

HIDDEN WOMEN

**A History of Europe
Celts & Freedom**

by Jacqueline Widmar Stewart

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*Lexicus Press*TM

isbn #9781973559740

LEXICUS PRESS © 2017

PALO ALTO, CALIFORNIA

www.LEXICUSPRESS.com

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Magdalensberg, Austria, hilltop fort

AUTHOR'S NOTE

As you enter the world of the Celts, think of the role of women and how that role changed under the influence of Rome and religion. The exquisite artistry associated with pre-Christian women adds an exciting dimension. For hundreds of years, this artistry - as well as women themselves – has been roundly condemned by religious authorities.

Please proceed with an open mind. New evidence of Celts' stunning technical and communication skills must override long-held stereotypes of barbaric hordes. Now it is known that primordial family bonds reach to present day. Current populations need ancient Celtic stewardship of the land and wise adherence to natural laws, now more than ever.

While acknowledging that age-old notions are not easily swayed, this book challenges society's ability to rationalize the subjugation of women. Can subjugation of over half the population ever be justified? Will knowledge of forbearers' constant struggle against subjugation trouble today's descendants? Does it matter that women continue to be degraded?

Discrediting women weakens the core of the family and keeps people subservient; this has been the story of Europe and Britain since the advent of the Current Era. Assault on the family has occurred so pervasively that it seems normal. The guise of religion works so well that even the lethal feels familiar.

The reader is encouraged to independently verify these assertions. Start with the theory that Europe and Britain were the land of Celts and that their progeny probably still live here. Seek the Celtic layer in all of Europe. Find the connections between Celts and their branches: Burgundians, Franks, Galls, Basques, Veneti, Parisii.

The Celtic world is there, although it may be hidden at first glance. A trip to Belgium will find Burgundians if that is the goal; if not the Dukes of Burgundy will remain hidden in references to “occupiers.” Franks abound in Germany where many have remained since they helped Burgundian cousins defeat the Romans and free their fellow Galls. Look for words that contain “Frank” – like “Frankfurt” and “Frankenberg.” Visit Trier and Worms to see what has happened to these two cities that were once so crucial to Rome’s downfall. Think of Slovenia as a Frankish homeland.

May Europe’s children reclaim the splendors and equilibrium prized by their ancestors.

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CELTIC TIMELINE

1000 - 1 B.C.E.	Celts developed trade and communication networks in Europe and Britain
850 - 500 B.C.E.	Hallstatt Era, Early Iron Age in Europe
500 - 0 B.C.E.	La Tène Era, Late Iron Age
58 - 51 B.C.E.	Roman Emperor Julius Caesar's Gallic war
337	Byzantine Emperor Constantine made Christianity state religion; criminalized heresy
476	Fall of Rome
450 - 752	Merovingian governance of Francia (Clovis), including Gaul, Rhineland
529 - 534	Justinian's Code justifying slavery as law of nations that superseded natural law
650 - 700	Duchy of Carantania across Austria, Slovenia, Czech Republic
800 - 888	Carolingian governance of Francia (Charlemagne)
1095 - 1291	Crusades, main period
1100 - 1200	Resurgence of abbeys that thrived earlier with Merovingians, Carolingians
1400s	Duchy of Burgundy, from Belgium to Franch-Comté

Dates are approximate

FOREWORD

Paeon to Ancestral Women

*All hail to you, mothers of old
Hail to your sons and your daughters.
All of them breathe because of you
They owe their strength to your power.*

*You are the ones who protected their world
You built the Europe of yore
Though conquerors claimed it and many defamed it
Your wisdom and leadership soared.*

*You have borne the families here now
You fled with forbearers and hid them
You fought to the end, defended the fort
All while you nourished and led them.*

*Too long you've stayed buried down deep
Away from the knowing eye,
Kept from your place up here in the sun
Where lineage live now and thrive.*

*Now is your time, o prescient ones;
Now is the time to acknowledge.
Let history herald you and your kin
All hail to you and your knowledge.*

INTRODUCTION

Europe possesses a vast, prosperous heritage and women play a main, vital role in it. Archaeological findings increasingly show a stunningly vibrant civilization that flourished before the Current Era. By stripping away misconceptions based on records written by the victors and their successors, this luxuriant underlying fabric can be revealed.

With ever greater frequency, archaeology is showing a higher appreciation of the feminine gender in the pre-Christian European world than the Current Era. A culture of nature, wealth and beauty that connected habitants from Scotland to Slovenia is emerging from the mists of time.

It is this common legacy that challenges conventional wisdom. Implausibility plagues the usual telling of the European past. Too many flaws leave too many holes.

Worse, the incidence of overt abuse against women indicates more than an aberration.

- It is implausible that women always have been treated as inferior--they are too important to their families for that.
- It is implausible that an entire civilization - poof - simply vanished all at once.
- It is implausible that Europe holds no secular medieval record. Does it still exist or has it been destroyed?
- It is implausible that roving hordes or conquerors could have mustered the time, focus and expertise to be accomplished artists and artisans.

What caused the vilification of women? Why is it still going on?
What happened to once ubiquitous Celts?

New information gives glimpses into a world where women were treated better 2000 years ago than today. Richly appointed burial chambers of pre-Christian Celtic women have opened doors into a long-hidden pan-European culture. Celts valued women for their essential human role; their oppressors did not. Earliest known Christian writings systematically defame women; church officials have ordered untold numbers of women to be abused and burned at the stake.

The treatment of women arguably separates Celts from Romans all the way to the present day. Are women equal or chattel? Does the male dominate or is the female a partner, an individual in her own right?

Tangible outward signs substantiate continuing Celtic presence. It is only reasonable that descendants of pre-Christian Celts live in Europe today; they were too numerous and too prevalent to have altogether disappeared. By searching out basic attributes of original Celtic culture, those who still adhere to classic Celtic ideals can be found.



Abbaye de Laval Dieu, France; likely Abbess



THE NATURAL STATURE OF WOMEN



*St. Germain-en-Laye, France,
National Archaeological Museum*

LIFTING HISTORY'S CURTAIN

*Long lost Celts are we
Hidden for all to see
Our traces erased
Our hamlets displaced
Our culture claimed by our captors.*

*We're Burgundians, Galls and Basques
Veneti, Franks and Etruscans
Great family trees
Long under siege
Striving to learn and be free.*

*Stewards of the lands,
Rivers, trees and glens
Our refuge, our home
Though wide we may roam
Europe's our primeval realm.*

PRE-CHRISTIAN ERA

Women in the 1000 years before the Current Era were highly regarded by their communities. Ancients placed gold and finely crafted wares in women's burial chambers to honor them. Artifacts from excavations also reveal an accomplished and artistic civilization that covered all of Europe.

The term "Celtic" refers to a common cultural tradition across Europe and Britain. Invention of iron smelting and widespread dissemination in the Iron Age suggests that complex communication channels existed then. Similarities of style and usage indicate surprisingly broad networks.



Châtillon-Sur-Seine, France, Regional Museum



Châtillon-Sur-Seine, France, Regional Museum

Buried with gold and treasures

A key to understanding the Celtic culture lies at its core: the treatment of women and children. From deep underground, buried out of sight for 2000 years, convincing signs of Celtic women's stature are now arising from Hallstatt and La Tène era burial chambers. Sometime around 850-500 B.C.E., archaeological findings point to the sophistication of pre-Christian peoples and their regard for women.

Golden jewelry and finely crafted wagons with repeating medallions and superbly engineered axle wheels accompany the woman in the tumuli, the low mounds that cover grave sites.¹

From the objects accompanying her and the care with which her body and objects were laid to rest, an inescapable conclusion takes shape: those burying this woman expressed homage for her in an elevated way. When compared with customs of the Roman Empire, Celtic women's burials evidence regard for females that is strikingly absent in Rome.²



Heidengraben, Germany, tumuli

Celebrated in sculpture and jewels

Portrayals of women exalted them for fertility and child-nurturing. Figurines of dancing men, nursing women, animals, trees and flowers epitomize early Celtic art.³ The celebration of children contrasts markedly with later periods. Rather than crowns, scepters and royalty that became the hallmarks of later medieval potentates, the early graves reflect a closeness with and reverence for family and nature.



musee-archaeologienationale.fr



Rolin Museum, Autun, Bourgogne, France



www.musee-vivenel.fr

Showcased in heroic epic tales

Women were also lauded as defenders of family. Three exemplary cases make the point. First, Boudicca, of the British Celtic Iceni family from around 60 C.E., led an uprising against the Romans after they killed her husband and raped her daughter.

The second case comes from the Nibelungenlied,⁴ long considered the first heroic epic written in the vernacular German language. In it the protagonist Kriemhild avenged the death of her husband by taking up her sword against the Romans. More recently this story, written in about 1200 C.E., has been linked to the Burgundian battle against the Romans at Worms in 436 C.E.⁵

Rome's conquests of Celts powered its economic engines. Although Romans described Celts as barbarians, it was the Roman tactics that still shock the conscience, even allowing for Roman exaggerations of their own deeds.

Parades were held in Rome in celebration of thousands killed, according to Caesar. The bigger the number, the bigger the parade. War victims were brought to Rome for torture and death as public spectacle. "Barbarians" initially meant "non-Roman" but later acquired a negative connotation. Terry Jones of the British Broadcasting Corporation addresses this subject matter in his movie and book called *Barbarians*.

"For ambitious Romans, the prospect of the Celts' fertile lands and rich gold and salt mines proved irresistible. They manipulated public dread of the "Gallic terror" to gain victories and territory for Rome while furthering their own careers."⁶

And thus the wars continued, especially those conceived by Caesar," according to historian O'Brien Browne.

The third case of women as warrior defenders arose many centuries later but it follows the on-going thread. Joan of Arc famously led her people against the foe in 1431, only to be excommunicated by the Roman Catholic Church and delivered back to the English for execution by burning at the stake. Joan of Arc⁷ falls squarely into the female Celtic tradition - and decidedly not the female Roman one.

Instrumental in the ancestral past

The unearthing of Iron Age artistry by a Slovenian woman revealed a whole new view of Europe. Thanks to Harvard's Peabody Museum and Harvard University Press⁸, the pre-World War I discoveries of the Duchess of Mecklenburg have received greater attention.

The University's Iron Age collection includes artifacts that the Duchess excavated first in Slovenia's eastern and southeastern reaches, and then in Hallstatt, Austria. The entire period of pre-Christian times around 850 – 500 before the Current Era now carries the name Hallstatt. In addition to the 20,000 items owned by the Peabody Museum, the National Museum of Slovenia exhibits a display of her findings as well as those from subsequent excavations that followed her lead.

he Duchess of Mecklenburg excavated 21 sites in the old duchy of Carniola, and 26 others in the Hallstatt area that is now Austria. Her discoveries called into question the basic tenets of conventional history by laying bare remnants of an era that preceded Christianity. In doing so, she also showed the extraordinary pre-Christian capabilities that contradicted prior depictions.





www.peabody.harvard.edu/node/2307

Photo by Mark Craig, PM 40-77-40/12205

The Roman rendition of history tells of continual barbarian onslaughts in a period that was too turbulent to leave traces. Artifacts that the Duchess found made clear that this was not the case. Endeavors like iron smelting and gold mining took generations of refinement.

Achievements such as these could not have been performed on the run, nor could they have been accomplished by sweeping hordes. Strains of similarity that run from Britain across France, Germany, Austria, the Czech Republic and Slovenia, challenged age-old assertions and revealed ancient networks of trade and communication.

Integral to the Celtic network

The purpose of this section is to show the links between areas of Europe that coordinated to defeat two major Roman strongholds and the inter-familial bonds among them. Franks and Burgundians both fought the Romans, then combined to govern European lands in the 5th century. Understanding their relationships and homelands allows a deeper understanding of their importance to Celts and to Europe's history.



Trier, Germany, the Mosel River

Before the Romans, adherents to the Celtic culture appear to have roamed Europe's forests freely. When imperial Rome began annexing land and enslaving Celtic peoples, their actions prompted responsive movements of Frankish peoples from the south.

Fifth century historian Gregory of Tours spoke of Pannonia as the Frankish homeland; from there they came to the Rhineland to conduct raids against the Romans. Once Rome fell, the Franks and

Burgundians took Gaul under their wing. The Frankish man, Clovis, married a Burgundian woman, Clotilde, and together they helped govern a vast territory of Celtic peoples living in Europe.

Although Pannonia may have changed considerably since the 5th century, places like the Pannonian Basin in Hungary and the Pannonian Lake in Bosnia still bear witness to both the existence and extent of ancient Pannonia. About 600 miles lie between the Pannonian Plains in Hungary and the Rhineland in Germany.

Rome had been enslaving and terrorizing the Celts in southern Gaul in the 1st century B.C.E. Some five centuries later the Roman Empire fell.

During those years, however, Franks and Burgundians must have been planning and moving into the Rhineland in order to eventually wrest these two major Roman administrative centers of Trier and Worms from Roman control. Franks and Burgundians needed time physically together to strategize a military campaign against the Romans. Close proximity between the two would have been of critical importance. Thus, Burgundland would be a likely base for Burgundians since it lies next to the Frankish homeland of Pannonia.

The Frankish-Burgundian marital union of Clovis and Clotilde likely represented a leadership alliance within the Celtic populations. Franks and Burgundians, as Celtic tribes, coordinated to defeat the oppressors of their Gallic cousins; this is a hypothesis of this book.

For common threads supporting this theory, it is hoped that the photos below from Pannonia and the Rhineland will provide some context. Ptuj, Slovenia, overlooks the Pannonian Plains and Wachenheim, Germany, lies in the Rhineland. To make the long migration to the Rhineland from Pannonia, the Franks left regions in today's Hungary and Slovenia. In regions rich with vineyards and villages of white, red-roofed dwellings nestled near the river, the

Rhineland echoes Pannonian style and way of life. Evidence of ancient Frankish and Celtic presence may still be detected in both, if sought out.

History knows of Burgundians from their defeat of Romans at the key 5th century battle in Worms, and also from when the Dukes of Burgundy led a flourishing 15th century realm based in Belgium. In both cases heroic woman warriors play a leading role, whether with sword or pen.

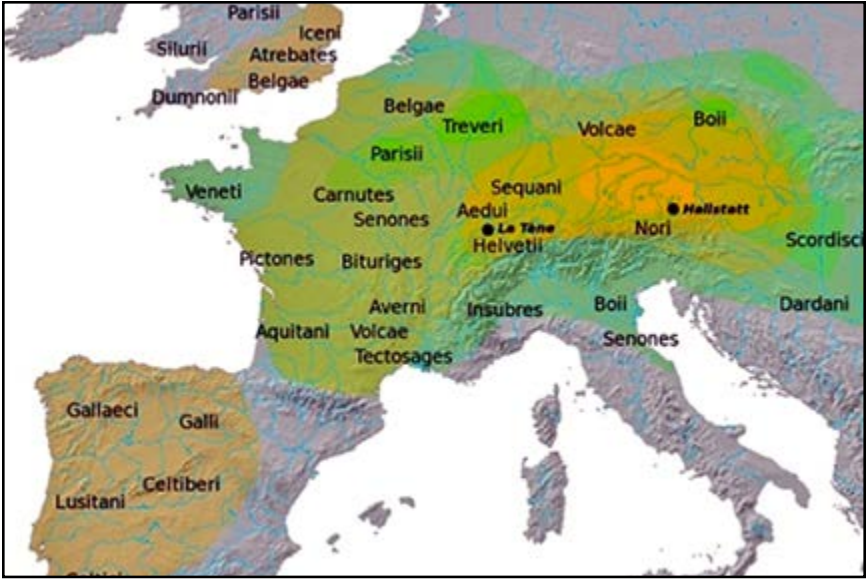


In today's Austria, Burgundland resembles the Burgundy region of France in its vast rolling hills of vineyards.





University of Texas at Austin, Historical Atlas by William Shepherd (1911).
www.emersonkent.com/map_archive/gaul_1st_cent_bc.htm



www.emersonkent.com/map_archive/map_of_the_celts.htm
Of unknown source

EARLY MIDDLE AGES

Women esteemed as abbesses of learning centers

After Rome fell in the 5th century and before Constantinople gathered its forces together as a new Greek brand of Christendom in Byzantium, a period of calm must have settled on Celtic lands. The debauchery and brutality that came with imperial Roman expansion had been beaten back; the natural rhythms of village life could return.

During the early days of the Merovingian rule that followed Rome's collapse, slavery was abolished more than once. Bathilde, one of the women rulers who had herself been freed from slavery in the 7th century, used her authority to rid her lands of bondage when she acceded to power.⁹ Accounts of women from these times speak in terms of saints, but these references should be weighed in terms of other available information. Reminiscent of the case of Joan of Arc, the designation of sainthood may have been bestowed on Celtic heroes after a death instigated by Roman religion.

In the several centuries after the heavy male hand of Rome had lifted, women began founding centers of learning and production. Scriptoria and libraries made up two of the main features of these early educational communities known as abbeys.¹⁰

5th century - 7th century

Around the time that Patrick of Ireland reputedly started a prolific era of remote green retreats, a number of women founded



Spring insignia of Brigid of Ireland, Wikipedia

abbeys on the continent too. These fortified centers of learning also housed production of items like glass, iron, pottery, textiles, grains and lumber.

In Ireland Brigid of Kildare is credited with founding several abbeys in the 5th century. Brigid was honored in the Celtic culture by having her own feast day known as Imbolc which marked the coming of spring.¹¹ Chronologically, Brigid's work would have occurred around a hundred years after Patrick, later known as St. Patrick.

It should be noted here that Patrick has never been canonized by the Roman Catholic Church and that he initiated abbeys devoted to saving classical writings.

Although the dates of Patrick are not known with precision, the 1400 years that followed were under the purview of heresy laws

sponsored by the Christian church. These laws banning non-Christian writings undoubtedly would have condemned Patrick's work as heretical since he preserved classical Greek and Roman writing. It is not unreasonable to postulate that both Patrick and Brigid carried forward the Celtic tradition of secular studies.

The century that followed deserves special note for several reasons. One of the few accounts of the era comes from Gregory of Tours¹² who wrote that the Franks came from Pannonia, colonized the banks of the Rhine, conducted raids across the great river against the Romans and ultimately ruled Gaul after Rome fell.

Historian Gregory of Tours (ca. 529-594) was born in the Auvergne homeland of Vercingetorix, who fought Julius Caesar in Alesia in 52 B.C.E. Gregory of Tours is said to have been a bishop, which may explain why his writing was spared from later purges. His mention of Franks - coming from Pannonia, moving into the Rhineland to make raids across the river against the Romans and then leading all of Gaul once Rome fell - gives rare and perhaps even reliable insight into originations.

During the 6th century, the leading couple, Burgundian Clotilde and Frankish Clovis, founded an enclave of learning in Paris by the name of Geneviève, an abbey that was renowned for its library and served as precursor to the University of Paris.¹³

Another 6th century woman to whom much has been attributed yet little is known, Radigund is credited with the founding of an abbey at Poitiers in France. She is said to have come from Thuringia in Germany.¹⁴

In the 7th century, the wife of Clovis the Second, Bathilde, founded abbeys in Corbie and Chelles, France.¹⁵ Other abbesses of that time include Telchilde¹⁶, who served in Jouarre in the Seine-et-Marne region of France, Aguilberte and Hersende.¹⁷

The founding of an abbey by the Abbess Theodochilde (aka Telchilde) in Jouarre was said to have transpired in 630 following the visit of Irish scholar Columban who promoted Merovingian architectural designs. Columban's name is also associated with Fulda, known as the site of one of Charlemagne's abbeys in Germany's Odenwald. In Belgium women named Begga and Gertrude of Nivelles founded abbeys as well. Other names and places associated with abbesses in this epoch include: Berthille, also at Chelles, and Hilda of Hartlepool and Streonshalh.

The few remains from the Merovingian era give an idea of the superb craft of the time, especially in gold.

8th - 9th century

Frankish leader Charlemagne, Charles the Great, led Europe and Britain once again in this epoch. Charlemagne's fame gave rise to iterations of names that still honor the fair-minded, magnanimous leader - Karl, Karol, Carl, Carol - and place names like Karlovy Vary or Karlsbad.

Born around the middle of the 8th century, Charles led Europe for more than a decade into the 9th century. During that time the Thuringian, Franconian, Avar and Carantanian Marches in what is now Germany and Eastern Europe constituted a vital part of the eastern line of defense.

Charlemagne's Marmoutier Abbey was located at Tours on the north side of the river, where his famous English humanist Alcuin served as abbot. Charlemagne is said to have encouraged education for both boys and girls, as attributed by his biographer Einhard.

Charlemagne's sister Gisela began an abbey known for its scriptorium with nine scribes, and by the 10th century the abbey had attracted one of Ireland's greatest poets, known as Lady Uallach. Hrosvitha, a scholar of Latin, Greek, astronomy and music, started an abbey in Germany.¹⁸

8th century abbess Walpurgis¹⁹, famed as a chronicler and writer in Francia, and Eadburga, a skilled scribe and calligrapher, founded abbeys in England.

Walpurgisnacht is still celebrated in Germany with the building of bonfires and references to witches on Harz Mountain. Variations of the festival are celebrated widely in countries such as the Netherlands, Germany, the Czech Republic, Slovenia, Sweden, Lithuania, Latvia, Finland, and Estonia.

The memory of Abbess Walpurgis remains alive so widely because she was an esteemed leader, but also because she may have counted among those burned as witches.

Prüm Abbey, in Germany, founded under Charlemagne's leadership in about the same era, holds a statue of a woman holding a pillar and calipers, offering further evidence of the active female role in building these centers of production and learning.



Prüm Abbey, Germany

10th - 14th century

Manuscripts written in the vernacular appear during this time and, typically, have been characterized as a departure from the prior universal language of Latin. The *Chanson de Roland* in old French, for example, stems from this epoch, although its story relates to events of Charlemagne's time, around the 9th century.

Most of the earliest writings in languages other than Latin tend to be religious – catechisms²⁰ or lives of saints.²¹ Secular writings were denounced as heretical and destroyed. In all likelihood manuscripts other than those written in the Latin language have been eliminated at the behest of religious officials.

Distinguished women from this time period include Uaallach, one of the great poets of Ireland, the artist and builder Mathilde of Essen, and Diemud of Wessobrun, whose illuminations were considered as valuable as land holdings.

In 12th century Germany Agnes of Quedlinsburg created illuminations and monumental tapestry in the Harz Mountains. Another woman named Gisela served as abbess at Kerzenbroeck, now in Germany, where she oversaw scribes and an education center.²² Illustrator and portraitist Claricia of Augsburg also was known for her work in southern Germany.

The tradition of women leading abbeys continued in some form into the 16th century. Abbess Charlotte of Bourbon is said to have escaped from the Jouarre abbey in France and fled to Germany when pursued by opponents of educational reform. Other abbesses named as having served at Jouarre during the 1500s include: Jeanne de Montpensier, Jeanne de Guise, Henriette de Lorraine, and Anne-Therese de Rohan.²³



Jouarre, France

Contrast the 16th century involvement of women at the Jouarre abbey with, say, the abbey at Stična in Slovenia, famous for its library and scriptorium even late into the Hapsburg Empire. At present one major donor of Stična restoration is not even allowed into the library because of her gender, according to information given on an on-site tour.

From the 12th century on, Abbots of Stična Abbey are all listed as male, according to records of the Cistercian church, although accuracy may be an issue. Stična lies in an area that attracted early Celts and considerable artifacts were uncovered here by the Duchess of Mecklenburg. Nearby Novo Mesto long served as a Celtic stronghold because of its natural hot springs, defensibility and waterways. In all likelihood, for several hundreds of years before the 12th century all-male run of abbots, abbesses headed Stična Abbey as well.



Ljubljana, Slovenia, National Museum. Sketch of outfit found in Iron Age burial chamber in Stična, Slovenia.

15th century

Heralded in Burgundian art and writing

Women featured prominently in Burgundy's splendors, fashioning graceful, exquisite tapestries for which the era is known. Architecture, illuminated manuscripts, science, technology, defense – females participated fully in 15th century life.



Stična, Slovenia, region



Book of the City of Ladies by Christine de Pizan

A female author's challenge to sexism

In those seemingly idyllic days, a young widow took up her shield against the sexist attacks of a leading cleric author.

Christine de Pizan actively campaigned against the derogation of women and defended their rights against the slanders of the day. Incendiary pronouncements by the cleric Matheolus spurred Christine de Pizan to defend her gender, culminating in her *Book of The City of Ladies*.

This church official had espoused the position that women were forever barred from entering Paradise because Eve was made from Adam's rib.²⁴

The resulting writings by Christine de Pizan shine a rare light on the 15th century religious attacks on women.

“Those who attack women because of their own vices are men who spent their youths in dissolution and enjoyed the love of many different women... now regret their own follies and the dissolute life they led.

But Nature, which allows the will of the heart to put into effect what the powerful appetite desires, has grown cold in them. Therefore, they are pained when they see that their ‘good times’ have now passed them by, and it seems to them that the young, who are now what they once were, are on top of the world.

They do not know how to overcome their sadness except by attacking women, hoping to make women less attractive to other men. Everywhere one sees such old men speak obscenely and dishonestly, just as you can fully see with Matheolus who himself confesses that he was an important old man filled with desire.”²⁵

– Joy Ritchie, *Anthology of Women's Rhetoric*.

Note Christine de Pizan's reference to natural law, which Roman civil law explicitly overrode in order to justify enslavement, as set forth in Byzantine Emperor Justinian's code.²⁶

As part of her efforts, she also criticized Jean de Meun, author of the popular *Roman de la Rose*, for what she characterized as an immoral portrayal of females and praised their sexuality.

In the book *The City of Ladies*, Christine created an allegorical place and used historical women as building blocks. She defended education for women and their place as full participants in society.

Views expressed in her work allow insights to the complexities of life by a woman who obviously and vigorously represented the Celtic view. Here was a medieval woman well-versed in viniculture, agriculture and textile production, but also herbal medicines and healing arts.

Born in Venice, which served as homeland to the Veneti Celts, Christine de Pizan moved with her family to Paris where her father served as court physician, alchemist and astrologer. At age 15 she married a secretary to the French court in Paris. The Seine in Paris, with its mid-river islands, had attracted early Parisii Celts and long remained an important Gallic stronghold.



Illustration, Book of the City of Ladies, by Christine de Pizan



Commence le liure de la mutation de fortune.

Comment seu et possible
 Amoy simple et pou sensible
 de propoient ce premier
 Et qu'on ne peut eximer
 ommement ne bien comprendre
 en tant ait home seu apprende
 nonnement poust de faire
 e que bien soullisse e s'aypre
 ant font les ducy fuy
 mides des aducy fuy
 arnat heryes et faie
 ompre ces tres y sans faie
 ue influence inabile
 e fortune dectuable
 ait par la reficcion

Le faitunt repicion
 ni droite abisme est sans faulle
 i ne peut que ie ne faulle
 emprende s'aypre ouuure
 om de de faire l'ombrage
 aulte de sa faulle
 or foyt que ien parlasse
 reprenant presenement
 si peut fontement
 omme iay quant n'amo d'ailano
 nont esaypre qui frullans
 nt este de tout note
 uanque on peut delle noter
 auo ne l'aypre ia pou tant
 ant n'est fortune apportant
 e ses mes que matere ay
 en puelco sine l'aypre
 ien ou mal quel sache dme
 out y ait il a redue
 e que de son fait compas
 u tempo que ses tous appro
 ar d'ucos oro qui maunt
 ar eite par quoy deunt
 on fono plus soultat affe
 ueste noe es tempo passet
 auent ne fust ne seussit
 e son fait tant n'aypreussit
 oue et a son droit on ius forme
 ue a qlque chose est l'ome
 alaire auant son
 aelle appont a la fois
 i ne pense d'ue boude
 qui sans oralles soude
 aut a son droit entoidre

Brussels, Belgium, Dukes of Burgundy library collection, illuminated manuscript by Christine de Pizan

When her husband died after the birth of their 3rd child, Christine took up his pen and began writing and teaching. As a widow, Christine took on the complex management of family lands, fending off opportunists who sought to seize it from her after her husband's death.

Her best-known work detailed a history of women and included a eulogy to Joan of Arc. After leading the French army to defeat the English foe, religious officials condemned Joan of Arc and delivered her into English hands for execution.

Christine de Pizan's writings belonged to that part of the Dukes of Burgundy library that has survived because it was spirited away, mainly by women. Marguerite of Austria, daughter of the last Burgundian Duchess Marie of Burgundy and Marie of Hungary, (1505 – 1558), governor of the Netherlands, added to the collection, as well as preserving and protecting it.

Efforts of outstanding women like these have defended a small segment of secular medieval history from obscurity. A poignant observation made by the biographer of the famed author of *Black Lamb Grey Falcon* seems particularly apt regarding women living in silence across the ages: "If Rebecca West had been a mediaeval woman, and rich, she would have been a great abbess. If she had been a seventeenth century woman, and poor, she would have been burnt as a witch."



A Noble Pursuit: The Duchess of Mecklenburg Collection from Iron Age Slovenia
(Peabody Museum Press, 2006)

21st century

Recognized for unveiling hidden history

Almost a century after the fact, a book about the Duchess of Mecklenburg's remarkable discoveries and excavations was published in 2006.

Harvard's Peabody Press has published the story of her archaeological finds in Slovenia and Austria and retains part of her collection in the Peabody Museum.

FREEDOM VERSUS FEUDALISM



Bourges, France

THE NATURE OF FAMILY

*Who gains from defaming women?
Not fathers or sons, certainly.
But what about the faux fathers
Who pretend to be family.*

*How can you call someone “father”
Who has nothing to do with your birth?
What happened to god-wives, god-women?
Of them there’s surely a dearth*

*The mother bears the children.
And nurtures them too, it is clear.
Why then vilify women?
To make humans disappear?*

*These deviations from family
Use words without making sense;
Take inheritance from children
Give status with filial pretense.*

Even-handedness, justice for all: these are concepts that necessarily include women as half of any normal, regenerative population. With freedom comes fairness, equality - political, economic and social equality within humankind, by definition.²⁹

Pre-Christian peoples in Europe exhibited an equilibrium that was dashed by conquest and occupation of overlords. Early hamlets are not known for having colossal palaces towering over hovels. Instead, living arrangements of indigenous peoples normally involve clusters of same-sized dwellings.

When an outsized personal residence appears, it can indicate a hostile takeover. The Roman villa at Bibracte, France, acts as a case in point. In this hilltop village, the local population left the site after an apparent conquest and installment of an overlord.

In pre-Christian Celtic villages that have been unearthed there is a noticeable absence of class distinction. Residential housing size in pre-Christian settlements remains quite constant; bigger spaces are reserved for communal workshops and public places.

Collaboration required by human necessity

From the beginnings of humanity, indigenous cultures recognized the value of women due to their physical attributes. Early cultures exalted women as bearers and nurturers of new life. The association of fertility to women represented the relationship of the earth to its productivity and extended by analogy to bounty and the coming of spring.³⁰ Primordial society esteemed women and the earth for the promise of abundance they embodied.

Denigration of women interfered with the natural order at its core, a reversal of the basic family structure. Why and how this fundamental transformation in attitude toward females occurred requires a look at the changes and who stood to benefit from them.

Built-in exigency drove initial gender-based division of labor. The mother bore and nourished the small children, thus it was the females who stayed closer to home while the males stood guard, worked more distant fields, could take on tasks that pulled them further away from home for longer periods of time than the child tender was able to do.

The women wove and wrote; they illuminated manuscripts and they built looms while the men led the flocks to greener pastures, slaughtered the kill and built the public halls. The women managed the household and decorated the home, baked the bread and fed domestic animals.

Women's partnership reflected in early laws

One vestige of ancient Celtic social organization from the 5th century comes from Ireland's Brehon Laws, so-called from the Celtic *breitheamb*. Election for every office, highest to lowest, was required; positions were not passed down by inheritance or favoritism. The laws contain no notion of private property, nor do they embody concepts like primogeniture under which the eldest son takes the entire inheritance, a practice which became prevalent in later imperial eras.³¹ Scholars of Irish law reference Brigh Brigaid, spelled a variety of different ways, who is specifically noted in the *Senchus Mor* compendium of ancient Irish laws for having delivered decisions that served as precedent in legal determinations, and for hundreds of years after her death.

Paralleling the Irish Brehon laws, democratic practices regarding elections also were evident in Carantania, the Frankish duchy that encompassed much of present day Austria, the Czech Republic, Slovakia, and Slovenia between the 7th and 9th centuries.

Before being installed as their leader, the candidates for leadership in Carantania had to answer to the people as to whether they would rule fairly. They would sit in a marble chair in the middle of a field – goposvetska polje, or leader's fields near Maria Saal in Austria – and demonstrate their fitness for office.³² Traces of these procedures are still embodied in Austrian laws governing this area. See Apricity European Cultural Forum for more information on these early practices.

Also from the 6th to 9th centuries, a number of Frankish Salic manuscripts have survived. Some provisions seem to tie to pre-historic norms. By the 15th century, however, terms such as exclusive male succession imply that radical changes had occurred.

From the time of Clovis during the Merovingian era, Salic laws governed the area around Cologne, Germany. Contrary to later practices of the wife's dowry, early Salic law dictated that husbands give a present to the wife's family at the marriage. In the event of separation or death of either husband or wife, the other would keep his or her separate property.³³

Early Salic wrongful death provisions valued the woman's life as equal to a man's, but for women of child-bearing age it was three times more than a man's.

Most written records that remain from the past 3000 years tend to have been penned by the victor, and reflect elite male domination. These accounts determine the telling of history. "Many writers have fallen hook, line and sinker for the propaganda of Julius Caesar. A conquering soldier, however brilliant, is not the most reliable source from which to discuss the social customs and culture



St. Germain-en-Laye, France, National Archaeological Museum, B.C.E.

of the people whose civilization he is in the process of destroying.”
R. MacMullen, *Christianizing the Roman Empire A.D. 100-400*, p. 44.

Oppressors have rewritten history to portray their looting of Gaul for Celtic gold and slaves as “civilizing barbarians.” How ironic that savage acts by Romans have been so successfully transferred to Celtic peoples for the past 2000 years. Are scenes of human dismemberment in slave-built Roman coliseums so easily glossed?

Among the greatest fallacies perpetrated by Julius Caesar, the tales of Europe being overrun by wild hordes of barbarians must count as the most significant. His labelling of Celts as barbarians undoubtedly stems from the fact that Celtic tribes overthrew the occupying military forces of the Roman Empire.³⁴

Fortifications signifying the severity and extent of threat

Europe’s landscape evidences a long, massive effort to fend off attackers. Fortified hilltops, remote settlements hidden deep in the mountain canyons, walled towns, multiple lines of protective moats, ditches and dikes speak to the magnitude of the menace. Castles and watchtowers that top each hill prove the severity of dangers faced by the Celts.

The old adage about one’s home as the castle comes to the fore here, and legal reasoning has long supported that position. Typically, there is no duty to retreat from the home; laws usually justify holding one’s ground and fighting off attackers in the home. Castles bear out this notion.

When danger approached, local people would flee to the castle where they could band together and fend off attack. Within the castle walls local people could grow gardens, raise livestock and gather around the feast tables for long periods of siege.

From earthwork fortifications like Glauberg, Germany, and Titelberg, Luxembourg, to fortified villages and towns like Nuremberg and Rothenburg-ob-der-Tauber, these refuges sustained those under attack.

Whether behind high walls or earthen dams, accommodations were stocked with provisions where people could both hold out and retreat to inner sanctums. Fortified places initially served the purpose of protection; once they fell into enemy hands they became the seats of oppression in the dominion of the overlords.

The form of the attack and the defensive structures grew more complex over the centuries. Hilltop forts with earthen dikes grew to walled cities with guarded entry gates and high watchtowers. Roman legions besieged the hilltop forts; Crusaders attacked Celtic castles and abbeys; emperors' armies vied for ever more control.

If the attack succeeded, the feast halls might be converted to churches. Priests would be installed to gather intelligence, collect tribute and impose the dictates of the church. The quest for possessions and people – the Celtic gold and the Celtic productivity – undoubtedly drove unrelenting attacks.

Clash of Roman-Christian intolerance against Celtic freedoms and learning

The level of barbarity wreaked on Celtic families shocks the conscience of any era. Caesar bragged about his ruthless slaughter of Europe's women and children; religious voices echoed his savagery.

“Anyone who is captured will be run through with a sword. Their little children will be dashed to death right before their eyes. Their homes will be sacked and their wives raped by the attacking hordes. For I will stir up the Medes against Babylon, and no amount of silver or gold will buy them off. The attacking armies will shoot down the young people with arrows. They will have no mercy on helpless babies and will show no compassion for the children.” Isaiah 13:15-18

Those who followed in the footsteps of imperial Rome carried on the endless campaigns against non-Romans all across Europe. Christianity mandated exclusivity and intolerance with exhortations like “Though shalt have no other gods before thee,” Exodus 20:2. “Kill the entire town if one person worships another god.” Deuteronomy 13:13.

From its inception, this official rhetoric of intolerance targeted women as a prime object of disparagement and ill-treatment. Women were shut out from the panoply of deities, barred from church hierarchy and the abbeys. Females were blamed for original sin, derided as inferior to males and accused for the loss of paradise.

Women were the devil's gateway, the very gates of hell. Even according to scant remaining information, the vast majority of those burned at the stake in the Middle Ages were women.

Division devastated equality

Divide and conquer was the well-known methodology espoused by the Roman Empire to dominate Europe and the Mediterranean. After a subject area was conquered, division again became the by-word. Pit subjects against each other; hold them apart to keep them docile.

By words attributed to Christ himself, divisionary tactics are revealed as the main thrust of the Christian campaign.

“Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.”

Luke 12:51-53

Thus, the church adopted the same playbook that had been so successful for the Roman Empire. In tandem with feudalistic lords, Christianity established a “Holy Roman” empire from within. Once a region had been conquered by Crusaders or knights or otherwise, the church official could be installed in the great hall that commanded the premier location in each locality. The feudal lord took up residence in the former refuge castle.

Christian priests and missionaries are credited with civilizing, Romanizing or Christianizing Europe. Often their mission relates to teaching people to write. These writings, however, imposed new languages and even new scripts, as in the case of Cyrilus and

Methodius, missionaries venerated for spreading Christianity across pagan lands. These two brothers from Thessalonica, now Greece, have received acclaim for introducing an entirely new alphabet – the Glagolitic – and were particularly active in the area of Moravia, now the Czech Republic.

Their teachings also limited subjects to religious themes like catechisms and saints' lives. Writings about other subjects defied the “no other gods” mandate. Banned as heretical, any secular utterances could be punished with burning at the stake.

This instance demonstrates another use of language – even its script – as a highly effective tool to divide populations. Languages and scripts that start and stop at political boundaries create confusion and artificiality even today as a self-fulfilling Tower of Babel prophecy. Slavic languages like Serbo-Croatian and Croatian-Serbian illustrate this point. Though similar when spoken, Serbo-Croatian utilizes the Glagolitic - or Cyrillic -script, as it is known.

Croatian-Serbian uses the Latin script. Within those categories, multiple different dialects exist, undoubtedly based on their individual parish or church-orchestrated districts. Through incessant division, even people who are most alike can be singled out as different. Separate by nationalities, languages, classes, ages, genders, skills, physical capacities, hair color, eye color, birthplace, parentage, religions, sects, sex, ad infinitum. Keep dissent from spreading, foment hatred and pit one group against another.

Cast women as inferiors to advance the bigger program of conquering and dividing the core of Celtic society, namely the family.

Since the advent of the Current Era, Europe has been divided by nationalities, languages and wars driven by religion – and women have never regained the stature they had under ancient Celtic culture.

Male exclusivity upset the traditional family of deities

In Christianity men are recognized as deities whereas women are not. Whether or not the Celts embraced deities as part of the culture – and it is not crystal clear that they did – certainly the Roman Republic that preceded the Roman Empire recognized a slate of god couples and families. It was against this backdrop that Christianity consciously eliminated women from their panoply of deities, instituting father and son as gods with no wife, mother or parents.

All-male hierarchy jettisoned the customarily shared male-female polity

Christianity was controlled by an all-male hierarchy whereas Celtic culture was not, a situation that continues largely unaltered today. Religion is the obvious difference between the two cultures at all points in history's omnipresent church state – Rome, Constantinople, kingdoms, monarchies, empires.

Celtic women in particular often held folk knowledge of medicine, agriculture and other practical arts and passed that knowledge from parent to child. As such they were the antithesis of the male hierarchy of the Church that issued pronouncements from afar.

Contrasting the organizational structure between the Celts and Romans reveals the depth of these disparities. Christianity enforced Roman imperial culture. Already in the 4th century Emperor Constantine and his successors institutionalized this

Christianity as the sole state religion, to the exclusion of all others. The suppression of other religions and their followers was actively championed.

After Constantine, 14 centuries of heresy prosecution followed. As in the case of Joan of Arc, the church identified the heretics and the state meted out the punishment.³⁵ The same savage brutality that branded Roman imperial assault and occupation carried over to treatment of individuals after conquest.

Those charged with non-conformance to official Christian dictates faced public agony at the stake and other physical abuses, including rape and molestation.³⁶ To this day Christianity imposes strictures on women - regarding productive rights, for instance, even of non-Christians. The church compels its Christian doctrine on all - Christians and non-Christians alike - and often to the express detriment of women. See generally *Heretics, Pagans and the Dawn of the Monotheistic State* by Charles Freeman.

New separatist meanings wreaked havoc on ordinary family words

Gaining control of Celtic Europe's egalitarian populations meant a major revamping of culture: how to control and redirect wealth from dispersed but tight family units all across Europe and Britain into Rome's all-male hierarchy.

Crack the family and shift the flow of its bounty to the overlords. In the aftermath of conquest, once a family's wealth, ingenuity and productivity had been seized, came subjugation.

To divide means to un-level the playing field; make specious distinctions of inferiority by fashioning fake differences. Glorify men by exalting brutality as manly. Vilify women by degrading the work traditionally done by them, like child raising, weaving and art. Separate tasks into “men’s work” and “women’s work.” The women’s work of nurturing, caring, managing domestic life that underpins civilization – goes into the trash bin.

Undeniably this devaluation of women has happened and control of oral communication has played an important role. Before Christianity women were integral to and prominent in the society.

From the beginning, however, Christian rhetoric sounded unmistakably misogynistic. The Christian bible and early writings blamed women most notably for leading men astray and original sin³⁷, and its most highly regarded spokespeople maligned women.

“In pain shall you bring forth children, woman, and you shall turn to your husband and he shall rule over you. And do you not know that you are Eve? God’s sentence hangs still over all your sex and His punishment weighs down upon you. You are the devil’s gateway; you are she who first violated the forbidden tree and broke the law of God. It was you who coaxed your way around him whom the devil had not the force to attack. With what ease you shattered that image of God: Man! Because of the death you merited, even the Son of God had to die... Woman, you are the gate to hell. –Tertullian, “the father of Latin Christianity” (c160-225): On the Apparel of Women.

Disparagement decimated equilibrium

Pre-Christians revered women; Christians officially reviled them. Christianity devalues women's contributions to society, especially in contrast to Celtic cultural norms. Women were once honored for fertility; Christianity propounds chastity instead. The union of male and female used to be celebrated; now it is shamed.

Vilifying bodies through whom new life flows runs counter to human instincts. It is unnatural to demean women; debasing females subverts the laws of Nature. Celts esteemed the vital human role that women played in their civilization. Basic humanness demands respect for those who bear the young; an unnatural purpose lies behind the degrading of women.

Codified slavery laws legitimized abuse

Celts observe natural laws by recognizing the importance of family members to the family itself. Men play a vital role, but so do women and children. Women regenerate the family as the gateway to the future. Children revive the family as age impairs the parents. This regard for natural human rhythms acted as a cornerstone of early Celtic living, from artistic motifs to the commodity moving from the north to the south was from the slave trade. The type of labor necessarily involved manual and well as skilled and professional knowledge – masons as well as architects.

Ancient Greece and Rome took slaves as spoils of battle, but they also took slaves as part of their market system. This means that slave traders captured Celtic peoples from the north to sell in the south.

When the alarm was raised in Celtic villages, families scattered into the hilltops to avoid capture. At this point exigency required the mother to flee with the children for a biological reason: the mother alone could feed little ones while in hiding. For verification of these assertions, the reader is urged to visit Europe's many, many ruins of hilltop forts, still forested.

Constant, almost uninterrupted, succession of wars waged by Greek city-states in the 4th and 3rd centuries B.C.E. are cited as the primary cause for the steady decline of economic life in Greece proper. "These wars . . . became ever more bitter, more cruel, and more disastrous for all the participants, whether victors or vanquished. The practice of devastating the enemy's land, of destroying his crops, his vineyards and olive-groves, of burning down farm-houses, of carrying off and selling men and cattle as war booty, of feeding the troops from the resources of the invaded lands, became increasingly common."³⁹

For the first two centuries B.C.E. Rome flourished, powered by cheap labor in the form of massive numbers of slaves which flowed from the north and east. Rome's society and economy relied on slaves, and not solely to work the fields and row the galleons. Rome's male elite used involuntary labor in almost all aspects, from physicians and architects to prostitutes and gladiators killed for sport.

Slaves were considered as property and had no rights. Unlike Roman citizens, they were subject to harsh corporal punishment and death. See Mikhail Rostovtzev, *The Social and Economic History of the Roman Empire*.

Women in the Roman culture were second-tier citizens without the ability to vote or participate in government. Upper class women stayed at home; only lower class women worked. Patriarchal Rome revolved around men; the women did their bidding with few if any rights of their own, according to experts on the social and economic history of the Roman Empire.⁴⁰

Down in the boot of what is now Italy, the former republic had turned into a male-supremacist dictatorship. In the first century of the current era, Roman elitist brutality took on another facet too - that of religion. Not only did Christians not tolerate differing beliefs, but they brought down fire and fury even on fellow Christians.⁴¹

By its rejection of any deviation in accepted doctrine, Roman law and Christian writings motivated early Christians to eradicate those who did not conform to their exact religious views. As Christianity became the state religion, issues of slavery, intolerance and religious exclusivity swept over Europe right up until the 5th century fall of Rome.

In the early centuries of the Current Era Rome depended on more and more human and natural resources in far-flung places like Romania⁴² to fuel its expanding empire. By around the year 1000 C.E. slaves worked on aristocrats' estates in lands east of the Rhine. According to one authority, "ethnic Slavs often made up the slave labor on royal and church lands," and in fact at least one emperor used the terms "Slav" and "slave" interchangeably (see *Struggle for Empire*).⁴³

The intolerance, exclusivity and institutionalized sexism that existed under the Roman Empire continued under the Church's auspices. The full imperial machinery stood ready to enforce the dictates of church officials. Heresy became a crime punishable by all means: the more extreme, the greater show of power and hence the more effective.

"Thou shalt not suffer a witch to live." Exodus 22:18

Whatever the Church determined to be in noncompliance with its doctrines it could castigate as it wished, even by death. Under the banner of religion, the crime of heresy brutalized women for 14 centuries.

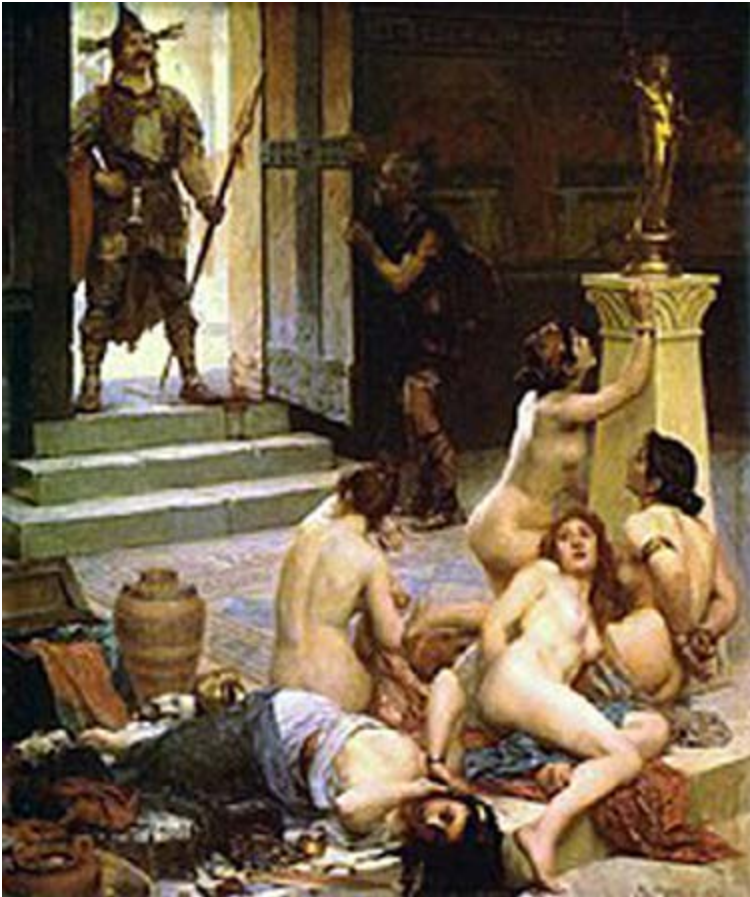
In addition to the abuse sanctioned by heresy laws, a “law of nations” justified the enslavement of captives. The Byzantine emperor Justinian famously codified laws in the 6th century, but in doing so overturned the natural law. His codes explicitly condone taking slaves as a matter of law “In the law of persons, then, the first division is into free men and slaves.

Freedom, from which men are called free, is a man’s natural power of doing what he pleases, so far as he is not prevented by force or law.

- 1. Slavery is an institution of the law of nations, against nature, subjecting one man to the dominion of another.*
- 2. The name ‘slave’ is derived from the practice of generals to order the preservation and sale of captives, instead of killing them; hence they are also called mancipia, because they are taken from the enemy by the strong hand.*
- 3. Slaves are either born so, their mothers being slaves themselves, or they become so; and this either by the law of nations, that is to say by capture in war, or by the civil law, as when a free man, over twenty years of age, collusively allows himself to be sold in order that he may share the purchase money.”*

Justinian’s Code. Title III, Book I. 3 The Law of Persons. 533 C.E Adapted from The Institutes of Justinian, Clarendon Press, Oxford, England, 1913. Byzantine Emperor Flavius Anicius Iustinianus (482-565). Corpus Iuris Civilis

By claiming the status of nation, rulers can justify enslavement as an entitlement of nationhood that supersedes natural law, or freedom.



Paul Jamin (1853-1903) painter of the Academic Classicism school, Paris, France⁴⁴

The High Prize of Freedom

*Is it ever okay to enslave?
Natural or national,
Which law is rational
In matters of cradle to grave?*

*How much does it mean to be free?
Would it be just as good
On a walk in the wood
If hunter the hunted should be?*

Judging by the effectiveness of the 2000-year campaign, division of the family lies at the core of a strategy that required intricate, extensive planning. The Roman male elite must have been challenged to devise a better way for extracting riches than hunting down fleeing victims.

Control and exploitation of dispersed rural populations required additional troops and cost. After the fall of the Roman Empire, someone listening outside the door of church elites might have heard this conversation:

How can we make them bring their gold to us?

They are so widely dispersed in the countryside that we lose too much time and effort rounding them up. What can we learn from Rome's defeat? Having outposts of legions chasing Celts into the hills is too inefficient.

No, now we need stealth campaigns to hide our purpose.

We will cloak our actions in secrecy.

Here's the plan. Divide, divide, divide.

We'll crack the family core by glorifying men and vilifying women.

Keep them subservient.

Make them call us "father."

Make them bow down to us.

Pit brother against brother.

Spread Christianity by the sword.

Start holy wars.

We set ourselves apart by dress and trappings of authority.

Fabricate new languages and scripts; draw political lines and keep changing them.

Keep everyone confused; destroy their networks.

Take over gathering places. Install a priest in each great hall to take confessions as part of an intelligence-gathering system.

Accuse them of subterfuge: call them barbarians and pagans. Threaten hellfire and damnation; suppress secular expression as heresy.

Ban all science and art.

Use corporal and capital punishment, even for small offenses.

Burn witches.

Strike terror in the hearts of the people.

Use Latin as the language of our communication. Restrict it from the people and let them have no books in their tongue.

Strictly control all oral, written and graphic communication.

Teach only our dogma and teach it only to elite males. Deride the populace as uneducated

Incubate social classes and class division.

We'll rebuild the empire from within.

Destruction erased Celtic written records

The Celts' written record suffered as part of Christianization. An imperial act in the late 4th century illustrates the broader fate of writings. Emperor Theodosius led a Christian mob to demolish the library in Egypt's Alexandria and replaced it with a church and martyrs' shrine. The books were destroyed as pagan objects.⁴⁵

Also of note in Alexandria: Hypatia, a female mathematician who encouraged critical thinking, was killed in a church by missionary Cyrillus and his followers. Hypatia has been quoted as saying "All formal dogmatic religions are fallacious and must never be accepted by self-respecting persons as final. Reserve your right to think, for even to think wrongly is better than not to think at all. To teach superstitions as truth is a most terrible thing," cited by Terry Jones, *Barbarians*, p. 234."

Even Christians were not immune from these purges. Theologian Peter Abelard was reputedly forced to burn his own manuscript as heresy, according to religious records.⁴⁶ Cathar texts from the 13th century were burned after the Cathars were targeted as the object of a Crusade. See Haig Bosmajian, *Burning Books*.

Routinely Church emissaries backed by Spanish swords burned books of existing cultures in both North and South America and in the Philippines in the name of religion. As a result of these policies, humanity has lost knowledge of unknown value and quantity. From the Irish efforts to preserve Greek and Roman manuscripts under Patrick and from the scientific works that were saved in Moorish Spain, in the Arabic language, the extent of the loss on the broader scale cannot be imagined.

Heresy laws led to killing of women and destruction of knowledge

Heresy became a criminal act at the instance of the Christian Church. Officials prosecuted heretics for 1400 years. Heresy was codified as a punishable offense by the Emperor Justinian in the 6th century and remained law into the late 18th century.

By burning women at the stake as punishment for heresy, native peoples were kept subservient for fear of their own and their family members' lives. This tactic instilled fear, discouraged rebellion and enabled suppression of large populations. By allowing the Christian Church to define heresy for purposes of criminal enforcement, its reach knew no bounds.

Although Christianity reputedly had begun as a cult of Judaism in the first century C.E. in the Levant, it quickly spread to the far corners of the former Roman Empire and the entire Mediterranean Sea. The Christian church-state effectively used many of Rome's imperial methods; Latin became its universal and exclusive language, militarism was used to convert by the sword. Tribute and indulgences funded its expansion efforts.⁴⁷

As early as the 2nd century C.E., Christian writers in Egypt chastised women as temptresses responsible for the original sin.

"[For women] the very consciousness of their own nature must evoke feelings of shame." Saint Clement of Alexandria, Christian theologian (c150-215) Pedagogues II, 33, 2.

"In pain shall you bring forth children, woman, and you shall turn to your husband and he shall rule over you. And do you not know that you are Eve? God's sentence hangs still

over all your sex and His punishment weighs down upon you. You are the devil's gateway; you are she who first violated the forbidden tree and broke the law of God. It was you who coaxed your way around him whom the devil had not the force to attack. With what ease you shattered that image of God: Man! Because of the death you merited, even the Son of God had to die... Woman, you are the gate to hell." Tertullian, "the father of Latin Christianity" (c160-225).

In 386 a Spanish bishop named Priscillian was burned at the stake in Trier; his was the first known capital punishment for heresy. In pursuit of pagans and heretics, warrior monks drove Christianity into Europe by the sword. Crusades, which began in the 8th century Reconquista in Spain and Portugal, lasted until the 13th century.

From the 12th century the Church used "The Inquisition" to ferret out heresy. Inquisitors determined the punishment for noncompliance with church doctrine, including death by burning at the stake. Torture was used to extract confessions. By the end of the 13th century inquisitors had been installed throughout continental Europe.

Cathars in the Languedoc region of southern France were the targets of a fierce slaughter in what was known as the Albigensian Crusade (1208-1241). Although the Cathars were recognized as Christians, they allowed female spiritual leaders to perform official duties.

Along with the Cathars, the Church singled out two other groups as heretics because of their equal treatment of women. Gnostics, known as philanthropists, eschewed material wealth, and the Beguines formed collectives of non-religious women in Belgium. According to 13th century written orthodoxy:

“As regards the individual nature, woman is defective and misbegotten, for the active force in the male seed tends to the production of a perfect likeness in the masculine sex; while the production of woman comes from a defect in the active force or from some material indisposition, or even from some external influence.” Thomas Aquinas, Doctor of the Church, 13th century *With what ease you shattered that image of God: Man! Because of the death you merited, even the Son of God had to die... Woman, you are the gate to hell.” Tertullian, “the father of Latin Christianity” (c160-225).*

Burning at the stake terrorized Celts

The prosecution of heresy sent a message with punishments so horrific to terrorize the entire population. When women were condemned as witches and burned alive at the stake, it took place by official order of the Church and as a public event.

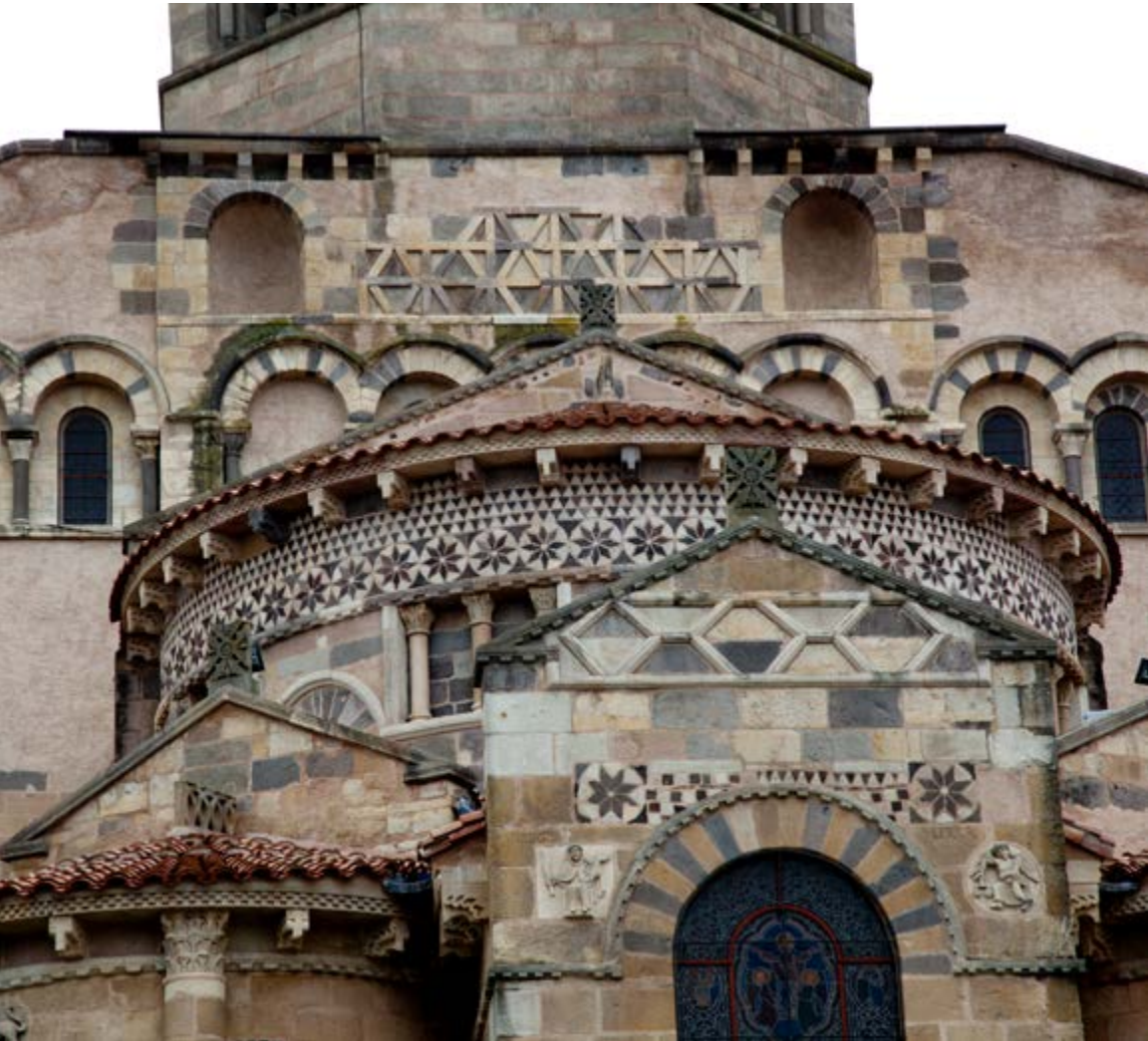
Massive witch trials were conducted by a bishop in Würzburg, Germany, beginning in 1626, with estimates of as many as 900 people accused of witchcraft and put to death.

Experts place the number of executions for witchcraft between 40,000 to 100,000, the majority of whom were women. Its wide reach included English, Irish, Scottish, Italian, Belgian, French, Swiss, German, Austrian, Polish, Swedish, Norwegian, Danish and Finnish women executed mostly between the 15th through 18th centuries. (See Alan Kors' *Witchcraft in Europe*.)⁴⁸



Würzburg, Germany

PLACES TO VIEW CELTIC CULTURE



Issoire, Auvergne, France

CELTIC BY DESIGN

*The Celts were the builders of Europe,
Memorialized by their craft;
Distinguished by productivity
That overlords claimed as their own.*

*Hill forts, castles, moats
Iron forges and spirals,
Circles of trees, great gathering halls,
Wine cellars, fields and pavilions.*

*Coriander, bright colored fabrics,
Intricate patterns, nature-based,
Plants, vines, leaves and flowers,
Carved metal, stone, wood,
penned on paper.*

*Courtyards, scriptoria, striped arches,
Round banquet tables and chairs,
Gold, iron, salt and walled villages,
Festivals, feasting and fairs.*

*Leaded glass, vaulted ceilings,
Conical slate-roofed spiked towers.
Clever reliefs, slender columns
Hint of Celts, both then and now.*

This section discusses clues to detecting places where Celtic ingenuity and artisanship may be in evidence. Specific suggestions are listed in the Appendix.

These clues are intended to be a catalyst for further investigation. Readers are encouraged to search the web for Celtic connections on an on-going basis. Celtic burials, caches, villages and other relics continue to be found and add depth to these fields of study.

The Pre-Christian era to the 5th century fall of Rome

Golden torques, gold conical hats, gold coins with horse and wheel, intricate spheres - all represent objects of premier importance for ancient Celts. Goblets for celebrating marriages, a ceremonial hat with a shape that still evokes merriment, the 8-spoked wheel with a close resemblance to the Celtic cross - these are the emblems of pre-Christian Celts.⁴⁹

How to see into Europe's Celtic side varies by era and place. Most findings from the time before the 5th century have come up from underground. Burial chambers and valuables buried into hillsides are two major sources of Celtic treasures.

As derived from archaeological excavations of pre-Christian sites, certain commonalities give clues. This section identifies general criteria for early Celtic settlement.

Thermal springs

Cracks in the earth's crust where ancient hot springs still flow today can show landscapes seen by ancestral eyes. Early Celtic peoples chose these thermal fonts as prime locations for settlement.⁵⁰

The hot springs spa towns that stretch across the Celtic world give a particular view into the life style that historically has been associated with warm waters.



Karlovy Vary, Bohemia, the Czech Republic, Hot springs colonnade

The remarkably beautiful melding of architecture, parks, recreation and therapeutic services likely began as holistic centers for comprehensive well-being.

Evidence for this lives on in places like Germany's Windischheim, Slovenia's Dobrna, Austria's Villach, the Czech Republic's Karlovy Vary, France's Bourbonnais-les-bains and England's Bath.

From all appearances, the Frankish branch of Celts developed the spa into a masterpiece. In the eastern realm of 9th century Charlemagne's Frankish empire, Karlovy Vary in the Czech Republic and Carolus Therme in Aachen, Germany, show the wide expanse of the former realm. They also carry forward a certain sense of splendor from those times.

Natural hot springs link to Frankish times and serve as a starting point for following threads back in time. As in antiquity, these baths are still regarded as having curative effects.

Today's facilities may also offer multiple pools of differing temperatures, warm and cold-water jets from above, full-body bubble lounges and side jets, channels with currents, waterslides, indoor-outdoor pools, and lap pools. Surrounding parks and gardens offer opportunities for strolling, dining and active sports.

This connection of the thermal baths and parks with the therapeutic and recreation benefits is consistent with Celtic reverence for the natural world and continues their ancient traditional lifestyle.



Snovik Thermal Baths, Slovenia

Villages in the vineyards

Surprisingly, village wine cellars appear early in Celtic culture, certainly before the Current Era. Pavilion workshops, hall of heroes, enclosed great hall, underground wine cellar all interspersed with parks and gardens, surrounded in every direction by miles and miles of rolling vineyards and woodlands – does this setting not suggest a summer home base for vintners, gardeners, potters, weavers, hunters, gatherers?

North of Vienna about 70 kilometers just such an encampment has been found and reconstructed.

Then as now, the beautiful, fertile, haven called Sandberg makes a perfect spring-summer-fall destination after wintering-over at the myriad hot springs settlements in France, Germany, Austria and Slovenia. Imagine returning to Sandberg after wintering over at a thermal hot spring.



Sandberg, Austria, site of Celtic village with wine cellars

It stands to reason that some migrations would have been weather-related: tending gardens and taking animals to high pastures in warmer months, but staying close to the natural thermal heating sources during cold ones.

Strategic fortresses

Other traces of Celtic choices for habitation come from hilltop forts and hilltop settlements called “dunum” in Celtic⁵¹, “oppida” in Latin. Especially in France, Germany, Austria and Slovenia, museums close to excavations often contain items found locally.

State museums in Belgium, France, Germany, Austria and Slovenia prove valuable repositories for Iron Age artifacts, and Harvard’s Peabody Museum holds several thousand from Slovenia.



Magdalensberg, Austria



View from Magdalensberg, Austria

Hill forts and dunum like Bibracte and Alesia, France, Donnersberg and Manching, Germany, and mountain strongholds of Magdalensberg, Austria, Magdalenberg in Germany and Magdalena Gora, Slovenia, evidence the defensive stance taken repeatedly and universally by Celts. More than 200 hilltops across the continent have yielded their treasures to date.

Though Paris had served as a major place for Celtic settlement, rare visible traces remain. In Nanterre, a few kilometers to the west and probably the original site of Celtic settlement in this region, a Celtic village is being revealed as roads are built and basements excavated.

In Pre-Christian days, the Seine's course followed a slightly different path, forming islands that eased passage across it. The Ile de la Cité has been identified as the first place inhabited by Parisii Celts.

Judging from the numbers of treasure troves that have been found buried in hillsides, the caching of worldly goods occurred often. At Neu Bamberg, Germany day-to-day dwellings were located on the flatlands. When danger came, people fled to the wooded hill-tops and dug their treasures into the ground along the way.⁵²

Waterside refuges

Riverbanks drew early Celtic villages, and particularly loops and islands in the river that would allow views of approaching danger. These naturally protected areas may have given rise later to the idea of moats as a way to guard castles.

In the Loire Valley, the town of Tours features mid-river islands that made it attractive to early Celtic settlements for defensive purposes and as a crossing point for European trade routes.



Tours, France

Both in terms of defense and irrigation, waterways carried significant benefits that the Celts developed. For security, inaccessibility and production, early abbeys often were situated at points in the river with loops and lakes. In some cases, topographical features like waterways and cliffs may still retain vestiges of their augmentation as earthworks projects.⁵³



Novo Mesto, Slovenia. Wikipedia photo

Loops in a river or building out into a lake forms a natural moat around the land within the loop, providing a defensive perimeter.⁵⁴ Monthermé in France and Novo Mesto in Slovenia count among the best examples.

A few miles northeast of Novo Mesto the Krka River widens to form an island in the middle, another favored location for early Celtic settlers. From this small sliver of land known as Otočec a 360-degree vantage can be obtained.

Just north of the river lie hot springs with an extensive complex of baths, parks and accommodations.



Otočec, Slovenia, Krka River

The areas surrounding the Krka river loop and island have yielded thousands of Celtic artifacts, some of which were uncovered before World War I by the Duchess of Mecklenburg. She began her excavations at Bogensperk, or Wagensberg in German.

Taken together, Celtic settlements and refuges make this entire area of southeast Slovenia rich with historical significance.

In antiquity, the Duchy of Carniola probably belonged to Pannonia, and then to the Frankish duchy of Carantania. Later it was divided into Carinthia, Styria, Carniola, among others. These three have in turn belonged to the Austro-Hungarian Empire that then became Yugoslavia and Austria, part of which is now Slovenia.

Heuneberg, another example of Celtic waterside settlements, overlooks a strategic crossing of the Upper Danube River. Heuneberg and its associated museum present a reconstruction of this important Celtic dunum.

Perched on high cliffs, the site looks at miles of the river and its valley. Those on approach would have to cross both these broad lands and river to reach the fort. Following the ridge, roofed corridors of hoarding run along the perimeter of a village composed of a residential section, a workshop district and a large building that served as the communal gathering house. The cliffs here were augmented with extensive ancient earthworks, according to on-site information.

A community on Lake Neuchâtel in Switzerland gives its name to the La Tène period, the late Iron Age from about 500 B.C.E. until the Current Era when broad advances were made in metal pro-



Heuneberg, Germany, Celtic village model

duction.⁵⁵ The La Tène designation for the era is based on the revolution in Celtic design and ornamentation that took place here. Arts and crafts took a large step forward in this area during this period.

Hallstatt, Austria, lends its name to the early Iron Age, (c.a. 850-500 B.C.E). Iron smelting technology in turn propelled innovations in many aspects of life, from construction nails, tools and weapons to clasps called “fibula” that held clothes together.

Fortified towns and hamlets

Walls surrounding Celts settlements were built to protect inhabitants. Defending against mighty, lasting threats necessitated the construction of high walls with very carefully placed entry gates around housing clusters, as seen repeatedly.



Wysburg, Germany



Carcassonne, France

Towns like Villingen, Memmingen and Nuremberg in Germany, and Bruges and Brussels in Belgium attest to the massive threats inhabitants faced. In the face of strong impetus to keep those inside safe, still the beauty of those walls and towers speaks eloquently about how much it mattered.



Nuremberg, Germany



Worms, Germany

The wall around Worms on the Rhine River claims special significance. Barbetomagus, as it was known in Celtic before it was renamed in German, was where the Burgundians ultimately defeated the Romans before the collapse of the Roman Empire in 476 of the Current Era.

Prior to that time, however, the Romans had defeated the Burgundians in a battle which had occurred probably in the 3rd or 4th century of the Current Era and memorialized by the Nibelungenlied, long celebrated as the first major heroic epic written in the German language.

The story was written down in Middle High German some 800 years after the events took place.

Great halls

“Deck the Halls” offers glimpses into great hall festivities during holiday seasons: holly and mistletoe gracing the archways, bright colors of gay apparel, sounds of laughter ringing through the jolly crowds, yuletide carols like “Deck the Halls” sung at full voice.

In early Celtic villages, the biggest and best building was reserved for the great hall, the place of festivals. An example of the great hall at a single site that was remodeled and expanded numerous times can be found at the on-going excavation of Titelberg, Luxembourg.



Asparn an-der-Zaya, Austria, reconstruction



Heuneberg, Germany, reconstruction

Even now in small rural European hamlets, a Festhalle, or a salle de fête claims the premier position where weddings, birthdays, retirements and other major life event celebrations take place. It is not unreasonable to assume that these public gathering spots have enjoyed priority for thousands of years when they took center stage in prehistoric times. It is also important to note that the basic, physical structure of the festival halls of whatever era show no obvious affiliation with religion.



Hochdorf, Germany, B.C.E., great hall



Crossraguel Abbey, Britain, 13th century

To change a festival hall to a church requires little modification: replacing tables with pews, adding religious symbols and furnishings and sometimes bricking up arches.

In the heart of Marburg, Germany, sits Elizabethkirche that bears the designation of hall-church. As a combination of both Celtic hall and Christian church, this appellation appears to demonstrate the takeover of the hall by the church, the medieval conversion from village gathering center that belonged to all into a religious building for the few.

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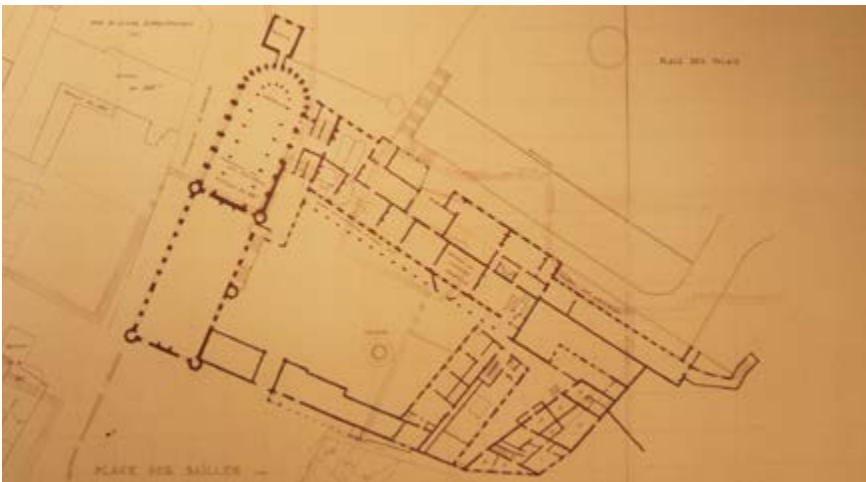
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As an architectural term, however, “hall church” has been given the meaning that references a ceiling style that is the same height throughout the building and does not rise in the center. Place names containing “hall” and “salle” can indicate the previous function as a gathering spot for the entire community.

Look for a Celtic presence in “Hallstatt,” “Halle,” “Schwäbisch Hall,” “Maria Saal,” “Saalfeld,” whether or not the original hall still exists. Mentally remove the religious trappings and open up the arches to recall what might have been the Celtic design, craft and decoration.

Most innovative ideas likely would find their first staging in the great hall. From new systems of rafters to the most intricate golden chalice, producers would show off their innovations by putting them on full display where they could inspire and be enjoyed by their community.



Brussels, Belgium, Coudenberg drawings, 17th century renovations

This designation of the festival hall as the living museum – from technology to art – can also be detected as late as the 17th century in the additions and expansions to the festival hall of the Coudenberg castle in Brussels.

Early individual housing primarily consisted of places to sleep, with minimal space for food preparation and dining space and a small workshop, typically equipped with a loom. The great hall served as the community's salons, parlors, living, dining and recreation rooms where singing, dancing, feasting and gatherings of all kinds took place. It also showcased the community as a whole for visitors and guests.

Contrast these functions with those of a church. Those entering a church must bow down as servants, whisper and adopt a posture of subservience to male masters. The atmosphere is one of fear, contrition and of pleas of guilt, not of feast, dance and song. The exclusion of any female deities and the vilification of women using Eve as the allegory make this scene so vastly different from the Celtic use of the great halls.

When visiting early edifices consider the life style served by the original design, whether communal or master-servant. Note whether arches have been bricked in; if so, imagine the difference in light, air and mood that open arches would have made for festival halls. Watch also for nature-based, decorative motifs that would also point to initial Celtic design.

Take into account the location; a remote, wooded or hilltop setting befit Celts more than Romans or feudal lords. Celts usually chose places far from the main European routes and tended to disperse into small hamlets for the same reason.

Archaeological excavations show the extent to which prehistoric Celts valued engineering and construction skills and there is no reason to assume they did not continue to do so in the Current Era.

On the other hand, overlords relied on involuntary labor for their projects because their mentality kept Romans and feudal lords from engaging in what they considered to be menial tasks.

Circles of Trees

Nature-loving Celts were known to have met in natural settings to discuss their important issues, especially in groves of trees. It is possible to still find 12 trees evenly spaced that form a perfect circle, especially in places of historic significance to the Celtic culture. Look for other signs of adherence to Celtic ways and styles in the general vicinity.⁵⁶



Coucy, France Apple maps

Design

Artistry gives clues as to significant elements in Celtic life.

As the most highly valued metal, gold signals prized items and purposes. Gold in a burial chamber would show respect for the deceased through a gift from another person or that the article was treasured during life.



Glaubeberg, Germany. Gold necklace



Speyer, Germany, Historical Museum of the Palatinate

It seems trite to imagine that a conical hat would have been used for birthday celebrations 3000 years ago. However, golden hats like these have been found in different parts of Europe, so the concept appears to have been shared. Other evidence will come with the last photo of the book; please look for this hat again.

Celts used the stylized horse and 8-spoke wheel as common motifs in their art. Oak leaves, acorns, flowers, vines appear in many forms and materials, in stone, in jewelry, in pottery, in coins.



Sueviones coin of Celts in Belgica, B.C.E

In design, Celts tended to fuse function and aesthetics. Commonplace equipment can reflect uncommon skill, time and expertise in their making. Many decorated sword hilts and metal pails have been found in Slovenia.



Ljubiana, Slovenia, National Museum



St. Germain-en-Laye, France, National Archaeological Museum

Decorations on tack also lends support to the notion that Celts highly valued horses. The fineness of the work suggests special, probably ceremonial, usage.



St. German-en-Laye, France, National Archaeological Museum



Ljubljana, Slovenia, National Museum, situla

In the area of Novo Mesto, hundreds of iron pails for mixing wine called situla have been uncovered. The pail found in nearby Vače shows running friezes with scenes of horses, and warriors on foot and celebrations.

One frequent motif involves the triskele, a triple spiral that forms a circle.



*Above, Asparn
an-der-Zaya,
Austria, shield;
below, Kirchberg
(cherry hill),
Germany*





Glass might have been more valuable than gold had it not been so fragile. Pottery's breakability, too, limits the extent to which it survives to present day.



Ljubljana, Slovenia, National Museum, glass from 1st century of the Current Era.



Ljubljana, Slovenia, National Museum, toy likely from La Tène era, also from Ljubljana.



Trannes, France.

Roadways

Roads long attributed to the Romans are now being recognized as Celtic in origin. Commonality in design of buildings and artifacts now being unearthed across Europe and the British Isles from the Iron Age confirm that the Celts maintained an extensive network of connections and communications.

“The findings of Graham Robb, a biographer and historian, bring into question two millennia of thinking about Iron Age Britain and Europe and the stereotyped image of Celts as barbarous, superstitious tribes,” according to a review of his 2013 book published both in London and New York.⁵⁷

His discoveries have led Mr. Robb to draw inferences from the physical records of Celtic places and the astronomical and cartographic connections between them. The alignment of key Celtic refuges and strongholds appears to have been done with a precision that would require substantial scientific underpinnings. He also notes that Caesar could not have penetrated Europe with the speed that he did without a network of existing roadways.

The Roman purpose differed from the Celtic one also. Roman roads supported the military operations of their occupying troops; the Celtic purpose supported communication and trade. Mr. Robb espouses the notion that the Celtic druids were scientific leaders as well as sages and that the roads were laid out along solstice lines relating to tribal migrations. There are also indications that druids produced the first accurate map of Celtic lands, based on their knowledge of astronomy.

Public works

Massive efforts like aqueducts and military installations undoubtedly were accomplished with non-Roman labor; populations nearest a project would have been commandeered most readily. Examples would be the 350-mile Limes Germanicus line from the North Sea to the Danube, built in the 2nd century B.C.E. and the 73 mile Hadrian's Wall from the North Sea to the Irish Sea.

Lingua franca

Hundreds of original Celtic names have survived fairly intact too, such as Alby, Alissas, and Gujan, in France; Aartrijke, Ciney, Soignies, in Belgium; Alicante, Cieza, and Deva in Spain; Aal, Bonn, Epfach, in Germany; Bregenz, Glan and Vintl, in Austria; Annan, Brent, and Towy in Great Britain; Ambra, Bologna, Scarnago in Italy, Crisnach, Elze and Lintgen in Luxembourg; Arne, Leyden and Waal in Holland, and Celje, Kranj and Bohinj in Slovenia. *Noms de Lieux Celtiques de L'Europe Ancienne* gives extensive lists⁵⁸

Another clue to detecting the Celtic presence comes from their way of naming places and people. Celts used a pragmatic system: they described the geographic features. Donnersberg, Sandberg (thunder mountain, sandy hill) and Hochdorf (high village) serve as examples.

On the other hand, Mont St. Vincent and Mont St. Michel show post-Christian initiation, since the notion of saints occurred after the onset of the Current Era. Physical attributes like high, low, valley, confluence of rivers, sand and stream can point to Celtic roots.

Endings in “ia” “ica” or “son” “sonne” mean “the domain of” as in Slovenia, Belgica, Besançon and Carcassonne.

“Bath,” “Bains,” “Baden,” “Toplice,” “Field,” “Champs,” “Feld,” “Polje,” “Mount,” “Mont,” “Berg,” “Gorje,” repeat rhythmically across Europe. “Berg” and “Baden” - mount and baths (hot springs) – can lead back to Celtic reasons for initial settlements: for hilltop forts or year-round habitation.

As far as the possible universality of the Celtic language before the Current Era, one aspect speaks strongly in its support.

The speed with which iron smelting technology traveled across Europe supports the idea that information crossed networks in one common language or at least shared languages. In terms of the complexities of iron, a network must have been in place in order for the knowledge to travel so quickly. Much like the fact that Caesar’s armies were able to move quickly because of existing roads, ideas could be transmitted rapidly because infrastructure was already in place.

5th century Merovingian

Golden two-handed, gem-encrusted chalices, cloisonné fish brooches, gold jewel-studded, pitch-roofed “caskets” or jewelry boxes: coiled serpent coins, gold leaf on illuminated manuscripts vibrant with castles and natural motifs of animals, leaves and flowers – gold heralded a dynamic period of artistic creation once Frankish-Burgundian leadership took the helm.



Gourdon treasure, Bibliothèque Nationale, Paris

From the later 5th-9th century Merovingian and Carolingian eras, edifices that are still extant tend to be in remote areas and in places where the Frankish presence remained strong enough to preserve them.



Namur, Belgium

Belgium, France, and Germany contain notable parts of buildings from the Merovingian era in places that oftentimes have been occupied for thousands of years. The crypt in St. Denis just north of Paris dates from Merovingian times. At the Jardin de Reully along the Promenade Plantée a plaque recognizes the former Merovingian domain there, but no visible traces of it remain.

The round tower and festival hall at St. Floret in the Auvergne stem from the Merovingian era, but the entire town captivates, its old stone houses spilling down the valley like a lyrical poem.



St. Floret, France, Merovingian tower, great hall

This is the kind of construction one would expect to see on the craggy coast of Ireland – solid stonework softened and lightened with curves and arches – and with good reason. The appearance of construction and artifacts from these times share striking commonalities. Massive fortifications like the ones in Metz, Germany, attest to the magnitude of the threat faced by all of Europe and the British Isles in this era – and the widespread collaboration to defend against it.

At Metz note also the early Merovingian style and later conical-roofed towers associated with the Franks, alluding to the continuum of inhabitants and styles.



Metz, France: reconstruction from Merovingian era on right

Southern Austria still holds Frankish memories, especially in the area around Klagenfurt. Around the 4th and 5th centuries Franks came up to the Rhineland from Pannonia, which may well have included this area too. Samo, a 7th century Frankish leader who led the defense of that general area, reputedly helped these central European populations fend off attacks from the east.



Traces of Frankish Carantania in Austria near Maria Saal.

Legend has it that Samo married a Wendish woman, “Wendish” being a term that is often repeated in German place names. The Wendish, spelled in a variety of different ways, are said to have been related to the Veneti Celts that settled primarily in the area of Venice, Italy.



Maria Saal, Austria.

Samo the Frank is said to have led Carantania - an area that comprised modern Moravia, Silesia, Bohemia, Lusatia and Carinthia. Carinthia is now divided between Austria and Slovenia; the remaining former territories now are located mostly in Germany, the Czech Republic and Poland.



Maria Saal environs, Austria.

Carantania was known as a duchy, so by definition under the administration of dukes. In those early days, the term “duchy” most likely had nothing to do with nobility or aristocracy, but was a governing unit for the purpose of defense.

Apparently, society was organized so that the duke could call on the county, and the county would summon its troops. Note that titles for county and duchy officials include both genders – counts and countesses; dukes and duchesses.



Duke's Stone, Maria Saal, Austria.

The Duke's Stone on display in a roadside park near Maria Saal, Austria, was used for the democratic ceremony that took place before a duke could be installed into office. In an open meeting the candidate would sit on the stone chair and answer questions posed by a representative in order to insure fairness in governance. The hearing ended with a slap in the face to guarantee the people's right to object.⁵⁹

9th century Carolingian

The greatest memories from Charlemagne's time are associated with Aachen, the place where he reputedly was crowned in 800 C.E. Aachen lies some 40 kilometers to the west of Cologne, known as a Salic Frankish stronghold, and at the meeting point of German, Belgian and Dutch borders. The octagonal shape of Charlemagne's original great hall here is repeated often in the design of the Carolingian period.

By the 9th century, like those in 7th century Pannonia, Charlemagne's Frankish ancestors had been fighting for centuries to keep their women and families free. The scores of fortified abbeys and towns that flourished under Charlemagne's leadership bear witness to the continuing threat of domination and enslavement that remained even though Rome had fallen.



Aachen, Germany.



Aachen, Germany.



Fulda, Germany

As part of the fortified system, Charlemagne as well as his mother and sister founded abbeys. Few traces remain, but those that do speak beautifully.

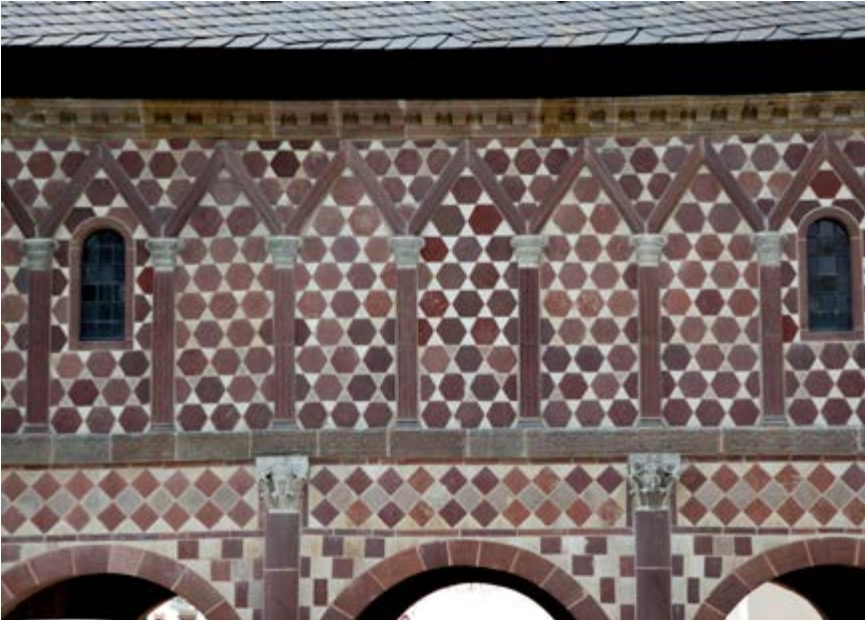
Lorsch Abbey holds several reconstructed buildings of superb design. It sits in a quiet area south of Frankfurt and east of the Main River.

Charlemagne's sister Gisela served as abbess at the important center of learning just east of Paris, Chelles Abbey. Not a vestige of it remains, but a Christian church and cemetery instead.

As evidenced by his choice of the British sage Alcuin as advisor, Charlemagne was known as a humanitarian who surrounded himself with scholars from all over the Celtic realms. Though reputedly he longed to spend his last days in his native land, Alcuin agreed to lead the Abbey in Tours, now in France, a key continental crossing of the Loire River with its mid-river islands. The Abbey's Frankish towers remain visible, although now a private school stays hidden behind its high walls.



Lorsch Abbey, Germany



Lorsch Abbey, Germany



Lorsch Abbey, Germany

For Charlemagne's last days he chose Aachen, settled originally by Celts for its hot springs. Charlemagne's tenure was highlighted by scholars from all over Europe who came to his court. By church standards, Charlemagne surely would be counted as a heretic because of his devotion to secular studies and aesthetics.

Architecture associated with the Merovingian and Carolingian eras has been routinely treated as religious because of later additions and modifications. It is the thesis of this book that the original buildings did not contain religious décor such as crosses, confessionals and Christian-themed windows featuring stories of saints, but rather that such Christian identifications were later imposed by emissaries of the church.

In a domed hall from the Carolingian era, in Germigny-des-Prés just east of Orléans, it would be hard to imagine anything other than a round table with King Arthur and his knights, surrounded by colorful flags and banners.



Fontfroide Abbey, France, Charlemagne's era



Fontfroide Abbey, France, Charlemagne's era

Double slender-pillared arches placed high in the dome let light and air stream through. The town sits nestled into a loop in the Loire River southeast of Orléans, home town of the Maid of Orléans, Joan of Arc.

Natural motifs in Carolingian art



St. Benoît, France.



St. Denis, France.

Occupying armies of Romans, Crusaders or other later imperial troops obviously did not build Europe's edifices.

Throughout the Middle Ages, centuries of building must have occurred and did not survive - but Roman ruins still stand. It is not far-fetched to assume that Roman-influenced destruction of buildings occurred, consistent with their common practice as conquerors of destroying non-Roman culture.

On its face, it appears that a policy change must have taken place around the 12th century that halted the destruction of monuments and instead re-purposed buildings such as festival halls, abbeys and castles. The considerable engineering, architectural and construction skills reflected in the cathedrals, castles and abbeys could not have simply sprung forth all at once.

10th- 14th century

View with a keen eye the ruins and reconstructions of medieval abbeys for original Celtic elements that might remain.

From the 10th to 12th centuries abbeys were founded extensively throughout Britain and Europe, perhaps even numbering in the thousands. Earlier abbeys of the 5th – 7th centuries were known to have been initiated by women and men for participation by all. Abbeys may have continued in that vein throughout the Middle Ages, with some exceptions.

Now, of course, “abbey” is replaced by male-only “monastery” from which women are banned. How, when and why these dramatic changes occurred deserves further examination, especially considering the stunning developments in abbey design during this period.



Žiže Abbey, Slovenia.

Abbeys in medieval literature enjoyed a sterling reputation for relaxed hospitality. These remote sanctuaries functioned as inns that welcomed travelers and offered not only food, libation, accommodation and health care, but also opportunities for wide-ranging participation from harvesting grapes to calligraphy.

Vestiges of early abbeys offer a chance to see settings, organization and architecture that foreshadow university communities that offer work and study in innovative, inspiring environments.

Twelfth century marriages tied the Counts of Celje to Heun(e)burg, Carinthia, Wends, Hungary, Poland, Bohemia – all with familial ties to Celts and Franks. Heuneburg, as mentioned, is the

strategic pre-Christian Celtic fortified village that sits along a bluff above the river valley southeast of Stuttgart.

The 5th century Frankish and Burgundian defeats of Roman forces in the Rhineland was also cemented by the marital union of Clovis and Clotilde, who then together led Gaul.

Even ruins of these abbeys often retain the traditional grace they embodied before the Christian conquest and subsequent repurposing as exclusive male bastions.

On an even more basic level of networks, family unions in Middle Ages reunited Celtic families socially as well as in geographic and defensive ways. One notable example of this is evident in Slovenia's Celja. On the promontory overlooking the Savinja River and in the town, domains of the Counts of Celje are open to the public as museums. They may well have functioned as refuges.



Savinja River from Celje castle, Slovenia.

*15th century – the Golden Age of women
and tapestry*

Turning the focus north now to another center for innovation and artistry, Belgium blossomed in the 1400s. “Urban populations produced textiles and luxury products that were eagerly sought from Königsberg in East Prussia to London and Genoa and ports of the Levant.



Brussels, Belgium, Coudenberg castle cellars



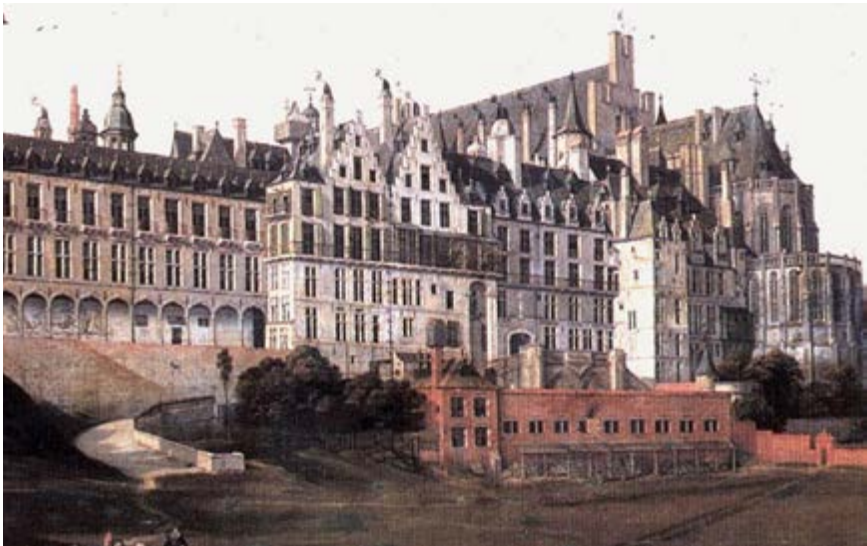
Brussels, Belgium, Ravenstein buildings dating back to the era of the Dukes of Burgundy

Prosperous towns and principalities on the golden delta of the great northern rivers might accurately be called the promised lands, the *terres de promission*, as the later court historian Philippe de Commines termed them, on which the rest of Europe gazed with envy,” according to William Blockmans and Walter Prevenier in their book *The Promised Lands: The Low Countries Under Burgundian Rule, 1369-1530*.

Culture soared in 15th century Burgundy. Charming brick pointed-façade architecture was particularly associated with Bruges, Ghent and Brussels. Illuminated manuscripts belonging to the Royal Library of Belgium also allow a rare view of the 15th century splendors. Visitors can obtain a half-day pass into the Library and browse the catalogs and books that have been written on the subject of the Dukes of Burgundy collection.

The Coudenberg Museum in Brussels offers a visit into 15th century cellars of a castle that once belonged to the Burgundian realm. Another castle in Ghent called the Gravensteen, or Counts' castle, was used as the administrative headquarters for the Burgundian government and now serves as a museum.⁶⁰

A rare look into the beauty of color and design associated with Celtic culture can be found in the basilica in Bruges where the last Duke of Burgundy lay in state, now called the Church of the Holy Blood. Basilica originally meant “gathering hall” in the Greek language.



Brussels, Belgium, Coudenberg castle, 17th century rendering



Brussels, Belgium, in the 17th century

http://erfgoed.brussels/links/publicaties-online/pdf-versies/bskg/BCAH_42.pdf

Other hallmarks of 15th century architecture are the hospices museums in Bruges, Belgium, and in Lille, Beaune and Paris in France.

With large, inviting hearths, libraries, winding staircases, painted ceilings, covered walkways, cheery roofs, landscaped courtyards, these complexes offered patients environments of balance and beauty that addressed needs far beyond the physical.



Beaune, France. Hospices, ceiling and interior.



With the main administration of the Duchy of Burgundy headquartered in Belgium, superb art and architecture abounded in Bruges, Ghent and Brussels. Heavy fortifications safeguarded all three: massive gates protected the entry to each city, and they were also ringed by walls and surrounded by moats.



Bruges, Belgium. Kruispoort gate.



Bruges, Belgium. Kruispoort gate.

Exhibiting the tradition of superb aesthetic quality, the Tournai Museum of Tapestry displays masterpieces woven in some of the more than 200 workshops that burgeoned in the Flanders region of what is now Belgium. Certain regions gained reputations for specialties, as in Arras, France, where weavers incorporated golden strands.

Tapestry in Flanders reached worldwide fame never rivaled to the present day.



Tournai, Belgium, Tapestry Museum.



Paris, National Museum of the Middle Ages. Note "arithmetic" written into the background.

Scenes taken from tapestries shown here exhibit women in instructional capacities. Perhaps the two most well-known sets that also involve women in primary roles both involve unicorns. These exquisitely designed tapestries against mille fleurs backgrounds have survived, although details of their origin still remain in dispute.

The Hunt for the Unicorn, having been hidden in a barn and ultimately acquired by the New York Rockefeller family, now hangs at the Cloisters Museum in New York. At the National Museum of the Middle Ages in Paris, the 6 panels of the Lady and the Unicorn tapestries show elegantly attired women.

The reason may well be that weavings known throughout the world as Flemish tapestries actually show the essence of Celtic life. Like the knitting of Madam Defarge in *A Tale of Two Cities*,⁶¹ these stitches mean much more than meets the eye. The lore of herbal medicine has been woven into the pastoral settings by way of the mille fleurs background, not only by depiction of the plants themselves, but also their position with regard to other plants. See John Williamson's *The Oak King, Holly King and the Unicorn*.⁶²

Celtic depiction of plants and the natural world was condemned as secular and thus heretical, in tapestry as well as other forms. Judging from the paucity of secular art in the Middle Ages compared with its prevalence B.C.E., it is only reasonable to conclude that significant Celtic treasures have been lost.

Celtic secular art was not only destroyed, but, consistent with widespread witch and book burnings, the likelihood of artists and herbalists being burned at the stake looms large. By all appearances, images depicting nature without Christian symbols constituted a highly punishable offense in the Middle Ages.

It is not unreasonable to surmise that beautiful books and buildings flourished during the first 1500 years of the Current Era. For the first few centuries, Christian zealots demolished them. After about

600 C.E., structures built by Celts were destroyed or repurposed, in the main as Christian churches.

Plant motifs that find their way into the mille fleurs tapestries recall earlier designs from various media, from stone pillars to metal medallions, Druids in particular were reputed to have knowledge of medicinal plants - another reason for the women to appear against this background.

Another aspect of these tapestries probably caused even greater consternation to those wishing to erase all memories of Celtic culture. Secular tapestries with scenes that show women as teachers against fields of herbal plants may well have been hunted and destroyed by conquerors who wished to erase a culture.

Consider the Lady and the Unicorn tapestry on display in Paris in this regard. Typically, the six panels are described as devoted to the five senses plus one extra “à mon seul désir,” or to my only passion.

Consistently all the figures –older and younger - are beautifully dressed and engaged in a variety of activities, from organ playing to examining jewelry. These various scenes might also be construed as women in instructional roles with apprentices, long known as an effective and customary teaching method. The fact that the people are all beautifully dressed argues against master-servant type relationships.

In comparing the visages in the six panels, another distinction pops out.



National Museum of the Middle Ages, Paris Lady and the Unicorn tapestry details.



Tournai, Belgium, Tapestry Museum.

Amid the gracious elegance and the cornucopia of natural wonders, one tapestry of the Lady and the Unicorn set stands out in stark contrast. The faces of the ladies portray serenity, all except one.

Holding a mirror that reflects the unicorn, the visage of this woman shows unmistakable distress.

The significance of this scene comes from the medieval construct that the mirror reveals history. At this point it is important to remember that in 15th century Belgium with its massive fortifications, its people must have been under constant assault. Recalling the map of Gaul in Caesar's time, this area made up the old Belgica region of Celtic Gaul. This tapestry portraying the distraught woman looking back into history seems to be telling viewers of past horrors suffered by Celts.

Further to the identity of the subjects in this set of tapestries, it is not beyond the bounds of reason to imagine that these exquisitely attired figures belonged to those most esteemed in Celtic culture for their knowledge, and known as druids.

Druids were held in high regard, but also targeted by conquerors, as when Roman legions slaughtered druids in Anglesey in 60 C.E. (now Wales).⁶³ According to Roman historian Tacitus in his *Annals* XIV, Rome attacked the heavily populated island of Mona, which served as a haven for refugees.

A circle of druids was described as women who inspired such awe that the soldiers initially fell back. Driven on by their general, they slaughtered and burned all the druids. After installing a garrison among the conquered, they proceeded to destroy groves of trees and used human entrails to desecrate the area.

This account, written by and for Romans, portrays Romans unfavorably. As such, it amounts to a statement against interest and thus is more likely to be true. The conquest and aftermath as described here may allow rare insight into Roman methods of conquest and subjugations. It may have been the template used for the past 2000 years, not only in Britain, but in Europe as a whole. This approach is consistent with the burning of witches by the Christian

Church, the discrediting of women generally and destruction of the family as part of its long-term masterplan.

This report comes from a foremost authority of his time, Tacitus. By giving an unabashed look at the raiding and killing of refugees and women who were druids, it exposes the strategy of bringing populations to their knees by brutalizing women publicly. It sheds a tiny ray of light into the deep obscurity.



Speyer, Germany Historical Museum of the Palatinate.

A miniature painting from Marie of Burgundy's book of hours may also give rare insights into Celtic culture. This compilation of significant events in her life is thought to have been made as a gift for her that belonged to the Duke of Burgundy's library collection.



Vienna, Austria, National Library, from *The Hours of Marie of Burgundy*, Wikipedia photo

Her hat takes center stage here. It may be remembered that conical hats such as this one have been found in other places in Europe, but those were from 2000 years before this painting.

Here, Marie of Burgundy is portrayed as sitting outside a large, arched open window.

The scene might be mistaken for the interior of a cathedral, except that no religious paraphernalia is apparent. Inside, the new mother is showing off her baby to onlookers, none of whom seems to be worshipping the baby as in the usual Madonna and child.

Placed in the context of family rather than religion, this would be a family portrait. It would also be staged in the best possible venue, inside a great hall.

Since it is honoring the birth of a child, perhaps even the grandchild of Marie of Burgundy, the oldest mother would be wearing the ceremonial hat for honoring births. This view may present a unique opportunity for seeing how the great halls functioned before being taken over by religion.

Illuminated with colorful vines, leaves, flowers and animals, the facing page motifs echo Celtic preferences for the natural world.

RETRIEVING EQUILIBRIUM



Issoire, France

IN BALANCE

*Family turns unfamiliar
When severed by language and nation;
In just one short generation
The past can disappear.*

*How to recover from damage
Inflicted for 2000 years?
Honor parents as partners,
And children as family gems.*

*Guard earth's treasures and waters
Place reason above brutal ways
Reject dictators, supremacists
Restore freedom's reign in all ways.*

Legal enslavement and heresy laws may no longer be visibly in effect, but every aspect of modern life still suffers from treating females as inferior. Religion steps in master-servant rhetoric; degradation of women is entrenched in everyday speech.

How to quell such tactics remains daunting, especially when they have proven so effective for the past 2000 years. First, it is imperative to stop religious policies adverse to families and women. The most obvious include celibacy, all-male hierarchy, subservience, exclusively male gods.

The sabotage of vocabulary associated with family must cease. Repurposed words like “father,” “mother” need to be given back their true significance; corruptive uses must cease. “Father” needs to mean only the biological or adoptive parent who bears a legal responsibility for the well-being of his children.

Return riches to the family; put an end to pilfering from the children. In the traditional family, the father and mother give stability to the family by also being husband and wife. Inheritance needs to flow to the children, not to religious coffers. The bride marries her bridegroom, not the church.

Take back the festival halls. These public places used to serve the entire community, not just those who belong to a religion and have to pay tribute to that group. Make these once again the gathering place for all, the pride of the community and filled with beauty, joy and laughter.

Disallow tax-exempt status for religious institutions that discriminate against women. This amounts to state-sponsored sexism. Why should religions benefit from practices that injure society?

Invalidate laws that favor men and discriminate against women; grant equal pay for equal work.

Going forward:

- keep family first, unflinchingly and unwaveringly;
let nothing preempt family
- teach children self-esteem; do not let them take the
blame for others' faults
- reinstitute festival halls as joyous places of secular
family celebration
- celebrate the rhythms of the earth and family
- preserve and protect the natural world from harms
of all kinds
- find commonality and shared heritage;
shun divisiveness
- seek paths to unity; build links
- honor life givers and sustainers, nurturers,
education
- nurture learning; give equal import to art,
artisanship and science
- prize productivity and manual crafts
- search out the good; correct the bad
without disparagement
- shun subservience; do not bow down
- decline master-servant verbiage
- denounce barbaric and sexist religious
practices

- protest speech denigrating women as inferior, unclean or responsible for original sin,
- abstain from human sacrifice rituals or ritualistic cannibalism
- refuse tribute to sexist institutions
- remove tax-exempt status from sexist institutions

“All formal dogmatic religions are fallacious and must never be accepted by self-respecting persons as final. Reserve your right to think, for even to think wrongly is better than not to think at all. To teach superstitions as truth is a most terrible thing.”

–Hypathia

RESET TO FAMILY

RESPECT NATURAL LAW

RESTORE SECULAR ABBEYS

ENDNOTES

NATURAL STATURE OF WOMEN

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APPENDIX

Sites with a view into the Celtic civilization

Belgium

- Bruges, Basilica now named Basilica of the Holy Blood, where last Duke of Burgundy lay in state (15th century)
- Bruges, Cloth Hall museum (15th century)
- Bruges, Oud Sint-Jan hospital museum (15th century)
- Brussels, Cinquenaire Museum of the Royal Museums for Art and History (15th century holdings)
- Brussels, Coudenberg Museum (15th century and earlier)
- Brussels, Halle Gate, (15th century)
- Brussels, Royal Library of Belgium (15th century Collection)
- Ghent, Gravensteen Museum (15th century and earlier)

France

- Alésia Celtic Museum and Archaeological Park (Pre-Christian)
- Beaune, Hospital Museum (15th century)
- Bibracte, Hillfort and Museum of Celtic Civilization (Pre-Christian)
- Bourges, Museum of Natural History (Pre-Christian)
- Carcassonne castle museum (Pre-Christian and medieval)
- Châtillon-sur-Seine, Museum with Vix treasures (Pre-Christian)
- Fontenay Abbey (medieval)
- Germigny-des-Prés (Carolingian)
- Issoire, now called church of Saint-Austremoine (medieval)
- Lille, Hospices Comtesse Museum (15th century)

- Lille, Rihour Palace, Dukes of Burgundy (15th century)
- Monthermé, Abbey of Laval Dieu, in river loop, female figure above abbey entry, (Celtic, 12th century abbey)
- Paris, Cluny National Museum of the Middle Ages (Pre-Christian and medieval)
- Paris, Archaeological Crypt of the Parvis of Notre Dame (Pre-Christian and medieval)
- Saint. Denis, Basilica of St. Denis, crypt with column capital of monk and terrified subject, Merovingian
- Saint Germain des Près, part of former abbey (Pre-Christian and medieval)
- Saint Germain-en-Laye National Archaeological Museum (Pre-Christian and medieval)

Germany

- Aachen, octagonal tower in Palatine Chapel (Carolingian)
- Donnersberg ancient Celtic settlement site (Pre-Christian)
- Eberbach Abbey, interior and exterior colors, wine cellar, roofed walls (medieval)
- Fulda, St. Michael's Church crypt, Vonderau Museum, (Carolingian)
- Heidelberg Museum of the Palatinate (Pre-Christian and medieval)
- Heidengraben, Baden Württemberg, ancient Celtic burial site (Pre-Christian)
- Heuneburg, Celtic Museum (Pre-Christian)
- Hochdorf, Celtic Museum (Pre-Christian)
- Kornelimünster, Kornelimünster Abbey, open soaring arches and painted ceilings in fest hall, (Carolingian)
- Marburg Elizabethkirche, Hall-Church, Marburger Schloss

(castle) (early medieval crossing of Cologne-Prague, North Sea to Alps routes)

- Odenwald, Lorsch abbey (Carolingian)
- Speyer, Historical Museum of the Palatinate (Pre-Christian)
- Stuttgart, State Museum of Archaeology (Pre-Christian)
- Villingen Franziskanermuseum and site of tumulus excavation (Pre-Christian)
- Worms, Germany, Celtic “Borbetomagus,” on Rhine River, City Museum at the wall (Pre-Christian)

Austria

- Asparn-an-der-Zaya MAMUZ open-air archaeological museum (Pre-Christian)
- Klagenfurt Regional Museum of Carinthia (Pre-Christian and medieval)
- Magdalensberg, ancient Celtic mining settlement (Pre-Christian)
- Maria Saal, Gailtaler Heimatmuseum, the Duke’s Chair (Pre-Christian)
- Sandberg, ancient Celtic settlement (Pre-Christian)

Slovenia

- Bled Castle Museum (Pre-Christian)
- Celje, Castle on the hill, Counts of Celje (Pre-Christian and medieval)
- Celje, Regional Museum, Counts of Celje domain (medieval)
- Ljubljana, National Museum (Pre-Christian)
- Ptuj, Castle Museum (Pre-Christian and medieval)
- Stična Abbey (Pre-Christian and medieval)
- Žižče Abbey (medieval)

The Czech Republic

- Františkovy Lázně, Frankish spa town described by Johann Wolfgang von Goethe as “heaven on earth” (Celtic-Frankish on-going)
- Karlovy Vary, Frankish spa town (Celtic-Frankish on-going)
- Loket (medieval)
- Mariánské Lázně, (Celtic-Frankish on-going)

As you enter the world of the Celts, think of the role of women and how that role changed under the influence of Rome and religion. The exquisite artistry associated with pre-Christian women adds an exciting dimension. For hundreds of years, this artistry - as well as women themselves - has been roundly condemned by religious authorities.

Please proceed with an open mind. New evidence of Celts' stunning technical and communication skills must override long-held stereotypes of barbaric hordes. Now it is known that primordial family bonds reach to present day. Current populations need ancient Celtic stewardship of the land and wise adherence to natural laws, now more than ever.

While acknowledging that age-old notions are not easily swayed, this book challenges society's ability to rationalize the subjugation of women. Can subjugation of over half the population ever be justified? Will knowledge of forbearers' constant struggle against subjugation trouble today's descendants? Does it matter that women continue to be degraded?

Discrediting women weakens the core of the family and keeps people subservient; this has been the story of Europe and Britain since the advent of the Current Era. Assault on the family has occurred so pervasively that it seems normal. The guise of religion works so well that even the lethal feels familiar.

The reader is encouraged to independently verify these assertions. Start with the theory that Europe and Britain were the land of Celts and that their progeny probably still live here. Seek the Celtic layer in all of Europe. Find the connections between Celts and their branches: Burgundians, Franks, Galls, Basques, Veneti, Parisii.

The Celtic world is there, although it may be hidden at first glance. A trip to Belgium will find Burgundians if that is the goal; if not the Dukes of Burgundy will remain hidden in references to "occupiers." Franks abound in Germany where many have remained since they helped Burgundian cousins defeat the Romans and free their fellow Galls. Look for words that contain "Frank" - like "Frankfurt" and "Frankenberg." Visit Trier and Worms to see what has happened to these two cities that were once so crucial to Rome's downfall. Think of Slovenia as a Frankish homeland.

May Europe's children reclaim the splendors and equilibrium prized by their ancestors.