

Alpenland & Altaitalia hinterland Archives

*Archivio Storico Geografico Civico
Diplomatico Alpino e Cisalpino*

*abridged from the "Report on Alps and Altaitalia early jurisdiction"
official Record by The Committee of Alpine free States and Altaitalia representative acting Committee as presented to
Den Haag Conference on UNPO the august 3rd 1991 courtesy www.altaitalianationalarchives.eu*

IDIOSYNCRASIES

Lumbard language peculiarity

The language of the rural Calendar maintains a collective practice transmitted from generation to generation and is recognized as a part of our cultural heritage: so, when the practice of this Calendar survives everywhere without being taught, clearly this practice is a social institution, otherwise it could not be fully memorised, nor replicated, neither used by our whole Society.

Out of bureaucratic institutions, which could be commanded in few days by State's politicians, indigenous social institutions are created through a slow mnemonic process over millennia by an entire social group, and next transmitted to all the other social groups on the entire Society. So, it is not created by the governing caste or some gangs during a period of thirty or ninety years, but created by a dynamic collective memory with an historical process that keeps these practices living into any single brain of the entire community.

The typical inertia of traditions could not be enough to keep this practice viable, which uses proverbs with fifty-one names, berthed on exact Dates: if we remove a dozen of Dates, heavily occupied by cleric rituals (like christmas etc.) three dozens of names still remain, or pickets, totem poles or markers, keeping their numerical positions every year again synchronized by the 2+2 equinoxes and solstices. A simple inertia is not enough. The Clergy and bourgeois keep pace with all our rituals every year (like st. Antony's pig) always attending our meetings to "christianise" our practices but without any reason, because all of our festivals are disqualified under a third if not fourth rank by the "breviary" or cleric's service-book: what's the reason for them to attend our festivals when they already disqualified all these festivals?

The reason seems to be characterised by these vivid, vital and viable festivals again today, it is not by a simple inertia: the clash between bureaucracies and clerics against our customs must be durable, because if rural rituals are living, a possible truce will enhance them. The rural Society is surviving quasi-underground, the only way to preserve an heritage. Note that the Convention "ich" of 27th october 2003 when ratified by regional government with law n.27 on 23rd october 2008 was re-arranged by ignoring the words "indigenous communities" and next erasing the word "tradition" in later law n.25 on 7th october 2016 abridging the former.

Moreover, even if the Lumbard language is tolerated in useless books and mock festivals and cheered in theatrical plays, the normal use is banned from schools and religions or television, when any sort of authority and politician prohibits this use in every level of government.

Maybe there is an official plan to belittle illiterate peasants, but they are illiterate "de facto" because they use another mathematics and language. Ours. Another Society deeply rural, our prehistory was by intensive farming, intensive breeding and free hunters: Terramare and Castellieri Societies across the wide Alpine hinterland were so interspersed between the Rhone, Rhine, Danube and Po valleys, fastened by the Ligues (Greek Ligyes) as far as the Pyreneans.

That Chassey-Lagozza-Cortailod functional organization extended by the Atlantic shores of Santander and Bordeu (not Bordeaux) to the Adriatic islands and Genoa, is the most recent of layers that dwells deep one under another in the "basement" of our Lumbard language, being the so-called "substrata" we could read by two Lumbard isoglosses: n.6 (è) and n.7 (ü) by the AIS/CNR 1977 map and "*Sprach und Sach Atlas italiens und der südschweiz*" most recent linguistic census we have ...before television standardized the languages of our social life.

The position and design of these isoglosses are inconsistent with claimed positions of the five Celtic tribes which intruded the Po valley around 2600 years ago, even worse, the language they used is inconsistent with these two vowels: declared positions of cenomanians, boianians, insubrians, lingonians, senonians, are not associated to any of these indigenous isoglosses. Who patronizes these tribes, claims instead that our isoglosses are the markers of a French heritage: since our vowel "ü" is used in France, they claim that the Gauls taught us the "ü" when they invaded Altaitalia. But their positions on land are inconsistent with isoglosse n.7 because (A) if the Insubrians or Cenomanians occupied the land east of the Ticino river, they are cut by two halves with isoglosse n.7 and (B) if the Boianians, Senonians and Lingonians occupied Romandiola they never used our vowel "ü" because ...east of isoglosse n.7 this vowel do not exist: if our "ü" was not taught by the Celts east of isoglosse n.7 ...it appears strange if they taught "ü" westside of line n.7 or our "ü" is not a vowel inherited from a Celtic language.

Moreover, some scholars pretend that the vowel "ü" is the "*acutissima tra le spie celtiche*" or the highest among Celtic markers: but the Celts reached too late our Ligurian seaside, when "ü" was already in use. The Ligurians in fact used "ü" well before the Celts existed on this earth, the "ü" being deep into the substratum of Ligyes (Ligues) languages.

Now, other scholars claim that "*acutissima tra le spie celtiche*" or the highest among Celtic markers is the vowel "a" when it turns into "ä" or "è" or even "é" in various cases. But Cenomanians instead and Insubrians seem to stay where "ä" did not exist, west of isogloss n.6 that runs down to Arezzo and as far as Apulia and Calabria, where the Celts never appeared.

So the vowels by isoglosses n.6 and n.7 could not be the highest markers of those invaders: if the positions they claim **on land** do not match the position of our isoglosses **on land** therefore they never merged with indigenous languages, or never used these two (our) vowels, for sure. The first who pointed out these vowels "are not Celtic but deep under millennia of history" were Gerhard Rohlfs (1966) and next Gabriella Giacomelli on december 1968 in a conversation with Giacomo Devoto and Vittore Pisani, edited as "The Lumbard within northern dialects" on july 1970 in Milan, with a historical description by G. Devoto and V. Pisani.

Another indicator of Ligyes dialects is the change of "l/r" between two vowels: as *Milano/Miràn and Caleppio/Carèpi, Settala/Setàra, niulàs/inivirà, nfilaa/infirà* etc. on very deep substratum together the "ü" vowel of Ligures and Lumbard languages: so, if this habit appeared in Liguria, where the Celts arrived too late, after romanisation, it is not a Celtic pointer but a marker of our ancient CLC language. Celts are alien here and could not match all our peculiarities.

Where we have intensive farming and intensive breeding, or skilful hunters, our performances demand a perfect synchronization with the earth/sun orbital longitude, a perfect Calendar the Celts could never imagine: their Coligny Calendar plate is not suitable for indexing two consecutive solstices by 365/366 days apart, because it revolves two years of 355 days by one year of 385 days and another year of 355 days by another year of 385 days being impossible to register a true Date on the same season by each year of an entire solar cycle.

Even worse, this way it adds up 19 days on four years in a bis-sexatile cycle of 1480 days, against the 1461 days of our rural Calendar, destroying any possible synchronization with life cycles of grass and cattle, of barley and wheat, bass and sturgeon, deer and wild boar.

Our rural Calendar features a duodecimal system with **four** seasons, counting each by **twelve** or **12.23.34.45+1+45.34.23.12** days linear (non-add-up) being impossible to couple with Coligny's plate of 29/30 days per month: in fact they failed to teach us their exotic numbers, or those numbers never appealed our farm system, neither breeders nor hunters. By the 19 days gap into bis-sextile cycle, Celtic festivals failed to match any of our totem poles, so we do not retain memory of any Celtic festival, like it happened to the Roman and Clergy festivities: when a recurring Date does not match our mathematical building, must be maintained by (other) authorities, or this Date soon disappears without interest in our traditions. Compare clergy "breviary & missal" to our 51 totem poles, to read clergy festivals which do not existed before ours: that is to say all rural festivals that are by **56** days "apart" or **56+9** or **47+7** or **12+12+12+12** or **13+13+13** or **177+177** or **176** or **176+1** Bis out of some longer distances, a sure way to distinguish our indigenous Calendar against every other calendar.

Now the so-called neo-celtic brotherhoods pretend the Celts annihilated us and destroyed our memory, erased our villages making an oppidum over our ashes to complete an ethnic clearance, about six or seven centuries before Julius Caesar. Sure, they destroyed a lot, like barbarians plunder crops and burnt the remainder, next using territory like a den, suitable to launch other raids against a new prey for loot, sure not to build a library or mow a wheat field. Our **Carlo Cattaneo**, introducing the Science Congress of 1844 in Milan, edited the summary of actual and historic Lombardy as "Notizie naturali e civili su la Lombardia" two books, even if by reading the first book ...the Austrian Reich prohibited the publication of the second book.

The foreword by Carlo Cattaneo first paper is on 50 chapters, where n.XI start as follow:

*Six hundred years had already passed since the beginning of the etruscan era, and there were still as many years to go before the early christian era, when a serious and lasting calamity stopped the course of our civilization, and delayed the development of human intelligence among us by four centuries. Before the custom with etruscan towns had civilized surrounding **aborigines**, another priestly principle began to advance among us, which from its arcane places in Armorica and in the British isles vastly dominated a family of nations, various by language and origin, but all similar in the coarse habit, and grouped by the ancients under the name of Celts.*

*"Erano già corsi seicento anni dai primordi dell'era etrusca, e mancavano ancora altrettanti ai primordi dell'era cristiana, quando una grave e durevole calamità fermò il corso del nostro incivilimento, e differì di quattro secoli lo sviluppo dell'intelligenza umana fra noi. Prima che la consuetudine colle città etrusche avesse terminato d'ingentilire i circostanti **aborigeni**, cominciò ad inoltrarsi fra noi un altro principio sacerdotale, che dalle arcane sue sedi nell'Armorica e nelle Isole Britanniche dominava vastamente una famiglia di nazioni, varie di lingue e d'origine, ma tutte simili nell'inculto costume, e comprese dagli antichi sotto il nome di Celti."*

Carlo Cattaneo quotes ancient writers like Livy or Strabo and Polibius, but the presumed Celts arrived on deserted prairies, with miserable inhabitants unaware of crops, simply waiting for Celtic robberies: C. Cattaneo clearly distinguishes "**aborigines**" being prey of barbarians, when other writers would enhance Rome enemies, as defeated, so Alpine aboriginals could be confused with losers. The goal is to deny the first nations, and land of first nations, of course.

Strabo and Livy were in Rome when Julius Caesar ruled, and Polibius a century earlier, that is too late for a first-hand account of celtic presence in Alitalia or Alpine hinterland. We know, if their "stories" are scrupulous, that the Celts settled only five distant retreats, four centuries before the Roman colonies, that is to say five "campsites" amidst something: who did they depredate if aboriginals were not on site? They were infamous for plunder, strolling on all european plains, not interested to a distant and forgotten motherland, rejecting their roots.

The Celts could not teach nothing to us: arriving between years 600/550 AEVAC their iron age was on "**hallstatt D1**" type, so comparing our "**iron IIIB2**" their experience featured only four iron seasons against our seven iron seasons ...but, if a French race, iron experience of Celts was by two seasons, up to "**hallstatt moyen**" more primitive industry when compared to iron six seasons of "**early archaic**" by Micenean Greek, Minoans of Crete, and our seven seasons. These diversities were not only through metallurgies or blacksmiths but turned away all our social habits and the Celts' and Celts settlers were turned away from Celts of motherland.

Here a diagram by Leiden University comparing the bronze and iron ages industry in europe...

| YEARS <i>AEVAC</i> | CENTRAL-EUROPE | CELTS-GAULS | ALPS-ALTAITALIA | GRAECIA | CRETE ISLAND |
|--------------------|----------------|-------------------|---------------------|----------------------|--------------------------------------|
| 2400-2300 | Bronzezeit A1 | Bronze ancien 1 | Bronzo antico 1 | early Helladic II | early Minoan II |
| | | | | early Helladic III | early Minoan III |
| 2000 | Bronzezeit A2 | Bronze ancien 2 | Bronzo antico 2 | middle Helladic I | middle Minoan IA |
| | | | | middle Helladic II | middle Minoan IB middle Minoan II |
| | | | | middle Hell IIIA | middle Minoan III |
| 1700 | Bronzezeit B | Bronze moyen 1 | Bronzo medio 1 | middle Hell IIIB | late Minoan IA |
| | | | | late Helladic I | |
| | | | | late Helladic IIA | late Minoan IB |
| 1500 | Bronzezeit C1 | Bronze moyen 2 | Bronzo medio 2 | late Helladic IIB | late Minoan II |
| | | | | late Helladic IIIA1 | late Minoan IIIA |
| 1400 | Bronzezeit C2 | Bronze moyen 3 | Bronzo medio 3 | late Helladic IIIA2 | |
| | | | | | late Minoan IIIB |
| 1300 | Bronzezeit D | Bronze final Ia | Bronzo recente | late Helladic IIIB1 | |
| | | | | late Helladic IIIB2 | |
| 1200 | Hallstatt A1 | Bronze final Ib | Bronzo finale 1 | late Hell IIIC early | late Minoan IIIC |
| | | | | late Hell IIIC late | |
| 1100 | Hallstatt A2 | Bronze final II | Bronzo finale 2 | Submicenean | Subminoan |
| | | | | | |
| 1050-1020 | Hallstatt B1 | Bronze final IIIa | Bronzo finale 3 | Protogeometric | |
| | | | | | Protogeometric A |
| 950-920 | Hallstatt B2 | Bronze final IIIb | Età del Ferro IA | | |
| | | | | | |
| 800 | Hallstatt B3 | | Età del Ferro IB | early Geometric | |
| | | | | | |
| 730-720 | Hallstatt C1a | Hallstatt ancien | Età del Ferro IIA | middle Geometric | Protogeometric B |
| | | | | | Geometric |
| | | | | late Geometric | |
| 660 | Hallstatt C1b | | Età del Ferro IIIA | early Archaic | early Archaic |
| | | | | | |
| 620 | Hallstatt C2 | | Età del Ferro IIIB1 | | |
| 550-530 | Hallstatt D1 | Hallstatt moyen | Età del Ferro IIIB2 | | |
| | | | | | |
| 480-450 | Hallstatt D2 | Hallstatt final | Età del Ferro IIIC | late Archaic | late Archaic |
| | | | | early Classic | early Classic |
| | Hallstatt D3 | | Età del Ferro IIID | | |

BRONZE AND IRON AGE CHRONOLOGY

(years *AEVAC* are Ahead Era Vulgaris Ahead Caesar that is to say before two thousand years ago)

Note how Celtic iron industries are late with five iron types, peculiarities or handicraft seasons, three "french" types and five "german" types, against the seven or eight more ancient types of Greeks, seven "minoans" and eight "micenean" types, with our nine handicraft types/seasons.

These diversities between celtic settlers and indigenous peoples are enhanced by geography if the positions of all their dens are inconsistent with positions of isoglosses n.6 (è) and n.7 (ü) as we could see on the AIS/CNR 1977 map, where all five groups of those barbaric settlers seem to ignore these vowels: Insubrians and Cenomanians seem using "ü" and not "è" while Boianians and Lingonians with Senonians seem using "è" and not the "ü" vowel. An impossible way, clearly the vowels "ü" and "è" are inconsistent with Celts as a whole, or at least are more ancient of Celts and are not a peculiarity for all their tribes, despite claims of neo-celtic brotherhoods that their language is something of unique and diffuse habit of conversation.



The position of these groups are inconsistent with the positions on "Tabula Peutingeriana" the main geographic document of the ancient Roman era, that features Insubres between the Agogna river and Ivrea, with Cenomani around Augusta Pretoria: they did not reach Mailand their (false) capital city, nor Pavia. All the "stories" of Livy and Polibius or Strabo must always be compared with this document, that is one of many copies of a huge map engraved on the porticus Vipsania, in Rome, after Marcus Agrippa, two thousand years ago.

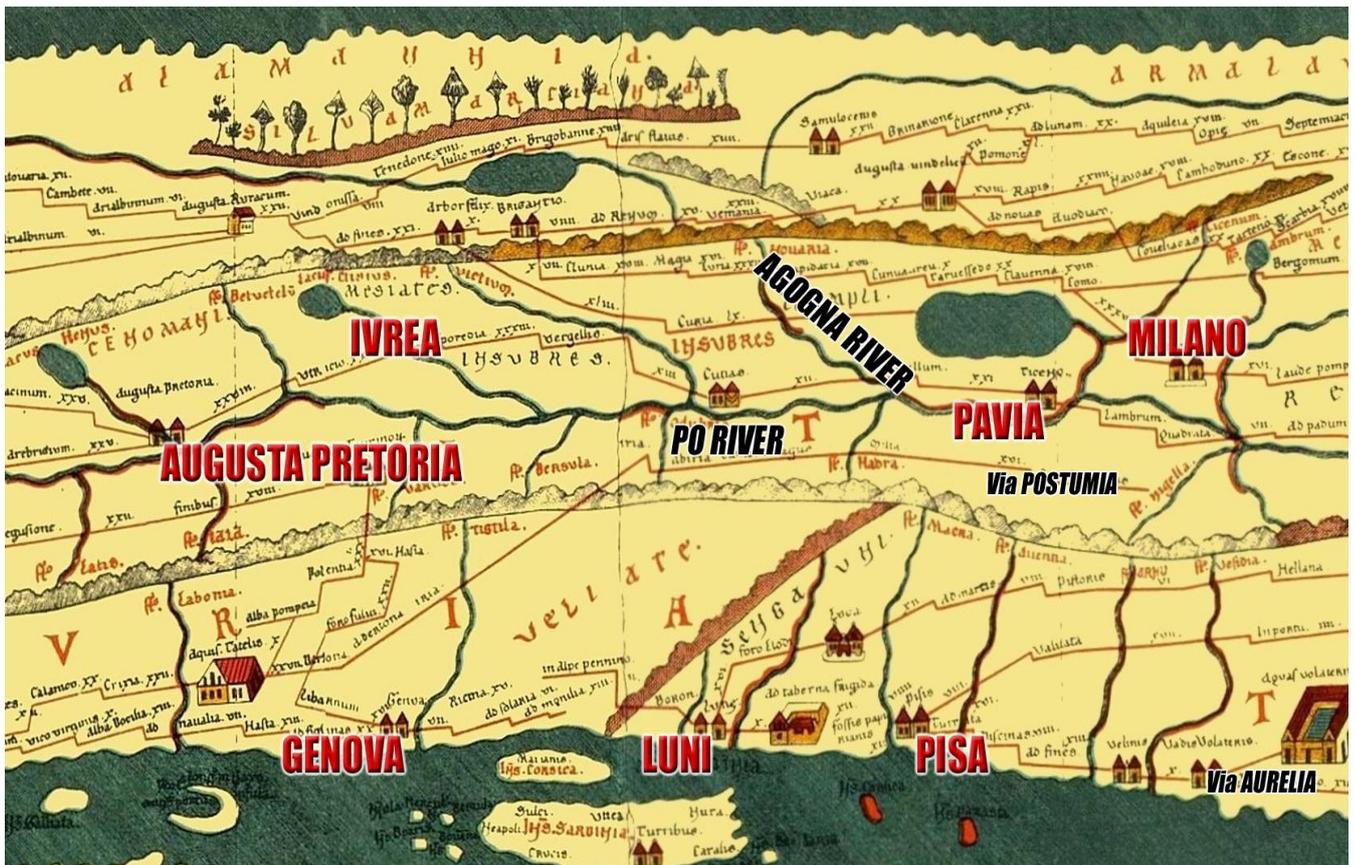
This map is of common use as preferred by travellers and military purpose, best of itineraries and guidebooks as "itineraria... non tantum adnotata quam etiam picta" in the words of Flavius Vegetius. The actual Tabula now exists in three copies: in Vienna, in the Paris Institut Geographique, in the underground museum of Arena di Pola.

On the map there is Constantinople (built in 328) with Oplontis and Pompei (erased in 79) but Via Aurelia north of Pisa (built in 109 AEVAC) and Via Postumia (built in 148 AEVAC) do not appear because the track from Bedriacum (Cividale Mantovano) to Verona lack, moreover the name of Massilia Grecorum (Marseille of the Greeks) could be useful only before Julius Caesar about year 50 AEVAC or so. This way the map features other early maps, stored in diverse institutions or libraries and next gathered by some lucky monastery which edited later this chart in a chaotic manner without a criterion. "This situation is due, no doubt to the devastation of Italy in the earlier Middle Ages" as Walter Howard Frere said, looking for ancient documents.

There is not a "mistake" but simply a confusion on copying a bulk of charts. True errors are very easy to spot instead: as an example "Pollentia" must be west of "Alba Pompeia" obviously... and "Quadrata" or Ponte della Becca must be west of "Lambrum" Orio Litta, but the names of Rome's "friend or foe" are always depicted on their exact sites, this is sure.

The Cenomanians and insubrians plundered Milan, Bergamo and Brixia, but they nested into thick wood of Biella and Viverone, to recover after raids and robberies. The Boianians, Senonians and Lingonians had another story if their names do not appear. On the Tabula Peutingeriana, positions of the two Celtic tribes, could be consistent with the lacking of the Via Postumia and northern Via Aurelia (Aemilia Scauri) about year 200/220 AEVAC or earlier.

Here a part of sections 3 and 4 of the **Tabula Peutingeriana** by Konrad Miller (year 1887) enhancing the Cenomanian tribe east of Augusta Pretoria (Aosta) with the Insubres between Eporedia (Ivrea) and river Novaria (Agogna) well distant from Milan and Pavia north of the Po river. Name of the Insubres recur twice: definitely could not be by mistake.



This map is a summary of at least five centuries of the Roman geography, before Theodosius, because it shows "frozen" details of various moments: note that via Aurelia stops in Pisa about year 220 AEVAC without any connection to Luni and Genova (!) when via Postumia stops under Pavia, next completed in 148 AEVAC going from Tortona to Aquileia.

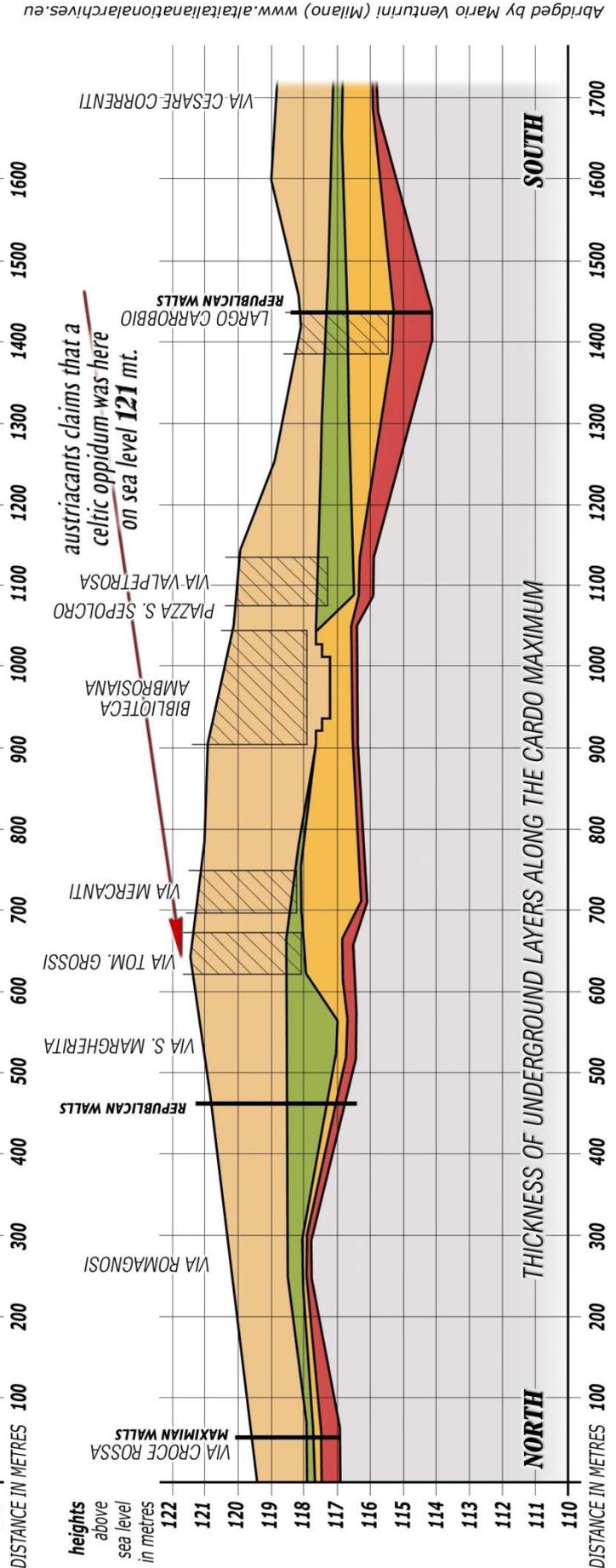
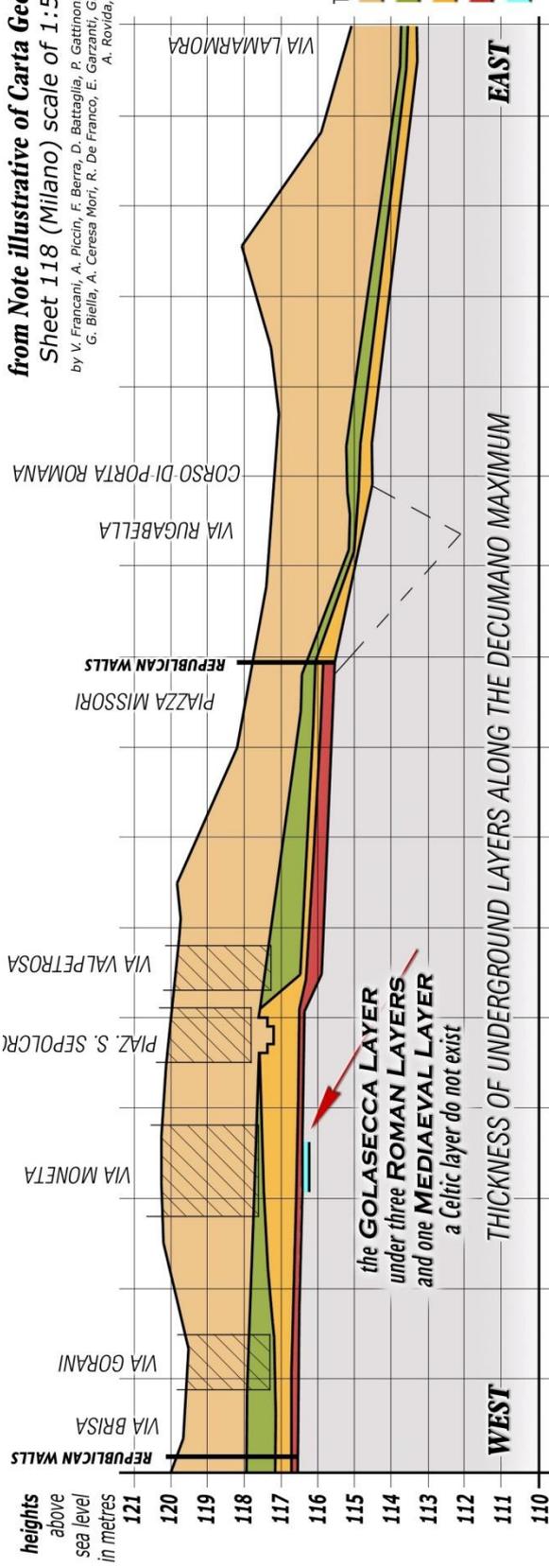
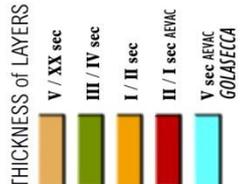
The Tabula Peutingeriana could be revised or useful for revising "stories" otherwise doubtful. Livy and Strabo or Polibius must be revised accordingly: the Celts did not live here to build avenues, bridges or drainage systems, but only to loot and plunder our commodities, and next burn the remainder, so it is unlikely that on prehistory our peoples could be pleased to learn, and keep, their languages or customs, the aborigines and barbarians do not match.

The neo-celtics claim also a Celtic "oppidum" 121 metres up the sea level: Milan is dubbed as a capital city but archaeological troops which assisted built the subway (between 1960 and 1986) did not retrieve any "celtic layer" under Roman paved avenues: celtic/gaul tools and weapons were found only "fuori contesto" that is to say dispersed on the indigenous layer of Golasecca or on layers of the Roman era. A "celtic layer" did not exist, so not enough rubbish they had stored under their feet, not enough social life they had and not enough artisan work, not enough cookery, not enough industry nor agriculture, no life, no persistence in our land. That is on the geologic map of Milan, where our prehistoric ground is flat. Here the thickness of three thousand years layers, below the actual ground 121 metres/sea level:

**from Note illustrative of Carta Geologica d'Italia
Sheet 118 (Milano) scale of 1:50.000 pag. 96**

by V. Francani, A. Piccin, F. Berre, D. Battaglia, P. Gattinoni, I. Rigamonti, S. Rosselli,
G. Biella, A. Ceresa Mori, R. De Franco, E. Garzanti, G. Muttoni, R. Pini, S. Rossi,
A. Rovida, G. Scardia, D. Scunmach;

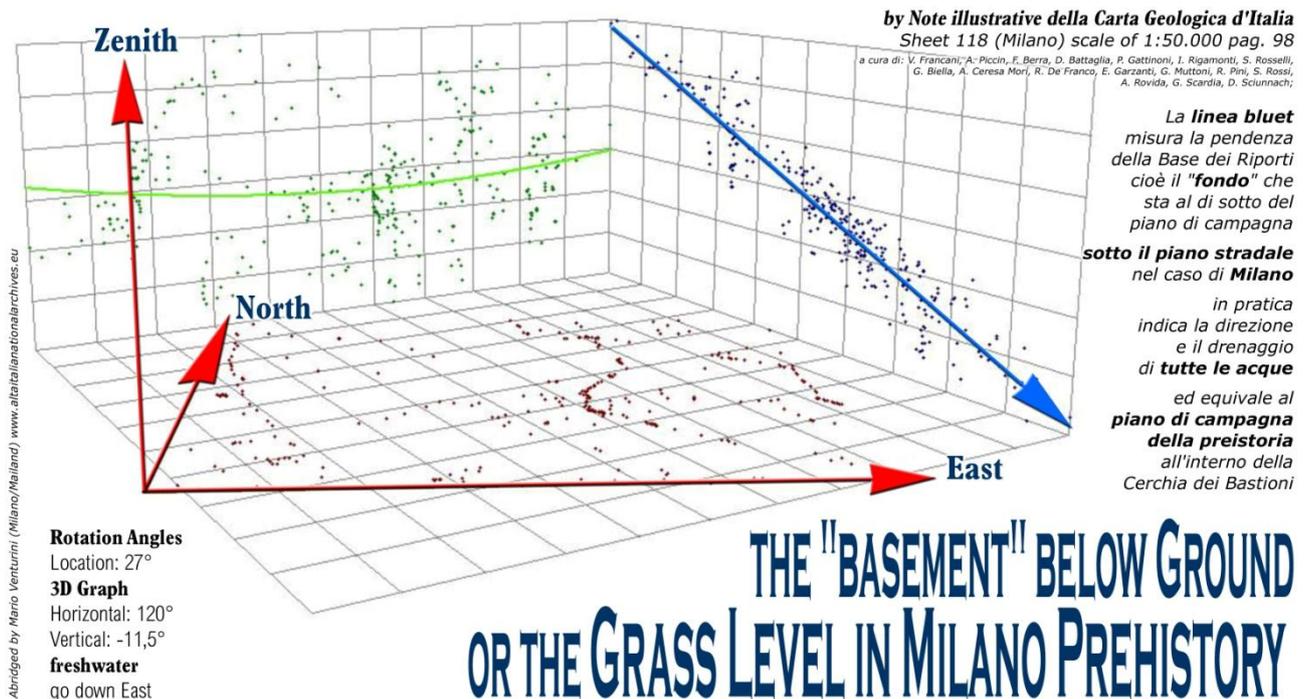
Si noti che non esistono livelli d'uso tra lo strato di Golasecca e i 3 strati Romani successivi: tutti i reperti dei "celti" sono stati ritrovati in questi 3 +1 cioè "fuori contesto" ovvero in altro contesto (essendo privi del loro il falso "oppidum" non è mai esistito a 121 metri sul livello del mare.



Abridged by Mario Venturini (Milano) www.altitalianationalarchives.eu

Today the geologic layers under Milan sum up 121 metres on the sea level: so, any hillfort in our prehistory did not exist nor a Celtic "oppidum" neither a so-called "montagnetta" that could be high 121 metres under... the actual 121 metres on the sea level. The ground, two thousand years ago, was about 116/117 metres on the sea level and actual 121 metres are the result of devastations by the Gauls, Visigoths, Burgunds, Huns, Germans, Goths, Langobards, Hungarians, Austrians with Slavs and Yugoslavs, next by our demolitions to build new streets and pavements (like Corso Buenos Aires) houses and pavilions (like the castle) churches (the only Duomo without a belltower) new market places like Fiera Campionaria, few schools and many theatres like La Scala, big water networks like Leonardo's Navigli that we next completely destroyed, a railway ring, five subways and a lot of tramways...

here the diagram of our deepest most ancient ground, with all single points of measurement:



This diagram shows our ancient ground (the basement) which seems flat, featuring a gentle and cosy slope, perfect for the drainage of fresh waters by the multiple springs of rural fountains, excavated by peasants all along the "gravel line" just out of hills named "pre-Alps" or Prealpi. A typical fountain (fontanin) is dug about three metres depth, twenty metres wide, arranging five to twelve underwater springs that flow by 50 to 100 litres per second at 10/14°C constant temperature: so making widest edible grassfields for the cattle even in a frozen winter and the best nourishing hay in a hot summer.

Not a Celtic oppidum, the Celts arrived for loot: **to build a hillfort up to 121 metres on the sea level they could succeed only if they worked until today's 121 metres level** ...because it never existed here 121 metres on sea level before our millennium (today) or Livy and Polibius with Strabo failed all accounts on Mailand history. Another history.

Another language: out of some few Mailand or Lumbard "late" dictionaries, all edited mailander dictionaries ahead our millennium transcribes "cultured" words by cultured peoples for readers of cultured habits, ignoring peasant uses of conversation, also deceiving basic words. Carlo Porta started writing in Venetian dialect (who cares?) next searched words into "verziera" here in Milan, that is to search our words ...ignored by himself, ignored by his childhood and family.

Francesco Cherubini, Giuseppe Banfi, Domenico Balestrieri, Carlo Antonio Tanzi, ignored some words of our mediaeval warfare (or prohibited by the Clergy) so chose words to say and words to shut ...not words by peoples accustomed to be passed on from generation to generation.