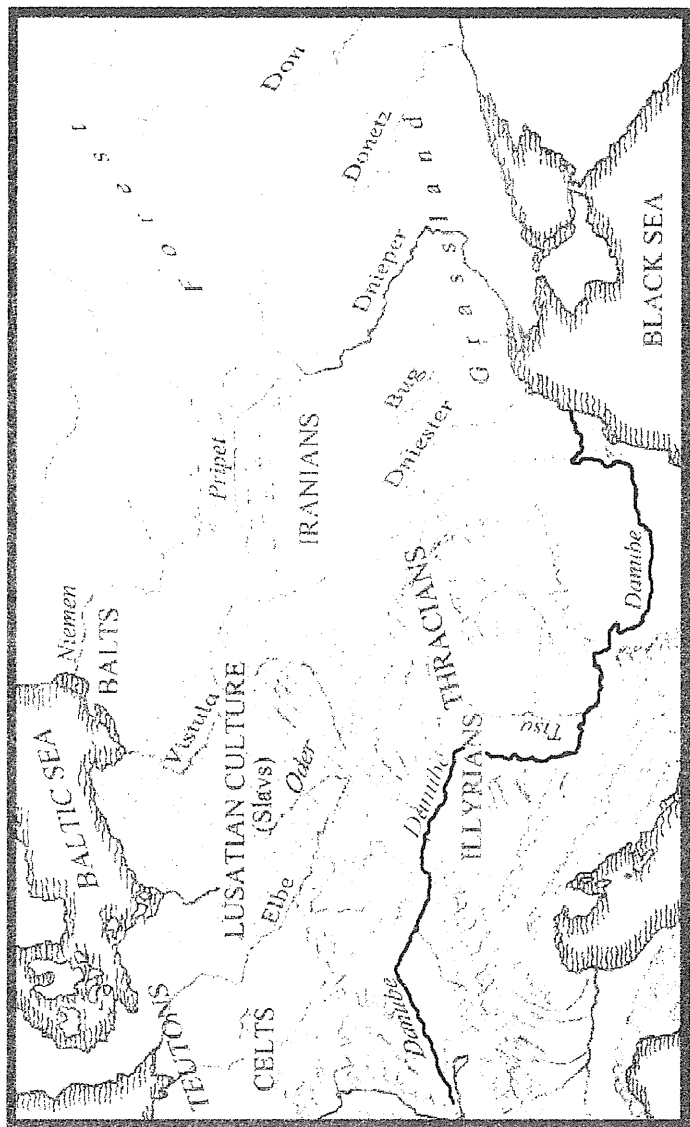
Logistical Handicaps

We have to bear in mind the logistical problems facing the Slaveneti when it came to conveying their sound values by means of the Greek or the Latin alphabets. The Greek had no letters C, H, J, V, and Z, the Latin no J; neither had a separate symbol for the frequent Slavic sibilants Č, Š, and Ž, let alone the half-sounds that proliferate in dialectal Slovene. As a result, we find a number of ingenious adaptations in the inscriptions. Without delving into an extensive evaluation of these adaptations, for which in any event there is no hard and fast rule, I only refer to the more prominent ones.

One is the often-encountered *akanje* (*akanye*). *Akanje* is the substitution of an A-sound for a short O, or, on occasions, for even other vowels. In the toponymy of the south of France, it occurs so frequently that I have decided to call the language of the inscriptions from ancient Gaul as Slavenetic rather than Slovenetic. This also gives them an individual identifying imprint.

Also appearing often is the phenomenon of betatism. Betatism is an interchange among letters B, V, and P. These letters share a similarity of sound originating in the labial area of the mouth. The original Venetic alphabet reflected this exchange by having the same symbol for both B and V.

Another adaptive feature is the U-sound. Expressed on occasions by the Latin V, it is often omitted. It is never inscribed at the end of participles. However, it is not entirely improbable that it was not sounded at all. Today's Croatian vernacular of Dalmatia and Lika invariably omits it. As a result, we encounter verbs in a transitive, iterative, uncompleted-action form in instances where today's Slovene literary usage calls for an intransitive verb. Let us now proceed to the inscriptions.



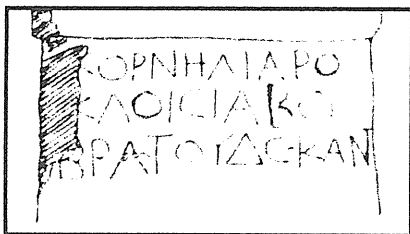
Territory of the Lusatian Culture (Slavs)



Gaul in the first century B.C.

Inscriptions

I



Found in 1950 in the temple embankment at Glanum (St. Rémy, Bouches-du-Rhône), the inscription appears as G-65 in Pierre-Yves Lambert's *La Langue Gauloise*.

Transcription and Division:	KORNELIA, RO K LOICIA BO BRATOY, D E KANT.
Pronunciational Guide:	KORNELIA, ROU Kə LOJCJA BO VRATOJ, Də JE KANC.
Literary Slovene:	KORNELIJA, KO BI ROV (GROB) LOVCA VRNIL, DA BO KONEC.
English Translation:	Cornelia, may the grave return the hunter, so that it is ended.

II

NIIDDAMON DIIKGV KINOT

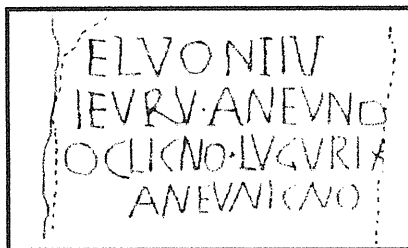
Appearing as Text Inscription 44 in Dottin's *La Langue Gauloise*, it comes from Banassac (Lozère). Found in 1872, it is engraved on a small urn, now kept at the museum at Saint-Germain.

The inscription is a fine example of improvisation for the lack of letter J in the Latin alphabet. Here, it is supplemented by letter I in two instances.

Transcription and Division:	NII D DAM ON DIILGU LINOT
Pronunciational Guide:	NIJ Də DAM ON DJILGU LINOT
Dialectal Slovene:	NEJ SE ON DAM DOLGU LENI
Literary Slovene:	NAJ SE ON DOMA DOLGO LENI
English Translation:	May he laze at home for a long time.
Loose Translation:	May he forever find a resting place at home.

What we also encounter here is an *ikanje* (*eekanye*) mirror image of the *akanje* phenomenon.

III



Stèle found in 1894 on a fortified mound from the high Middle Ages at Genouilly, 10 kms southwest of Vierzon, now in Bourges museum. It appears as L-4 in Pierre-Yves Lambert's *La Langue Gauloise*.

Transcription and Division:	EL VON TI V IEVRV . AN E V NO OCLICNO . LUG VRIKS AN E VNICNO.
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**Pronunciational Guide (also dialectal Slovene,
except for the metathesized VRISK for VRIKS):**

JEL VON TI V IEVRV . AN JE V NO
OKLICNO(V) . LUG VRIKS AN JE VNICNO(V).

Literary Slovene:

MINIL JE DUH TI V SMRTI . ON JE V NJO
KLECNIL .
LOGU, VRISKU ON JE NIKNIL (POKAZAL
HRBET)

English Translation:

Your spirit ceased in death. He slumped into the earth. He turned
his back on the grove and cry of joy.

IV

ΕΚΚΙΓΓΟ
ΡΕΙΞΟ
ΝΔΙΛΛΕ
ΟC

Inscription on a stèle from Garrigues, near Nîmes, found in the 18th century, now at the Nîmes museum.

Transcription and Division:

E SKIGGO
REI Ξ KO
NDILLE
OC

Pronunciational Guide:

JE SKIHO(V)
REJ KSθ KO
NθDILJE
OTS

Literary Slovene:

JE SKIHAL (UMRL) KI SE RAJŠI KOT NADALJE
OSTATI.

English Translation:

He sneezed off (croaked) rather than any longer staying
on.

It should be noted that the colloquial term “sneezed off,” or today’s equivalent of “croaked,” appears to have been fully acceptable for the euphemisms of “decease,” “expiring,” or “passing on,” which are in vogue today.

V

CENIKIOC ∴ ABPΩ

Inscription from Uzès (Gard), written on a capital, found in 1869, now at Nîmes museum.

Transcription and Division: CENIKIO C ∴ APRO

Pronunciational Guide: CENIKJO(V) Sð ∴ APRO(V)

Literary Slovene: OCENJEN SI ∴ OPRAVIČEN SI

English Translation: You have been appraised (judged) ∴ you have been approved (you passed).

The three-dot triangular symbol appears to convey the concept of upward magnification. The notion of redemption in the English and Romance languages etymologically derives from deliverance coming from payment of ransom. In religious terms, this may be by payment of the ultimate human sacrifice by proxy. For the above inscription, redemption and deliverance come by way of magnification. It is no coincidence that the Slovene word for redemption is “ZVELIČANJE,” meaning “magnification” and deriving from “VELIK” - “big, large.” An interesting parallel of the redemption-zveličanje motif appears in the seven Vs at the beginning of each of the words in Inscription VI which follows.

VI

VE^DZVIDIVVOGNAVIXVVIONI

Inscription from La Malandrierie, bradawl-incised on a jeweled ring, found in December 1898.

Transcription and Division:	VEDZ VIDI V VOGNA VIX V VIONI
Pronunciational Guide and Dialectal Slovene:	VEDǾŽ VIDI V VOGNA(H) VIŠ K V BIJONI
Literary Slovene:	VEDEŽ VIDI V OGNJU VEČ KOT V BIVANJU.
Loose Literary Slovene Translation:	MODROST VIDI V SMRTI VEČ KOT V ŽIVLJENJU.
English Translation:	A wise man sees more in fire than in existence.
Loose English Translation:	A wise man sees more in death than in life.

The number of words is seven. Each starts with the letter V. 7 insinuates good fortune in the hereafter. The Vs repeat the motif of “redemption-zveličanje” with the specific etymology of “magnification” skyward encountered in Inscription V above. The latter half of letter X in “VIX” - “VIŠ” has the form of a K. Two replicas of such a K can be seen in the KORNELIA inscription above. Here, VIX is meant to be pronounced as VIŠ KǾ - “more than” to complete its comparative intent. The reason a separate letter K could not have been written was because this would upset the magic intended by the 7 Vs. Due to betatism, VIONI becomes BIJONI, i.e. the literary Slovene BIVANJE - “existence.”

VII

APRONIOS IEVRV · SOSI ESOMARO

Inscription found at Lezoux in 1891, written coarsely on the back and shoulders of a statue of Mercury, now at the museum of Saint-Germain-en-Laye.

Transcription and Division:	APRO NIO S IEVRV . SOSI E SO MARO
Pronunciational Guide:	APROV NJO SǾ JEVRU . SOSI(N) JE SO MARO.
Literary Slovene:	OPRAVIČEN NJE SI V SMRTI . SOSIN JE Z MARAMI (BRIGAMI).
English Translation:	Excused from life in death. (God) Sosin is with your cares.

VIII

SACER PEROCO IEVRV DVORI - CO · V · S · L · M

Rough inscription from Marsac (Creuse), engraved on a granite block, found in 1864, now at the Guéret museum.

Transcription and Division:	SACER PEROCO IEVRV DVORICO . V . S . L . M.
Pronunciational Guide:	SACER PÉROCO IEVRV DVÓRICO . V . S . L . M.
Literary Slovene:	SVETI PETERČEK, KO UMRJEM, NEBESA.
English Translation:	St. Peter, when I die, (let me into) heaven.

The Latin SACER - “holy, saint” and the V.S.L.M. initials representing the Latin formula VOTUM SOLVIT LIBENS MERITO point to a time when Slavenetic was being supplanted by the Romance langue d’oc. This is also echoed in the affectionate diminutive appellation of St. Peter in the vocative case of today’s Croatian usage. The inscriber learned this form as a child and seems not to have had subsequent opportunity to upgrade it to a more adult cast. DVORICO

is in a diminutive form for the same reason, but also to make the invocation rhyme. DVORICO - “heaven” is fem., noun, sing., acc.; it is a variant of today’s literary Slovene DVOREC - “castle, mansion.” The etymology originates from DVER - “gate, entrance.” A loose translation, therefore, could be: “St. Peter, when I die, let me through the heavenly gate.” Of interest also is the Slovene toponym DVORICA.

IX

**BRATRONOS
NANTONICN
EPADATEXT_o
RIGI·LEVCVL_o
SVIOREBE·LOGI
TOE**

Passage from Nérès-les-Bains (Allier), inscribed on a rock, found in 1836, now at the Bourges museum.

Transcription and Division:

BRAT RO NOS
N AN TO NICN
E PADA TE XTO
RIGI . LE VCVLIO
SVI OREBE . LOGI
TOE

Pronunciational Guide:

BRAT (U)RO(U) NOS
N̥ AN TO NIC̥N
JE PADA(V) TEJ ŠTO
(SE) RIŽI . LE v̥aCV̥LIO
SVI OREBE LOGI TOJE

Literary Slovene:

VZNAK V GROB POBRAN,
NAJ NOSI TO S SEBOJ:
JE PADEL TA, KI SE REŽI.

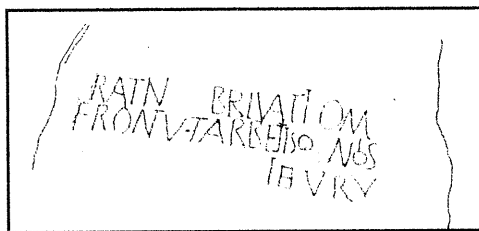
LE VZCVETIJO S TRTAMI
NAJ LOGI TVOJI VSI!

English Translation:

Facedown gathered into the grave,
Let him this with him convey:
He fell who laughs at death;
May all his meadows blossom
Into a vineyard path!

On account of the imagery in the inscription, a somewhat poetic rendering is called for.

X



Inscription on a menhir at Old Poitiers, first attested in the 18th century by a Benedictine monk. It appears as L-3 in Pierre-Yves Lambert's *La Langue Gauloise*.

Transcription and Division:

RAT IN BRIVA TLOM
FR ON TV . TARBE TI SO NOS
IEVRV.

Having reference to BRAT in the previous passage (Inscription IX), which is also a funerary inscription, and the weathered state of the menhir on which the inscription was found, it is reasonable to conclude that a B preceded RAT, but had been eroded by the march of centuries. Viewing the entire inscription as a whole, we are compelled to conclude that a B preceded RAT.

Pronunciational Guide:

(B)RAT IN VRIVAT TLOM
F.R. ON TV . TARPE TI SONOS

IEVRV.

Literary Slovene:

POBRAN IN V TLA VRINJEN
F.R. JE TU. TRPLJENJE TI NOSI (S SEBOJ)
V GROB

English Translation:

F.R. is taken and buried (into the earth) here. Take the
suffering with you into the grave!

XI

RVONTV

Inscription from Genouilly, written on a stone slab, found in 1894, now at the Bourges museum.

Transcription and Division:

RV ON TV

Pronunciational Guide:

RðV ON TU

Literary Slovene:

GROB JE TU.

English Translation:

The grave is here.

XII

BVSCILLASOSIOLEGASITINALIXIEMAGALV

Inscription from Bourges, engraved in spiraling points around the neck of a black earthen vase, in the style of 4th century AD, found in 1848, now at the museum of Saint-Germain-en-Laye.

Transcription and Division:

BVSCILLA SOSIO LEGA SI TI NA
LIXIE MAGALV

Pronunciational Guide:

PUŠILJA(V) SOSIO, LEGA(V) SI TI NA LIŠJE
MAGALU.

Slovene Literal Translation:

POSLAN (DVOBOŽJU) SOSJU, LEDEV SI TI

NA LAŽJO GOMILO.

English Translation: Sent to the deity, you lie in an easier mound.

Loose English Translation: Sent onto God, you are laid to rest in a gentler earth.

XIII

MATIAB KONN°YBP

Inscription from Collorgues (Gard), written on a fragment of a vase, found in 1869, now kept at the Nîmes museum.

Transcription and Division: MAT IA B
K ON NOY BP

Pronunciational Guide: MAT JA Bθ
Kθ ON NJOJ VR(ATOJ)

Literary Slovene Translation: MATI, JAZ BI
KO ON NJI VR(NIL)

English Translation: Mother, I would that he return to her.

The remaining seven inscriptions are also Slavenetic. In Dottin's Text Inscription 52, the word SOSIO appears six times. The difficulty with the passage arises from the fact that the inscription is in a state of disrepair and, as a result, substantial scholarly dispute exists as to what alphabetical value to place on a significant number of letters.

In a somewhat similar fashion, Dottin's Text Inscription 28, in its first line, contains remnants of an obliterated symbol. Even though a Slavenetic value can be ascribed to each of the remaining eight words, a hypothetical translation may not do justice to the passage.

Dottin's Text Inscriptions 24, 31, and 25 come to us in two-word fragments, namely BRATOYT (VRATOJ Tθ) - "return to you" and KREITE (KREJ TE) - "beside you," and

PIT°Y (RIT (JOJ)) - “buried her,” respectively. We have seen BRATOY in Dottin’s Text Inscriptions 1, 3, 19, 20, and 27 to be able to vouch for BRATOYT as Slavenetic. KREITE cannot claim as certain a provenance, but does contain a ring of credibility by association, in view of the fact that the predominant number of above inscriptions deal with decease and burial.

Lastly, we have two inscriptions containing the word LUBI - “enjoy.” One of these is incomplete, the other has three words, i.e., LUBI CAUNONNAS SINCERA. With typical tongue-in-cheek flair for the humorous, this refers to a vintage concoction (which the passage advertises) that should be enjoyed sincerely without wax, after decanting. To support the assumption, I refer you to the translation of an inscription (XXXV in *Adieu to Brittany*) on a drinking cup from the Ruteni region, found in 1937 at Banassac. It states: “LUBI RUTENICA, ON OPIJA, TI JEDI ULAHNO, CELICNU.” I believe that a Slovene translation is not necessary. An English rendering would be: “Enjoy Rutenic wine, since it intoxicates, eat a little so as not to be embarrassed.”

Found in the territory of ancient Gaul, lying south of the Loire River, each of the above inscriptions also attests to the Slavenetic etymology of the name of the tribe within whose domain each lay buried all these centuries. Inscriptions III, IX, XI, and XII hail from the territory of the Bituriges-Cubi; numbers IV, V, and XIII from that of the Volcae Arecomici; VIII and X from that of the Santones; I from the Saluvii; II from the Ruteni; and VII from the Cabales.

This etymological parallelism is furthermore reflected in each of the remaining Slavenetic inscriptions from the south of ancient Gaul. Each originates in the territory of a tribe whose name also bears a clearly Slavenetic etymology.

Tribal Names

Since a more exhaustive treatment of the tribal names appears in my book *Journey Back to the Garumna*, a brief note on each might suffice.

The Ruteni are attested by artifacts from Arkona on the island of Rügen in the Baltic Sea. The Volcae tribes are described as Volce in Peutinger's Table. This is very close to the oldest form for wolves "volcje" in the Slovene language. For the Arecomici, the instrumental-case REKOM portion of their name describes the location of their new homeland on the right bank of the Rhone. The Velavii are "the valued ones, the worthy ones," the Secusiavi "the reaping sowers," the Mandubii "the lesser oaks." Without the betatism and akanje, the Cabaes become Kovali - "metal workers, forge operators." Betatism is again at work with the Petrogorii (Vetrogorji) - "windy mountains." With the Bituriges, the betatismed VI - "at, in, Fr. chez" tells us that we are with people whose main occupation along the Loire River is TURG, TERG - "trade." Indeed, their second appellation of CUBI (KUPI) - "buyers" confirms it. This second appellation served to distinguish the Biturgi-Kupi from their cousins, the Vivisci - "the hanging ones." Forced to move from their marginal terrain by erosion, landslides, and earthquakes, the Vivisci settled on the shores of the Bay of Biscay. Agricultural pursuits appear to be the main preoccupation of the Cadurci (Sadurci) - "planters." On the Medoc (Medak) Peninsula, production of honey and mead was the main preoccupation of the Meduli. Their neighbours, the Vasati - "villagers" - had a "white" counterpart tribe in the Bellovaci (Belovasci).

In the territory of each of these tribes, several hundred toponyms and hydronyms also attest to their Slavenetic provenance. Over 3000 of these place and river names are analyzed in *Adieu to Brittany and Journey Back to the Garumna* alone. But there are thousands more.

Combinational Word Compounding

Especially compelling in this regard is the Slavic propensity for combinational word-compounding. We have already seen this in tribal names such as Mandubii, Secusiavi, Vetrogorii, and Belovasci. From inscriptions, we see RIBOLEUYC ("fisherman") from Dura-Europos, MOLATUS(T) ("saying one's prayers") from the Lezoux plate, RACELOY ("duck hunt"), and

CELICNON (“unashamed”) from Dottin’s Text Inscriptions 2 and 33.

Parallel to these are also the toponyms and hydronyms that follow. However, before we examine them, it should be noted that the letter T after a final S, which is still very much extant in the Slovene of today, was invariably omitted in the Slavenetic of Gaul. Words like SIKNOS, ICKAVOS, OPPIANICNOS, and LICNOS in Dottin’s Text Inscriptions 20, 38, and 39, still have a T follow the S in the Slovene of today. Now, these words would be pronounced as SIKNOST, JIČKAVOST, OPIJANIČNOST, and LIKNOST, respectively. To reflect this phenomenon, a T in parentheses will be inserted after the relevant toponyms and hydronyms. Some examples are the following: BELLEYMAS(T) - (“white bridge”), TARTARAS(T) - (“vine growing”), MENJERAS(T) - (“growing less”), NABOULIERAS(T) - (“best growing”), TUGERAST - (“growing sadly”), BESSUNIÉRAS(T) - (“spring-grown”), NOVZERINES(T) - (“new bitter oak”), VALAMAS(T) - (“ox bridge”).

Some other word compounding examples are the following: MALIGORNAY - (“little mountain place”), MALVRAN - (“little raven”), MALPÉRIE and MALLEPEYRE - (“little feathers”), MALATRAY - (“short lasting”), MALIJAY - (“little egg place”), MALAGROY - (“little conger”), RAJASSE (“paradise glade”), JASSENOVE - (“new clearing”), GLEYSENOVE - (“new clay”), MIRANDOL - (“peaceful valley”), MÉRINDOL - (“measured valley”), MIRALASSE - (“peaceful grassland”), SPAGNAGOL - (“sleepy hill”), TREGLAVUS - (“three-headed”), TREGORNAN - (“three mountains”), PUTHOD - (“footpath”), VUIDEPOT - (“escape path”), BOURBILLY - (“white fir”), SÉLÉMOYÉ - (“my village”), BRONANTRCAR - (“bronzestriker”), KOZLOVEDIC - (“soothsayer”), VODEVREL - (“mineral spring”), TALIVAUD - (“underground water”), GORREVOD - (“mountain water”), VERZOLET River - (“rapids”), LENDREVIÉ - (“lazy woods”), VULVOZ - (“oxpath”), GANA VEIX River - (“branch mover”), GROISSIAT - (“grape sown”), CUISSIAT - (“immediately sown”), COUYRASSEAU - (“growing at once”), ROGISTAN - (“tent

encampment”), SAMOGNAT - (“self sprouting”), RADEGONDE - (“likely to sprout”).

Conclusion

The etymology of the 65 Slavenetic inscriptions from the south of ancient Gaul is mirrored in the toponymy and tribal names. This parallelism is continued in the names of places and tribes containing two-pronged word compounding. This is particularly compelling in that each of the times has an individual, though complimentary, meaning of its own. However, what transcends even these in persuasiveness is the consistency of the grammatically-parsed morphology in the inscriptions. Passage after passage attests to it.

A conclusion that the Slavenetic flourished in the south of ancient Gaul from as early as the 3rd century BC from east of the Rhone as far as the Atlantic, and included Armorica, becomes inescapable. Evident from later inscriptions is also the fact that the language survived for many centuries. Only the encroaching lilt of the langue d’oc in the east and the Occitan in the west extinguished it.

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Schedule A

ABBREVIATIONS

acc.	accusative	p.p.	past participle
adj.	adjective	prep.	preposition
adv.	adverb	pres.	present
a.k.a.	also known as	prn.	pronoun
akn.	<i>akanje</i>	Protosl.	Protoslavlic
aux.	auxiliary verb	prs.	person
Blg.	Bulgarian	R.	Russian
Br.	Belorussian	SC.	Serbo-Croatian
Chk.	Chakavian Croatian	sing.	singular
Cr.	Croatian	Slk.	Slovak
Csl.	Church Slavonic	Sln.	Slovene
Cz.	Czech	Slov.	Slovincian
dat.	dative	Ukr.	Ukranian
dial.	dialectal	Ul.	Upper Lusatian
fem.	feminine	v.	verb
fut.	future tense		
gen.	genitive		
Gr.	Greek		
gsl.	generally Slavic		
imp.	imperative		
inf.	infinitive		
instr.	instrumental case		
Kjk.	Kajkavian Croatian		
lit.	literary		
L.	Lusatian		
Ll.	Lower Lusatian		
Mac.	Macedonian		
masc.	masculine		
nom.	nominative		
ntr.	neuter		
Ocsl.	Old Church Slavonic		
OESl.	Old Early Slavic		

Schedule B

I

KORNELIA	- Latin woman's name
RO	- noun, masc., sing., nom.; ROV - Sln. lit. - "ditch," Ul., Ll. - "grave"
K BO	- Sln. dial. idiom for Sln. lit. KO BI - "let it be that, may it happen that"
LOICA	- noun, masc. sing., acc., object of BRATOY. LOJC (see Inscription 2, Dottin's <i>La Langue Gauloise</i>) for dial. Sln. LOVC for Sln. lit. LOVEC - "hunter"
BRATOY	- betatism for VRATOY - participle of SC. VRATITI - "to return." Here it is governed by aux. BO (supra) - 3 rd prs., sing., fut. of BITI - Sln. lit. - "to be"
D	- Sln. dial. Dð for Sln. lit. Da - "so that, may it, let it"
E	- JE - Sln. lit. 3 rd prs., sing., pres. of Sln. lit. BITI - "to be"
KANT	- Sln. dial. akn. of Sln. dial. KONC for Sln. lit. KONEC - gsl. - "end"

II

NII D	- Sln. dial. idiom for Sln. lit. NAJ DA - "let it be that, may it happen that." (For NII, see Text Inscription 57 of Dottin's <i>La Langue Gauloise</i>).
DAM	- Sln. dial. for Sln. lit. DOMA - "at home"
ON	- prn., masc., sing., nom., gsl. - "he"

DIILGU - dial. *ikanje* form of Sln. lit. DOLGO - “for a long time”

LINOT - v., 3rd prs., sing., pres., dial. *ikanje* form of Sln. lit. reflexive LENITI SE - “to laze about.” The Russified 3rd prs. form could also be an inf. called for by the volitional NII D, which governs it.

III

EL - JEL - Sln. dial. pp. of Sln. lit. JENJATI - Sln., SC. - “to stop, to cease.” Compare dial. usage of IL (JIL) and EGO (JEGJO) in Text Inscriptions 7 and 37 of Dottin’s *La Langue Gauloise*.

VON - noun, masc., sing., nom. of Sln. lit. VONJ and Ocsl. VON’A - “scent, aroma, breath, spirit”

TI - prn., sing., dat., governed by EL; TI - gsl. - “you”

V - prep. governing IEVRV; V - Sln., Cz., R. - “in, into”

IEVRV - This frequent, stylized term, generally referring to burial and decease, became as conventional as our present-day usage of R.I.P. for “rest in peace” or “requiescat in pace.” For its parsing, see Passage XXVI in *Adieu to Brittany*.

AN - akn. form of ON - gsl. - “he”

E - JE - “it is”; 3rd prs., sing., pres. of Sln. lit. - BITI - “to be”; here serving as aux. v. to OCLICNO

V - See V supra.

NO - Sln. dial. prn., fem., sing., acc., governed by the preceding V, of Sln. lit. NJO - “her.” The fem. form appears to refer to ZEMLJA - gsl. - “earth,” which is also of fem. gender.

OCLICNO	- Sln. dial. p.p. of Sln. lit. KLECNITI - “to collapse, to slump, to fall to one’s knees”; governed as aux. v. by the preceding E
LUG	- dial. Sln. of Sln. lit. LOG - gsl. - “grove, smallwood, meadow” - noun, masc., sing., acc., object of VNICNO
VRIX	- a metathesis of Sln. lit. VRISK - “shout of elation, cry of joy” - noun, masc., sing., acc.; together with LUG, object of VNICNO
AN	- See AN supra.
E	- See E supra; here aux. v. to VNICNO.
VNICNO	- dial. p.p. form of a v. formed from adv. VNIC - Sln., variant Oosl., SC., Cz., and R. forms, meaning “facing downward, slumped forward”; also from Sln. lit. NIKNITI - “to bend forward, to disappear into earth”

IV

E	- JE - “he is,” 3 rd prs., sing., pres. of Sln. lit. BITI - “to be,” here serving as aux. v. to SKIGGO
SKIGGO	- Sln. dial. SKIHOV is a p.p. of Sln. lit. SKIHATI - “to finish sneezing, to sneeze off, i.e. to die.” The harshness of the H is here strived for by the use of a double G.
REI E KO	- Sln. dial. idiom REJ KSð for Sln. lit. RAJŠI KI SE KOT - “rather than” - (Ξ - Courtesy of Prof. Dr. Anton Perdih)
NDILLE	- Sln. extremely dial. and archaic form for today’s Sln. lit. NADALJE - “further, longer, on (in reference to time)”
OC	- a Venetic OTS form, encountered also in inscriptions at ESTE, being a metathesized root of Sln. lit. OSTATI -

“to stay behind, to remain.” See Text Inscriptions 4,7, 30, 13, 20, and 32 of Dottin’s *La Langue Gauloise*.

V

CENIKIO - a participial form not in use either dialectally or literarily, but which is readily recognized as deriving from CENA - gsl. (except Lusatian) - “price.” A close parallel is the SC. inf. CJENJKATI SE - “to bargain, to haggle.”

C - Sln. dial. Sð for Sln. lit. SI - 2nd prs., sing., pres. from BITI - “to be,” here as aux. v. to CENIKIO

APRO - Sln. dial. akn. of O-PRAV, the prefix O - “of, on, at upon, in, about,” having a restrictive, limiting function on the word it governs. The meanings for dial. PROV and lit. PRAV range from “good, true” to “righteous” and “just.” Words like “PRAVDA” and PRAVICA” have the same etymology. Deriving from a Latin parallel in “PROBUS,” words like “probity, probation, probate” have a common Indo-European ancestry.

VI

VEDZ - VEDðŽ - archaic dial. Sln., noun, masc., sing., nom., subject of VIDI, from VEDETI - gsl. (variations) - “to know” - therefore, “he who knows,” by association, “wise man”

VIDI - Sln. lit. v. form, 3rd prs., sing., pres. of VIDETI - with gsl. variants - “to see”

V - Sln. lit. form - “in, at, into” - governing prep. of VOGNA

VOGNA - a quaint Sln. dial. locative form of VOGðN - “fire,” OGENJ being today’s lit. form, VOGNU being the sing. dial. locative case. It is possible that a plural “fires” was

intended, and that the word was of fem. gender in which case VOGNAH would be the instr. form, the H being quasi-mute and therefore not written.

- VIX - VIŠ Kð - Sln. dial. comparative of VISOK - “high, tall,” i.e. VIŠJI KOT - “higher than, more than.” The SC. comparative VIŠE is also apropos, however, it combines with NEGO rather than Kð or KOT, as it does in Sln.
- V - See V supra; here a prep. to VIONI.
- VIONI - Sln. obsolete BIJONI, a betatism very close to BIVANJE - “existence,” which is a noun formed from the iterative BIVATI - “to live, to exist,” a form of BITI - “to be.” BIONA is fem. locative, governed by the preceding V.
- VII**
- APRO - See APRO supra in Inscription V. Here APRO is meant to portray one’s life as being on probation and the end of it as a probate to entry to death.
- NIO - NJO - prn., sing., fem., acc. of ONA - gsl. - “she,” object of APRO S. The fem. gender is used because NIO refers to implied VIONA - “existence, life” which is also fem.
- S - Sln. dial. Sð for lit. SI - “you are” - 2nd prs., sing., pres. of BITI - “to be”
- SOSI - Dottin’s *La Langue Gauloise* on p.164 states that “il y a peut-être une trace de N après SOSI” (“there is perhaps a trace of an N after SOSI”). SOSIN is a Janus-like, two-headed god, reference to whom is found in Dottin’s Text Inscriptions 7 and 33. SOSI(N) - noun, masc., nom., sing., subject of E
- E - JE - “is” - v. 3rd prs., sing., pres. of BITI - “to be”

SO	- a gsl. variant of S, Z, SA, et al. - “with, by, at”
MARO	- the noun MAR - “care, worry,” here appearing in fem., sing., instr. derives from Sln. and Old Kjk. MARATI and today’s Cr. MARITI - “to care, to worry about.” See Dottin’s Text Inscriptions 9 and 37. Here it is governed by prep. SO.

IX

BRAT	- an archaic dial. p.p. of Sln. lit. BRATI (with gsl. variants) - “to gather (in), to pick, to pluck”
RO	- See Ro in Inscription I supra. An instance of a half-mute U immediately preceding and following RO not being written.
NOS	- Sln. dial., imp., sing., pres. of Sln. lit. NOSITI (with gsl. variants) - “to carry, to take, to convey.” It is governed by Nθ, which immediately follows it, the two words together meaning “let him take.”
N	- Sln. dial. Nθ for Sln. lit. NAJ - “let, may” in a volitional, imperative sense. Here it governs NOS.
AN	- akn. of ON - gsl. - “he”
TO	- prn., neuter, sing., acc., object of N Nos - with gsl. variants - “this”
NICN	- Sln. dial. NICθN, adj., masc., sing., nom., with gsl. variants - “face-down, bent forward.” See VNICNO, Inscription III supra for v. and adv. parallels.
E	- JE - “it is,” 3 rd prs., sing., pres. of BITI - “to be,” serving as aux. v. to PADA, the two together meaning “he fell”

PADA	- The half-sounded U at the end of PADA is not written. As stated above, it might not have been sounded at all, reflecting Dalmatian or Likan usage of today. This is a transitive form of a dial. p.p. of the Sln. lit. PASTI - with gsl. variants - "to fall," PADEL (pronounced PADEU) being the lit. p.p. form.
TE	- Sln. dial. TEJ for Sln. lit. TA - prn., masc., sing., nom., with gsl. variants - "this, this one, the one," subject of E PADA and RIGI
XTO	- a Shtokavian and R. "which," governing TE, here having the meaning of "who" rather than the present Shtokavian usage of "which" which refers exclusively to inanimate objects
RIGI	- RIZI - a Sln. 3 rd prs., sing., pres., non-reflexive form of Sln. lit. reflexive REZATI SE - "to grin, to smirk, to laugh with mouth wide open." The engraver here had to reproduce the Z sound, for which the Latin alphabet had no symbol. He compromised by using a G before vowel I to produce DZ, which was not exactly the sound he sought, but was close enough to get the meaning across.
LE	- LE - gsl. - "let it, if only, may it be that" is used as a volitional word, often with NAJ, the two together to mean "let it be that ..., let it happen that ..., if only it were that ..."
VCVLIO	- an archaic dial. 3 rd prs., pl., pres. of Sln. lit. VZCVESTI - "to burst into blossom, to bloom"
SVI	- SC. lit., adj., masc., pl., nom. of such gsl. variants as VES, SAV - "all, every," governing LOGI, object of VCVLIO
OREBE	- Sln. dial., v., 3 rd prs., pl., pres. formed from the combination of Sln. dial. noun REBEC - "(grape)vine"

and gsl. prefix O - “of, on, upon, in, at, all about”

- LOGI - Sln. lit., noun, masc., pl., nom., subject of VCVLIO.
LOG, LUG - gsl. - “grove, smallwood, meadow”
- TOE - Sln. dial. TOJE of Sln. lit. TVOJE - “your, yours”; it appears in a form that could be either neuter or fem., governing LOGI which is masc. Oddly, one would expect the masc. TOJI form to correspond to LOGI. But how can we dictate the form into the past? We should be grateful that it is still so recognizable.

X

- BRAT - an archaic dial. p.p. of Sln. lit. BRATI (with gsl. variants) - “to gather (in), to pick, to take, to pluck.” See Inscription IX supra.
- IN - Sln. lit. “and.” See Text Inscription 33 of Dottin’s *La Langue Gauloise* and Text Inscription on the Lezoux plate.
- BRIVAT - archaic Sln. dial. p.p. of VRIVATI (Sln., Ocsl., SC.) - “to push into, thrust (or) force into”
- TLOM - an archaism in that in Sln. usage the plural TLA has long ago supplanted the singular TLO. Here, the instr. case predicates a prep., which is not written. See Text Inscription 35 of Dottin’s *La Langue Gauloise* for TALO, BIRA, and BRIT, which are grammatical forms of dial. variants of TLOM, BRAT, and BRIVAT respectively, the theme of the decedent being “gathered (taken) and buried into the ground” being replicated.
- FR - initials of the decedent being buried. Since neither the Slavenetic nor Slovene contained the letter F in their origins, we are coerced to conclude that FR can only be the deceased’s initials. This is especially so in view of the

fact that the prn. ON, which governs it, in typical Slavenetic fashion, follows it. See text passage on the Lezoux Plate, Inscription 46 of Dottin's *La Langue Gauloise* and Passage XLV from *Adieu to Brittany*.

ON	- See Inscription II supra.
TV	- Sln. lit. TU - "here" is reflected in other gsl. variants
TARBE	- noun, fem., pl., acc., object of SO NOS - an archaic Sln. dial. betatism of today's Sln. lit. TRPLJENJA - "suffering"
TI	- prn., sing., nom., subject of SO NOS - TI - gsl. - "you"
SO NOS	- a very archaic dial. of Sln. lit. NOSI (S SEBOJ) - "take away with you." Even though SO and NOS are written separately, SO (gsl. - "with") operates as a prefix to NOS - imp., sing., pres. of Sln. lit. NOSITI - (with gsl. variants) "to carry, to take, to convey." For NOS see Text Inscription 6 of Dottin's <i>La Langue Gauloise</i> .
IEVRV	- See Inscription III supra and Passage XXVI in <i>Adieu to Brittany</i> .

XI

RV	- a dial. variant of ROV seen in Inscriptions I and IX supra - "grave"
ON	- gsl. - "he, he is." Typically, the prn. follows the word it governs, as seen in the Lezoux Plate, Text Inscription 46 of Dottin's <i>La Langue Gauloise</i> , Passage XLV of <i>Adieu to Brittany</i> , and Inscription X supra.
TV	- Sln. lit. TU - "here" is reflected in other gsl. variants. See Inscription X supra.

XII

BVSCILLA

- This word exemplifies the adaptability of the Slavenetic engravers. We encounter a variant SC. for the Š (sh) sound, which on other occasions is represented by an X. We see a LJ-sound value in the double L. The betatism in the first letter and the unwritten U-sound at the end of the first word are almost old hat by comparison. The dial. Sln. PUŠILJAV is the transitive, iterative verb form, where today's literary usage of POSLAN, being the p.p. of POSLATI - "to send," indicates a completed action. Nevertheless, the meaning is clear. The decedent has been sent to god SOSIN.

SOSIO

- Encountered as SOSIN in Dottin's Text Passages 7, 33, and 42, the word may have over time been transformed to a neuter-nouned SOSJE, the dat. of which in today's lit. usage would be SOSJU. However, it is possible that a more general notion of "deity," rather than the specific two-headed, Janus-like, SOSIN, was sought for the inscription. In either case, the meaning again is unambiguous, the decedent had been sent to God.

LEGA

- Again, as with PUŠILJAV, LEGAV is in the transitive, iterative, uncompleted-action form, and yet we know from "NA LIXIE MAGALU" that the decedent had already been laid to rest "in an easier mound." Undoubtedly, the seventeen centuries that separate us from the inscription have claimed their due. Sln. dial. LEGAV for lit. LEGAL is p.p. of LEGATI, an iterative form of LEČI - "to lie." It is today seldom found without prefix combinations, the Dalmatian and Likan vernacular of today also continues to insinuate itself.

SI TI

- TI - gsl. - "you"; SI - 2nd prs., sing., pres. of BITI - "to be," serving as aux. v. to LEGA

NA

- gsl. and both Sln. dial. and lit. - "on"

LIXIE	- an archaic dial. form of today's Sln. lit. LAŽJE - "lighter, easier" - a comparative of LAHEK - gsl. - "easy, light." Here in an instr. case, governed by prep. NA.
MAGALV	- an extreme akn. form of Sln. and SC. metathesised GOMILA; MOGILA - SC., Mac., Blg., R. and with minor variations - also Csl., Ukr., P., Cz., Slk., and Old Lusatian - "mound, grave, heap of earth." It appears in a dial. instr. case, governed by prep. NA.
XIII	
MAT	- Sln. dial. vocative - "mother"
IA	- SC. - "I." See Text Inscription 6 of Dottin's <i>La Langue Gauloise</i> , and the Vannes cemetery inscription appearing on p.147 of Pierre-Yves Lambert's <i>La Langue Gauloise</i> .
B	- Sln. dial. Bθ for Sln. lit. BI - "would"
K	- Sln. dial. Kθ for Sln. lit. KO - "that, so that"
ON	- gsl. - "he." See ON in Inscriptions II, X, and XI, and akn. AN in Inscriptions III and IX supra.
NOY	- archaic Sln. and SC. lit. NJOJ - "her, to her." See Text Inscription 32 (2) of Dottin's <i>La Langue Gauloise</i> .
BP	- Since only a fragmented inscription survived, we can assume that the two letters are the beginning of BRATOY (VRATOJ), which appear in Dottin's Text Inscriptions 1, 3, 19, 20, 24, and 27.

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Refinements and Future Directions in Venetic Scholarship

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The following is an English translation of a talk given at the World Slovenian Congress at Ptuj Castle, near Maribor, Slovenia, on the 20/21 September 2001.

It is an honor and privilege to be invited to share with you a few modest thoughts on the present and future of Venetology, an emerging field promising to cast a new light on mankind's understanding of European pre-history.

First, a few introductory words about my own background are in order. I am a sixth-generation Texan and there are relatively few of us on earth. My family first came to the Virginia Colony in North America in 1653. You will find few individuals who are as authentically American as I am. I was awarded a Ph.D. in Linguistics by the Université de Montréal for my work in Medieval Castilian philology. All of which is to say that I, at least for one, have no hidden agenda or political axe to grind about the importance of Slovenian dialectology in deciphering the Venetic inscriptions. I truly am simply an innocent academic bystander whose only interest is to learn a little more about early European pre-history. If I'm a chauvinist at all, I must be faulted as one of those proverbial insufferably-braggadocious types from the Lone Star State of Texas, a "John Wayne" cowboy, if you please.

But indeed I do suspect that history is about to be written, or rather rewritten. We stand on the threshold of a new world of insight into the pre-history of Europe and of the Mediterranean.

Prior to entering into my exposition before this august assembly, I must issue a preliminary disclaimer, for the timeless epistemological inquiry remains ever in front of us. How can the "truth" of a given moment in history every really be known? Historian A may assert the reality of a fact and historians B, C, and D may successively quote the assertion of historian A in recounting their own stories of how things must have happened. But in every case where historians are not elaborating primary and direct evidence created at the time an event occurred, subsequent students of history will be coping with varying levels of credibility. The presupposition underlying any historical assertion doggedly remains, "It is believed that..." All that the most successful of historians ever achieve after that is a rearrangement of

extant records lending strength to the probability of an assertion. In linguistic history, just as in social, military, literary, musical, or artistic history, there is simply no such thing as absolute proof of anything. Every "fact" we posit can only be based upon the preponderance of evidence found to date. At every step we must ask: "What does the preponderance of evidence now lead us to conclude?"

In the case before us, I must ask: what is all of this hue and cry about lack of scientific method in reexamining inscriptions which no one heretofore has been able to decode or make any significant sense of whatsoever? Do we now possess a preponderance of evidence permitting us to begin drawing some justifiable conclusions about these inscriptions, despite faulty methodology, or rather despite the lack of appropriate technical jargon to express the results obtained? Forgive me, but the analogy is obvious. It looks all the world like the proverbial, insecure, pedantic teacher who marks a correct math answer "wrong" just because the student derived the correct answer without recourse to the precious method the teacher had so painstakingly taught. Clearly the integrity of a method or system is at best secondary to the accurate solution of a given problem.

Likewise, a satisfactory solution to any problem must preempt every system of instruction designed to lead to that solution. But in recent Venetic research a number of instances have come to remind us of the adage: "There is no sound as painful as a scientist groaning under a collapsed theory." The question, however, will just not go away: What inescapable conclusions must be drawn from the preponderance of evidence to date? Thanks to a precious few, undaunted Slovenian scholars, for the first time inscriptions heretofore indecipherable are at last being meaningfully read.

Matej Bor, may he rest in peace, was a courageous pioneer who ventured forth into uncharted waters. All future Venetic scholarship will forever remain indebted to him. Like the work of every pioneer, the field of inquiry he so thoughtfully advanced will necessarily see many refinements in the years to come. But it must always be remembered: he was an intellectual father of Venetic studies.

Now, to the eyes of this sixth-generation Texas, it does seem that Matej Bor did manage to come to enough conclusions to make just about everyone on God's green earth angry at him. To be so decisively iconoclastic about one sacred assumption is daring enough, but the weighty implications of Bor's

deductions were so broad and deep that much of the subsequent opposition would not have been difficult to predict.

Still, to streamline out and systematize three simultaneous rivers, which he let flow, might now prove useful to future directions of Venetic scholarship.

1. Undoubtedly the most intensely incendiary of Bor's findings is that Slovenian had heretofore been inaccurately classified as a South Slavic language, where in fact it is to be ranked among the West Slavic languages. This question continues to deserve all the attention it can bear, but for quite different reasons than those germane to the Venetic inscriptions. To sift out the objections of those decrying Venetic research as chauvinistically motivated, this entire issue should be reassigned to a specialized subcommittee for future development and redirected out of Venetic research altogether.
2. The evidence of past Venetic presence in any given area, which can be marshaled from inherited place names, will necessarily always be speculative and cannot be allowed to detract attention from more decisive evidence. Nevertheless, Venetic topology must be pursued, especially in areas where inscriptions do independently attest to earlier Venetic settlement. Anton Ambrožič, in his book, *Journey Back to the Garumna*, has shown the validity and usefulness of Venetic topology in the territories of pre-Roman Gaul. Likewise, the identity of the pre-Greek Pelasgians, who had widely spread over the coasts and islands of the eastern Mediterranean and Aegean, may well be established through future Venetic topology, even in the dearth of reliable inscriptional evidence, as we shall come to see.
3. The overwhelming importance of the Venetic runic inscriptions themselves must lead to the development of a separate and distinct scientific discipline, commanding the keenest focus of all Slavicists, for it does constitute the cultural patrimony of all Slavs. Indeed the high value of the ultra-conservative Slovenian dialects in the decipherment of these inscriptions has the potential of so enhancing the appreciation of Slovenian linguistics that those alpine dialects may yet come to be collectively hailed as the "mother of Slavic languages." My sincere advice is that research into these inscriptions should proceed "full steam ahead" to produce credibly deciphered

texts which can then later be analyzed by linguistic specialists who will write their descriptions in the conventional jargon of the trade.

We absolutely must tease out these three subject areas if we are to develop each in its own right and attract future scholars into this new field of investigation.

Having duly considered these imperative refinements to the current practice of Venetology, let us now turn our attention to new avenues of approach begging to be opened.

As a point of transition, I shall attempt to illustrate an important principle. One of the earliest expressions of this principle is found in the second-century Jewish text, *Pirké-Avót* 4:1: "Ben Zoma used to say, who is wise? He who learns from all men, as is said in the Psalms, 'From all my teachers I have gained wisdom.'"¹

To make clear my implication, consider one critique of Matej Bor's work, "Vandals, Veneti, Windischer: The Pitfalls of Amateur Historical Linguistics," by Prof. Tom Priestly, read at the conference of the American Association for the Advancement of Slavic Studies in Denver, Colorado, on November 2000. My point is that none should take the criticism in a personal way, but rather apply oneself to the task of learning from it. Indeed, every criticism of Venetic scholarship must be taken seriously and used to refine the details of the theory. Still, Prof. Priestly might have benefited from a broader peripheral vision, had he just put a little more creative thinking into his critique.³ Be that as it may, for clear and good reasons, he quite correctly faults the work of Johann Topolovšek, *Die Basko-slawische Spracheinheit. I Band, Einleitung. Vergleichende Lautlehre* (1894), and the work of Franc Jeza, *Skandinavski izvor Slovencev. Etnografska-jezikoslovna in zgodovinska študija* (1967). Both of these studies failed to prove their case: clearly Slovenian and Basque do not share common descent, nor do Slovenian and Old Norse. In citing these two studies, which have nothing in common with Bor's research, Prof. Priestly has brought to the attention of Venetic scholarship an important new direction, specifically, early lexical borrowing from Venetic by contiguously-spoken languages. Obviously, neither Basque and Slavic nor Scandinavian and Slavic are derivable one from the other. Yet what is to be made of the extraordinary lexical correspondences that Topolovšek and Jeza have succeeded in amassing and, at least in the case of Basque which have

recently been replicated by the Czech researcher, Ota Janek? This indeed opens a new avenue for future research, that of lexical borrowing in pre-historic times by languages in contact with Venetic. And it is to be expected that predictable phonologic laws will emerge within each receptor language, revealing the phonetic processes as it adapted Venetic loan words to its own speech habits over a long period of symbiosis. Instructive also are Jeza's correlated pairs of Slovenian and Old Norse shared lexical items, of which Prof. Priestly states: "Semantically, Jeza's word-pairs are even more plausible than Topolovšek's: in almost every instance, the Scand. and the Sln. word have an identical meaning; this is true of all the examples ... except for *kupa* 'hollow log' vs. *čupa* 'boat', which would indeed involve an acceptable semantic shift ... some pairs are so far apart phonetically that one wonders at Jeza's audacity in citing them... He seldom comments on this, but on page after carefree page lists hundreds of word-pairs with phonetic inconsistencies which are never related to any systematic framework and which seldom receive comment."² Here, what Prof. Priestly failed to consider is that the Scandinavian/Venetic symbiosis continued over a vast stretch of time and the phonetic habits of both languages, particularly Old Norse, continued to change without surcease, so that phonetic inconsistencies would not only be predictable, but would render somewhat difficult the work of consistent phonetic correlation.

Yet what is so very intriguing in Jeza's Scandinavian/Venetic word-pairs is the indirect, though still inconclusive, testimony of the two languages in contact, a testimony strengthening the Venetic hypothesis of the origin of Norse runes. To be brief, let me cite from the following⁴: "It has been established that a number of runes which are contemporaneous with the oldest of those found in the Danish bogland have been discovered along a line of country passing through Pomerania, Brandenburg, Volhynia and Rumania. Moreover, these discoveries include archaic objects the primary forms of which do not hail from western Europe but are found in southeastern Europe, on the northern coast of the Black sea and along the lower Danube and in Carinthia. From this fact, and also from the close agreement of the forms of the letters in these texts, especially the Negau helmets, with those of the subalpine alphabets of northern Italy, and the agreement in date (c. 250 B.C.), the conclusion was drawn simultaneously by a number of scholars that the runes came to Scandinavia from central Europe and that the script itself was of subalpine origin." In other words, it does now seem probable that the early Scandinavians not only borrowed vocabulary from the Veneti, but the art of runic writing itself.

Thus, the results of Topolovšek's and Jeza's studies must be reviewed from the alternative point of view of lexical loans. Moreover, similar studies are needed for the Greek, Celtic, Italic and Baltic language families. Also the Armorican Venetic lexical level of Breton should be further explored and documented, as Ota Janek has begun to do.

Prof. Priestly's critique is equally useful to us in two further instances where he should and could have used broader peripheral vision:

1. Prof Priestly is correct in writing: "...since there was a single proto-phoneme /h/...the three consonantal correspondences.../h : k/, /h : g/ and /h : h/ must be in complementarity. In other words, in reconstructing the sound-changes involved in the development from Ven. (Psl.) to Sln., it is necessary to show that * /h/ changed to /k/ under some circumstances, to /g/ under some different circumstances, and remained unchanged as /h/ in a third set of circumstances..."⁵ Incidentally, it is likely that Venetic distinguished here a voiceless /h/ < /k/, /h/ and voiced /h/ < /g/, analogous to the voiced /h/ of Czech and Afrikaans. But isn't Priestly's speculation here really putting the cart before the horse? Once phonemes coalesce (/k/, /g/, /h/ > /h/), they are not known to separate out again into the original phonemic inventory. Therefore, what we are confronting – and this is an important lead that Prof. Priestly provides – is the imminent emergence of Venetic dialectology. Indeed, Slovenian must henceforth take its place as the only surviving dialect of Venetic, and a most conservative one at that, for only sporadically did its regional variations undergo coalescence of the three phonemes at issue into /h/.

2. Prof. Priestly further expands the emergent dialectology of Venetic in two other cases: 1.) "It is unclear what the Ven. word for 'fire' was. Cf. on the one hand: 'v han' – into the fire... and on the other 'v ougon' – into the fire'"⁶; and 2.) "...betatism' ... Bor... has two graphemes labelled 'B,V' on his alphabet table... and whenever one occurs, he is more or less at liberty to interpret it as he pleases... this approach shows an annoying lack of consistency..."⁷ I must point out that these differences are highly indicative of dialectal variation over the vast Venetic territory and that given these differences, it will be incumbent upon future Venetologists to elaborate the dialectal contours and broad isoglosses of Venetic as attested in the inscriptions.

Parallel to the on-going analysis of the Venetic inscriptions, a thorough search must be undertaken throughout the Balkan Peninsula for all extant lapidary evidence of its former presence there. Foremost – and I have called attention to this elsewhere – an investigation must be made of all inscriptions associated with the age of Philip of Macedon preceding the Hellenization of his son, Alexander, under the tutelage of Aristotle. The close collaboration of Macedonian and Greek scholars must be solicited and sustained for this effort. We are encouraged in this direction by the findings of Anton Ambrožič who has successfully demonstrated Venetic presence in the Hellenistic city, Dura-Europos, founded by Alexander in the Syrian desert and destroyed by the Sassanids in AD 256, some 400 years before the supposed first penetration of Slavs into the Balkan Peninsula.⁸ These Venetic inscriptions from Dura-Europos lend weighty if still circumstantial evidence to my original conjecture that Alexander and his Macedonian people may very well have been Veneti. If this does prove to be the case, then the Macedonian people today will have every justifiable reason to reclaim their own linguistic patrimony.

VABROS
IUGAT
LEGAT
ATREBO
AGANNT
BOVRNEO
GIAPO

VABROS
IUGAT ou LEGAT
ATREBO
AGANNTBO
DVRNEO
GIAPO

Appendix E

LA STÈLE ÈPIGRAPHE DE PLUMERGAT

G. Bernier, M. Lejeune

TRANSCRIPTION AND TRANSLATION OF THE
PLUMERGAT (MORBIHAN) STELE INSCRIPTION

By Anthony Ambrozic

Even a cursory glance at the inscription leads one to conclude: (a), that the language is neither Breton nor Gaulish, and (b), that the alphabet, with two notable exceptions, is entirely Latin.

The two exceptions, however, place an unmistakeable imprint of the Venetic on the entire inscription.

The two exceptions are the stretched-out letter "Z" in the first line, which Michel Lejeune casually (although, as will be seen, erroneously) renders as an "S" and the slanted snowman-like symbol "8" in the second line.

Each of these symbols is a Venetic letter. In the Venetic alphabet of Este, the first has a sound value of either "S", "Z" or "Ž" and the second that of "G" or "H" (vide passage XLIVATB).

Except for the first two lines of the passage, Lejeune's transcription is quite acceptable. In fairness, however, he himself states that "Les deux premières ont beaucoup souffert des injures du temps."

The first two lines of his transcription become suspect as soon as he ascribes the value of "S" to the stretched-out "Z". If the symbol "Z" is an "S", why would the use of an ordinary Latin alphabet "S" not have more clearly sufficed? His inconsistency continues in ascribing an "R" to the fourth letter of the first line, when it clearly appears as a "P". There is not a trace of the Greek alphabet in the inscription to justify a "Rho". Besides, if he deems the second-last letter of the last line a "P", he should do the same for the fourth letter in the first line.

It is possible that the shape of the third letter of the first line insinuated the idea of an "R" in his mind. Then, when he searched for potential name candidates and settled on VABROS, he transferred the "R" to the next letter.

It is, of course, presumptuous to be putting words, or letters, in his mouth. One thing, though, is clear. In typical fashion, of which the Venetologists of the Este funerary inscriptions are especially guilty, he

forges ahead and ascribes the decedent's name to the first line.

To the self-effacing Veneti, however, the perfect Nirvana of an after-life existence was to become one with God's universe, to return to the cosmos which had temporarily given them earthly birth. This was the balance they sought. To have their name inscribed on a tomb would leave a remnant of themselves unpurged and thereby destroy this balance. Since they cannot translate Venetic inscriptions, both, French and Italian scholars invariably ascribe to the first line of Venetic funerary inscriptions not only their own mortuary theosophy but a plethora of the most grotesque-sounding names since the appearance of the first troglodyte.

What the first line *does* contain is the beginning of a plea to the deity to allow the decedent to return whence he had come.

For the foregoing reasons, the first line of the inscription as transcribed by Lejeune will have to be reconstructed. In the second line, the second alternative offered by Lejeune, namely "LEGAT", will be opted for. The transcription of the remainder, will also be treated according to Lejeune's construction. Therefore, lines 2 to 6 will read as follows:

LEGAT
ATREBO
AGANNTOBO
DVRNEO
GIAPO

Using dialectal Slovene as a catalyst in the linguistic decipherment, it is proposed to proceed as follows:

Division:

LEGAT
A TREBO
AGAN N TOBO
D VRNEO
GIA PO

Since the last four lines end in letter "O", it appears that rhyming was strived for. If so, a rhythm also may have been intended. Stress marks

are, then, called for.

Diacritics:

LEGÁT
A TREBÓ
ÀGAN NØ TOBÓ
DØ VRNEO
GIA PO

If one bears in mind that the original Venetic alphabet had the same grapheme for "B" and "V", both of them originating in the labial area of the mouth, and that the grapheme "P" also often joined the betatismic exchange, one could revise the inscription to reflect this interesting phenomenon.

Revised Transcription:

2. LEGÁT
3. A TREVÓ
4. ÀGAN NØ TOVÓ
5. DØ VRNEO
6. GJA BO

Partly because of the rhyme and rhythm, but primarily on account of the sequences of words and phrases in the English language sentence structure, a translation in the order presented above would be strained. Accordingly, the translation that follows will identify each translated word in parentheses by the number of the line it is taken from.

Translational Sequence:

- (4) THAT FIRE (5) RETURN (4) THE BODY
(5) OF HIM (2) (WHO IS) LAID (3) INTO THE
GRASS(Y) (GROUND)

This brings us back to line 1. As it has already been suggested, its third letter is an "R", taking into account the weather damaged surface of the first two lines. It is also probable that the stretched-out "Z" is actually a "Ž" for which the Latin did not have a separate letter. The

letter "P" in the last line was changed to a "B" through betatism, however it is possible that the Venetic dialect of Plumergat retained the phonetic value of letter "P" in both instances, that is, in the last, and the first line. If that is the case, the above translation is not changed in any way.

Line 1.

Transcription: VARPOŽ

Division: VAR POŽ

Betatism: VAR BOŽ

Translation: PROTECT, OH, GOD...

Petition: SEE TO IT, OH, GOD...

Translation of the entire inscription:

See to it, oh, God,
That fire returns the body
Of him who is laid into the
Grassy ground!

Explanation:

- VAR — verb, dial. sing. imperative of the literary VARUJ of today, from the verb VAROVATI — Sln., CS., Old SC. — to protect; VAROVAT — CS., Old R., arch. dial. R., Cz. — to admonish, to protect.
- BOŽ' — noun, masc., sing.; dial. vocative case; dial. vocative of noun BOŽE; from BOG — gsl. — God.
- LEGÁT — an archaic past participle of today's lit. iterative verb LEGATI — Sln. — to lie down, to lay.
- A — or VA — in, into, to, at (vide TLE 331, Villa Giulia Museum, Rome), arch. of V — Sln., R., Cz., or variants U, VA — SC., VO — R., VE — Cz. It could be a case of "il nous semble trop facile de supposer une faute du lapicide?" Or was the V preceding the A dialectally voiced as U, hence, becoming absolescent? Or was the Roman AD (in light of TREBÓ starting with a T), as a Romance precursor of the Fr. à, superseding the old

- Venetic form? One can only weigh and reflect.
- TREVÓ — noun, fem., sing., accusative case, governed by preposition A (above); TREVA, TRAVA — gsl. — grass.
- ÀGAN — noun, masc., sing., nominative; a dial. case of extreme "akanje" (substitution of letter A for other vowels, especially for O) for the lit. OGENJ — gsl. — fire.
- NØ DØ BO — dial. idiom for lit. NAJ DA BO — Sln. — let it be that... may it happen that...
- TOVÓ — noun, sing., accusative, object of VŘNEO; dial. arch. of lit. TELÓ; other dial. form of the same word: TØVÓ, TILÓ, TØLÓ — gsl. — body.
- VŘNEO — arch., absolute participle of lit. VRNIL from verb VRNITI — Sln. — to return, governed by the auxiliary BO — 3rd pers. future tense of BITI — Sln. — to be.
- GJA — dial. pronoun, sing., genitive, governing TOVÓ; other dial. ØJGA and JØGA from lit. NJEGA — his, of him.

Appendix F

Tracking the Spoor of the Macedonians

Students of the Greek Hellenistic Age face a dilemma of ambivalence and uncertainty. The perplexity arises with the enigma of the era's Macedonian progenitors, Philip of Macedon and his son, Alexander, a.k.a. the Great. As one examines the age's gestation period, during which its two progenitors were active, the mystifying ambiguity only grows.

Who were these Macedonian upstarts who so suddenly managed to put an end to the ceaseless squabbling among the Greeks? Who were these men who by sheer force of will contrived to infuse such new vitality into a motley of fractious city-states?

The suddenness of their appearance on the Greek stage has caused the students of history to seek answers to the source forces that shaped the dynamic of their striking emergence. What myth inspired their ambition? What inner strength of character forged their unremitting relentlessness in pursuit of their aims?

Ever since their unexpected rise, the Greeks have marveled at these parochial parvenus. After the battle of Chaeronea, when Philip emerged from his provincial northern lair and by patient treaty after patient treaty unified the unruly city-states into a force to be reckoned with, they accepted him as one of their own. When, in addition, he espoused the Epiroan Greek princess Olympias, his adoption in their eyes was legitimated. When, in turn, Olympias' son, Alexander, proceeded to cast off the threat of the Persian yoke lurking from across the Hellespont, such legitimation became a complete appropriation of anything Macedonian.

Disregarded was the fact that Philip regretted the marriage to the superstitious, overbearing Olympias every time she mocked his foreign accent and reminded him of his backwater origins. Overlooked was the fact that after Philip's death the first act of state of this cultured paragon of blue-blooded Epiroan purple was to roast alive Philip's younger wife. Ignored was the fact that in Alexander's battle against the Persians at the Granicus River a good third of the host arrayed against him was composed of Greeks, whereas the main components of his own were Macedonian.

But the assiduous Greek claim that they were their own lacked conviction by the sheer dint of the intransigent obduracy of the uncompromising mode of its assertion. In due course, even Philip's

backwoods foreign accent that had so grated on the refined Attic ear of the Athenians and Spartans of his time became looked upon as the true precursor of the colloquial Koine on its early gestation.

If, in juxtaposition to this facile attitude of aggrandizement, we examine Alexander's progress in the field, we are confronted by several factors that are conducive to a different conclusion.

One of these is the fact that throughout his many campaigns the decisive force that Alexander depended on were his Macedonians. It was to this loyal and disciplined Macedonian core that he resorted in the crucial moments of his battles. Contrary to the customary Greek practice, he always fought at the head of his troops. He instinctively knew that the key to leadership was for the officers and men to fight shoulder to shoulder and on the marches to endure the same hardships.

Whenever his fortunes flagged, it was always as a result of his having offended or alienated his Macedonian cadres. When he conquered Egypt, Alexander's ready acceptance of the title of pharaoh was received with less than equanimity by his troops. Inherited from Olympias, his propensity for superstition got him into hot water with his loyal Macedonians when he insisted that as pharaoh he was also the son of the supreme deity, Amun-Rah. This exceeded all limits of acceptable credulity. Later, after having marched into Babylon and having burnt the Persian capital, Persepolis, to the ground, he increasingly began to adopt Persian dress and customs. One of these, found totally offensive to what was left of his Macedonian followers, was the practice of proskynesis, which not only the Macedonians but also the Greeks regarded was the sole preserve of the gods. The Persians, on the other hand, bestowed it on their kings. The Macedonians were now expected to prostrate themselves before Alexander, the man who had formerly endured all the hardships of camp, march, and battle with them as a common soldier.

His dependence on his Macedonian horse and foot was most telling when he had at last reached what his cartographers had told him was the end of the world. Instead, he found himself gaping at the

Ganges plain stretching endlessly beyond the eastern horizon of a limitless earth. Now only a decimated fraction of his forces, even the ever-loyal Macedonians joined in the general refusal to follow him into India. Only when he learned of *their* rebuff, did he finally concede that he could go no farther.

Thus ended the greatest generalship in the history of warfare. Alexander's victory at Gaugamela is still studied in detail in every military college the world over. Barely twenty-five and his cavalry outnumbered five to one by Darius of Persia, he, nevertheless, triumphed. This generalship is arguably matched only by that of an eighty-year-old Belisarius, who in his last battle routed a force ten times superior in numbers to save Justinian's empire. Even the victories of Napoleon and Caesar and the containing hit-and-run tactics of Saladin against the Crusaders pale in comparison.

Who, then, were these Macedonians that had alit from the rugged northern reaches so abruptly on the Greek stage? What dynamic, what ethos, what virtues of drill and discipline, what ethnic hubris impelled them to such an outburst of vitality and prowess? And what was their language? Can we truly penetrate through the mist and myth of the Greek adulation that enveloped them in legend almost before they took their exit? Were these men really Greek?

Some of the answers can be gleaned from a scrupulous examination of ancient records. One such is an account by Curtius, whose principle source was Clitarchus, son of Dinon (Pliny n. h. x 49, 136), who accompanied Alexander's expeditions and wrote a chronicle of them. In an article in *The Augustan* (vol. xxvi: 3), Dr. Charles Bryant-Abraham, a renowned linguist, paraphrases Curtius' account (from Hist. Alex. Magni Maced. iv 11.4) in reference to an event from Alexander's reign: a certain general Philotas, born a Macedonian, was accused by one of his Macedonian compatriots of "not feeling ashamed to hear the men of his language through an interpreter." What the passage indicates, according to Dr. Bryant-Abraham, is that "Philotas had need of translators in order to understand the mother tongue."

Further on, according to Dr. Bryant-Abraham, after an exchange

on the matter with Alexander, “Alexander angrily remarks that Philotas neglects to speak in the language of their fathers: ‘have you ever seen Philotas reject the language of our fathers heretofore? Indeed, he alone is averse to learning it. Let him then say, however, it is in his heart, since you will remember that he is opposed to our customs as well as our language.’”

With the foregoing Dr. Bryant-Abraham clearly casts doubt on the facile assumption that the Macedonian language was merely a northern Hellenic dialect. Rather, he concludes by issuing a call for a reexamination of all Macedonian inscriptions to show that the ancient Macedonian was so “greatly at variance with the contemporary (colloquial Greek) Koine that it might just as well have been a foreign language.”

In a more recent article entitled “Refinements and Further Directions in Venetic Scholarship,” which appeared in *The Journal of Ancient and Medieval Studies* (September 2001), Dr. Bryant-Abraham states, *inter alia* (by courtesy of The Augustan Society): “an investigation must be made of all inscriptions associated with the age of Philip of Macedon preceding the Hellenization of his son, Alexander, under the tutelage of Aristotle. The close collaboration of Macedonian and Greek scholars must be solicited and sustained for this effort. We are encouraged in this direction by the findings of Anthony Ambrozic who successfully demonstrated Venetic presence in the Hellenistic city, Dura-Europos, founded by Alexander in the Syrian desert and destroyed by the Sassanids in 256 AD, some 400 years before the supposed first penetration of Slavs into the Balkan Peninsula. These Venetic inscriptions from Dura-Europos lend weighty if still circumstantial evidence that Alexander and his Macedonian people may very well have been Veneti” (87).

Regarding the use of the Slovene language as the catalyst in decipherment, Dr. Bryant-Abraham, on page 86 of the same article, states that “indeed, Slovenian must henceforth take its place as the only surviving dialect of Venetic, and a most conservative at that ...” On page 83, Bryant-Abraham proceeds to say that “the high value of the ultra-conservative Slovenian dialects in the decipherment of these

inscriptions has the potential of so enhancing the appreciation of Slovenian linguistics that those Alpine dialects may yet come to be collectively hailed as the ‘mother of all Slavic languages.’”

In response to the thrust of the directives in the above articles, a successful decipherment of 24 Old-Phrygian inscriptions has now been completed. On the whole, they represent the entire Old-Phrygian scene in that they alone are transcriptionally uncontested. The remaining inscriptions come to us in either one or two word fragments or are in such a damaged state of preservation that much scholarly disagreement exists as to what exact letter value to ascribe to many of their symbols.

The deciphered passages date from the late 8th century BC to the mid-4th century BC. This clearly was the language of the Phrygians who had migrated into Anatolia in the early 12th century BC and filled the vacuum left by the disintegration of the Hitite empire. The migration for the most part appears to have been peaceful. Since the Greeks on the Aegean coast to the west were at this time engaged in the so-called Trojan Wars, they held a wary eye on the movements on the Anatolian plateau to the east. Their records, time and again, insist that the Phrygians had come from Macedonia and Thrace.

Having continuity in the inscriptions from Dura-Europos, the latest of which has been dated by scholars to 170 AD, the Old Early Slavic can now be traced back to the earliest Macedonian migrants into Anatolia, 3,200 years ago. In light of the new evidence on Old-Phrygian inscriptions, we can safely deduce that King Midas of the “golden-touch” fame as well as King Gordius of the “Gordian-knot” renown fall into this linguistic and cultural heritage. Further, we can now confidently state that Philip of Macedon and his precocious son, Alexander, also shared in this entirely non-Greek linguistic inheritance. Lastly, in the words of Dr. Bryant-Abraham, “the Macedonian people today have every justifiable reason to reclaim this cultural and linguistic patrimony.”

Notes

1. Helen Hemingway-Benton, *The New Encyclopoedia Britannica* (Vol. I, 1973-74 ed.), 819-20.
2. Claude Brixhe and Michel Lejeune, *Corpus des Inscriptions Paléo-Phrygiennes: Editions Recherche sur les Civilisations* (Paris, 1984).
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7. Hugh Johnson, *The International Book of Trees* (Mitchell, Beezley Publishers Ltd., 1973), 275.
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