

GUTHONES

KINSMEN OF THE LITHUANIAN PEOPLE.

A TREATISE ON THE GOTHIC ETHNOLOGY
HISTORY OF THE GOTHIC DOMINION IN ITALY AND
SPAIN, NUMISMATICS, LANGUAGE, AND
PROPER NAMES

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PREFACE

"Wherever the birds were perching,
Some feathers were strewn"..
---From a Lithuanian folk-song.

The same saying could be applied to all the migrating nations. The Gothic nation, also, wherever it roamed, left some traces behind. From the old Gothic coins, from the extant Gothic names, from documents, etc., the scholars are able to judge about the origin of the Gothic nation.

There are two opinions in regard to which group of nations the Goths belonged. Some think that the Goths belonged to the Teutonic group (German, Scandinavian etc.); others think that the Gothic people were of the Aestian (Lithuanian—Latvian and Old Prussian) origin.

The ethnology of the Goths was always fascinating to me. For many years I had been investigating this subject, and finally I was convinced that the Goths were the nearest kinsmen of the Lithuanians---Latvians and Old Prussians. A part of these studies I am publishing in this book.

Dr. R. G. Latham, the noted English scholar, ethnologist, and philologist, probably was the first man to prove, that the hypothesis concerning the Teutonic origin of the Goths is erroneous. He repeatedly stated that the Goths were of Lithuanic origin. Dr. Latham's authority is highly regarded amongst the scholars, and he is quoted in different encyclopaedias. I have read all of his works, appreciated them, and found plenty of valuable information in his writings.

In this volume readers will find a fair collection of facts concerning the past history of Goths and Lithuanians. Also they will find some of my original arguments, which I employ in proving that the vanished Gothic people and the still existing Lithuanian nation are of the same blood and the same origin.

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CHAPTER I

GUTTONES

The Ethnology of the Goths.

It is of great importance for any Lithuanian scholars to delve into the past of the Gothic people, because there are mighty good evidences indicating that the vanished Gothic nation was closely akin to the Lithuano-Prussian nation.

Guttones, otherwise named Guddae, Goths, Gottheudi, Getae, Getvi, Gytæ, ---belonged to the Aestian race (R. G. Latham, *The Germania of Tacitus*, Notes on Section XLV, p. 166-171).

The Gothic nation branched itself into several tribes, namely: Austrogudae (Amali), Balthi (Baltgudae, Visigoths, or Thervingi), Heruli, Gepidae, Rugians, Brenti, Varni, etc.

The history of the powerful Goths is interesting and amazing: interesting, because in a short time they succeeded in dominating half of the European continent and demolishing the Roman Empire; amazing, because those blue-eyed, fair-complexioned, athletic, mead-drinking "barbarians" were not at all barbarous. Goths, for their valor, endurance, perseverance, firmness, justice, mercy, and decency in family life, were admired by the highly civilized Romans. Whenever the Goths were victorious over the Roman army, Roman inhabitants rejoiced as if it were their salvation. And indeed it was less troublesome and better for the Romans to live under the Gothic dominion than under the tyranny of their own rulers.

Queer enough, that such a mighty nation, risen to such a height of greatness, vanished altogether, leaving behind them neither important literature, nor any treasures of art, nor any relics of their culture. Consequently, the origin of the Goths is puzzling to the ethnologists; and the Gothic history is a true complex. Certain German and Scandinavian scholars endeavored to claim the Goths, depending on the tales of Jornandes and Wulfila's (the Germanized Greek) Bible. But there are many prominent scientists that do not agree with Grimm's, Mullenhof's, Lembke's, Niebuhr's, Zeuss's inferences, and are skeptical concerning the "Teutonic" origin of the Goths. And why should there be no doubts, if nobody ever called the Germans "GOTHI", and even lately nobody calls them so? The Poles, the Russians, the Czechs and all other Slavonic people call Germans "niemcy"; the Lithuanians call Germans "vokie...iai"; the Frenchmen call

them "l'Allemands"; the English people call them "Germans"; even the Germans call themselves "Deutsche".

That the Gothic nation was the nearest kindred to the Lithuanian nation, is proven by the following facts:---

I. THE GEOGRAPHIC PROOF. The original geographic area of the Gothic people coincides with the present Lithuanian territory.

(a) Ptolomaeus (A.D. 161-182), the famous ancient geographer, mathematician and astronomer, in his treatise Geogr. lib. 3. cap. 5. writes:

Elattova de eunh vemetai Saomatian, paoa men ton Ouistoulan potamon. Upo touj Ouedaj, Guuwnej. Eita Finnoi. Eita Boulanej. Uf ouj Foougondiwvej. Eita Auaohnoi, paoa thn cefalhn tou Ouistoula potamou.

This, when translated into English, means: "The less significant people abide in Sarmatia, near the mouth of the Vistula river. Beyond the Venedi are Guthones. Then the Finns. Then the Boulanes (= Poles). Beyond them are the Frugundians. Then the Avarens, near the head of the Vistula river". Here we notice, that Ptolomaeus enumerated different nations starting from north southward. Hence his statement "beyond the Venedi, are Guthones" is correct. Venedi were the ancient people living near Vindau, in Latvia; and the Guthones living alongside Venedi surely could be no other people but the inhabitants of old Lithuania.

(b) Tacitus (ca. A.D. 100), the prominent Roman historian, in his treatise de situ, moribus et populis Germaniae c. XLIII. writes:

"Trans Lygios Gothones regnantur, paullo jam adductius, quam ceterae Germannorum gentes, nondum tamen supra libertatem. Protinus deinde ab Oceano Rugii, et Lemovii:"

Meaning: "Beyond the Lygians reign the Gothones, who are more united (mobilized) than other Germanic tribes, yet are enjoying greater freedom. Near by the Ocean live Rugians (1), and Livonians (2):"

Tacitus' statement "trans Lygios" (= beyond the Poles) is remarkably precise, and he chose to enumerate the nations from the south northwards. If Tacitus wrote that "trans Lygios" the Gothones live and near by the Ocean there are the Rugians and the Livonians, neighbors of the Courlanders, ---then it is evident that the Goths lived within Lithuanian territory.

(c) Pytheas, who lived ca. 320 before the Christian era, according to Plinius' statement in his HIST. NATUR. I. XXXVII, c. 2. has recorded the following information about the Goths: "Pytheas credit Guttonibus Germaniae genti, accoli Aestuarium oceani, MENTO NOMON nomine, spatio stadiorum sex millium. Ab hoc die navigatione

insulam abesse Abalum. Illo vero fluctibus advehi et esse concreti maris purgamentum. Incolas pro ligno ad eo uti, proximique Teutonis vendere". This, when translated into English, means: "Pytheas believed that the Guttones were of German race, living by the Aestuarian sea (Baltic sea), at the mouth of the river named NOMON, at the stretch of 6,000 stadii. Sailing a day from here there is Abalum island. Here indeed the waves cast out the amber and this is a petrified manure of the sea. The natives burn it instead of wood, and sell it to the neighboring Teutons."

From the statements of Pytheas we get quite definite information, namely:--- that the native land of the Goths was by the Aestuarian sea (by the Baltic sea), exactly where the Aestians (Aestii = Lithuanian ancestors) lived. The same author is still more definite when he points out that they lived nowhere else but at the mouth of NEMON river. Plinius copying down what is written in Pytheas' manuscripts, and fearing lest he might mislead his readers, copied down the name exactly as it was written in Greek, namely "MENTO NOMON". And in the original Greek manuscript would be Men to Nouon. Hence the word "MENTO" equals the Greek men to which means "MOUTH of the RIVER"; --- and the word "NOMON" means "NEMON" (= Niemen).

Compare with § (a) Ptolomaeus' expression men ton Ouistoulan, in which men ton means "the mouth of the river".

II. AMBER LAND, was the common fatherland of the Goths as well as of the Aestians. Ancient writers, when mentioning the Goths, add that in their country amber is found. Tacitus and others writing about the Aestiorum gentes (Old Prussians, Courlanders, Galindians, Samogitians, Getvingians and other Lithuanian tribes) always state that they have plenty of amber.

III. The ancestors of the Danes, Swedes and Norwegians, called the Prusso-Lithuanian territory "Reið-gota-land". --- "En austr fra Polena er Reið-gota-land". (= "East of Poland, there is Reið-Got-hic-land") --- Zeuss p. 500, fragm. Fornaldar Sogur.

IV. In the Anglo-Saxon MS. from VII-X century, known as "Codex Exoniensis", in Widsid's poem, the Prussian cheiftain is called "Hreð-cyninges"; and the Prusso-Goths are called "Hreð-Gotum".

"He mid Ealh-hilde	"He with Ealk-gild,
Faerle freoþu-webban.	Faithful peace-weaver,
Forman siþe,	For the first time,
Hreð-cyninges	Of the Prussian king
Ham gesohte,	Has seen the home,
Eastan of Ongle;"	East of Ongles;"

Or again:

"Ic waes mid Hunum	"I was with the Huns
and mid Hreð-Gotum,"	And with the Prusso-Goths,"

Or again:

"Ful oft þær wig ne a-laeg"	Plenty there of constant wars,
þonne Hraeda here,	Where the Prussian warriors,

Heardum swoerdum,	With hard swords,
Ymb Wistla-wudu,	About Vistula's wooded shores
Wergan sceoldon,	Had to defend,
Ealdne eþel-stol	Their ancient native settlement
Aetlan leodum.”	Against the Aetlan tribe.”

From Widsid's poem we can't surmise anything else, because here he plainly relates that the native land of "Hreð-Gotum", and "Hraeda here" was situated on the shores of Vistula river, east from Angles. I am not the only one who firmly believes that the Hreð-Gotum really were the Prusso-Lithuanians. Many other famous scholars stated that Hreð-Gota was the ancient name for the Lithuanian people. For instance, one of the most prominent of England's ethnologists and philologists, Dr. R. G. Latham, in his book "The Germania of Tacitus, Epilogomena XLIX, c. 5" says:--- "In the name Reudingi, the Reud--- may, possibly, be the Hreð--- in Hreð-Gotans. Now the Hret-Gotan were Lithuanians".

V. SLAVONIC PEOPLE (the Poles, Russians etc.) USED TO CALL LITHUANIANS AND PRUSSIANS "GUCI", "GOCI" etc., which means "the GOTHS". In old chronicles, the synonym for Lithuanians and Prussians was "Gethos":

(a) Adam Bremensis (A.D. 1073), in his chronicle De Situ Daniae, c. 224, & Scriptor. rer. Livon. I. p. 322, writes "Gethas id est Litwanos."

(b) W. Kadlubek, chronicler of the XII century, writes: "Gete dicuntur omnes Lithuani, Prutheni et aliae ibidem gentes"--- Scriptor. rer. Prussicarum, I. 201.

(c) "Sunt autem Pollexiani Getharum seu Prussorum genus, gens atrocissima...." ---Kadlubkonis Historia Polon. lib. III. c. 19.

(d) "Gethe seu Prussi" --- Boguchwal, Script. rer. Pruss. I. 753, 7544.

(e) "Gethos id est Letwanos" --- Chronicon Polono --- Silesiacum. Pertz. Monum. Germ. hist. Scriptor. XVIII, 558; 559; 562-3; 565.

(f) "Preterea licet terra Sudorum sive Gettarum que mediat inter terram Lythuaniam et Prussiam....." --- Prochaska. Codex Epistolaris Vitoldi. p. 468.

VI. Not very long ago, the people about Koenigsberg, when they wanted to express their contempt towards Prussians, Samogitians and Lithuanians, used to call them "Guddae". Undoubtedly this irritated the people so much that Praetorius wrote a book on Orbis Gothicus, A.D. 1688, in which he devotes two sections to discussing this question:--- "Unde nominis Guddae contemptus hodie in Prussia?" In one of the passages he says: "Guddarum infidelium nomen existit, adeo ut Gothus sive Guddus idem iis qui paganus et ethnicus, hostisque Christianitatis audierit".

VII. Up to date the Lithuanians of Prussia, when inclined to reproach a Samogitian, call him "Gudas" (=Goth); Samogitians apply the name "Gudai" to the Lithuanians of Dzuka's dialect living in the Vilna district; and the Dzukes fling the name "Gudai" upon all the Russianized Lithuanians of Grodno and Minsk districts. There must be a historical reason if Lithuanians call each other "Gudas", just because his neighbor speaks a slightly different dialect. If Guttones (the Goths) would have been a Germanic people, then why do the Lithuanians not call the Germans "Gudai"? Why is it that neither Slavs, nor French, nor any other people adjoining Germany do not call the Germans "Guddae"? It is obvious that Guttones, in other words the Goths, did not

belong to a Germanic, but to a LITHUANO-PRUSSIC race!

VIII. The term "guda", "goda" (= "honor") by itself is purely Lithuanian. The verb "gudoti" means "to honor"; "pa-godoti" means "to exalt". Gudonai (Guttones), then, means "noble, honorable people".

IX. In old documents the Samogitian territory is called "Samo-getia". On ancient Lithuanian coins we note "Samogitia". And up till now the Lower Lithuania (žemaitija) is called in Latin "Samogitia". Now the word "Samo-getia" means "Low Getia", or "the Lower Gothia". Let us bear in mind this fact that the Latin alphabet has no "Z". In its place, "S" is used. Hence the Lithuanian word "žEMA", meaning "Low", was written "Sama" or "Samo" by the medieval Latin scribes; and "žema Gudija" (= Low Gothia) was written "Samo-getia" or "Samo-gitia".

X. In Lithuania over 40 per cent of the inhabitants have Gothic surnames, such as:

Notes:

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1. Rugii means the Rugian people that lived in ancient times in the vicinity of Riga. Historians believe that the city of Riga was named after "Rugai" (Rugii). Vadakaris (Odovakar), the king of the Heruli was also the ruler of the Rugii.
 2. Lemovii is another name for the Livonians, who were neighbors to the Curi (Courlanders). Duisburg mentions Terra Lamotina. Pomponius Sabinus (A.D. 1480) also mentioned about the Laemonii in his writings.

GOTHIC SURNAMES IN LITHUANIA

Akelaitis, Akyla, Albis, Algande, Alkcius, Alkgirdas, Alkimas, Argaitis, Argela, Armanavicus, Arminas, Armonas, Arvicus, Arvitis, Arvydas, Andagis, Antakys, Asmantas, Asvidis, Atganaitis, Austravicus, Ausantas, Ausra, Ausvintas, Badvila, Baltutis, Baltrikis, Bareikis, Bereika, Bendoris, Birmantas, Bobila, Braukila, Brenza, Brundza, Buracas, Budrikis, Budvytis, Butautas, Butganatis, Butikis, Butvilas, Bytautas, Dangela, Dankyla, Delianis, Dilionis, Dirikis, Dirmantas, Dorsmantas, Drusmantas, Draustyla, Dulba, Dulbinas, Dulis, Edvila, Eibaras, Eldika, Eibutas, Eigaila, Eigilas, Eigika, Eigintas, Eidintas, Eikintas, Eitautas, Eimantas, Einoras, Eirikis, Eirimas, Eivenis, Erdvila, Erdvikis, Evaldas, Gaila, Gainaitis, Gairis, Gairelis, Gairuolis, Galvilas, Gecas, Gecius, Gerulis, Gerulaitis, Gedkantas, Gudigaila, Gudugardas, Gudirkis, Gudminas, Gudrenas, Gudritila, Gintautas, Girullis, Girjota, Gizis, Gudaitis, Gudas, Gudigaila, Gudugardas, Gudrikis, Gudminas, Gudrenas, Gudrikis, Gudvaisa, Gudzinis, Gudžiūnas, Gutauskas, Gutautas, Gaisantas, Gitenis, Inkentas, Insoda, Isganaitis, Jobutas, Jotautas, Jotvila, Jundalas, Jundila, Jungetas, Juodeika, Jureika, Kairis, Kantas, Kantautas, Kantrimas, Kareika, Kaributas, Karjotas, Kareiva, Karyla, Kastautas, Kentis, Kinstutis, Kintautas, Kintrimas, Kintvila, Kintyla, Kirkila, Kizis, Kneizis, Knystautas, Kuncius, Kuntroda, Kveibutas, Labanas, Lebonas, Liaubaras, Liausgyla, Lioba, Liubartas, Liubgela, Lybartas, Maila, Maitautas, Makars, Mandis, Mandyla, Mantas, Mantautas, Mantvila, Mantgirdas, Mareika, Masys, Mastautas, Masvila, Matila, Merdosa, Merecis, Metrikis, Mileika, Minbutas, Mineigis, Mineika, Minalga, Minjotas, Minkaras, Mireika, Mirtenis, Misius, Mondeika, Muntira, Naudiota, Naudseda, Naudzemis, Nartila, Narvaisas, Navalde, Naulobaitis, Norbutas, Noreika, Nortautas, Norvila, Nutautas, Pacas, Pacebutas, Pestila, Permauda, Pocius, Pratapas, Pratskunas, Preiksa, Prietautas, Protapas, Racas, Racys, Rackus, Radis, Radvila, Radzevicius, Rauba, Ragis, Ragaisius, Ragenas, Rameika, Reikis, Reikasius, Reikauskas, Raugota, Rugis, Rudis, Rudminas, Rugenas, Rimisa, Rimeisis, Rimtautas, Rodainis, Rodavicius, Rodeika, Rotautas, Sambila, Sargotas, Sebas, Segeta, Seibutas, Sereika, Sintautas, Sivaina, Skirmantas, Skirvainnis, Skirvinas, Skomantas, Sodeika, Soltautas, Songalia, Soris, Stegvila, Steigvilas, Stirpeika, Strigaila, Stripeika, Sudila, Sudmantas, Sugardas, Sugintas, Surgaila, Survila, Suvainis, Svirbutas, Svirgantas, Svirtila, Sygutis, Sebutis, Silingas, Simulis, Sirvydas, Sisebutas, Sventragis, Svitrigaila, Tabutas, Tagila, Taraila, Tarpila, Tartyla, Tarvidas, Taucius, Tauragis, Taurikis, Taurakis, Tautgaila, Tautginas, Tautgirdas, Tautis,

Tautila, Tautkus, Tautmantas, Tautmeris, Tautrikis, Tautvila, Tautvaisas, Tautegudas, Tiddika, Tilenis, Tilgautas, Tijunas, Tijunaitis, Tilmantas, Toleikis, Tolmantas, Toreikis, Tolvaisas, Traidenis, Trene, Treniota, Tubausis, Tuledrave, Tuleikis, Tulga, Tulevirde, Tulminas, Tuluikis, Turismantas, Ubis, Ulbis, Urmanas, Uzdrila, Uzgala, Vadganatis, Vadeika, Vaibutas, Vaidalas, Vaidenis, Vaidgintas, Vaidila, Vaidotas, Vaidulas, Vaiginas, Vaina, Vainigetis, Vainila, Vainius, Vainotas, Vaira, Vaisa, Vaisbutas, Vaisvila, Vaitas, Vaitenis, Vaitila, Vaitimas, Vaitonis, Vaitnoras, Vaitutis, Vakaras, Valainis, Valdmantas, Valinaitis, Valionis, Valiulis, Valmantas, Vamba, Vambarauskas, Vambotas, Vambras, Vangste, Vapile, Vargala, Vargela, Varkulis, Vareikis, Veiksra, Vencius, Venikis, Vidikas, Viesvila, Viestautas, Viesintas, Vileikis, Vilesis, Vilitis, Vilkas, Vilkutaitis, Viltautas, Vilutis, Vimbaras, Vidzius, Vineikis, Vingela, Vingauda, Vinikas, Vintaras, Vireika, Virgetas, Virminas, Virsila, Visalga, Visbaras, Visbaras, Visbutas, Visdargis, Visgeida, Visgeta, Visgilas, Visgirdas, Visintas, Vismalda, Vismantas, Visminas, Vistrinta, Visvalda, Visvila, Vitenis, Vitika, Vitrikis, Vitkus, Vittautas, Vivainis, Vosbutas, Vosgela, Vybaras, Vydigaila, Vydmantas, Vygaila, Vygantas, Vyginta, Zabulionis, Zaramba, Zarvamba, Zakaras, Zikars, Zindzius, Zadgaila, Zadkus, Zadvaina, Zebris, Zebrikis, Ziaurila, Zigaitis, Zigionis, Ziglinskas, Zilvintis, Zintis, Zireika, Zuttauts, Zygguta, etc. etc. etc.

I have in my collection more than 2,000 of such names, but the lack of space does not permit me to give them all here.

XI. In Greece there are very many inhabitants whose surnames are Lithuanian, names exactly similar to those we find amongst the inhabitants of Lithuania. Lithuanians that live in large American cities are very often misled, when, after seeing a store sign with a Lithuanian name, they go in to buy something. What a surprise when they learn that the proprietor isn't Lithuanian, but Greek! Ask that Greek storekeeper, whose name is Lithuanian, what is the meaning of his name, --- he can't explain. And after careful analysis, we find that such names sprung up from the ancient Goths. History tells us that in the Third Century, about 30,000 Gothic warriors occupied Moesia, Thracia, Illyria, and other Greek provinces and settled there with their families.

In Spain also we note many inhabitants with Lithuanian names. Indeed they have some Gothic blood in them, because the Balthagudae (Visigoths) ruled over Spain for many centuries until they lost their native entity; but their surnames still survive. Readers will find some more information concerning this question in my monograph "HOW LITHUANIAN NAMES ORIGINATED AMONGST THE GREEK AND SPANISH PEOPLES".

From the studies of the Gothic names we learn, that Goths were the nearest kinsmen to the Lithuanian people.

XII. On ancient Gothic coins, the names of the Gothic kings are Lithuanian. The inscriptions on those coins are the most authentic records of the names of the Gothic kings. Although the Romans and Greeks Latinized those Gothic names, at least they didn't corrupt them as badly as the Germans did when writing those names down in their books.

There are many more proofs of the kinship of the Gothic nation to the Lithuanian nation. This volume is devoted not only to ethnology, but also to history and numismatics, therefore the twelve given arguments should be enough.

CHAPTER II

PART II THE OSTROGOTHS (AMALA---GUDDAE)

The history of the Ostrogoths, as a powerful nation, begins about the year 245 after Christ. At that time the majority of the Goths, i.e. Lithuanians, migrated from the Baltic shores and settled along the banks of the Danuvius. Lithuanians until now have reminiscences of the ancient times when their ancestors lived by the voluble Danuvius. Until now Lithuanians, while singing their native songs, sing about the Danuvius. The most beloved song of a Lithuanian peasant today is:---

"I was sent by darling mother,
To Danuvius for water,
With a yoke of green bronze laden,
With the pails of whitest linden.
While I dipped the purest water,
Lo! A swan was swimming hither,
And he rolled the clearest water,
The Danuvius's water"

Roman historians mention in their writings twenty two famous Gothic kings, namely: (1) -- The first great king of the Amala people was AuÓragudas (Austraguta) (1), called "the Patient". During his reign, the most important undertaking was the war with the Roman emperor Philip the Arab. AuÓragudas gathered 30,000 warriors, plundered the Roman province of Lower Moesia, laid siege to its capital Marcianopolis and forced its defenders to redeem themselves with a large sum of money. In this war, Argaitis (Argaits) and Gundarikis (Gunthareiks) were the celebrated AuÓragudas' generals.

AuÓragudas "the Patient" died about the year 250, leaving his son Ginvila (Hunuila).

Coins with the name of AuÓragudas do not exist. There are only some Roman coins with AuÓragudas' counterstamp. Bronze, silver and gold shillings were the native money of the Gothic people, of the same shape as you see in fig. 1.

(2) --- ALK-VAD-KARYS (Alh-va-haryis) ruled ca. A.D. 322. The name of this chief is composed of three words: Alhs = temple ("alka" in Lithuanian); vads = leader ("vadas" in Lith.); haryis = warrior ("karys" in Lith.). Readers should bear in mind that the Gothic H is equivalent to Lithuanian K-G, because Lithuanians don't have H in their alphabet, and they always pronounce H like K or G.

There are many inhabitants in Lithuania with names Alk-antas, Alk-minas, Min-alka, (Minalga) etc. Alk-gimantas and Alk-girdas were Grand Dukes of Lithuania. There are also plenty of names in Lithuania with the word "karis", such as Kari-eika, Kari-jotas, Kari-butas. Ma-karas (Lithuanian physician in Chicago), Za-karas, my friend, a citizen of Lithuania, Zi-karas (a noted sculptor in Kaunas) etc.

Ostrogothic king Alkvadkarys became famous during the war against the Roman emperor Constantine the Great. Of how long Alkvadkarys reigned and when he died, we have no clear records.

There are no coins of Alkvadkarys bearing his inscription, but there are some Roman coins with his counterstamp. As it was previously mentioned, shillings were the native Gothic money.

(3)--- ARARIKIS (Ara-reiks) fought against Constantine A.D. 332. The name of this chief is composed of two words: Ara = eagle (aras in Lithuanian) and reiks = commander (rikis, reika in Lith.). The Lithuanian word rikis is derived from the verb "su-rikti" (= to shout, to command), hence rikis means "the man who shouts", in other words "a commander", "a ruler". "Rikis" in Old Prussian means "a lord" (vide: K. BUGA: Lietuvių Tauta, vol. I, p. 224, Vilnius, 1908). I know many Lithuanians with such names as: Balt-rikis, Bud-rikis, Di-rikis, Gied-rikis, Gud-rikis, Met-rikis, Pet-rika, Taut-rikis, Be-reikis, Ju-reika, Mu-reika, No-reika, Reikus, Se-reika, Va-reikis, etc.

There are no coins with Ararikis' name. Only shillings were in circulation and some Roman coins counterstamped by Ararikis.

(4) --- GEBERIKIS is mentioned by historians when in A.D. 399, he defeated Vandal army and killed their king Wisumar.

The name Geberikis (Gebereiks) is composed of two words: Gebe = capable ("Gebe" in Lith.), and rikis = commander.

There are no coins with Geberikis' name, although it is said, that some Roman coins exist with his counterstamp.

(5) --- GERMANRIKIS reigned over Ostrogoths between A.D. 335-375. Latin historians call him Germanicus or Hermanicus; in Anglo-Saxon chronicles he is mentioned as Eormanrices; according to Scandinavian writers he was called Iormunrekr. Nobody knows how his name really should be spelled, but in all probability his name was Gair-mana-reiks. The Gothic word Gair

means good (Gėirs in Lithuanian), mana means people (minia in Lith.), and reiks means commander (reika, rikis in Lithuanian); therefore GER-MAN-RIKIS, as Lithuanians call him, would be the correct way of spelling that name, and its true meaning is "Good commander of the people", or "Good ruler of the people".

While he reigned he united all the Gothic people. He conquered the Heruli. Under his dominion were the territories of Northern Hungary, Southern Russia and Lithuania (Vide:---THOMAS HODGKINS Italy and Her Invaders, Oxford 1880, vol. I, p. 64, 77; Also J. N. LARNED, the New Learned History, Springfield, Mass. 1923, p. 3836-3837). Therefore Germanrikis was not only the king of the Goths, but also a ruler of the Lithuanian ancestors.

Roman historians, when describing Germanriis' power, compare him with Alexander the Great. This one of the most famous Gothic rulers died A.D. 375, at the age of 110. Some historians say that he committed suicide from grief, because, from somewhere, swarming Hunnish hordes, with all their bestiality began to devastate Germanrikis' territories. This seems to be plausible. But the "tale teller" Jornandes relates, that Germanrikis in his silvery age wanted to marry a young and beautiful maiden, queen Gudruna's daughter, named Òventgilda (Svanhilda). But Òventgilda didn't care to marry Germanrikis, because she had fallen deeply in love with Germanrikis' son. Enraged, Germanrikis tore that beauty into pieces, and for this Sventgilda's brothers named Saruns (Sarus) and Ammius, according to ancient custom, revenged themselves upon Germanrikis. Those two brothers attacked Germanrikis, cut off his hands and feet, and left him in misery until he died.

No coins of Germanrikis exist. Bronze, silver and gold shillings had the widest circulation in his dominions (Vide: CODEX EXONIENSIS, Widsid's Poem sive Traveller's Song, MSS. VII-X century). It is said, that there are some Greek and Roman coins with his counterstamp.

(6) --- VEIKTRIKIS (Vaiht-reiks) was king of the Goths about A.D. 375. The name of this chief is composed of two words: Vaihti and reiks. The Gothic word (= Veikiu in Lithuan.) means I am active, I subdue, I conquer, --- and reiks (reika, rikis in Lithuan.) means commander.

Germanrikis passed away, Goths struggled but were disinclined to submission to the Huns. Alk...ius (Alhtius) and êbrikis (Sabreiks), the leaders of the Goths, appointed Veiktrikis as their king, who was son of Germanrikis. They couldn't withstand the mighty Hunnish hordes, so they went to their kinsmen Balthagoths (Visigoths).

There are no coins with Veiktrikis' name on them.

(7) --- NAUDATOJAS (n' Auda-tojis). The name of this chief is composed of two words: Nauda and tojas. The Gothic word n'auda or auda (= nauda in Lithuan.), means wealth; tojis (= tojas, dėjios in Lithuan.) means of deeds, of action.

Naudatojas with a considerable band of Gothic warriors, being reluctant to submit to the Hunnish slavery, roved about in the forests of Northern Germany. In 386, he and his army came to Dacia and attempted to cross Danuvius river, in order to reach Thrace. But here they were intercepted by the Roman army. Those that escaped from death, were captured and sent by the Romans to Asia Minor, and ordered to settle there and be Roman subjects.

There are no coins of Naudatojas'.

(8) --- TRIBGILDA was Gothic chief in Asia Minor. In 399, Goths revolted against the Romans, therefore emperor Theodosius sent his general Gainaitis (Gainathi) to quell that revolt. But Gainaitis himself was a Goth, and he, instead of fighting his own countrymen, joined the

insurgents with his whole army. Later, Gainaitis was elected by the Goths as their Great Commander. In 401, Gainaitis was fighting against the Huns, but in the battlefield he met his death. The Hunnish king presented the head of Gainaitis to the Roman emperor.

There are some inhabitants in Lithuania with names Tribgilda, Trebas (TRABAS the Grand Duke of Lithuania 1270-1282), Trebkus, Patribas, Paterabas; Gainaitis (Gineitis), IÓ-ganaitis etc. etc.

I have never seen any coins of Tribgilda's or Gainaitis'.

(9) --- GINMANTAS (Hiunamunths) was king of the Goths, but was forced to be the vassal of the Hunnish king.

His name is composed of two words: Gothic word Hiuna (Gina in Lithuanian) means defend, --- munths (muntus in Lithuan.) means frugal. Hence his name means "Frugal defender".

There are very many people in Lithuania having the names of Ginmantas, Gintautas, Gintila, Sugintas, Vaidgintas etc. Also there are scores of names in Lithuania with the word "muntas", "mantas".

King Ginmantas conquered the Germanic tribe Sueves. There are no coins with his name. (10) --- VINDUKARYS (Vinithaharyis) was a son of Germanrikis' nephew. His name is composed of two words: Vindu (Vinitha) means the Wend tribe which in ancient times lived about Windau in Latvia; ---karys (haryis) means a man of war.

When Huns conquered the Gothic territory, the Goths under the command of Vindukarys were still fighting against the Huns, hoping to regain their freedom. They succeeded in defeating the Hunnish army twice, but the third time the Goths were utterly defeated, and in this battle Vindukarys was killed.

No coins were ever found with Vindukarys' name on them.

(11) --- DORISMANTAS (Thaurismunths), the son of Ginmantas, after his father's death, became the ruler of the Goths. He conquered the Gepid tribe. Dorismantas was soon killed by a frightened horse.

No coins are found with Dorismantas' name on them.

(12) --- BARZMANTAS (Barsmunths) was the second son of Ginmantas who should have taken his father's throne, but Huns hated him because the whole Gothic nation venerated him, therefore the Huns waited for an opportunity to kill him. Barzmantas had to run away to the Visigoths. The king of the Visigoths received him graciously. After a short time, Barzmantas distinguished himself with an unusual bravery, therefore the Visigothic king conferred upon him a high rank. Barzmantas still had hopes, with the aid of the Visigoths, to defeat the Huns and to regain the freedom for the Ostrogoths. But when the Huns learned about such plans of Barzmantas they were extremely angry and allowed no more Ostrogoths to choose their kings. For 40 years the Ostrogoths had to groan under the Hunnish yoke.

The Gothic word Bars (= barza, barzda in Lithuan.) means a beard.

There are no coins bearing Barzmantas' name.

(13) --- VALDAMERS (Valdamers). His name is composed of two words: Valda (= Valdas in Lithuan.) means ruler, and -mers (= mers in Lith.) means famous. There are many inhabitants in

Lithuania with names Vald-mantas, E-valdas, Na-valdas, Mer-dosa, Mir-tenis, Taut-meris etc. About A.D. 440, the Huns again permitted Goths to elect their king. Then the Goths raised Valdamers to be their ruler, who was the grandson of Vindukarys. The new king understood that the nation would become mighty if united, but would perish in quarrels. So he invited his two brothers Tautmeris (Thiudmers) and Vitautmers (Vithmers) to assist him in ruling over the Gothic nation. And the love of these ruling over the Gothic nation. And the love of these three brethren was so sublime, that it is sung in ancient songs. In order to deceive the eyes of the Huns, they pretended to be very faithful to the Hunnish king Attila. But when Attila died in 453, the Gothic nation took arms against their oppressors, defeated the Huns, and once more regained their liberty.

Whether there are any coins with the names of Valdamers, Tautmers and Vitautmers on them, --- I don't know.

(14) --- TAUTARIKIS (Thiudareiks) the Great, or Theodoricus as he was called by the Latin writers, was one of the greatest Gothic kings.

He was born in 453, on the day when Tautmeris with his brothers Valdamers and Vitautmers crushed the Hunnish power. In 462, Tautarikis was sent to Constantinople. There he was tutored in the palace of emperor Leo. For ten years he was taught by the best Roman teachers. At the age of 18, Tautarikis returned home to his father Tautameris who was then Gothic king.

Notes:

1. The proper names as they are written in Gothic, always will be given in brackets. For comparison, those same names will be given in Lithuanian, in capitals.

The first great achievement of Tautarikis was, when he defeated the Sarmation army and killed their king Babai near Singidunum (modern Belgrade). Enormous treasure and many Sarmations as slaves fell into the hands of Tautarikis. Thus he revenged Sarmatians for their invasion of Tautameris' territory. Not only Goths, but also Romans rejoiced over such Tautarikis' success. In 474, Tautameris died, and his son Tautarikis became the king of Goths. Then the Gothic nation became powerful and famous. During the reign of Tautarikis, the following remarkable events took place.

For a long time but with a degree of success he waged the war against the Byzantian emperor Zeno. This was the war of revenge against Byzantium, because they treacherously wronged Tautmantas (Thiudamunths), the brother of Tautarikis. Zeno became weary, and in 483 he gave to Tautarikis a vast amount of gold and an enormous tract of land, asking him to conclude the peace.

In 485, two rebel generals of Constantinople, Illus and Romulus, caused some trouble to Zeno. Tautarikis completely defeated their army. For this Zeno was very grateful, and he erected an equestrian statue in a public square of Constantinople in honor of Tautarikis.

On the 15th day of March, 493, Tautarikis with his own hand murdered Vadakaris (Otachar, rex Herulorum) the king of Heruli and of Italy, and declared himself as the king of Italy. This was the nastiest of Tautarikis' crimes, because on account of his personal ambitions he dared to kill his kinsman, and even treacherously. But some historians justify Tautarikis, because it is said that Vadakaris also plotted to murder Tautarikis.

In 497, emperor Anastasius recognized Tautarikis as the king of Italy and had sent to him the purple robe and the diadem.

The whole world feared Tautarikis, sought his favors, respected him and sent him gifts. Even Lithuanian ancestors the Aestii have sent him amber as a present. In those days amber was more valued in Rome than gold. Therefore Tautarikis thanking for the amber, dispatched to the Aestians a letter, worded thus:

"Haestis, Theodoricus rex. Illo et illo legatis vestris venientibus grande vos studium notitiae nostrae habuisse cognovimus; ut in Oceani litoribus constituti, cum nostra mente jungamini: suavis nobis admodum et gratia petitio, ut ad vos perveniret fama nostra, ad quos nulla potuimus destinare mandata. Amate jam cognitum, quem requisistis ambienter ignotum. Nam inter tot

gentes viam presumere, non est aliquid facile concupiisee. Et ideo salutatione vos affectuosa requirentes, indicamus succina, quae a vobis per harum portitores directa sunt, grato animo fuisse suscepta, quae ad vos Oceani unda descendens, hanc levissimam substantiam, sicut et vestrorum relatio continebat, exportat; sed unde veniat, incognitum vos habere dixerunt, quam ante omnes homines patria vestra offerente suscipitis. Haec quodam Cornelio scribente legitur in interioribus insulis Oceani ex arboris succo defluens, unde et succinum dicitur, paulatim solis ardore coalescere. Fit enim sudatile metallum teneritudo perspicua, modo croceo colore rubens, modo fiamea claritate pinguescens, ut cum in maris fluerit delapsa confinio, aestu alternante purgata. vestris litoribus tradatur exposita. Quod ideo iudicavimus indicandum, ne omnino putetis notitiam nostram fugere, quod occultum creditis vos habere. Proinde requirite nos saepius per vias, quas amor vester aperuit. Quia semper prodest divitum regum acquisita concordia, qui dum parvo munere leniuntur, majore semper compensatione prospiciunt. Aliqua vobis etiam per legatos vestros verbo mandavimus, per quos quae grata esse debeant nos destinasse declaramus." ---- Cassiod. Variar. v. 2.

"To the Haestii, Tautarikis the king. From your distinguished envoys that have arrived, who attracted our attention, we have learned about your activities; although you inhabit the distant shores of the Ocean, at least with your hearts unite with us: it is gratifying and surprising to us to learn that our fame has reached you, to whom we were unable to send any communication. Love the one with whom you are now acquainted, the one whom (unknown) you sought for a long time. Indeed to press through so many nations and to find the way is not so easy. And therefore we affectionably greet you, noting the amber, which was sent by you through your couriers, and we acknowledge that we have received it with a grateful heart, which the descending waves of the Ocean cast out to you on the shore, this lightest of all substances, as it was revealed to us by the story of your envoys; but how it comes thither, they say that you know not, and amongst all the nations you are the only ones to obtain it generously in your native land. But as we are informed by a certain uathor named Cornelius, it is a juice (succum) that was flowing down from the trees in the innermost islands of the Ocean, whence it is called succinum (amber), and gradually hardened by the heat of the sun. Thus it becomes an exuded metal of transparant consistency, sometimes blushing with the colour of saffron, sometimes glowing with flame---- like brightness; and then gliding down to the margin of the sea, and being purified by the rolling tides, it is at length cast out upon your shores. We have thought it better to point this out to you, lest you should think that all this has escaped our knowledge, which you believe is your secret. By all means visit us more often through the same roads which your affection had opened up. Because it is always advantageous to keep the acquired friendship of the wealthy kings, who being pleased with a small present, always foresee a greater compensation. The rest of the message we send you through your ambassadors, through whom we declare what caused us to express our gratitude."

The world is grateful to Tautarikis, because he loved and protected Roman art. He punished those that ventured to destroy ancient statues and architecture. Once he learned that someone had stolen a bronze statue from a public square at Cumae; he immediately sent a message to the Gothic senator Dankyla (Thankila) with a promise of 100 pounds of gold shillings for the recovery of that statue. Later he sent another letter stating that he would pardon the thieves if they would confess and return that statue; otherwise they would be punished by death. Every year he assigned 200 pounds of gold (about 40,000 dollars) for the repairs of

ancient structures. He always propagated the idea, that "it is more sublime to preserve what is ancient, than to build new structures."

In religious matters, Tautarikis was very tolerant. He respected the Catholic bishops just as much as the Arian bishops. He himself was of the Arian faith, but always sided with justice. He protected those that were maltreated. If an Arian priest wronged a Catholic, he punished that Arian priest by death.

To his enemies he was austere and cruel, but to his faithful subjects he was merciful and just. In cases where the crops failed, he absolved the farmers from the government taxes. If he discovered that some official wronged somebody, then he severely punished that official. Tautarikis even encouraged the people to come directly to him with their complaints. Therefore Roman citizens highly esteemed their "barbarian" king.

In his old age, however, Tautarikis became feeble-minded and despotic. Then he began suspecting even his nearest friends as conspirators. He doomed many innocent persons. He kept in prison the famous philosopher and writer Boethius, innocently, until there he died. He also murdered Symmachus, the greatest historian of that age, only from a fear lest Symmachus might avenge the death of Boethius, simply because he was an uncle of Boethius. Pope John the First was suspected of treason, because it was supposed that during his visit to the Byzantine emperor he remarked that the dominion of Tautarikis is weakened, and for this he was thrown into prison where he died in May A.D. 526. Then Tautarikis, suspecting that all the Catholics were digging under the foundations of his government because of the pope's martyrdom, began to despise and persecute all the Catholics. Everybody thought then, that the Neronian age would come back to Rome again.

In the beginning of August, 526, Tautarikis suddenly became ill. It is said, that he saw on the table a head of a big fish, and suddenly he began to cry that it was the head of Symmachus which stared at him with revengful eyes. Then he went to bed, became delirious, called to his bedside all the Gothic leaders, said farewell to everybody, taking an oath from each that they should be faithful to his nephew Alarikis and to his daughter Amalavinta, and expired on the 13th day of August, A.D. 526.

(15) ATALARIKIS (Athalariks). The name of this king is composed of two words: Athala (Atolus in Lithuan.) means noble, and -rikis.

Atalarikis, ten years old boy, on the 26th day of August, 526, became the lawful king of Italy and the Grand Chief of the Ostrogoths. The regents of this youthful king were general Dulbins (Thulvins) and his mother Amalavinta. Amalavinta was Romanized and full of ambitions renegade. She tutored her son Atalarikis in a Roman atmosphere; therefore this young king admired everything that was Greek, venerated everything that was Roman, and loathed anything that was Gothic. He always insulted the Goths and was ashamed of his own nationality. He was a dissolute drunkard, and on account of his lewdness he lost his health. There are many examples in history of the fact that the descendants of geniuses, as a rule, are degenerates.

Dulbins and other noted Gothic chiefs reprehended Amalavinta for demoralizing Atalarikis, therefore Amalavinta managed to murder the great Gothic patriot Dulbins.

October 3rd, 534, Atalarikis died from tuberculosis, achieving nothing worth while for the Gothic nation.

(16) TAUTAGODA (Thiudagoda). The name of this king is composed of two words: Thiuda (Tauta in Lithuanian) means nation, and goda (goda in Lithuanian also) means honor. Hence this name means "The honor of the nation".

In 534, both Amalavinta and Tautagoda were raised to the throne of Italy. Amalavinta endeavored to outwit Tautagoda; and Tautagoda strived to find the means of getting rid of Amalavinta. The Goths really hated Amalavinta on account of her degeneracy. In a short time the avengers of Dulbins killed everybody that participated in the murder of Dulbinas, and at the same time they captured Amalavinta and took her to prison on the island of lake Bolsena. Later the worshipers of Dulbinas broke into that prison and smothered Amalavinta in a bath. Other historians believe that Theodora, the wife of Justinian, and Gudelina the wife of Tautagoda, planned the murder of Amalavinta from jealousy, because Amalavinta was a very beautiful woman and quite coquettish.

The Byzantine emperor Justinian for a long time wished to free the Roman Empire from the Gothish yoke. Now there was a good pretext. Immediately he denounced Tautagoda as a murderer, and pretending to avenge the death of Tautarikis' daughter Amalavinta, he declared war against Tautagoda. Tautagoda was a coward, unworthy the name of Goth. Secretly he began to inquire how much of gold he would obtain from Justinian for the surrender. The Gothic chiefs learned about these treacherous plans of Tautagoda, they rebelled against him and elected VITIGIS for their Grand Chief. Tautagoda was fleeing to the fortress of Ravenna, but the general of Vitigis named Aptakarys (Optaharyis) overtook and killed him. Such was the doggish end of a villain and a coward.

(17) VITIGIS (Vitiges), means "a brave knight". The Russian word "Vítiaz" is borrowed from the Lithuanian "vytis" (= a knight).

There are many inhabitants in Lithuania with names: Vytis, Vytautas, Vitika, Vitginas, Bud-vitis, etc., etc.

King Vitigis was loyal to Goths, was brave in war, and enduring, but he lacked wit in some strategical questions. He made a terrible mistake when he left in Rome only 4000 warriors, while he himself with his whole grand army withdrew to Ravenna. The Byzantine general Belisarius immediately besieged Rome. When Gothic defenders saw the immense and well equipped Byzantine army, they lost their courage and quietly deserted the city. Only brave Liaudakarys (Leudaharyis) remained at his post, and naturally he was taken as a prisoner. Belisarius without any opposition took Rome on the 9th day of December, A.D. 536. Belisarius was wise, because he immediately repaired the walls of the city and waited for the Goths. And he wasn't mistaken. Vitigis regretting the loss of Rome, with 150,000 of his men, soon surrounded that city. From the beginning of March, 537, the siege lasted for one year and nine days, till Vitigis succeeded in forcing Balisarius out of Rome.

In this terribly hard siege, the following Gothic generals had shown their valour: Liaudakarys (Leudaharyis), Visants (Wisanths), Vakis (Wakis), Ginvila (Hiunvila), Pocius (Patsis), Albis (Albes), Vilicius (Vilithius), Vireika (Viraihya) and others, whose names are really Lithuanian.

For about two more years the Gothic army had to struggle with the Byzantians. Both sides were fatigued. Some of the Goths became traitors, and the worst traitress was Matasvinta, the wife of Vitigis. In the spring, 540, Vitigis was taken as a war prisoner and was sent to Constantinople.

(18) MATASVINTA (Matasvintha) was the wife of king Vitigis. Her name is composed of two words: Mata (= Mate, Mote in Lithuanian) meaning "mother's", and svintha (= svinta in Lithuanian) meaning "dawn". Hence her name means Mother's dawn.

She was a beautiful woman, and Vitigis adored her so much that he even struck coins with her name on them. But Matasvinta hated her husband, always sought the opportunity to get rid of him, and she never was faithful to him.

(19) GILTIBAUDAS (Hildibadws). The name of this king is composed of two words: Gilti and baudas. The Gothic word Hildi (= Giltis, giltine in Lithuanian) means death; and the word badws (= baudus in Lithuan.) means inhibitor.

After losing Vitigis, the Goths elected for their king Giltibaudas in 540. The Gothic nation was badly depressed then on account of various failures. Giltibaudas didn't have any confidence in himself, and in the assembly of the Gothic chiefs he repeatedly insisted that it wasn't becoming for him to be the king of the Goths, and maybe it would be better if some foreigner would rule over the abashed Gothic nation.

Giltibaudas, however, was a very capable leader. He annihilated the immense Roman army near Treviso. Almost the whole Roman army perished there. The Goths flocked under the command of Giltibaudas from everywhere. The Gothic army again became powerful. Everybody loved and respected Giltibaudas, because he proved to be really a valiant and a capable ruler. But even then his fate was tangled up by a woman: Giltibaudas' wife quarrelled with the wife of the Gothic hero named Vyreika. And she induced Giltibaudas to kill Vyreika, which he soon did. One day, while Giltibaudas was feasting with some noted Gothic chiefs, unexpectedly a certain Gepid, a friend of Vyreika's with his sword smote the head of Giltibaudas from behind, and thus death took away Giltibaudas ("the death inhibitor").

(20) ARARIKIS II (Arareiks). The name of this king is composed of words: Ara (= aras in Lithuan.) meaning eagle, and rikis. The Gothic word ara has the same meaning and is pronounced exactly like Lithuanian aras.

After the Ostrogoths lost their hero Giltibaudas, they were indifferent as to who was going to be their king. Rugians (Rugii were the ancestors of the Latvians), who at that time were united with the Ostrogoths, proclaimed their countrymen Ararikis as the king of the Goths. But Ararikis was a sluggard. During the four months of his reign, he didn't undertake any steps against the Romans. Besides, it was detected, that Ararikis planned to sell Italy to the Byzantians and didn't care about the welfare of the Gothic people. The Goths became restless and killed Ararikis. No coins of Ararikis are known.

(21) BADVILA (Badwila) was elected as the king of the Goths in 541. This king had two names. On the coins he always called himself Badvila, but on some documents his signature was Tautila (Totila). There are very many old inhabitants in Lithuania having the names Badvila, Tautila, Tautvila etc.

Badvila was very tactful, merciful and a witty king. All the Goths heeded him and loved him. The whole world was astonished when Badvila with 5000 of his men completely crushed the Roman army consisting of 12,000 men. This famous battle took place in the year of 541.

Badvila was as frugal with the Gothic lives as he could be. If he blockaded some fortress, then he watchfully waited until famine would press the Roman warriors to surrender. He very seldom besieged any fortification by storm. In his characteristic manner he blockaded the city of Naples in 542. Emperor Justinian was sending by land and sea some reinforcements to Naples. But Badvila destroyed this whole army of Justinian, and captured its generals. Then he ordered Demetrius put in chains, dragged him around the walls, and showed to the Neapolitans what had happened to that most famous general. When Neapolitans were hard pressed by famine and diseases, they sent an embassy to Badvila asking him to grant them 30 days truce till relief could come from Constantinople; and if within that time no help should come, then they promised to surrender. Badvila answered to the ambassadors: "I shall grant you three times 30 days delay, if you choose to take it". Such tactics disquieted the Neapolitans, and after several days they opened the city's gates and capitulated without any stipulations. The world was once more astonished, when Badvila didn't plunder that capitulated city, but even gave orders to his officers to help the sick and those that were wounded, and to supply everybody with proper food. He allowed Conon, the defender of the city, to embark on boats with his whole army, and sail wherever he preferred. Conon was ashamed to sail to Constantinople, so he decided to sail to Rome. But the wind was unfavourable, and Conon was lamenting that he was unable to escape when Badvila gave him a chance to escape, and now surely he and his companions would become war prisoners. When Badvila heard about this, he assured Conon that he shouldn't fear, because they would not be imprisoned. He even suggested that they might travel by land. For this purpose Badvila supplied Conon with money and provisions. This was the first instance in history, that the conqueror didn't take captives into slavery. He even showed them mercy! About such conduct on Badvila's part, the news spread all over Italy and throughout the world. Italians began to like that "barbarian" king. City after city surrendered to him.

On the 17th day of December, 546, Badvila captured Rome. And here again everybody was surprised, that Badvila purposely gave a chance for the Byzantians to escape from the city. When others urged him to pursue the enemy, he calmly said: "Nothing more could please a conqueror than the flight of the enemy". After taking possession of Rome, Badvila soon sent his envoys to Justinian asking if it were not about time to come to an agreement. Foolishly proud Justinian insulted the envoys and refused to negotiate. Then Badvila decided to set the city of Rome on fire and to destroy it so, that "the city would turn into a sheep pasture". And when Belisarius, the general of Justinian, heard about this, he dispatched a letter to Badvila asking him the following question: "Do you choose that history would brand you and abhor you because you were the destroyer of the noblest city in the world; or that it would honor you as the preserver of that city?" When Badvila received this letter he read it attentively, as if desiring to learn its contents by heart. And Badvila spared Rome, but he destroyed the walls which surrounded the city, so that in the future nobody could defend Rome. In Badvila's army the most famous generals were Uzdrila (Usdrila) and Alkgiras (Alhgairns).

In the year 549, Belisarius with his whole army withdrew from Italy. Again the Goths were the sole masters in Italy.

In the year 552, there was a terrible battle between Goths and Byzantians, near the town of Taginae. The Byzantian army was led by general Narses. This time the Goths were unlucky, and Badvila had to flee. During his flight, a certain Gepid named Asbads pierced Badvila with a lance. So expired the greatest Gothic hero, who had reigned over Italy for eleven years. DEJA (Theia) became the king of the Goths in the year 552. The word deja is purely Lithuanian, for instance "gera-dejas" means "doer of good deeds". This king besides this name, had another, namely Tyla, because on documents and on coins he always signed THILA. There are many inhabitants in Lithuania whose names are Tyla, Tylenis etc.

Deja was the last king of the Ostrogoths. The state of affairs of the Gothic nation then was already pitiable. The days of their dominion in Italy were passing away. Here and there they sought for assistance, but nobody wanted to help the Goths. The Visigoths refused to help their kinsmen, because a worm of jealousy was gnawing them. The Germans (Allemands and Franks) only sneered at the Gothic distress, because their desire was to see the crumbling of the Gothic power, so that they could grab Italy for themselves.

There was no chance now for the wearied Gothic army to gain any victory over the enormous and the well equipped Roman army. Soon the news reaching king Deja, that the brother of Badvila named Alkgiras was defending the fortress of Cumae, therefore Deja hastened with his brave warriors there to help him. But Narses with his whole army intercepted Deja's march. Deja's army was forced to pitch camp at the foot of Vesuvius. For two months the Goths defended themselves, and they could have held the ground much longer if not for some traitors. One of the Gothic admirals was bringing provisions to the Goths, and he sold the ships with all their contents to the Byzantians. Being pressed by hunger, the Goths devoured their horses. After this, seeing that death was inevitable for the Gothic nation, they decided for better or for worse to assault the Roman army. The battle that ensued was desperate and terrible. Like a lion Deja smote the Romans. And when Deja's armor became heavy, because twelve spears were imbedded in it, he threw that armor aside. While changing armor, instantly Deja was pierced in the breast by a Roman arrow. So fell the last king of the Ostrogoths.

The Romans cut off Deja's head, and setting it on a pole, displayed it to the Gothic army. But the Goths were not frightened by this awful sight. They encouraged each other saying: "If our Grand Chief Deja gave his life for the Gothic nation, then it would be a shame for us to submit to slavery". And the remnant of the Gothic warriors fought furiously for two successive days. On the third day they were so overfatigued and pressed by famine, that they sent their ambassadors to the Roman general Narses to treat for peace. Even then the Goths would by no means humble themselves, nor would they become the subjects of Justinian. The Goths promised never again to raise their arms against the Roman Empire, and that they would leave Italy, provided, that the Romans would supply them with the necessary money for their journey, and that during their exodus no one would molest them. Then the Roman generals held a council, and perceiving that it was too dangerous to struggle with the desperate Goths, they decided to accept those conditions.

In March, 533, the remnants of the Gothic army commenced their exodus in the northward direction. Large groups of the Gothic people went back to the land of their ancestors,

namely to Prussia and Lithuania; others found home in Spain amongst their kinsmen Balthagoths (Visigoths); others settled in Crimea; and others were scattered elsewhere.

Ostrogoths were the rulers of Italy for 60 years, then they suddenly disappeared from the pages of History, and we have no more records concerning the fate of the Ostrogothic people. The lack of unity ruined them.....

In the spring the majority of the Goths left Italy. Soon, by fall, innumerable bands of Germans (Allemands and Franks) poured into that territory. Wherever the Germans entered, they plundered, burned, and destroyed. The Roman people were grieving that they forced out the Gothic serpent from their homes, and now were unable to check the German crocodile..... Alas, now more than ever, Italy was deluged in blood and fire.

CHAPTER III

PART III THE BALTHAGOTHS (VISIGOTHS)

The Balthagoths were more closely related to the Lithuanian people, than the Ostrogoths. Till the 4th century the majority of the Balthagoths lived together with the rest of the Goths. But about the year 340, the Balthagoths entered the Roman service for compensation, while the rest of them marauded through southern Europe until they established the kingdom of Spain.

(1) Radistis (Rothesstes, according to Latin authors) was the first Balthagothic chief whose name was recorded in the pages of history. For his great valor and faithfulness the Romans erected a statue in his honor at Constantinople.

There are many inhabitants in Lithuania having the names: Radis, Rudis, Rad-vila, Rud-minas, Rodelis, Radze-vicius etc., etc.

I don't know of any coins bearing the name of Radistis. The native currency of the Balthagoths was the shilling.

(2) Atganarikis (Athanareiks) became the leader of all the Balthagoths at the time when Valens was the Emperor of Rome.

The name Atganarikis, Atganareika is Lithuanian. In Prussia as well as in Lithuania, there are still some peasants with the names Atgama-tis, But-gana-tis, Is-gana-tis, Vad-gana-tis etc.

In the year 366, Valens declared war against Atganarikis under the pretext that the Balthagoths were in alliance with a certain rebel named Procopius. The war lasted till 369, and Valens was the loser.

About the year 370, Christianity was rapidly spreading amongst the Balthagoths. Atganarikis worshiped Perkunas (= Thunder god), and he harshly persecuted those Balthagoths that dared to embrace the new religion.

In the year 376, the Huns attacked the Balthagoths in the vicinity of Dniester and Pruth rivers. Being unable to resist the Hunnish horde, Atganarikis retired to the mountains of Transylvania (Caucaland). For several years nothing was heard about Atganarikis. And only in the year 380, Atganarikis again, as if resurrected, appeared near Danuvius. The whole Balthagothic nation rejoiced at this, and for the second time proclaimed him as their king. The Roman Emperor Theodosius, felling that Atganarikis is powerful, wisely endeavoured to gain his friendship and invited him to Constantinople for a visit. No other man was ever entertained in the palace of the Roman emperor with such splendor as Atganarikis was.

In the month of January, A.D. 381, Atganarikis died, and he was buried at Constantinople with royal honors. In his memory a costly monument was erected.

No coins with Atganarikis' name are known. Shillings were the currency of the Balthagoths, as well as of other Goths.

(3) PROTOGAIKAS (Frotheigairu). The name of this king is composed of two words: Frothei (= Protas in Lithuanian) means wisdom, and gairu (= gairus in Lith.) means "lofty" or "piercing". The Germans peculiarly corrupt the name of this king into "Fritigern". Of the Lithuanian names there are still existing: Protas-pas, Prats-kunas, Gairis, Kairis, Gaire-lis, Gairuo-lis, etc.

In 376, when Atganarikis was lost in the mountains of Caucaland (in Transylvania), Protogairas became the king of the Balthagoths. That same year the Balthagothic nation migrated across Danuvius to Roman territory. The Goths were grateful to the Romans for giving a refuge to their people, but at the same time they despaired when they learned that all their children must be given up as hostages to the Romans, as a guarantee that they would cause no trouble. Besides, the Balthagoths ran short on food. Valens gave orders to sell food to the Goths until they should be able to raise their own cattle and reap their own crops. But the avaricious governors, Lupicinus and Maximus, purposely monopolized the food and were selling it at rapacious prices. The famished Goths had to give one slave for a loaf of bread, and the price of an animal was 10 pounds of silver. The Goths were compelled to eat dog meat and the flesh of animals that had died of disease. Some of them had to sell a child for a loaf of bread, because it was better for the children to go into slavery than to die from hunger. The Balthagoths suffered terribly. Protogairas did the best he could in consoling his countrymen. Alas, the tears of the innocent Balthagoths brought no good luck to the Romans.....

On one occasion, governor Lupicinus had invited Protogairas to a banquet at Marcianopolis. Only a few selected chiefs as attendants were allowed to accompany Protogairas, while the rest of the numerous Goths had to remain outside of the city walls. Some of the Goths couldn't resist their curiosity, and glanced through the gates into the city, and were surprised that the food was sold in the market cheap, while the Balthagoths were not allowed to buy. The famished ones forced their way in the city to obtain some food, but the Roman soldiers assaulted them, and, of course, several Romans were killed. The news about this incident was brought to the drunken Lupicinus. Protogairas guessed what had happened, therefore he cleverly managed to fool Lupicinus by saying that it was necessary for him to appear before the Balthagoths in order to pacify the tumult. While going out of the banquet hall, he beckoned to his companions not to remain. All of them came out of the trap safely, otherwise they would have perished there.

When Protogairas reached his camp, he related the incident, and announced that the friendly terms with the Romans were at an end. The Balthagoths applauded, saying: "It is better for us to perish in the battlefield and die an honorable death, than to die slowly by famine"!

A big battle ensued near Marcianopolis. The Roman army was completely beaten by the enraged Balthagoths, and the cowardly villain Lupicinus fled for his life. To anything that the foolish Romans denied them, the Balthagoths now helped themselves. They began to plunder the Thracian provinces. Other Goths, deserting the Roman army, joined the army of Protogairas. The old slaves (the Goths), that were compelled to work in the gold mines, fled away from their cruel masters to join Protogairas and to serve the Balthagoths. They revealed to the Balthagoths where plenty of gold and food had been hidden.

There were many other battles between the Romans and the Balthagoths, and much blood had been shed. But the Balthagothic army kept growing stronger and stronger and a real danger was threatening to the Roman Empire. The Romans were sorry for their past mistakes, but now it was too late. Shortly, some Ostrogoths under the leadership of Alkcius (Althius) and Zebrikis (Sabreiks) joined the forces of the Balthagoths.

On the 9th day of August, A.D. 378, Emperor Valens himself, with his whole army, marched towards Hadrianopolis to attack the Balthagoths. But Protogairas by a clever stratagem completely defeated the Roman army. Two thirds of the Roman soldiers were lying dead on the battlefield. Even Emperor Valens himself perished in this battle. In what manner Valens perished, nobody knows. After a lapse of many years, a certain Roman soldier escaped from Gothic captivity, related how Valens was wounded by an arrow, and that he helped other Romans to convey Valens to a small cottage in order to attend to the Emperor's wounds. Some Goths attempted to force themselves into that cottage, but failing to burst open the strong door, set fire to the cottage. Emperor Valens and all the occupants perished in the flames and he alone succeeded in jumping out of the window. The Goths were very angry when they learned that they didn't know who was in that cottage, because they would have received much gold for capturing Valens alive.

When the Roman Senate learned what had happened at Hadrianopolis, they authorized the war minister Julius to kill all the children that were given up by the Balthagoths as hostages. Complying with the secretly given instructions, the governors of the Roman provinces induced the Gothic youths, by cunning promises, to assemble in different marketplaces, where all kinds of gifts were given to them, and on a certain day, while the youths were having a good time, all of them were mercilessly massacred. The Balthagoths avenging the blood of their children, for two years ravaged the Roman provinces of Thrace and Illyria.

In the month of January, A.D. 379, Theodosius the Great was elected Emperor of the East. He succeeded in winning the good will of the Balthagoth nation by his tact, gifts, kindness and justice. Theodosius provided the Balthagoths with large tracts of land in Thrace, he gave some corn and cattle to the settlers, allowed them to govern themselves according to their national customs and laws, to some distinguished chiefs he assigned some high offices in the state, and the noblest of the Balthagoths were admitted to the imperial court. And during his reign the Balthagoths became the most faithful allies of Rome.

Protogairas died in the year 380. There are no coins bearing his legend, because at that time there was no need for the Balthagoths to strike their own coins.

(4) ALKRIKIS the BALTH (Alhreiks Balths) was elected king of the Balthagoths in the year 395.

Alkrikis' name is composed of two words: Alk (= Alka in Lith.) means a sacred place, a temple; and the second part of the name is rikis, which we have discussed before.

There are very many people in Lithuania having names with the word "Alk", such as: Alk-mantas, Alk-girdas, Alk-ante, Min-alka, etc.

After Theodosius' death, his successors, Arcadius and Honorius, again devised various means of oppressing and persecuting the Balthagoths. The Balthagoths arose. Alkrikis led the Balthagothic army through Macedonia and Thessaly into Greece proper, burning down and plundering everything along the way. Alkrikis appeared before the walls of Athens. Frightened Athenians paid a heavy ransom, and Alkrikis left that city unmolested. But other Greek cities, namely Megara, Argos, Corinth and Sparta, fell into the hands of the Balthagoths, and the inhabitants were put to sword or enslaved, and their wealth was divided amongst the besiegers. Roman warriors under the leadership of their general Stilicho attempted to check Alkrikis' army, but were unsuccessful. Emperor Arcadius made peace with Alkrikis, and made Alkrikis a governor of Eastern Illyricum. In the State foundries of Illyria, for three years Alkrikis manufactured armors and weapons for his soldiers. The Romans were greatly perplexed by this, but didn't dare to signify their protest against the mighty Alkrikis. For three years Alkrikis armed and drilled his warriors, and made preparations for a great expedition.

In the fall of A.D. 400, Alkrikis entered Italy. For a year and a half the Balthagoths were marauding through Italy, meeting no resistance. But on the 19th day of March, A.D. 402, on Easter Sunday morning, Stilicho with his immense army unexpectedly attacked the Balthagoths near Pollentia, and the Balthagoths were defeated. Here even Alkrikis' wife was taken by the Romans as a prisoner of war.

In the year 404, Stilicho, knowing that there was no possibility of conquering the Balthagoths, proposed to Alkrikis to withdraw from Italy in consideration of a large amount of gold. The Balthagoths withdrew. Then Honorius and Stilicho boasted that the Balthagoths were expelled from Italy, and they celebrated their festival of "victory". An elaborate triumphal arch was erected with the following inscription:---"The Gothic nation has been crushed, never to rise again". But six years later, Alkrikis and the Balthagoths had a hearty laugh when they captured Rome and read this foolish inscription.....

In the year 406, Alkrikis demanded a certain sum of money from the Roman Senate, as promised reward for his services. The Senators became very angry at the idea that the "barbarian" king dared to demand a tribute from "civilized" Rome. After a lengthy and hot discussion, Stilicho's arguments proving that it was dangerous for Rome to ignore the demands of Alkrikis, at last it was resolved to give to Alkrikis 4000 pounds of silver. One Senator, named Lampadius, ran out of the Senate-room and announced to the people that the Senate signed not a treaty of peace, but a contract of slavery. There was a great excitement in Rome, and the silver

wasn't sent to Alkrikis. Many times Alkrikis demanded that they should remit what belongs to the Balthagoths, but the Romans only ignored all his demands.

Early in the Spring, in 409, Alkrikis lost his patience, and marched towards Rome with a large body of men. After surrounding the city, Alkrikis knew very well that soon there would be a shortage of food to a million of Roman inhabitants. And it proved to be so. Romans were dying of hunger. There was no empty space left within the city to bury the dead. Then the Roman people threatened to kill the stubborn Senators if they refused to open negotiations for peace with Alkrikis. At last the Romans sent two envoys of noble rank to Alkrikis, to bargain for the most favourable terms on which Rome could surrender. Those envoys tried to persuade Alkrikis, that it would be more prudent if he would grant to the Romans honorable terms, otherwise the whole population would rise as one body to defend themselves. And when the envoys began boasting of the enormous numbers of people they had, Alkrikis remarked: "The thicker the grass, the easier it is to mow", and burst into a loud laugh. The envoys were frightened and astonished at such behaviour. Then they asked what terms Alkrikis would propose. Alkrikis replied that he would spare the city if the Roman inhabitants would give up all their gold, all their silver, and all their foreign slaves. "Then what would be left to us?" ---- pathetically asked one of the envoys. "Your lives" --- replied Alkrikis. The envoys were afraid to say anything more; they returned to the city and reported to their fellow citizens that there was no hope of getting any mercy from the cruel Balthagoths.

Alkrikis had no real intention to strip Rome, he only wished to give the haughty Romans a fright. And when the Romans had sent their envoys again to beg for mercy, Alkrikis consented to leave Rome in peace for the ransom of 5000 pounds of gold, 30,000 pounds of silver, 4000 silken robes, 4000 choice purple robes, and 4000 pounds of pepper. Pepper at that time was highly valued, and pepper grains were readily accepted instead of small change. The Romans congratulated themselves that they had to pay so little ransom to the Balthagoths.

The Balthagothic nation was tired of wandering from one place to another, therefore Alkrikis decided to settle with the whole nation in Austria, thus establishing the Balthagothic kingdom. But Emperor Honorius didn't care even to listen to this. Then the enraged Alkrikis again besieged Rome. The Senate was forced to declare that Honorius was deposed, and instead of him they crowned Attalus Emperor of Rome. The majority of Italian cities acknowledged Attalus as their caesar. But as soon as Alkrikis found out that Attalus wasn't friendly to the Balthagoths and that he was scheming to make himself independent of them, he decided to make a fool out of him. In the great assembly near Rimini, Alkrikis made Emperor Attalus to appear before him, and in the presence of Roman and Balthagothic multitudes, he tore away from Attalus the purple robe, took from his head the imperial diadem, and, to everybody's astonishment, proclaimed that henceforth Attalus was no more emperor and that he was degraded to the rank of private citizen. Such an insult never heretofore occurred in Roman history.

Alkrikis now sent the purple robe and the diadem to Honorius at Ravenna citadel, as a token of his wish for peace. At the same time he sent his envoys to Honorius to ask for a territory where the Balthagothic nation could settle and where the Balthagothic kingdom could be established. In the meantime he and his whole army encamped near the city of Ravenna to await for Honorius' answer. But instead of giving a favourable answer, Honorius ordered his general,

named Sarus (a Goth), to attack the Balthagoths. Then Alkrikis suddenly retreated from Ravenna, and on the 24th of August, 410, at midnight for the third time he laid siege to Rome, and captured that city. For six days the Balthagoths plundered Roman citizens. However, Alkrikis issued strict orders not to plunder the churches. From the time when Rome fell into the hands of the Gauls, through eight centuries nobody had dared to plunder her, and now for the second time she fell into the hands of the "barbarians". Therefore the Christians throughout the world were thrilled with horror. The popular belief that the end of the world was at hand, spread like wildfire.....

Honorius dispatched his heralds to proclaim that Alkrikis was a perpetual enemy of the Roman Empire. It was useless then to think of peace. Now there was only one question: Should the "barbarians" dominate Italy, or should the Romans be the masters of their own country? The Roman provinces in Africa supplied all the food for Italy, therefore Alkrikis designed first of all to occupy those provinces. The Balthagoths marched from Rome to Southern Italy in order to sail to Africa. During the voyage, Alkrikis contracted a fever, and died. He was only 35 years old. The whole Balthagothic nation sorrowed for their young hero, because they understood that there was now no other leader so skillful as he had been to be found amongst them. The Balthagoths, fearing lest the maddened Romans might some day desecrate the body of Alkrikis, compelled the multitude of war prisoners to dig out a canal, into which the course of the river Busento was changed, and in its bed they buried Alkrikis' body, together with a vast treasure, and again turning back the river into its former channel, they filled up the canal. After the burial ceremonies, all those captives who had dug the canal were put to death, so that they couldn't tell where the remains of the Great King rested.

Alkrikis didn't issue any of his coins. There are only some Roman coins with his counterstamp. The native currency of the Balthagoths consisted of shillings.

(5) VADVILKA (v'Atha-vlhva) was brother-in-law of Alkrikis. After Alkrikis passed away, in 410 the Balthagoths chose Vadvilka for their king.

The Gothic word v'Athan means the leader (= vadas in Lithuan.); vilhva means wolf (= vilkas in Lithuan.). Hence the name of this king means "The leader-wolf" (= Vada-vilka in Lithuanian). English authors corrupt his name into "Atawulf", and the Germans corrupt it in a still more peculiar manner.

There is quite a number of inhabitants in Lithuania with names such as: Vad-eika, Vad-ginas, Va(d)-reika, Vilkas, Vilku-taitis etc.

In the beginning, King Vadvilka was at a loss as to where to lead the Balthagothic nation, therefore for two years he marched with his warriors from one place to another. Vadvilka had in his hands, as a war prisoner, Galla Placidia, the beloved sister of Honorius. Realizing that he possessed a beautiful bird, Vadvilka tried to negotiate peace terms with Honorius, promising him to return Placidia. It is supposed that the peace terms were too exorbitant, therefore peace was not concluded.

In the beginning of 412, a certain Jovinus in Gallia proclaimed himself emperor. Honorius asked Vadvilka to go to Gallia to crush Jovinus to whom Honorius was in danger of losing his throne. For this favor Vadvilka was to receive a certain compensation. Vadvilka with

all his force marched to Gallia; but there he met Attalus (the degraded Emperor), who tempted Vadvilka to make a friendly arrangement with Jovinus and divide Gallia amongst themselves. Jovinus was too ambitious and too proud to have an understanding with a "barbarian" king. In the meantime, General Sarus (a Goth) revolted against Honorius and marched with his men to help Jovinus. But Vadvilka intercepted Sarus, annihilated his whole army and put Sarus to death. Honorius, understanding the power of Vadvilka, promised him to send much corn and provisions if he would release Placidia and deliver to Ravenna the heads of Jovinus and Sebastian, his brother. Vadvilka sent to Ravenna the requested heads, but waited in vain for the promised supply of corn from Honorius. In the year 413, Vadvilka enraged, forced out from the Southern Gallia multitudes of Roman forces and occupied almost every city, including the most important ones, such as Valencia, Toulouse, Bordeaux, and Narbonne. Narbonne was chosen as his capital. Besides, in January, A.D. 414, Vadvilka married Placidia. Vice-emperor Constantius, who loved Placidia intensely and had hopes of getting her for his wife, became almost insane when he heard that Placidia had married Vadvilka. The Romans felt very much insulted that a Roman maiden of purest imperial blood had married a "barbarian". Placidia, however, loved Vadvilka tenderly, and their marital life was really ideal.

Mad Constantius, at the head of his mighty army, marched towards Narbonne. The Balthagoths, seeing the impending danger, fled away, devastating and plundering everything that was in their way. After crossing the Pyrenean mountains, they entered Spain and captured from the Vandals the beautiful city of Barcellona. In Barcellona Placidia gave birth to a son, whom Vadvilka named Theodosius. The Balthagoths were disheartened because Vadvilka gave his son a Greek, not a Balthagothic name. From that time on, the Balthagoths accused Vadvilka of becoming a slave to his adorable wife, and averred that he didn't spend as much time for the wellbeing of the Gothic nation, as in aping the Roman customs.

In the month of August, in 415, Vadvilka was pierced by a certain friend of Sarus. With his last breath he appealed to his brother to make peace with Rome and sent Placidia to Ravenna.

Vadvilka didn't strike any coins.

(6) ZIGEREIKIS (Sigereiks), A.D. 415. His name is composed of the following words: Sige means invading (= Zigis in Lithuan.); and reiks meaning commander or ruler (= reika, rikis in Lithuanian). There are still some inhabitants in Lithuania with surnames: Zireika, Zigai-tis, Zig-linskas, Zigio-nis, Zyg-guta, Sygutis etc.

The Balthagoths, instead of electing Vadvilka's brother for their king, elected Zigereikis, the brother of Sarus. Zigereikis despised the entire family of Vadvilka. His first act was to put to death six children of Vadvilka's first wife. His conduct towards Placidia was very cruel and humiliating. When he rode, he compelled Placidia to go on foot beside his horse. Only seven days Zigereikis reigned, and then he was murdered.

Coins with Zigereikis' name do not exist.

(7) VALIA (Valya) was elected to the throne in the year 415. His name means "will" (= valia in Lithuanian). There are many inhabitants in Lithuania bearing the names: Valiu-lis, Valio-nis, Vali-naitis, Val-mantas, Valis, Vilei-kis, Vilei-sis etc.

Balthagothic king Valia was a merciful and tactful ruler. He highly esteemed Placidia and sent

her away to Ravenna. For this favor Constantius gave to the Balthagoths 600,000 bushels of wheat and allowed Valia to occupy the whole of Spain.

In 418, for unknown reasons, Constantius proposed to Valia to settle with the whole Balthagothic nation in Aquitania. Valia was overjoyed, because that district was enormously rich, and it was known as "the Pearl of Gaul", "the Land of Corn, Wine and Oil". The very same year, he settled there and Toulouse became the capital seat of the kings of the Balthagoths. Valia wasn't destined to enjoy the "Earthly Paradise" very long, because in the year 419 he died.

Coins with the name of Valia do not exist.

(8) TAUTARIKIS I (Thiudareiks) became the king of the Balthagoths in the year 419. His name is composed of the following words. The Gothic word Thiuda or Theuda means a nation (= Tauta in Lithuan.); and the word reiks means ruler (= reika, rikis in Lithuanian).

There are very many peasants in Lithuania with names such as: Tautis, Tautila, Taut-kus, Taut-gaila, Taut-girdas, Taut-vila, But-tautas, By-tautas, Got-tautas, Man-tautas, Nu-tautas, Vit-tautas etc., etc. And of the Lithuanian names ending in "reika", "rikis" there is a vast number, which fact was already mentioned in the discussion on the Ostrogothic names.

Readers should not confound this Balthagothic (Visigothic) king Tautarikis with another Tautarikis, who ruled over the Ostrogoths (A.D. 476-526).

Tautarikis, the Balthagoth, was really a capable ruler, since he succeeded in ruling over a period of 32 years. Most of the time he had to wage wars against the Burgunds and the Germans, who at that time were known as "Franks".

A.D. 437, the Balthagoths attempted to capture Narbonne, an important and rich city, which at that time was under Roman occupation. But there the Balthagoths were defeated. Besides this, a Roman general marched into Tautarikis' territory and laid siege to the capital, Toulouse. Everybody thought then that there would be the end to the Balthagothic nation, but the Balthagoths fought so desperately against the Romans, that the whole Roman army was annihilated and its general, Littorius, was taken a war prisoner. Rejoicing over their victory, the Balthagoths put Littorius in chains and dragged him through the streets of Toulouse in their triumphal procession.

About the year 450, the Balthagoths, the Germans, and the Romans were drawn more closely together on account of a common danger that impended, because the formidable Hunnish king, Attila, marauded throughout Europe and threatened every kingdom. Rome was in a panic, rulers of all other states were trembling. Suddenly general Aetius arrived from Italy and in the name of Rome appealed to Tautarikis for help. Time was wasted by planning, while the Huns were already desolating the territories of Lorraine and Chalon. The Romans, the Balthagoths, and the Franks, with united forces attacked the immense horde of Attila's men near the village of Moirey, not far from Troyes city. This was in 451. The bloodshed was terrible. The Romans were thrown into confusion, but the Balthagoths fought bravely. At that time Tautarikis was killed. It is said that a certain Ostrogoth (Attila's servant), named Andagys, darted him. In place of the fallen Tautarikis, his son Dorismantas took command of the army. The Balthagoths fought so bitterly, so courageously, that 160,000 of the Huns were killed. Attila was compelled to hide.

Here the power of the horrible Huns was crushed, and the credit was due to the Balthagothic nation.

There was no time to give a decent burial to Tautarikis, therefore he was buried right where he fell. Coins bearing the legend of Tautarikis are not known.

(9) DORISMANTAS (Thorismunths) distinguished himself by his bravery in the battlefield against the Huns, therefore the Balthagothic nation chose him to be their king as soon as Tautarikis was buried.

The name Dorismantas is composed of two words, namely: Thoris (= Doris in Lithuanian), meaning noble or courageous, and munths (=mantus in Lithuanian) meaning frugal. There are quite a number of inhabitants in Lithuania, in whose names we find the words "doris" and "mantas". One Lithuanian fellow by the name of S. Dorsmontas lives in Chicago, (733 W. 17th place); I know another Lithuanian whose name is Ben-doris.

Defeated Attila now thought that he was ruined forever. He constructed pyres and was ready with all his Huns to perish by fire, so that he might not fall into the hands of the Balthagoths. Dorismantas was eager to annihilate the rest of the Huns, but the crafty Roman general Aetius, fearing lest the Balthagoths should be puffed up by their victory and so become dangerous to Rome, advised Dorismantas to rush home to prevent his brothers from seizing the kingly throne. Dorismantas heeded this and immediately returned to Toulouse.

In the year 453, a rebellion broke out, because Dorismantas was preparing for a war against Rome. During this rebellion Dorismantas was assassinated.

No coins of Dorismantas are known.

10. TAUTARIKIS II, became the king of the Balthagoths in the year 453. He was educated, refined, graceful in manners and pleasing in person. But he was capable of treachery and the basest cruelty. At that time he was the most powerful king in Western Europe. Tautarikis II often mixed in the internal affairs of Rome, and the Roman Senate never dared to oppose him. Even candidates for the Emperors of Rome were designated by Tautarikis II.

In the year 466 Tautarikis II was murdered by his own younger brother Eirikis. There are no coins with the Second Tautarikis' name in existence. Only some Roman coins with Tautarikis' counterstamp are known. So far, shillings were the native money of the Balthagoths.

11. EIRIKIS (Eireiks). In Latin he was called Euricus. There are very many inhabitants in Lithuania whose names have the root "Ei", namely: Ei-baras, Ei-butas, Ei-dikas, Ei-gaila, Einnoras, Ei-mantas, Ei-rimas, and there is even a surname EIRIKIS.

Eirikis became the king of the Balthagoths in 466 A.D. He was a wise and skillful ruler. During his reign the Balthagothic power rose to its highest point. He conquered the whole of the Spanish peninsula, he drove out of Gaul the remnants of the Roman army, he conquered the Suevic petty kings and made them his vassals.

The majority of the population in Spain was Catholic, but Eirikis was a follower of Arian belief. When Eirikis discovered that Catholic bishops were rebellious against him, he put many of them to death, others he banished, and forbade the consecration of new bishops. The banished bishops were spreading alarm. Many of the Catholics dioceses remained without bishops, parishes without priests. Now the danger began to brew over the Balthagothic nation.

Eirikis died in 485. None of his coins are known.

12. ALKRIKIS II, the son of Eirikis, became the king of the Balthagoths in 485 A.D. During his reign, the Balthagothic dominion was in tumult. Religious hatred between the Catholics and the Arians was culminating. Alkrikis II was in a critical state of affairs.

A.D. 496, the king of the Franks (Germans) Chlodovech (Clovis) forsook his heathen religion and received baptism according to the Catholic rites.

A.D. 507, the German king Chlodovech declared war against the Balthagoths. There were no motives for this war, because Alkrikis strived to maintain friendly relations with the Frankish people. And this was the first incident in history that one Christian nation made war against another Christian nation simply for religious differences. Chlodovech, declaring war, said: "Really it is a shame that the Arians should possess the best land in Gaul, therefore it is my duty, as a Catholic king, to drive them out of there, and to add their country to my own dominions". At the place called Voclad, near Poitiers, the German (Frankish) and the Balthagothic armies clashed. The Balthagoths were totally defeated, and Alkrikis was killed on the battlefield.

What had been built up by Alkrikis I, was lost by Alkrikis II. All the territories that belonged to the Balthagoths, were occupied by the Germans (Franks) and the "Kingdom of Toulouse" was no more. The Germans would have grabbed the whole of Spain, but the Ostrogothic king Tautarikis (Theodoric) the Great, who at that time was the ruler of Italy, took up the cause of his kinsmen, raised his mighty fist, and the Germans didn't dare to proceed any further. The Balthagoths were allowed to remain masters of Spain.

There are no coins known with the legend of Alkrikis II. Shillings and Roman coins were the currency of the Balthagoths.

13. AMALARIKIS, a six year old boy, the son of Alkrikis II, was proclaimed king of the Balthagoths in 507.

After Alkrikis II was killed in war by the Germans, the Balthagoths were fleeing with his son towards Southern Spain. When Tautarikis the Great learned about the calamities that had befallen the Balthagothic nation, he declared himself protector of Amalarikis. And in order to check the German invasion of Spain, Tautarikis sent the Ostrogothic army, and the Germans were severely beaten up. Then the German king Chlodovech had to beg for peace; he acknowledged Amalarikis king of the Balthagoths, and with the remnants of his army he withdrew from Spain.

Tautarikis the Great appointed the Ostrogothic general Tautis protector and regent of Amalarikis. In name Amalarikis was considered the king of Spain, but in reality Tautis was the real sovereign. As long as Tautarikis lived, Tautis treated Amalarikis properly; but after Tautarikis died, he began to wrong Amalarikis. In the year 531, Amalarikis was murdered in the church of Barcellona by the orders of Tautis.

Coins with the name of Amalarikis do not exist.

14. TAUTIS (Theudis). The Balthagoths elected him for their king A.D. 531.. There are many inhabitants in Lithuania bearing such names as: Tautis, Taucius, Tautila, Taut-gaila, Taut-girdas, By-tautas, Got-tautas, Jo-tautas, Nu-tautas, Vyt-tautas etc., etc.

King Tautis reigned in Spain for 17 years. In the year 543, the German kings Hildibert and Hlotair invaded Spain, but Tautis repulsed them. The Balthagoths overtook the German invaders at the foot of the Pyrenean mountains, and they would have been utterly annihilated, but the German leaders bribed the Gothic generals to allow the Germans to make their escape.

In the year 548, Tautis was mortally wounded by a certain lunatic. The dying king expressed his great sorrow for his share in the murder of Amalarikis, and with tears begged that the life of his assassin might be spared.

There are no coins bearing the name of Tautis.

15. TAUTAGIZIS (Theudagiseis), the most prominent of the Balthagothic generals, became the king of Spain in the year 548.

His name is composed of two words: Theuda (= Tauta in Lith.) and giseis (= gizis in Lithuanian). In Lithuania we find such names as: Gizis, Kizis, and near the town of Paliepiu, there is an ancient village called Il-giziai.

Tautagizis became tyrannically cruel. He reigned only for 18 months, and was assassinated in a banquet by his drunken guests. Tautagizis didn't strike any of his own coins.

16. AKYLA (Agila) was elected king by the Northern part of Spain, but the Southern part refused to acknowledge him. A civil war broke out, which lasted for five years. At last Akyla was defeated and killed in the year 553.

There are some inhabitants in Lithuania bearing such names as: Akyla, Akelaitis (the noted Lithuanian writer) etc.

No coins with the name of Akyla are known.

17. VADAGILTIS (v'Athan-hildis) was elected king by Southern Spain, but the Northern part of Spain did not recognize him. In the civil war he was victorious, and in the year 553 he became the sole ruler of Spain.

The name of Vadagiltis is composed of two Balthagothic terms: the Gothic word v'Athan (= vada in Lithuanian) means a leader, and hildis (= giltis in Lithuanian) means death bearer.

Vadagiltis ruled over Spain for 14 years. The people of Spain were glad, because during his reign there was peace and prosperity. One of Vadagiltis' daughters, Brangilda (Brun-hilda), was married to king Sigebert of the East Franks (Germans); and the older daughter, by name Gelesvinta (Gelesvintha), was married to Chilperik, king of the Northwest Germans.

Vadagiltis died in the year 567, in Toledo, beloved by his own subjects and respected by foreign people. He was the first Balthagothic king since Eirikis' times who died a natural death.

No coins with the name of Vadagiltis are known to me.

18. LIOBA (Liuba) was chosen king in the year 568. He was without any ambition. Nothing good nor evil was accomplished by him. Although he wore the king's crown, he let his brother Liobagiltis rule the Country.

Lioba died in the year 571. No coins with the name of Lioba are known.

19. LIOBAGILTIS (Liobagilths) occupied the throne in the year 568.

There are many inhabitants in Lithuania having surnames such as: Lioba, Lioba-ras, Liubar-tas, Liub-gela, Leba-nas etc.

Liobagiltis was really a capable ruler, because he managed to annex the Suevic kingdom to Spain; wrested away several of the cities which were under Roman occupation; compiled and published the code of laws for Spain; built fortresses and founded new cities; established many schools and reorganized the whole system of the Spanish government.

However, the religious differences amongst his subjects, occasionally caused some trouble. Arminegildas, the son of Liobagiltis, embraced the Catholic faith, and took arms against his own father, who was a heretic. A civil war, which lasted for more than two years, broke out between the father and the son.

Liobagiltis began to regard the Catholic Church as an enemy to his government, and he began to persecute the clergy. Liobagiltis died in the year 587.

This king probably was the first of the Balthagoths to strike coins with his effigy and name. There are the following known types of his coins as described on page 167.

20. ARMINEGILDAS (Ermenegld) rebelled against his father Liobagiltis in 582.

The most probable cause of this rebellion was Arminegildas' mother Gaisvinta (Goisvintha). Arminegildas married a Catholic wife named Ingunda, and her uncle Leander being the bishop of Seville, persuaded Arminegildas to become a Catholic. But Gaisvinta was a bigoted Arian, and once she grabbed her daughter-in-law by the hair, and dragged her to an Arian priest for baptism. Arminegildas became angry at his mother and on account of this he quarreled with his father.

Arminegildas was the favourite son of Liobagiltis, and it was pitiful for his father to punish him. Neither entreaties nor threats would bend Arminegildas. Shutting himself in the stronghold of Seville, at the headquarters of the Catholics, he declared war against his father Liobagiltis. Seville was surrounded by Liobagiltis, and after two years of siege, the city was captured. Then quietly Arminegildas took refuge in Cordova, but was betrayed by some people. Arminegildas then threw himself at his father's feet imploring his mercy, and the father, bursting into tears, clasped his son in his arms and kissed him. Later the son was sent to live at Valencia.

Nevertheless Arminegildas was unfaithful to his father. In the year 584, he sent away his wife to Constantinople, while he himself was secretly seeking for allies amongst the Franks. Constantinople and the Germans always were enemies to the Balthagoths. His plans were detected, and the officers of Liobagiltis captured Arminegildas and put him into prison. Liobagiltis once more attempted to persuade his son not to listen to the Catholic bishops, promising him freedom and the privileges of a successor. But Arminegildas renounced everything and did not care to listen to his father. Later, an Arian bishop visited him, and even he did not succeed in persuading him. Once an Arian bishop came to him carrying a Blessed Sacrament, but Arminegildas grossly insulted that bishop by calling him "the devil's servant". The maddened father commanded that Arminegildas be put to death. The executioners immediately entered the prison and cut his head off with an axe. Later, the Catholic Church made Arminegildas a saint martyr.

There are some inhabitants in Lithuania having such surnames as: Arminas, Armanavicius, Armonas etc. There is one noted Lithuanian writer whose name is Petras Arminas.

21. REIKAREDas (Reikareda). His name is composed of two words: the Gothic term reika (= reika in Lithuanian also) means commander or chief, and reda (= redas, u-redas in Lith.) means administrator or magistrate.

There are many inhabitants in Lithuania, in whose names we find the word "reika", for example: Reikis, Reika-sius, Reikaus-kas, Ba-reika, Mu-reika, No-reika, Va-reika etc., etc.

Reikaredas was the son of Liobagiltis, and after his father's death he took the Spanish government into his hands in 587 A.D. In order to strengthen his dominions, he became a Catholic. The majority of the Balthagoths, following the example of their chief, forsook Arianism. One of the Arian bishops, and two Balthagothic noblemen, revolted against Reikaredas, but they were speedily crushed.

During the reign of Reikaredas, a body of 60,000 Germans (Franks) invaded Spain, but Reikaredas' army inflicted on the Germans such a crushing defeat, that as long as the Balthagothic kingdom lasted, the Germans never dared to set their foot in Spain.

Reikaredas died in the year 601.

22. VITERIKIS (Vittericus in Latin) occupied the throne of the Balthagothic king in 603. His name is composed of two words: Vitis (= Vytis in Lithuan.; vitiaz in Russian, which term is borrowed from the Lithuanian) means "a fighter" or "a knight"; and the word rikis (= in Lithuanian also) means "commander" or "chief".

A number of the inhabitants of Lithuania have such names as: Vitrikis, Vi-reika etc.

Viterikis was a very cruel king and people despised him. During the seven years of his reing, Spain suffered all kinds of calamities. In the year 610, he was murdered by somebody at a banquet. His body was buried without any Church ceremonies, in unhallowed ground, without any pomp, because he made attempts to restore Arianism.

23. GUNDAMIERS (Gunthamers) reigned from 610 till 612. He didn't achieve anything of importance, therefore it wouldn't pay to dwell upon him. I have never seen coins bearing his name.

24. SISEBUTAS (Sisebutus) was chosen king in 612.

The name of Sisebutas is purely Lithuanian, and is composed of two words: Sise means "here", and butas means "he lives". There are still some people in Lithuania having such names as: Sisebutas, Sesbutas. One of the distant relatives of the writer has the name of Sisebutas. In Lithuanian history we note one of the dukes by the name of Sesbutas: "Eodem anno & tempore Sesbuto Lethowinus cum quingentis viris praelectis intravit Poloniam, & praeter multa mala, quae ibidem gessit, duxit secum tam hominum quam alliarum rerum magnam praedam. Iste Sesbuto licet esset cum infidelibus, occulte tamen dilexit fratres, antequam exiret cum isto exercitu, praemunivit eos". Petri de Dusburg. Chronicon Cap. CCXXXIV, p. 318. Jenae 1679.

Some Germans foolishly attempted to "Germanize" the name of Sisebutas into "Sisebert" (1)), but the inscription on his coins "SISEBTVS" tells us plainly how that king was called in

the Balthagothic language. This we consider the strongest evidence in proving that the Balthagoths were as near kinsmen to the Lithuanian people as the Latvians are at present.

King Sisebutas has distinguished himself for his valor, wisdom, and mercy. He was a capable commander in the battlefield, and in every war he was victorious. During his reign, the Byzantians moved out of Spain entirely. Sisebutas always proved to be a generous patron of such institutions of learning as existed in Spain in his days, and he encouraged everybody to study something. Another of his virtues was that he used to ransom slaves with his own money and set them free.

The Jews, however, abhorred Sisebutas, because he was the first Gothic king to persecute them. Later, the Jews "repaid" the Balthagoths for the persecutions by becoming allies of the Moors, the worst enemies of Spain. And even up to our times the Jews curse the Spaniards by saying: "May cholera take you..... may darkness fall upon you."

Sisebutas died in the year 621.

25. SVINTYLA (Svinthila) was chosen king of Spain in the year 621.

This name is also Lithuanian and not Germanic. The Germans may corrupt the name of this king just as they please, but on the coins we see it inscribed "SVINTHILA". And the real meaning of this name, in Gothic as well as in Lithuanic languages, is the "Divine peace".

Svintyla was very generous to the poor and never allowed the noblemen to prey upon the weaker subjects. The people nicknamed him "the Father of the Poor". For such reasons, the noblemen despised him and conspired against him. In the year 633, the conspirators rose in revolt, and obtaining the aid of the German (Frankish) king Dagobert they removed Svintyla from the throne.

26. SISENANDAS (Sisenandus) usurped the throne of Svintyla in the year 633.

Same year, a council of 69 bishops was held at Toledo, and they recognized king Sisenandas "de jure". Besides, at the same council the bishops decreed that in the future the kings should be chosen only by the nobles and the bishops at their general meeting; and those that would show any opposition, were liable to be excommunicated from the Church.

Sisenandas reigned for about five years and died in the year 638.

27. KINTYLA (Chinthila) was chosen king in the year 638. The name of Kintyla is derived from the Lithuanian verb "kinteti", and it means "an enduring man". The Lithuanian word "kanta" or "pa-kanta", means "patience" or "capable of enduring pain".

There is a vast number of peasant in Lithuania having such names as: Kintyla, Kint-vilas, Kint-rimas, Kinstu-tis, Kentis, Kantas, Kant-tautas etc. I must remark here that the forefathers of the famous philosopher Kant were old Prusso-Lithuanians, and his name is not of German origin, but of Lithuanian. Strange to say in Greece we also find plenty of inhabitants having the name KANTAS; the explanation is this, that they are the descendants of Heruli, for in ancient times, Radagaisius, the king of Heruli, conquered certain Greek territories and settled there. And the fact is that Heruli belonged to the Prusso-Lithuanic stock. To prove that these facts do not come from my own fancy, I would refer my readers to "THE GREEK DIRECTORY for 1926-1927" published by Greek Directory Publ. Co., Chicago, Illinois, where just a glance at the names found there will be convincing.

The Balthagothic king Kintyla procured a decree from the bishops, that in the future kings should be elected from the ranks of the Gothic nobles only. At the same time a law was passed that anyone who had the dress of a monk, had no right to be a king.

Kintyla died in the year 640.

28. TULGA (Tulga) was chosen king soon after the death of his father Kintyla, in 640.

There are some inhabitants in Lithuania having such surnames as: Tulga, S-tulga, Tul-eikis, Tul-uikis, Tul-minas etc.

King Tulga gave promise to heed the wishes of the bishops, and in return the bishops promised to support Tulga. But the Balthagothic chieftains didn't want him. All the efforts of the bishops to prevent the Balthagothic uprising were in vain. Ausvintas, the leader of the rebels, unexpectedly captured Tulga and clothed him in a monk's habit. According to the recent law a monk had no right to be a king, therefore Tulga instead of wearing the crown had to account for the monk's habit.....

29. AUSVINTAS (Ausvinthus) became king in 640. Historians call him "Kindaswinth" or "Chindaswinth", but on his coins we see the legend "AVSVINOVS RIX".

There are some peasants in Lithuania having such surnames as: Ausvintas, Ausra, Aus-ris etc. I know one Lithuanian man living in Detroit, Mich., by the name of Ausvintas. And Ausvintas is a purely Lithuanian name. The word "Aus" is derived from "Aus-ra" which means "Dawn", and the word "svintas" is derived from "svinta" meaning "dawning" or "glowing". I would be greatly obliged to any German who would inform me where we could find a genuine German having the surname "Ausvintas."

Ausvintas was a very energetic man, although he was 80 years old, and was very popular amongst the Goths. Some of the Balthagothic nobility considered him the "unlawful king", and they revolted against him. But Ausvintas speedily crushed the opposition, 200 of the Balthagothic nobles were put to death, their property was confiscated, and those that were less guilty of treason were banished. The heads of the Church were prudent enough to decree that any priest who would conspire against the king should be degraded and excommunicated.

After reigning for seven years, Ausvintas abdicated in 649, submitted his throne to his son Racesvintas, and died in 652 reaching the age of 90 years.

30. RACESVINTAS (Reccesvinthus) was crowned in the year 649, while his old father was still alive.

A great number of inhabitants of Lithuania have such surnames as: Racas, Raciunas, Rac-kus, Recys, Bu-racas (a Lithuanian cartoonist), Me-recis etc. The name of king Racesvintas is Lithuanian, and has the meaning of "The Glowing Beam".

Racesvintas reigned successfully in Spain for 23 years. People were glad that no wars distressed the inhabitants and that the state enjoyed prosperity. According to the old law, intermarriage between the Balthagoths and the Spaniards was forbidden. Racesvintas abolished that law. Also he abolished from Spain the old Roman codex of laws, and ordered the courts to administer justice only according to the law-books of the Balthagoths.

Racesvintas died in the year 672, at Gertika fortress, deeply lamented by the whole nation.

31. VAMBA (Vuamba) became king of Spain in the year 672.

There are many people in Lithuania with such names as: Vainba, Vamba-ras, Vambo-tas (In Hartford, Conn. I know a Lithuanian priest by name Ambotas), Vambu-tas, Zar-vamba etc. By the way, in 1927 there was a county attorney at Kretinga (in Lithuania) by the name of Vambutas. Judging from the extant names, it is evident that there are many descendants of Vamba in Lithuania.

Vamba was elected king under very unusual circumstances. Bishops and the Balthagothic chieftains were in assembly at Toledo where they discussed for days and days who should take place of the deceased king. Vamba alone should take place of the deceased king. Vamba alone was fit for the throne, but he stoutly refused to accept the crown. Neither entreaties, nor threats, nor expostulations would convince Vamba. Again and again Vamba said that he had no desire, nor was he fit to become a king, and urged them to choose some younger and more capable man for the vacancy. At length one of the Gothic officers, brandishing his spear, exclaimed: "Vamba, thou shalt never leave this chamber save as a dead man, or as a king!" Other Goths also roared and threatened Vamba. And Vamba, seeing that the nation wanted him, at last consented to become king. This was really a queer incident in history, which reminds us of the Lithuanian folklore saying: "I don't know how to write or read, and they want me to become king."

The whole Balthagothic nation was faithful to Vamba, excepting the Greeks, the Gauls, and the Jews, who now and then would conspire against him. In the Gothic province of Gaul, a certain Balthagothic noble named Giltrikis, who had himself aspired to become king, incited the people to rebellion. Vamba was still more surprised, when his "faithful" general named Paulus, whom he sent with an army to suppress the revolution, proclaimed himself as "King of the Goths", and was crowned at Narbonne with the golden crown that Reikaredas had presented to the Church of Gerona. But in a short time the rebels were defeated and their "kings" were captured. From them Vamba took away not only the crowns, but also the scalps, and then he imprisoned them.

Vamba reigned over Spain for eight years. Those were the years of peace and prosperity. Vamba ruled wisely and firmly. The authority of the Church was respected, but he managed to keep the priesthood duly in check. Once a clever trick was played upon Vamba. It happened like this. On the 14th day of October, in 680, Vamba suddenly fell into a stupor, and continued unconscious for the whole day. The physicians declared that the king was dying. Then Vamba's head was shaven and he was clothed in a monk's robe; because in those days it was believed that whoever died in a monk's robe, would surely go to heaven. After 24 hours, Vamba recovered consciousness, and was greatly surprised to see himself in the monk's robe. Vamba realized that he was entrapped; and according to the law, now he was a powerless monk instead of a mighty king. So he submitted to his fate and for the sake of formality he signed a document declaring that he abdicated. Vamba's conduct was still stranger, because he surely knew that Arvicius gave him the poisoned wine yet Vamba forgave his enemy and even publicly expressed his desire that Arvicius should be chosen king.

Notes:

1. If the name of this king was "Sisebert", as German historians would like to see, then in Latin scriptures it would be written "Sise-bertus" instead of "Sise-butus".

(32) ARVICIUS (ErVICIus) became king in the year 680, right after the scandal of king Vamba. name of ArVICIus is Gothic, and is composed of two words: The Balthagothic word "Ara" or "Era" (= Aras in Lithuanian) means "Eagle", and the word "VICIus" (= vyTIs in Lithuanian) means "knight". Some such names are found in Lithuania, as: ArVICIus, ArVItIs, ArVyDas etc.

ArVICIus did not become king according to the Balthagothic customs, hence he was considered illegal. And the Balthagothic nation murmured. The old ex-king Vamba besought the people not to embarrass king ArVICIus. Anyhow, ArVICIus didn't accomplish anything worth while for Spain, and was only the most cruel persecutor of the Jews.

In the year 687, Spain suffered a great famine. ArVICIus, considering that this was God's punishment for his criminal deeds, became very restless. A guilty conscience laid him on his bed, and he died in November, A.D. 687.

(33) EIGIKA (EgICA) became king in the year 687.

are some inhabitants in Lithuania bearing such names as: Eigika, Eigi-las, Eigela, Min-eigIs, Strip-eiga etc.

Eigika's reign was very stormy. Several attempts were made to assassinate him, but the conspirators were always apprehended. In the year 694, Spain was thrown into panic when it was discovered that the Spanish Jews were secretly plotting with the African Mussulman Saracens for the invasion of Eigika's dominions. In order to punish the Jews as traitors, the king resolved to uproot the Jewish faith. It was enacted that all the grown-up Jews should be sold as slaves to Christians, that the Jewish property should be confiscated, and that the children were to be taken away from their parents, to be raised in the Christian religion and to be married to Christians. And this cruel enactment was strictly enforced. The Jews could never forget such persecutions. Eigika died in the year 701, leaving Vitika as his successor.

are some coins of Eigika with the legend EIGICA and EGICA RX.

(34) VITIKA (Vvittika) became king in the year 701.

There are many inhabitants in Lithuania with such names as: Vitika, Vidikas, Vitkus, Vit-enIs, Vit-rikIs, Vit-tautas etc.

The name "Vitika" is composed of two words: Vit (= vit or vyT in Lithuanian) means "to chase" and tika (= tikas in Lithuan.) means "looking for".

We have very little information concerning Vitika's life, because contemporary writers preferred to keep silent about his good deeds. He was a "reformer" of the Church, therefore

clergymen feared and hated him, and in their chronicles they represented him as a monster of wickedness ---- "monstrum corruptionis".

Vitika died in the month of February, A.D. 710, leaving his two youthful sons. Although Vitika wished that one of his sons would be chosen king, the angry prelates set aside his wishes, and elected to the throne a Goth of entirely different family by the name of Rodrikis.

(35) RODRIKIS (Rodericus, Rodricus) took possession of the throne in the year 710.

His name is composed of two words: "Rode" (= Rodo in Lith.) means "advising" and the prefix "rikis" means "commander", "ruler".

There are many inhabitants in Lithuania having such names as: Rode-lis, Rod-eika, Rod-tautas, Rodi-vila, Kunt-roda etc. Hence the name of king Rodrikis is of Lithuanian origin.

Rodrikis reigned for two years only. Although many romantic stories were invented about Rodrikis, of the true historic facts concerning him we know very little. In those days the Balthagothic nation was already demoralized. The religious hatred, the Jews, and the lack of patriotism degraded the Balthagoths. The Balthagothic noblemen worried only about their personal affairs, and for the sake of money they would rather betray their country. Rodrikis lacked tact and had no discernment in keeping the Balthagoths united. We may guess what was the state of affairs when Rodrikis appointed chief general for his army a foreigner by the name of Julianus. In the interior of Spain, thousands of the Jews were busy spying, disclosing all sorts of information to the foreign enemies, and digging a grave for Spain.

In the year 711, the Moors invaded Spain. Rodrikis probably could have repulsed the Mahomedan attack, but when general Julianus heard that the king had dishonored his daughter, the beautiful Florinda, he resolved to have revenge upon Rodrikis. He went to the Mahomedan chief, Musa, and counselled him to undertake the conquest of Spain, guaranteeing him that he would aid him with his army. Shortly a body of 12,000 Moors led by a Berber chief named Tarik, landed at Gibraltar. The Balthagothic governor Tautameris was taken by surprise, and he appealed to king Rodrikis for help. Soon Rodrikis came with his 100,000 undisciplined and faithless men. A terrible battle took place near Cadiz, beside the river Chrysus. The bitter combat was boiling for several days. Considerable bands of Balthagothic and Spanish warriors surrendered to the Moors. On the 26th day of July, in 711, the remnants of the army of Rodrikis were utterly routed, and Rodrikis himself met his end there. Unresisted Moors took possession of almost all of Spain.

The Balthagothic dominion ended in the year 711. While ages were passing by, the Balthagothic language was also dying away. And today only the Spanish kings and noble families of Spain boast that "pure Gothic blood is still flowing in their veins"..... While the Lithuanian peasants are even unaware of the fact that in them not only the Gothic blood is flowing, but also that they use about fifty percent of the Gothic vocabulary in their language, that to this day they bear the ancient Gothic surnames, and that for unknown reasons to them, they call "Balthaguddae" all the Russianized Lithuanians that live in the provinces of Grodno and Minsk.

CHAPTER IV

PART IV THE HERULI

(The forefathers of the Samogitians)

Heruli were the forefathers of modern Samogitians. In prehistoric times they were called "Hirri" or "Giriai", which means "Forest Dwellers" (the Prusso-Lithuanic word "giria" means "forest"). The earliest record about the "Hirri" we find in the writings of Plinius. Plinius stated that the territory extending from the Vistula river, as far as Eningia (probably he meant Feningia = Finland), is inhabited by the following nations: the Wends (the inhabitants along the shore of Windau river), the Scirri (Courlanders) and the Hirri. ---- "Nec minor opinione Eningia. Quidam haec habitari ad Vistulam a Sarmatis, Venedis, Sciris, Hiris, tradunt". ----- Plinius, IV. 27. Later, the Hirri were known as Hurruli or Heruli. Most of the scholars agree that in ancient times they lived near the Baltic Sea. One of the noted Spanish authorities, Senor Feijoo, writes thus: "Los Herulos, pueblo antiguo poco distante del mar Baltico, mataban todos los enfermos y viejos" etc. ---- Diccionario Enciclopedico Hispano-Americano. Barcelona: 1892. Vol. X, p. 257.

It is important to determine the locality in which the Heruli lived in Samogitia. Near Klaipeda (Memel) there is a village named "Giruliai". But on the bank of the Dubysa river there is a town named Eiriogala, which in ancient times was called Geriogala (Heragala in a document of A.D. 1418), and this town was the most ancient capital of Samogitia. Near Eiriogala there is another town called Girukalnis, which means "The Hill of the Hirri". Also there is a village called Vad-giris, which means "The Seat of the Chief of the Hirri". In those vicinities there are many inhabitants with such names as: Girenas, Girulis, Gerulis, Gerulaitis. Besides, here we find numerous tumuli, creeks, and ancient settlements having Herulian names. Therefore, in my opinion, the centre of the Herulian seat was near Geriogala (Eiriogala).

The Herulian language is very similar to the Samogitian dialect; it also resembles the Courish dialect. This fact was revealed to us by an important document namely the "Lord's Prayer" which was written in the language of Heruli. Huppel, the well known scholar published

this Herulian "Lord's Prayer" which he found amongst the letters of Pritzbuer, the Pastor of Marienburg, where it was stated that a certain priest by the name of Frank was the author of Mecklemburg's Chronicles of the Fifth Century, and in those Chronicles he wrote down the "Lord's Prayer" in the native (Herulian) tongue. ---- Vide: Took, Histoire de Russie trad. de l'Angla. p. M. S. Paris 1801, T. H, p. 259-260, Another chronicler, named Wolfgang Lazius, also published the Herulian "Lord's Prayer" in "De gentium migrationibus, Libri XII, Basileae, A.D. 1557". p. 789. Here he states that even in the Sixteenth Century some inhabitants around Mecklemburg still spoke that language. Lazius was the official chronicler of Ferdinand, the king of The Holy Roman Empire, and he was a man of intelligence, therefore historians have confidence in him.

Herulian "Lord's Prayer".

1. HERULIAN: ---	TABES	MUS,	KAS TU	ES EKSZAN
2. Samogitian: ---	Teivs	mus,	kors tu	es's auksta
3. Lithuanian: ---	Teve	musu,	kurs tu	esi aukstai
4. English:---	Father	our	who	art high

1. DEBESSIS,	SWETITZ	TOVUS	WARTCZ,	ENAK
2. debesysa,	svestas	tavas	wards,	antak
3. debesyse,	sveskis	tavo	vardas,	ateik
4. in the clouds,	hallowed be	thy	name,	may come

1. MUMS	TOVUS	WALSTIBE,	TOVUS	PRAATS
2. mums	tava	valstybe,	tavas	protis
3. mums	tavo	valstybe,	tavo	valia
4. to us	thy	kingdom,	thy	will

1. BUS	KA	EKSZAN	DEBBES	TA	WURSAN
2. tebus	kap	auksta	debes's	tap	virsvuo
3. tebus	kaip	aukstai	danguos	taip	ant
4. be done	just as	high	in the clouds	so	on

1.	SUMMES,	MUSSE	DENISCHE	MAUSE	DUTH
2.	zemes,	musu	deiniska	maista	duk
3.	zemes,	musu	kasdienine	duona	duok
4.	the earth,	our	daily	bread	give

1.	MUMS	SCHODEN,	PAMMATE	EM MUNS	MUSE
2.	mums	siodeina,	pamatyk	ent muns	musu
3.	mums	sendiena,	pamatyk	ant mus	musu
4.	us	today,	see	on us	our

1.	GRAKE,	KA	MES	PAMMAT	MUSE	PATRADUEKEN,
2.	greika	kap	mes	pamatom	musu	patradukiam,
3.	kalte	kaip	mes	pamatom	musu	kaltininkams,
4.	sins,	just as	we	see (them)	on our	trespassers,

1.	NE	WEDA	MUMS	LOUNA	BADEKLE,	PETT
2.	ne	vesk	mus	lauman	badeklen,	bet
3.	ne	vesk	mus	blogan	pagundan,	bet
4.	do not	lead	us	into bad	temptation,	but

1.	PASSARZA	MUMS	NU WUSSE	LOUNE.
2.	pasergek	mus	nu visos	laumes.
3.	apsaugok	mus	nuo viso	blogu.
4.	deliver	us	from all	evil.

Because this Herulian "Lord's Prayer" in an extremely important document, we reprint it here word for word from Lazius' book.

The customs of the Heruli were just like those of the ancient Samogitians. According to the statements of Procopius (a historian A.D. 500-565), the Heruli worshipped numerous gods; the prisoners of war were sacrificed to these gods; they used to get rid of their incurable invalids and the helpless aged people by killing them and burning their bodies; after her husband's death it was customary for the widow to burn herself on a pyre; they never tolerated slavery and they valued their liberty more than their lives; in war they were brave, enduring and fearless of perils; in a battlefield they never wore armor, seldom would they even protect themselves with their shields; they always were dressed in fur coats, and while journeying the laps of their fur coats were folded and tied up. If some Roman would sneer at the "barbarian" fur coat, then the Herule would say: "Warmth never cracks the bones"! As a rule the Heruli were cordial to their neighbors, but if someone wronged them then they were extremely revengeful.

In the history of Europe, the Heruli were already known in the First Century. Prof. Thomas Hodgkins and other Gothicists believe that the Heruli came to Rome not as invaders but as employed recruits. What caused the Heruli to migrate out of Samogitia to seek their fortune in a strange land, we have no definite idea. The vast forests of Samogitia sheltered them from their enemies and provided them enough food. Then surely it was not the hunger that pressed them to leave their native land, but the desire of "seeing the world".

The Heruli were divided into different groups, and each group had its chief, and thus marched towards the south. Whoever he was, they were willing to serve their employer faithfully. Of the Herulian chiefs the most distinguished were these:

(1) KATVALDA (Catvalda). Concerning this Herulian chief we know only this, that he took revenge upon Marobodus, the king of the Markomanni, because sometime in the past that king had devastated Katvalda's territory. Katvalda did not forget those injuries, and in the year 19 after Christ, he led his army upon Marobodus and defeated him. Marobodus fled to Rome to plead with Emperor Tiberius for protection.

None of Katvalda's coins are known to me. The native money of the Heruli were shillings.

(2) NAULOBAITIS (Naulobathus) was another famous Herulian chief. His name is Samogitian and is composed of two words, namely: "Nau" (= Naujas in Lithuanian) meaning "new", and "lobaitis" meaning "nice treasure".

For some reasons Naulobaitis quarreled with other Herulian chiefs and he forsook them. In about the year 260, with a large body of Heruli he enlisted into Roman service. On account of this the Roman Emperor Gallienus gave Nalobaitis a liberal compensation and bestowed on him the rank of consul.

No numismatic specimens bearing the name of Naulobaitis are known.

In those days the Koveni (Chaviones) lived and worked together with the Heruli. We learn about them from the panegyrics of Mammertinus: "Cum omnes barbarae nationes excidium universae Galliae minarentur, neque solum Burgundiones et Alamanni, sed et Chaviones Erulique, viribus primi barbarorum, locis ultimi, praecipiti impetu in has provincias irruissent,

quis deus tam insperatam salutem nobis attulisset, nisi tu adfuisses" --- Mamertini Paneg. Maximiano Aug. dictus (an. 289), c. 5.

The said Koveni (Chaviones) were a branch of the Lithuanic race, and their name is derived from the word "kova" ---- "kovoti", meaning "a fight", "to wage war". Those Koveni probably were the people that lived around Kovno, in the neighborhood of the Heruli-Samogiti. (3) ALKRIKIS (Alkrks) became the king of the Heruli in the year 350. At that time the Heruli already were settled in a territory named "Maitis" ("Maeotis" ---according to Ablavius).

But the Heruli lived here in peace only for a short time. The Ostrogothic king Germanrikis, the most powerful ruler of Europe, determined to annex the Herulian nation and their land to his own dominions. About the year 370, the Ostrogothic army invaded the marshy maitis and the Heruli were conquered. Those that survived were enslaved, and king Alkrikis was forced to become Germanrikis' vassal.

From that time, the liberty loving Heruli (Zem-Maiti) became deadly enemies to the Goths, and down in their hearts they planted the seed of their vengeance. And their hatred towards the Goths grew so deep that even up till now, when thunder fulminates, the Samogitians (offsprings of the Heruli) invoke thus:

"O Thunder-god,

Spare the Samogit;

Smite the Goth (1)

Just like a brown dog"!

The Heruli had to bear the Ostrogothic slavery for five years. And when the Huns began to ravage Europe, the majority of the Heruli determined to break away from the Ostrogothic yoke by entering the Hunnish service, so that their revenge would be felt more painfully by the Ostrogoths. Alas, such is the outcome of a national vengeance.....

There are no coins with Alkrikis' name on them. (4) RADAGAI SIUS (Rada-gaisus) became king of the Heruli in the Sixth Century. The German and English scholars for a long time were puzzled about "Radagaisius", and the majority of them came to the conclusion that the name "Radagaisus" is not of Teutonic but of Slavic origin. They are mistaken! If some scholars would gain a better knowledge of the Lithuanian language, they could avoid publishing such nonsense.

Radagaisus is a purely Samogitian surname. Up till now we can find plenty of Lithuanians having such names as: Radagaisius, Ra-gaisius, Gaisius, Gai-siunas, Gasiunas, Geisa, etc. In the township of Jurbarkas (in Samogitia), there is a village by the name of Gaisiai.

In the year 400, when Alkrikis invaded Italy, Radagaisius with a considerable body of men joined Alkrikis' forces.

Five years later, i.e. in the year 405, Radagaisius, commanding a host of 200,000 men composed of Alans, Burgunds, Goths, Sueves and Vandals, marched towards Rome. The whole of Italy was panic-stricken, because Radagaisius made a public vow to burn the city of Rome and to sacrifice the Roman senators and all the Roman notables to his gods. Why he wished to revenge himself upon the Romans, we have no definite information. As far as the city of Florence, Radagaisius met no resistance. But there a terrible battle took place. The Roman army would give no respite to Heruli, and, being exhausted from a prolonged journey, the Heruli were defeated. The Herulian king Radagaisius was captured and beheaded.

Notes:

1. In modern times the Russians were the biggest enemies of the Lithuanian and Samogitian people, therefore now the Lithuanians apply the disdainful name "Gudas" (=Goth) to any Russian.

I had no opportunity of learning whether there are any coins of Radagaisius in existence.

(5) VADAKARIS (Odachar?) was the most genial king of the Heruli. He reigned in Italy between the years 476-493. His father, by name Eidika (Edica), was the chief of the Courlanders (Sciri) and was employed by the mighty Attila as a secretary.

The Germans spell the name of this king "Odowakar". Grimm attempted to advance the idea that this name is composed of the words "Audags" (= "a rich" or "a fortunate") and "vakir" (= "watcher"). Many scientists do not agree with such an explanation, because the arguments of this German scholar are too frail. Especially the English scientists, --- Henry Bradley, Dr. Latham and others, --- have pointed out the errors that Grimm frequently committed. Nevertheless, it would be important to know something concerning the etymology of this king's name.

Referring to the ancient chronicles, we find this name spelled thus:

- Odoacer ---- by Jornandes (Sixth C.).
- Odoacer ---- by Marcellinus Comes (Sixth C.).
- Odoacer ---- by Cassiodorus (A.D. 480-575).
- Odoacer ---- by Victor Vitensis (Fifth C.).
- Odoacar ---- by Ennodius (A.D. 473-521).
- Odoacer ---- by Agnelli, Liber Pontificalis (A.D. 839).
- Odoacar ---- by Chronicon Cuspiniani (455-526).
- Odoachar ---- by Anon. Valesii (A.D. 474-526).
- Odoachar ---- by Paulus Diaconus (died in 799).
- Odoacroj ---- by Procopius (A.D. 500-565).
- Odoacrw ---- by Candidus (end of V cent.).
- Ouaccaroj ---- by Agathias (A.D. 536-582).
- Odachar and Otachar ---- by Eugippius c. 45.

Undoubtedly it was somewhat difficult for the Roman and Byzantine writers to spell the Herulian names, therefore they wrote them down in various ways and mostly erroneously. If the Romans pronounced the name of this king "Odoacar, Odoachar, Otachar", --- then its meaning in Lithuanian would be "O-ta-kars", or "O-tai-Karis" (- = "The real Knight"); but if they pronounced it "Odachar", ---- then it would mean in Lithuanian "Vada-kars" i.e. "Vada-karis" (= "The Leader of the Knights"). And I think that in all probability his name was VADAKARIS, because there is more sense in giving a name to a newly born "The real Knight" or "The Leader of the Knights", than such a silly name as "The Fortunate Watcher". Hence in my writings I shall call him. "Vadakariss".

The ancient historians say that Vadakariss was an unknown youth. While travelling with his companions, he once visited a saintly hermit named Severinus and asked for his blessing. Saint Severinus observed that Vadakariss was poor, because he was clad in rags, and that he was of such tall stature that it was necessary for him to stoop at the entrance. Vadakariss told Severinus that he intended to go to Italy to seek employment in the Roman army. Severinus blessed him, saying: "Go! Although you are now poorly clad in skins, I foresee that soon you will give people valuable presents and will make others rich". Encouraged by such prophecy, Vadakariss went to Italy and soon (in the year 474) the Herulian soldiers elected him their king.

In the year 476, the Heruli took possession of Italy, because the Roman government being bankrupt couldn't pay the wages. Vadakariss occupied Rome, emperor Romulus Augustulus was imprisoned, and his father Orestes was killed. Caesar Romulus Augustulus was a handsome youth and was only 15 years old, therefore Vadakariss took pity on him, gave him a splendid palace at Missena and assigned to him a pension of six thousand gold solidi (2) yearly.

Romulus evidently was contented with his lot and in the year 480 he formally put a signature to the document of his abdication. Vadakariss, wishing that the world wouldn't think that he was the usurper of the Roman Empire, refused to wear the imperial diadem. According to Vadakariss' instructions, the Roman senators soon went to the Byzantine emperor Zeno to present the document of abdication of Romulus Augustulus, and at the same time to ask him to proclaim himself the sovereign of the entire Roman world and to confer on Vadakariss the rank of patricius. Everybody knew that Vadakariss was practically master of Italy, ---- while Zeno was emperor only in name. Zeno harshly approached the ambassadors, but being afraid of Vadakariss, in his letter

he addressed him by the title of "Roman patricius". Therefore the year of 480 is considered the year of the downfall of the Roman Empire. One Romulus was the founder of the city of Rome, while another Romulus was the loser of Rome.....

Vadakarís did his best to be on friendly terms with the emperor of Byzantium. In the beginning, Zeno's portrait was struck even on Roman coins, and public places were adorned with the statues of the Byzantine emperor. But he would never allow Byzantium to interfere with the internal affairs of Italy. Zeno did not like the idea that the "barbarian" Vadakarís would not heed him, therefore he waited only for the opportunity when the Heruli could be chased out of Italy. The historians say that Zeno was such a coward that he would tremble even at the picture of a battle. This is the reason why Zeno did not dare to fight the Heruli openly. Remembering the old Roman adage "divide et impera" ("divide and dominate"), ---Zeno stirred up the Rugii against Vadakarís. And when Rugii refused to acknowledge the supremacy of Vadakarís, then there was a war (in the year 486-487). Vadakarís led his large army into the Rugian territory ("venit in Rugiland, pugnavitque cum Rugis". --- Paul Diac. i. 19), the Rugii were defeated and their chief Valaitis (Velaithas, Felethus) was captured. Since that time the relations between Vadakarís and Zeno became worse than ever.

In the year 488, Zeno secretly proposed to the Ostrogothic king Tautarikís (Thiudareiks) that he should chase the Heruli out of Italy; for Zeno hoped that in the combat both of his enemies would become weakened, and then it would be an easy matter to get rid of those "barbarians". Ambitious Tautarikís gladly accepted Zeno's proposition.

At the end of the autumn, in the year, 488, Tautrikís led a body of 250,000 people out of Moesia towards Italy. This vast multitude, with all their baggage, their cattle, and their teams, was stretched about three hundred miles along the banks of the Danuvius. It wasn't easy for them to journey, it wasn't easy for them to pass over rugged mountains, because all kinds of diseases tormented them, and the tribes friendly to Vadakarís were harassing their progress. And when the Ostrogoths reached Singidunum (Bielgrade), Draustyla (Thrafstila), king of the Gepids (3), the vassal of Vadakarís, forbade Tautarikís to pass through his territory. Neither Tautarikís' entreaties nor threatening would frighten Draustyla. And there was a great battle near a river called Ulca. Many Ostrogoths perished there, and it seemed that the Gepids would win the battle; but Tautarikís' own bravery inspired the Ostrogoths so that at last they defeated the Gepids.

It took nearly a year for the Ostrogoths to reach the frontier of Italy. Right at the boundary, across the river Isonzo, they saw the powerful army of Vadakaris. Although the Ostrogoths were fatigued, on the 28th of August, 489, they forced the passage of the river, and the army of Vadakaris retreated to Verona. On the 30th of September, Tautarikis besieged Verona. The Heruli fought desperately and the losses of the Ostrogoths were enormous. But instead of being discouraged Tautarikis gained a stronger impulse to fight Vadakaris, and the Herulian army was thrown into confusion and fled towards Rome. When the senators learned that the Heruli were beaten, they ordered the gates of Rome to be closed and refused to admit Vadakaris, fearing the wrath of the conqueror. Vadakaris then marched across Italy, destroying everything that was in his way, and took refuge in the impregnable fortress of Ravenna.

The bitter struggle between the Ostrogoths and the Heruli lasted for a long time. Vadakaris' best general by name Duba (Thufa), became a "traitor" and with a large body of men deserted to Tautarikis. General Duba was so cunning that he gained not only the full confidence of Tautarikis, but also received plenty of money and a number of principal officers to besiege Vadakaris. As soon as Duba reached the camp of Vadakaris, he loaded the officers of Tautarikis with chains and presented them to Vadakaris. For sometime Vadakaris kept those famous war prisoners in a dungeon, and then murdered them. Later, he turned against the Ostrogoths and defeated them; and Tautarikis was compelled to abandon Milan and Verona, and to entrench himself near Pavia.

In August, A.D. 490, a large body of the Balthagoths came to aid Tautarikis. Then the forces of Tautarikis and Alkrikis jointly attacked Ravenna again. Besides, Tautarikis sent out his spies to all the Italian cities to find out who the supporters of Vadakaris were, and on a certain day all of them were massacred. For two years and a half Vadakaris defended the citadel of Ravenna. At last both sides were wearied and longed for peace. The pressure of famine compelled Vadakaris to offer the terms of armistice. Tautarikis already craved for peace and was glad to accept such terms as were set by Vadakaris. Both sides came to an agreement that Vadakaris and Tautarikis should reign over Italy as joint sovereigns.

On the 5th of March, A.D. 493, Vadakaris met Tautrikis with the greatest pomp, and they greeted each other in a most friendly manner and wished to each other long life. Before many days had passed, Tautarikis heard that

Vadakarís was plotting his assassination. On the 15th of March, Tautaríkis invited Vadakarís to a banquet at the "Laurel grove" palace. Not suspecting any treason, Vadakarís came. And when he occupied the seat next to Tautaríkis, two Ostrogothic soldiers approached Vadakarís, and, as if asking for some favors, they seized his hands. The signal being given, the soldiers that were secretly stationed by Tautaríkis in the side chambers rushed in; but when they saw that they were there to murder a defenceless gray-haired king, their master, none of them would move forward. Tautaríkis then drew his sword, and raised it to strike Vadakarís. "O God, where art thou!?" groaned the unhappy Vadakarís. "This is how you treated my friends!" shouted Tautaríkis. And with his sword he smote him on the collar-bone with such a force that the body of Vadakarís was almost cut in two. Tautaríkis, as if surprised at the effect of his blow, sneeringly remarked---- "The poor wretch must have had no bones".

Thus, at the age of sixty, died the greatest king of Heruli, Vadakarís. He had reigned in Italy for seventeen years. His wife Ziniagilte (Suniagilda) was starved to death in prison by Tautaríkis, and his son Delianis (Thelane) was presented as a slave to the Balthagothic king Alkrikis. Later, Delianis succeeded in escaping from slavery but upon his arrival in Italy he was captured and killed. Speaking of the Herulian prince Delianis, we mention the fact that in Samogitia there are many inhabitants with the names Delianis, Dillonis.

After the death of Vadakarís, the Herulian nation was afflicted by all kinds of calamities. Tautaríkis deprived the Heruli of their privileges as citizens, annulled their rights to their old property, and persecuted and massacred them. Then the Heruli fled from Italy. A part of them went to Drasaríkis, the king of the Gepids, who sheltered them and even allowed them to plunder the confines of Tautaríkis' territory and to revenge themselves upon the Ostrogoths. Other Heruli went back to the native land of their ancestors, Samogitia; others settled in Prussia around Mecklemburg; others entered the imperial service of Byzantium; and the rest of them were scattered through the whole of Europe and were assimilated by other nations.

The Heruli, however, did not disappear from the pages of history abruptly. After Vadakarís, several other Herulian heroes became famous. Especially it is worth while to relate something concerning Varas and Zindvaldas.

(6) VARAS (Pharas) was the chief of those Heruli who served the Byzantian emperor as employed soldiers.

Varas is a Lithuanian name and is derived from the word "varau" (= "I drive"). Up till now there are some inhabitants in Samogitia bearing the names: Varas, Varaitis, Vara-kulis, Vara-nius, Daub-varas, Ei-varas, Ju-varas, Lab-varas, etc.

The first time that Varas became famous was in the year 530, when the Persians waged war against Byzantium (A.D. 526-530). And if the Heruli had not come to aid the Byzantians, then probably the Persians would have crushed the Byzantine Empire.

In the year 534, the name of Varas was known all over Europe, because he had captured Gelimeras, the famous king of the Vandals. It happened like this. After the Heruli and the Byzantians utterly defeated the Vandal army in December, A.D. 533, their king fled to the Pappuan mountains where he hid himself amongst the semi-civilized Moors. There he found a refuge in a filthy, vermin-infested, fetid Moorish cave. Although there he had to suffer terrible poverty and famine, he would refuse to surrender. The Byzantine general, Belisarius, was afraid that the Vandals wouldn't come back with some new forces, so he asked Varas to pursue them with a body of the Herulian men and annihilate the remnants of the Vandal army. The Heruli, remembering how in the past they were wronged by the Vandals, with a spirit of vengeance pursued them and attempted to climb up the Pappaun mountains so as to capture the king. But, from the tall cliffs and precipices, the Vandals, together with the Moors effectively defended King Gelimeras. Then Varas, surrounding the mountains, watched that nobody should enter or come out of there.

After three months of such blockade, Varas sent a letter to the Vandal king worded thus: "I hear that Justinian would like to favor you by conferring on you the rank of patricius, and he would grant you some palaces and land. Indeed, it is much better to be a friend-servant, just as Belisarius is, of the mighty Emperor Justinian, than to play the role of a king in Pappua, or, in other words to comply with the caprices of the insignificant Moors; and besides, not only you, but also your wretched companions are being oppressed by terrible poverty and famine".

King Gelimeras answered the letter of Varas thus: "I thank you for your anxiety, but I shall never become a slave to a man, who, without any reason, attacked me, and I hope yet to revenge myself upon him. I have not caused him any trouble, but he pushed me into such ruin by sending certain Belisarius upon me. Let him beware! I might do something that he will regret. I can write

no more: my troubles disabled my thinking power. But be kind, dear Varus, and send me a lyre, one loaf of bread, and a sponge".

The ending of this letter was quite puzzling to the Herulian chief. After questioning the messenger, Varus learned that Gelimeras once more would like to taste some bread, which he had not had for a long time; that his eyes were inflamed and swollen; and that once more he wished to sing a song of his adventures with the accompaniment of a lyre.

Lastly, the following incident crushed the unhappy Vandal king. The Moorish hostess scraped the last remnants of flour, kneaded a dough, and placed it on the glowing charcoal to bake. Two small boys crawled nearer the fireplace; one of them was the grandson of the Vandal king, and another was the son of the Moor. Both eagerly watched the baking crumpet. The Vandal boy was the first to grab from the fire the hot ashy crumpet and push it into his mouth. Then the Moorish boy caught the Vandal boy by the hair, began to beat his face, pulled the remainder of that crumpet out of his mouth, and hastily swallowed it. Gelimeras seeing all this, was moved to tears, and then he decided to surrender to the Heruli.

Thus the Heruli ended the days of the Vandal kingdom.
(7) ZINDVALDAS (Sindvaldus, Sindualdoj hgemon according to the Byzantian chronicles), distinguished himself as a leader of the Heruli and Brenti in the wars against the Roman exarch Narses, in the year 565.
The name of king Zindvaldas is purely Lithuanian and is derived from the words "Zinot" (= "to know") and "Valdas" (= "ruling"). There are very many inhabitants in Samogitia that still bear such names as: Zinvaldas, Zincius, (Zindzius, a priest of the Lithuanian parish in Elizabeth, N.J.), Zinda-navicius (Zida-navicius, a priest of the Lithuanian parish in Amsterdam, N.Y.), Zintis, Vien-zindis, Vy-zintas, Ma-zintas, etc., etc.

Concerning king Zindvaldas, the ancient historian Paulus Diaconus writes: "Habit Narses certamen adversus Sindvald Brentorum regem, qui adhuc de Herulorum stirpe remanserat, quem secum in Italiam veniens simul Odoachar adduxerat." --- De Gestis Langob. ii, 3. The Brenti that are mentioned in this passage, might have been the kinsmen of the old Prussians. The name "Brentas" probably is a corrupted form of the word "prantas", "su-prantas" (= "understanding"), just as the name "Prusas" is derived from "pruts" (= protas, protings zmogus) which means "the wise", "the intelligent". Any Lithuanian bearing such a name as Brenza, Brundza, --- is a descendant of the Brenti tribe. It

is quite interesting to note that the Brenti are mentioned in the VII-X Century document known as "Codex Exoniensis":

þeodric weold Froncum,

Tautrikis ruled the Franks,

þyle Roudingum,

Tyla the Raudens,

Breoca Brondingum".

Brokas the Brenti".

Then the "Codex Exoniensis" tells us that Brokas ruled the Brenti! In the vicinity of Klaipeda (Memel, Prussia) there are still some inhabitants living that bear such names as "Brokas", "Braks". Especially the Prusso-Lithuanian patriot Adam Brakas is well known to many people.

The distressed Heruli made a union with their kinsmen the Brenti. In the year 565, they again tried to regain their old fame and freedom, but failed..... The Roman exarch Narses defeated both the Heruli and the Brenti, and their king Zindvaldas was captured and then hanged (Encycl. Brit. vol. XIX, p. 242). This, the second fatal blow, was one from which the Herulian nation could never recover. Then they gradually died out until they disappeared entirely.

Notes:

2. Solidus Aureus = \$2.96 in U.S. currency.

3. The descendants of Gepids, in my opinion, are the modern Gapsai (= Kapsai a branch of the Lithuanic stock). Dr. Latham states that Gepids were closely akin to the Heruli. In ancient chronicles they are called "Gepidae", "Geftae". Their noted kings were: Ardarikis (Ardarix), Vaztyda (Fastida), Drasarikis (Thrasarix), Draustyla (Thrafstila) and Asbadas (Asbadus). From those names, which sound Lithuanian, we are sure that the Gepids were related to the Lithuanian nation.

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