



LiVeS Journal
January 2011 / 3



LiVeS Journal
January 2011 / 3

LiVeS Journal
/Liberty, Verity, and Spirit/

Leto II, januar 2010
shtevilka 3

Izdajatelj revije



REVIJA SRP

m.sh.1339427, d.sh.71461965, b.r. 10100-0038333910
i.a: <http://www.livesjournal.eu>
e.m: urednishtvo@revijasrp.si
e.m: editors@livesjournal.eu

Naslov

Revija SRP, Prazhakova 13, 1000 Ljubljana, Slovenija

GLAVNI UREDNIK

Ivo Antich

UREDNIŠTVO

Lev Detela
Damir Globochnik
Matej Krajnc
Iztok Vrhovec

LIVES JOURNAL je slovenska revija, ki nadaljuje in na novem nivoju povzema projekt Revije SRP: gre za nadaljevanje posebne publikacijske prakse (v tisku in na spletu) kot radikalno naravnane preizkusa možnosti neodvisne umetnishke, esejistichne, znanstvene refleksije v geohistorichnem kontekstu in oblik identitete v njem, ter gre za inovacijo zlasti v smislu vzporednega slovensko-angleshkega zapisa, ki se odpira sledovom slovenstva kjer koli po svetu. Usmeritev publikacije s svojo obliko in s pomenskimi razsezhnostmi nakazuje tudi ime: zacetni chrki obeh besed sta kratica za Ljubljano (LJ), v angleshki besedi LiVeS pa so simetrichni soglasniki zacetnice istih treh vodilnih pojmov kot v slovenski besedi SRP (Svoboda – Resnica – Pogum / Liberty – Verity – Spirit).

ISSN 1855–8267

LiVeS Journal
/Liberty, Verity, and Spirit/

Year II January 2011
number 3

Publisher of review



REVIJA SRP

m.sh.1339427, d.sh.71461965, b.r. 10100-0038333910
i.a: <http://www.livesjournal.eu>
e.m: urednishtvo@revijasrp.si
e.m: editors@livesjournal.eu

Address

Revija SRP, Prazhakova 13, 1000 Ljubljana, Slovenia

EDITOR IN CHIEF

Ivo Antich

EDITORIAL BOARD

Lev Detela
Damir Globochnik
Matej Krajnc
Iztok Vrhovec

LIVES JOURNAL is a Slovenian review which continues on a new level and summarizes the project of Review SRP: a continuation of the special practice of publication (in print and online) as a radical examination of the possibilities of an independent-oriented art, essayistic, scientific reflection in geohistorical context and its forms of identity, and the innovation especially in the sense of parallel Slovenian-English writing, which is opened to the traces of Slovenian identity anywhere in the world. The orientation of publication is also suggested by the name with its form and dimensions of meaning: the initial letters of both words are an abbreviation for Ljubljana (LJ), and in English word LiVeS symmetrical consonants perform the initials of the same three leading concepts such as in Slovenian word SRP (Svoboda – Resnica – Pogum / Liberty – Verity – Spirit)

ISSN 1855–8267

Vsebina

Jani Oswald	Ikarus	6
Milena Merlak	Jok doline	10
Lev Detela	Hvalnica mesecu	12
Ivo Antich	Ghor	14
Matej Krajnc	Neprijazna soseska	16
Rajko Shushtarshich	Vojvoda in pastir – Zgodba o Judi in Simonu Petru /gnostichni evangelij/	20
Iztok Vrhovec	Sprehod	60
Damir Globochnik	»Pogled od zgoraj« /Fotografski opus Janeza Marenchicha/	68
Marusha Avgushtin	Besedna skica k likovnemu portretu Alenke Sottler	74
Alenka Sottler	Likovna dela /ilustracije/	80
Za zgodovinski spomin		
Srechko Kosovel	Refleksije o narodu	90
Srechko Kosovel	Narodnost in vzgoja	102
Rajko Shushtarshich	Kot môra – She o drugem referendumu za Slovenijo /Zavednim Slovencem, V/	112
Iz zgodovinskega spomina		
Lucijan Vuga	Veneti v luchi sodobne teorije kontinuitete – Slovenci zhe od kamene dobe na sedanjih ozemljih /avtohtonistična teorija poselitve – izpod peres tujih znanstvenikov/	122
Davorin Trstenjak	Raziskovanja na polju staroslovenske zgodovine /O plemenski sorodnosti Venetov v Armeniji, Paflagoniji, v Iliriku, ob Jadranu, ob Baltskem morju in v Armoriki/	168

Index

Jani Oswald	Ikarus	7
Milena Merlak	A Valley's Regret	11
Lev Detela	Eulogy to the Moon	13
Ivo Antich	Ghor	15
Matej Krajnc	The cold neighborhood	17
Rajko Shushtarshich	The Prince and the Shepherd – The Story of Judas and Simon Peter /a gnostic gospel/	21
Iztok Vrhovc	A walk	61
Damir Globochnik	»The view from above« /The photographic work of Janez Marenchich/	69
Marusha Avgushtin	A verbal sketch to accompany the visual portrait of Alenka Sottler	75
Alenka Sottler	Artworks /illustrations/	81
For historical memory		
Srechko Kosovel	Thoughts on the nation	91
Srechko Kosovel	Nationality and education	103
Rajko Shushtarshich	As a Nightmare (In Slovenia's second referendum) To patriotic Slovenes, V	113
From historical memory		
Lucijan Vuga	Veneti in the light of the palaeolithic continuity paradigm – Slovenians have inhabited this territory since the Stone Age /autochthonistic theory of origin – written by foreign scholars/	123
Davorin Trstenjak	Research in the field of ancient slovene history /Concerning the tribal kinship of Veneti in Armenia, Paphlagonia, Illyricum, by the Adriatic Sea, the Baltic Sea and in Armorica/	169

Jani Oswald

IKARUS

IKARUS

Besedni radikalizem
si spretno razvil
v radikalni besedizem.

Stoje si preskochil
svojo drobceno senco.

Zlate in slavne
nagrobne besede
ne morejo senčiti.

SOLIDARNOST

Tudi če nas burja brije
tisočkrat:
Brsteli bomo znova
kakor bujna brada.

Zima bo hromila
shibko travo,
ne pa nasho divjo rast.

OPTIMIZEM

Tvoja pesem
in moj molk
sta lačno besedilo:

Po pravdi
in svobodi hrepeni –
divjashko kakor volk,
ne kakor ovca milo.

Jani Oswald

IKARUS

IKARUS

Verbal-radicalism
skillfully transformed by you
into radical-verbalism.

Thus you have jumped over
your tiny shadow without moving.

For glorious, golden
inscriptions on gravestones
cannot cast a shadow.

SOLIDARITY

Even though storms
may shave us a thousand times,
we sprout up again
like a heavy beard.

Winter wipes away
weak grass,
but not our wild growth.

OPTIMISM

Your song
and my silence
are a hungry text

which longs for
justice and freedom —
as wild as a wolf,
not as passive as a lamb.

Moj hudi molk prepeva
in tvoja pesem ne molchi.

Zhe chrka najine besede,
zhe vsaka pichica
prekleta v svet krichi.

OMET IN OPEKA

Mehki omet odpada,
razmochen popushcha,
ne prime se trohnele opeke,
pregnite so slabe vezi.

Mokrota pa veterna sila
ju bosta pochasi zdrobila
v drobni pesek in prah.

Pomeshali bomo obadva,
dodali nash mochni cement
in s trajnim betonom gradili
trdnjavi nov fundament.

ZAHTEVAM

Manj monumentov
z umetnishko zrezljanimi napisi,
ne toliko nagrobnih
tezhkih kamnov
na trudne glave
nashih prednikov!

Manj marmorja,
zato pa kruha vech,
in kamne le tedaj,
ko nismo lachni hrane!

My angry silence sings loudly
and your song is not mute.

Already a single letter
of our song,
every fragment of it,
cries out accursedly in the world.

PLASTER AND BRICKS

The soft plaster falls to the ground;
it is damp and no longer
adheres to the crumbling bricks;
the mortar is brittle and rotten.

Moisture and the wind
slowly crush them
to fine sand and dust.

We'll mix them
with our strong cement
and give the fortress
a new concrete foundation.

I DEMAND

Fewer monuments
with artfully carved inscriptions,
fewer bulky
gravestones
over the weary heads
of our ancestors.

Less marble,
but more bread,
and stones only
when we're not hungry for food.

Milena Merlak

JOK DOLINE

Jok doline

Dolina sem,
mrachno pogreznjena vase.

Moje reke nimajo mochi,
da bi si izdolble strugo,
da bi nashle najkrajsho pot k morju;
spirajo le prah na cesti
in bezhe v boju s kamni:
mlahave vode z ubitim shumenjem.

Rada bi pogledala kvishku,
v okeh odsevala sinje nebo,
z globokimi koreninami
bozhala trudno zemljo,
rada bi videla svoje dno
osvetljeno od sonca.

Dolina sem,
ena izmed mnogih,
mrachno pogreznjenih vase.

Gora

Ne ljubi nezhnih megla okoli sebe,
ne ljubi potokov z ukrochenimi hudourniki,
ne ljubi ranjenega objema smrek,
ki prestrezajo plazove;
gora ne ljubi nikogar.

Z ledenim gladom
mogochnega obozhevanega telesa
se vsesava v vse,
vse muchi z nemim krohotom
skritih razpok in prepadov.

Gora se ne boji nikogar,
niti smrti.

Njeno srce je gladka pechina,
na kateri ne moresh utrgati ochnice.

Milena Merlak

A VALLEY'S REGRET

A Valley's Regret

I'm a valley
dimly sunk in itself.

My rivers don't have the strength
to dig beds for themselves
and find the shortest way to the sea;
their hushed, languid waters
can only wash dust from the roads
and struggle to surmount stones.

I'd like to look up and reflect
the sky's blue in my eyes
and have deep roots
that caress the tired earth;
I'd like to see myself
brightened by the sun.

I'm a valley,
one of many
dimly sunk in itself.

The Mountain

The mountain doesn't like to be enveloped by haze,
it doesn't like brooks with tamed torrents,
it doesn't like the wounded embrace of the spruce trees
that hold back landslides.
The mountain doesn't like anything.

With the icy hunger
of its powerful, deified body, it absorbs everything,
torments everything with the mute laughter
of its concealed cracks and chasms.

The mountain fears nothing,
not even death.

Its heart is a smooth rock
from which no edelweiss can be plucked.

Translated from Slovenian by Herbert Kuhner

Lev Detela

HVALNICA MESECU

Hvalnica mesecu

Rdechi meseci nas obiskujejo zvečer,
a vechkrat so iz samega srebra,
toda tuji, mrzli, nejasni v jasnosti.

Zdi se nam, to je chudezhna,
a grozljiva mojstrovina:
ta mesec brez strasti,
ta hladna konstrukcija
iz najtrdnejshe kovine.

Vse mine, samo mesec ostane.
Ko nas zhe davno vech ne bo,
bo zemlja razpadla na petintrideset mesecev
in ne bo vech nikakrshnega ognja.

Kaj premishljujesh ponochi

V somraku se stenska ura ustavi,
nihalo odpade, mesec odide v Afriko.
Ponochi letijo krvavi zherjavi,
steklo bolshchi v nas z razbitimi ochmi.
Gozd je preprezhen s kovinskimi pajchevinami,
svet je prazen in negotov.
Nochi so oborozhene s kuzhnimi lunami,
psi imajo vse dni steklino.
Vse spi pod chrnimi ponjavami,
nasha usoda se lomi v pobesnelem kolesju,
mrtvi chas se vech ne ustavi,
mech je rokopis zadnjih mejnih pokrajin
nekega mesta iz knjig, mesta brez vodnjakov
in veselega cvetja,
mesta, v katerem se stenska ura ustavi,
mesta, nad katerim letijo krvavi zherjavi.

Lev Detela

EULOGY TO THE MOON

Eulogy to the Moon

Red moons light our way in the evening.
They are often made of pure silver
but are always uncanny and cold
in their inexplicable clarity.

How marvelous
this bizarre masterpiece devoid of passion
seems to us,
this cold construction
composed of ore.

Everything dies,
but the moon survives.
When we are long gone
the earth will break into thirty-five moons,
and there'll be no more fire.

Thoughts at Night

The wall-clock has stopped in the dusk.
The pendulum has become detached.
The moon is above the dark continent.
Blood-covered cranes are flying.
Glass looks back at us with cracked eyes.
The forests are covered with metal cobwebs.
The world is void and vague.
The nights are armed with contaminated moons.
The days are as mad as rabid dogs.
Everyone sleeps under black sheets.
The wheels of life race until they break.
Time is dead but doesn't stop.
The sword is the handwriting on all borders.
This is a city out of a book,
a city with no fountains or flowers,
a city in which the clocks have stopped,
a city over which blood-covered cranes fly.

Translated from Slovenian by Herbert Kuhner

Ivo Antich

GHOR (triptih)

SVOJEGA IMENA SE SPOMNI

Svojega imena se spomni, chr-
ni obris! Večerilo se je nad
stepo, a sonce ni zashlo. Stalo
je v zenitu ves chas, od jutra. Ghor
je pesh zapustil shotore. Celo
njegov konj je vedel, kam je name-
njen. Zato ga nihche ni sprasheval.
Kako je stopal. Bil je sam svoj krog.
Celota. Tik pod popkom bik. Shkrlat-
na kroglja sonca. Sam svoj kruti mit.

DALECH V STEPI

Dalech v stepi se je ustavil. Mech,
sijoche rezilo, je z obema
rokama pridrzhal nad gladino,
konica navzdol. Bila je jesen,
veter je loputnil od zadaj vanj,
zaplahunalo je cunjasto in
po kozah smrdeche ogrinjalo.
Njegovo chelo je zhareló kot
sonce, neznana kovina. Ko je
usekal, je zemlja povrgla kri.

SVOJEGA IMENA SE SPOMNISH

Svojega imena se spomnish, chvr-
sti obris. Danilo se je nad ste-
po, toda sonce ni prishlo. Stalo
je v zenitu ves chas, celo noch. Ghor
je pesh prihajal k shotorom. Celo
njegov konj je vedel, da prihaja.
Zato ga nihche ni nich sprasheval.
Kako je shepal. Bil je sam svoj krog.
Preklan. Tik pod popkom kri. Na nebu
kroglja sonca. She bo iz zemlje pil.

Ivo Antich

GHOR (triptych)

REMEMBER YOUR NAME

Remember your name, you, the black
contour! The evening was coming over
the steppe, but the sun has not set. It was staying
in the zenith all the time, from morning. Ghor
afoot has left the tents. Even
his horse knew where he was intended.
Therefore, no one asked him.
How he was marching on! He was his own circle.
Wholeness. The bull, just below the navel. Purple
ball of the sun. His own cruel myth.

FAR IN THE DESERT

Far in the desert he stopped. The sword,
a shining blade, with both
his hands he reserved over the level,
tip down. It was the autumn,
wind slamed from behind he,
and flapped his ragged and
of goat smelly cloak.
His forehead was burning as
the sun, unknown metal. When
he struck, the earth whelped the blood.

YOU REMEMBER YOUR NAME

You remember your name, you, hard
contour. It was dawning over
the steppe, but the sun did not occur. It was staying
in the zenith all the time, all night. Ghor
was coming afoot to the tents. Even
his horse knew that he was coming.
Therefore, no one questioned anything.
How he was limping on! He was his own circle.
Splited. Blood, just below the navel. Ball of the sun,
in the sky. He will drink from the earth again.

Translated from Slovenian by author

Matej Krajnc

NEPRIJAZNA SOSESKA

SLEPAR

Zgodaj je she
in strop vreshchi,
jutro je zhe
v nemilosti.

Na usta mu
prihaja smrt
in most do dneva
je podrt.

Pobegli prsti
dolgih let
chuden sestavljajo
kvintet.

In lesni chrvi
zhrejo gozd,
potem ko so
pozhrli most.

Zgodaj je she
in strop vreshchi,
jutro je zhe
v nemilosti.

Kam noče kod
in kod ne kam,
a vse bo prav,
nachrt imam ...

BALONCHKI

Balonchkov ne kupujem vech,
dobivam jih drugje.
Predrejo se in pochijo
in dan spet k vragu gre.

Matej Krajnc

THE COLD NEIGHBORHOOD

HUMBUG

Delays are rare
And I'm awake
What shall I do
For heaven's sake

There's no one here
So there's a crowd
Don't call my name
For cryin' out loud

Who breaks the law
When love goes by
Who's left to kill
Or satisfy

This valentine
Does me no good
It's cold out in
This neighborhood

Delays are rare
And I'm awake
What shall I do
For heaven's sake

Who breaks the law
When love goes by
Who's left to kill
Or satisfy

TOY BALOONS

I don't buy toy baloons for kicks
I don't sell dead men's plaids
I wonder why the streets are packed
If those men are really dead

In Simon iz Cirene gre,
kamor si zazheli;
nikjer ne pishe: nosi krizh!,
to ni njegova kri!

Pa nosimo in nosimo
in chakamo na zimo.
In jezni smo, che lanski sneg
letos ne pride mimo.

Balonchki padajo na tla
in vmes je ozka gaz
in chreda lic taca po njej
veselo, na ukaz ...

RADIO

Radio ve:
ni razloga za strah,
a to zhe poznam,
glavo nosim v rokah,
kupujem svoj mir –
deset centov za kilo
in ponujam okrog
chisto zlato in kadilo.

Kar narochim,
pozhre mi narochje,
sumim, da jutru
gre na otrochje –
prestrasheno gleda
in brishe se v prt ...
Tudi sam sem bil tak,
a sam sem zavrt!

Radio ve:
bo, kar pach bo,
star drek ni nikoli
prav lep na oko,
a kar ga je svezhega,
pidno molchi,
vzame kadilo,
zlato pa pusti ...

I never flew over cuckoo's nest
There's nothing much to see
In widow's eyes and pauper's coat
Of fraud and jealousy

You courted me, I courted you
But we've never even met
At least not on the pages that
Still never had been read

I don't buy toy balloons for kicks
I toss them up like coins
And this cute smile that autumn wears
Did not come from my loins

RADIO

The radio says
There's no use to fret
But I know better
I'll shiver instead
It feels so good
To feel annoyed
While I'm breaking the news
To my Pretty boy Floyd

All the waitresses lie
They lie and they cheat
They serve us coffee
They call us hypocrites
But of their secret lives
Nobody's aware
Even if we were
What the hell do we care

The radio says
Everything's fine
The fat spo-dee-o-dees
Are drinkin' their wine
The slimmer coquettes
Are dying of thirst
And newspapers are
Prepared for the worst

Rajko Shushtarshich

VOJVODA IN PASTIR

*Zgodba o Judi in Simonu Petru
(gnostichni evangeli)*

*Zgodba o Judi in Simonu Petru,
kot jo je videl neki drug učenec,
ki ga je Jezus najbolj ljubil.*

Rajski vrt

*Sanjal je Juda v polsnu,
ker spati kot prej on ni vech mogel,
ko videl je le z ochmi sveta:*

*18.1 hodil je chez potok Cedron,
vodo ochishchenja,
v vrt, rajsko lep;
rad je zabajal tja Jezus z ucbenci svojimi;
morda je bil to rajski vrt nekoch,
ali vsaj bil je tam, da bi jih spominjal na ure,
ko bili so z njim;
blizu nebu.*

*V vrtu je sam,
nemir dushe rase
v neizmerno,
se mesha z bolechino,
prichakovanjem;
kaj bi to moglo biti,
ni slutil.*

*Je to vse?
Kaj ni poslanstvo njegovo,
da sbiri nauk Njegov,
spoznavanje Boga – gnozo,
spoznanje bozhansko
o neumrljivosti dushe,
vrednote njegove,
resnico, svobodo, ljubezen?*

Rajko Shushtarshich

THE PRINCE AND THE SHEPHERD

The story of Judas and Simon Peter
(a gnostic gospel)

*The story of Judas and Simon Peter,
as seen by another disciple,
whom Jesus loved most of all..*

The Paradise Garden

*Judas dreamt while he dozed,
no longer could he sleep as he had once been able,
for he saw only with the eyes of this world:*

18.1 *He crossed the Kidron Valley,
the cleansing water,
into a garden, beautiful as paradise;
Jesus liked to go there with his disciples;
maybe this had once been the Garden of Eden,
at least he was there to remind them of the hours,
they had spent with him;
near heaven.*

*In the garden he is alone,
the unrest in His soul is growing
terribly,
is mingled with pain,
foreboding;
what this could be,
he had no idea.*

*Is this all?
Is not his mission,
to spread the Word,
knowledge of God – gnosis,
divine understanding
of the soul's immortality,
his values of
truth, freedom and love?*

- 14.21 *Kdor ima vrednote moje,
in one ga vodijo,
on je ta,
ki me ljubi;
kdor pa mene ljubi,
ga bo ljubil Oče moj,
in jaz ga bom ljubil,
in mu razodenem:
Sebe.*
- 10.34 *Jezus: »Kaj ni pisano v zakonu vašem:
Jaz sem rekel, Bogovi ste.*
- 10.35 *Se more pismo ovrechi s kamenjem?
Morete ovrechi, da imenoval vas je: Bogove;
tiste, ki je beseda Božhja v njih,
tiste, ki jo slishijo v sebi.
Boste to obsuli s kamenjem?*
- 10.36 *Zakaj potem meni, ki me je Oče posvetil,
na svet vam poslal, pravite vi:
Preklinjash Boga;
ker sem rekel: Sin Božhji sem!*
- 10.37 *Che ne delam del Očeta svojega, mi verujete;*
- 10.38 *ko pa delam dela Njegova, mi ne verujete.
Che meni ne verujete, vsaj delom mojim verujte:
morda spoznate, da je Oče v meni in jaz v Njem.
Morda spoznate, da na tej poti sem zato,
da bi videli, da bogovi ste,
ker je Bog v vas, in vi v Bogu.«*

Duh Njegov mu je govoril:

*»Izbran si, Juda, za nalogo težhjo;
mochnejshi si po dubu med njimi,
v dubu si stopil pred moje obličje,
zdaj bo presbel vate vojvoda tega sveta.«*

- 18.2 *On je moral tja,
da bi tja ne shel?*
- 18.3 *Tega on ni vech mogel;
volje svobodne Juda zhe imel ni,
zdaj je bil tam s trumo drhali,
imajo svetilke in bakle,
orožhje navadno;
komaj bi rekli lahko,
da prishel je z ognjem in mechem, in
z luchjo, ki razgrne nočno temo.*

- 14.21 *Whoever has my commands,
and obeys them,
he is the one,
who loves me;
he who loves me,
will be loved by my Father,
and I will love him,
and show him:
Myself.*
- 10.34 *Jesus: »Is it not written in you Law:
I have said you are gods.*
- 10.35 *Can the Scripture be broken by stones?
Can you refute that he has called you: gods;
those to whom the word of God has come,
those who hear it within themselves.
Will you shower all this with stones?*
- 10.36 *What about the one whom the Father set apart
as his very own and sent into the world?
Why do you accuse me of blasphemy
because I said: I am God's Son?*
- 10.37 *If I do not do what my Father does you believe me;*
- 10.38 *But if I do it you do not believe me.
If you do not believe me, at least believe the miracles:
and maybe you will see that the Father is in me and I in the Father.
Maybe you will see that I am here,
so that you may realise you are gods,
for God is in you, and you are in God.«*

His spirit spoke unto him:

*»You have been chosen Judas for a task more difficult;
you are stronger than the others in spirit,
in spirit you have stepped into my presence,
now the prince of this world will come into you.«*

- 18.2 *He had to go there,*
- 18.3 *what if he did not go?
That he could no longer do;
for Judas now had no free will,
now he was there with a mob,
carrying torches and lanterns,
and ordinary weapons;
hardly could it be said,
that he came with fire and sword, and
with light, which dispels the dark of night.*

- 18.4 *Naproti jim stopi Jezus,
glas njegov zagrmi v temo:
»Koga ishchete?«*
- 18.5 *Oni: »Jezusa Nazarenskega ishchemo.«
On: »Jaz sem!«*
- 18.6 *A ko jim je to rekel, se prestrashijo tako močno,
da jih je vrglo nazaj in popadajo na zemljo;
padel je z njimi Juda, izdajalec njegov.
Takšne moči njegove učenici videli she niso,
saj kazal je ni nikoli poprej. Bila je moč teme she.*
- 18.7 *In zopet jih vprasha On: »Kaj ishchete?«
Oni: »Jezusa Nazarenchana.«*
- 18.8 *»Che mene ishchete, tu sem;
potem naj oni odidejo.«
Morala se je izpolniti beseda, ki jo je rekel:
»Nobenega nisem izgubil izmed tebe, ki si mi jih zaupal.«*
- 18.9 *In Juda bi takrat lahko odshel, in vsi učenici njegovi.
In dva v Judi bi takrat lahko odsbla, a tretji ne. In ni
mogel iti, in iti she niso mogli oni, ker bila je tu drama
vechja; ta drama bila je od Ocbeta. In on je moral
izgubiti enega od njih, on moral je izgubiti del sebe.«*
- 18.10 *Simon Peter imel je enega od mehev dveh,
izdere ga, v zamahu odseka uho desno, blapcu dubovna
velikega; mu Malh bilo je ime.*
- 18.11 *Tedaj zakliche Jezus Petru: »Ali naj ne pijem kupe,
ki mi jo je Oche dal? Spravi svoj mech!«*

*Zavel je mrzel veter, pohod se je zachel; to bil je pohod
sovrashtva, izdaje, prezira; vsega, kar privre v dushe
chloveshke; to bil je duh vetra, ki veje na zemlji takrat,
ko je zvezana ljubezen, simbol njen. Okuzhil bo vse,
zadrl se v dushe uchencev njegovih; a tako je to moralo
biti. Mraz se je ugnezdil v prichujoche.*

*Svet je izbral Judo za simbol izdajstva Boga
(izdaje Simona Petra ni videl nihche).
Juda je Judom Jezusa izrochil
(ki bil je Jud, chesar ni hotel videti nihche).
Opravicheval je svet gnusobe svoje najvechje,
vech kot dva tisoč let, z masbchevanjem za izdajo
(ki to ni bila).
On ni bil vojvoda tega sveta – SAMOZVANI!*

- 18.4 *Jesus steps out towards them,
his voice thunders into the night:
»Who is it you want?«*
- 18.5 *They reply: »Jesus of Nazareth.«
He says: »I am he!«*
- 18.6 *But when he said this to them, they were so afraid,
that they drew back and fell to the ground;
Judas, his betrayer, fell with them.
Such power had his disciples not seen before,
for he had not shown it before. The night was still strong.*
- 18.7 *Again He asks them: »Who is it you want?«
They reply: »Jesus of Nazareth.«*
- 18.8 *»If you seek me, I am here;
then let these men go.«
This happened so that the words he had spoken would be fulfilled:
»I have not lost one of those you gave me.«*
- 18.9 *And Judas could then have left, and all his disciples too.
And two persons in Judas could then have left, but not the third. And
he could not leave, and they could not yet leave, for here was a greater drama;
this drama was from the Father. And he had to
lose one of them, he had to lose part of himself.*
- 18.10 *Simon Peter had one of the two swords,
which he drew and struck the high priest's servant, cutting off his ear;
the servant's name was Malchus.*
- 18.11 *Then Jesus said to Peter: »Shall I not drink the cup
the Father has given me? Put your sword away!«*

*A cold wind blew, the march began; this was the march
of hatred, betrayal, contempt; everything that fills the human
soul; this was the spirit of the wind, which blows on earth when,
love, its symbol, is bound. It will infect all,
penetrating the souls of his disciples; but that is how it had to
be. The cold settled on those present.*

*The world chose Judas to be a symbol for the betrayal of God
(Simon Peter's betrayal was seen by no-one).
Judas handed Jesus over to the Jews
(he was a Jew and no-one wanted to see this).
He has been exculpating the world of its most ignoble deeds,
for over two thousand years, with revenge for the betrayal
(which it was not).
He was not the prince of this world – SELF-APPOINTED!*

Znamenja

*Vonj po mazilu nardinem
ga z grozo prezhema,
se je mar zachelo,
zhe tedaj?*

*Nosil je moshnjo okrog vratu,
da so imeli kaj jesti;
za njihovo telo
naj bi pogubil svojo dusbo?*

*Kako, da ne vidijo
poslanstva, ki ga
le Juda je mogel izpolniti?*

*Juda, edini med njimi,
sklicevati se nanj ne more,
ko bi se, bil bi le izdajalec.*

*So mar hoteli,
da On ne umre,
da ostane sam
na svetu tem?*

*Tega niso videli,
kako mu dusba brepeni
po vechnem zhinljenju.*

*Tega niso slisbali,
da jih vabi k sebi,
ko zapusti jih.*

*Che slisbali so,
niso razumeli,
da je zdaj sodba
tega sveta taka,
da bo vojvoda tega sveta
osvobojen lupine svoje,
vrzhen ven iz tega sveta.*

*Kako naj bi razumeli,
da je to njegovo poslanstvo:
ko stopil je Juda chist
pred Njegovega duba,
ga je videl z dubovnimi ocbmi
in slisbal, kaj mu je storiti.*

Signs

*The scent of nard
fills him with dread,
has it begun,
already?*

*He carried a purse, which hung from his neck,
so they had something to eat;
for their body
was he to lose his soul?*

*Why do they not see
the mission which
only Judas could fulfil?*

*Judas, the only one among them,
can not refer to it,
if he did, he would only be a traitor.*

*Did they then want,
Him not to die,
to stay alone
in this world?*

*They did not see,
how his soul thirsted
for eternal life.*

*They did not hear,
him call them to himself,
when he left them.*

*If they did hear,
they did not understand,
that now the verdict
of the world is such,
that the prince of this world
will be freed from his little shell,
thrown out of this world.*

*How could they understand,
that that is his mission:
when Judas stepped clean
before His spirit,
he saw him with spiritual eyes
and heard what would be done to him.*

- 12.1 *Tista drobna znamenja, znanilci dogodkov pomembnih,
ki jih chlovek navadno ne vidi,
che vidi jih, pa le megleno se spominja, da jih je zhe videl,
so se Njemu jasno kazala, drugo za drugim.*
- 12.2 *Ob vecherji pri Lazarju je bilo prvo;
Marta mu je stregla, Lazar pa je bil med temi, ki
so sedeli za mizo z njim; to je zhe videl.*
- 12.3 *Marija je vzela libro nardinega mazila, pravega in
dragocenega, pomazili noge Jezusove, otre mu jih
z lasmi svojimi: in hisha se je napolnila z dubom
mazila nardinega, polna je bila njegovega duba.*
- 12.4 *Juda Simona Iskhariota pa si ni mogel kaj,
da ne bi negodoval:*
- 12.5 *»Zakaj se ni raje prodalo to mazilo za tristo denarjev,
in dalo ubogim?«*
- 12.7 *Jezus: »Pusti jo; za dan pogreba mojega ga je hranila.*
- 12.8 *Vsak trenutek imate uboge pri sebi, a mene nimate
nikdar.«*
- 12.24 *»Resnichno, resnichno vam pravim:
Pshenichno zрно, che pade v zemljo in ne umre,
ostane samo;
che pa umre, obrodi
veliko sadu.*
- 12.25 *Kdor svojo dusbo ljubi,
jo brani za vечно zhlvljenje;
a kdor sovrazhi svojo dusbo,
zhe na tem svetu jo izgubi, potemni;
a kdor res resnichno ljubi,
ne ljubi on za svet.*
- 12.27 *Sedaj je dusba moja zhalostna,
in kaj hochem rechi?
Oche, reshi me iz te lupine*!
Toda ne,
saj zato sem prishel,
tako dolga je bila pot,
da prishel sem do tod.«
Le she malo, pa bi izrekel molitev zadnjo:
»O Bog, reshi me iz tega sveta!*
- 12.31 *Zdaj je sodba tega sveta,
zdaj bo vojvoda vojska nad vojskami,
vojvoda tega sveta, vrzhen ven
s tega sveta.*

- 12.1 *Those little signs, harbingers of important events,
which one usually does not see,
and if he sees them, only remembers them vaguely, remembers that
he he has already seen them, appeared to Him clearly, one after another.*
- 12.2 *The dinner with Lazarus was the first;
Martha served while Lazarus was among those
reclining at table with him; that much he saw.*
- 12.3 *Mary takes a pint of pure nard, an expensive
perfume, pours it on Jesus' feet and wipes them
with her hair: and the house was filled with the fragrance of the
perfume, it was full of its smell.*
- 12.4 *Judas Iscariot son of Simon could not help
objecting:*
- 12.5 *»Why wasn't this perfume sold for a year's wages,
and the money given to the poor?«*
- 12.7 *Jesus: Leave her alone; it was intended that she should save this perfume for the
day of my burial.*
- 12.8 *You will always have the poor among you, but you will not always have me.«*
- 12.24 *»I tell you the truth:
Unless a grain of wheat falls to the ground and dies,
it remains only a single seed;
But if it dies, it produces
many seeds.*
- 12.25 *The man who loves his soul,
will keep it for eternal life;
but the man who hates his soul,
will lose it already in this world, it grows dark;
but the man who truly loves,
does not love for this world.*
- 12.27 *Now my heart is troubled,
and what shall I say?
Father, save me from this shell*!
But no,
for that is why I have come,
the way has been so long,
for me to reach this point.
Only a little and I would say the last prayer:
O God, save me from this world!*
- 12.31 *Now is the time for judgement on this world,
now the prince of this world will be driven out.*

- 12.32 *In ko zapustim vas,
vas vabim, k sebi.«*
- 12.33 *Zhalost prezhame dusbo njegovo.
To jim je rekel, da bi doumeli
smrt njegovo:
kaj ona je,
zakaj mu je umreti treba,
kako bo umrl.*
- 12.34 *Pa ga niso razumeli.*
- 12.35 *In zopet, nevemkolikich zbe, jim pravi:
»Sbe malo je luh pred vami;
hodite k svetlobi, dokler jo vidite v sebi,
ko vas objame tema, svet senc,
ne vidite svetlobe, ne poti svoje.*
- 12.36 *Dokler imate Luch, imate upanje,
ne opustite ga, da ne postanete to, kar niste;
sinovi luchi ste, ne teme.«
In zopet prezhame zhalost dusbo njegovo.
Videl ga ni, in slisal ga ni, nihche;
nihche ni zmogel videti dusbe Njegove;
le eden, ki ga je res resnichno: ljubil.*
- 12.37 *Zhalost preveva Njemu duba,
vsi chudezhi, vsa dela njegova,
je bilo vse to zaman?*
- 12.38 *Izpolniti se mora prerokba preroka Izaije;
dete zadnje Njegovo, smisel njegov:
»Gospod, kdo je veroval nashemu porochilu?
In bolechina rane njegove, komu se je razodela?«*
- 12.40 *»Oslepil jim je ochi in zakerknil jim je srce,
da ne bi z ochmi videli, in s srcem umeli,
in jaz bi jih ozdravil.«
Z duhovnimi ochmi niso gledali,
svojega notranjega glasu niso poslusbali,
s srcem niso umeli,
iz sebe, lupine niso stopili;
kdo naj razsvetil bi Um njihov?*
- 12.41 *Tako je govoril prerok Izaija, ko je videl
slavo Njegovo, in je govoril o Njem:*
- 12.49 *»Govoril sem iz sebe, a nisem govoril sam.*
- 12.50 *Neumrljivost dushe, nje vечно zshivljenje,
ni moja zapoved, ona govori: sama za sebe.«*

- 12.32 *But I, when I am lifted up from the earth,
will draw all men to myself«*
- 12.33 *Sorrow then fills his soul.
This he told them, that they might understand
his death:
what it is,
why he must die,
how he will die.*
- 12.34 *But they did not understand him.*
- 12.35 *And again for the umpteenth time he says to them:
»You are going to have the light just a little while longer;
walk while you have the light,
before darkness overtakes you;
the man who walks in darkness does not know where he is going.*
- 12.36 *Put your trust in the light while you have it,
so that you may become
sons of light.«
And again sorrow fills his soul.
No-one saw him and no-one heard him;
no-one could see His soul;
only one, who truly loved him.*
- 12.37 *Sorrow takes over His soul,
all the miracles, all His works,
was all this in vain?*
- 12.38 *This was to fulfil the word of Isaiah the prophet;
His last child, his meaning:
»Lord, who has believed our message?
And to whom has the arm of the Lord been revealed?«*
- 12.40 *»He has blinded their eyes and deadened their hearts,
so they can neither see with their eyes nor understand with their hearts,
and I would heal them.«
They did not look with the eyes of the spirit,
nor listen to their inner voice,
they did not understand with their hearts,
they did not step out of themselves, their shell;
who could illumine their understanding?*
- 12.41 *So spoke the prophet Isaiah because he saw
Jesus' glory and spoke about him:*
- 12.49 *»I did not speak of my own accord but the Father commanded me what to say.*
- 12.50 *The eternal life of the soul,
is not my command, it speaks: for itself.«*

Izdaja

*je umiranje ljubezni,
z njo v vsakem nekaj umre.
A nihče na tem svetu
je ni okusil grenkeje od Jude.*

*Prvi med učenci
ga je Juda izdal,
prvi med njimi
je v nebeskem kraljestvu.*

*Storil je hitro,
kot mu je On naročil:
izdal ga je trikrat resnično;
bil je izbran za izdajo:
izbral ga je Jezus (pri zadnji večerji),
izbral v duhu (ko je stopil v Njega duha),
izbrala usoda njegova (ker tako je to moralo biti,
da se izpolni stara prerokba);*

*pa vendar:
to ni bilo izdajstvo po volji njegovi,
resnično res on ni Jezusa nehal ljubiti,
on je ljubil takega,
kot je resnično bil.*

*Zhivljenje svoje je dal za prijatelja,
luch svojo mu je izročil,
vechje vrednote od te nima nihče.
Sin luchi je, ne temé.*

13.1 *On je sedaj vedel, z gotovostjo sebe, za svojo zadnjo
jed, bilo je to pred praznikom velikonočnim, ko uzhil je
zadnjo večerjo z njimi.
Vedel je, da pribel je njegov dan;
vedel je, da se sedaj poslavlja od njih, ki jih je ljubil;
vedel je, da je sedaj pred zadnjo preizkušnjo svoje
ljubezni.
Bo mogel ljubiti izdajalca svojega, v sebi;
bo mogel ljubiti do konca?
Tega ni vedel z enako gotovostjo, ker je
vedel, da zbrtvoval ga je, On sam.*

Betrayal

*is the death of love,
with it something in everyone dies.
But no-one on this earth
felt it as bitterly as Judas.*

*The first of the disciples
was Judas to betray him,
the first of them
to reach the heavenly kingdom.*

*He did it fast,
as he commanded:
he betrayed him thrice truly;
he was chosen for the betrayal:
he was chosen by Jesus (at the Last Supper),
chosen in spirit (when his spirit entered him),
chosen by his fate (for it had to be so,
for the old prophecy to be fulfilled);*

*and yet:
this was not betrayal according to his will,
truly he did not cease to love Jesus,
he loved him as,
he really was.*

*He gave his life for his friend,
he gave him his light,
there is no greater value than this.
He is the son of light, not the night.*

13.1 *He now knew with certainty this was his last
meal, it was before the Passover Feast that he ate
the last supper with them.
He knew that his day had come;
he knew he was now leaving those he had loved;
he knew he now stood before the final manifestation of his
love.
Will he be able to love his betrayer;
will he love until the end?
This he knew not with as much certainty because he
knew he had been sacrificed, by Him.*

- 13.2 *On sam je bil, ki je dal Simonovemu Ishkarjotu zlo
izdajstva v srce njegovo.
Bo mogel ljubiti do konca bistvo svoje?*
- 13.3 *Vedel je, da je prishel zato, da sedaj pojde do konca;
in vedel je, da mu je On dal milost preizkušnje.
Jezus vstane, vedoch, da mu je Oche dal vse v roke,
da sedaj lahko gre k Bogu, ves.*
- 13.4 *Vstal je od vecherje in slekel vse;
da gre chist, nezakerit tja, od koder je izshel.*
- 13.5 *Opashe sebe s prtom zadnje vecherje,
in umiva noge uchencem;
brishe jih s prtom zadnje vecherje,
da le on bi opasan bil z njim.
Ko storil bo tako vsem uchencem svojim,
ponizhal se njim,
bil je v ponizhnosti zgled jim;
ker tudi v bivanju vishjem ta krepost ni vsa chista,
nikoli do konca;
prevech jo je zhelel.*
- 13.6 *Ko pride do Simona Petra, tega Simon ni mogel
pustiti.
Simon Peter: »Gospod, ti mi bosh umival noge?«*
- 13.7 *Jezus: »Tega, kar sedaj jaz delam, ti sedaj ne vidish,
a videl bosh.«*
- 13.8 *Simon Peter: »Ne, tega ne, na veke ne.«
Na vechnost bi prisegel Peter, da noche;
vsaj ponizhanja Njega pred njim ne.*
- 13.9 *In prosi ga Simon Peter, da mu umije vse telo:
roke, glavo, telo; le nog ne, le nog samih ne!*
- 13.10 *Pove mu Jezus:
»Voda chisti, ochisti vse,
voda je kot chistost sama.
A bolj chista je voda, ki je ti ne vidish,
ona chisti ti dusbo.
Voda, ki umivam ti noge z njo,
ta chisti dusbo mojo.
Mi bosh odrekel to?
Kaj ni to dolg in delezh tvoj?
Kdor je bil v vodi res ochishchen,
v kopeli ochishchenja chist,
je resnichno ochishchen,
ves je chist;*

- 13.2 *It was the devil himself who prompted Iscariot to
carry out the evil betrayal.
Will he be able to love until the end.*
- 13.3 *He knew he had been sent to now go to the very end;
and he knew that He had given him the grace of the trial.
Jesus stands up, knowing that the Father has placed all things in his hands,
that he can now return to God, whole.*
- 13.4 *He got up from the meal and took off his outer clothing;
so he may return clean from where he had come.*
- 13.5 *He wraps a towel around his waist,
and washes his disciples' feet;
drying them with the towel,
which was round his waist.
When he has done this to all his disciples,
humbling himself before them,
he is an example of humility to them;
for even in a higher life this virtue is not all clean,
never to the end;
he wanted it too much.*
- 13.6 *When he came to Simon Peter, Simon could not
allow it.
Simon Peter: »Lord, you shall wash my feet?«*
- 13.7 *Jesus: »You do not realise now what I am doing,
but later you will understand.«*
- 13.8 *Simon Peter: »No, you shall never wash my feet.«
Peter would swear by eternity to refuse;
refuse the humbling of Him before him.*
- 13.9 *And Simon Peter asks him to wash his whole body:
his hands, his head, his body; not just his feet!*
- 13.10 *Jesus tells him:
»Water cleans, cleans everything,
water is like purity itself.
But the water you cannot see is even cleaner,
it cleans your soul.
The water with which I clean your feet,
it cleans my soul.
Will you deny me that?
Is that not your debt and your portion?
Whoever has been truly cleaned in water,
cleaned in the bath of purification,
is truly clean,
is all clean;*

ne potrebuje,
 da samo noge umije,
 ki prah napuha neskrornosti nosijo,
 po stopnicah se vzpenjajo,
 navzgor hite;
 in bodijo po tem, chesar ne vidijo;
 in chesar ne vidijo, teptajo.
 Z ochisbchenjem labko si ves chist,
 a to ti je mogochost samo.
 Vi ste chisti, a ne vsi.
 Naj ne misli tako nihche,
 da je za vechnost chist.
 Nihche ni ves chist,
 a zato naj ne misli,
 vsi smo nechisti;
 niste vsi enako nechisti,
 tudi jaz nisem ves chist.«

- 13.11 On je poznal sebe,
 in izdajalca sebe,
 in izdajalca svojega, v sebi.
- 13.12 Umil jim je noge,
 oblekel oblachilo svoje,
 sedel za mizo in vprashal jih:
 »Sploh veste, kaj sem vam govoril?
 Ne veste, a vedeli boste.
- 13.13 Imenujete me: Uchitelj in Gospod;
 in prav pravite, ker to tudi sem,
 a nisem samo to.
- 13.14 Che sem vam jaz, Gospod, Uchenik, umil noge;
 jih boste tudi vi drug drugemu umivali.
- 13.15 Dal sem vam zgled, sebe v vpogled, da se tudi
 vi ochistite; in dal sem vam vpogled v nas.
- 13.16 Resnichno, resnichno vam pravim:
 Hlapec ni vechji od gospodarja svojega.
 A najprej mora biti prvo resnichno, da je labko
 drugo dvakrat resnichno.
 Poslanec ni boljshi od Njega, ki ga je poslal.
- 13.17 Che to veste, blagor vam, ki delate tako,
 preseegli boste svobodo svojo.

*does not need,
to clean his feet alone,
which bear the dust of vanity,
climbing stairs,
hurrying upwards;
treading on what they do not see;
and what they do not see they trample underfoot.
You can be all clean through purification,
but not necessarily.
You are clean, but not all of you.
May no-one believe,
that he is clean for eternity.
No-one is all clean,
but may he not think,
we are all unclean;
you are not all equally unclean,
I too am not all clean.»*

- 13.11 *He knew himself,
and his betrayer,
and the betrayer within himself.*
- 13.12 *He cleaned their feet,
put on his clothes,
returned to his place and asked them:
»Do you understand what I have said to you?
You do not yet understand but you will see.*
- 13.13 *You call me: Teacher and Lord;
and rightly so for that is what I am,
but not only that.*
- 13.14 *If I your Teacher and your Lord have cleaned your feet;
you also should wash one another's feet.*
- 13.15 *I have set you an example, shown you my way, that
you too may clean yourselves; and I have given you an insight into us.*
- 13.16 *I tell you the truth:
no servant is greater than his master.
But first the former must be true, that the
second may twice be true.
The messenger is not greater than the One who sent him.*
- 13.17 *Blessed are you if you know this and abide by it,
you will surpass your freedom.*

- 13.18 *Ne govorim vsem v vas enako,
pa vendar govorim vsem:
Jaz vem, katerega izmed vas sem izvolil,
in vem, katerega v vas sem izvolil.
Vem, kdo bo prvi, in kdo bo drugi v vas;
in vem, kdo prvi in kdo drugi med vami.
Vem, kako kdo od vas pride najdlje,
po poti svoji.
Zato pravim sedaj: Pismo se mora izpolniti:
"Ta, ki je z menoj krub, je vzdignil
peto svojo zoper mene."*
- 13.19 *Zhe sedaj vam to pravim, preden se je zgodilo,
da boste vedeli, ko se zgodi, da sem jaz ta,
ki ga je poslal;*
- 13.20 *in ta, ki sprejme mene, me sprejme takega, kot me je
On poslal; in sprejme Njega, ki me je poslal.«*
- 13.21 *Ko jim je to povedal, se je razžalostil Jezus,
videl je, da tega ne umejo,
potem pa je zatrdil tako:
»Resnično vam pravim, da me eden izmed vas izda.
Res resnično me izda eden od treh v vas,
iz trojnosti vashe izda me, zataji;
in eden bo prvi; ko bo to storil,
boste storili to she vsi drugi, nekateri vechkrat;
da videli bi. Che to veste, blagor vam, ki to delate,
ker presegli ste sebe.
Che nekdo izda,
izda ljubezen tvojo, in svojo;
je to, kot bi dvakrat umrl,
kot da bi ti umrl v njem, on v tebi;
je kakor da bi ljubezen umrla dvakrat resnično;
ljubezen umira v njem in v tebi,
lochi se ljubezen iz Njega.«*
- Bolj ko jim je pravil, bolj zhalostil se je v duhu,
resnično.
Niso razumeli, moral jim je govoriti s telesom,
z usti chloveka sinu:
»Zgoditi se mora, kar se je zhe zgodilo;
tega vi she ne vidite, a videli boste, ko zgodi se.
To storil sem jaz; in kdor me takega sprejme,
me resnično sprejme,
in sprejme Ocbeta, ki me je poslal.*

- 13.18 *I am not referring to all of you,
but I am speaking to all of you:
I know those I have chosen,
and I know whom I have chosen.
I know who will be first and who will be second in you;
and I know which one of you will be first and which one second.
I know how you come furthest,
by following your own path.
That is why I now say: Scripture must be fulfilled:
“He who has shared my bread has lifted
up his heel against me.”*
- 13.19 *I am telling you now before it happens,
so that when it does happen you will see that I am He,
who was sent;*
- 13.20 *and he, who accepts me, accepts me as I
was sent by Him; and accepts Him who sent me.«*
- 13.21 *After he had said this, Jesus was troubled in spirit,
he saw that they did not understand,
then he testified:
»I tell you the truth, one of you is going to betray me.
Quite truly one of the three in you will betray me,
from the three persons in you he will betray me;
and one will be first; when he does this,
all the rest of you will also do this, some of you more than once;
that you may see. If you know this, blessed are you who do this,
for you have surpassed yourselves.
If someone betrays,
he betrays your love, and his own;
this is as if he dies twice,
as if you died in him, he in you;
it is as if love died twice truly;
love dies in him and in you,
love separates from the love in Him.«*
- The more he told them, the greater his sorrow.
They did not understand, he had to speak to them with his body,
with the mouth to the son of man:
»What has already happened must happen again;
you do not see it yet but you will see it when it happens.
I have done this; and whoever accepts me as I am,
accepts me in truth,
and accepts the Father who sent me.*

- “Ta, ki je z menoj krub, je dvignil peto svojo
zoper mene”; a on je moral to storiti, ker storil je to
zhe poprej, she preden se je zgodilo, tako bi vi rekli.
On bo prvi, ki bo to storil, tako she vsi drugi za njim.«
- 13.22 In res se učenenci njegovi sedaj spogledajo med seboj,
premishljujoch, kdo je zdaj ta, o katerem pravi.
Vase se ne zagledajo.
- 13.23 Slonel pa je za mizo, v naročju Jezusovem,
eden učenecv njegovih, ki ga je Jezus najbolj ljubil;
bil mu je on blizu ves.
- 13.24 Simon Peter, namigujoch z vprasanjem, mu reche:
»Ti nam povej, kdo je, o katerem nam pravi.«
- 13.25 Sum ljubezni zelen je po barvi, kot senca jo spremlja;
učenec, ki ga je Jezus ljubil, se nasloni Njemu na srce;
in bil je, kar je resnichno bil, in nichesar mu ni
bilo treba rechi;
pa vseeno odgovori Simonu Petru: »Le On je, ki nam pove,
kdo mogel bi biti ta jaz.«
In she Njemu: »Gospod, kdo je?«
- 13.26 Jezus omochi grizhljaj svoj, odgovori: »Ta je, ki mu ga podam.«
Podal ga je Judu Simonovemu Ishkarjotu.
- 13.27 Grenak je bil grizhljaj Juda Simonovega Ishkarjota;
ko poje ta grizhljaj, telo njegovo,
Juda v Judu postal je teman, simbol angela teme.
Bil je izbran, da bo izdal.
In Juda je izdal Njega trikrat resnichno, izdal ga je ves.
Izdala ga je usoda njegova,
v dubu svojem ga je izdal,
Angel teme je bil, ko izdal je Njega;
in vladal mu bo.
Vladal bo v lazhi in tajno,
z zaroto zabrbtno,
z izdajo vzvisheno;
na ovadbi vsakogar po vsakem bo vladal,
she dolgo.
Zhalostna in dolga je zgodba Jude,
zato mu je rekel Jezus she:
»Kar delash, stori hitro.«
- 13.28 Nihche od sedechih za mizo ni ga razumel.
Sprasbevali so: »Chemu rekel je to?«
Le on, ki slonel je na prsih Njegovih, je
videl veliko.

- “He who shares my bread has lifted up his heel against me”; but he had to do this because he has done this already, even before it happened, as you would say. He will be the first to do this, as you will after him.»*
- 13.22 *His disciples stared at one another, at a loss to know which of them he meant. They do not consider themselves.*
- 13.23 *One of them, the disciple whom Jesus loved, was reclining next to him.*
- 13.24 *Simon Peter motioned to this disciple and said: »Ask him which one he means.«*
- 13.25 *The suspicion of love is green in colour, and follows it like a shadow; the disciple whom Jesus loved leans back against Jesus; and he was what he truly was and nothing else was to be said to him; and still he replies to Simon Peter: »It is He alone who tells us, who could be that me.« And to Him: »Lord, who is it?«*
- 13.26 *Jesus dips his piece of bread and answers: »It is he to whom I will give it.« He gave it to Judas Iscariot son of Simon.*
- 13.27 *Bitter was the morsel of Judas Iscariot son of Simon, when he ate the morsel, his body, Judas in Judas became dark, the symbol of the angel of darkness. He was chosen to betray. And Judas betrayed him, he betrayed Him three times truly, he betrayed him completely. It was his fate that betrayed him, in his spirit he betrayed him, he was the angel of darkness when he betrayed Him; and he will govern him. He will govern with deceit and in secrecy, with a treacherous conspiracy, with a sublime betrayal; he will govern at the denunciation of each man by every other, for a long time yet. Sorrowful and long is the story of Judas, that is why Jesus also said to him: »What you are about to do, do quickly.«*
- 13.28 *No-one at the meal understood him. They asked: »Why did he say this?« Only he who reclined next to him saw much.*

- 13.29 *Nekateri od učencev so namreč mislili,
ker je Juda moshnjo imel, da mu Jezus pravi:
»Nakupi, kar nam je treba za praznik.«
In res je bilo za praznik mnogo tega potrebno,
da praznik bi bil to, kar postal je.
Drugi pa so razumeli tako: da je Juda izdal,
ker se zaljubil je v denar, ker denar je povzdignil
v ljubezen svojo;
kaj ni v resnici Juda tako sam izbral, a zbe prej,
ko je she mogel izbirati?
Potem pa mu ni bilo vech mogoche izbirati, ker bilo je zbe
izbrano, v mochi njegovi to ni bilo vech;
ko izbral ga je On za vojvodo tega sveta.
Nekateri pa so videli chisto od drugod:
da naj Juda kaj ubogim da;
in kaj je bilo po duhu ubogim bolj treba kot to:
da videli bi, kaj izdaja v resnici resnichno je,
in komu sluzbi?*
- 13.30 *Juda, ko svoj grizhljaj je pouzhlil, odide takoj,
bila je noch teme, ta vecher.
Sedaj so nekateri od učencev mislili,
ker je Juda z moshnjo odsbel, da premagan po mamonu gre;
in res je skrbel zanje, da njim ni bilo treba;
kaj res ni najtezhje biti v srcu chist,
che skrb imash neprestano za denar, ki visi ti
okoli vratu, na prsib tvojih je moshnja?
Bila je ta dan res temna noch,
in tezhko bi bilo videti vse.
A eden med njimi je videl she dosti vech.
Njemu je dal videnje On,
da gledal je s srcem chisto.
Videl je vech, kot lahko je sporochil.
In kako bi kdo lahko sporochil vse, kar je videl?
Tega ne more nihche, tega ni mogel she nihche,
nihche ni videl Vsega.
In kako bi smel sporochiti vech, kot je hotel On?
Bila je noch, dalech je bilo jutro zanje,
in prvi, ki bil je izvoljen, je zbe odsbel.
On pa zbe, ko jim je to pravil,
razzhalostil se je v duhu,
ker je vedel, da ne bodo razumeli;
moral jim bo zopet govoriti s telesom,
z usti sinu chloveka:*

- 13.29 *Some of the disciples thought
that since Judas had charge of the money, Jesus was telling him:
»Buy what is needed for the Feast.«
And truly for the Feast, much of this was needed,
to make the Feast, what it became.
The others understood it thus: that Judas betrayed,
because he fell in love with money, because he made money
his love;
did not in truth Judas chose this himself, but earlier,
when he still could choose?
Then he could chose no longer for it was already
chosen, no longer was it in his power;
when He chose him to be the prince of this world.
Some of them saw from entirely elsewhere:
that Judas may be giving to the poor;
and what did the poor in spirit need more than this:
to see what betrayal in truth truly is,
and whom it serves?*
- 13.30 *Judas, after eating his morsel, leaves at once;
it was already dark that evening.
Now some of the disciples thought,
that since Judas had left with the purse, it was riches that had got the better of him;
and truly he looked after them, so they did not need to;
is it not most difficult to be pure in heart,
if you worry constantly for the money hanging around
your neck, the purse on your breast?
The night was truly dark that day,
and it would be hard to see everything.
But one of them saw much more.
It was He who gave him the sight,
to see with a pure heart.
He saw more than he could report.
And how could anyone report everything that he saw?
No-one can do this, no-one has ever been able to do this,
no-one has seen Everything.
And how could he report more than He wanted?
It was night-time, the dawn was yet far for them,
and the first, who was chosen, had already left.
And He, while he told them these things,
was troubled in spirit,
for he knew they would not understand;
he will have to talk to them with the body,
with the mouth to the son of man:*

- 13.31 *»Sedaj je sin chlovekov oslavljen;
Bog je oslavljen v njem!*
- 13.32 *In che je Bog oslavljen v njem,
ki sam ga je izvolil za izdajo sebe,
ga tudi Bog oslavi v Sebi,
oslavi ga neizmerno.*
- 13.33 *She malo sem z vami, otrochichi moji,
a ker ne morete z mano, cheprav dalech morete,
lahko rechem sedaj tudi vam:*
- 13.34 *Najdlje boste prishli z ljubeznijo v sebi, v srcu svojem.
Resnichno vam pravim, tako pridete dalech:
ljubite se med seboj,
ljubite sklad treh v sebi,
ljubite se, kakor sem jaz vas ljubil v sebi;
ljubite se iz vsega srca svojega.*
- 13.35 *Drugi v vas spozna se po tem, da ljubi,
in po ljubezni spoznate se, in sebe spoznate,
da ljubite v sebi vsi.
Svet vas spozna po tem, da ste uchenci moji,
da res resnichno ljubite, da drug drugega ljubite.
Kot duhovno oko lahko vidi svoje oko:
kot oko tujca, ki ne vidi;
tako duhovno srce lahko chuti svoje srce:
kot srce tuje, ki ne ljubi.
Le ljubezen duhovna, resnichno resnichna
lahko sluti ljubezen bozhansko.«*
- 13.36 *Simon Peter: »Gospod, kam gresh?«
Jezus: »Tja, kamor grem, zdaj she ne moresh za menoj;
pozneje da, pozneje pojdesh za menoj.«*
- 13.37 *Peter: »Gospod, zakaj ne morem sedaj za teboj?«
Obupan je bil Peter,
v obupu svojem iskren,
on joche in prosi: »Ne hodi!
Zhivljenje svoje dam zate.«*
- 13.38 *On ga zhalostno pogleda, potem mu reche sochutno:
»Zhivljenje svoje bi dal zame?
A ko bi to storil sedaj, izbral bi lazhjo pot, Peter.
She najprej bosh izdal ljubezen svojo,
prelahko jo izrekash, zato zatajil jo bosh v sebi;
in videl bosh bolechino svojo, ko storil bosh to:
trikrat v sebi bosh zatajil ljubezen svojo.
Resnichno res, rad sem imel to prostodushnost tvojo.«*

- 13.31 *»Now is the Son of Man glorified and
God is glorified in him!*
- 13.32 *And if God is glorified in him,
whom he chose to betray,
then God too glorifies him in Himself,
glorifies him infinitely.*
- 13.33 *My children, I will be with you only a little longer,
but as you cannot go with me, although you can go far,
I can also say to you now:*
- 13.34 *You will come furthest with love in yourselves, in your hearts.
In truth I tell you, this is how you come far:
love one another,
love the group of three in yourself,
love one another as I loved you in myself;
love one another with all your heart.*
- 13.35 *The other recognises himself in you by loving,
and by love too you recognise yourselves,
that you all love within yourselves.
By this all men will know that you are my disciples,
if you truly love one another.
As a spiritual eye can see its own eye:
like the eye of a stranger who does not see;
so the spiritual heart can feel its heart:
as a foreign heart which does not love.
Only true spiritual love can truly
begin to feel divine love.«*
- 13.36 *Simon Peter: »Lord, where are you going?«
Jesus: »Where I am going, you cannot follow now;
but you will follow later.«*
- 13.37 *Peter: »Lord, why can't I follow you now?«
Peter was desperate,
sincere in his desperation,
he cries and pleads: »Do not go!
I will lay down my life for you.«*
- 13.38 *He looks at him sorrowfully then says to him compassionately:
»Will you really lay down your life for me?
But were it now, you would choose the easier path, Peter.
You will continue to disown your love,
you declare it too easily, that is why you will renounce it within yourself;
and you will see your pain when you do this:
three times you will disown your love.
Truly I liked this sincerity of yours.«*

Pastir

»Trd si kot Skalnik,
Simon, sin Jonov,
ime ti bo Kefa
(po nasbe Peter),«
mu je rekel Jezus
ob prvem snidenju njunem.

Ob zadnjem videnju pa:
»A nekdo drug te opasbe,
in povleche te tja,
kamor ti nochesh.«

Zidal je cerkev
kot skala trdno,
pasel je ovchice svoje.

Ko pa se je postaral,
se je ozrl za zbhvljenjem svojim;
razzhalostil se je v dubu,
bila je to zhalost Njegova v njem.

Peter ni bil svoboden,
nekdo drug ga je povlekel,
tja, kamor sam ni hotel.

Zdaj je vedel, kdo
ga je opasal, in videl, da
pasel ni ovchic Njegovih.

V usbesih so mu je odzvanjale
Besede jezè Njegove:
»Ali naj ne pijem kupe,
ki mi jo je Oche dal?
Spravi svoj mech!«

Ko bi jih ne ustavil, pobili bi vse.
Morda bi bilo zanj bolje tako.
A tako to ni moglo biti.

Svet je sprejel vero v chudezhe,
res so bili hvalezni zanj, in za upanje
v vechno zbhvljenje,
za hisbo mogochno, na skali sezidano;
ljubezen njegovo pa so najprej izdali;

The Shepherd

*»You are as hard as a rock,
Simon, son of John,
your name will be Cephas
(Peter for us),«
said Jesus to him
when they first met.*

*But when they last met:
»Someone else will dress you,
and lead you where,
you do not want to go.«*

*He built a church
as solid as rock,
he took care of his sheep.*

*And when he grew old,
he looked back at his life;
became troubled in the spirit,
that was His sadness in him.*

*Peter was not free,
someone else led him,
where he did not want to go himself.*

*Now he knew who
dressed him and saw that
he did not look after His sheep.*

*In his ears echoed
the Words of His anger:
»Shall I not drink of the cup
given me by my Father?
Put away your sword!«*

*If he had not stopped them they would have killed them all.
That may have been better for him.
But it could not be that way.*

*The world accepted faith in miracles,
truly they were grateful for it and the hope
in life eternal,
for a mighty house, built on rock;
but his love they first betrayed;*

trgujejo z bogom, zanima jih moč in oblast,
ni kraja na tem svetu,
kamor nje roka ne seže;
te, ki so sledili vrednote Njegove, so izdali, pobili,
vodili, podžigali vojne, v imenu Boga,
zažigali svete spise, nejeverne ljudi,
najprej pa gnostike, iskalce resnice,
resnične iskalce Boga.

- 11.46 Nekaj njih je pobitelo k farizejem
z ovadbo svezbo.
- 11.47 Ko vishji so duhovni in farizeji vishji
zvedeli za ta chudezh,
jih zgrabi panichni strah.
Sedaj shlo je zares,
za njih moč, njih oblast.
Nemudoma sklichejo veliki zbor,
razpravljajo tako:
- 11.48 »Kaj ta chlovek dela?
Sedaj zbe mrtve prebuja?
Kaj naj storimo?
Samo sbe malo ga pustimo,
in kdo nam bo sbe veroval?
Nam sploh sbe kdo verjame?
Rimljani pridejo z vojsko vso,
vse nam vzamejo,
zemljo in ljudstvo.«
- 11.49 Eden njih, Kajfa;
to leto nesrečno
bil izvoljen je
za duborna velikega;
je govoril drugache,
takole:
»Vi nichesar ne veste!
- 11.50 In tudi premishljujete ne veliko;
sicer vedeli bi, da bolje je za vas,
che se ta chlovek zhrtnuje za vas;
che umre on za ljudstvo,
ves narod ne pogine.«
- 11.51 A tega ni rekel kar tako,
tega spontano ni izrekel,
sam iz sebe.
Bila je to prerokba njegova,
ki jo izrekel je za to leto,

*they trade with a god, they are interested in power and authority,
there is nowhere on this earth,
that its hand cannot reach;
those who followed His commands they betrayed, killed,
led, started wars, in the name of god,
burnt holy scriptures, nonbelievers,
but first the gnostics, the seekers of the truth,
the true seekers of God.*

- 11.46 *Some of them went to the Pharisees
to tell them what Jesus had done.*
- 11.47 *When the chief priests and the Pharisees
find out about this miracle,
they are filled with panic.
Now this was serious,
their power was at stake.
Immediately they call a meeting of the Sanhedrin,
and discuss like this:*
- 11.48 *»What is this man doing?
He is now even bringing the dead back to life?
What shall we do?
If we leave him just a little longer,
no-one will believe us?
Does anyone still believe us?
The Romans will come with their army,
take everything from us,
our land and our people.«*
- 11.49 *One of them, Caiaphas;
was elected
that unfortunate year
to be high priest;
he spoke differently,
like this:
»You know nothing at all!*
- 11.50 *And neither do you think much;
otherwise you would know that it is better for you,
if this man dies for you;
if he dies for the nation,
the whole nation will not die.«*
- 11.51 *But he did not say this just like that,
he did not say this
on his own.
This was his prophecy,
which he said for that year,*

- ker veliki duhoven je bil ta,
ki je prerokbo uradno izrekel;
tako se je glasila:
- 11.52 »Jezus bo umrl za narod;
in ne samo za ta narod,
ampak za vse narode,
razkropljene otroke Bozljje;
On jih zbere v eno.
Vsak narod je individualnost zase,
nobeden njih izven Boga ni,
eno je z Njim.«
Niti ga niso do konca poslušali,
njegove prerokbe niso jemali preveč resno;
imeli so opravek pomembnejši.
- 18.15 Za Jezusom je shel Simon Peter, bil je prvi, ki mu je
objubil, da izdal ga ne bo, da prej bi umrl.
Skozi vrata so shli na dvor velikega duhovna.
- 18.16 Peter je ostal zunaj, pred vrati, neki drug učenec,
od Petra temnejši, pa je shel z Njim.
Ko pride ven, iz dvora, drugi učenec, znanec velikega
duhovna, njemu vdan, je bila zbe tu vratarica, ki ve,
kdo odbaja, in kdo pribaja skozi vrata;
tedaj pripelje ta drugi temnejši učenec sbe prvega
notri, ki bil je Simon Peter.
- 18.17 Dekla vratarica reče torej Petru:
»Ali nisi tudi ti eden izmed učenecv tega chloveka?«
A Peter: »Nisem.«
In mraz mu je bilo, in tako sam je bil
sedaj Peter.
- 18.18 Zakurili so ogenj hlapci in služabniki, ker mraz je bilo
tudi njim.
Okoli ognja so stali in se greli;
stal je tudi Peter z njimi in se grel,
a pogrel se ni, ni se vech mogel, ker vel je res bladen
veter.
- 18.24 Anu ukazhe, da ga zvezanega privedejo pred
velikega duhovna Kajfa.
- 18.25 She vedno se Simon Peter skuša pogreti pri ognju;
ko vprashajo ga ti, ki stoje so krog ognju naredili:
»Ali nisi ti eden izmed učenecv njegovih?«
On reče: »Nisem.«
In siv je bil, sbe temnejši sedaj, Peter.

- because the high priest it was,
who made the official prophecy;
this is what he said:*
- 11.52 *»Jesus will die for the nation;
and not just for this nation,
but for all nations,
for the scattered children of God;
He makes them one.
Each nation is individuality on its own,
none of them is outside God,
they are one with Him.«
They did not even listen to all he had to say,
they did not even take his prophecies very seriously;
they had something more important to do.*
- 18.15 *Simon Peter followed Jesus, he was the first to
promise, that he will not betray him, that he would sooner die.
Through the door they went into the high priest's courtyard.*
- 18.16 *Peter stayed outside, at the door, another disciple,
darker than Peter, went with Him.
When he comes out, from the courtyard, the other disciple, an acquaintance of
the high
priest, loyal to him, saw the girl on duty who knows,
who comes and who leaves through the door;
then the other darker disciple brings
in the first one who was Simon Peter.*
- 18.17 *The girl at the door then says to Peter:
»You are not one of his disciples are you?«
Peter: »I am not.«
And he was cold, and he felt so alone
now Peter.*
- 18.18 *The servants and officials made a fire because they too were cold.
They stood around the fire and warmed themselves;
Peter too stood with them and warmed himself,
but he got no warmer, he could not, because the wind really blew cold.*
- 18.24 *Then Annas sent him, still bound, to
Caiaphas the high priest.*
- 18.25 *Still Simon Peter tries to warm himself by the fire;
when they, who stand round the fire, ask him:
»Are you not one of his disciples?«
He says: »I am not.«
And he was grey, even darker now, Peter.*

- 18.26 *Pa ni she bilo konec muke njegovih, Simona Petra. Zhe bil je tu blapec, sorodnik tega, ki mu je Peter odsekal desno ubo. On vprasha ga: »Te nisem jaz na vrtu videl z njim?«*
- 18.27 *»Nisi.«*
Odločno ga je zavrnil Peter, in zapel je petelin, blizu je bilo jutro, pa tako daleč zanj. Pozhar pa je strashen oral v dusbi njegovi. »O, Oche, da bi jo upepelil,« je prosil Peter, kako blaga je barva siva njegova.
- 21.15 *Po obedu reche Jezus Simonu Petru: »Simon Jonov, ali ljubish me bolj kot ti?« Simon Peter pa odgovori: »Ja, Gospod, ti vesh, da te ljubim.« Jezus: »Pasi jagnjeta moja.«*
- 21.16 *Jezus vprasha drugih: »Simon Jonov, ali me ljubish?« Simon Peter: »Ja, Gospod, ti vesh, da te ljubim.« Jezus: »Pastiruj mojim ovchicam.«*
- 21.17 *Tretjih vprasha Jezus: »Simon Jonov, ali me ljubish?« Peter pa se razzhalosti kot otrok, ker ga je tretjih vprashal isto: ali ljubi ga. In rekel je Njemu: »Gospod, saj vesh sam; ti vesh vse in znash vse; vesh, da te ljubim.« Jezus: »Pasi moje ovchice.«*
- 21.18 *Zopet je nastal premor, zhe v tretje, a vzdushje ni bilo muchno, le resnobno je bilo; potem je Jezus rekel Petru: »Resnichno, resnichno ti pravim: Ko si bil she otrok, si bil svoboden; sam si se opasoval, hodil si, kamor je hotelo tvoje srce; bil si resnichno svoboden, in bodil si, kamor si sam hotel; ko pa postarash se, raztegnesh svoje roke, shirok je tvoj sezahaj, dolg rok dosega; in nekdo drug te opashe, in povleche te tja, kamor ti nochesh.«*
- Med premori pa mu je Jezus govoril she mnogo vech, che jih je Simon takrat slishal, ne, tega ni mogoche rechi, a slishal jih bo, gotovo jih bo slishal.*

- 18.26 *And the torment was not over for Simon Peter. Here was
a servant, a relative of the man whose ear Peter had cut off.
He asks him: »Did I not see you in the garden
with him?«*
- 18.27 *»You didn't.«
Peter denied him completely, and the cock crew,
the dawn was near, but so far for him.
A terrible fire swept through his soul.
»O Father, that I could burn it,«
pleaded Peter, how softly grey is his colour.*
- 21.15 *When they had finished eating, Jesus said to Simon Peter:
»Simon son of John, do you truly love me more than these?«
Simon Peter answered: »Yes Lord, you know,
that I love you.«
Jesus said: »Take care of my sheep.«*
- 21.16 *Again Jesus asked: »Simon son of John, do you love me?«
Simon Peter answered: »Yes Lord, you know that I love you.«
Jesus said: »Take care of my sheep.«*
- 21.17 *The third time he said to him: »Simon son of John, do you love me?«
Peter was hurt because Jesus asked him the third time:
»Do you love me?« He said to Him:
»Lord, you know all things; you know,
that I love you.«
Jesus said: »Feed my sheep.«*
- 21.18 *Again there was silence, for the third time, but the atmosphere was not
heavy, just earnest; then Jesus said to Peter:
»I tell you the truth:
When you were a child,
you were free;
you dressed yourself,
and went where you wanted;
you were truly free
to go where you wanted to go;
but when you are old,
you will stretch out your hands,
your hands which reach far;
and someone else will dress you
and lead you where you do not want to go.«*
- Jesus also told him many other things,
but whether Simon heard them then cannot be
said, but he will hear them, he will certainly hear them.*

Oni drugi učenec jih je slisbal, ker je Jezus njega najbolj ljubil, in ljubil je on Njega resnično, resnično. Po ljubezni svoji je učenec videl, ljubezen Njegovo je dojel vso. Bila je to ljubezen v treh svetovih dushe, individualnosti Sebe in Njega.

Che je Bog ovil Božhanskost Sebe v tri ovoje, je to storil tako, da bi jo vsak odvil v sebi. To jim je kazal Jezus na sebi, iz sebe, srca svojega, da bi oni videli, da pri njih ni drugache. Ko je bil she otrok, je Peter videl iskro božhansko v sebi; ovchice je pasel, kot jih pase otrok božhji. Potem je Peter v sebi pozabil; in chisto bi pozabil, da ni prishel Jezus, da obudi mu globino njega samega, mu pokazhe prozornost vseh ovojev: dushe. Razsvetilil je ljubezen njegovo: ljubezen sinu chloveka; ljubezen duha chloveka, ljubezen chisto, duhovno; ljubezen božhansko chloveka, najsvetejshe, najsvetejshe v chloveku, njega dusho; kar vidi le duh chloveka, ko chist je.

Kdor ne ljubi, ne more videti; kdor ne vidi, ne ve za pot svojo, za svobodo sebe. In rekel je Jezus Petru: »Ne bodi vodnik, kot more biti vodnik vsak chlovek, ki ne vidi, ki ne ljubi; ne bodi vodnik, kot more biti vodnik vsak chlovek jasnega duha, a ne ljubi; vodnik bodi po iskri božhanski v sebi, a ne kot more biti to vsak chlovek iskrivega uma, a ne ljubi; ljubi kot otrok božhji, ker take so ovchice moje. Pasi moje ovchice, one so otroci božhji. Ti lovil si ribe tam, kjer ni jih bilo; shirok je bil tvoj sezahaj, temnel je duh tvoj; a srchen si bil, ni mogoche rechi, da ne, dasi to je, kar te povleche, kamor ti nochesh; potem morash tja, potem nisi vech ti, in nisi svoboden.«

21.19 *To mu je povedal, da bi mu pokazal njegovo pot; vso pot do smrti bi lahko videl Peter, in brezna, ki vleche ga vanje, in zhrtev Njegovo, s katero je oslavlil Boga, bi lahko videl. In ko mu je to povedal in videl, da Peter ne vidi, da ne ljubi ga dovolj, je rekel le: »Pojdi za menoj!«*

The other disciple heard them because Jesus loved him most, and he loved Him in truth. By his love the disciple saw; His love he understood it all. This was love in the three worlds of the soul, the individualities of Himself and Him.

If God wrapped His Divinity thrice, he did it so that each man could unwrap it in himself. Jesus showed them this on himself, from himself, from his heart, so they would see that it is no different for them. When he was still a child, Peter saw the divine spark in himself; he tended the sheep like a child of God. Then Peter forgot; and he would have completely forgotten, had Jesus not come to rouse his depths, to show him the translucency of all the layers: of his soul. He shone light on his love: the love of the son of man; the love of the spirit of man, love pure and spiritual; the divine love of man, the brightest, the brightest in man, his soul; that is seen only by the spirit of man when he is pure. Whoever loves not cannot see; whoever cannot see, knows not of his path, of his freedom. And Jesus said to Peter: »Be not a guide, as any man can be who cannot see, who does not love; be not a guide as any man can be who is of clear spirit but who does not love; be a guide who follows the divine spark within but not in the manner of any man of sharp wit but who does not love; love like a child of God for such are my sheep. Tend my sheep, they are the children of God. You fished where there were no fish; wide was your reach, your spirit was darkening; but you were brave, truly you were, though that is what draws you where you do not want to go; then you must go there, then you are you no longer, and you are not free.«

21.19 *This he told him to show him his way; all the way till his death Peter could see, and the abysses which draw him, and His sacrifice, with which he celebrated God, he could see. And when he told him this and saw that Peter did not see, that he loves him not enough, he only said: »Follow me!«*

- 21.20 *Ozrl se je Peter za njim,
in tedaj vidi učenca, ki ga je Jezus ljubil,
kako ta zbe gre za njim,
ta, ki mu je toliko bolečin povzročil,
zbe ko je pri večerji slonel na prsih njegovih,
ki bil je ta, ki je Njega vprašal:
»Gospod, kdo je tisti, ki Tebe izda?«
Globoko v dusbo njegovo je bila vrezana beseda ta,
bila je vrezana trikrat.*
- 21.21 *Ko Peter vidi tega, kako gre za Jezusom, reče:
»Gospod, kaj pa ta ...?«
V glasu njegovem je bilo slisati vech:
sum v ljubezen,
njega neodpušljivost;
sovražen odkrito je bil glas njegov,
in siv, temno obarvan.*
- 21.22 *Jezus: »Naj hočem, da ostane in čaka ...
naj pridem samo ponj,
tebi na ljubo,
kaj tebi za to?
Ti pojdi za menoj!
Ne oziraj se po drugih, na druge ne glej tako,
ne prezbi na ljubezen njihovo.
On pojde sam,
on ni ta, ki bi ga ti pasel.«*

- 21.20 *Peter turned around,
and saw the disciple whom Jesus loved,
following them,
this was the one who caused him so much pain,
who had leaned back against Jesus at the supper
and who asked Him:
»Lord, who is going to betray you?«
Deep in his soul was engraved this word,
it was engraved thrice.*
- 21.21 *When Peter sees him following Jesus he says:
»Lord, what about him?«
His voice said more:
suspicious of love,
unforgiving;
openly hateful was his voice,
and grey, dark in colour.*
- 21.22 *Jesus answered: »If I want him to remain alive...
until I return,
just for you,
what is that to you?
You must follow me!
Do not take notice of the others; don't look at others like that,
don't wait for their love.
He goes alone,
he is not someone you must tend.«*

Opombe:

– Oznacheno besedilo je iz knjige *Janezovo razodetje ali O treh vrednotah* (v primeri s tekstom iz knjige v izdajah iz leta 1986, 1990, 1994 so spremembe minimalne).

– Sporochilo *Janezovega evangelija* je po bistvu gnostichni tekst. Pisal (ali prepisal) ga je gnostik. *Evangelij po Janezu* je gnostichni evangelij. Tudi pri prepisovanju ali redakciji sv. Ireneja (Irenaeus, škof iz Lugdunuma, Galija, ca. 130-202; zdaj Lyon, Francija) je bistvo tega sporochila nedvoumno: spoznavanje boga – gnoza.

– Morda nepotrebna opomba, pa vendar: Gnostichna sporochila nam sama govore, v prisposodi recheno, govore nam trikrat resnichno: prvich kot zgodba, che jo beremo neobremenjeno; drugich v duhu – ko gledamo z duhovnimi ochmi, lahko bi rekli – z intuicijo, ker zgodba je le okvir za vrednote – neposredna dejstva zavesti; tretjih s chistim srcem, nekateri bi rekli – s chistim umom.

– * iz te lupine – iz te ure, iz tega ovoja dushe, iz te jechе, iz tega sveta ...

– Opomba k viru: Svetemu pismu

Zakaj ravno razodetje svetega Janeza, po Svetem pismu Starega in Novega zakona, Novega po grshkem izvorniku; ki ga je zalozhila Britanska in inozemska svetopisemska druzhba, v Ljubljani 1931?

Jezik je zhe nekoliko obarvan s patino minulega chasa; a che chasa ni, s chim je potem obarvan, da ni z nechim, kar se izgublja, in je bilo zhe bolj prisotno, kot je sedaj?

Skushal sem se drzhati Pisma, kolikor mi je to bilo mogoche, vendar spremembe so tiste, ki govore o branju, o tem, kako je Evangelij po svetem Janezu mogoche brati - meni. In branje je eno, in razumevanje je drugo, in dojemanje, podozhivljanje je tretje. Vem, da vsakdo od vas bere katerokoli pismo po svoje. Ko bere ga, se oglasi namrech nekaj v njem, njegov notranji glas, in che zapishe ga, zapis ni enak izvorniku, pa mu je vendar lahko po duhu blizhe, kot bi bil, che bi ga zapisal popolnoma enako.

Simboli besede so sami po sebi prazni, napolniti jih moramo s pomeni, sicer ostanejo bolj ali manj mrtvi simboli, ki beremo jih avtomatichno. V resnici, res se pogovarjamo z duhom; chrke, besede, stavki, knjige so le korelat komunikaciji duha z duhom, ideje z idejo, vrednote z vrednoto; ene individualnosti z drugo.

iz knjige: *Janezovo razodetje ali O treh vrednotah* – *Spremna beseda* /Opomba k viru/

* Glej: Jn 10.38; 11.52; 12.1-8, 24-27, 31-50; 13.1-38; 14.21; 18.1-16, 24-27; 21.14-22; Iz 44.18; 49.6; 50.10; 51.4,6; 53.2-12; idr.

Notes:

– The marked text is from the book of St. John's Revelation or On Three Values (compared with the text from the book issued in 1986, 1990, 1994 the differences are minimal).

– The message of St. John's gospel is actually that of a gnostic text. It was written up (or copied) by a gnostic. The gospel according to St. John is a gnostic gospel. Even after the copying or editing of St. Irenaeus (Bishop of Lugdunum, Gaul, ca. 130-202; now Lyon, France) the essence of this message is unambiguous: knowledge of God – gnosis.

– Possibly an unnecessary comment, but still: gnostic words speak to us of their own accord; in truth they address us three times: first as a story, if we read it freely; secondly in the spirit – when we watch with spiritual eyes, we could say – with intuition because the story is just the framework for the values – the direct facts of consciousness; thirdly with a clean heart, some would say – with a pure mind.

– * from this shell – from this hour, from this layer of the soul, from this prison, from this world.

– Note about the source: the Holy Bible

Why choose the revelation according to Saint John, taken from the Holy Bible of the Old and New Testament, translated from the Greek original and published by the British and Foreign Bible society in Ljubljana in 1931?

The language is already coloured with the patina of a time gone by; but if there is no time, then what is it coloured with, if not with something which is being lost, and was already more present than it is now?

I tried to keep to the Bible as much I possibly could, but the changes comment on the reading, about how the Gospel of St. John can be read – by me. For reading is one thing, and understanding is another, and comprehending, reliving is yet another thing. I know that every person reads everything in their own way. When they read it, they hear something inside them, their inner voice, and if they write it down, what they write down is not the same as the original, and yet it can be closer to them in spirit than if they had written down exactly the same thing. The symbols of words are empty in themselves; we must give them meaning, otherwise they remain more or less dead symbols that we read automatically.

In reality we converse with the spirit; letters, words, sentences and books are only the equivalent of the communication of one spirit with another, one idea with another, one value with another; one individuality with another.

taken from: *Janežovo razodetje ali O treh vrednotah – Spremna beseda /Opomba k viru/*

* See: *John* 10.38; 11.52; 12.1-8, 24-27, 31-50; 13.1-38; 14.21; 18.1-16, 24-27; 21.14-22;
Isaiab 44.18; 49.6; 50.10; 51.4,6; 53.2-12; *idr.*

Translated from Slovenian by Marko Petrovich

Iztok Vrhovec

SPREHOD

Mala Ana se je nekoch sprehajala s svojim očetom. Ko sta prispela do njenega najljubšega drevesa, kjer je bila doživela zhe toliko zanimivih pogovorov s svojo babico in vчасih z dedom, se je ustavila in ga resno pogledala. Oče je vedel, da sledi nekaj pomembnega. Vsaj običajno je bilo ob *takem* pogledu tako.

Ana je za nekaj trenutkov she pomolchala, potem pa ustrelila kot iz topa: »Ochka – zakaj zhivimo?« Oče se je zdrznil in jo malce zachudeno pogledal. Njeno vprashanje ga je presenetilo – prichakoval je bil kaj posebnega, a vendarle ne tako zelo posebnega. Kot uročen je nekaj chasa buljil vanjo, potem pa konchno le nekako nerazlochno zamomljajal: »Ja, res... zakaj?«

»Kaj pravish?« je dejala Ana, ki ni dobro slishala, kaj je bil rekel.

»Pravim...« je ponovno poskusil oče, »da...ee...«

»Ja?« je zanimalo Ano, kaj bo povedal.

Vendar kar ni in ni mogel izdaviti nichesar smiselnega. Nekaj je she momljajal, potem pa obupal, zaprl usta in nemo zrl predse.

»Deda pravi...« je povzela besedo Ana, »da je vse le za to, da bi spoznali, da je chloveshka dusha edina stvar, ki nas dela chloveshke...« Oče se je spet zdrznil. Kakshne besede iz ust njegovega otroka! Pa cheprav so bile dedove. Vendar je o njih razmishljajala tudi Ana, in so bile zato vsaj malo tudi njene.

»Kako to mislish?« je vprashal.

»No, sama ne vem natanchno, kaj s tem mislim...« je dejala Ana, »ampak deda pravi...«

»Kaj ti mislish, Ana, me zanima?« jo je malce ostro prekinil oče.

»Ochka, pochakaj prosim, da ti najprej povem, kaj pravi deda, potem ti bom pa povedala, kaj mislim jaz! Okej?«

»V redu,« se je strinjal oče.

»Torej...« je nadaljevala Ana, »deda pravi, da on – tako kot vsi drugi – na zhalost tudi ne ve natanchno, ampak da vse, kar je pogruntal v teh sedemdesetih letih, kolikor jih je bil prezhivel do sedaj – torej – da je vse, kar je ugotovil, to, kar sem zhe rekla malo prej: da je nasha dusha edina stvar, ki nas dela chloveshke. In da se tega zaveda tako... prosim te, ne kregaj me, ko bom zdaj rekla, kar bom rekla. Tako je pach rekel deda. Okej?«

»No, povej zhe!« je bil nekam nestrpen oče.

»Torej, da se tega zaveda tako...ee... prekleto malo ljudi, da njega od tega zhe ...ee... prekleto glava boli,« je malce v zadregi nadaljevala Ana.

A WALK

Little Anna once took a walk with her father. When they reached her favourite tree, where she'd had so many interesting talks with her grandmother and sometimes with her grandfather, the little girl stopped and looked at her father seriously. He knew something important was to follow. At least, a look of that kind usually implied serious conversation.

Anna was quiet for a few moments, and then went right to the point: »Daddy, why do we live?« Father flinched and gave his daughter a somewhat surprised look. He was taken aback by the question, he'd been expecting something special, but not so special. As if spellbound he stared at the little girl, and finally mumbled: »Yes, indeed...why?«

»What did you say?« Anna asked, for she hadn't quite heard what he'd said.

»I said...,« the father tried again, »that... er...«

»Yes?« Anna encouraged him, eager to hear what he had to say.

But he couldn't put his thoughts into a sensible sentence. He went on mumbling, and then gave up, closed his mouth and silently stared before him.

»Grandfather says,« Anna continued, »that it is all about realising that the human soul is the only thing that makes us human.« The father flinched again. What thoughts from the mouth of his child, although they were grandfather's! Obviously, Anna was thinking about these things, so those thoughts were hers, too.

»What do you mean?« he asked.

»Well, I don't know exactly what I mean...,« Anna said, »but grandpa says...«

»I want to know what you think, Anna,« he interrupted her somewhat sharply.

»Daddy, please, let me first tell you what grandpa thinks, then I'll tell you what I think. OK?«

»All right,« the father agreed.

»So...,« Anna continued, »grandpa says that unfortunately he – like all others – doesn't know for sure, but that everything he's figured out in the seventy years of his life – well – that everything he's realised is just what I said before: that our soul is the only thing that makes us human. And that so few people..., please don't be mad at me for saying what I'm going to say now. It's what grandpa says, OK?«

»Go on, then,« the father was impatient.

»Well, that so... er... darn few people realise it that it's giving him a darn headache,« Anna continued, embarrassed.

»Tako pravi ded. – Da se vechina obnasha kot podivjani pubertetniki. Da to za pubertetnike ni nich narobe – oni naj se kar obnashajo tako, kot naj bi se pubertetniki obnashali – torej podivjano – ampak, da potem... ko odrastejo, nikoli prav zares ne odrastejo... she naprej so tako... ee... zdaj bom spet rekla tisto dedkovo besedo, ochka...« je pojasnjevala Ana in vprashujoche pogledala ocheta, ki pa je bil tako zatopljen v njeno govorjenje, da ni opazil nichesar drugega.

»No, no povej, Ana,« je rekel. »Kaj potem pravi ded?«

»Torej,« je nadaljevala Ana, »ded pravi, da so kljub temu, da njihovo telo odraste, she vedno tako... prekleto otrochji... fascinirani, pravi ded – saj mi je razlozhil, vesh, « je pojasnjevala Ana, »kaj ta beseda pomeni – najprej je namrech nisem razumela... torej, da so she vedno tako fascinirani nad svojimi hormoni – tudi to mi je razlozhil, vesh, ochka, kaj so hormoni – torej, da so she vedno tako fascinirani s svojimi hormoni in svojimi občutki in svojimi mislimi in z vsem, kar bi moralo biti le posledica, ne pa vzrok njihovega obstoja...« Tu je Ana za trenutek obstala in zajela zrak, saj je bila zadnji stavek povedala tako goreche in v enem dihu, kot je bil obichajno to pochel njen ded, in je bila zdaj zaradi tega skoraj brez zraka. Njenega ocheta pa je v istem hipu preshinila misel, ali je za Ano dobro, da se toliko družhi z dedom. Da ji polni glavo s takimi idejami. Saj je she tako majhna, za bozhjo voljo! Kaj se ne bi raje igrala s punchkami? A njegov val dvomechih misli je prekinil Anin glas, ki si je bila očitno spet nabrala dovolj mochi za nadaljevanje dedovega porochanja.

»Torej, ja... ded pravi,« je nadaljevala Ana, »da vsi pozabijo na to, da imajo dusho, in da bi morali najprej zaznati njene impulze, prisluhnti njenim klicem, njenim vzdihljajem... pa she nekaj takih stvari – prav vsega nisem razumela, vesh – « je she naprej razlagala Ana, »in potem bi lahko vse misli in chustva umestili tja, kamor spadajo. In ne bi vihrali naokoli kakor podivjani najstniki – cheprav proti njim – ponavljam!« je dvignila desni kazalec Ana – kot kakshna stroga uchiteljica se je v tistem trenutku zazdela ochetu, ki se je pochutil chedalje bolj nelagodno – kot kakshen sholarchek se je za trenutek zazdel sam sebi in preshinili so ga neki stari, pozabljeni občutki in z njimi povezane misli, glede katerih si ne bi bil mislil, da she obstajajo... spomnil se je bil na neki davni sholski dan, ki je bil zanj zelo neprijeten in ga ni hotel vech nikoli podozhiveti. – V trenutku te trenutne izgubljenosti, ga je preshinila odreshilna misel: jaz sem vendar njen oche! In ona je moja hchi!

»Ja, Ana, v redu,« je prekinil svojo hcherko sredi stavka.

»Ampak ochka – nisem she konchala!« se je namrshchila Ana. »In potem sva she rekla – pravzaprav si ti hotel, da ti povem – kaj si o vsem tem mislim jaz... In tudi mene zanima, kaj si o tem mislish ti in...«

»No,« jo je ponovno prekinil oche, »jaz ti bom kar zdaj povedal, kaj si mislim.«

»Ampak, prekleto!« se je razjezila Ana, in tokrat ni imela nobenih zadržkov z besedo, za katero se ji je malce prej zdelo, da je ne sme izgovoriti, dokler za to ne dobi dovoljenja. »Saj she nisem konchala! Se ne spomnish, da mi vedno pravish: 'pochakaj, da drug pove do konca, potem bosh pa ti nadaljevala'!«

»That's what grandpa says. That most people act like wild teenagers. Which is all right for teenagers, they should be acting like teenagers, that is wildly, but later, when they grow up..., they never truly grow up... They're still... er... I'm going to use that word of grandpa's again, daddy...,« Anna was explaining, looking at her father questioningly, but the man was absorbed in his own thoughts and he hardly noticed anything.

»Do go on, Anna,« he said, »what does grandpa say?«

»Well,« Anna continued, »he says that despite the fact that their bodies are grown, they're still so... darn childish, fascinated, grandpa says – he explained it to me, you know,« she was explaining, »what the word means, for I didn't understand it at first. So, they're still so fascinated by their hormones – he explained that, too, you know, what hormones are – so, that they're still so fascinated by their hormones and their feelings and their thoughts and everything that should be the consequence and not the cause of their existence.« Here Anna stopped for a moment and took a breath, she'd uttered the last sentence so ardently and in a single breath, just as her grandfather usually did. At the same moment her father wondered whether it was a good idea for his daughter to spend so much time with his father. The ideas he was putting into her head, she was only a little girl, for Chrissake, shouldn't she be playing with dolls instead? But his flood of doubts was interrupted by Anna's voice; obviously the little girl had regained enough strength to go on with what grandpa thought.

»So, well, grandpa says,« she said, »that people forget they have a soul, and that they should first feel its impulses, listen to its calls, its sighs... and such things, I didn't understand everything he said, you know. If they listened to their soul, they could then assign their thoughts and feelings to their right place. And they wouldn't be rushing around like wild teenagers – although, I must repeat it—« Anna lifted her right index finger, and at that moment appeared like a strict teacher to her father, who was more and more uncomfortable, for a moment he felt like a school-boy and was overcome by old, half-forgotten emotions and thoughts he never knew still existed in him; he remembered a day at school years before, a very unpleasant day he never wanted to relive. At that moment, when he almost felt lost, he was struck by the releasing thought: I am this girl's father, and she's my daughter!

»Yes, Anna, all right,« he interrupted his child in mid-sentence.

»But daddy, I haven't finished yet!« Anna frowned. »And then we said – in fact you wanted me to tell you what I thought... And I want to know what you think about all this and...«

»Well,« her father interrupted her again, »I'll tell you right away what I think!«

»Darn!« Anna exclaimed, without hesitating before she uttered the word, which a little while ago she thought she was not allowed to say out loud without permission. »I haven't finished yet! You're always telling me 'Wait for the other to finish before you speak', remember?«

»No, seveda se spomnim, ampak...« je zhe malce popustil oche.

»Kaj – ampak?!« se ni dala Ana. »Tudi to pravish,« je nadaljevala v hitrejšem tempu, da je oche ne bi sluchajno spet prekinil, »da se pravil ne sme spreminjati, kakor se komu zdi, temvech so pravila zato, da smo lahko med sabo enakopravni, in da si tudi starshi ne morejo kar izmishljevati, kaj bi radi. Da tudi njih omejujejo pravila, o katerih smo se bili prej skupaj dogovorili, da veljajo! Se spomnish? To so tvoje besede in mamichine tudi. In gotovo se tudi spomnish, da sta mi to zhe kar precejkrat povedala!«

Zdaj je bil oche tisti, ki je globlje zajel zrak, in trenutek nekakshne ochetovske panike, ko se mu je zazdelo, da hcherka ne bi smela misliti in govoriti o stvareh, o katerih je bila mislila in govorila, je minil. Seveda se je spomnil vseh tistih razlag o pravilih, ki jih je bil tolikokrat ponavljal prav zaradi možnosti takshnih situacij, kot je bila tale zdaj, ko je ta *svoja* pravila dobil tako lepo servirana pod nos. In zdaj, ko se je zhe skoraj umiril, mu je bilo celo nekako vshech, da je bilo tako.

»Ja, Ana, se spomnim, seveda se spomnim,« je dejal, »in seveda imash prav. Za trenutek me je nekaj zmedlo... daj, prosim, povej, kar si mislila povedati.«

Tudi Ana se je pomirila in je bila zadovoljna, da se je tudi ochka konchno spametoval. »Torej,« je nadaljevala in se popraskala po glavi, »kje sem zhe ostala?«

»Da ded nima nich proti tako imenovanim podivjanim najstnikom,« ji je pomagal oche in se zasmejaj.

»Aja, saj res,« se je tlesknila po chelu Ana in nadaljevala: »Torej – pravi ded – da seveda nima nich proti tistim ubogim suzhnjem prebujajochih se hormonov in njihovim vihrajochim chustvom in upornishkim mislim... pravi, da je to najbolj normalna stvar na svetu... ampak potem... kaj pri vechini nastane iz tega potem...« Ana je spet globoko zajela zrak in za trenutek pomolchala. Oche je videl, kako kima z glavo, premleva she neizgovorjene dedove misli in ishche primerne besede, da jih izrazi. A zhe je nadaljevala: »Potem pa vsi ostanejo tam, kjer so bili v puberteti... ali pa se vrnejo she za kak korak nazaj, namesto da bi shli naprej. Pozabijo, da so pravzaprav ljudje, in da imajo dusho. Slishijo le lastne misli... pa she te povechini niso njihove, temvech so le nekakshni neprebavljeni spachki, ki so jih bili pogoltnili s televizije, radia, chasopisov, revij. Pravi, da je tam toliko neumnosti, da se je ves zemeljski rod zaustavil za stoletja, che ne she za dlje...«

Tu se je Ana ponovno za trenutek ustavila in, odkimavajoch z glavo, zamrmrala: »Za cela stoletja... tega si pa res ne znam predstavljati...« Potem pa je spet nadaljevala malce glasneje: »No, kakorkoli – zdi se mi, da je hotel s tem povedati, da za dolgo, dolgo... vsekakor predolgo... Pravi, da vse te stvari chloveshko dusho tako ... ee... prekledo dushijo, da je chudezh, da se she ni preselila na kak drug planet, in da ga ne bi prav nich chudilo, che se bo nekega lepega dne to tudi zares zgodilo... In potem bomo konchno postali – pravi ded – tisto, v kar se zdaj tako prekledo hitro spreminjamo... v animirane lutke brez... brez smisla, brez bistva, brez resnichnih zhelja, brez... brez dushe, edine rechi, ki nas dela ljudi...«

»Of course I remember, but...« the father said less sharply.

»But – what?« Anna was adamant. »You also say,« she quickly continued before her father could interrupt her again, »that the rules shouldn't be changed at random, and that the rules exist so that we can be equal, and not even the parents could change them at will. They, too, are bound by the agreed rules, remember? These are your own words, and mummy's, too. And I'm sure you remember you repeated them many times!«

Now it was the father who took a deep breath, and the moment of panic – in which he believed that his daughter wasn't supposed to think and talk about what she was thinking and talking about – passed. Of course he remembered his own explanations about the rules he'd been repeating so many times, aware that a situation just like the one happening right then might occur, when he'd get his rules served back. And now, when he calmed down, he rather liked what was going on.

»Yes, Anna, I remember, of course I remember,« he said, »and of course you're right. I was confused for a moment... Do go on, say what you wanted to say.«

Anna calmed down, too, and was happy that her father had come to his senses.

»Well,« she continued and scratched her head, »where was I?«

»You were saying that grandpa had nothing against the so-called wild teenagers,« her father helped her out, smiling.

»Oh, right,« Anna smacked her forehead and continued: »So – grandpa says that he has nothing against those slaves to their awakening hormones and rushing emotions and rebellious thoughts, he says it's the most normal thing in the world..., but then, what happens to most of them afterwards...,« Anna took another deep breath and paused. Her father could see her shaking her head, sorting out her grandfather's thoughts and looking for the right words to express them. And she went on: »They remain right where they were in their puberty..., or else take a step back instead of going forward. They forget that they're people and that they have a soul. They hear nothing but their own thoughts..., and even those thoughts are often not their own, but some poorly digested mixtures they'd picked up from the TV, radio, newspapers and magazines. Grandpa says these things offer so much nonsense that the entire human race has been halted for centuries, if not for longer...«

Here Anna stopped again, shook her head and continued: »For centuries..., I can't imagine this...« Then she went on a little louder: »Well, whichever, I think he wanted to say for a long time, in any case for too long. He says that these things are so darn suffocating for the human soul that it's a miracle it hasn't moved to some other planet, and that he wouldn't be surprised if one day it really happened... And that we'll finally become, grandpa says, what we've been turning into so darn fast... puppets without a purpose, without being, without true desires, without... without soul, the only thing that makes us human.«

Kazalo je, da je Ana konchala s svojim porochanjem. Le tiho je she pokimavala zdaj gor in dol, pa levo in desno in potem spet gor in dol. Kot da ji misli, povezane z besedami, ki jih je bila ravnokar izgovorila, razigrano skachejo sem ter tja po glavi, ona pa lovi nekakšno miselno ravnotezhje.

Z ochetom sta tako nekaj chasa molchala, potem pa mu je Ana zachela pripovedovati she o tem, kaj si o tem misli ona. Rekla je, da prav vsega ne razume, ampak da je bil ded tako zelo preprichljiv, ko je govoril o vsem tem, da mu je kar nekako verjela. Da se je o tem poskušala pogovarjati zhe z mamo in s sosholci in z učiteljico in starshi nekaterih njenih sosholcev, pa je ni nihche tako preprichal kot prav ded. In da se – s tistim malo, kolikor razume – z dedom strinja, vse ostalo pa se ji zdi zelo verjetno in vsekakor – »kot sem zhe rekla,« je rekla, »bilo je do sedaj dalech najbolj preprichljivo in verjetno od vsega, kar sem od kogarkoli slishala.« In she to je rekla, da je bila presenechena, kako slabi sogovorniki so bili vsi odrasli, s katerimi se je bila do sedaj o tem pogovarjala. »In tudi to gre v prid temu, kar pravi ded, vesh,« je pokimala in pokroviteljsko pogledala ocheta. »Te stvari bi zhe morali malo bolje vedeti... che bi se o njih malo vech pogovarjali in razmishljali, namesto da le buljite solzave nadaljevanke in prebirate trache o tem, kdo s kom in kako in za katerim vogalom in ob katerem delu dneva in nochi in... in tako naprej,« je zakljuchila Ana.

Zdaj je ocheta preplaval nekakshen val prijetnih občutih in tesneje je prijel Ano za roko. »Ljudje se farbamo s toliko zhavbami,« je dejal, vzpodbujen s temi skoraj zhlahtnimi vzgibi, »da smo kmalu videti kot umazani cucki... in che vidimo koga, ki ni tako zasvinjan, kot smo sami... potem ga hitro obtozhimo, kakshen pacek da je. Kar uzhaljeni in jezni smo, da ni tak umazanec, kot smo sami...«

Ana se je malce namrshchila in pogledala ocheta.

»Vesh kaj, dragi ochka,« je rekla, »tole se mi pa zdi malce trapasto... da bi se jezila na druge, da so packi, ker sem sama umazana... cheprav, che malce pomislim... ko jaz na primer barvam... che ne umivam chopicha ali che zmешam prevech barv, dobim nekakshno umazano packarijo, in vse skupaj ni podobno nichemur... in potem me vchasih to tako ujezi, da postanem jezna na Majo, ki naredi lepo sliko... cheprav se potem hitro zavem, da sem naredila packarijo jaz in ne Maja... No, morda pa je vendarle nekaj smisla v teh tvojih besedah. In – kot pravi deda – ko se ulezhejo, mi bo pa sploh vse jasno, ne?« je zadovoljno zhvrgolela Ana, se iztrgala ochetu iz roke in stekla naprej.

»Daj, se greva malo lovit!« je zaklicala in mu pomignila, naj jo lovi. »Vesh, deda je mogoche res zelo pameten, ampak lovit se pa ne zna prav dobro!«

»Da sem le she za kakshno rabo,« se je zasmel oche in stekel za hcherko. Besede, ki so malo prej tako silovito vrele iz njenih ust, pa so she kar naprej brenchale po njegovi glavi in si zhelele nekakshnega kvalitetnejshga odziva, kot ga je bil she sposoben ta hip. In tudi potem, ko sta zhe bila prishla domov, ko so vecherjali, ko si je umival zobe, ko si je oblachil pizhamo, ko je Ani rekel lahko noch in ko se je ulegel v posteljo, ga she vedno niso pustile pri miru. Shele ko je globoko vdihnil, se obrnil na bok, popravil vzglavnik in – preden ga je premagal spanec – she enkrat na shiroko zazeהל, so legle k pochitku tudi one... Vsaj do novega jutra, ko jih bo – che zhe nihche drug ne – zagotovo zopet prebudila njegova mala Ana...

It seemed that Anna had finished. She was silent, slowly nodding, then shaking her head. As if the thoughts related to the words she'd just uttered were playfully jumping to and fro in her head, and she were trying to keep the balance.

Nobody spoke for a while, and then Anna started telling her father what she thought. She said that she didn't understand everything, but that grandpa was being so persuasive when they were talking that she simply believed him. That she tried to talk it over with her mother and her classmates and her teacher and the parents of some of her friends, but nobody was as convincing as grandpa. And that, in what little she could understand, she agreed with grandpa, and the rest sounded probable, and in any case, »as I said before,« she said, »it sounded the most probable and believable of everything I'd ever heard.« And she added that she'd been surprised how little she'd learnt from all the adults she was talking to. »And it proves what grandpa was saying, you know,« she nodded and gave her father a patronising look. »You should know a bit more about these things..., if you thought and talked about them more, instead of watching the soap-operas and reading gossip about who and with whom and where and at what time of day, and so on,« Anna finally finished.

Now her father was overcome by pleasant feelings and squeezed Anna's hand.

»People pretend so much,« he said, encouraged by his almost noble impulses, »that we soon look like dirty dogs..., and if we see someone who's not as dirty as we are, we are quick to call them dirty names. As if we were angry that they're not as filthy as we think we are.«

Anna frowned and looked at her father.

»Know what, daddy, this sounds a bit silly..., to be angry at others and call them dirty when I'm dirty..., although, sometimes, when for example I paint and I don't wash the brushes or mix too many paints together I get some sort of dirty blend that doesn't look like anything, and then I get so angry at Maya who made a beautiful painting..., though I know that it was me who made a mess not Maya. Well, perhaps there is some meaning in your words. And – as grandpa says – when they sink in, I'll understand everything, right?« Anna seemed happy, she pulled her hand out of her father's and ran off.

»Let's play chase!« she shouted and motioned him to catch her. »You know, grandpa may be very smart, but he's not very good at chasing!«

»It's good to know that I am of some use,« the father smiled and ran after his daughter. The words that were so fervently pouring out of her just a while before were still buzzing around in his head, waiting for some more appropriate reaction that he was capable of just then. Even when they were back home, when they had dinner, when he was brushing his teeth, when he said goodnight to Anna and lay down in bed, those words still wouldn't leave him alone. Only after he'd taken a deep breath, rolled over onto his side, rearranged the pillow and – just before going to sleep – he yawned, and those thoughts seemed to be laid to rest, too. Until a new morning, when his little Anna, if nobody else, would wake them up again.

Translated from Slovenian by Lili Potpara

Damir Globochnik

»POGLED OD ZGORAJ«

Fotografski opus Janeza Marenchicha

Janez Marenchich (rojen leta 1914 v Kranju) sodi med osrednje osebnosti slovenske fotografije 20. stoletja. Leta 1935 se je pridružil Fotoklubu Ljubljana. Istega leta je bila njegova fotografija objavljena v dunajski reviji *Die Galerie*, naslednje leto je zachel sodelovati na mednarodnih razstavah. Med motivi zgodnjih Marenchichevih fotografij sta prevladovala zhanr in krajina. Pomemben je bil zlasti vpliv nekaterih starejših fotografov, npr. Petra Kocjanchicha, Marjana Pfeiferja in Lojzeta Pengala. Janez Marenchich se je s fotografijo poskusil približati slikarstvu. Na t. i. fotografski piktorializem opozarjajo mehke konture in megličasta atmosfera premišljeno zasnovanih fotografskih kompozicij. Marenchich si je pri retuširanju pomagal z mehkoriscem, pri oblikovanju estetsko brezhibnih in pretehtanih kompozicij pa je posegal tudi po fotomontazhi oziroma »fotokombinaciji«. Ni ga pritegnilo zgolj »realistično« podajanje konkretnega trenutka, temveč ga je privlačilo tudi lirichno, poetichno in estetizirano pripovedno sporočilo fotografiranega motiva.

Med drugo svetovno vojno je Marenchich kot fotoreporter spremljal enote IX. korpusa na Primorskem. Fond zadevnih negativov je zhal izgubljen. Na podlagi shtirih ohranjenih fotografij partizanskega tabora in nočne strazhe v Trnovskem gozdu je Marenchich izdelal povechave v tehniki papirnega negativa, ki veljajo za eno likovno najbolj dovršenih medvojnih fotografskih prichevanj.

Janez Marenchich se je po vojni posvechal fotografskim interpretacijam razlicnih motivov (ribichi, prizori dela) in razmisljal o novih možnostih fotografiranja krajine. Postal je osrednja osebnost, mentor in glavni predstavnik t. i. »kranjskega kroga« oziroma »kranjske fotografske shole«, ki se je oblikovala v fotografskem drushtvu, ustanovljenem na njegovo pobudo leta 1949 v Kranju. Za kranjske fotografe so bili v tem chasu znachilni kontrastni in asketski posnetki motivov na zasnezenih povrshinah, kot jih je Marenchich napovedal zhe z nekaterimi predvojnimi fotografijami.

Sredi petdesetih let je Marenchich zachel fotografirati krajino iz dvignjenega ochishcha, z vzpetine ali s kake druge vishje lezheche tochke. Fotografski pogled na pokrajino iz zraka naj bi Marenchich odkril med sluzhbenim poletom nad Sorshkim poljem. V resnici je shlo za potrditev spoznanj, ki so zhe dalj chasa zorela v njem.

Damir Globochnik

»THE VIEW FROM ABOVE«

The photographic work of Janez Marenchich

Janez Marenchich (born in 1914 in Kranj) is one of the central figures of Slovenian 20th century photography. He joined the Ljubljana Fotoklub in 1935. In the same year one of his photographs was featured by the Viennese magazine *Die Galerie*, and the following year he began showing his work at international exhibitions. Marenchich's early work consisted mainly of genre and landscape photography. The influence of some older photographers e.g. Peter Kocjanchich, Marjan Pfeifer and Lojze Pengal was particularly important. Janez Marenchich tried to make his photography approach the art of painting. This so-called photographic Pictorialism is reflected in the soft contours and hazy atmosphere of meticulous photographic compositions. Marenchich used a soft focus lens for retouching, and in order to create aesthetically perfect and balanced compositions he also made use of photomontage. He was not interested simply in »realistically« communicating the concrete moment but also in the lyrical, poetic and aesthetic message of the photographed motif.

During the Second World War, Marenchich acted as a photo-reporter who accompanied units of IX. corps in Primorska. Unfortunately, the negatives have been lost. With four preserved photographs of a partisan camp and the night guard on the Trnovski gozd plateau, Marenchich created enlargements using the paper negative process to produce one of the most artistic examples of war photography.

After the war, Janez Marenchich photographed various motifs (fishermen, people working) and explored new possibilities for landscape photography. He became the central figure, mentor and main representative of the so-called »Kranj circle« also known as the »Kranj School of Photography,« which came about within the photographic society which was founded on his initiative in 1949 in Kranj. The works of the Kranj photographers at the time were typified by contrast-filled and ascetic takes on motifs on snow-covered surfaces, similar to some of Marenchich's pre-war photographs.

In the mid-1950s, Marenchich began photographing the landscape from raised vantage points, slopes and other high places. Marenchich is said to have discovered aerial photography during flights above the Sorshko polje plain. In reality it was just a confirmation of discoveries which had already been growing in him for some time.

Fotografije *Diagonale*, *Ornamenti*, *Pahljache*, *Preproge*, *Promenada* idr. veljajo za inovativni vrhunec Marenchichevega fotografskega izraza. S premišljenim izrezom in s poudarjanjem diagonalnih, vertikalnih in horizontalnih kompozicijskih silnic ter ploskovitosti je vzpostavil geometriziran likovni vzorec oziroma abstrakten ornament, ki se je navidezno nadaljeval izven kadra. Linija horizonta, ki deli krajino v dva nekompatibilna dela, je praviloma izrinjena iz kompozicije. Marenchich je svoj osrednji fotografski ciklus pojasnil z naslednjimi besedami: »Zame je bila črta horizonta na sliki pravzaprav moteči element, ki je sliko delil na dva nekompatibilna dela. Da bi lahko izločil to delitev, se je bilo treba dvigniti visje in pogled usmeriti dol. Vzpel sem se na primer na zvonik kranjske župnijske cerkve in tako so nastale znane fotografije parka pred Preshernovim gledališčem v različnih letnih časih.« (Marenchicheva izjava v intervjuju: *Znameniti 'pogled od zgoraj'*, *Gorenjski glas*, 15. 3. 1994)

Marenchicha je bolj kot neokrnjena krajina privlabil s chlovekovimi posegi zaznamovan prostor. Chlovek je tisti, ki obvladuje krajino (polja, vinogradi, solinarski bazeni, drevesni nasadi), s svojimi posegi vanjo je postopoma izchistil naravne oblike, v njej je prisoten na simbolni ali konkretni nachin. »Slikam arhitekturo zemlje, vendar in predvsem, kakor je dejal arhitekt, anonimno arhitekturo, kakršno je ustvaril chlovek, ki je gradil svoj dom in obdeloval svojo grudo.« Na monumentalnost krajine je Marenchich opozarjal z geometrizirano kompozicijsko zasnovo ter z drobnimi chloveshkimi figurami (npr. sprehajalci, kolesar) in drugimi ritmično razmeshchenimi poudarki (cerkvice, senene kopice, seniki, osamljena drevesa).

Fotografiranje iz zgornjega zornega kota se je uveljavilo konec dvajsetih let preteklega stoletja. Na to je vplivala vrsta dejavnikov (fotoaparati ni vech potreboval stojala, fotografiranje za vojashke potrebe med prvo svetovno vojno, fotografiranje iz novozgrajenih visokih zgradb). Med osrednjimi predstavniki novega fotografskega pristopa so bili: Alvin Langdon Coburn, Karl Struss, Paul Strand, André Kertész, kasneje Mario de Biasi idr., pri nas pa so se z njim prvi soochili Fran Krashovec, Karlo Kocjanchich in Janko Skerlep.

Janez Marenchich je v slovenskem likovnem prostoru prvi v pogledu od zgoraj prepoznal zmoznost aktualnega fotografskega izraza, s katerim je uspel zaobjeti tudi tedanjo likovno problematiko. Opozoriti kazhe na sorodnosti s sochasnim slikarstvom. Podobno velja za manjši ciklus blizhnjih posnetkov z algami prekrite povrshine Blejskega jezera iz sedemdesetih let preteklega stoletja.

Formalna premišljenost in pretehtanost Marenchichevih fotografij nikoli nista bili rezultat po srechnem nakljuchju. Po fotoaparatu je namrech posegel shele, ko si je ustvaril dokonchno podobo o fotografskem posnetku, o njegovi vsebinski sporochnosti, o premišljenem kompozicijskem rezu in kotu snemanja, o usklajenih barvnih ali tonskih razmerjih.

The photographs »Diagonals,« »Ornaments,« »Fans,« »Carpets,« »The Promenade« etc. are considered to be examples of Marenchich's most innovative photography. Through a carefully chosen composition, which emphasises the diagonal, vertical and horizontal lines, as well as the flatness, he created a geometric pattern or abstract ornament, which apparently continues outside the frame.

The horizon, which divides the landscape into two incompatible parts, is as a rule expelled from the composition. Marenchich explained his main photographic cycle with the following words: »For me the line of the horizon on the photograph was actually an unwelcome element, which divided the photograph into two incompatible parts. In order to get rid of this division it was necessary to go higher and look downwards. I climbed, for example, up the bell tower of Kranj parish church and that is how the photographs of the park in front of the Presbern Theatre in different times of the year came about.« (Marenchich's statement in the interview »Znameniti 'pogled od zgoraj'« (»The Famous 'View from Above'«), *Gorenjski glas*, 15.3.1994)

More than by unspoiled landscapes, Marenchich was attracted by spaces which had been altered by human intervention. Man shapes the landscape (fields, vineyards, salt pans, orchards); with his interventions he has gradually »purified« natural forms; he is now present in it in a symbolic or concrete way. »I take photographs of the architecture of the earth, and above all what architects call anonymous architecture which has been created by man who built his dwelling and cultivated his land.« Marenchich drew attention to the monumentality of the landscape by making geometric compositions on which appear tiny human figures (e.g. people walking or cycling) and other rhythmically placed objects (churches, hay stacks, hay barns, lone trees).

Taking photographs from somewhere high above became popular at the end of the 1920s. This was due to a number of factors (the camera no longer needed a tripod, photography was used for military purposes during the First World War, photographs were taken from newly constructed high-rise buildings). The main representatives of this new photographic approach were: Alvin Langdon Coburn, Karl Struss, Paul Strand, André Kertész, later Mario de Biasi and others; in Slovenia the first photographers to try this approach were Fran Krashovec, Karlo Kocjanchich and Janko Skerlep.

Janez Marenchich was the first Slovenian photographer to realise the potential of the view from above for photographic expression and he also used it successfully to address the problems posed in art at that time. Connections with contemporary painting must also be mentioned. It is also worth mentioning a small cycle of close-up shots of the algae-covered surface of Lake Bled from the 1970s.

Marenchich's photographs were always meticulously planned in advance and were never the result of a lucky coincidence. He only took out his camera once he had thought out the final appearance of the photograph, the message of its content, the right composition and shooting angle, harmonised colours and tones.

V prepricanju, da je moč fotografije v »reduciranju slikovnih elementov in v enostavnosti kompozicije« oziroma v »opuščanju«, »komponiranju zreduciranega«, si je vselej prizadeval za vzpostavitev vizualnega reda (citati po Marenchicевih tipkopiših *Po dolgi poti*, 1941, *Moj pogled na fotografijo*, nedatirano).

Janez Marenchich je prvo samostojno razstavo priredil leta 1971 v Kranju. Fotografije, ki jih je tedaj podaril Kabinetu slovenske fotografije, predstavljajo začetek javne fotografske zbirke v Kranju. V sedemdesetih letih se je prenehal udeleževati skupinskih razstav, a je pri njih še vedno sodeloval kot zhirant in selektor. Moderna galerija v Ljubljani je njegova dela predstavila na retrospektivni razstavi leta 1993. V tem času se je začel posvečati tudi barvni fotografiji.

Ob 90-letnici ga je predsednik Republike Slovenije odlikoval z zlatim redom za zasluge, Fotografska zveza Slovenije mu je podelila nagrado Janez Puhar za življenjsko delo, Kabinet slovenske fotografije pa je izdal monografijo *Fotografije*. Mestna občina Kranj ga je izvolila za častnega občana. Umrli je leta 2007.



Slika: Promenada, 1955

Through the conviction that the power of photography is in *»cutting down the pictorial elements and having a simple composition«* or in *»omitting«, »composing what has been cut down«*, he always strove to set up a visual order (quotations from Marenchich's typescripts *»Po dolgi poti«* (After a Long Journey), 1941, *»Moj pogled na fotografijo«* (My Views on Photography), undated).

Janez Marenchich prepared his first independent exhibition in 1971 in Kranj. The photographs which he then gave to the Cabinet of Slovenian Photography are the beginning of the public photographic collection in Kranj. In the 1970s, he stopped displaying at group exhibitions but continued to participate as a backer and selector. The Museum of Modern Art in Ljubljana showed his works at a retrospective exhibition in 1993. During this period he also began doing colour photography.

On his 90th birthday, the president of the Republic of Slovenia awarded him the Golden Order of Merit, the Photographic Federation of Slovenia gave him the Janez Puhar Award for a lifetime's achievement, and the Cabinet of Slovenian Photography published a book on his work entitled *Fotografije*. Kranj Municipal Council made him an honorary citizen of the city. He died in 2007.

Translated from Slovenian by Marko Petrovich

Picture: Promenade, in 1955

Marusha Avguštin

BESEDNA SKICA K LIKOVNEMU PORTRETU ALENKE SÖTTLER

Zapis je nastal kot refleksija ob predstavitvi Alenke Söttler (Bezhigrajska galerija 1, 19. 5. – 25. 6. 2010), ene najzhlahntnejših slovenskih ilustratork srednje generacije, ki je s svojo ustvarjalnostjo prodrla tudi na svetovno ilustratorsko sceno. Razstava je vključevala ilustracije za otroke z barvnimi podobami za *Pepelko* bratov Grimm, 2006, nekaj črno-belih ilustracij iz *Svetovnih pravljic*, 2004, iz *Svetlaninih pravljic* (Svetlana Makarovich, 2008) in prav tako črno-belo ilustracijo *Mojzes pred gorehim grmom*, ki je nastala na povabilo muzeja Diocesano iz Padove za razstavo *I colori del sacro*, 2007. Poleg ozkega izbora v galeriji razstavljenih del iz slikarkega zadnjega obdobja, ki ga je verjetno narekoval tudi prostor, v članku obravnavamo še slikarkine črno-bele slike iz *Prividov* Alenke Söttler in Nika Grafenauerja, 2009 in ilustracije za *Pravljice* Oscarja Wilda (*Veliki pravljicharji*, 2000), v katerih je, kot se zdi, umetnica poleg sugestivne rabe črnih in belih ploskev v kombinaciji tankega črtovja, s katerim rishe figuralni in predmetni svet, in črno-belega okrasja, s katerim bistveno dopolnjuje rafiniranost pisateljeve pripovedi, prvich uporabila abstraktne bele linije na črni podlagi, ki simbolizirajo morske valove.

Znachilnost likovnega delovanja Alenke Söttler je njeno postopno prehajanje s področja slikarstva in grafike v svet ilustracije. Pri tem se ne odreka raziskovanju likovnega jezika, s katerim odstira in pogloblja literarna besedila, namenjena vsem generacijam. Za ilustracije v knjigi *Slovenski pesniki o minljivosti*, 2000, npr. pravi: »Uporabila sem zemeljske pigmente, posušeno glino in saje (dim od sveče), s katerimi sem tudi vsebinsko najboljše ponazorila proces minevanja. Uporabila sem tudi frotazbe, ki prav tako asociirajo na minljivost.« To je le en primer slikarkega nenehnega iskanja likovnega ekvivalenta besedam. Bo nekoč ilustrirala predvsem poezijo za odrasle?

Tezhenje k likovni odličnosti in poglobljen odnos do literature spremlja vse ilustratorkino delo, v katerem prepoznavnost likovnega rokopisa variira glede na ilustriranje literarnih predlog, medtem ko sta lepota ilustriranih stvaritev in magična svetloba v njih stalnici avtorichinega izraza. V slikarkega avtorskem slogu zadnjega obdobja se dalje prepletata kiparsko občuteno grajenje figur in predmetov ter raznoliko drobno črtovje, s katerim oblikuje celotna prizorišča, ki posredujejo grafichni vtis. Zvestoba tradiciji, še posebej zgodnji renesansi, in moderna likovna občutljivost vejeta iz ilustracij *Pepelke*, ki po slikarkega besedah pomenijo zaključek nekega njenega ustvarjalnega procesa.

V kasnejših delih slikarka brezčasne pravljichne prizore gradi s kombiniranjem realistične prepoznavnosti figur in predmetov z abstraktno likovno izraznostjo. Ta je posebej opazna v ambientih, v katerih avtorica z različno rabo svetlega in temnega črtovja ustvarja skrivnostno svetlobo in nizanje prostorskih plasti, kar stopnjuje ne le pravljichnost temveč tudi duhovno razsežnost podob.

Marusha Avgustin

A VERBAL SKETCH TO ACCOMPANY THE VISUAL PORTRAIT OF ALENKA SOTTLER

This essay came about as a reflection on the exhibition of works by Alenka Sottler (Bezhigrajska galerija l, 19. 5. – 25. 6. 2010), one of Slovenia's best middle generation illustrators who has succeeded in breaking onto the international illustrating scene. The exhibition included illustrations for children with coloured pictures for *Cinderella* by the Brothers Grimm, 2006, some black and white illustrations from *World Fairy Stories*, 2004, and *Svetlana's Fairy Stories*, Svetlana Makarovich, 2008 as well as a black and white illustration of *Moses and the burning bush* which was created after an invitation from the Museo Diocesano di Padua for the exhibition *I Colori del Sacro*, 2007. Besides the small selection of works displayed in the gallery which are from the artist's most recent period, this essay also discusses the artist's black and white pictures from *Illusions* by Alenka Sottler and Niko Grafenauer, 2009, and the illustrations for Oscar Wilde's *Fairy Tales*, 2000, in which it seems Alenka for the first time used abstract white lines on a black background, symbolising waves on the sea. She also uses black and white planes in combination with thin lines with which she draws figures, objects, and black and white decorations with which she complements well the refinement of the author's story.

The main characteristic of Alenka Sottler's art is her gradual transition from painting and graphics to the world of illustration. She does not shy away from exploring visual narrative with which she illuminates and deepens literary texts aimed at all generations. About the illustrations in the book *Slovenian Poets on Transience*, 2000, she writes: »I used earthy pigments, dried clay and soot (smoke from a candle), content which best illustrates transience. I also used frottages, which bring fleetingness to mind.« That is just one example of the painter's constant search for the visual equivalent of words. Will she one day illustrate mainly poetry for adults?

A desire for excellence and a deep relationship with literature accompanies all her work in which the recognisability of her visual »handwriting« varies depending on the literary basis, while the beauty of the illustrated creations and the magical light in them are permanent features of her expression. Alenka's recent style continues to see a combination of sculpted figures and objects, and diverse slender lines with which she creates whole scenes which make a graphic impression. Faithfulness to tradition, especially to the early renaissance, and modern visual sensitivity seep from the illustrations of *Cinderella* which Alenka says represent an end to one of her creative processes.

In her later works, Alenka creates timeless fairytale scenes by combining the realistic recognisability of figures and objects with abstract visual expression. This is particularly obvious in ambiances in which the artist uses light and dark lines to create a mysterious light, building up the scene using multiple layers, which increases not only the attractiveness but also the spiritual dimension of the images.

Izpovedna moč in estetski videz avtorichinih ilustracij sta enaki v črno-belih in barvnih ilustracijah. Na tem mestu morda lahko ponovimo njen zapis iz revije *Otrok in knjiga* (2000, str. 62–64) z naslovom *Pogled na svoje delo - O ilustriranju*. V njem med drugim beremo: »Material je vse. S tem mislim na likovni material – barve, papir, tushe, peresa, chopiche, chrkovni material. Njegove lastnosti so zakon, iz njih raste ideja. Vsa umetnost je v tem, da ustvarjam z materialom takšne pogoje na papirju, ki prebudijo domišljijo, asociacije in presenečajo; da se začnem igrati. Potem je vse odvisno od občutka, da ni ničesar preveč ne premalo ...«

Ko skiciramo ilustratorkin likovni portret, ga je kljub skopo odbranim ilustracijam iz zadnjega desetletja, možno zajeti. Tako kot npr. igralci ozhivljajo na odru osebe dramskega besedila, tudi ilustratorji oblikujejo junake različnih literarnih predlog. In tako kot mora igralec ozhiviti lik z igro, ki jo gradi na razumevanju in doživljanju literarnega junaka ter prostora in časa, v katerega je postavljen, mora tudi ilustrator za celotno dogajanje v ilustrirani knjigi najti likovno upodobitev, ki je splet literarnega tvorca ter njegovega razumskega in čustvenega vznivetja v junake z ustrezno umestitvijo v prostor. Brez avtorske interpretacije namreč nobena poustvarjalna umetnost ni mogoča.

Pregledovanje ilustracij *Pravljic* Oscarja Wilda, *Pepelke* bratov Grimm, *Svetovnih in Svetlaninih pravljic* ter ilustracije Mojzesa nas prepricha o kompleksnosti avtorske likovne ustvarjalnosti Alenke Sottler, ki zori iz poglobljanja v likovnost in literaturo, v *Prividih* pa se srečamo z dvema povsem avtonomnima umetnikoma osebnostma, s pesnikom Nikom Grafenauerjem in s slikarko Alenko Sottler. Tako v *Prividih* postanejo besede in ilustracije samostojno videnje sveta skozi dvoje umetniških jezikov. Ali še drugache: Alenka Sottler je ob branju Grafenauerjevih pesmi za načrtovano pesniško zbirko *Skrivnosti* pričela upodabljati mrachen svet, obarvan z njeno podzavestjo. Izjemno sugestivna, prechishchena likovna pripoved/izpoved v črno-beli tehniki tempere je Nika Grafenauerja privedla do umika načrtovane zbirke *Skrivnosti* z zamenjavo v *Privide*, za katere je k slikam Alenke Sottler spesnil nova besedila. Nov odnos med ustvarjalcema je rodil slikanico za odrasle, ki še močneje kot doslej, opozarja na ilustratorkino suverenost, ki je privedla do prilagoditve pesnika ilustratorju, to pa je v ilustriranih knjigah redkejši pojav. Pogosteje najprej nastane tekst, ki ga ilustrator likovno dopolnjuje. V svetu se sicer zhe nekaj časa spet pojavljajo ilustrirane knjige brez besed, na kar je npr. opozorila le v slikah predstavljena Defoejeva knjiga *Robinson Crusoe* na bolonjskem sejmu knjig za otroke leta 2009, in prejela posebno nagrado. Z velikodushno Grafenauerjevo potezo za *Privide* pa smo v slovenskem prostoru dobili knjigo vrhunske kvalitete, ki odpira novo poglavje na področju monumentalnih slikanic za odrasle in najbrz tudi nov izziv na ustvarjalni poti Alenke Sottler.

Che ilustracije Wildovih *Pravljic* z rabo abstraktnega chrtovejja zachenjajo slikarkin izraz zadnjega desetletja, je upodobitev *Pepelke* v celoti grajena z raznobarnim in raznolikim chrtovejem, tako plastichno občutenih figur kot mestoma kar manieristichno poglobljenih prostorov pravljichnega dogajanja ali mnozhichnih prizorov z renesanchnim nadihom.

The narrative power and aesthetic appearance of the artist's illustrations are the same in black and white and colour illustrations. At this point we can maybe repeat what she wrote in an article in the magazine *Otrok in Knjiga* (2000, pp. 62–64) entitled *A look at my work – Illustration*. She writes: »Material is everything. By this I mean art material – colours, paper, inks, pens, brushes, printing material. Its properties are the law, from them grows the idea. The whole point is that with material I create conditions on paper which awaken the imagination, bring to mind associations and surprise; I begin to play. Then everything depends on the feeling that there is the right amount of everything..."

When we attempt to create the illustrator's visual portrait, we find we can capture it despite the small number of illustrations from the past decade. Just as actors bring to life on stage characters from a dramatic text, illustrators create heroes from various literary texts. And just as the actor must bring to life the character through his acting, which he does by understanding and experiencing the literary hero and the space and time in which he is placed, the illustrator too must for everything that happens in an illustrated book find visual depictions, which come from the literary source, and the illustrator's rational and emotional experience of the heroes. Without interpretation no art is possible.

Looking through the illustrations of Oscar Wilde's *Fairy Tales*, *Cinderella*, *Svetovne* and *Svetlanine pravljice* and the illustrations of Moses convinces us of the complexity of Alenka Sottler's art, which matures from immersion in art and literature. And in *Illusions* we come across two completely autonomous creative personalities, the poet Niko Grafenauer and the artist Alenka Sottler. In *Illusions*, words and illustrations become independent visions of the world through two languages of art. Or to put it another way: Alenka Sottler, while reading Grafenauer's poems for the planned poetry collection *Secrets* began depicting a sombre world, coloured with the unconscious. The very suggestive, purified visual tale/confession in black and white tempera brought Niko Grafenauer to withdraw his planned *Secrets* collection in exchange for *Illusions*, for which he wrote new poems to accompany Alenka Sottler's pictures. The new relationship between the two artists brought about a picture book for adults which even more powerfully than before draws attention to the illustrator's independence, which made the poet adapt to the illustrator. This is a rare occurrence in illustrated books. Often it is first the text which is created and which the illustrator supplements with artwork. Globally there have for some time now been appearing illustrated books without words, e.g. Defoe's *Robinson Crusoe* in pictures only which was presented at the Bologna children's book fair in 2009, and received a special award.

Thanks to Grafenauer's kind gesture for *Illusions*, we have in Slovenia acquired a book of great quality which opens up a new chapter in the field of monumental picture books for adults and probably also a new challenge in Alenka Sottler's artistic career.

If the illustrations for Wilde's *Fairy Tales*, with the use of abstract lines, are the beginning of the artist's expression of the past decade, then the depiction of *Cinderella* consists entirely of colourful and diverse lines making up realistic figures as well as sometimes almost manneristic fairy tale scenes or multiple scenes with a hint of renaissance.

Med sštevilne avtorichine posebnosti v *Pepelki* sodijo morda na prvo mesto ptichki kot vidni poetični poudarek pravljice in s svojo igrivo razgibanostjo posebej privlačni otrokom, slikarkino intelektualno likovno igro pa, kot se zdi, posebej izrazha rafinirano prepletanje bogato niansiranega barvnega chrtoevja. Alenka Sottler v *Pepelki* sledi tradiciji in je hkrati sodobna. Sama pravi, da »je zbeležela naslikati tisto pravo Pepelko, ki ne strga pravljicne niti.«

Svetovne pravljice so bile za slikarko izziv, ki je zahteval poleg bogastva likovnih idej za ponazoritev raznorodnega pravljicnega dogajanja tudi izjemno likovno disciplino in originalno reshitev za uglashenost celote. Ilustracije v chrno-beli temperi in zhe preizkushena »grafichna« gradnja podob ter oblikovanje knjige Petra Skalarja so izjemen knjizhni dosezhok.

Podobno kot *Svetovne pravljice* je Alenka Sottler ilustrirala *Svetlanine pravljice* v slovensko-angleshki knjigi, ki zajema shestdeset pravljicharki najljubshih pripovedi. Zhivalski, rastlinski, predmetni svet in svet domishljijjskih bitij slikarka upodablja v znachilnem prepletanju natanchnih opisov zdaj v izbranih kompozicijah, zdaj posamichno. Rafiniranost likovnega izraza z menjavanjem chrno-belega chrtoevja, s katerim gradi she posebej pravljichna prizorishcha, in z umeshchanjem karakterno izrazitih zhivali vanje uchinkuje kot pendant Svetlaninemu kombiniranju pisanja v prozi in poeziji. Tako slikarka z izvorno avtorsko govorico podpira pisateljichin literarni izraz.

V ilustraciji Mojzesa je dvojnost med realisticšno upodobitvijo figur in nezemeljskim prostorom povezana v skladno celoto slikarkinega sugestivnega in estetskega izraza, podobna kot v upodobitvah pravljic. Enaka je tudi skrivnostna svetloba, ki ponazarja gorechi grm; struktura celotne kompozicije pa je pri Mojzesu bolj gladka. Nezmotljiv instinkt slikarki narekuje uravnotezheno razmerje med »znanstveno« tochnostjo in umetnishko imaginacijo.

Raziskovalni duh bo Alenka Sottler gotovo tudi v prihodnje povezoval z ilustracijo, bodisi da bo z likovnimi sredstvi sledila predvsem literarnim ustvarjalcem /ustvarjalkam, bodisi da bo v njih odstirala svoj notranji svet, svoj pogled na zhivljenje in svoje odzivanje nanj.

Najbrzh pa bo v najboljših dosezhkih zdruzila v ilustratorsko umetnino oboje. Intelektualna odprtost do zhivljenja in emocionalno reagiranje nanj rojeva v Alenki Sottler kritichnost, ki lahko pripelje do likovnih stvaritev, ki ne bodo vezane na nikakrshno besedilo. *Prividi* nazorno nakazujejo v to smer. Vendar njena kompleksna umetnishka narava lahko ostaja hkrati she naprej zapisana tudi otroshkemu pravljichnemu svetu, in verjamemo, da bo njen umetnishki *credo*, ne glede na vsebinsko ozadje ilustracij, ostal zvest likovni dognanosti in estetski izraznosti, skratka lepoti kot sinonimu dobrega.

Ustvarjalna zasidranost v likovnih koreninah slovenskega prostora, poznavanje shirshega umetnostnega vrenja in njena celostna chloveshka odzivnost na dogajanje v danashnjem svetu pogojujejo samosvojo likovno govorico Alenke Sottler v sugestivno celoto, v kateri zdruzhuje elemente slikarstva, kiparstva in grafike. Lahko prichakujemo, da bo njena nemirna raziskovalna in senzibilna narava she presenechala, nikoli pa ne bodo njene likovne reshitve povrshne in le povrshinske.

Of all the artist's many particularities in *Cinderella*, the most prominent may be the birds as a visible poetic emphasis of the fairytale whose playfulness is particularly attractive for children. The artist's intellectual visual game is, it seems, specially expressed by the refined intertwining of richly nuanced coloured lines. In *Cinderella*, Alenka Sottler follows tradition and is at the same time modern. She herself says that »she wanted to paint the real Cinderella who does not tear the fairytale thread.«

Svetovne pravljice were a challenge for the artist which demanded not only a wealth of visual ideas to illustrate the international fairytales but also exceptional visual discipline and original solutions to create a harmonious ensemble. The illustrations in black and white tempera, the already tested »graphic« construction of images and the design for the book by Peter Skalar are exceptional achievements.

Similarly to the way she illustrated *Svetovne pravljice*, Alenka Sottler also illustrated *Svetlanine pravljice* in a Slovene-English book containing sixty of the author's favourite tales. The painter depicts animals, plants, objects and fantasy beings using her characteristic intertwining of accurate descriptions, sometimes in compositions, sometimes individually. The refinement of her visual expression with the alternation of black and white lines with which she creates particularly attractive fairytale scenes, and animals with distinct characters which she sets in these scenes, is like a pendant to Svetlana's combination of prose and poetry. In this way the painter makes use of an original storyteller's narrative to support the writer's literary expression.

In the illustrations of Moses, the duality of the realistic depiction of the figures and the otherworldliness of the scene is connected with the harmonious whole of the artist's suggestive and aesthetic expression, similarly to the depiction of the fairytales. The mysterious light which illustrates the burning bush is also similar; the structure of the entire composition is smoother in the case of Moses. The artist's unfailing instinct dictates a balanced relationship between »scientific« punctuality and artistic imagination.

Alenka Sottler's investigative spirit will certainly also in future connect her with illustration; either she will follow writers with visual means, or she will reveal to them her inner world, her view of life and her response to it.

Alenka's best achievements will probably combine both approaches. Her intellectual openness to life and her emotional reactions to it lead to a critical stance which can result in visual creations which will not be tied to any text. *Illusions* is a clear indication of this. However, her complex artistic nature may at the same time remain devoted to the children's world of fairytales, and we believe that her artistic credo will, regardless of the content of the illustration, remain faithful to visual perfection and aesthetic expression, in short: to beauty as a synonym of what is good. Alenka's creative roots are in the Slovenian visual tradition, she is acquainted with the broader art world and her comprehensive human reactions to events in the world of today are what make her individual visual narrative a suggestive whole which combines elements of painting, sculpture and graphics. We can expect that her restless investigative and sensitive nature will continue to surprise us and that her artworks will never be superficial.

Translated from Slovenian by Marko Petrovich

Alenka Sottler

LIKOVNA DELA /ILUSTRACIJE

- 1 *Poroka* (iz knjige *Pepelka* bratov Grimm, 2006), barvna tempera na papirju, 32,5 x 49,5 cm
- 2 ilustracija pravljice *O Tacamuci* (iz knjige S. Makarovich *Svetlanine pravljice*, 2008), črna in bela tempera na papirju, 25 x 30 cm
- 3 ilustracija pravljice *O strahni lisichki* (iz knjige S. Makarovich *Svetlanine pravljice*, 2008), črna in bela tempera na papirju, 32,5 x 25 cm
- 4 ilustracija pravljice *Chuvaj svoje skrivnosti* (iz knjige *Svetovne pravljice*, 2004), črna in bela tempera na papirju, 32,5 x 25 cm
- 5 5. ilustracija zgodbe *Mojzes in gorechi grm* (iz *Svetega pisma*), črna, bela tempera in moder kemichni svinchnik na papirju, 35 x 51 cm
- 6 *Shtukature* (iz knjige Nika Grafenauerja in Alenke Sottler *Prividi*, 2009), črna in bela tempera na papirju, 33 x 26 cm
- 7 *Strah* (iz knjige Nika Grafenauerja in Alenke Sottler *Prividi*, 2009), črna in bela tempera na papirju, 32,5 x 25 cm
- 8 *Krike* (iz knjige Nika Grafenauerja in Alenke Sottler *Prividi*, 2009), črna in bela tempera na papirju, 21 x 11 cm

Naslovnica

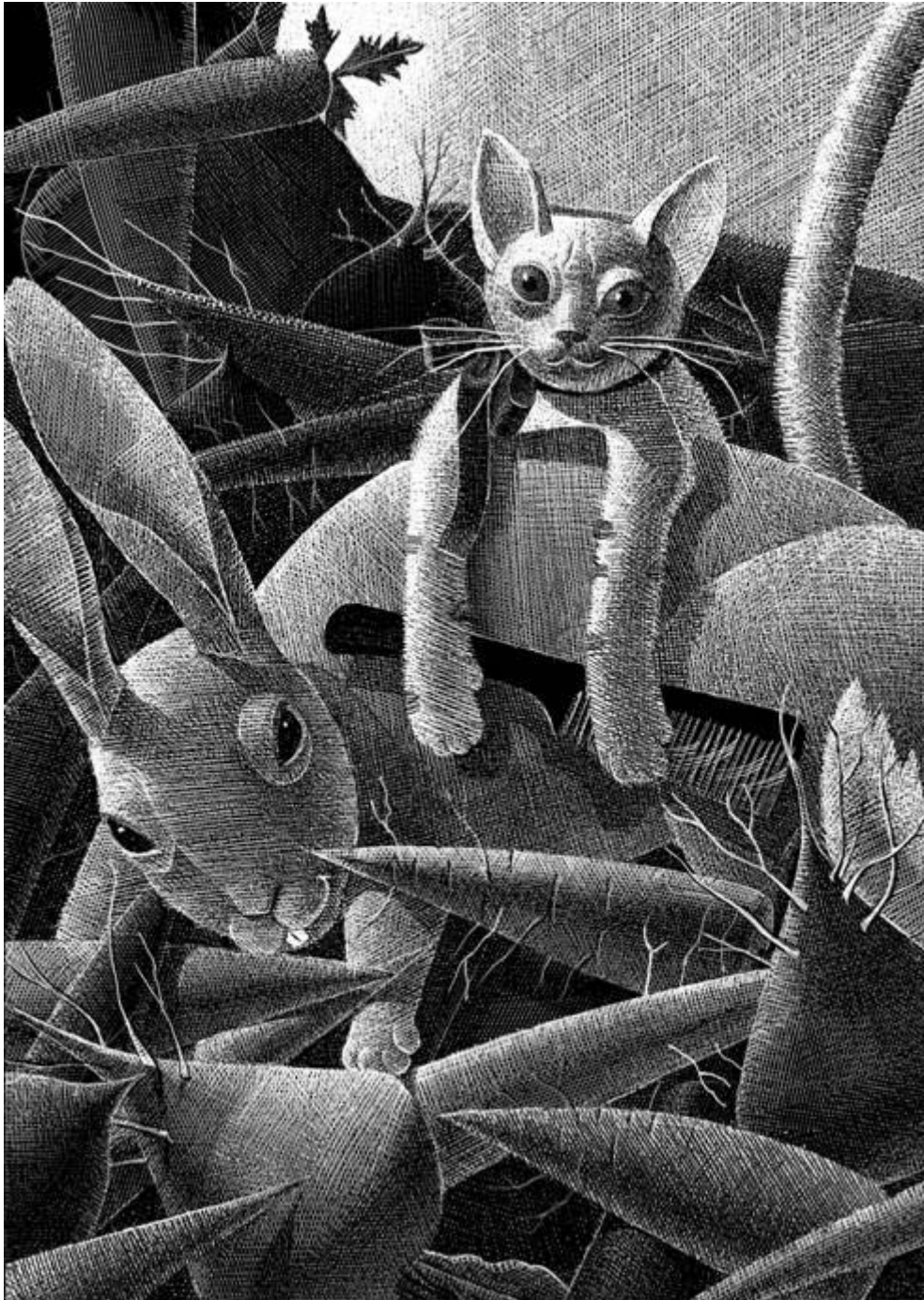
- 9 naslovna ilustracija *Prividi*, 2009, barvna tempera na papirju, 35 x 51 cm

ALENKA SOTTLER je bila rojena 24. oktobra 1958 v Ljubljani. Na ALU v Ljubljani je diplomirala leta 1981 in leta 1983 konchala podiplomski shtudij slikarstva. Ukvarja se predvsem z ilustracijo. Doslej je ilustrirala vech kot 45 knjig. Razstavlja samostojno in na skupinskih selekcioniranih razstavah doma in po svetu. Prejela je shtevilne ugledne domache in tuje nagrade, med njimi za ilustracije Priznanje, Plaketo in Nagrado Hinka Smrekarja na bienalih slovenske ilustracije v Ljubljani, Levstikovo nagrado, Grand Prix otroshke zhiriije Trojlistok in Zlato jabolko na Bienalu otroshke ilustracije v Bratislavi, Nagrado za odlicnost na Japonskem (Bienale evropske ilustracije), v New Yorku *Diplomo kakovosti* za selekcijo na 48. in 49. Annual Exhibition ter shtevilne druge.

Leta 2010 je slikarka prejela dve ugledni tuji nagradi za skupni projekt z Nikom Grafenauerjem *Prividi*: na bienalu ilustracij v Zagrebu Grand Prix, v New Yorku pa priznanje Merit ilustratorske revije *3x3 Magazin*.

Zhivi in dela kot samostojna umetnica v Ljubljani.

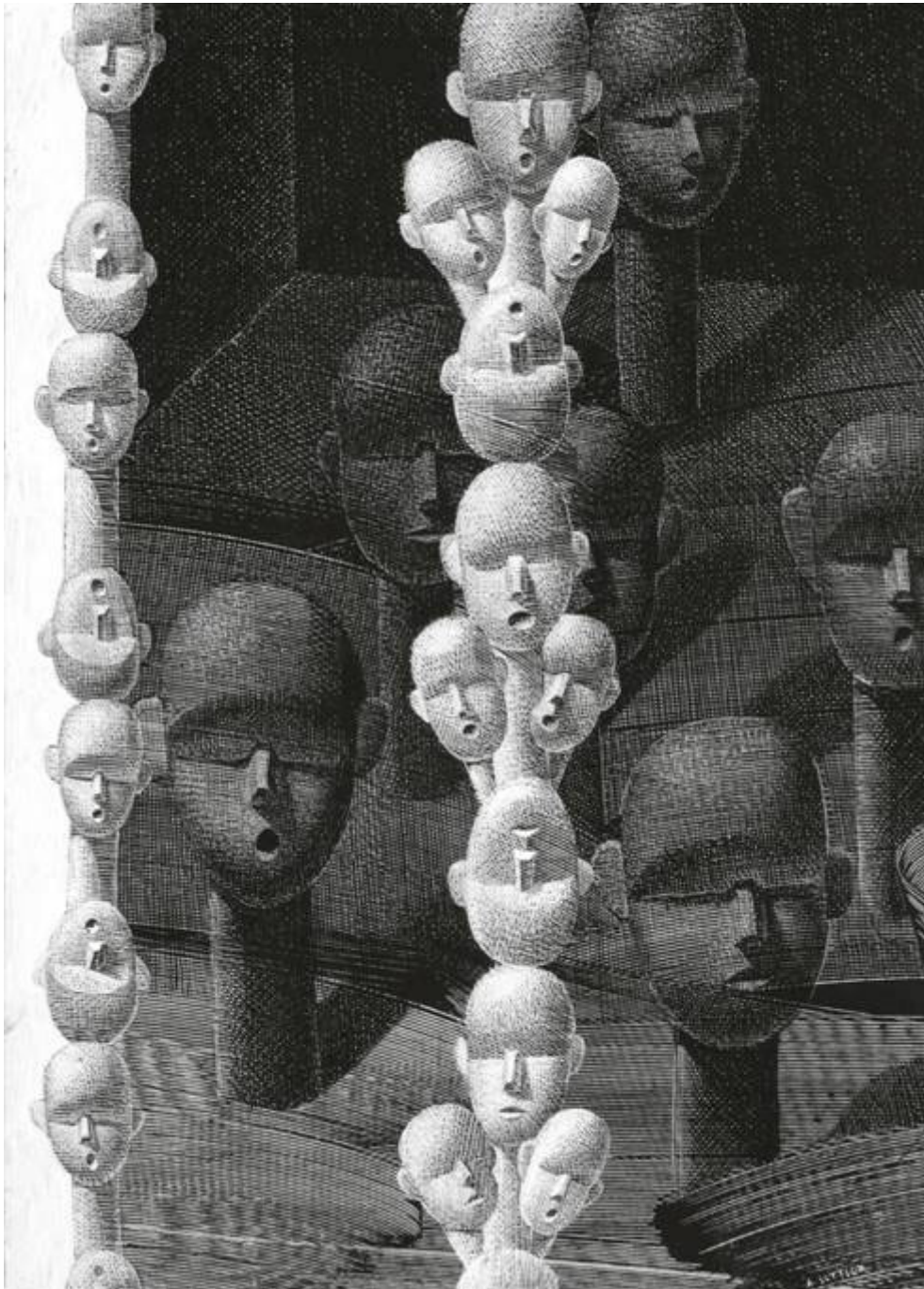


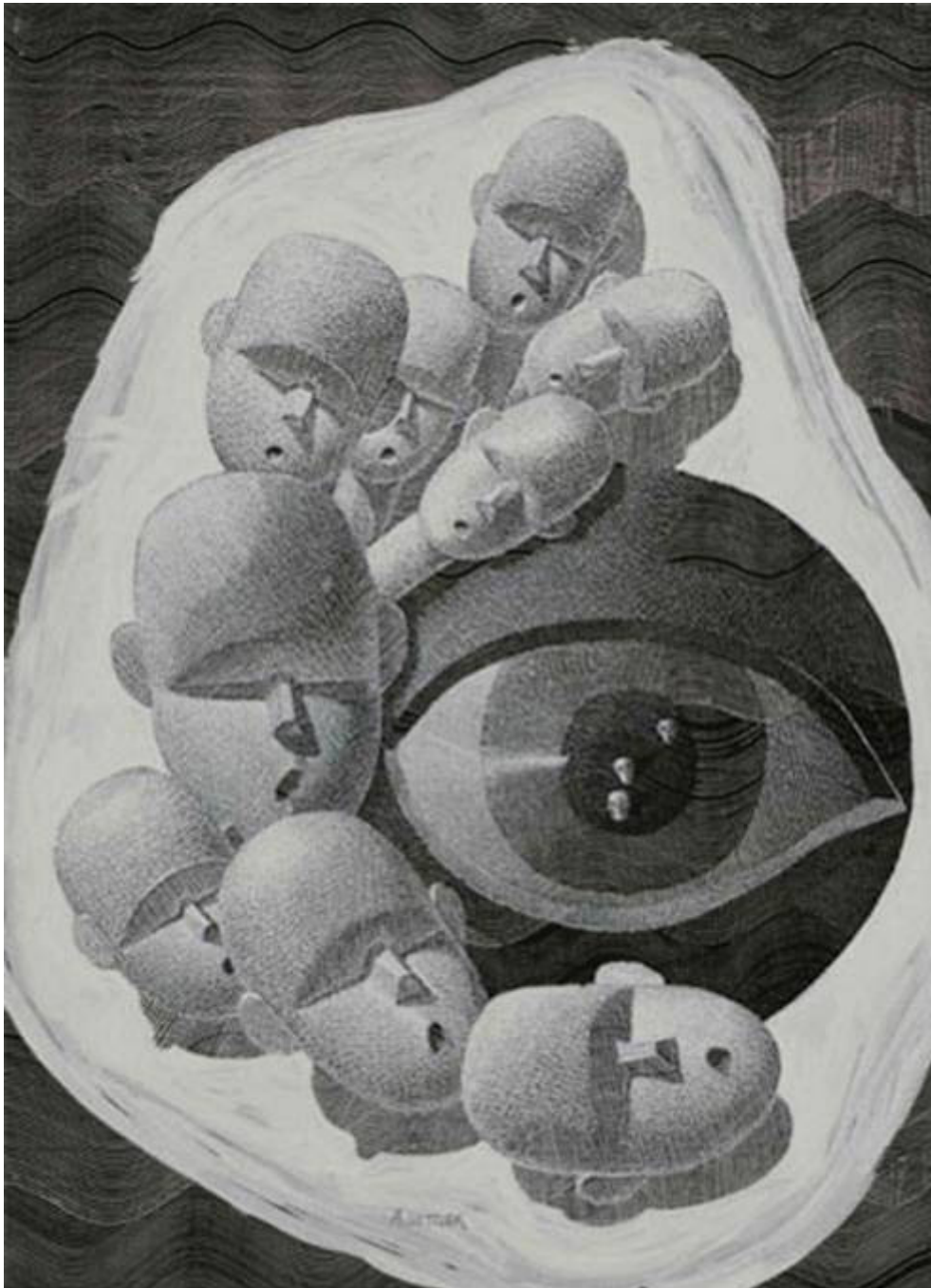


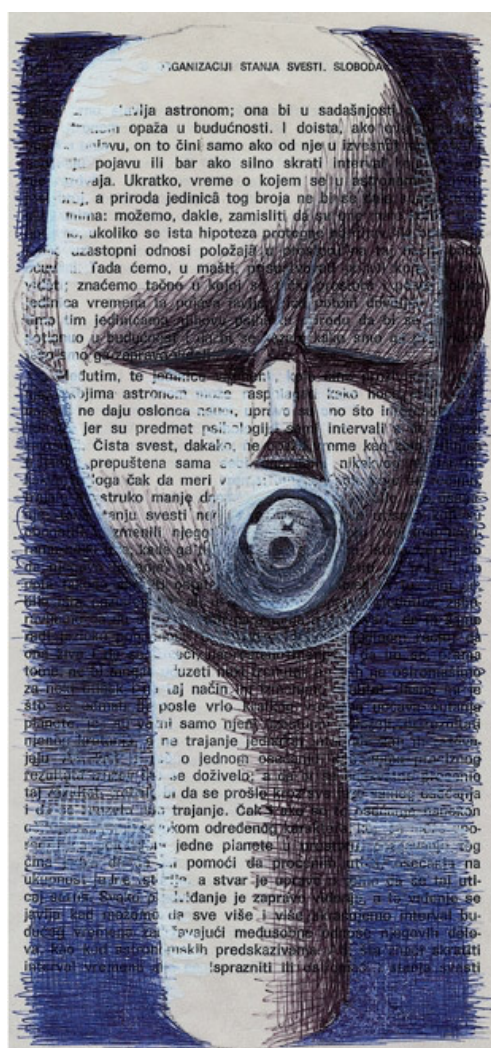












Alenka Sottler

ARTWORKS /ILLUSTRATIONS/

- 1 *Poroka* (wedding) (from Cinderella by the Brothers Grimm, 2006), coloured tempera on paper, 32.5 x 49.5 cm
- 2 illustration of the fairytale *O Tacamuci* (About a Cat, from S. Makarovich's Svetlanine pravljice, 2008), black and white tempera on paper, 25 x 30 cm
- 3 illustration of the fairytale *O strasni lisicki* (About a Terrible Little Fox, from S. Makarovich's Svetlanine pravljice, 2008), black and white tempera on paper, 32.5 x 25 cm
- 4 illustration of the fairytale *Chuvaj svoje skrivnosti* (Keep your Secrets, from Svetovne pravljice, 2004), black and white tempera on paper, 32.5 x 25 cm
- 5 illustration of the story of Moses and the burning bush (from the Bible), black, white tempera and blue pen on paper, 35 x 51 cm
- 6 *Shtukature* (Stuccowork, from *Prividi*, by Niko Grafenauer and Alenka Sottler, 2009), black and white tempera on paper, 33 x 26 cm
- 7 *Strah* (Fear, from *Prividi*, by Niko Grafenauer and Alenka Sottler, 2009), black and white tempera on paper, 32.5 x 25 cm
- 8 *Krike* (The Cry, from *Prividi*, by Niko Grafenauer and Alenka Sottler, 2009), black and white tempera on paper, 21 x 11 cm

Naslovnica

- 9 cover illustration *Prividi*, 2009, colour tempera on paper, 35 x 51 cm

ALENKA SOTTLER was born on 24 October 1958 in Ljubljana. She graduated from the Academy of Fine Arts in Ljubljana in 1981 and completed her postgraduate studies in painting in 1983. Her main field of activity is illustration and she has illustrated more than 45 books. She holds independent exhibitions and also participates in group exhibitions in Slovenia and abroad. Alenka has received many distinguished Slovenian and foreign awards. For her illustrations she has received the Hinko Smrekar Award, Plaque and Prize at the biennial of Slovenian illustration in Ljubljana, the Levstik Prize, the Grand Prix Trojlistok of the children's jury and the Golden Apple at the Biennale of children's illustration in Bratislava, the Prize for Excellence in Japan (Biennale of European Illustration) and the Certificate of Merit at the 48th and 49th Annual Exhibition in New York as well as many others.

In 2010 she received two distinguished foreign awards for *Prividi* together with Niko Grafenauer: the Grand Prix at the Biennale of Illustration in Zagreb and a Merit from 3x3 Magazine in New York.

She lives and works in Ljubljana.

Srečko Kosovel

REFLEKSIJE O NARODU

REFLEKSIJE O KOROSHKEM DNEVU

(napisano oktobra 1925)

Velika Nemčija nastaja. Avstrija se prikljuchi Nemčiji. A Avstrija hrani prebogat nash zaklad, da bi gledali mirno na to združitev. *Nash zaklad je slovenska Koroshka.* Koroshka: torishche nashih blamazh! Koroshka, pricha naroda, ki se vdaja snu o pravici! Naroda, ki si ne jemlje te pravice sam, kakor bi si jo moral! Koroshka: sijajno ogledalo nashe nesposobnosti.

Vej, vrli véjavec, vihar,
razvej nas — pleve — kaj mi mar! — —

*

Kralj Matjazh spi. Drushtvo narodov je lazh, kakor je lazh narod.
Anglezhi, največji zatiralci svojih kolonij, ne morejo glasovati za pravico.

REFLEKSIJE OB KOROSHKEM DNEVU

11. OKTOBRA 1925

Paradoks slove takole: smo majhen, niti dvomilijonski narod, *potopimo se!* Smo majhen, skoraj dvomilijonski narod! *Zhvimo!* V ta paradoks je zavito: *vprasanje slovenstva.* Utoniti v *jugoslovanstvu*, ker nas je premalo, izkristalizirati *se v slovenstvo*, ker nas je dovolj? Kdo pravi, da nas je premalo! Shtevilkarji!
Lepa nasha domovina!

*

Mi smo pa dognali sledeche: Tlachiti, zatirati, ubijati, nasilno ustvarjati so *protichlovechanska* nachela. Ako so zapisana v *etiki nacionalizma*, nas ne moti; mi smo za *etiko chlovechanstva.*

Krivica je krivica, naj se godi enemu, tisochem ali milijonom. Mi pa smo proti krivici. *Kajti tudi eden je chlovek.* Nashe nachelo je: *za chloveka.*

Krasti chloveku najneobhodnejshe zhivljenjske pravice, onemogochati in zavirati razvoj, dushiti jezik, to so gesla nacionalizma. Njegova etika je: *pravica mochnejshega.*

Danes pa je doba zahajajočega nacionalizma. She se napanja in vzpenja, da bi ozhivel, da bi she enkrat zavzel svet, a zaman: zavest pravice je premochna, preochitna.

Nacionalizem nima vech moralne mochi, da bi sluzhil ideji. Zato sluzhi oblastnikom.

Ali je chudno, da v tej dobi pravijo, da smo majhni? Majhni smo zato, ker hochemo sluzhiti malenkostnim, sebichnim idejam.

*

Srečko Kosovel

THOUGHTS ON THE NATION

THOUGHTS ON THE DAY OF CARINTHIA

(written in October 1925)

Greater Germany is becoming reality. Austria has been annexed to Germany. But Austria keeps too great a treasure of ours for us to look on passively at this unification. *Our treasure is Slovene Carinthia.*

Carinthia: scene of our disgraceful failures! Carinthia, witness to a nation, which is surrendering itself to dreams of rights! A nation which is failing to secure its own rights as it should! Carinthia: perfect mirror of our incompetence.

Scatter noble winnower, storm,
scatter us — weeds — what do I care! — —

*

Kralj Matjazh is sleeping. The League of Nations is a lie, just as the nation is a lie. The English, greatest oppressors of their colonies, cannot vote for justice.

THOUGHTS TO MARK THE DAY OF CARINTHIA

11 OCTOBER 1925

The paradox is as follows: we are a small nation, numbering not even two million people, we *drown!* We are a small nation, numbering almost two million people! *We live!* This paradox concerns *the question of Slovenstvo*. Do we drown in *Jugoslavanstvo* because we are too few, or do we crystallise into *Slovenstvo* because there are enough of us? Who says we are too few! Number crunchers!

Our beautiful homeland!

*

But we have established the following: to tyrannise, to oppress, to murder, to create through violence are *inhuman* principles. We do not mind if they are written down in the *ethics of nationalism*; we support *the ethics of humanity*.

An injustice is an injustice whether it occurs to one person, thousands of people or millions. But we are against injustice. *For even one person is a human being.* Our principle is: *for the person*.

To rob a person of his most inalienable rights, to thwart and hinder development, to stifle a language, these are the mottos of nationalism. Their ethics is: the right of the one who is more powerful.

But now we are in a period of waning nationalism. It continues to strain and climb, to revive itself, to take over the world again but in vain: the sense of justice is too strong, too apparent. Nationalism has no more moral strength to serve the idea. So it serves those in power.

Is it strange that in this time they say we are small? We are small because we want to serve petty, selfish ideas.

*

Francozi in Anglezhi so ustanovili *Drushtvo narodov*. Kadar so letos imele priti v debato pravice manjšin (Slovenci v Avstriji, Lužhishki Srbi, Slovenci v Italiji), so gospodje zborovalci odshli. Lahko bi pa odshli za vedno. Kajti dokler so v tem drushtvu Anglezhi, Francozi in Italijani, ki kolonije in manjšine sami zatirajo, do takrat *manjšbinsko vprasanje ne bo resheno*.

Anglezhi, Francozi in Italijani bi radi imeli volka sitega in ovco celo. To pa pri manjšinskem vprasanju ne gre.

Ponavadi se pa koncha s sitim volkom. Ta siti volk pa je nacionalizem.

*

Svet se deli samo v dvoje skupin: *v zatirajoche in v zatirane*. Drushtvo narodov je drushtvo zatirajoчих. Zato tam ni iskati pravice zatiranim.

*

Sodobna pustolovska politika brez konstruktivnega, temeljitega dela tega vprasanja ne bo reshila. Nikdo nam ne bo pomagal, che si ne bomo pomagali *sami*, a tudi *sami* si ne moremo pomagati. Shele v mogochni falangi vseh zatiranih je nasha reshitev. Kajti le tisti, ki so zatirani, lahko chutijo in ustvarijo novo pravico, nov svet, zgrajen za chloveka.

Shele tedaj, ko bomo stali, ne chlovek proti chloveku, ampak chlovek za chloveka, *napochi chas reshitve koroshkega vprasanja*.

SLOVENC

I

Mnogo se je pisalo o Slovencih v zanesenih ditirambih narodnega rodoljubja, v grenkih pamfletih, polnih prevare in trpkosti, a v obeh sluchajih se je pisalo subjektivno, opevajoch ali obsojajoch tozhno preteklost in she zhalostnejsho sedanost brez iskre, ki bi kot strela zarisala svetel lik na obzorju nashe bodochnosti. Nastale so optimistichne utopije, polne samozadovoljnega rodoljubnega himnarjenja in lazhi, nastale so grenke utopije predsmrtno sanjajochega utrujenega slovenskega chloveka, ki je nekoeh preveh ljubil Slovence in slovenski narod. Roke stran vi, ki ljubite in sovrazhite, stran vashe krivichne roke. Vi, ki ljubite, in vi, ki sovrazhite, delate krivico. Ne ljubite, da ne boste sovrazhili z grenko trpkostjo v srcu, brez upa v dushi, ne sovrazhite, da ne boste pisali resignirano jokavih ditirambov o vashih lastnih zmotah, kajti konchno je vseeno, ali ljubite ali sovrazhite. Ljubezen ali sovrashtvo je oseben odnos do vashe »domovine« in pa she *akcije*. Akcija mora biti pa chista, nedotaknjena in sveta, brez navdushenja, brez sovrashtva. Imeti mora — drugo objektivno lastnost: *energijo*. In ako bodo te vrstice zmoghne, da vas prepriehajo (ne navdushijo!) o resnici teh izvajanj, potem bo moj cilj *dosezhen*.

The French and the English founded the *League of Nations*. When this year the rights of minorities were to be discussed (the Slovenes in Austria, the Sorbs, the Slovenes in Italy), the sirs at the meeting departed. But they could leave forever. For as long as this society consists of the English, French and Italians who oppress their own colonies and minorities, then *the question of the minorities will remain unsolved*.

The English, French and Italians would like to have the best of both worlds. But this is not possible in the case of the minorities.

Usually it is nationalism that wins out.

*

The world consists of just too groups: *the oppressors and the oppressed*. The League of Nations is a society of oppressors. That is why the oppressed will not find justice there.

*

Contemporary adventurous politics lacking constructive, thorough work will not solve this matter. No-one will help us if we will not help ourselves but we cannot help ourselves either. Our solution lies only in the great phalanx of all the oppressed. For only those that are oppressed can feel and create new justice, a new world made for the person.

Only then, when we will stand, not one man against another but one man for another, will the *time come for the solution of the Carinthian question*.

THE SLOVENES

I

Much has been written about the Slovenes in idealistic dithyrambs of patriotism, in bitter pamphlets, full of deceit and disillusionment, but in both cases the writing was subjective, in praise or condemnation of the sad past and even sadder present without a spark which could like lightning draw a bright form on our future's horizon. Optimistic utopias were created, full of self-satisfied patriotic hymn-singing and lies; there were also the bitter utopias of the tired Slovene dreaming before his death; the Slovene who once loved Slovenes and the Slovene nation too strongly. Step back those of you that love and hate, keep away your unjust hands. You who love and you who hate are doing wrong. Do not love, lest you hate with bitter disillusionment in the heart, without hope in the soul; do not hate, lest you write resigned, weepy dithyrambs about your own mistakes, for ultimately it does not matter if you love or hate. Love or hatred is a personal attitude to your »homeland« and also your *actions*. However, your actions must be pure, untainted and holy, devoid of enthusiasm and without hatred. They must have the second objective characteristic: *energy*. And if these lines will convince (not enthuse!) you of the truth of these deductions, then my goal will have been reached.

II

Shtiri vprasanja so, ki nas zadevajo, ako hochemo resnično zhiveti. 1. vprasanje o politično kulturni enoti Slovenstva, ki mora nastati, ako hoče to stanje nastopiti. Kakšno je razmerje med ...

KULTURA IN DRZHAVA

Obstoja odnos, ki lahko spravi ta danes nasprotna pojma v sklad. Ta odnos pa je odvisen le od pojmovanja države. Kaj je država, kaj je njeno bistvo, njen namen in njen cilj. Ako si odgovorimo na ta shtiri vprasanja, bosta odgovor in odnos zhe razvidna iz njih.

Država je skupina ljudi, ki si urejajo svoje materialne potrebe tako, da lahko chim svobodneje zhivijo svoji izpopolnitvi, svojim idealom dushe. Torej je bistvo države *sredstvo*, ki omogoča ljudem dushevno zhivljenje. Zato je njen namen zmanjševati vse napore v chloveku, ki ga obrachajo v golo materialistichno zhivljenje in njen cilj je socialen: omogochiti, da se vsak posameznik razzhivi in zazhivi tudi pravo resnično zhivljenje.

Zato je zhe iz teh izvajanj logichno, da je država sredstvo, ne cilj, da je eo ipso njena oblika odvisna od zgodovinskega razvoja, relativna; a da se mora izpopolnjevati po potrebah *modernega* chloveka.

Prav tako sledi iz teh izvajanj logichno, da je država vazhen faktor v razvoju chloveshke kulture, tako rekoch njeno *mehanichno* gibalo, ki pa mora z vedno narashchajochim kulturnim gibanjem zavzeti chim gibljivejšho in prozhnejsho obliko, da she vedno deluje v celotnem zhivljenju kot gibalo, ne pa kot ovira. To nam dokazuje razvoj oblik, od teokracije preko absolutizma do modernega parlamentarizma.

Toda v tem chlanku ne gre za to. Gre mi za to, da ob relativnosti vseh zhivljenjskih oblik izkazhem i relativnost *državne oblike*. Kajti chasu neprimerna državna oblika je kakor oklep, ki che skrepeni, spomladi pochi. (Primerjajmo modrase)

A kaj je kultura?

A kaj je civilizacija?

Ker je narod primaren, nacija sekundarna, država terciaren pojav, je jasno, da se narod ne nacija ne moreta ravnati po državi, marvech narobe. Kajti država ni cilj, ampak *sredstvo*. Kadar se narod zave svoje narodnosti, postane narod — nacija. Zato kulturna avtonomija ni nikak privilegij ali milost, marvech dolžnost, ki jo mora država uposhtevati, che noche, da postane njena oblika chimbolj razvoju nasprotna.

Razvoju nasprotne oblike se namrech zrushijo.

II

There are four questions which concern us if we truly want to live. 1. the matter of the political and cultural unity of Slovenstvo which must be achieved if this state is to come about. What is the relationship between...

CULTURE AND THE STATE

There is a relationship which can harmonise these two concepts which are currently opposed. This relationship depends only on the comprehension of the state. What is the state, what is its fundamental essence, its purpose and its goal? If we answer these four questions, then the answer and the relationship will become evident.

The state is a group of people who manage their material needs in such a way that they can live for their fulfilment, for the ideals of their soul as freely as possible. So the essential element of the state is a *means* which allows people to lead a full cultural, emotional, spiritual and intellectual life. That is why it is its intention to diminish all efforts in the person which direct them towards a solely materialistic life. Its aim is social: to enable each individual to truly live a full life.

That is why it is already clear from these deductions that the state is a means and not an end in itself, that its form is eo ipso dependent on historical development and is relative. It must, however, constantly be improved to meet the needs of *modern man*.

It is also logical from these deductions that the state is an important factor in the development of human culture; it is so to speak its *mechanical* motive power, which must, however, with ever increasing cultural activity take up as flexible and elastic a form, so that it continues to operate in the whole of life as motive power and not as an obstacle. This is obvious from the development of forms, from theocracy via absolutism to modern parliamentarianism.

But in this essay we are not concerned with this. My aim is to show that as all life forms are relative, the *form of state* too is relative. For a state form which is unsuitable for the times is like a suit of armour, which if it grows stiff, breaks in the spring. (Compare with adders)

But what is culture?

And what is civilisation?

As the people are a primary, the nation secondary and the state a tertiary phenomenon, it is clear that the people or nation cannot follow the state's lead but that it must be the other way round. For the state is not the end but the *means*. When a group of people becomes aware of its nationality, it becomes a nation.

That is why cultural autonomy is not some kind of privilege or favour, but a duty which the state must respect if it does not want its form to oppose its development.

For forms which oppose development crumble.

 NARODNOST

Zdi se mi krvavo potrebno, da spregovorimo danes o tem vprasanju brez kakih tendenc, ampak s stvarno mirnostjo kakor tiche mislechemu chloveku, stopajochemu na pota, ki ne varajo.

Govoriti o narodnosti sami, se pravi govoriti o tako zhivem in telesu zrashchenem organizmu, da ni v njem mogoche lochiti dushevni od snovnih komponent. Vsak narod je druzhba, pa ne kaka mehanichna vsota brezosebnih shtevilk, ampak vech: druzhina, ki razprostira svoje najtanjshe prevodnike svojega organizma do poslednjega chloveka, chlana te druzhine. Nje postanek je osredotochen sredi lochenih enotnih pokrajin, kjer je polagoma postala druzhabnost ne potreba, ampak razvojno svojstvo, organichno s principom vesoljstva: druzhiti in ustvarjati iz kolektivnosti enotnost, ki je metafizichna, namrech enotnost rasti organizma.

S tem pa seveda she dalech ni vse dolocheno. Dushevnost, ki sprva ni prishla do veljave, ker she mogoche jezik ni bil razvit, se je razodela z nastankom jezika, v katerem je, kakor pravi Březina, vsaka beseda drama chloveka. Dushevnost pa je bila od pamtiveka, seveda razodevala se je drugache — mogoche celo je bila lepsa in svetejsa, intimnejsha in resnichnejsha kakor danes.

Prva stopnja pozitivnega odkritja te dushevnosti je *narodna pesem*. Narod med gorami je bil vplivan od prirode (vzemimo Ukrajino in nje pesem) da se je pod vtiski prirodnih izprememb formirala njegova dusha chisto organichno s pokrajino. Ta njena posebnost jo oznachuje in le na podlagi nje lahko dolochimo rusko od italijanske, slovensko od srbske itd. narodne pesmi.

 NA VOGALU
 IZ KNJIGE: ZARJE NARODA

Problematicnost vsega zhivljenja in vsakega resnichnega zhivljenja je v tem, da ima resnica dvoje plati. In skrivnost chlovekovega poslanstva obstoji v spoznanju obeh strani; chlovek mora stopiti na ostrino dvoma, a se mora potem zavesti in stopiti na desno stran.

Mi Slovenci stojimo pred svojo hisho in se izprashujemo: »Ni premajhna, da bi stala sama zase, in preshibka in preskromna? Ni to drevo kulture premajhno, da bi nas senchilo, ko bomo trudni, ni to zhitno polje preozko, da nas nasiti, ko bomo lachni?«

Pri tem pozabljam, da smo romarji. Da smo romarji, kakor so romarji drugi narodi. Kadar se napoti romar od doma, vzame svoje najdrzhje s seboj, obleche najljubsho obleko, vzame palico, ki jo je nosil praded, pesem zapoje, ki mu jo je pela mati. In kamor gre, povsod je, kakor je stopil iz hishe in kjer se vstavi, povsod si postavi svetishche: polozhi na tla plashch, odlozhi palico in zapoje pesem.

NATIONALITY

It seems to me utterly essential that we begin to discuss this question without any bias, but with objective composure as befits a thinking man, walking on paths which do not mislead.

To talk about nationality means to talk about an organism which is living and is one with the body; its spiritual or material components cannot be separated. Every nation is a society and not some mechanical sum of impersonal numbers. Still more: it is a family which spreads the thinnest tendrils of its organism to the last man and member of the family. It comes about in the midst of separate but unified regions where sociability gradually becomes not a need but a characteristic of development and an integral part of the principle of universality: to create unity out of the collectivity which is metaphysical, therefore unified growth of the organism. However, this by no means determines everything. Culture which did not at first have any influence because language may not yet have been developed, was revealed with the emergence of language, in which, as Březina puts it, every word is the drama of man. But culture has always existed, evidently it was expressed differently — perhaps it was even more beautiful, more holy, intimate and true than it is nowadays.

The first step on the positive discovery of this culture is the *folk song*. The people living in the mountains were influenced by nature (take Ukraine and its songs for example) so that impressed by the changing faces of nature their soul was formed in organic harmony with the landscape. This particularity characterises it and only on this basis can we tell a Russian folk song from an Italian one, or a Slovene folk song from a Serbian one etc.

ON THE CORNER
FROM THE BOOK: DAWN OF A NATION

The problem with all life and every true life is that there are two sides to truth. And the secret of man's mission is to gain awareness of both sides; man must tread on the cutting edge of doubt but must then regain consciousness and step on the right-hand side.

We Slovenes are standing before our house and asking ourselves: »Is it not too small to stand on its own, too weak and too modest? Is this culture's tree too small to provide shade for us when we grow tired, this wheat field too narrow to feed us when we grow hungry?«

But we forget that we are pilgrims. That we are pilgrims just as other nations too are pilgrims. When a pilgrim leaves his home he takes with him his dearest belongings, he puts on his favourite garments, he takes the stick his great-grandfather used, he sings the song his mother sang him. And wherever he goes, everywhere he is as he stepped out of his house, and wherever he stops, everywhere he makes his shrine: he spreads his cloak on the ground, he lays down the stick and sings a song.

In glej: tiha je modrina gora, svetlo je zelenje planin, rjave so koche pod gorami; pesem ne poje, ampak vzblesti, kakor vechernica se vstavi nad goro in kocho in popotnikom.

Tujec pride mimo in ne чуje pesmi. Kajti pesem ni samo, kar se poje, pesem je tudi, kar se ljubi. In da mu hoche tujec vzeti palico in plashch, da hoche ukrasti njegovo pesem, in da je ta tujec najblizhji brat, planil bi romar pokoncu in bi mu iztrgal oboje. Kaj ...

PISMO

Malovernim to pismo! In obupanim in onim, ki niso ne maloverni ne obupani, ampak stoje s povesheno glavó in ne vedo, kaj bi in kako. In onim to pismo, ki so pogumni in mochni, v pozdrav njihovemu pogumu in mochi. In njim she najbolj, kajti *pogum*, to je *zdravje!*

V imenu Trubarja vam poshiljam to pismo in v imenu tistih, ki so v molitvenike pisali nasha imena in v imenu tistih, ki so davno davno govorili nash jezik. In v imenu poslednjih najbolj. Kajti oni so bili prvi in odlochujochi. Prst so bili, ki na njej vzklije drevo in zraste narod. In v imenu teh vas pozdravljam najbolj.

Kajti ne Trubarja ne Bohoricha ne Krelja ne bi bilo, che ne bi bilo teh; ne Dalmatina ne Japlja ne Pohlina ne Vodnika ne Kopitarja, ne Kastelica in ne najvechjega *Presberna*. In ne Levstika ne Jurchicha, ne Stritarja ne Trdine, ne Mencingerja ne Kersnika, ne Jenka ne Tavcharja ne Ashkerca in ne nashega Gregorchicha. V vsi ti so vzklili kot drevje iz rodne prsti. In zato pozdravljam te, ki so ta prst in *ziviljenje*.

Kajti brez njih ne bi bilo ne Ketteja ne Cankarja, ne Meshka ne Aleksandrova ne Zhupanchicha in nashih najvechjih modernih.

Kajti drevo ne more rasti, kjer ni tal, kjer ni zdravih, mochnih tal. In umetnik ne more vzkliti, kjer ni naroda.

In she so gozdovi in she so pokrajine nashe in she zhivi narod in diha, o, naroda ni mogoche ubiti.

(*Zbrano delo*; Tretja knjiga, I-II; DZS, Ljubljana 1977)

Znova je dopolnjena (tokrat kot 90-letnica) ena od najpomembnejshih obletnic v vsej slovenski zgodovini – **koroshki plebiscit** danes spet dolochajo zaokrozhene shtevilke: 10. 10. 1920 – 10. 10. 2010. Kosovelovi esejistichni zapisi, povezani s temo »plebiscit-narod-kultura-drzhava«, kazhejo poleg avtorjeve »prerokbe« (napoved prikljuchitve Avstrije k Nemchiji trinajst let pozneje) tudi odprto aktualnost »za vse chase«. *Refleksije o koroshkem dnevu* so neobjavljen osnutek za *Refleksije ob koroshkem dnevu*, objavljene v reviji *Mladina*, 1925/1926, 5-6. Zapis *Na vogalu* (naslov simbolizira točko odlochitve) je nedokonchan nachrt za knjigo. (Op. ur.)

And look: silent is the blue of the mountains, bright is the green of the alpine pastures, brown are the huts at the feet of the mountains; the song is not sung but flares up, like an evening star it halts above the mountain and the hut and the traveller. A foreigner comes along and does not hear the song. For the song is not only that which is sung but also that which is loved. And if the foreigner wanted to take his stick and cloak, if he wanted to steal his song, and even if this foreigner is his closest brother, the pilgrim would get up in an instant and pull them both from his hands. What...

A LETTER

This letter is for those of little faith! And for those in despair and those who are neither weak in faith nor in despair but stand with bowed head and know not what to do and how. And for those too is this letter who are brave and strong, to salute their courage and strength. For them most of all because *courage* is like *health!*

In the name of Trubar I send you this letter and in the name of those who wrote our names in prayer-books and in the name of those who long, long ago spoke our language. And in the name of the latter most of all. For they were the first ones and the decisive ones. They were the soil from which sprouts the tree and grows the nation. And in the name of these I salute you the most.

For there would be no Trubar, no Bohorich, no Krelj if there had not been these; no Dalmatin, no Japelj, no Pohlin, no Vodnik, no Kopitar, no Kastelic and no greatest *Presbern*. And no Levstik, no Jurchich, no Stritar, no Trdina, no Mencinger, no Kersnik, no Jenko, no Tavchar, no Ashkeric and no Gregorchich of ours. All of these men sprouted like trees from the native soil. And that is why I salute these who are this soil and *life*.

For without them there would be no Kette, no Cankar, no Meshko no Aleksandrov, no Zhupanchich nor any of our greatest moderns.

For the tree cannot grow where there is no soil, where there is no healthy, solid ground. And the artist cannot sprout where there is no nation.

And still the forests and the landscapes are ours and still the nation lives and breathes, oh, the nation cannot be killed.

(*Zbrano delo*; Tretja knjiga, (Collected works; Third book) I-II; DZS, Ljubljana 1977)

Again we mark one of the most important anniversaries (the 90th this time round) in all Slovenian history – the Carinthian plebiscite, which is again marked by round numbers: 10. 10. 1920 – 10. 10. 2010. Kosovel's essays on the subject »plebiscite-nation-culture-state«, show not only his »prophecy« (that Austria would be annexed to Germany thirteen years later), but also a pertinence »for all times«. *Thoughts on the Day of Carinthia* is an unpublished draft for *Thoughts to Mark the Day of Carinthia* which was published in the magazine *Mladina*, 1925/1926, 5-6. The text entitled *On the Corner* (the title symbolises the point at which a decision is made) is an unfinished plan for a book. (Note by the editor)

PESEM O MALEM NARODU

Majhen narod in majhni ljudje,
to ne gre skupaj.
Vse me boli, dusha, srce.
Chlovek, obupaj!

Majhen narod, velike kanalje
in polna korita,
narod, stopaj kvishku in dalje,
prav do zenita!

Ti bodi minister, kameleon,
in ministriraj,
a ti, ki imash ideale, delaj zastonj
in z mano, podiraj!

Pripisi v rokopisu:

Hum Buk,
Podiraj lazhiideale!
Shivalni stroji Singer.
»klub«
Predavanje o Strindbergu

(Pesem o malem narodu v navezi s predhodnimi proznimi zapisi dodatno osvetljuje Kosovelov pogled na nenehno aktualno vprasanje o narodu; prva objava v ZD 3, 1977, pod zaglavjem Dodatek II, str. 929, z opombo urednika A. Ocvirka, da je podpisana s psevdonimom: Hum Buk. V faksimilu rokopisa v monografiji Ikarjev sen, 2004, str. 123, so razvidni tudi pripisi, ki omogočajo posebno ironično razumevanje v razmerju do besedila pesmi: »psevdonim« kazhe znano angl. besedo humbug – sleparstvo, slepar, prevara, varati, obenem pa gre lahko tudi za »kratico« v smislu »humorous book«; singer v angl. pomeni pevec; ob Strindbergu ni odveč upoštevati, da je imel polemichen odnos do okolja in naroda, o katerem je napisal razpravi Shvedski narod, Shvedska usoda in avantura. Kosovelova interpunkcija v rokopisu te pesmi je pomanjkljiva, zato je popravljena v ZD, nekoliko drugače pa tudi tukaj s posebno natančno navedbo izvornika v zadnjem verz. – Op. ur. I. A.)

POEM ABOUT A SMALL NATION

A small nation and small people,
these are not compatible.
Everything hurts, my soul, my heart.
Man, despair!

Small nation, great scoundrels
and full troughs,
nation, step up and further,
right to the zenith!

You be the minister, chameleon,
and serve,
but you, who have ideals, work for nothing
and with me demolish!

Handwritten postscript:

Hum Buk,
Demolish false ideals!
Singer sewing machines.
»club«
Lectures on Strindberg

*(The Poem about a Small Nation together with the preceding essays sheds additional light on Kosovel's view on the ever pertinent question concerning the nation; it was first published in ZD 3, 1977, under the heading *Dodatek II*, pg. 929, with a note by the editor A. Ocvirk saying that it is signed with the pseudonym: Hum Buk. In the facsimile of the manuscript in the monograph Ikarjev sen (Icarus' dream), 2004, pg. 123, one can also see the added notes which allow a particularly ironic understanding of the poem's text: the »pseudonym« reflects the English word *humbug* – *boax, fraud, impostor, to deceive*, while at the same time it can be an »abbreviation« for »humorous book«; the meaning of singer in English is obvious; regarding Strindberg it must be noted that he had a polemical attitude to the environment and the nation about which he wrote the treatises entitled the *Swedish Nation and Swedish Destinies and Adventures*. Interpunctuation is lacking in Kosovel's manuscript of this poem so that is why it is corrected in ZD. The present version is corrected slightly differently again with a particularly precise quote of the original in the last verse. – Note by the editor I. A.)*

Translated from Slovenian by Marko Petrovich

Srečko Kosovel

NARODNOST IN VZGOJA

Zgodovina chloveshtva se oblikuje
iz tezhkoch, ki jo srečujejo.
Tagore

Vojna je izprala iz nashih src vero, ne samo vero v religioznem pomenu, ampak sploh v to, da je chlovek etichno bitje, da obstaja v chloveku dusha, ki ga shele usposobi zhiveti chloveka vredno zhivljenje. Vrednote, ki jih priznavamo, so she komaj materialne. Ni chudno, da smo izgubili vero v bozhanstvenost religije, ki je sodelovala na vseh koncih in krajih za srechen izid vojne in pridigala zvestobo in uslužnost evropskim mogotcem, s tem pa poganjala v smrt milijone nedolzhnih zhrtev in osirotela desetmilijonske mnozhice. Tudi ni chudno, da je stopila v vojni na povrshje vech ali manj zhivalska nprav chloveka in da se je koncentriralo zhivljenje na kruh. To je bil glas milijonov. Toda Tagore pravi: »Toda chlovek mora, che so ovire (zhivljenja) velike, priznavati neki vishji svet, brez katerega sicer lahko trenutno dosezhe uspehe, toda brez katerega gotovo propade. Kajti che naj chlovek sledi instinktu kakor chreda lachnih volkov, che ne bi bil obenem etichno bitje, bi tiste roparske tolpe zhe medtem (zdavnaj) opustoshile to zemljo.« Na resnico tega dejstva nas navaja sluchaj, da so morali vechino vojashstva pred naskokom na bajonet upijaniti. To pa zato, da so izgubili intelektualno zavest razsodnosti in sledili zgolj instinktu ropa in umora. Vemo, da je vechina vojashstva ubijala le zaradi tega, ker jih je prisilil v to samokres, ki bi v sluchaju nepokorshchine stopil v akcijo. To nam dokazuje, da zhivi v chloveku mrzhnja proti dejanjem ropa, umora, pozhiga itd.

Zhe par let je od konca vojne. V chloveshtvu je gnus proti njej; in posledica tega je, da si ishche orientacije, ki ga bo vodila drugam. Dosechi hoche popolnost in sicer chimbolj bistro. Noche biti prevaran. Zato se oprijemlje realnosti. Ali ta realnost se je zhe pretvorila v materialnost in zopet vstajajo v chloveku misli, kako bi se to zhivljenje podvrglo vladi duha. Ako pomislimo na materialistichno etiko, je mogocho toliko chasa, dokler zhivi she v chloveku misel, da ni zgolj produkt, kup mesa in kosti. Toda che se ta zavest izbrishe popolnoma, kar ni mogocho, mogocho jo je samo prikriti, poglejmo, kakshno bo chloveshtvo. Instinkti ga ne morejo privedi do popolnosti, kajti instinktov sicer veliki, a v tem sluchaju brezmochni intelekt ne more vladati. Vlada ga *zavest dushe*, ker jasno dokazuje na oni svet, ki je vishji, lepshi in vechen.

Srebko Kosovel

NATIONALITY AND EDUCATION

Man's history is being shaped
according to the difficulties it encounters.

Tagore

War has washed out faith from our hearts, not just faith in a religious sense but generally faith in the fact that we are ethical beings, that we are inhabited by a soul, which is what makes us capable of living a life befitting of a human being. The values we acknowledge are hardly material. It is no wonder we have lost faith in the divine nature of a religion, which cooperated in so many different places to bring about a happy end to the war and preached loyalty and complaisance to Europe's great leaders, in this way sending to their deaths millions of innocent victims and impoverishing further tens of millions. It is also no surprise that in war it was the more or less animalian side of man which came to the surface and that life was reduced to getting one's daily bread. This was the voice of the millions. But Tagore says: »However, man must, if the hurdles (of life) are great, admit the existence of a higher world without which he can admittedly make some short-term achievements but without which he most certainly falls apart. For if man is to follow an instinct like a pack of hungry wolves, if he were not at the same time an ethical being, those hordes of marauders would long ago have overrun the whole earth.« The truth of this fact is proven by the way most soldiers had to be inebriated before they were prepared to attack the enemy with bayonets. This was so that they would lose their intellectual capacity for discernment and follow solely their instinct for robbery and murder. We know that the majority of soldiers killed only because they were forced to do so by the officer's pistol, which would have been used in the case of failure to carry out the order. This proves to us that man is inhabited by hatred for acts of thievery, murder, arson etc.

A few years have passed since the end of the war. Humanity is disgusted by it and the consequence of this is that it is searching for a new orientation, which will lead it elsewhere. It wants to achieve the purest possible perfection. It does not wish to be deceived. That is why it is clinging to reality. But this reality has already been transformed into materiality and again man is filled with thoughts about how this life could be subjugated to the rule of the spirit. If we consider materialistic ethics, they are possible for as long as the thought that man is not just a product, or a lump of meat and bones, is still alive in him. But if this consciousness is completely erased, which is not possible, for it can only be concealed, let us see what humanity would be like. Instincts cannot bring him to perfection for instincts cannot be governed by the albeit great but in this case powerless intellect. Man is governed by the *soul's consciousness* because it clearly points to that other world, which is higher, more beautiful and eternal.

Orientacija je danes zgolj gospodarska, ker stopa vech kot drugache to vprasanje na dnevni red. Vse ljudstvo stremi za tem, da bi si opomoglo; pijani od bolesi vojne, so se polastili narodi vzhoda in zapada in zaklicali: *med nami ni razlik, ni meja, eno je, kar nas spaja*, to je chlovek. Jasno pa je, da je mogoche temu visokemu etichnemu vzkliku slediti, che mu opomore gospodarski polozhaj. V kulturi se zrcali zhivljenje, ki je prepojeno z gospodarskimi in politichnimi vprashanji.

Lep je klic svobode in enakosti narodov po chlovechanski vrednosti, tem lepshi, ker je prishel iz srca. To je etichni socializem, to ni teorija, to je zhivljenje. To je nauk Krista, to je nauk Tolstoja. Toda tisti, ki ga danes propagirajo, propagirajo nekaj chisto drugega. To je materialistichni socializem in nich vech. To je socializem, ki mu je kultura, umetnost, znanost, vzgojeslovje hlapec zhelodca. Che ni — kakshen smoter zasleduje socializem na materialistichni podlagi s kulturo, umetnostjo? Nehote so she ta vprashanja ostala, zato ker je danes chlovek kljub vsem svojim materialistichnim teorijam vendarle she *chlovek*, chlovek z dusho, ker se mu intuitivno ta klic vsiljuje. Ta socializem stremi po organizirani mochi: ali glejmo, kako pravi Tagore: »Che je svet edinole organizirana moch, je *malo* zlochinov, ki bi jih ne bil lahko zmozhen, kajti cilj stroja je in to je, kar tvori (podlago) pravico njegovega obstoja, je *materialni uspeh*, medtem ko je cilj chloveka le dobro (in lepo).« Materialistichni socializem je tudi Tolstoj le zaradi svojega zgolj materialnega cilja zavrgel. Ta chlovek se bo tudi nam zdel chlovek »omejenega cilja in smotra«, chlovek, ki mu »chlovechansko stran odtehta brezdušna organizacija«.

Znachilno je za materializem, da prevladuje tam intelekt, teorija. O tem je lepo povedal Tagore: »Nashe zhivljenje in nashe srce je eno z nami, toda nash duh se lahko lochi od telesnega chloveka in shele potem lahko potuje prosto v svetu idej. Nash intelekt je kakor asket, ne je in ne pije, ne nosi obleke, ne spi, nima zhelja, ne ljubezni ne sovrashtva, niti usmiljenja s chloveshkimi pomanjkljivostmi; nedotaknjen od spremenljivosti zhivljenja je odvisen le od svojih misli. Koplje v dno stvari, ker nima nobenega osebnega chustva. — Slovnicar gre nemoteno skozi vso poezijo do korenov besed, kajti on ne ishche *zhivljenjske resnichnosti*, ampak zakon. Lahko uchi ljudi mojstriti besede. To je moch, ki ima svojo *posebno* korist in ustreza *posebnim potrebam* chloveka. Zhivljenje (zhivecha resnichnost) pa je harmonija, ki spaja posamezne dele neke stvari v enoto. Razdrite (unichite) to vez, vsi deli zletijo narazen, se medsebojno bojujejo in izgube smisel svojega bivanja. Oni pa, ki so zheljni mochi, skushajo si med seboj bojujochi se praelemente podvrechi in jih siloma razpeljati skozi ozke jarke, da postanejo v posebnih potrebah chloveshtvu koristni.«

Internacionalno gibanje stremi za tem, da se odpravi izkorishchanje mnozhic. Ker pa temelji ta gospodarska orientacija brez dvoma v visoki etichni *enakosti vseh ljudi* in *narodov* in se je zarasla danes zhe v popolnoma materialistichne vode, se zamenjujeta dva pojma, to je narod (nacija, Nation) in narodnost.

Our orientation nowadays is purely economic because it is this topic which is appearing on the agenda more than before. Everyone is striving to recover; made drunk by the illness of war, they have taken possession of the nations in the east and in the west and are crying out: *there are no differences between us, there are no borders, there is one thing that unites us*, that is man. But it is clear that this high ethical cry can only be heeded if the economic situation helps it. Culture reflects life, which is imbued with economic and political questions.

Beautiful is the cry for freedom and equality of nations, for the value of humankind, all the more beautiful because it comes from the heart. This is ethical socialism, this is no theory, this is life. This is the teaching of Christ and the teaching of Tolstoy. But those who are propagating it nowadays are propagating something completely different. Materialistic socialism and nothing more. This is socialism for which culture, art, science and education are only slaves of the stomach. If it is nothing more — then what goal is socialism pursuing on a materialistic basis with culture, art? These questions have unintentionally remained and failed to go away because despite all his present-day materialistic theories, man is still *man*, with a soul, as this call keeps on intuitively imposing itself on him. This socialism wants to organise power: let us see what Tagore says: »If the world is only perfect organisation of power, then there are *few* crimes which it is unable to perpetrate. Because *material success* is the object and justification of a machine, while goodness and beauty only are the end and purpose of man.« Materialistic socialism was also rejected by Tolstoy because of its purely materialistic aims. This man will appear to us too to be a man of »limited goals and meaning«, a man whose »human side will be outweighed by soulless organisation«.

It is characteristic of materialism that it is dominated by the intellect and the theory. Tagore wrote eloquently on this: »Our life is one with us, also our heart, but our mind can be detached from the personal man and then only can it freely move in its world of thoughts. Our intellect is an ascetic who wears no clothes, takes no food, knows no sleep, has no wishes, feels no love or hatred or pity for human limitations, who only reasons, unmoved through the vicissitudes of life. It burrows to the roots of things because it has no personal concern with the thing itself. — The grammarian walks straight through all poetry and goes to the root of words without obstruction. Because he is not seeking *life's truths* but law. When he finds the law he is able to teach people how to master words. This is a power, which fulfils some *special* usefulness, some *particular need* of man. However, reality is the harmony which gives to the component parts of a thing the equilibrium of the whole. You break it, and have in your hands the nomadic atoms fighting against one another, therefore unmeaning. Those who covet power try to get mastery of these aboriginal fighting elements and through some narrow channels force them into some violent service for some particular needs of man.«

The international movement aims to do away with the exploitation of the masses. However, as this economic orientation is undoubtedly founded on a highly ethical *equality of all people and nations*, and it has nowadays strayed into completely materialistic waters, two concepts have become confused, namely the Nation and nationality.

Kaj je oboje, bom skushal takoj vsaj v obrisu definirati. Ali na koncu svojega uvoda bi postavil le eno misel, katere podobno sem nekje chital in ki mi je pravzaprav sluzhila za poznejsha izvajanja.

»Ali ni chlovek ono bitje, ki se vedno ishche, najprvo v sebi, v svoji notranjosti, potem v chloveshtvu, in gre preko tega, kjer shele v vechnosti chloveshke dushe uzre svoj pravi obraz.«

To vprasanje je prishlo tudi do nas. Socialistichno materialistichno naziranje, da je narod in narodnost eno in isto, ne drzhi vech. Vem, da je tezhko zavzeti tako malemu narodu, kot smo mi Slovenci, v kaosu idej tako stalishche, kajti tak majhen narod se boji za svoj obstoj, brani ga, vsaj tisto brani, kar je duhovnega, kar je neizlochljivega, kakor poslednje rozhe, ki jih drzhi otrok v rokah in ki jih je vzela iz krste svoje umrle majke. To je dusha, to je pot, po kateri bodo morali narodi k vechnosti.

Kje je imela vzrok svetovna vojna, kje so vzroki podjarmljenih, neosvobojenih narodov, kje vzroki kolonizacije neevropskih pokrajin? Ali niso poslednje svetovne vojne dovolj grozne, da hodi danes po svetu milijonsko shtevilo invalidov brez nog, brez rok, z najgroznejshimi ranami, brez zob, slepcev? Ali je to civilizacija in kultura dvajsetega veka? Ali je to kultura in civilizacija, da so na evropskih tleh podjarmljeni narodi, in kakshni narodi? Veliki — ne! To je tako nizkotno: tisti majhni narodi, ki komaj dihajo v strahu, da ne umrejo v oceanih tujine. Evropski militarizirani nacionalizem je zagrabil za vrat polmrtvega otroka in hoche kakor Kantor sugerirati, da zlega dejanja ni storil, da ni bila pushka v kotu, s katero je ubil Maksa, da je bila palica. Seveda, ta otrok se zvija, zvija in ponori v mrzlici strahu, ker mu Kantor ukazhe. Ali stoterno je plachilo v tem, da se je bojeval za resnico in ji zastavil v bran svoje shibko telesce ... In kaj so kolonije kot profinaravno dejanje, ki sluzhijo produkcijskemu egoizmu. Kadar je Kolumb odkril Ameriko, so Indijanci, she chisto otroshko naravni, vzljubili steklo in stekleni lishp. Od veselja so jim dajali zlato zanj, toda Evropejci so jih prevarali. Steklo so jim dali za zlato, zlate verige za zlato svobodo. To je etika nacionalizma, ki ga danes upravicheno nazivamo militarizem in kapitalizem.

Ali pa je ta militarizem in kapitalizem res samo slab? Ne, saj on skrbi, skrbi za svoj ozek krog, chesto celo dobro skrbi. Toda le za svoj krog. Za tiste, ki zanj delajo. In njegova napaka, pravi Tagore, je sledecha: »V resnici namrech zapadni nacionalizem ni zgrajen na socialni skupnosti, ampak je od zachetka pa do dna nadvladan od misli na boj in od pohlepa po osvajanju. Organizacijo mochi je razvil do popolnosti, toda razvil ni nobenega duhovnega idealizma. Njegov duh je duh zhivali roparice, ki mora imeti svoj plen. Za nobeno ceno ne more trpeti, da bi se njegovo lovishche izpremenilo v kulturno dezhele. Da, v dnu se bojujejo te nacije le za razshirjenje svojih lovishch.« In che pridemo po tej poti do vprasanja, kaj je nacionalizem, nam Tagore odgovarja:

I will now try at least vaguely to define what either concept means. But at the end of my introduction I would like to present a thought, which is similar to one I read somewhere and which in fact helped me develop my later thoughts.

»Is not man constantly looking for himself, first of all in himself, in his interior, then in humanity, and he goes past this as only in the eternity of the human soul does he perceive his true face.«

This question has also reached us. Socialist materialistic ideas that the Nation and nationality are one and the same thing no longer hold true. I know it is difficult for a small nation like us Slovenes to take up such a viewpoint in this chaos of ideas because so small a nation struggles for its existence, defending it or at least that which is immaterial, which cannot be removed, like the last flowers that the child holds in his hands and which he took from the coffin of his dead mother. That is the soul, that is the path along which nations will have to go to eternity.

What brought about the world war, why do some nations have to be subjugated and unfree, why must some non-European regions be colonised? Were not the last world wars terrible enough, leaving a million invalids to roam the world without legs, without hands, with the most terrible of wounds, without teeth, blind? Is this the civilisation and the culture of the twentieth century? Is this what we call culture and civilisation, that nations are subjugated on European soil, and which nations? Large ones — no! This is so vile: these small nations can hardly breathe for fear of drowning in the oceans of foreignness. European militarised nationalism has grabbed the half-dead child by the scruff of the neck and wants like Kantor to suggest that it did not do the evil deed, that the gun with which he killed Max was not in the corner, that it was the rod. Of course, this child is writhing, writhing and going mad from feverish fear because Kantor is giving him orders. But hundredfold is the recompense for having fought for the truth and having defended it with his weak body... And what are the colonies but an unnatural deed that serves the egoism of production. When Columbus discovered America, the Indians who were still as natural as children fell in love with glass and glass jewellery. They were more than happy to give gold in return but the Europeans cheated them. They gave them glass in exchange for gold, gold chains for golden freedom. This is the ethics of nationalism which we nowadays justifiably call militarism and capitalism.

But is this militarism and capitalism really all bad? No, because it provides and looks after, provides for its own little circle, often looking after it very well. But only for its own little circle. For those who work for it. And its mistake, says Tagore, is the following: »The truth is that the spirit of conflict and conquest is at the origin and in the centre of Western nationalism; its basis is not social cooperation. It has evolved a perfect organisation of power but not spiritual idealism. It is like the pack of predatory creatures that must have its victims. With all its heart it cannot bear to see its hunting grounds converted into cultivated fields. In fact, these nations are fighting among themselves for the extension of their hunting grounds.« And if we come in this way to ask ourselves what is nationalism, Tagore answers:

»Nacija je pojav celokupnega ljudstva kot organizirane sile, to se pravi, pod nacijo se ljudje organizirajo v moč. Ta organizacija skuša vedno, da bi bilo ljudstvo močno in da bi lahko pokazalo produkte svojega dela. Toda to trajno stremljenje po moči in izvrševanju dela odtegne človeka višji nrvnosti, od katere ima človek pozhrtovalnost in stvariteljsko moč.« S tem je torej definicija jasno opredeljena: *nacionalizem je skupnost organizirane sile*, torej nekaj materialnega, narodnost je skupna vsota vseh elementov narodove duševnosti, torej nekaj duhovnega. Tagore nam to tudi odkrito in jasno pove, ko govori o Angležih, ki so mu simpatični, ker imajo veliko kulturo in ker so elementi njihove duševnosti ravno tako čisto chustvovano resnicoljubje, mrznja do lazhi itd. in pravi: »Velichino naroda (tu misli narodnosti) smo zachutili kakor zachutimo sonce, kar se pa nacije tiche, je za nas kot gosta drsecha megla, ki zakrije chesto celo sonce. Jasno pa je, da se more kultura razvijati le ob zadovoljivih gospodarskih polozhajih in da ti nanjo vplivajo. Tudi nacionalizem kot materialno gospodarsko stremljenje zdruzhati sile v eno močno enoto je preozko pojmovan. S tem nastane le, da se manjshe nacije ogrozhajo in da ta zgolj materialistichni egoizem, ko stopi chez normalno mero, stremi povechati le svojo moč ali pa moč nacij, ki so v *politichni taktiki* združene. Zgolj materialnost njegova se kazhe npr. v taktiki drzhavnih simpatij in zvez, ki je zgrajena zgolj na principu koristolovskega egoizma.«

Kaj je narodnost? Ali jo nacionalizem kaj tangira? *V bistvu ne*. Le to je, da nacionalizem vechkrat uporablja narodnost kot nekaj upravichen temelj svojega organiziranja, medtem ko so mu cilji drugachni. Narodnost je del chloveshke dushe, je vsota vseh prvin, ki tvorijo njen poseben znachaj. In iz narodnosti se razvije narodova kultura, ki nosi na sebi vse posebne znake tistega naroda. Pa ali ni mogoche narodnost preozek pojem za razlikovanje narodov ali ne uidemo tudi po narodnosti na shiroko cesto nacionalnega egoizma? Jaz mislim, da ne. Vsi narodi gredo k popolnosti. Kaj je tista popolnost, se ne da definirati. Le slutimo jo lahko kot neko nepoznano lepoto iz daljave tisochetij. In k tej popolnosti mora prispeti po naravi vsak človek. Prej ali slej — nekoch se morajo sniti ti narodi v točki popolnosti in tudi che je ta popolnost samo idealna misel na Boga, ki si ga takega mislimo, in je v resnici ne bi bilo zhe v nashi poti do popolnosti vechkrat. In tja hodimo razlichni potniki — razlichni narodi. Ako pomislimo na to, gotovo ne bomo mislili na egoizem; altruizem se bo razlikoval v vseh nashih dejanjih iz nashe dushe, in kadar bi dosegla dusha to popolnost, bi zanjo sploh ne bilo vech možnosti razvoja. Mogoche obstoja vechnost ravno v tem, da se ji priblizhujemo? Seveda pa moramo ta altruizem v sebi gojiti.

»The nation is this phenomenon of all the people as an organised force, i.e. the people organise themselves into power under the heading of nation. This organisation always strives to make the people strong and to enable them to show the products of their work. But this lasting aspiration for power and accomplishments draws man away from higher morals, which lead man to selflessness and creative power.« This sets a clear definition: *nationalism is a collectivity of organised forces*, i.e. something material, while nationality is the sum total of all the elements of a nation's culture, values and character. Tagore tells us this openly and clearly when he talks about the British whom he likes because they have a great cultural history and because elements of their mentality include a pure love for truth and hatred for lies etc. He says: »We have felt the greatness of this people (here he means nationality) as we feel the sun; but as for the Nation, it is for us a thick mist of a stifling nature covering the sun itself. However, it is clear that culture can develop only when the economic situation is satisfactory. The economic situation has an effect on culture. Also, to consider nationalism as just a materialistic economic desire to unite forces into one strong entity means not to see all its implications. This only results in small nations being threatened and this purely materialistic egoism, when it surpasses a normal level, desires to consolidate its power or the power of the nations united in their *political tactics*. Its pure materialism is evident for example in the affinities between states and the alliances which are built solely on the principle of self-serving egoism.«

What is nationality? Does nationalism have anything to do with it? *Not really*. It is just that nationalism often makes use of nationality as a kind of legitimate foundation for its organisation while its goals are different. Nationality is part of the human soul, it is the sum of all the primary elements which make up its particular character. And from nationality develops the nation's culture, which carries on its shoulders all the special features of that nation. But is nationality maybe too narrow a concept to be used for differentiation of nations, does nationality too not lead down the wide road of national egoism? I do not think so. All nations are heading towards perfection. What that perfection is cannot be defined. We can only have an inkling of it being like some unknown beauty from distant millennia. And nature demands of every man that he reaches this perfection. Sooner or later — at some point these nations must meet at the point of perfection and even if this perfection is only an ideal thought of God, whom we consider to be such, and even if we had not already had this thought on our road to perfection. And there are different travellers walking this road — different nations. If we consider this we certainly won't think of egoism; altruism will be the variety of all the acts coming from our souls, and if the soul attained this perfection it would be unable to develop any further. Maybe eternity exists precisely because we are approaching it? But of course we must nurture this altruism inside ourselves.

Narodnostne individualnosti ne igrajo pri tem vloge, che jih pojmujeemo dushevno. In to je, na kar sem hotel danes priti. Altruizem izvira iz nekega vishjega spoznanja, namrech da mora biti nashe telesno zhivljenje harmonichno z dushevni: altruizem, ki je chisto nasproten nagonskemu egoizmu, je mogoch le, che priznavamo dusho. In menda jih je danes malo ali skoro nich, ki dushe ne priznavajo, celo materialisti so nekako v skrbeh radi pojavov, ki si jih ne morejo tolmachiti po fizichni poti.

Narodnost je del dushevnosti in na nje temelju raste kultura. Kultura je sicer delo, ki ne obsega samo dushevnega zhivljenja enega naroda, ampak raste v neskonchnost, in che pogledamo in se povprashamo, kaj je smoter kulture, si odgovorimo, da je kultura posledica stremljenja priblizhati se oni dushevni lepoti, dobroti, oni popolnosti, ki jo slutimo, vidimo, da je. Ta smoter je torej pri sploshni chloveshki kulturi isti in da se za pozitivno delo, to je npr. umetnost, filozofija, nekatere znanosti, vzgojeslovje itd., nekako razlikuje, je vzrok le prevladovanje nekaterih elementov chloveshke dushevnosti.

Medtem ko je civilizacija pravzaprav internacionalna in je njeno stremljenje uporabiti chloveshko znanje in spoznanje za lazhje zhivljenje, je njen smoter pripraviti chloveka za doumevanje kulture.

Kultura ni sama sebi namen, ravno tako ne narodnost, katere razlike bi se dalo primerjati razliki raznih obrazov, ki so bistveno enaki, ali jim chesto ne moremo rechi, da so celo podobni. Nacionalizem pa ima svoj cilj v samem sebi, v koristi, ki iz njega izvira, ki izvira iz njegove organizirane mochi, hoteche osvajati.

Ali je narodnost element, ki se ga pri vzgoji lahko prezre? Mislim, da ne.

Tako ga ne smemo prezreti, ako priznamo dusho.

Zgornji chlanek je bil prvich objavljen zhe za chasa Kosovelovega zhivljenja v *Uchiteljskem listu*, glasilu *Zveze slovanskih uchiteljskih drushtev v Trstu*, 1. in 10. marca 1923. Citati iz Tagoreja so iz njegove knjige, ki je bila tedaj na Slovenskem znana v nemshkem (*Nationalismus*, 1921) in hrvashkem prevodu (*Nacionalizam*, 1921). Chetudi je zhe mesec dni po objavi Kosovelov prijatelj in sosholec z realke Vlado Martelanc (marksist, komunist, 1905-1944) v istem chasopisu objavil ostro kritiko tega chlanka (gl. S. K., ZD, 3, op. str. 1010), je Kosovelova misel she danes, v chasu globalizma kot »ekvivalenta« kolonialistichnega imperializma, po svoje aktualna s poglavitno, neposredno etichno zavzetostjo glede zadevne problematike. (Op. ur. I. A.)

National particularities play no role in this if we consider them from the point of view of the soul. And that is what I wanted to discuss today. Altruism originates from some higher revelation, namely that our corporeal life must be in harmony with our spiritual side: altruism, which is completely opposed to instinctive egoism is only possible if we admit the existence of the soul. And it is said that nowadays there are few or hardly any people who do not admit the existence of the soul. Even materialists are worried by phenomena which they cannot explain by physical laws.

Nationality is in the domain of the soul and it is on its foundation that culture grows. Culture is the work which does not encompass solely the spiritual life of a nation but grows to infinity, and if we look and ask ourselves what is the meaning of culture, we find that culture is the result of a desire to draw closer to that spiritual beauty, goodness, the perfection whose existence we can see and feel. This aim is therefore generally common to all human culture and the reason it is somehow different in the case of positive work, such as art, philosophy, some sciences, education etc, is that certain elements of human spirituality prevail.

While civilisation is in fact international and aspires to use human knowledge and discoveries to make life easier, its aim is to make man capable of understanding culture.

Culture is not an end unto itself, neither is nationality; the difference could be compared with the differences between different faces which are essentially the same but for which we often cannot say that they resemble each other. However, nationalism is an end unto itself, its goal is the benefit which comes from itself, which comes from its organised power that thirsts for conquests.

Is nationality an element, which can be overlooked in education? I do not think so.

We must not overlook it if we recognise the existence of the soul.

The above article was first published in Kosovel's lifetime in *Učiteljski list*, journal of the *Zveza slovenskih učiteljskih društev v Trstu*, 1 and 10 March 1923. Quotations of Tagore are from his book which at the time was available in Slovenia in either German (*Nationalismus*, 1921) or Croatian (*Nacionalizam*, 1921). Even if only a month after the article's publication Kosovel's friend and fellow pupil from secondary school Vlado Martelanc (marxist, communist, 1905-1944) published in the same journal a sharp critique of this article (see. S. K., ZD, 3, com. pg. 1010), Kosovel's thought even nowadays, in a time of globalisation as an »equivalent« of colonial imperialism, is still relevant today with a principal, direct ethical passion regarding the matter in hand. (Comment by editor I. A.)

Rajko Shushtarshich

KOT MÔRA
(SHE O DRUGEM REFERENDUMU ZA SLOVENIJO)
Zavednim Slovencem, V

*»Hlapci! Za hlapce rojeni, za hlapce vzgojeni, ustvarjeni za
hlapčevanje! Gospodar se menja, bich pa ostane in bo ostal na
vekomaj, zato ker je hrbet skriviljen, bicha vajen in zheljan!«*
Ivan Cankar, *Hlapci*, 1910

In vendar jim je uspelo – prepričati večino udeležencev referendumu za podpis sporazuma o arbitrazhi za dolochitev meje Republike Slovenije z Republiko Hrvashko. Sicer za las, pa vendar. In komu je to uspelo? Kdo je dobil in kdo je izgubil v tej umazani hazardni igri sistema, ki se ji reče manipulacija brez primere. Zhe chez nekaj let se bomo namrech zaradi sistemske amnezije sprashevali o tem, in bomo slishali najrazlichnejshe (zamegljevalne) razlage za ta podvig; zato si odgovore na zastavljeni vprashanji skushajmo razjasniti zhe zdaj, pa ne za danashnjo rabo, ampak za zgodovinski spomin. Izgubila je slovenska drzhava RS, posredno slovenski narod, dobili pa so njeni voditelji. Paradokсно, mar ne? Kar trije slovenski predsedniki (ochetje naroda) so se zavzeli ZA sprejem arbitrazhnega sporazuma – se pravi za narodno izdajo. Sedanji predsednik RS Danilo Türk, nekdanji predsednik Milan Kuchan, najbolj pa seveda predsednik slovenske vlade Borut Pahor, to je bil namrech njegov zhivljenjski projekt. A tudi to ne bi zadoshchalo za uspeh, che se jim ne bi pridruzhil she slovenski nadshkof dr. Anton Stres – predsednik Slovenske shkofovske konference (oche slovenskih vernikov); za namechek (oz. za vsak primer) pa she predsednik stranke slovenskih upokojencev Karel Erjavec, znan kot shaljivec med slovenskimi politiki ter kolovodja najbolj discipliniranega in sorazmerno shtevilchno pomembnega volilnega telesa (zmanipuliranih volivcev). Referendum pa bo znan tudi po tem, da so se volivci odlochali ZA in PROTI (lahko domnevamo, da v pomembnem delezhu) med pahoroviki in jansheviki, in da preostala vechina neudeležencev referendumu zagotovo ni vedela, o chem naj se pravzaprav izrekajo, kar je nedvomno zasluga medijev mochi ali mnozhichnih medijev v referendumski kampanji. Chastno to ni, tudi demokraticno ne, je pa uchinkovito – vse v sluzhbi sistemu. Tu je treba dodati she en manjši, a pomembni dodatek, ki je izstopajoch (znamenit) po tem, da nas mediji z njim nikakor niso hoteli prevech vznemirjati. V tehnologiji manipulacije se temu reče, da so nam ga skushali skrbno prikriti.

Rajko Shushtarshich

AS A NIGHTMARE
(In Slovenia's second referendum)
To patriotic Slovenes, V

*»Serfs! Born to be serfs, bred to be serfs, created for serfdom!
Masters are changing, but yet the lash stays, and will stay for ever
and ever, because their backs are bent, used to and eager for lash.«*
Ivan Cankar, *Serfs*, 1910*

They succeeded – they convinced the majority of participants in the referendum to vote for the signing an Arbitration Agreement on determination of the State border between the Republic of Slovenia and the Republic of Croatia. The truth is that they prevailed by a hair's breadth, but yet... And whose success was it? Who won and who lost in this dirty game of chance which we might call manipulation beyond all measure? In fact, a few years from today, because of our collective amnesia, we will ask ourselves these questions and we will receive various (fuzzy) explanations for such an achievement; so it would be better to find the answers right now, and not for nowadays but for our historical memory. The loser is the Slovene State – the Republic of Slovenia, indirectly the Slovenian nation, and the winner is the State's leadership. It is a paradox, isn't it? Even three Slovenian presidents (the fathers of the nation) supported the decision in the referendum FOR the adoption of the Arbitration Agreement – which means supporting the betrayal of their nation: the current President of the Republic of Slovenia Danilo Türk, former President Milan Kuchan, and above all of course Slovenia's Prime Minister Borut Pahor, as this was his lifetime's project. However, this would not have been enough for its success, if the Slovenian Archbishop, the president of the Slovenian Bishops' Conference (the father of Slovenian Catholics), Anton Stres, had not joined them; and additionally (just in case) Karl Erjavec, the chairman of the Democratic Pensioners' Party of Slovenia (DeSUS), known as a jester among Slovenian politicians and the ringleader of the most disorderly and relatively numerically important electoral body (of manipulated voters). The referendum will be noted for the reason why the voters decided FOR or AGAINST – in fact they were respectively the Pahor's followers or Jansha's followers (we may assume this to be true for the majority of the votes cast), and the other large corpus of abstainers certainly did not know what their options actually were, as without doubt this remained unclear thanks to the medium of power or the mass media in the referendum campaign. This was not a deed of honour, or of democracy, but it is effective – all to serve the authority of the State. Here we might add a small but significant incident, different from others by not being published in detail as the media apparently did not want to bother us unnecessarily. In view of the manipulative methods used, this means that their intention was to hide this event deliberately.

Na tisti somrak ali bolj noch z baklami po sredi zaliva mislim, ki nam jo je priredila organizatorica incidenta – odgovorna novinarka HTV dnevnika Jasna Sheparovich. Pomenljiv je bil njen odgovor na vprasanje novinarja TVS: »Zashto nam to radite?« Njen odgovor (navajam po spominu): »Jer vas ne volimo! Imate chetrdeset tisucha kucha u Hrvatskoj!« To sceno je bilo seveda v referendumski kampanji nujno potrebno izpustiti. Ddomnevno zato, da ne bi vzbujali strasti in nepotrebne zavisti na obeh straneh meje, dejansko pa zato, ker bi ta noch lahko prenekateremu naivnezhu odprla ochi. Meja je bila namrech zarisana z baklami po sredi celovitega Piranskega zaliva; dejanski oziroma odlochilni ali vsaj zelo pomembni podatek o razlogu za razprodajo Slovenije tudi.

In kako so se zmagovalci radovali – nad svojim uspehom na referendumu! Zavedni Slovenci pa nasprotno – se sramovali v dno dushe. Ne za svoj narod, za Njih seveda. Zdruzheni sta bili najmodernejsiha tehnologija manipulacije z najnizkotnejsho motivacijo – izdaja slovenstva za lastne koristi. Drugache povedano: dezhela je bila zopet prodana! She natanchneje recheno: se she kar naprej razprodaja, vabi interesente v smislu gesla *Tu smo vashi smo!* Vse to za osebne koristi – to pot ne le za koristi peshchice, ne samo elite, temvech tudi za koristi vechjih in manjshih lastnikov, npr. zhe omenjenih lastnikov »chetrdeset tisucha kucha u Hrvatskoj!«. Se pravi, she ne tako dolgo nazaj, v nekdanjih Slovenskih dezhelah, malo kasneje zhe v nekdanji skupni domovini Jugoslaviji, to pa ni ravno majhen ali zanemarljiv delezh pristashev za »dobrososedske odnose«. Trdim tudi, da nam to nedvoumno kazhe, kdo obvladuje »avtonomne novinarje«. Resnichno neodvisni novinarji bi ta propagandni spodrseljaj nasprotne strani uporabili nadvse uchinkovito, v svojo korist seveda.

Tudi ni bilo mogoche spregledati mlachnosti (neodlochnosti) onih drugih voditeljev, ki so bili sicer PROTI, a ne prevech zagreto.

Spor med drzhavama RS in RH v volilni kampanji ni bil predstavljen kot nadvse pomembno zgodovinsko in zemljepisno vprashanje meja po razpadu Jugoslavije, zato pa toliko bolj kot sila zapleteno mednarodnopravno vprashanje. O bistvu – vzroku spora o meji – pa so mediji molchali kot grob. (O tem glej v predhodnih »pismih«* – predvsem v tretjem.)

Only once (I assume again it was simple ignored or uncontrolled) was the report of an incident known as the "Croatian Night" or "Twilight in Piran Bay" shown publicly. I am referring to this twilight or, more precisely, the night of torches lined up along the middle of Piran Bay, which was organised for us by a journalist from Croatian television, HTV, Jasna Sheparovich. She gave us a significant explanation when a journalist from Slovenian television, TVS asked her: "Why are you doing this to us?" And she answered (I quote from my memory): "Because we don't love you! You have forty thousand houses in Croatia!" During the referendum campaign this scene, of course, had to be kept from the view of the public. Presumably, this was done to prevent tempers flaring and needless jealousy on both sides of the border, but actually this was hidden from the public because this event might have opened the eyes of many simple men; the border marked by torches extended through the middle of the whole Piran Bay; and this was also actual or decisive or at least very important information on the reason for selling out Slovenia.

And how joyful the winners were – delighted with their success in the referendum! On the other hand, patriotic Slovenes were ashamed to the depth of their souls. They were not ashamed of their nation, of course, but of their leaders. The contemporary manipulative methods and low-minded motivation came together, resulting in the betrayal of the Slovenian nation for their own goals. In other words: the Slovene Lands have been sold again! To be precise: the Lands are still being sold off, and interested buyers are being invited under the motto "*We are here, and belong to you!*" All this for their own goals – but this time not only for a handful of people, the cream of society, but also for the goals of bigger and lesser owners, for example the owners of the above-mentioned "forty thousand houses in Croatia". It should also be mentioned that not long ago, in the former Slovene Lands and, in the nearer past, in the former common mother country, Yugoslavia, this is not an insignificant or negligible number of supporters of "good neighbourliness". I dare say that these facts undoubtedly indicate who is managing the "autonomous journalists". The real autonomous journalists would use such 'slips of the pen' made by the other side's press publicity to present their own, more realistic views.

Moreover, it is almost impossible not to see the indifference (irresolution) of those other leaders who did vote AGAINST, but not so eagerly.

During the campaign, the dispute between the Republic of Slovenia and the Republic of Croatia was not presented as it really is: the immensely important historical and geographical issue relating to the border after the breakup of Yugoslavia, and thus a highly complex issue of international law. With regard to the heart of the matter – the reasons for the border dispute – the media have been as silent as the grave. On this issue, see the previous "letters"¹⁻⁴ – in particular, the third letter.)

Dva meseca so nas pravni eksperti prek medijev gnjavili, da bi se ja vsega navelichali in spoznali tisto, kar manipulator hoče: reshimo zhe enkrat to vprasanje! Da manipulirani ne vedo, o chem se pravzaprav odlochajo, kaj izbirajo, je namrech temeljno pravilo manipulacije. Dovolj je, da vedo, da morajo biti ZA! A take manipulacije vseeno she nisem dozhivel ali videl v zhivo, resnichno me je prizadela. V zgodovinskem spominu naroda bo ostala kot spomenik slovenskemu hlapchevstvu, podobno kot tisti ob koroshkem plebiscitu. Res je bilo veliko govorjenja o pravichni reshitvi meje, a tako sramezhljivo, da le ne bi izvedeli prevech o krivichnih izgubah slovenskih ozemelj in posledichnem raznarodovanju Slovencev. Del za delom nekdanjih slovenskih dezhel je shel nepovratno v izgubo. Slovenci izumiramo tako oचितno, da je to tezhko spregledati. Ne recite, da je to pravichno, da Slovenci ne bi smeli vedeti nich o svoji zgodovini, posebej ne tega, kako krivichno so nam krojili meje v nashi preteklosti, najbolj pa po »nashi osvoboditvi« izpod fashizma, in potem vse do danes. O vsem tem bomo obvestili arbitrazho v memorandumu k zhe sprejetemu sporazumu, tudi to zmerno in strpno, predvsem pa selektivno – z ozirom na aktualne interese.

Vendar pa so na dolgi rok v tej igri sistemov odlochujochi (odlochilni) zunanji igralci Naj-sistemov: botri iz USA in Evrope prihodnosti. Zhe omenjeni protagonisti so le domachi izvajalci velescenarija. Resnichna ali prava igra je igra velikih in mochnih. To je geostrateshka igra interesov – velikih na rachun malih. Ta se sicer ne izide vedno tako, kot je bila zamishljena; vchasih se zgodovina poigra po svoje, a to seveda mogochnih ne zanima, jih niti najmanj ne vznemirja, za take primere imajo nadomestne scenarije. Za zdaj je tako, da je »Velika Hrvatska« (danes in nikdar vech) pomembnejsha za shiritev EU kot njena zhe vkljuchena chlanica Slovenija. Kot so bili poprej Slovenci, so zdaj zavedeni Hrvati, ki mislijo, da gredo v obljubljeni dezhelo Evropo, v resnici pa gre EU v Hrvashko. Hrvashka pa je geostrateshko pomembnejsha za NATO in USA ter za Vatikan kot (vedno bolj neznatna) Slovenija. Nekdanjih slovenskih dezhel (Istre vkljuchno s spornim delom Piranskega zaliva) pa tudi Hrvashka ne bo zasedala za dolgo, ker so she drugi, mochnejshi interesenti. A pustimo to nashim zanamcem.

For two months the legal experts bombarded us through the media, and finally they became fed up and recognised what the manipulators wanted: Let's resolve this issue once for all! In fact, the basic rule of any manipulation is that the manipulated persons should have no clue as to what they are making their decisions about, between which two alternatives they are taking their pick. It is enough that they have received information to persuade them that they must vote FOR! But, in my lifetime I have never experienced or seen the manipulation of this kind; I really felt aggrieved. In the historical memory of the Nation this event will remain a monument to Slovene serfdom, similar to that plebiscite in Koroshka. There were really many discussions on the rightful solution to the border issue, but they were so modest, as if they were afraid to reveal too much about the unjustified loss of Slovene Lands and consequently the denationalisation of the Slovene Nation. Bit by bit many of the previous Slovene Lands have been irretrievably lost. We Slovenians are dying off so obviously, that one can hardly overlook it. Nobody can tell me that it is right to prevent Slovenians from acquiring knowledge of Slovenian history, particularly that part which relates how others administered justice relating to the determination of our borders throughout our history, and above all after our "liberation" from fascism. We will inform the Arbitration Commission on all these issues in the memorandum attached to the adopted Arbitration Agreement, and we will do this in a tolerant way, above all selectively – taking into consideration our actual interests.

However, in this game of systems, the most important for long-term interests are the external players of Super-systems: sponsors from the USA and the Europe of the future. The above-mentioned protagonists are only the domestic providers of a super-scenario. The true or real game is a game of big and powerful players. This is a geostrategic play of interests – played by major actors on behalf of small ones. However, this game might not always end as it was planned; sometimes history dictates its own pace, and of course the mighty ones do not bother with such exceptions, as they have already prepared the alternative scenarios. For now, the reality is that "Big Croatia" (now and never again) is more important for EU enlargement than its already incorporated Member State, Slovenia. In the same way as it happened to Slovenians, now Croatians now think that they are going into the Promised Land, Europe, but as a matter of fact the EU is going into Croatia. Croatia is geostrategically more important for NATO and the USA, as well as the Vatican, than (always more negligible) Slovenia. Former Slovene Lands (Istria and that part of Piran Bay under dispute) will not even be occupied by Croatia very long, as there are other, more powerful interests. But let us leave these boundary matters to our descendants.

Zdaj – po referendumski odločitvi – smo si Slovenci vsaj na jasnem, kdo in kaj smo kot narod: smo slovenska manjšina v lastni državi! Slovenska država pa ni nacija – ni narod z lastno suvereno državo!

Na sanje slovenske države (njenih državljanov seveda) o »Slovenski Naciji« lahko kar pozabite. Na to filozofsko umishljijo (ideološki konstrukt) so bili posebej ponosni pisci znamenite 57. shtevilke *Nove revije*.

Dragi Ivo Urbanchich: zdaj se je kot bumerang vrnila tvoja konstatacija, ki je nekoch prizadela bratski narod (tako smo se takrat še poimenovali), namrech, da so Makedonci narod, ki nima dovolj mochi, da bi postali nacija. Vendar me ne prizadene to, kar se dogaja z državo, nacijo, marveč me prizadene to, kar ta počne svojemu narodu. »Narodu vzamesh ponos – dostojanstvo, in ranil si mu dusho. Nachel si mu samozavest – samozavedanje, z njim samobitnost – identiteto. Tega vam Slovenci – naši zanamci ne bodo spregledali. V zgodovinskem spominu naroda bo ta nesrečni referendum ostal kot eno najbolj zavrženih dejanj, ki jih sicer v slovenski zgodovini resda ni ravno malo.« (Zavednim Slovincem, IV)

Pripomba k motu: *Nismo vsi hlapci. So, so bile in bodo izjeme, ki jim prostovoljno sužbenjstvo – hlapčevstvo nikakor ni pisano na kožbo!
Cankarjev urok ne velja za individuueme, in ne za zavedne Slovence, toliko bolj pa velja za tiste, ki nas v hlapce pretvarjate!*

Let us go back again to the referendum decision – let us Slovenians at least be quite clear about who and what we are as a nation: We are the Slovenian minority in our own State! The Slovene State is not a nation (a population) with its own sovereign State!

It would be better to forget about the Slovene State's dreams (as a matter of fact its citizens' dreams) about "Slovene Nation". Of this philosophical concept (ideological construction) the writers of the renowned New Review (*Nova revija*) No. 57 were particularly proud.

Dear Ivo Urbanchich: Your statement in the past, which aggrieved our fraternal nation (that is how we used to call each other at that time), that the Macedonians are a population which is not powerful enough to become a nation, has now returned to us like a boomerang. However, I am not hurt by what is happening with a State or nation, but I am hurt by what it is doing to its population. "Take the pride and dignity from a population and you wound its soul. Its self-confidence and at the same time its originality and identity will start to crumble. Slovenians! – your descendants will not excuse your mistakes. In the historical memory of our nation this unhappy referendum will remain as one of its most despised deeds, and such deeds have occurred throughout Slovenian history too much, too often." (To patriotic Slovenes, IV)

Note on the quotation: *We are not all serfs. There are and will be the exceptions, who will never accept voluntary serfdom. Cankar's words do not apply to individuals, and to patriotic Slovenes, but it applies all the more so to you, who are turning us into serfs!*

SKLEPNA OPOMBA

(v variaciji, ki mi jo kot môra narekuje nasha usoda):

Zdaj smo zavedni Slovenci kot narod postali manjšina v »lastni« drzhavi!

Po tem, za narod ponizhevalnem, izdajalskem **sporazumu o arbitrazhi!**

Spodbudno to ni, je pa pokazatelj umiranja nekega naroda, ko je to zhe neizogibno.

MI ne moremo spremeniti sveta, lahko pa storimo nekaj, kar ni malo: da ne dopustimo, da svet spremeni nas.

Vedno nam je namrech mogoche, da ne (iz)umremo plazech se, kleche, marvech pokonchno – stoji! – kot svoboden narod!

»Che je narod svoboden, mu njegove narodnosti ne more vzeti noben drug narod; nobena moch, nobena sila, ne moch orozhja ne vojska ne okupacija ne raznarodovanje ga ne more ogroziti,

che se brani tako, da povecha svoje hrepenenje po svobodi, svojo identiteto.

Torej ni bistvo narodove svobode v tem, da se nekemu drugemu narodu nekaj odvzame, temvech je v tem, da se mu nichesar, kar je njegovo in je zanj bistveno, ne da!»

Tega izida referendum slovenski narod ne more priznati. Bil je tako očitno zmanipuliran, da se ga lahko le sramujemo. In nashi zanamci se bodo sramovali za nas. Recite k temu, kar hochete.

Narod (ne njegova drzhava) ne more priznati umazane kupchije – »razprodaje« s strani ključnih narodnih predstavnikov (narodnjakov). Drzhava pa tega ne more priznati le svojim drzhavljanom – svoje kapitulacije pred Naj-sistemi ter nadaljnje okupacije s strani dobrih sosedov. Med prvim in drugim (narodom in drzhavo) je nepopisna razlika.

* Glej tudi:

¹ Rajko Shushtarshich, *Zavednim Slovincem I*, Revija SRP 91/92, junij 2009, str. 206

² Rajko Shushtarshich, *O dobrososedskih odnosih (med narodi) in narodovi samobitnosti / Zavednim Slovincem, II/*, Livesjournal 1, januar 2010, sht. 1, str. 114

³ Rajko Shushtarshich, *Vizionarjem za narod ni mar; Zavednim Slovincem, III*, Livesjournal 2, julij 2010, sht. 2, str. 126

⁴ Rajko Shushtarshich, *Referendum za Slovenijo – drugi; Zavednim Slovincem IV*, Revija SRP 97/98, junij 2010, str.121

CONCLUDING NOTE

(in a variation which is like a nightmare dictated to me by our fate):

We, the patriotic Slovenes, have become a minority nation in "our own" country! After this, for our nation, humiliating, treasonable **Arbitration Agreement!** This is not an incentive, but this is just an indication of the death-throes of a certain nation, if it is already inevitable.

WE have no power to change the world; but we do have the power to do something, which should not be underestimated, and that is: not to let the world change us.

In fact, we can always choose not to die cringing or kneeling, but standing up – upright! – As a free nation!

"If a nation is free, its nationality may not be taken away by any other nation; no power, no force, or power of arms, or army, or occupation, or denationalisation may threaten it,

if it defends itself by intensifying its desire for freedom and its own identity.

Thus, the essence of a nation's freedom is not taking from others, but keeping what belongs to it and what is of essential importance to it!"

Such referendum results should not be recognised by the Slovene population. It was so obviously manipulated that we may only be ashamed of it. And our descendants will be ashamed of us. What ever you say, this remains an ineluctable truth.

The nation (not its State) cannot recognize the dirty bargain – the "sale-off" made by the key people's representatives (nationalists).

The State cannot admit to its citizens that it has surrendered to Super-systems and allowed continual occupation by its 'good' neighbours. Between the first and the second (nation and State) is an immense difference.

See also:

¹ Rajko Shushtarshich, *To patriotic Slovenes, I /Zavednim Slovincem I/*, Revija SRP 91/92, June 2009, p. 206

² Rajko Shushtarshich, *On proper neighbourly relations (between nations) and on a nation's sovereignty /To patriotic Slovenes, II/*, Livesjournal 1, January 2010, no. 1, p. 115

³ Rajko Shushtarshich, *Visionaries don't care about nation /To patriotic Slovenes, III/*, Livesjournal 2, July 2010, no. 1, p. 127

⁴ Rajko Shushtarshich, *Referendum for Slovenia – second /To patriotic Slovenes, IV/; Referendum za Slovenijo – drugi; Zavednim Slovincem IV/*, Revija SRP 97/98, June 2010, p. 121

* Ivan Cankar (1876–1918, Slovene writer), from his play *Serfs*, 1910

Translated from Slovenian by Tajana Ida Feher

Lucijan Vuga

VENETI V LUCHI SODOBNE TEORIJE KONTINUITETE

Slovenci zhe od kamene dobe na sedanjih ozemljih
(avtohtonistična teorija poselitve – izpod peres tujih znanstvenikov)

»Slovani niso bili nikdar taki razbojniki kakor Nemci, temveč so ljubili mir, obdelovali zemljo ter redili veliko zbirvine. Zaradi njihovega miroljubja so jih podvrgli drugi narodi, toda nobeno ljudstvo se ni tako pregrešilo nad njimi, kakor Nemci. Nesreča je pach hotela, da je moral imeti ta mirni narod za sosede Nemce in Tatare.«

(Johann Gottfried von Herder, 1744-1803, nemški filozof)

1. UVOD

V drugi polovici devetdesetih let dvajsetega stoletja je v mednarodnih strokovnih krogih vzbudila veliko pozornost teorija kontinuitete, ki, upoštevajoch najnovejša arheoloshka, zgodovinska, genetska, lingvistična, etnoloshka in druga dognanja, utemeljuje bistveno kontinuiteto poselitve evropskega prostora vse od neolitika in v določenem smislu celo od paleolitika naprej. *S tem v zvezi je treba upoštevati migracije po zadnji ledeni dobi, ki pa so shle od juga proti severu, ne pa obratno!*

Najvidnejši predstavnik te shole zagovornikov teorije kontinuitete je Mario Alinei, dolgoletni profesor in emeritus univerze v Utrechtu, predsednik evropskega uredniškega odbora »Atlas Linguarum Europae« pod pokroviteljstvom UNESCO, direktor in urednik revije »Quaderni di semantica« itd., ki je v dveh knjigah na skoraj dva tisoč straneh, objavljenih 1996 in 2000, celovito podal in utemeljil nov pristop k obravnavanju zgodovine ter se izrecno opredelil proti konvencionalnim in nevzdržnim teorijam o t.im. preseljevanju ljudstev, za kar ni ne arheoloshkih ne drugih dokazov, pach pa je veliko dejstev, ki govore v prid teoriji kontinuitete, s katero je mogoche odpraviti celo vrsto neskladnosti in očitnih »ideoloshkih konstruktov« (zlasti s strani nemških zgodovinarjev).

Teorija je bila zhe predstavljena na mednarodnih znanstvenih srečanjih in je prav spricho svoje nekonvencionalnosti ter trganja okovov dosedanjih paradigem povzročila veliko vznemirjenje; na eni strani zavrachanje, na drugi pritrjevanje.

Teorijo kontinuitete so nekateri zagovarjali zhe zelo dolgo, le da je bila zlasti v osemnajstem in devetnajstem stoletju v izraziti senci prevladujochih, zlasti nemških shol (dasi je bilo tudi tam najti pristashke teorije kontinuitete).

VENETI IN THE LIGHT OF THE PALAEOLITHIC CONTINUITY PARADIGM

Slovenians have inhabited this territory since the Stone Age
(autochthonistic theory of origin – written by foreign scholars)

*»The Slavs were never such bandits as the Germans,
instead living in peace, cultivating the land and rearing
much livestock. Due to their peace-loving nature they
were subjugated by other nations, but no other nation
wronged them as much as the Germans. It was their
misfortune that these peace-loving people had to have
Germans and Tatars for neighbours.«*

(Johann Gottfried von Herder, 1744-1803, German philosopher)

1. FOREWORD

In the second half of the 1990s, international attention was stirred by the Palaeolithic Continuity Paradigm (PCP), which by taking into account the latest archaeological, historical, genetic, linguistic, ethnological and other findings, gives proof for the continued settlement of the European territory ever since the Neolithic and in a certain sense even from the Palaeolithic onwards. *In connection with this it is necessary to bear in mind the migrations which followed the last ice age and which went from south to north and not the other way round!*

The main proponent of the continuity theory is Mario Alinei, long-time professor and emeritus of Utrecht University, president of the European editorial committee of »Atlas Linguarum Europae«, which is under the patronage of UNESCO, and director and editor of the journal »Quaderni di Semantica« etc. In two books, which number a total of almost two thousand pages and which were published in 1996 and 2000, he comprehensively presents and argues in favour of a new approach to history, and formally states his disagreement with conventional and untenable theories regarding the great migrations for which there is neither any archaeological nor any other evidence. On the other hand there is much evidence to support the PCP with which it is possible to do away with a whole series of inconsistencies and obvious »ideological constructs« (especially coming from German historians).

The theory has already been presented at international conferences and due to its unconventionality and the fact that it dismantles existing paradigms it has provoked diverse reactions; rejection from some and approval from others.

The PCP has been defended by some experts for a very long time. It is just that particularly during the eighteenth and nineteenth centuries it was largely overshadowed by the predominant, mainly German schools (although there were also some supporters of the PCP to be found among them).

Najsodobnejša teorija kontinuitete je sistematično nadaljevanje najnovejših raziskav o izvoru Indoevropcev, ki jih je v šestdesetih letih zasnovala Marija Gimbutas s teorijo kurganov v prid chromorske inache, v osemdesetih letih pa je lord Colin Renfrew zamisel razvil v anatolsko teorijo indoevropskega izvora, na osnovi novih arheoloških in lingvističnih (predvsem arhivi glinastih klinopisov na Blizhnjem vzhodu) odkritij.

Za širše slovensko ozemlje je zlasti zanimivo ugotavljanje, da so živel nashi predniki zhe v davnini dalech proti zahodu v Alpah in da je v latinshchini she po tisočletjih mogoche zaslediti vplive slovanskih jezikov, kar je mogoche rechi tudi za davne Venete. Za lingviste je npr. med drugimi zanimiv izraz »verica«, ki je izprichan pri Pliniju, in katerega analiza podpira izjemne sklepe.

Sodobna teorija kontinuitete je nova paradigma paleolitske in neolitske poselitve Evrope, ki ji bomo morali tudi pri nas posvetiti veliko pozornosti na različnih specializiranih področjih znanosti, da bi ji dali svoj kritični in ustvarjalni prispevek.

Za teorijo kontinuitete je izrednega pomena delo F. C. Guisasa (GUI) »Enigma baskovshchine pred indoevropskimi jeziki«.

1. O IZVORU INDOEVROPEJCEV

V tem trenutku obstajajo o izvoru Indoevropcev (IE) tri prevladujoče, a med seboj dokaj različne teorije.

Invazionistichna teorija, ki jo lahko imenujemo kar »tradicionalna«, temelji na zamisli, da so bili IE, preden so se razselili, bojeviti pastirski nomadi, ki so v halkolitiku (bakreni dobi), torej v IV. tisočletju pr.n.sht., vdrl v Evropo, akulturirali dotedanje prebivalce in popolnoma nadomestili prejšnji(e) jezik(e) z indoevropeshchino. Vidna predstavica moderne oblike te teorije, pokojna Litvanka, delujoča v ZDA, Marija Gimbutas, je v šestdesetih letih 20. stoletja razvila svojo »teorijo kurganov«, po kateri naj bi bila zibelka IE na severni strani Chrnega morja, torej v južni Ukrajini oz. južni Rusiji, od koder so z vojashko silo zavzeli Evropo. Njena pomembna pristasha sta med drugimi v ZDA rojeni severnoirski arheolog James Mallory in amerishki lingvist Wilfred Lehman.

Ekonomicistichna teorija, po kateri naj bi IE prishli z Vzhoda kot prinashalci revolucionarnega gospodarstva – novega nachina kmetovanja: to naj bi bilo v VII. tisočletju pr.n.sht., torej kar tri tisočletja (!) prej, kot to predvideva tradicionalistichna teorija, in predstavlja zachetek neolitizacije Evrope.

Najpomembnejshi predstavnik te shole je njen osnovatelj, Anglezh lord Colin Renfrew (REN), ki je teorijo prvich celovito predstavil leta 1987, podpira pa ga vrsta genetikov, med njimi Cavalli Sforza z univerze Stanford v Kaliforniji. Po tej teoriji naj bi se IE oblikovali na Blizhnjem Vzhodu, natanchneje v Anatoliji, in od tam naj bi se difuzno, miroljubno, predvsem s svojo inovativno tehniko poljedelstva shirili po Evropi.

The most modern PCP is a systematic continuation of the latest research into the origin of Indo-Europeans which was conceived in the 1960s by Marija Gimbutas with a Kurgan theory in support of the Black Sea variant. In the 1980s, Lord Colin Renfrew developed the ideas into the Anatolian theory of Indo-European origin, based on new archaeological and linguistic discoveries (above all the archives of clay cuneiform writing in the Middle East).

For the wider Slovenian territory, the most interesting finding is that already in the distant past our ancestors lived far towards the west in the Alps and that even after millennia it is possible to trace the influence of Slavonic languages on Latin, and this is also the case for the ancient Veneti. An example of an interesting word for linguists is »veverica« (meaning squirrel in Slovenian), which was used by Pliny, and the analysis of which leads to exceptional conclusions.

The contemporary PCP is a new paradigm of the Palaeolithic and Neolithic settlement of Europe which we will have to pay particular attention to in various specialised fields of research in order to give it our critical and creative contribution. Of great importance for the PCP is the work of F. C. Guisasaola (GUI) »The enigma of the Basque language preceding the Indo-European languages«.

1. ABOUT THE ORIGINS OF THE INDOEUROPEANS

At present there are three dominant but quite different theories concerning the origin of the Indo-Europeans (IE).

The invasion theory, which we can call simply the »traditional« theory, is based on the premise that IE, before settling elsewhere, were belligerent herding nomads who in the Chalcolithic (the Copper Age), i.e. the 4th century BC, invaded Europe, acculturated the existing population and completely replaced the previous language(s) with the Indo-European language. A prominent representative of the modern version of this theory, the late Marija Gimbutas, a Lithuanian who worked in the USA, developed in the 1960s her »Kurgan theory«, according to which the »cradle« of the IE is on the north side of the Black Sea, i.e. in southern Ukraine or south Russia, from where they took over Europe with military force. Two of her important followers are the American-born Northern Irish archaeologist James Mallory and the American linguist Wilfred Lehman.

The economic theory, which claims that IE came from the East bringing a revolutionary form of economy – a new form of agriculture: this was supposed to have been in the 7th century BC, i.e. three centuries (!) earlier than the time put forward by the traditionalist theory, and represents the beginning of the Neolithisation of Europe.

The most prominent representative of this school is its founder, the English Lord Colin Renfrew (REN), who first put forward the theory in its entirety in 1987, but it is also supported by a series of geneticists, including Cavalli Sforza from Stanford University in California. According to this theory, IE are said to originate from the Middle East, more precisely from Anatolia, and from there they spread diffusely and peacefully over Europe, above all with their innovative farming technique.

Indigenistichna/domorodna ali teorija kontinuitete (TK), po tej naj bi IE ne prishli v Evropo in Azijo ne v halkolitiku ne v neolitiku, ampak so bili preprosto dedichi prvih skupin *homo sapiensa*, ki so se, prishedshi iz Afrike, naselili v Evropi in Aziji v srednjem oziroma v spodnjem paleolitiku (odvisno od modela, ki ga sprejmemo, o razvoju *homo sapiensa*). To teorijo je razvil v drugi polovici devetdesetih let 20. stoletja italijanski historični lingvist Mario Alinei, delujoč na univerzi v Utrechtu, ki ga med drugimi podpira tudi belgijski arheolog Marcel Otte. Skratka, po teoriji kontinuitete naj bi danashnji prebivalci zhiveli v Evropi na bolj ali manj sedanjih ozemljih zhe v paleomezolitiku; v posebnem pogledu torej so Slovani zhe tedaj zhiveli na območju jugovzhodne Evrope ter se od tam selili proti severu, in s tem so tod zhiveli tudi Slovenci, ki pa so nekoch segali globje v Italijo in do Shvice. (Pri tem bi bilo zanimivo omeniti Conteja (CON), ki navaja, da se je del Slovencev(!) preselil proti severu ob Ilmensko jezero, tam ustanovil Novgorod in se dolgo locheval od Rusov.)

Vse do sedemdesetih let 20. stoletja ne le, da se o tem ni razpravljalo, ampak arheologija celo nikoli ni podvomila o obstoju "velike selitve narodov" (!) na nashi celini, ki naj bi jo povzročila bojevita IE ljudstva. V tistih letih je evropska arheologija dozhivela le dvoje velikih revolucij: (a) kronoloshko, povezano z novimi tehnikami radiokarbonskih, dendroloshkih in drugih datacij, ki je dvignila za nekaj tisočletij prazgodovinska dogajanja v Evropi, ki ji je bil na ta nachin priznan kulturni razvoj, neodvisen od velikih dogodkov na Vzhodu; (b) druga revolucija je bila interpretativne in metodoloshke narave, glede na razvojne oblike evropske prazgodovine; medtem ko se je arheologija prej zatekala k velikim in obseznim "migracijam ljudstev" kot prednostnim razlagam za vsakrshne velike spremembe, med temi tudi zamenjave jezikov, se sedaj jemlje celoten razvoj evropske prazgodovine kot notranjo evolucijo, s socialnimi in ekonomskimi protislovji, razshirjanjem naprednih proizvodnih postopkov in novih zamisli. *In she vech, na osnovi chedalje natanchnejshega branja arheoloshkih virov in njihovih implikacij danashnja arheologija odločno zavracha vsakrshno invazijo celinskih razmerij v novejsbem chasu – to je tako v halkolitiku kakor v neolitiku!*

Na lingvisticni ravni so te najnovejshe spremembe chasovnih okvirov in metodoloshkih pristopov sledile arheologiji z zakasnitvijo, vendar z ogromnimi posledicami za preucevanje enega od evropskih ljudstev, ki jih imenujemo – uralska. Prej je veljavna tradicionalna teorija izhajala iz predpostavke, da so tudi ta ljudstva prishla v Evropo od zunaj v razmeroma novejsbem chasu ter so nadomestila dotedanje prebivalce, podobno kakor naj bi IE nadomestili Predindoevropejce v preostalem delu Evrope. Danes nam nova teorija govori o "uralski kontinuiteti" v severovzhodni Evropi, ki jo z obema rokama sprejemajo tako arheologi kakor jezikoslovci ter je zhe postala del sploshne kulturne osveshchenosti. Trdi pa, da so vsa uralska ljudstva potomci skupin *homo sapiensa*, ki so se pred deglacializacijo znashli v vzhodni Evropi, juzhno od polarne kapice, in so po otoplitvi, z nastopom danashnjega podnebjja (holocen), naselili obsezhna ozemlja severovzhodne Evrope.

The indigenous or continuity theory, claims that the IE came to Europe and Asia neither in the Chalcolithic nor in the Neolithic but were simply the heirs of the first groups of *homo sapiens*, who came from Africa and settled in Europe and Asia in the Middle to Upper Palaeolithic (depending on the model of *homo sapiens* development which we choose to accept). This theory was developed in the second half of the 1990s by the Italian historical linguist Mario Alinei, working at Utrecht University, and who is supported, among others, also by the Belgian archaeologist Marcel Otte. In short, according to the PCP, the present-day population of Europe lived on more or less the same territory as today already in the Paleo-Mesolithic; more specifically, the Slavs already lived in the region of south-eastern Europe in that time and moved north from there; the Slovenes too lived in this region but they once stretched farther into Italy and as far as Switzerland. (At this point it is interesting to mention Conte (CON), who states that some Slovenes(!) moved north to the shores of Lake Ilmen, where they founded the city of Novgorod and were for a long time distinct from the Russians.)

Up until the 1970s, not only was such a theory never discussed, but archaeology never even doubted the "great migrations" (!) on our continent which were said to have been caused by belligerent IE peoples. In those years, European archaeology experienced two great revolutions: (a) chronologically, through new techniques of radiocarbon, dendrochronological and other types of dating which increased by several millennia the prehistory of Europe, thereby confirming Europe's cultural development, independent of great events in the East; (b) the other revolution was of an interpretative and methodological nature, considering the developmental forms of European prehistory; while archaeology previously referred to great and extensive "migrations" as priority explanations for all manner of great changes including changes in languages, nowadays, the whole development of European prehistory is considered to be internal evolution, with social and economic contradictions, the spreading of advanced manufacturing processes and new ideas. *What is more, on the basis of increasingly precise interpretations of archaeological sources and their implications, present-day archaeology completely rejects any continental invasions in either the Chalcolithic or the Neolithic!*

On the linguistic level, these latest changes to the time frames and methodological approaches followed archaeology with a delay, but with huge consequences for studies of one of the European peoples we refer to as Uralic. Previously, the traditional theory assumed that these peoples too came to Europe from elsewhere in relatively recent times and that they replaced the existing population, similarly to the way in which the IE were thought to have replaced the Pre-Indo-Europeans in the rest of Europe. Nowadays, the new theory speaks to us about "Uralic continuity" in north-eastern Europe, and it is welcomed with open arms by archaeologists and linguists alike, and has already become a part of general cultural awareness. It does, however, claim that all Uralic peoples are descendants of the *homo sapiens* groups which found themselves in eastern Europe, south of the polar region, prior to deglaciation and after the warming of the climate. With the onset of the current climate (Holocene), they settled vast territories of north-eastern Europe.

Pomembnost in odmevnost celovite objave teorije Colina Renfrewa v letu 1987 je v njeni prvi temeljni in argumentirani kritiki tradicionalistične teorije, ki jo je nadomestil z revolucionarno zamisljivo, da IE niso bili bojevit napadalci, invazorji, pač pa preprosto le prvi poljedelci, ki so prishli iz zahodne Azije, akulturirali evropske mezolitske lovce in nabiralce ter spricho vishje kulture nadomestili njihov(e) jezik(e) z indoevropskino. Torej ne z orožjem, ne z vojashko silo ali rasno vechvrednostjo, kot so govorile tradicionalne teorije, ki so po Renfrewu povsem nesprejemljive, pač pa uveljavljanje z naprednejšim poljedelstvom, ki je dajalo vechje gospodarske uchinke kot lov in nabiralnistvo, kar jim je dvigalo ugled, jim dajalo gospodarsko trdnost in jim omogochalo vechjo nataliteto, s chimer so tudi prevladali in razshirili svoj jezik na ostala ljudstva. Neolitizacija ali neolitska revolucija pa zajema tudi nova znanja v metalurgiji (baker, bron), obdelavi in uporabi glin itd.

Toda presenetljivo, medtem ko skoraj brez izjeme vsi soglashajo glede "uralske kontinuitete", je Renfrewova teorija naletela na huda nasprotovanja ne le med indoevropci, tesno navezanimi na tradicionalno "veliko preseljevanje" bojevityh nomadskih pastirjev v bakreni dobi, ampak so kritike nanj letele tudi s strani arheologov, ki so brez velikih tezhav lahko dokazali, da se je poljedelstvo razshirjalo med avtohtonim prebivalstvom tudi tam, kjer ni bilo zaznati kakshne pomembnejše migracije z vzhoda oziroma se je poljedelstvo razshirilo celo kasneje in ne sovpada z naselitvijo IE. Na osnovi takshne kritike Renfrewove, sicer napredne teorije so (Alinei in drugi) razvili najsodobnejšo teorijo kontinuitete (TK), ki pa ima z njegovo mnogo skupnega: (a) obe pomikata datacije za vech tisoehletij dalech v preteklost v primeri s tradicionalisti; (b) obe pripisujeta kontinuirano etnichno sestavo evropskega prostora vse od neolitika do danashnjega dne; (c) obe korenito spreminjata okvir tradicionalnih zamisli o jezikovnem razvoju na evropski celini. Toda najnovejša TK je veliko doslednejša in je naredila she korak naprej; tako *Alinei – poglavitni zagovornik TK – med drugim trdi, da je nujno popolnoma opustiti misel, da je imel antichni Rim odlochilno vlogo pri oblikovanju vseh neolatinskih jezikov, kar je za preuevanje Venetov izjemnega pomena!*

2. VENETI V LUCHI TEORIJE KONTINUITETE

2.1. Zacetek ni v Rimu

Po **Renfrewovem** mnenju so bile prve evropske neolitske kulture na razlicnih obmoehjih celine obenem tudi kulturna manifestacija razlicnih jezikovnih skupin. Iz tega izhaja, da prvi pojav etnolingvistične skupine, ki jo *tradicionalno* (!) oznachujejo kot **italsko**, torej tisto, ki zajema med drugimi jeziki tudi latinshchino, oskoumbrijshchino, venetshchino [?!] in druge manjshe jezike, kar sovpada s kulturo vtisnjene ali kardialne lonchevine, ki je dobila ime po znachilnostih okrashevanja keramike (pogosto izvedeno z robom shkoljke, imenovane *cardium*), ki se od zacetka VII. tisoehletja pr.n.sht. naprej razshirja po vsem osrednjem in zahodnem zgornjem Sredozemlju, od Dalmacije do portugalskih obal na Atlantiku, sovpada s sochasnim shirjenjem agropastirstva.

The importance of the publication of Colin Renfrew's theory in 1987 and the lively debate it sparked is in its first fundamental and substantiated critique of the traditionalist theory, which he replaced with the revolutionary idea that the IE were not belligerent invaders but simply the first farmers who came from western Asia, acculturated the European Mesolithic hunter gatherers who as a result of the more developed culture replaced their language(s) with the Indo-European language. So not by arms or military force or racial superiority as traditional theories, which are completely unacceptable in the wake of Renfrew, put forward, but progress due to more advanced land cultivation which gave better economic results than hunting and gathering. This raised their reputation, gave them economic solidity and enabled them to have a higher birth-rate, which in turn meant that they became dominant and spread their language to other peoples. Neolithisation or the Neolithic Revolution also draws from new discoveries in metallurgy (copper, bronze), the treatment and use of clay etc.

It is, however, surprising that while almost everyone agrees about "Uralic continuity", Renfrew's theory came up against stiff opposition not only from indoeuropeists who are strongly attached to the traditional "great migrations" of warring nomadic herders in the copper age, but it was also criticised by archaeologists who could prove without great difficulty that farming spread amongst the autochthonous population even in places where no significant migration from the east could be detected and farming even spread later and does not coincide with the IE settlement. On the basis of such critiques of Renfrew's otherwise progressive theory, Alinei and others developed the latest PCP, which has much in common with Renfrew's theory: (a) both of them shift the date several millennia further into the past in comparison with the traditionalists; (b) both of them ascribe continuity of ethnic composition to the European region since the Neolithic up until the present day; (c) both of them radically change the framework of traditional ideas about the development of languages on the European continent. However, the latest PCP is much more consistent and has taken a further step forward; *Alinei – the main proponent of the PCP – claims, among other things, that the idea that ancient Rome played a decisive role in the development of all Romance languages must be abandoned completely. This is of exceptional significance when it comes to studying the Veneti!*

2. VENETI IN THE LIGHT OF THE CONTINUITY THEORY

2.1. The beginning is not in Rome

According to **Renfrew**, the first European Neolithic cultures present in different regions of the continent were at the same time also the cultural manifestation of different language groups. This means that the first appearance of an ethnolinguistic group, which is *traditionally* (!) called **italic**, i.e. the one which among other languages also includes Latin, Osco-Umbrian, Venetic [?!] and other minor languages, which coincides with the culture of Cardial Pottery (which got its name from the characteristic decoration of ceramics – often done with the edge of a seashell known as *Cardium*), which from the beginning of the 7th century BC onwards spread across all of the central and western upper Mediterranean, from Dalmatia to the Portuguese Atlantic coast, also coincided with the spreading of agro-herding which happened in a similar period.

Po **teoriji kontinuitete** – **TK** ta predpostavka ostaja popolnoma veljavna, pač pa celo dobiva dodatne podkrepitve, saj je zhe pred razširitvijo omenjene lonchevine za celotno severno Sredozemlje značilna homogenost kultur ne le v mezolitiku (kulture, imenovane *sauveterian* in *castelnovian*), ampak zhe ob koncu paleolitika (s kulturo, imenovano *epigravetian*). Chasovna odmaknjenost italske, po **TK italidske/italoidske** (!!), torej nekakšne preditalske ali italiskim sorodne jezikovne skupine, se s tem she povečuje. Vendar pa se v obeh teorijah poglavitna posledica pripisovanja značilne keramike italiski/italoidski skupini kazhe v dejstvu, da smo s tem prisiljeni sprejeti obstoj ne le latinshchine in drugih italiskih/italidskih jezikov, kar jih poznamo vse od neolitika naprej, ampak tudi drugih sorodnih jezikov v Dalmaciji, južni Franciji in na Iberskem polotoku, ki so nedokumentirani. To je presenetljiv zaključek za historichno lingvistiko, ki bi tako morala sprejeti ne le zamisel, da je imela latinshchina svojo vehtisochletno predrimsko predzgodovino, ampak tudi, da **Rim ni bil zacetnik zgodovine neolatinskih jezikov**, pač pa le pomembno poglavje v njihovem razvoju, ki se je zachel shest tisoč let prej. Spricho teh argumentov je Alinei uvedel nov pojem za latinshchini sorodne jezike – *italidski* ali *italoidski* jeziki, s chimer je hotel poudariti, da po tem zgodovinskem scenariju, ki je skupen Renfrewovi in teoriji kontinuitete – **TK**, predstavlja Italija le del celote, ki zajema tudi južno Francijo, Iberski polotok in Dalmacijo.

Podobno kakor za italoidsko skupino velja po njegovem enako tudi za germansko, keltsko, grshko, slovansko itd. skupino. Vse te jezikovne skupine naj bi poseljevale svoja zgodovinska in (v glavnem) sedanja ozemlja zhe najmanj v neolitiku, delno celo v paleolitiku, in so dozhivele vech tisoč let starejši razvoj, kot to predvideva tradicionalna zgodovina, tako po teoriji Renfrewa kakor po **TK**; le da so po **TK** imele vse te jezikovne skupine she starejšo zgodovino.

Venete moramo preucehvatvati v kontekstu izvora Indoevropcejev, kar je she vedno eno od prvovrstnih znanstvenih vprashanj sodobnega zgodovinopisja in jezikoslovja.

Med velikim shtevilom teorij, ki zhe stoletja obravnavajo ta vprashanja in postavljajo njihov izvor na razlicne konce obsezhnega evroazijskega prostora, v zadnjih treh desetletjih izstopajo (v chasovnem zaporedju) tri:

(1) teorija pokojne arheologinje **Marije Gimbutas**, po rodu Litvanke, ki je delovala v ZDA – t.j. "teorija kurganov" (iz shestdesetih let 20. st.), ki jo krepko podpira drugi vidni arheolog **J. P. Mallory**, in trdi, da so v IV. tisočletju pr.n.sht. ljudstva pastirskih nomadov – Indoevropceji – surovo podjarmila, che ne celo iztrebila predhodne naseljence miroljubnih kmetovalcev ter jim vsilila svojo kulturo (kulturo kurganov) in svoj jezik. Ta teorija vdora ali katastrofistichna teorija je med zgodovinarji priljubljena vse od 19. st. Po tej teoriji izvajajo jezikoslovci razmeroma pozno iz prvotno enotnega indoevropskega jezika diferenciacijo posameznih indoevropskih jezikov.

For the **PCP** this presumption is entirely valid and even gains additional corroboration, as even before the spreading of the mentioned ceramics, the entire northern Mediterranean is typified by a homogeneity of cultures not only during the Mesolithic (cultures named Sauveterrian and Castelnovien), but already at the end of the Palaeolithic (with a culture known as Epigravettian). According to the PCP the age of the **italid/italoid group** (!), – some kind of pre-Italic language group or language group related to Italic – increases. However, in both theories the main consequence of attributing the characteristic ceramics to the italic/italoid group is shown in the fact that we are then obliged to accept not only the existence of Latin and other italic/italid languages, which we know from the Neolithic onwards, but also other related languages in Dalmatia, southern France and the Iberian Peninsula which are undocumented. This is a surprising conclusion for historical linguistics, which will have to accept not only the idea that Latin had a millennia-long pre-Roman prehistory, but also that **Rome was not the originator of the history of Romance languages**, but was only an important chapter in their development, which began 6,000 years earlier. In the light of these arguments Alinei introduced a new concept for languages that are related to Latin – *italid* or *italoid* languages, with which he wished to stress that according to this historical scenario, which is common also to Renfrew and the PCP, Italy represents only part of a whole which includes also southern France, the Iberian Peninsula and Dalmatia.

Alinei believes that the history of the Germanic, Celtic, Greek, Slavonic and other groups is similar to that of the italooid group. All these language groups are thought to have been present on their historical and (for the main part) present-day territories at least in the Neolithic, partly even in the Palaeolithic, and developed for several millennia longer than was thought by traditional history, both according to Renfrew's theory and the PCP. But the PCP ascribes an even older history to these language groups.

The Veneti must be studied in the context of the origin of the Indo-Europeans which continues to be one of the most important questions tackled by contemporary historians and linguists.

Among the large number of theories which have been dealing with these questions for centuries and have been placing the origin of the Indo-Europeans in different parts of the extensive Eurasian continent, three theories from the last three decades stand out (in order of appearance):

(1) the theory of the late archaeologist **Marija Gimbutas**, who was of Lithuanian origin but worked in the USA – the »Kurgan theory« (from the 1960s), which is also strongly supported by another renowned archaeologist **J. P. Mallory**, who asserts that in the 4th century BC, herding nomadic peoples – the Indo-Europeans – barbarously subjugated, if not exterminated the previous settlers – peace-loving farmers – and imposed upon them their culture (the Kurgan culture) and their language. This theory of invasion or catastrophist theory has been popular with historians ever since the 19th century. Following this theory, linguists conclude that the individual Indo-European languages differentiated and came into existence from the original single Indo-European language relatively late.

(2) Po preučevanjih tretjega vidnega arheologa **Colina Renfrewa**, ki je svoje teorije intenzivno razširjal v osemdesetih letih, se zastavlja tudi lingvistično vprašanje (kar je za arheologa nekoliko neobichajno), ko ugotavlja, da arheologija ne ponuja nobenih dokazov za nasilja in spopade v IV. tisočletju pr.n.sht., ki bi povzročili kulturne in jezikovne spremembe. Renfrew misli, da so Indoevropejci le prvi poljedelci na evopski celini ter je indoevropeizacija le vidik neolitske revolucije, ko je kmetsko-zhivinorejsko gospodarstvo pospesheno nadomestilo ekonomijo, osnovano na lovu in nabiralnistvu. Ta neolitizacija se je širila iz Anatolije proti zahodni Evropi od zacetka VII. tisočletja pr.n.sht., torej tri tisočletja pred kurgani M. Gimbutas, ter je, kar ji je she posebej pomembno, shlo za difuzijo, ne pa za nasilno ali celo genocidno shirjenje nove kulture.

(3) V devetdesetih letih je **Mario Alinei**, ki so ga nedvomno prevzela dela C. Renfrewa, da je njegove zakljuchke v kombinaciji z uchenji priznanega arheologa svetovnega slovesa **G. Childa** iz petdesetih let, nadgradil ter razvil novo arheologijo z mnogo starejsimi datacijami od doslej uveljavljenih. Alinei zavracha invazionistichne teorije in meni, da je indoevropska diaspora she nekaj tisočletij starejsa od tiste, ki jo je postavil Renfrew, kar potrjujejo tudi najnovejshe radiokarbonske meritve in kar je mogoche spraviti v sklad z lingvističnimi dognanji, ki prav tako potrjujejo kamenodobno prvotno indoevropsko skupnost. Alinei opozarja, da so zhe v zacetku II. tisočletja pr.n.sht. v Anatoliji tri ljudstva – Hetiti, Luvijci in Palaiki – govorili troje razlicnih indoevropskih jezikov (ta spoznanja so plod najnovejsih odkritij glinastih ploschic in preucevanja jezikov, zapisanih na njih). Njihov prihod na to obmochje postavljajo v III. ali celo v IV. tisočletje pr.n.sht. Spricho tega si je tezhko predstavljati, da bi she v teku III. tisočletja obstajal neki skupni indoevropski jezik, ki bi se tako hitro diferenciral v povsem razlicne jezike na tako ozkem prostoru. Prav tako nam razvozlan linearni B napisi (**Ventris in Chadwick**, 1956) kazhejo, da mikenshchina ni bila le oblika arhaichne grshchine v II. tisočletju pr.n.sht., ampak je zhe bila koiné neke dezhele, ki je zhe poznala vech razlicnih dialektov. Kar nam spet enkrat vsiljuje vprašanje, ali je bilo mogoche, da je prishlo do indoevropske diaspore le nekaj stoletij pred tem, che naj bi shtirje tako razlicni – cheprav priznana – indoevropski jeziki (v Anatolji in v Grchiji) nastali shele v II. tisočletju pr.n.sht.

Alinei je seveda naletel na vrsto nasprotnikov iz vrst tradicionalistichnih zgodovinarjev, cheprav se njegova teorija kontinuitete (ki trdi, da so v Evropi na sedanjih ozemljih v bistvu ista ljudstva zhe od paleolitika-mezolitika in med temi izrecno omenja tudi Slovence) v osnovi ne lochuje veliko od Renfrewovih stalishch, le veliko doslednejshi je tudi v lingvističnem smislu.

(2) According to the studies of the third renowned archaeologist **Colin Renfrew**, who spread his theories intensively in the 1980s, a linguistic question must also be addressed (somewhat unusually for an archaeologist), as he finds that archaeology offers no evidence for violence and conflict in the 4th century BC which could bring about cultural and linguistic changes. Renfrew believes that Indo-Europeans are only the first farmers on the European continent and that Indo-Europeanisation is only an aspect of the Neolithic revolution when the farming and animal-rearing economy fast replaced the economy based on hunting and gathering. This Neolithisation spread from Anatolia towards Western Europe from the beginning of the 7th century BC onwards, i.e. three millennia before Gimbutas' Kurgans, and, what is particularly significant, it was a case of diffusion and not violent or even genocidal spreading of a new culture.

(3) In the 1990s, **Mario Alinei**, who was undoubtedly impressed by Renfrew's work, took his conclusions and combining them with the studies of the world famous archaeologist **G. Child** from the 1950s, developed them further into a new archaeology with much older dates than those that have hitherto been put forward. Alinei rejects invasionist theories and believes that the Indo-European diaspora is several millennia older than the one put forward by Renfrew, which is confirmed also by the latest radiocarbon measurements and which can agree with linguistic findings, which also confirm that the first Indo-European community existed in the Stone Age. Alinei warns that already in the beginning of the 2nd century BC in Anatolia three peoples – the Hittites, Luwian and Palaic – spoke three different Indo-European languages (these discoveries are the fruit of the latest discoveries of clay tablets and the study of the languages inscribed on them). They estimate their arrival in this area to have occurred in the 3rd or even 4th century BC. In light of this fact it is difficult to imagine that even in the 3rd millennium BC there may have existed a common Indo-European language which would so quickly have differentiated into completely different languages in so small a space. In the same way the unravelled Linear B script (**Ventris and Chadwick**, 1956) shows us that Mycenaean was not only a form of archaic Greek in the 2nd century BC, but it was already the koiné of a country which knew many different dialects. This again obliges us to ask if it was possible that the Indo-European diaspora came about only a few centuries earlier, if the four so different – although admittedly – Indo-European languages (in Anatolia and in Greece) came about only in the 2nd century BC.

Of course, Alinei came up against a series of opponents from the ranks of the traditionalist historians, although his theory of continuity (which claims that Europe's present-day territories have been populated by the same peoples ever since the Palaeolithic-Mesolithic, and in which he expressly mentions the Slovenes) is not fundamentally very different from Renfrew's views. He is just much more consistent also in the linguistic aspect.

Med tistimi, ki ga sprejemajo z naklonjenostjo je **Xaverio Ballester** z univerze v Valenciji, ki je zapisal (*Rivista italiana di dialettologia*, 23/1999) (vsi prevodi navedkov L.V., che ni posebej oznacheno): »Alineiu bo pripadala zasluga, da je bil prvi v najnovjšem chasu (prav pri tem ne gre pozabiti, kar odkrito priznava tudi Alinei, vsaj na daljnega predhodnika **Herberta Kühna** in njegovo delo »Herkunft und Heimat der Indogermanen«, 1932), ki je razvil dragoceno in pogumno teorijo paleolitskega izvora tudi za indoevropske jezike. Res bodo lahko posamezne od teh novih zamisli videti revolucionarne (in subverzivne) glede na nekatere temelje vech stoletij veljavne doktrine, zato ne smemo prichakovati, da bodo hitro in z naklonjenostjo sprejete v določenih okoljih, morda sploh ne bo nobene naklonjenosti, torej ne bodo sprejete. Vsekakor pa upajmo, da v akademskih in znanstvenih krogih ne bo prevladal duh cenzure, tako da bodo imeli drugi, zlasti mladi, možnost spoznavati in preuhevati nove zamisli, in jih bodo lahko zavrnil ali sprejeli; skratka, da bodo imeli prilozhnost ovrednotiti razloge, spricho katerih smo Alinei in she kdo drug z njim, cheprav smo sedaj v manjshini, zacheli trditi, da so bili evropski predhodniki obichajni ljudje, ne nekaj posebnega, in da so celo bili boljshi, kot se je domnevalo. Boljshi od nas samih, vendar ne superiori nad drugimi.« Pri tem navedku je možno slutiti tudi kritiko rasistichne arijske teorije, ki jo je mogoche she vedno zaslediti v temeljnih predpostavkah klasichnih teorij geneze Indoevropcejev ...

Te radikalne, posodobljene in strokovno mochno podprte teorije, ki nasprotujejo domnevni preseljevanju ob koncu starega in v zacetku novega veka, ki zaposluje tudi nas Slovence podobno kakor Hrvate, Srbe itd., da ne pozabimo na Etrushchane, Grke, Italce itd., seveda pomembno tangirajo vprashanje Venetov. Zato je izrednega pomena, da je konchno izshel drugi del knjige »Izvor evropskih jezikov – teorija kontinuitete« (prvi del 1996), ki jo je napisal zhe omenjeni dolgoletni profesor in emeritus na univerzi v Utrechtu Mario Alinei, sicer Italijan po rodu, ki je ustanovitelj in direktor revije »Semantichni zvezki«, predsednik »Atlas Linguarum Europae« pod pokroviteljstvom UNESCO, predsednik »Société Internationale de Geolinguistique et de Dialectologie« in pisec shtevilnih strokovnih del. Knjigi obsegata nad 1800 strani podrobnih razchlemb in strokovnih utemeljitev teorije kontinuitete, ki v bistvu izhaja iz predpostavke, da so hipoteze o evropski selitvi narodov nevzdrzhne in da je mnoga odprta zgodovinska vprashanja in nejasnosti mogoche razlozhiti edinole s priznanjem, da toliko razvpitega preseljevanja narodov sploh ni bilo in da v Evropi zhive indoevropska ljudstva zhe od kamene dobe naprej bolj ali manj na ozemljih, kjer so naseljena danes.

Profesor Mario Alinei se she prav posebej ukvarja s Slovani, za katere meni, da od davnine zhive na obmochju jugovzhodne Evrope, in she vech, da so se celo z obmochja jugovzhodne Evrope shirili proti severu in severovzhodu.

Among those who welcome his ideas is **Xaverio Ballester** from the University of Valencia, who wrote (*Rivista italiana di dialettologia*, 23/1999): »Alinei will take the credit for being the first person in most recent times (Alinei warns that we must not forget his distant predecessor **Herbert Kühn** and his work »Herkunft und Heimat der Indogermanen«, 1932), to develop a precious and courageous theory of Palaeolithic origin also for the Indo-European languages. It is true that some of these new ideas may seem revolutionary (and subversive) considering some foundations of doctrines that have been valid for centuries, so we must not expect that they will rapidly be welcomed in some circles; maybe they will not be accepted at all. In any case we hope that in academic circles it won't be the spirit of censure that predominates, so that other people and especially the young will have the opportunity to become acquainted with and study new ideas, and will be able either to reject or accept them; in short, that they will have the opportunity to evaluate the reasons, which led Alinei and others, although we are still a minority, to begin to assert that the European predecessors were ordinary people, nothing special and that they were even better than was originally assumed. Better than us but not superior to other people.« In this quote it is possible to sense a critique of the racist Arian theory, which can still be traced in fundamental presumptions of classic theories of the origin of the Indo-Europeans...

These radical, updated and well-founded theories that are backed up with strong evidence and which contradict the supposed migration at the end of the old and the beginning of the new age, are of interest for us Slovenes as well as Croats, Serbs and others, not forgetting the Etruscans, Greeks, Italic peoples etc., and obviously have an important bearing on the question of the Veneti. That is why it is very important that the second part of the book entitled »Origins of the Languages of Europe – the Theory of Continuity« has at last been published (first part was published in 1996). It was written by the already mentioned long-time professor and emeritus at Utrecht University, Mario Alinei (of Italian origin), who founded and is the director of the journal »Quaderni di semantica«, president of »Atlas Linguarum Europae« at UNESCO, president of the »Société Internationale de Geolinguistique et de Dialectologie« and author of numerous academic works. These two books number over 1,800 pages of detailed analysis and academic foundations for the PCP, which in fact proceeds from the supposition that hypotheses about European migrations are untenable and that many open historical questions and obscurities can only be explained by recognising that there never were any of the famous migrations and that Europe has been home to Indo-Europeans since the Stone Age – more or less on the territories they inhabit today. Professor Mario Alinei is particularly interested in the Slavs who he claims have lived in southeast Europe since antiquity and what is more, that they spread from southeast Europe towards the north and northeast.

Francis Conte, sicer še vedno v okviru tradicionalne poselitvene teorije, nam ponuja s svojimi raziskavami dodatne argumente za sodobno teorijo kontinuitete; šolal se je na St. Antony's Collegeu v Oxfordu, nato na univerzah na Harvardu in v Leningradu, sedaj profesor na znameniti Sorboni v Parizu, pred tem direktor Inštituta za slavistichne študije v Bordeauxu; leta 1986 je izdal v Parizu knjigo »Les Slaves. Aux origines des civilisations d'Europe«, ki je bila prevedena tudi v druge svetovne jezike. Tisti, ki se je učil zgodovine le iz slovenskih učbenikov, najde v njej veliko takega, kar bi bilo pri nas deležno podcenjevanja in posmeha. Sam zapishe (n.d. str. XXII): »Vendar nam zgodovina, na izrazit način pa slovanska zgodovina, oskrbi zatajevana prichevanja: zato se moramo zateči k arheoloshkim izkopavanjem in jezikovnim raziskavam.« Navedimo le en primer, ki je v znachilni povezavi s tistim, kar bomo še prebrali v nadaljevanju. Conte, ki spricho svoje temeljite izobrazbe in specializacije zelo dobro lochuje med Slovenci, Slovaki, Slavonci, navaja, da so se Slovenci razdelili na dva dela, od katerih en del zhivi na sedanjem ozemlju, drugi del pa se je (Conte pravi: morda v 4. st.) odpravil na sever ter zhivel v Novgorodu, v okolici Ilmenskega jezera, ter se je dolgo locheval od Rusov.

Med vrhunskimi strokovnjaki se zhe dolgo krizhajo kopja o izvoru Indoevropejcev, ki jih nekateri prvotno vidijo v Aziji, drugi v Skandinaviji, tretji celo v Egiptu; v zadnjih desetletjih je imela veliko pristashev (na zhalost zhe pokojna) Marija Gimbutas s tezo, da Indoevropejci izvirajo iz "kulture kurganov" na severni strani Chrnega morja, torej iz juzhne Ukrajine in Rusije. Njej nasproti se je v osemdesetih letih postavil Colin Renfrew s somishljeniki, ki si je z zgodovinopisnimi deli prislužil lordski naslov, z najnovejšo teorijo o anatolskem izvoru Indoevropejcev, kar podpira ne le z arheoloshkimi, temvech tudi z jezikovnimi in naj sodobnejshimi genetskimi dokazi. V sklop tega zhivahnega dogajanja sodi tudi vprashanje o izvoru Slovencev in drugih (juzhnih) Slovanov, ki so seveda Indoevropejci, torej naj bi prishli s severnih obal Chrnega morja (Gimbutas) ali iz Anatolije (Renfrew). Pri nas doma so znane polemike okoli Venetov in Etrushchanov, s strani konvencionalnega zgodovinopisja oznachene kot »venetologija«, ki naj bi bila po mnenju nekaterih kar »nash kulturni kompleks« (kompleksi pa sodijo, kot vemo, na podrochje psihiatrije). Spomnimo se le nashega avtohtonista **Davorina Trstenjaka** iz 19. stoletja, ki so mu storili veliko krivic, kar je priznal tudi pokojni akademik **France Bezlaj**, cheprav je bilo zhe od nekdej veliko uglednih tujih zgodovinarjev, ki so bili podobnega mnenja kot Trstenjak. Med njimi najdemo znanega italijanskega zgodovinarja, antropologa in jezikoslovca **Giuseppa Sergija** (umrl je leta 1936), ki v svojem obsezhnem opusu med drugim razvija teorijo, da je latinshchina nastala z zlitjem praslovanshchine in jezika neindoevropskih staroselcev (mediteranske rase) na tleh Italije, torej italijanshchina ni bila prineshena iz prvotne domovine Indoevropejcev.

Francis Conte, albeit still in the framework of the traditional migration theories, provides us with further arguments for the contemporary continuity theory. He was educated at St. Antony's College in Oxford, then at the universities of Harvard and Leningrad. He is now professor at the Sorbonne in Paris, and was director of the Institute for Slavonic studies in Bordeaux; in 1986 he published a book in Paris entitled »Les Slaves. Aux origines des civilisations d'Europe,« which was also translated into other languages. Someone who has studied history only from Slovenian textbooks will find that it contains much material which in Slovenia would not be taken seriously and would be mocked. He writes (pg. XXII): »But history, and in a special way Slav history, provides us with hidden testimonies: that is why we must resort to archaeological excavations and linguistic research.« Here is just one example which is in typical connection with what we will read later. Conte who, thanks to his thorough education and specialisation is well aware of the differences between Slovenes, Slovaks and Slavonians, writes that Slovenes separated into two groups, one of which now lives on the current territory while the other group (Conte says: maybe in the 4th century AD) headed north and lived in Novgorod, around Lake Ilmen, and was for a long time distinct from the Russians.

Leading experts have for a long time been crossing swords over the origin of the Indo-Europeans who some believe originated in Asia, others in Scandinavia, a third group even in Egypt. In recent decades the late Marija Gimbutas had many supporters for her theory that Indo-Europeans originate from the "Kurgan culture" on the north side of the Black Sea, i.e. from southern Ukraine and Russia. She was opposed in the 1980s by Colin Renfrew and his adherents. He earned his lordship with his historical works, with his newest theory concerning the Anatolian origin of the Indo-Europeans which he backs up not only with archaeological but also with linguistic and the most modern genetic evidence. The lively debate includes the question about the origin of the Slovenes and other (southern) Slavs, who are of course Indo-Europeans, so they are said to have come from the northern coast of the Black Sea (Gimbutas) or from Anatolia (Renfrew). In Slovenia we are well aware of the polemics surrounding the Veneti and the Etruscans, labelled »Venetology« by conventional historiography and which according to some people is »our cultural complex« (and complexes as we all know belong to the field of psychiatry). Let us just recall our autochtonist **Davorin Trstenjak** from the 19th century who suffered many injustices, as was admitted by the late **France Bezlaj**, although there have always been many reputed foreign historians who had ideas similar to those of Trstenjak. Among them we find the well-known Italian historian, anthropologist and linguist **Giuseppe Sergi** (died in 1936), who in his extensive opus develops the theory that Latin was formed by the merging of ancient Slavic and the language of the non-Indo-European native inhabitants (of Mediterranean race) on Italian territory so Italian was not brought from the original homeland of the Indo-Europeans.

Profesor Alinei je svoje poglede vechkrat razgrnil pred mednarodno strokovno javnostjo in poleg razumljivih nasprotovanj dobil zanje nemalo pristashev, saj je zgodovinopisje prishlo do tocke, ko bo potrebno zacetih pisati zgodovino nanovo, kot se je izrazil eden od njih. Nadvse pomembne so jezikovne in zgodovinske raziskave, ki jih omogoča branje in razvozlanje desetisocherih glinastih ploschic s klinopisi, odkritih na Blizhnjem vzhodu zlasti v zadnjih desetletjih dvajsetega stoletja. Eden od pomembnih argumentov za blizhnjevzhodni izvor Indoevropcev so jezikovne sorodnosti med semitskimi jeziki, ki so prevladovali v Mezopotamiji, in indoevropskimi jeziki (kar uposhteva tudi Renfrew), in jih je med drugimi temeljito obdelal etimolog Semerano. Ta je raziskal presenetljivo veliko besed v grshchini in latinshchini z oznako: etimologija neznana, sam pa je zanje nashel ustrezno razlago v akadshchini, jeziku, ki je bil tisoehletja "lingua franca" – sporazumevalni in diplomatski jezik na shiršem obmoehju vzhodnega Sredozemlja. To naj bi dokazovalo, da so Indoevropejci in Semiti dolgo zhiveli v neposredni soseshchini.

Prof. Alinei dobesedno navaja naslednje: *»Zacetih moram s tem, da pospravim z eno najbolj absurdnih posledic tradicionalne kronologije: "prihod", in to celo v zgodovinskem obdobju, Slovanov na neizmerno podroehje, kakrshnega danes naseljujejo... edini logichni sklep je, da je juzhna veja Slovanov najstarejsba in iz nje sta se razvili, na razlicne nachine in morda v razlicnih chasih, zhabodna in vzhodna veja Slovanov (op. L. V.: kako podobno je to Nestorjevemu izvajanju pred osemsto leti v njegovi kroniki "Povest vremenih let") ...Danes le she manjshina strokovnjakov podpira teorijo o poznem preseljevanju Slovanov... saj nobena od razlicnih poznega preseljevanja ne odgovarja na vprashanje: kaj je omogochilo Slovanom, da so iz svojih bronastodobnih ognjishch postali dominantno ljudstvo v Evropi... jugozhabodni del Slovanov je od vselej mejil na Italide v Dalmaciji, na prostoru vzhodnih Alp in v Padski nizhini... domnevno "slovansko preseljevanje" je polno nasprotij... Ne obstaja neka "severna slovanshchina", pach pa je to le razlicnica juzhne slovanshchine... prve metalursbke kulture na Balkanu so slovanske... v povezavi z Anatolijo... Prisotnost Slovanov na obmoehju, ki je zelo blizu sedanjemu, obstaja od neolitika (in potemtakem she od prej)... Slovani so (prvi, skupaj z Grki in drugimi balkanskimi ljudstvi) razvili poljedelstvo... poljedelsko meshano ekonomijo, tipichno evropsko, ki kasneje omogochi rojstvo grshkega, etrushchanskega in latinskega urbanizma... Germani so prevzeli poljedelstvo od Slovanov... balkansko obmoehje je eno redkih, na katerem je dokazana prava in resnichna naselitev skupin ljudi, ki so prishli iz Anatolije...«* Te kratke navedbe so dovolj zgovorne, da razumemo revolucionarnost teorije kontinuitete, ki pa ima mnoge in slavne predhodnike vse od najstarejskih chasov ter dobiva v mednarodni strokovni javnosti nov zagon.

Professor Alinei often set out his views before the international academic public and despite facing some understandable opposition he nevertheless gained a considerable number of supporters as historiography has come to the point when it will be necessary to begin writing history anew. Linguistic and historical research is of particular importance and is enabled by the reading and deciphering of tens of thousands of clay tablets with cuneiform script, discovered in the Middle East especially in the last decades of the 20th century. One of the important arguments in favour of the Middle Eastern origin of the Indo-Europeans is linguistic connections between Semitic languages (which predominated in Mesopotamia) and Indo-European languages (which is also taken into account by Renfrew). They were studied thoroughly by the etymologist Semerano. He researched a surprisingly large number of words in Greek and Latin which were labelled 'etymology unknown,' but he managed to find appropriate explanations for them in Akkadian, a language which was for millennia a "lingua franca" – language of communication and diplomacy in a broad region of the eastern Mediterranean. This was said to prove that Indo-Europeans and Semites long lived in direct and neighbourly contact with each other.

Prof. Alinei is quoted to have said: *»I must begin by doing away with one of the most absurd results of traditional chronology: "the arrival", supposedly even in the historical period, of the Slavs on the immense territory which they now inhabit... the only logical conclusion is that the southern branch of the Slavs is the oldest and that from it developed in different ways and maybe in different times, the western and the eastern branches of the Slavs (comment by L. V.: how similar this is to Nestor's theory from 800 years ago in his Primary Chronicle) ... Nowadays, only a small number of experts support the theory about the late migrations of the Slavs... for none of the versions of late migration answers the question: what enabled the Slavs with their Bronze Age hearths to become the dominant population in Europe... the south-western Slavs always bordered on the Italics in Dalmatia, in the eastern Alps and the Po Valley... the supposed "Slav migration" is full of contradictions... There is no such thing as a »north Slav language,« instead this is just a variant of south Slav... the first metallurgic cultures in the Balkans are Slav... in connection with Anatolia... The presence of the Slavs in an area which is very close to the present area has existed since the Neolithic (and therefore even from before)... Slavs were the first peoples (together with the Greeks and other Balkan peoples) to develop land cultivation... a mixed agricultural economy, typically European, which later enables the beginning of Greek, Etruscan and Latin urbanism... The Germanic tribes took over land cultivation from the Slavs... the Balkan region is one of the rare regions for which it has been proven that they truly were settled by groups of people who had come from Anatolia...«* These short quotations are eloquent enough for us to understand how revolutionary the continuity theory is. But it has many and some famous predecessors since the oldest of times and is gaining new impetus in the international academic world.

Zhe omenjeni etimolog **Giovanni Semerano** je zhe sam navedel vrsto slovenskih besed, ki imajo ustrezno vzporednico v semitski akadshchini. Tudi v (nedokončanem) etimoloshkem slovarju slovenskega jezika pokojnega akademika Franceta Bezlaja (ki je izrecno napisal, da sodi slovenshchina med najbolj arhaichne jezike) najdemo tu pa tam navedbo o akadskih sledovih, vendar to v slovenskem jezikoslovju ni dovolj celovito in sistematično obdelano. Pred nekaj meseci je izshla moja knjiga »**Jantarska pot**«, ki nekoliko obshirneje obravnava to problematiko v luchi najsodobnejshih odkritij in raziskovanj najvidnejshih mednarodnih strokovnjakov. V njej navajam vrsto vprashanj, ki so s stalishcha tradicionalnega zgodovinopisja she odprta, ki pa jih je mogoche v luchi sodobne teorije kontinuitete elegantno razreshiti, uposhtevaje tudi veliko najnovejshih dognanj sodobne arheologije, zgodovinopisja in jezikoslovja, ki govore v prid davnemu tesnemu stiku med ljudstvom, ki je govorilo predhodni jezik slovenshchine, in ljudstvi, ki so pred petimi in vech tisochetji govorila semitske jezike na Blizhnjem vzhodu, na kar opozarja tudi sam G. Semerano.

Che se povrnemo k **Giuseppu Sergiju**, zgodovinarju, antropologu in jezikoslovcu, ki je, cheprav iz takrat znanih izhodishch, prishel do sklepa, da je latinshchina nastala iz praslovanshchine in jezika staroselcev, to je ljudstev mediteranske rase, ki so bili pretezhno semitskega izvora, je bil Sergi eden tistih predhodnikov sodobne teorije kontinuitete, ki je uposhteval tako arheoloshke kakor antropoloshke, etnoloshke in lingvistichne argumente pri svojih analizah. Poglejmo primer:

VEVERICA

Alinei (ALI, 2000) omenja, da je edino Plinij (1. st. n. sht.) zapisal besedo 'viverica', in jo nato razchlenjuje v luchi svoje teorije kontinuitete.

Kaj o tem najdemo v drugih delih?

(CAM): ital. **scoiattolo** – lat. *sciurus*; zanimivo, da v istem slovarju ne najdemo gesla iz latinshchine v italijanshchino (?!), prav tako ne *scuriolu(m)*, ki ga navaja Zingarelli. Zaman tudi ishchemo *viverica*.

(ZIN): **scoiatto**, redko scoiattolo [dal lat. *scuriolu(m)* – dim. dissimilato di *sciurus*].

(BRA): **sciurus** – 'veverica'.

(CAL): **sciurus** – 'scoiattolo' (Plin. E Mart.)

(BAT): **viverra** f. (leto 1831, Audouin), zool.; 'zibetto', vrsta viverridi (carnivori, mesojedci); lat. sc. *viverra* (Linneo, leto 1758), *-idae* (Gray, leto 1821); ant. (XVII st., Oudin), 'furetto'; latinski ucheni izraz *vivera* 'furetto', 'bela podlasica, vretica' (Plinij), 'donnola', 'podlasica' (Glasse); podobne izraze najdemo v drugih indoevropskih jezikih; ohranjeno v monferrareshkem *vivera*, valsoaneshkem *bera* 'scoiattolo'. Iz praslovanshchine *veverica*, preshlo v sodobno grshchino *berberitsa* 'scoiattolo', 'veverica'. Angleshko *viverra* (leto 1706).

The already mentioned etymologist **Giovanni Semerano** has quoted a whole series of Slovenian words which have an appropriate equivalent in Semitic Akkadian. Even in the (unfinished) etymological dictionary of the Slovenian language compiled by the late academician France Bezlaj (who wrote that Slovene is one of the most archaic languages) we find here and there mention of Akkadian traces, but this has not been studied by Slovenian linguistics in sufficiently comprehensive or systematic manner. Several months ago my book entitled »**Jantarska pot**« (The Amber Road) was published which deals more comprehensively with this matter in light of the latest discoveries and research carried out by the most renowned international experts. In it I list a series of questions which from the point of view of traditional historiography are still open and which could in the light of the PCP be elegantly solved, taking into account many of the latest discoveries by modern archaeology, historiography and linguistics, which speak in favour of an ancient close link between the people that spoke the language from which Slovene developed and the peoples who five or more millennia ago spoke Semitic languages in the Middle East. G. Semerano himself draws attention to this fact.

If we return to **Giuseppe Sergi**, historian, anthropologist and linguist who concluded (albeit from the knowledge available at the time) that Latin sprung from Old Slavonic and the language of the aboriginal peoples i.e. the people of Mediterranean race who were mainly of Semitic origin, Sergi was one of those predecessors of the PCP who took into account archaeological as well as anthropological, ethnological and linguistic arguments in his analyses. Let us take an example:

VEVERICA

Alinei (ALI, 2000) notes that only Pliny (1st century AD) wrote the word 'viverica', and then he analyses it in light of his PCP.

What do we find out about this in other works?

(CAM): ital. **scoiattolo** – lat. *sciurus*; it is interesting that in the same dictionary we do not find the word translated from Latin into Italian (?!), neither do we find *scuriolu(m)*, which is mentioned by Zingarelli. There is also no mention of *viverica*.

(ZIN): **scoiatto**, rarely scoiattolo [dal lat. *scuriolu(m)* – dim. dissimilato di *sciurus*].

(BRA): **sciurus** – 'veverica'.

(CAL): **sciurus** – 'scoiattolo' (Plin. E Mart.)

(BAT): **viverra** f. (1831, Audouin), zool.; 'zibetto', species viverridi (carnivori, carnivores); lat. sc. *viverra* (Linneo, 1758), *-idae* (Gray, 1821); ant. (XVII century, Oudin), 'furetto'; Latin erudite term *vivera* 'furetto', 'white weasel, vretica' (Plinij), 'donnola', 'weasel' (Glasse); we also find similar expressions in other Indo-European languages; preserved in the Monferraro *viverra*, Valsoanesque *bera* 'scoiattolo'. From Old Slavonic *veverica*, passed over into modern-day Greek *berberitsa* 'scoiattolo', 'veverica'. English *viverra* (1706).

(ERN): **viverra**, **-ae** f.: 'furet' (Plinij), 'belette' (*mustella*', 'podlasica'). M. L. 9412; *viverrarium* n.: prostor, kjer goje bele podlasice, ki jih uporabljajo za lov na zajce (primerjati tudi z M.L. *viverrica 'belette', in 9414 *viverrula 'ecureuil', 'veverica', nekateri sodijo, da ima beseda star pomen, ki nam prikliche keltski izraz *gnywer* (izposojeno iz *viverra*, meni J. Loth); prusko *wemare*, litavsko *veveris*, *vovere*; srbsko *veverica*, perzijsko varvarah. V splošnem gre za obliko podvojitve različnega tipa, katerega koren je **wer-*: v angleshchini najdemo sestavljenko *ac-veorna* (nemshko *Eichhorn* izhaja iz neke ljudske etimologije). Koren bi bilo mogoče najti tudi v grshchini *ἄ(F)εἰρω* 'jeleve', 'gojiti' in *αιώρα* 'balançoire', 'gugalnica'.

(FOR): **viverra (vivarra)** – Animal exiguum domesticum, paullo majus mustela, colore etiam candidiore, *furetto*, γαλη κατοικίδιος (*Mustella furo* Linn.) – Plin. 11. Hist. Nat. 49.109 (261).^{*1}

Ossea genitalia sunt lupis, vulpibus, mustellis, viveris^{*1a}. Id. 30 ibid. 6.16 (47) – Plin. Valer. 2.2.1; Plin. 8 Hist. Nat. 55.81 (218)

(COR): *viverra* – mamifero asiatico dei carnivori a corpo snello, con ghiandole anali che sacernono una sostanza odorosa (l. 1598): furetto, voce dotta (con qualche esito pop.), lat. *viverra(m)*, da una radice espressiva **wer-*, qui raddoppiata, come in altre lingue indoeuropee, dove indica lo scoiattolo. Ma i nomi di questi piccoli carnivori si scambiano facilmente: nelle glosse, p. es. *viverra(m)* e dotta come sin. di muscella(m), cioè *mustella(m)* 'donnola', e 'donnola' e il sign. che ha *viverra* a Cuneo, mentre nel Monferrato e lo 'scoiattolo'.^{*2}

(ALI/2) Alinei (str.732) poudarja: »...latinski izraz *viverra*/**viverrica* in izpeljanke [FEW s.v.]. Gre za latinski leksem, potrjen edinole pri Pliniju, ki ima zanesljivo afiniteto s slovanskimi in baltskimi jeziki...« Ker gre za enega od primerov izrazito starega prichevanja, je to vredno posebne pozornosti, upoštevaje teorijo kontinuitete, ki postavlja Venete v ta stichni prostor med Italide in Slovane, cheprav o Venetih sam Alinei meni: »Očitno v teoriji kontinuitete ne moremo vech uporabljati izraza *romanski*, che hochemo oznachiti skupino ligvemov, ki so jih govorili v tistem chasu v območju severnega Sredozemlja, niti *italski*, che bi hoteli opredeliti njihovega indoevropskega predhodnika... bolje bi bilo rechi, da je bila vpeljana nova različica latinshchine na področja, kjer se je od nekđaj govorilo drugache ali se je govorilo neki bolj ali manj soroden jezik, kot je falishchina, italshchina, veneshchina in mnogi drugi neznani lingvemi, ki niso bili nikoli zabeleženi v pisni obliki, vendar jih lahko predpostavljamo na osnovi danashnjih jezikov in narechij... Za latinshchino je treba po teoriji kontinuitete strozhje lochevati, ne tako, kot to dela danes tradicionalna lingvistika, med "klasichno latinshchino" v smislu pisanega elitarnega jezika in "govorjeno latinshchino", ki je obstajala v skoraj neshtetih različicah... geografsko in kronoloshko diferencirane iz neke predrimljanske latinshchine (to je tiste pred ustanovitvijo Rima in pred oblikovanjem neke elitistichne plasti Latincev), soobstojele pa so z različicami in razvojnimi stopnjami vzporedno z italshchino, veneshchino in drugimi indoevropskimi jeziki stare Italije, ki jih poznamo zgolj v obliki pisnih koine. Po scenariju teorije kontinuitete latinshchina, italshchina, veneshchina, falishchina in sorodni jeziki ne le predhodijo romanizaciji, ampak tudi sami ustanovitvi Rima, in to za cela tisočletja.«

(ERN): **viverra**, **-ae** f.: 'furet' (Plinij), 'belette' (*mustella*, 'weasel'). M. L. 9412; *viverrarium* n.: place where white weasels are bred and which are then used to hunt rabbits (compare with M.L. *viverrica 'belette', and 9414 **viverrula* 'ecureuil', 'veverica', some believe the word has an old meaning which brings to mind the Celtic word *gnywer* (borrowed from *viverra* believes J. Loth); Prussian *wenare*, Lithuanian *veveris*, *vovere*, Serbian *veverica*, Persian *varvarah*. Generally it is a form of duplicating a different type, whose root is **wer-*: in English we find the compound noun *ac-veorna* (the German *Eichhorn* stems from some popular etymology). The root could also be found in Greek *ἀ(φ)είρω* 'j'eleve', 'to breed' and *αῶρα* 'balançoire', 'swing'.

(FOR): **viverra (vivarra)** – Animal exiguum domesticum, paullo majus mustela, colore etiam candidiore, *furetto*, γαλή κατοικίδιος (*Mustella furo* Linn.) – Plin. 11. Hist. Nat. 49.109 (261).^{*1}

Ossea genitalia sunt lupis, vulpibus, mustellis, viveris^{*1a}. Id. 30 ibid. 6.16 (47) – Plin. Valer. 2.2.1; Plin. 8 Hist. Nat. 55.81 (218)

(COR): *viverra* – mamifero asiatico dei carnivori a corpo snello, con ghiandole anali che sacernono una sostanza odorosa (l. 1598): furetto, voce dotta (con qualche esito pop.), lat. *viverra(m)*, da una radice espressiva **wer-*, qui raddoppiata, come in altre lingue indoeuropee, dove indica lo scoiattolo. Ma i nomi di questi piccoli carnivori si scambiano facilmente: nelle glosse, p. es. *viverra(m)* e dotta come sin. di muscella(m), cioè *mustella(m)* 'donnola', e 'donnola' e il sign. che ha *viverra* a Cuneo, mentre nel Monferrato e lo 'scoiattolo'.^{*2}

(ALI/2) Alinei (pg.732) stresses: »...the Latin word *viverra*/**viverrica* and derivatives [FEW s.v.]. This is a Latin lexeme, confirmed only in Pliny's writings and having a reliable affinity with Slavonic and Baltic languages...« As this is an example of particularly ancient testimony it is worthy of special attention, bearing in mind the continuity theory, which places the Veneti in this contact area between the Italids and the Slavs, although Alinei's opinion about the Veneti is: »Evidently, when talking about the continuity theory we can no longer use the term *Romance*, if we want to denote a group of linguemes, which were spoken at the time in the region of the northern Mediterranean, not even *italic*, if we wanted to define their Indo-European predecessor... it would be better to say that a new version of Latin was introduced to provinces where a different language had always been spoken or a more or less related language such as Faliscan, Italic, Venetic and many other unknown linguemes, which were never recorded in written form but which can be presumed on the basis of the present-day languages and dialects... When considering Latin in light of the continuity theory, it must be classified more strictly, not as is done nowadays by traditional linguistics, between "classic Latin" in the sense of the written elite language and "spoken Latin", which existed in almost innumerable forms... and which were geographically and chronologically different from a pre-Roman version of Latin (the Latin which existed before Rome was founded and before the formation of an elitist class of Latin speakers). However, they existed at the same time as different versions and development levels coinciding with Italic, Venetic and other Indo-European languages of ancient Italy which we know only in the form of written koiné. According to the scenario of the continuity theory Latin, Italic, Venetic, Faliscan and related languages not only precede Romanisation, but also the foundation of Rome by millennia.«

Teorija kontinuitete ima za nas poseben pomen, ker med drugim neposredno zavrha pojem Retoromanov kot zgodovinsko in lingvistično nesprejemljiv, umetno skovan, pač pa uveljavlja in utemeljuje ladinščino, jezik, ki ga še danes govore na prostoru od Furlanije prek Karnijskih Alp do Shvice, kjer ima celo status enega od konstitutivnih državnih jezikov, kot jezik, ki je nastal iz predhodnega substrata in slovenščine, kar je mogoče podkrepiti ne le lingvistično, ampak tudi z etnolškimi, sociolškimi in zgodovinskimi dokazi.

Zhe omenjeni Xaverio Ballester (n. d. str. 1 in 2) izrazha svoje prepričanje: »...Alinejevo delo predstavlja daleč in nasploh najbolj revolucionarno zamisel, ki je bila oblikovana o izvoru (indo)evropskih jezikov v zadnjih letih, v obdobju, za katero so značilna obsežna nova odkritja – od katerih so bila mnoga tudi revolucionarna – tako v okviru arheologije, lingvistike, antropologije, etnologije, genetike kot tudi ekologije, klimatologije v odnosu do prazgodovine.«

Michel Contini v svoji razpravi »Vers une nouvelle linguistique historique: L'ouvrage de Mario Alinei, Origini delle lingue Europee« (Dialectologia et Geolinguistica – Journal of the International Society for Dialectology and Geolinguistics, 8/2000) navaja: »Au cours de ces dernières années l'intérêt pour le passé le plus lointain de l'humanité n'a cessé de grandir... L'ouvrage de Mario Alinei, linguiste 'généraliste', comme il aime bien se définir lui-même, de renommée internationale, se situe parfaitement dans le cadre de ce débat d'idées. Son but principal est de démontrer que la linguistique possède un système de périodisation autonome par rapport à celui des autres disciplines scientifiques et que sa démarche de datation permet aujourd'hui de reculer dans le temps l'origine et le développement de l'ensemble des parlers actuels d'Europe...«. Nato pa zaključih: »...l'ouvrage de Mario Alinei s'avere d'ores et déjà incontournable pour les futures recherches en linguistique historique.«^{*3}

Alinei (ALI/2, str. 192) sklepa: »...Iliri za teorijo kontinuitete niso le etnolingvistična skupina blizu Slovanom, ampak tudi elitna skupina, ki je obvladovala del slovenskega prostora...«. In (str. 218): »... antichna prisotnost Ilirov v južni Italiji, kot so bili Mezapijci, sodih med zgodovinske dosežke zadnjih desetletih. In iz teh odkritih izhaja tudi potreba po reviziji problema odnosov med Slovani in Iliri ... (str. 220), "panilirizem" je videl Ilire vsepovsod. Toda kaj kmalu je nastopil chas stvarne obravnave ilirskega obsega naselitve... v bronasti in zhelezni dobi... so obstajala območja, ki so jih obvladovale posamezne elitne skupine... in to nima zveze z njihovim dejanskim izvornim ozemljem... ni mogoče izključiti, da je ime Iliri izhajalo od dominantne skupine, ki je izoblikovala konfederacijo, z meshano etnično in jezikovno sestavo, in je zajemala tudi Slovane in / ali Italide. Lahko torej sprejmemo – modificirano kronolshko in sociolshko kot zhe omenjeno – danes uveljavljeno mnenje, da »Iliri niso bili nikoli etnično kompaktno ljudstvo, ampak sestavljeni iz heterogenih ljudstev, in da namesto o neki ilirski kulturi moramo govoriti o skupnosti civilizacij«. To Alinejevo izvajanje se v bistvu ujema s stalshchi Sergija, ki je trdil, da so davni Protoiliri v Italiji v resnici Praslovani, tisti, ki so sooblikovali latinščino.

The PCP has particular significance for us because among other things it directly refutes the concept of the Rhaeto-Romance languages and makes it historically and linguistically unacceptable or artificial. Instead it puts forward and reasons in favour of Ladin, the language which is spoken even nowadays on the territory stretching from Friuli across the Carnic Alps as far as Switzerland where it even has the status of one of the national languages, as a language which came about from the preceding substratum and Slovene. This can be corroborated not only linguistically but also with ethnological, sociological and historical evidence.

The already mentioned Xaverio Ballester (n. d. pgs. 1 and 2) expresses his conviction: »...Alinei's work represents by far the most revolutionary idea to be formed about the origin of (Indo) European languages in recent years, in a period characterised by widespread new discoveries – many of which were also revolutionary – in archaeology, linguistics, anthropology, ethnology, genetics as well as ecology and climatology in relation to prehistory.«

Michel Contini writes in his dissertation »Vers une nouvelle linguistique historique: L'ouvrage de Mario Alinei, Origini delle lingue Europee« (Dialectologia et Geolinguistica – Journal of the International Society for Dialectology and Geolinguistics, 8/2000): »Au cours de ces dernières années l'intérêt pour le passé le plus lointain de l'humanité n'a cessé de grandir... L'ouvrage de Mario Alinei, linguiste 'généraliste', comme il aime bien se définir lui-même, de renommée internationale, se situe parfaitement dans le cadre de ce débat d'idées. Son but principal est de démontrer que la linguistique possède un système de périodisation autonome par rapport à celui des autres disciplines scientifiques et que sa démarche de datation permet aujourd'hui de reculer dans le temps l'origine et le développement de l'ensemble des parlers actuels d'Europe...«. Then he concludes: »...l'ouvrage de Mario Alinei s'avère d'ores et déjà incontournable pour les futures recherches en linguistique historique.« *3

Alinei (ALI/2, pg. 192) concludes: »...For the PCP the Illyrians are not only an ethnolinguistic group close to the Slavs but also an elite group which commanded some Slav territories...«. And (pg. 218): »... the ancient presence of Illyrians in southern Italy, such as the Messapians, is one of the historical discoveries of recent decades. From these discoveries stems also the need to revise the problem of relations between Slavs and Illyrians ... (pg. 220), "Pan-Illyrianism" saw Illyrians everywhere. But soon it was time for an objective study of the extent of Illyrian settlement... in the Bronze and Iron Ages... there were territories which were dominated by single elite groups... and they have no connection with their actual original territory... it cannot be ruled out that the name Illyrian comes from a dominant group which created a confederation of mixed ethnic and linguistic composition and included also Slavs and/or Italids. We can therefore accept the nowadays widespread opinion – chronologically and sociologically modified as already mentioned – that »Illyrians were never an ethnically compact population but were made up of heterogeneous peoples and that instead of some Illyrian culture we must talk about a community of civilisations«. This deduction by Alinei is in fact in agreement with Sergi's opinions. He claimed that the ancient proto-Illyrians in Italy, the true ancient Slavs, were those who co-created Latin.

Alinei med mnogimi drugimi argumenti opozarja na situle, ki da so znachilnost slovenskega prostora, kjer je mogoche celo iskati njihov izvor, v kontekstu interakcije na pradavnem stiku med Slovenci in Italidi. V luchi teorije kontinuitete torej predstavljajo Veneti pomemben chlen za razumevanje dogajanja v paleomezolitiku, izključujoch domnevno in sedaj prevladujocho teorijo migracij v poznem starem veku ali celo v zgodnjem srednjem veku, ki je nevzdržna in zavira nadaljnji razvoj znanosti, kot trde tvorci sodobne teorije kontinuitete.

2.2. Delež Slovencev pri oblikovanju Ladincev

Zakaj nas tu zanimajo prav Ladinci?

- *Ker so na prostoru Slovencev-Venetov;*
- *ker so na območju, kjer so se razvijale najstarejshe kulture La Tene, Este, Villanova ...;*
- *ker je treba razčistiti pojem Retoromani in s tem tudi odnos med Reti, Rimljani in Etruskbani.*

Alinei se v svoji TK podrobneje ukvarja z vlogo slovenskih prednikov v vzhodnoalpskem prostoru in v Padski nizhini, zato si zastavi retorichno vprashanje, od kod so prishli in kakshen jezik so govorili metalurgi, ki so ozhivili kulturo srednjealpske bronaste dobe s tistimi znachilnostmi, ki so lochile Ladince od drugih okolishkih sorodnih ljudstev. Vprashanje se glasi: Ali so prinashalci tehnologije brona prishli z alpskega vzhoda ali jugovzhoda in zakaj prav od tam? Odgovor nam po njegovem daje arheologija s svojimi revolucionarnimi odkritji (gl. npr. BOA) v zadnjih letih, da je bil Balkan ne le območje razvoja najstarejshega evropskega neolitika v VII. tisočletju pr.n.sht., ampak je bil tudi *najstarejshe evropsko žharishche metalurgije*, ki se kazhe tudi v kulturi Vinche (zajema območje Srbije, Makedonije, Banata in Madzharske) in Marice (Bolgarija, Grchija in Turchija) v V. in IV. tisočletju pr.n.sht. ter da so bili Slovani tisti, ki so jo razshirili tudi med Germani in v nashem ozhjem območju tudi v vzhodnih Alpah ter severovzhodni Italiji.

V jezikoslovnem pogledu je torej odgovor po TK, da so metalurgi, ki so ustvarili novo srednjealpsko bronasto kulturo, vplivali, da so se Ladinci lochili od ostalih alpskih in podalpskih prebivalcev. Odgovor na prvo vprashanje, ki si ga je zastavil zhe Jürg Rageth leta 1989 (»I Grigioni nella preistoria«), je: »...prinashalci znanj obdelave kovin, mislimo, da so najverjetneje z območja vzhodnih Alp in v sploshnem z jugovzhoda«. Zakaj pa prav s tega območja in ne od kod drugod? Zato ker nam o tem prichajo najnovejsa in izredno pomembna arheoloshka odkritja; na Balkanu so bili odkriti najstarejsi evropski rudniki bakra v Rudni glavi v Srbiji in v Ali Bunarju v Bolgariji, kar je mogoche spraviti v sklad z najstarejsho metalurgijo v Mezopotamiji in v Anatoliji, ki sta sorazmerno blizu. Bronasta doba se je zachela na Balkanu mnogo prej kot v ostalih predelih Evrope.

Amongst many other arguments, Alinei mentions the *situlae*, which are supposed to be typical of Slovene territory where it is possible to search for their origin at the ancient region of interaction between Slovenes and Italids. In the light of the PCP, the Veneti therefore represent an important component for understanding what went on during the Paleo-Mesolithic, eliminating the supposed and now predominant theory of migrations in late antiquity or even in the early Middle Ages, which is untenable and hinders further academic development, as affirmed by the creators of the modern PCP.

2.2. The Slovene contribution to the formation of the Ladins

Why are we here particularly interested in the Ladins?

- *Because they were present on the territory of the Slovenes-Veneti;*
- *Because they were present on the territory which saw the development of the most ancient cultures La Tene, Este, Villanova ...;*
- *Because we must clarify the concept of the Rhaeto-Romans (Romansh) and with it the relationship between the Raeti, the Romans and the Etruscans.*

In his PCP Alinei studies in even greater detail the role of the Slovene ancestors in the eastern Alps and the Po Valley, so he asks himself the rhetorical question: where did they come from and what language spoke the metallurgists who revived the culture of the mid-alpine Bronze Age with those characteristics which separated the Ladins from other surrounding and related peoples. The question is as follows: Did the people who brought with them bronze technology come from the eastern or south-eastern Alps and why from there? Alinei believes the answer is provided by archaeology with its revolutionary discoveries (see BOA) in recent years which show that the Balkans was not only the area of the development of the most ancient European Neolithic in the VII millennium BC, but also the *oldest European metallurgical centre*, which can also be seen in the Vincha culture (covers the territories of Serbia, Macedonia, Banat and Hungary) and Marice (Bulgaria, Greece and Turkey) in the V and IV millennia BC and that Slavs were those who spread it also amongst the Germanic peoples and in our more local region also in the eastern Alps and north-east Italy.

In the linguistic sense the answer provided by the PCP says that the metallurgists who created the new central Alpine bronze culture were those who caused the Ladins to separate from other Alpine and subalpine dwellers. The answer to the first question, which Jürg Rageth had already posed in 1989 (»I Grigioni nella preistoria«), is: »...we believe that the people who brought the skills of handling and treating metals most probably came from the eastern Alps and generally from the southeast«. But why from this very area and not from elsewhere? Because the most recent and very important archaeological discoveries provide evidence for this; in the Balkans there have been discoveries of the oldest European copper mines in Rudna glava in Serbia and in Ai Bunar in Bulgaria which can be connected to the oldest metallurgy in Mesopotamia and in Anatolia, which are relatively close. The Bronze Age began in the Balkans much earlier than in other parts of Europe.

Eno takšnih najprvotnejših bakrenodobnih zharishch je bilo po mnenju Alineija, ki se sklicuje na arheologe, Ljubljansko barje, kar se mu zdi zelo pomembno, saj je nedaleč od severovzhodne Italije, zato sta prav bakrenodobna Veneto in Slovenija mejnik do preostale še neolitske Evrope. Od tod izhaja, da je oblikovanje ladinskega jezika v neposredni povezavi z veliko kulturo brona s slovenskega alpskega vzhoda, od koder se je po Alineiju razširila precej proti zahodu, tudi spricho raziskovalne vneme iskalcev bakrovih nahajalishch. Obenem z njimi pa se je širila tudi znachilna izdelava lonchevine in ovchereja na vishjih planinskih legah.

Kako pa lahko trdimo, da so metalurshki izvedenci govorili prav slovanski jezik, se vprashuje Alinei. In odgovarja: tako, *da odmislimo tradicionalno zgodovinopisje o naselitvah v srednjem veku in sledimo eni od alternativnih teorij!* Bodisi po Colinu Renfrewu ali TK ustrezno lingvisticno velikemu arheoloshkemu neolitskemu balkanskemu kompleksu na jugu grshchina, vmes je ilirshchina, vse ostalo proti severu pa zhe zajema slovanshchina. Metalurgi, ki so v tisti davni dobi nato prodirali iz Slovenije she naprej v alpske doline in do Shvice v Grigione in drugam, so bili lahko le Slovani, med katerimi bi lahko nashli tudi kakshnega Ilira, Grka ali pripadnika drugega blizhnjevzhodnega ljudstva, s katerimi so bili zhe tisoletje prej v neposrednem stiku in od koder je prihajala tudi neolitska poljedelska in metalurshka revolucija. Alinei pravi dobesedno: »Ti juzhni Slovani – verjetno Slovenci – so prevladali nad padsko-dalmatinskimi ljudstvi na prostoru do juzhnih in osrednjih Alp, zaradi chesar se je posledichno spremenil jezik... Na ta nachin se je nadgradil vrhnji slovanski jezikovni sloj na predhodni keltski sloj, na she starejsi italidski osnovi... Pomembnost slovanskega prispevka se ponovno pojavi v kulturi Laugen/Luco in Melaun/Meluno, ko srednjealpski prostor postane v teku VII. in VI. st. pr.n.sht. del zgornjejadranskega koiné, znotraj katerega se zdijo najtesnejši stiki z vzhodnoalpskim obmochjem v Sveti Luciji v Sloveniji kot posrednikom proti vzhodu. Vzemimo primer slovecho umetnost **situl**, obstajajo trije epicentri: Slovenija, srednjealpski prostor in Bologna, za katero je znachilna podobnost ali celo istovetnost sloga okrashenih posod prav na obmochju Slovenije in srednjealpskega prostora, kar ne dokazuje zgolj medsebojnih tesnih stikov, ampak tudi izmenjavo mojstrov. Mnogi zgodovinarji poudarjajo trajne stike med Slovenijo in Zgornjim Poadizhjem vse od najstarejsih chasov.

According to Alinei, who refers to the findings of archaeologists, one of the very first Copper Age centres was found on the Ljubljansko Barje marshlands which he finds very significant because it is not far from northeast Italy, so Copper Age Veneto and Slovenia are a boundary to the rest of still Neolithic Europe. This then means that the formation of the Ladin language is directly connected to the great bronze culture from the Slovene Alpine east from where Alinei believes it spread quite far westwards, due also to the enthusiasm of copper seekers. Together with bronze culture spread the characteristic earthenware and sheep farming on mountain pastures.

Alinei asks how we can claim that the metallurgists spoke a Slavonic language. And he answers: *by ignoring what traditional historiography says about settlement in the Middle Ages and following one of the alternative theories!* Whether we consider Colin Renfrew's theory or the PCP, it is the Greek language which linguistically fits the great archaeological Neolithic Balkan complex in the south. In between there is Illyrian while everything else towards the north is Slav. The metallurgists who in those ancient times made their way from Slovenia to the Alpine valleys and to Switzerland to Grigione and elsewhere, could only have been Slavs amongst whom could be found the odd Illyrian, Greek or member of some other Middle Eastern population with which they had been in direct contact for millennia and from where also hailed the Neolithic agricultural and metallurgical revolution. Alinei writes: »These southern Slavs – probably Slovenes – dominated over the peoples from the Po Valley and Dalmatia in the territory up to the southern and central Alps which is why the language changed... In this way the topmost Slav linguistic layer was built up on the prior Celtic layer, on the even more ancient Italic foundation... The significance of the Slav contribution again appears in the cultures Laugen/Luco and Melaun/Meluno, when in the VII and VI centuries BC the central Alpine region became part of the upper Adriatic koiné, within which the tightest links with the eastern Alpine region appear to be those in Sveta Lucija in Slovenia as an intermediary towards the east. Let us consider the renowned art of the **situlae**, which occurred in three epicentres: Slovenia, the central Alpine region and Bologna. The similar or even identical style of decoration in Slovenia and the central Alpine region is not only evidence of close contact between the two regions but also of an exchange of craftsmen. Many historians emphasise the long-lasting contact between Slovenia and Alto Adige ever since the most ancient of times.

Med pomembne skupne značilnosti sodijo tudi gradishcha na tem prostoru, antropologija prebivalstva, kultura in običaji. Prav glede slednjega pa se Alinei ne more vzdržati kritike tudi nashih raziskovalcev; tako zapishe (n.d. str. 39): »*Sul piano degli usi religiosi... la cosiddetta 'doppia sepoltura'... studiata dallo slavista Evel Gasparini... E' pero interessante notare che di fronte a questa affinita **Milko Matichetov** scrive: 'siccome [...] nelle Dolomiti non sono mai arrivati gli Slavi, bisognerà cercare altri modi per spiegare la presenza del fenomeno*«. In Alinei se zachudi: »*Ecco dunque cosa succede restando nell'ambito della teoria tradizionale, secondo la quale gli Slavi sarebbero arrivati nelle loro sedi storiche meridionali soltanto nel VII secolo della nostra era: l'evidenza della loro presenza nelle valli alpine c'e, ma non vale! Una teoria, quella della 'tarda migrazione degli Slavi, che fra l'altro fa a pugni con lo stesso assunto tradizionale dell'invasione IE nel Calcolitico, dato che nessuno ha mai potuto accertare dove si sarebbero nascosti gli Slavi per tre o quattro millenni, prima di rovesciarsi in massa in Europa e occuparne quasi la meta!*«^{*4} Ta navedek se mi je zdelo potrebno navesti v italijanskem izvorniku, da mi ne bi kdo poskushal očitati, da sem s kakshnim odtenkom spreminjal smisel Alineijeve misli.

Po drugi strani pa Alinei pohvali nashega pokojnega etimologa akademika Franceta Bezljaja, ocheta sodobnega (a zhal she nedokonchanega!) »*Etimoloshkega slovarja slovenskega jezika*« (ESSJ), kot primer pronicljivega raziskovalca, ki se je zavedal in poudarjal izredno arhaichnost slovenskega jezika.

Poleg jezikovnih, etnoloshkih, kulturoloshkih, religioznih in drugih razchlemb pa Alinei podrobneje obdela she *vprashanje kozolca, pokonchne zgradbe za sushenje trave, ki po njegovem sodi med prvovrstne dokaze za prazgodovinsko prisotnost Slovanov v osrednjih in vzhodnih Alpah*. Ime kozolca, ki izvira iz *koza*, je prodrlo na Tirolsko (po Schuchardtu in Shtreklju) – *kesn, kösn, köss, kos'n*, na Koroshko – *köse*, v Sapado in v Sauri – *keis'n*, v Furlanijo in od tam v alpske doline v obliki – *casuz* (beri: kazuel), zagotovo iz slovenshchine *kozuc* (Huber, Pirona i.dr.), ter ne nazadnje tudi na Madzharsko – *kazal* (Schuchardt in dr.). Po Alineijevem preprichanju, ker je ime kozolec slovenskega izvora, je slovenska tudi kultura njegove uporabe.

Alineiju se zdi na tem prostoru posebno zanimiva tudi onomastika v okviru TK, saj ta omogocha razjasniti nekatere stvari, ki jih tradicionalna zgodovina ne more ali pa z velikimi zapleti, pri chemer omenja tudi Prosdocimija; gre za samo ime **Veneti!**

Tako so jih imenovali njihovi germanski sosedje, saj zanje pomeni natanchno to *Wenden* = Slovani prav zaradi neposredne soseshchine vse od najstarejsih chasov: staroislandsko *Vindr* (pl. *Vindr*, *Vindr*)(>finsko *Venäjä*, *Venäät* je Rusija, estonsko *vene-mess* pomeni rusko, staroprusko vena je ruski jezik), iz **wenidiž* ali **wenediž* (oblika, ki razlozhi nemshko ime za Venezia/Benetke: Venedig), staroangleshko *Vinedas*, *Veonedas*, starovisokonemshko *Vinida*, latinsko *Venedi*, *Veneade* (Plinij), *Venethi* (Tacit), *Ouenedai* (Ptolomej), *Venethi*, *Vinidae* (Jordanes) (primerjaj ANEW).

Other important common features are the forts in this region, the anthropology of the population, the culture and customs. And it is precisely regarding the latter that Alinei cannot help expressing criticism of our researchers; this is what he writes (pg. 39): *»Sul piano degli usi religiosi... la cosiddetta 'doppia sepoltura'... studiata dallo slavista Evel Gasparini... E' pero interessante notare che di fronte a questa affinita **Milko Matichetov** scrive: 'siccome [...] nelle Dolomiti non sono mai arrivati gli Slavi, bisognerà cercare altri modi per spiegare la presenza del fenomeno«.* And Alinei is surprised: *»Ecco dunque cosa succede restando nell'ambito della teoria tradizionale, secondo la quale gli Slavi sarebbero arrivati nelle loro sedi storiche meridionali soltanto nel VII secolo della nostra era: l'evidenza della loro presenza nelle valli alpine c'è, ma non vale! Una teoria, quella della 'tarda migrazione degli Slavi, che fra l'altro fa a pugni con lo stesso assunto tradizionale dell'invasione IE nel Calcolitico, dato che nessuno ha mai potuto accertare dove si sarebbero nascosti gli Slavi per tre o quattro millenni, prima di rovesciarsi in massa in Europa e occuparne quasi la metà!«*

^{*4} I believe it is important to leave this quote in the original Italian so that no-one could try to reproach me by saying that I had in any way altered the meaning of Alinei's thoughts.

On the other hand, Alinei praises our late etymologist and academician France Bezlaj, father of the modern (but unfortunately not yet completed) *»Etymological dictionary of the Slovenian language,«* as an example of an insightful researcher who was aware of and stressed the remarkable age of the Slovene language.

Alongside linguistic, ethnological, cultural, religious and other fields, Alinei also analyses in greater detail *the question of the kozolec, the upright construction used for drying hay which in his opinion is prime proof of the prehistoric presence of Slavs in the central and eastern Alps.* The name *kozolec*, which comes from the word *koza*, made its way to Tirol (according to Schuchardt and Shtreklj) – *kesn, kösn, köss, kos'n*, to Carinthia – *köse*, to Sapado and Sauri – *keis'n*, to Friuli and from there to the Alpine valleys in the form – *casuz*, certainly from the Slovene *kožuc* (Huber, Pirona and others), and also to Hungary – *kazal* (Schuchardt and others). Alinei believes that as the name *kozolec* is of Slovene origin it follows that the culture of its use is also Slovene.

Alinei finds the onomastics within the framework of the PCP in this region also particularly interesting as it explains certain things which traditional history cannot explain or only with great complications. In this context he mentions Prosdocimi; it is the very name **Veneti** which is being discussed!

That is what they were called by their Germanic neighbours: *Wenden* = Slavs, with whom they were direct neighbours since the oldest of times: the old Icelandic *Vindr* (pl. *Vindr, Vindr*) (>Finnish *Venäjäj, Venät* is Russia, the Estonian *vene-mess* means Russian, the old Prussian *vena* means the Russian language), from **wenidiz* or **wenediz* (a form which explains the German name for Venice: *Venedig*), the old English *Vinedas, Veonedas*, the old high German *Vinida*, the Latin *Venedi, Veneade* (Plinij), *Venethi* (Tacit), *Ouenedai* (Ptolomej), *Venethi, Vinidae* (Jordanes) (compare ANEW).

Po Alineiju je mogoče lokalne antroponime in toponime brati v slovanskem ključju; med temi je tudi *Pusteria/Pustertal/Val Pusteria*, kjer je poleg drugega mogoče še danes najti v sedaj nemškem narečju te Puste doline veliko slovenskih izposojenk.

Tako je *Odolghes*, ime mitskega kralja v Contrinu, slovenskega izvora – iz korena *dolg*>dolgezh, Langgestreckter Mensch, spilungone po italijansko.

Enako velja za ime sloveche val Gardene, najstarejša znana oblika '*ad Gradine forestum*' (med leti 994-1005). Zgodovina tiste listine, v kateri je bila prvih omenjena, je dobro obdelana, zato je posebej zanimivo, da Alinei izvaja iz »dass das Wort einst sicher mit *Gr-* (*Gred-* oder *Grad-*) begann«, kar so nakazali zhe nekateri nemški pisci, izhaja pa iz slovenshchine: grad, gradishche itd.

Tudi vsi ostali iz korena *grad-* izpeljani toponimi: Grad, Gradina, Gradishche, Gradiskuta, Gradiscata, Gradec, Gradaz, Hradishche, Zagrad itd., ki jih je veliko po vsej Furlaniji in drugod po Alpah, so slovenskega izvora, kar je temeljito obdelal Desinan (DES), pred njim pa med drugimi tudi Marchesetti (leta 1903); med te moramo s posebno skrbnostjo vključiti tudi '*acque Gradate*'. V okolici Ogleja/Aquilea in Gradezh/Grado, v neposredni bližini, sta oba toponima izprichana zhe zelo zgodaj.

Kaj pa je z Retoromani?

Alinei se odločno upira uporabi izraza Retoromani, v (ALI/2, str. 739 in naprej): »Ladinia – poslovanjeni italidski prostor. Kakor ostala alpska območja, shvicarski Grigioni/Graubinden, Dolomiti in Furlanija, ki skupaj tvorijo jezikovni prostor, zgrešeno imenovan 'retoromanski', oziroma 'ladinski', kar je odkril in teoretično utemeljil Ascoli, predstavljajo pomembno osnovo za preizkushanje TK, saj model predpostavlja, da ima prazgodovina teh ljudstev nekaj skupnih posebnosti, kar jih ločuje od ostalih in so obenem izjemno pomembne za njihovo etnogenezo... Termin *retoromanski*, ki danes prevladuje v literaturi, je bil na strokovni ravni zhe pogosto kritiziran; po eni strani Rezija ne sovпада z ladinskim prostorom, *jezik starih Retov je zelo skromno dokumentiran in, kot kazhejo zadnje raziskave, je bil soroden etrushchini* (podchrtal L.V.) (RIX). Ker pa ladinske govornice – v nasprotju na primer do toskanskih narečij – ne kazhejo popolnoma nichesar, kar bi lahko na neki nachin in kakorkoli napeljevalo na etrushchanske vplive (razen možnih toponimov [Pellegrini 1991, 28-29]), edino dejstvo, da so Reti gospodovali *enemu delu* (podchrtal Alinei) danes ladinskega prostora, ne more nikakor opravičiti izbire imena Retoromani, nich vech kot le toliko, kolikor bi bilo upravičeno izbrati na primer ime "Etrusko-Italci" za oznako narečij iz zahodne Emilije, na osnovi sicer pomembne etrushchanske prisotnosti v Felsiniji. Tudi izraz "Ladinci" je sporen, seveda, vendar ima vsaj to prednost, da je v prostovoljno v uporabi in je popularen vsaj pri enem delu prebivalstva, ki sodi pod to oznako. Iz utemeljenih znanstvenih razlogov se mi zdi najprimernejše ime za to avtonomno skupino z neolatinsko govornico: Slavoyalidi (v tradicionalni govornici Slavo-italci) ...«

Zanimive vzporednice z imenom Retov in Romanov?

According to Alinei it is possible to read local anthroponyms and toponyms according to the Slav key; an example is *Pusteria/Pustertal/Val Pusteria*, where it is even nowadays possible to find many words in the current German dialect that have been borrowed from Slovene (*Pusta dolina* – *pusta* means barren).

That is how *Odolghes*, the name of a mythological king in Contrin, is of Slovene origin – from the root *dolg*>*dolgezh* (meaning long), *Langgestreckter Mensch*, *spilungone* in Italian.

The same is true of the name Val Gardena, the oldest known form being '*ad Gradine forestum*' (994-1005 AD). The history of the document in which it was first mentioned has been thoroughly researched so it is particularly interesting that Alinei concludes that »dass das Wort einst sicher mit *Gr-* (*Gred-* oder *Grad-*) begann«, which had already been pointed out by some German writers, but originates from Slovene: *grad*, *gradishche* etc (castle).

All other toponyms which have the root *grad-* : *Grad*, *Gradina*, *Gradishche*, *Gradiskuta*, *Gradiscata*, *Gradec*, *Gradaz*, *Hradishche*, *Zagrad* etc., of which there are many all over Friuli and elsewhere in the Alps, are of Slovenian origin and this was thoroughly researched by Desinan (DES) and before him, among others, Marchesetti (in 1903); we must not forget to include also '*acque Gradate*'. Around Aquilea and Grado, in their direct vicinity, both toponyms are recorded at a very early date.

What about the Rhaeto-Romans?

Alinei is decidedly against the use of the term Rhaeto-Roman, in (ALI/2, pg. 739 and later): »Ladinia – slavised Italic territory. Like the other Alpine regions, the Swiss Grigioni/Graubünden, Dolomites and Friuli, which together form a linguistic domain, are wrongly called 'Rhaeto-Roman', or 'Ladinian', which was discovered and substantiated by Ascoli. They are a significant base for testing the PCP, as the model presumes that the prehistory of these peoples has some common particularities which sets them apart from others and that these particularities are at the same time extremely important for their ethnogenesis... The term *Rhaeto-Roman*, which is nowadays prevalent in literature, has often been criticised by experts; on the one hand Resia is not part of the Ladinian territory, *the language of the old Reti is very sparsely documented and, as shown by the latest research, it was related to Etruscan* (underlined by L.V.) (RIX). However, as Ladin dialects – in contrast with Tuscan dialects for example – show nothing at all which could in some way hint at Etruscan influences (with the exception of possible toponyms [Pellegrini 1991, 28-29]), the sole fact that the Raeti dominated *one part* (underlined by Alinei) of the present-day Ladin territory, can in no way justify the choice of the name Rhaeto-Roman, no more than it could be justifiable to choose for example the name "Etrusco-Italids" to designate the dialects from western Emilia, on the basis of an otherwise significant Etruscan presence in Felsina. The term "Ladins" is of course also questionable, but it at least has the advantage of being in voluntary use and is popular with at least one segment of the population which is designated by this term. Out of well-founded reasons I believe the most appropriate name for this autonomous group with a Romance language to be: Slavo-Italids (traditionally called Slavo-Itals) ...«

Interesting parallels with the names *Raeti* and *Romans*?

Zanimivo, da slovenski prebivalci doline Rezije, ki očitno izhaja iz osnove Reti, romonijo – govorijo! V Graubündnu, kjer zhive Ladinci ali, kot jim nekateri pravijo, Retoromani, pa govore romansh!

Nevedimo nekaj rezijanskih stavkov, povzetih po "Novem Matajurju", Chedad, 26. 7. 2000:

"Po rozajanskin se *rumuni*, pishë anu laja tej po lashkin." – "Rezijansko se govori, pise in bere pa po italijansko."

"Matej Shekli litos moja an pa se lawreel ano njaa lawrea *romoi* od noshaa azika." – "Matej Shekli je letos diplomiral in njegova zaključna naloga govori o našem jeziku."

"Pravijo da mammo *romonyt* po nes, so ti stari, ki ni nin dijo da na stuta zübet noshaa romoninja." – "Pravijo, da moramo govoriti po nashe, so stari, ki nas opozarjajo, da ne smemo pozabiti nashe govornice."

"To ni den noshi mo an se nauchil italikol löpo *romonyt* po nes." – "To ni eden nashih, a se je Italijan lepo nauchil govoriti po nashe."

Bezljaj (ESSJ):

romon (m) – »govor, mrmranje«, rezijansko, *rozeanski romon*, »rezijansko narechje«, k temu *romoneti*, z drugimi sufiksi she *romuliti*, »mrmrati«, *romotati*, »ropotati« (shtajersko), *romatiti* »ropotati« (jugovzhodno shtajersko), *romansh* »hrushch«. To je mogoče primerjati s srbohrvashkim *romon* poleg *romor* »glas, шум, zvok, zhuborenje, kapljanje dezhja«, najti pa je tudi v starem kajkavskem, makedonskem, bolgarskem, ruskem, poljskem, pomorjanskem, cheshkem, slovashkem jeziku, vse z istim pomenom. Praslovansko *romon »shum, zhuborenje, ropot, govor« je nedvomno iz nichte stopnje indoevropske osnove *re(i)- »vpiti, rjuti, ropotati«. Poleg drugega Bezljaj opozarja tudi na *rarashek*, *rarog*, *ramush*, *remec*.

Tudi stara nordijskchina pozna *romr* »glas, izgovor«; italijanskchina pa *rumore*, tudi *romore* (zastarelo), iz latinshchine *rumore(m)* »ropot, vsakrshen zvočni pojav, praviloma nereden, naključen, neurejen, nemuzikalen, neprijeten, utrujajoch, zoprn«, iz indoevropske osnove; pach pa *romio* iz *romire* »ropot, hrup, hrushch«, *romire* –neznane etimologije!

Očitno je v latinshchini *rumore(m)* daleč od urejenosti in smiselnosti govornice, saj so s tem poudarjali zmedo in nerazumljivost trushcha in hrupa, medtem ko je v slovanskini in she danes v rezijanskini *romoniti* v pomenu artikulanega chlovekovega izražanja; Reti so romonili.

It is interesting that the Slovenian population of the Resia Valley (the name of which manifestly comes from the root Raeti), 'romonijo' (speak)! In Graubündn, where the Ladins or the Raeto-Romans as some people call them live, they speak Romansh!

Here are some Resian sentences taken from "Novi Matajur", Chedad, 26. 7. 2000:
 "Po rozajanskin se *rumuni*, pishë anu laja tej po lashkin." – "Resian is spoken but writing and reading is in Italian."
 "Matej Shekli litos moja an pa se lawreel ano njaa lawrea *romoi* od noshaa azika." – "Matej Shekli graduated this year and his final project speaks about our language."
 "Pravijo da mamò *romonyt* po nes, so ti stari, ki ni nin dijo da na stuta zübet noshaa romoninja." – "They say we must speak our language, there are old people who warn us that we must not forget our language."
 "To ni den noshi mo an se nauchil italikol löpo *romonyt* po nes." – "He's not one of us but the Italian has learnt to speak our language very nicely."

Bezljaj (ESSJ):

romon (m) – »speech, muttering«, the Resian language, *rozeanski romon*, »the Resian dialect«, also *romoneti*, with other suffixes also *romuliti*, »to mutter«, *romotati*, »to make a noise« (Styrian), *romatiti* »to make a noise« (south-eastern Styrian), *romavsh* »noise«. This can be compared with the Serbo-Croat *romon* and *romor* »voice, noise, sound, bubbling, the dripping of rain«, but it can also be found in the old Kajkavian dialect, Macedonian, Bulgarian, Russian, Polish, Pomeranian, Czech, and Slovak languages, with the same meaning in all of them. The Orthodox *romon »murmur, bubbling, noise, speech« is undoubtedly from the zero grade of the Indo-European language **re(i)-* »to shout, roar, make a noise«. Bezljaj also draws attention to the words *rarashbek*, *rarog*, *ramush*, *remec*.

Even Old Norse has the word *romr* »voice, pronunciation«; and Italian has *rumore*, and *romore* (antiquated), from Latin *rumore(m)* »noise, any possible sound, as a rule irregular, coincidental, disorderly, unmusical, unpleasant, tiring, tiresome«, of Indo-European origin; but *romio* from *romire* »noise«, *romire* – of unknown etymology!

Evidently in Latin the meaning of *rumore(m)* is far from the order and meaningfulness of speech as they used it to emphasise disorder and the incomprehensibility of noise, while in Slovene and even nowadays in Resian *romoniti* means articulated human expression.

Izrednega pomena je za preučevanje Venetov tudi delo španskega jezikoslovca **Guisasola** (GUI), ki opozarja na prastare slovanske besede v baskovshchini, ki so lahko le posledica neke davne soseshchine, kar je vsekakor potrebno obravnavati v luči Venetov v Armoriku, to je na francoski obali ob Atlantiku v Biskajskem zalivu, ki so bili v soseshchini z Baski. Gre za besede: baskovsko goritu, slovensko goreti; zil = zhila, kita; negu = zima, mraz; erreka = reka; txuku, xuku = suho; silbar = sviskati, zhvizhgati, svirati; kopatu = kopati; s-ugor = ugor, jegulja; erria = jerina, zemlja; kali = chelo, lobanja ipd., ki so tako elementarne ter povezane z najprvotnejšim zhivljenjem nashih prednikov, da ni mogoče, da bi shlo za naključne in še manj ter absolutno ne novejshe (pa najsi ta termin uporabimo v še tako relativnem smislu) izposojenke iz slovanshchine, pač pa to dokazuje davno sosedstvo in tesno navezanost Baskov in Venetov iz Armorika.

Prav izzivajoch pa je toponim **Grgar** za Sveto goro nad Novo Gorico, ki sodi na **venetsko področje Banjshic** (gl. Bezlajev ESSJ), za katerega Bezlaj pravi, da je ime predslovansko, dalje pa dvomljivo, v (GUI, str. 274) pa najdemo: »Baskovska beseda **gargar**, špansko 'hervidero', vretje, brbotanje, izviranje (kar je treba primerjati z galgara in galgal 'borbollon', grgranje, kruljenje) ter baskovski **gori** 'hirviente', vroch, vrel po eni strani, po drugi strani pa *bero* 'calor, caliente' toplota, vrochina; gorech, zharech, ognjevit, pekoch, kazhejo, da je spricho delovanja permutacije *b* in *g* ter zaradi podobnosti korena **bher-* 'hervir' vreti, kipeti, izraz je moral utrpjeti kontaminacijo s korenem **gwher-* 'quemar, calentar', goreti, zhgati, kar je v sanskrtu proizvedlo *barar* 'ardor', vrochina, zhar, vnema; susha; gorechnost ter *gharmab* 'calor', toplota, vrochina; gretje, v grshchini *Θέρμος* in *Θεγμός* 'caliente', v latinshchini *formus* 'caliente', v litvanshchini *gariu*, *gareti* 'quemar', v slovanshchini *goreti* 'quemar' in *goritu* 'el quema', v baskovshchini *gar* 'llama', plamen, *garmu* 'carbunco', ogor(ek), ter *goritu* 'calentar'.«

Po drugi strani pa Alinei navaja (ALI/1, str. 266, 613 in 658): »... sumersko ime za voz je *gigir*, semitsko **galgal* in kartvelsko (z območja Kavkaza) **grgar* ... indoevropski termin za kolo dejansko navaja še starejšo motivacijo, ki je prav tako široko razširjena med IE jeziki: koren **kuel* »vrteti se okoli sebe, obkrožiti, obkoliti ...« Uposhtevajoch, da obstajajo dokazane prastare povezave med Baski in Kavkazom, nas ne bi smelo chuditi, če bi obstajala kakšna zveza med obema pojmom bodisi zaradi znachilnosti lege, kjer lezhi Grgar, mesta na prastari poti iz Vipavske in Furlanije v gorato alpsko zaledje, kjer so si potniki odpočivali ali zamenjali priprago ali sploh le do tja prishli z vozom, naprej pa nadaljevali pesh, bodisi da gre za semantichno relacijo, ki izvira iz zhgalne tehnologije krivljenja lesa za kolesa ...

Razglabljanja o tem so izven okvira tega razmishljanja, vendar pa nam omogočajo, da pridemo do nekaterih sklepov.

Also of great importance for studying the Veneti is the work of the Spanish linguist **Guisasola** (GUI), who draws attention to ancient Slavonic words in the Basque language which can only be the result of some ancient proximity. This must be dealt with in light of the Veneti in Armorica on the French Atlantic coast in the Bay of Biscay where they were neighbours with the Basques. These are the words in question: the Basque goritu and the Slovene goreti (to burn); zil = zhila, kita (vein, sinew); negu = zima, mraz (winter, cold); erreka = reka (river); txuku, xuku = suho (dry); silbar = sviskati, zhvizhgati, svirati (to whistle); kopatu = kopati (to dig); s-ugor = ugor, jegulja (eel); erria = jerina, zemlja (earth); kali = chelo, lobanja (forehead, skull) etc. They are so elementary and so much connected with the most early life of our ancestors that it is not possible that it could be a coincidence and these words could certainly not be more recent (no matter in how relative a sense we use this term) words borrowed from Slavonic. This simply proves an ancient proximity and close connection between the Basques and the Veneti from Armorica.

Particularly interesting is the toponym **Grgar** behind Sveta Gora above Nova Gorica which belongs to the **Veneti territory of Banjshice** (see Bezlaj's ESSJ), for which Bezlaj says that the name is pre-Slavonic. In GUI (pg. 274) we find: »The Basque word *gargar*, the Spanish 'hervidero', seething, bubbling, welling up (which must be compared with galgara and galgal 'borbollon', gargling, rumbling) and the Basque *gori* 'hirviente', vroch, vrel (hot, boiling) on the one hand, and on the other hand *bero* 'calor, caliente' toplota, vrochina (heat); gorech (burning), zharech (glowing), ognjevit (fiery), pekoch (burning), show that in view of the functioning of the permutation of *b* and *g* and the similarity of the root **bher*- 'hervir' vreti, kipeti (to boil), the expression must have been contaminated with the root **gnber*- 'quemar, calentar', goreti, zhgati (to burn), which in Sanskrit produced *harar* 'ardor', vrochina (heat), zhar (glow), vnema (zeal); susha (drought); gorechnost (ardour) and *gharmah* 'calor', toplota (heat), vrochina (heat); gretje (heating), and Greek Θέρπος and Θερούός 'caliente, in Latin *formus* 'caliente', in Lithuanian *gariu*, *gareti* 'quemar', in Slavonic *goreti* 'quemar' and *goritu* 'el quema', in Basque *gar* 'llama', plamen, *garmu* 'carbunco', ogor(ek), ter *goritu* 'calentar'.«

On the other hand Alinei mentions (ALI/1, pp. 266, 613 and 658): »... the Sumerian word for a cart is *gigir*, the Semitic word is **galgal* and in Kartvelian (from the Caucasus) **grgar* ... the Indo-European word for wheel in fact shows an even more ancient motivation which is just as widespread among Indo-European languages: the root **kel* »to turn around oneself, to encircle, to besiege ...« Bearing in mind that there are proven ancient links between the Basques and the Caucasus it should come as no surprise to find a link between both concepts either due to the particularity of the location of Grgar, a place on the ancient road from the Vipava Valley and Friuli to the mountainous Alpine hinterland where travellers took a rest or changed their horses or even just went as far as Grgar by cart and continued on foot, or a semantic relation, which comes from the burning technology for bending wood for wheels ...

Thoughts on this are beyond the scope of this discussion but they allow us to reach some conclusions.

Kot smo zhe na zacetku navedli, je za teorijo kontinuitete izrednega pomena delo **F. C. Guisasola** (GUI) »Enigma baskovshchine pred indoevropskimi jeziki«, kjer izrecno opozarja (str. 279, tch. 436) na naslednje nenavadne skladnosti: Izraz *goritu* 'kuriti, zhgati, zhariti' je skupen tako baskovshchini kakor slovenshchini; baskovsko *zil* pomeni skoraj isto, kar v slovenshchini *zhila* 'kita'; slovenska beseda *snegu* ustrezna baskovskemu *negu* 'chas snega, zima'; za baskovsko *erreka* (ki je po shpansko 'arroyo' = potok) skoraj identichno slovensko besedo *reka*, poleg tega imamo za baskovsko *txuku* ali *xuku* slovensko besedo 'suho'; za shpansko 'silbar' je v slovenshchini 'svistati' (n.pr. v rushchini *svistet*) (op. L. V.: gl. Bezljaj ESSJ, geslo sviskati! – zhvizhgati, shvisteti itd. !) ter *silbido* ali *silbato* v baskovshchini *txistu*, *xistu* ali *uistu* [op. avtorja GUI: na iste korene **sve-*, **svi-* ali **si-* z razlicnimi razshiritvami se nanašajo v baskovshchini *txirol* ali *txirul*, shpansko 'silbo, flauta' (pishchal, piskalo) ter *txulula* 'silbo' v grshchini *σει-φλόω*, *σ-γ-ός* 'silbido' ter *σίζω* 'silbar', v latinshchini *suiflum* 'silbido' (CGL, V, 484, 53), *si-filo* 'silbo', *si-bilus* 'silbido' in *si-bilare* 'silbar'.

Ta poslednji izraz vsebuje tudi derivat *sibilatus*, ki s pomočjo konzonantne metateze v kastilshchini razvije *silbato* ter v baskovshchini *txibilitu* ali *txulubita* 'silbato'.]; poznamo tudi slovanski 'kopati' in baskovski *kopatu* [Guisasola obdela posebej v tch. 103]; ruski *ugor*, (op. L. V.: jegulja) in baskovski *s-ugor* [obdelano posebej v Guisasola, tch. 244].

Vsi tu navedeni in še drugi izrazi, ki so skupni baskovshchini in slovenshchini (poleg teh so seveda še druge podobnosti z indoevropskimi jeziki), nakazujejo, da so obstojali zhe v davnini neposredni stiki, saj gre kar po vrsti za izrazito elementarne pojme: goreti, zhila, sneg, reka, shvisteti, suho, ugor itd. Kakor ni mogoče, da bi imeli za te najosnovnejše pojme iz naravnega okolja v obeh (danes zemljepisno tako oddaljenih) jezikih identichne izraze, je najprepričljivejša in razumna razlaga, da smo bili zhe v davnini v neposrednem stiku, če za Baske velja, da so najstarejši narod v Evropi.

Poleg tega moramo upoštevati, kar je izrednega pomena, da je Armorik ob Biskajskem zalivu v soseščini z Baski, ki so se tudi do danashnjega dne ohranili v Pirenejih, torej so ti prevzeli od tamkajšnjih Venetov te prastare besede, ki so očitno slovenskega izvora.

Spricho tako zasnovanih in posodobljenih pogledov na prazgodovino ne bi smelo biti nich vech predmet ignoriranja tradicionalnih zgodovinarjev (in ne tako redkih, ki jim zaverovano slede), če Venete obravnavamo kot prednike Slovencev, ki so sicer dozhivljali svoj zgodovinski razvoj in se izoblikovali do danashnjega etnosa, tako kot so se npr. Italijani (ki niso Rimljani, kot se pogosto popreproshcheno prikazuje/jo in manipulira/jo, na kar vechkrat opozarja tudi tvorec teorije kontinuitete Mario Alinei), svojski razvoj so spet imeli Francozi in samosvojega drugi narodi; v tem procesu pa je nemalo narodov izginilo. Posebno izrazit primer so nekda visoko razviti in dominirajoči Etrushchani, katerih govorice danes ne razumemo, tako temeljito so jih Rimljani zbrisali iz zgodovine in si prisvojili njihovo kulturo. Slovenci – Veneti pa so skozi tisochletja evoluirali na obsezhnejšem prostoru od Paflagonije prek zgornjega Jadrana do Baltika oziroma do Armorika.

As was already said at the beginning, of particular importance for the continuity theory is the work of **F. C. Guisasola** (GUI) »The enigma of the Basque language preceding the Indo-European languages«, in which he draws particular attention (pg. 279) to the following unusual congruities: The word *goritu* 'kuriti, zhgati, zhariti' (to burn) is common to both the Basque and Slovene languages; the Basque *z̥il* means almost the same as what *z̥hila* means in Slovene: 'sinew'; the Slovene word *sneg* (snow) is equivalent to the Basque *negu* 'time of snow, winter'; the Basque *erreka* (Spanish 'arroyo' = stream) is almost identical to the Slovene word *reka* (river), and for the Basque *txuku* or *xuku* there is the Slovene 'suho' (dry); the Spanish 'silbar' is in Slovene 'svistati' (e.g. in Russian *svistet*) (author's note: see Bezljaj ESS], *sviskati!* – *zhvizhgati*, *shvisteti* etc.!) and *silbido* or *silbato* in Basque *txistu*, *xistu* or *uistu* [Guisasola's note: the same roots **sne-*, **swi-* or **si-* with different expansions correspond to the Basque *txirol* or *txirul*, the Spanish 'silbo, flauta' (whistle, pipe, flute) and *txulula* 'silbo' in Greek *σει-φλόω*, *σ-γ-ός* 'silbido' and *σίζω* 'silbar', in Latin *suiflum* 'silbido' (CGL, V, 484, 53), *si-filo* 'silbo', *si-bilus* 'silbido' and *si-bilare* 'silbar'.

This last expression also contains the derivative *sibilatus*, which with the help of consonant metathesis becomes *silbato* in Castilian and *txibilitu* or *txulubita* 'silbato' in Basque]; we also know the Slavonic 'kopati' and the Basque *kopatu* [Guisasola discusses both separately in tch. 103]; the Russian *ugor*, (eel) and the Basque *s-ugor* [discussed separately in Guisasola, tch. 244].

All the words mentioned here and others which are common to the Basque and Slovene languages (alongside these there are of course also other similarities with Indo-European languages), show that already in ancient times there was direct contact between the two groups as these are all very elementary concepts: to burn, sinew, snow, river, to whistle, dry, eel etc. As it is not possible to have identical expressions for these most basic natural concepts in both (nowadays so geographically distant) languages, the most convincing and reasonable explanation is that already in ancient times we were in direct contact if it is true that the Basques are the oldest nation in Europe.

We must also bear in mind, and this is of great importance, that Armorica by the Bay of Biscay borders on the Basques, who are present to this day in the Pyrenees, so they borrowed from the Veneti who lived there these ancient words which are evidently of Slovene origin.

In light of these contemporary views on ancient history, traditional historians (and all their followers) should cease ignoring us if we talk of the Veneti as the ancestors of the Slovenians who admittedly underwent their own historical development to reach the present-day ethnos, just as the Italians did (who are not Romans, as they are often simplistically described and manipulated with, something which Mario Alinei, the father of the PCP often warns about). The French also experienced their own development as did other nations; in this process a considerable number of nations disappeared altogether. A particularly obvious example are the once so highly developed and dominating Etruscans, whose language we nowadays do not understand. That is how thoroughly the Romans erased them from history and appropriated their culture. Slovenes – Veneti evolved through the millennia on an extensive territory stretching from Paphlagonia by way of the upper Adriatic as far as the Baltic and Armorica.

Obstajajo stara prichevanja o njihovi prisotnosti na Kavkazu in v Indiji. Toda she blizhje so nerazreshene uganke; poglejmo le Hadrijanov zid v Angliji iz chasa Rimskega imperija; vzdolzh njega najdemo naslednje toponime (v oklepajih so danashnja imena):

Vindolanda (Chesterholm);

Vindomora (Ebchester);

Vindovala (Rudchester);

Deva (Roman Chester);

Segedunum (Chester);

'Chester' etimolosko izvajajo iz latinskega castra, vendar je to potrebno preuchiti v kontekstu historichne lingvistike, kar nam potem odpre chisto nove vzporednice; obravnava tega pa presega to razpravo.

Jarov (Yarrow) – zacetek zidu na vzhodni obali ob Rokavskem prelivu;

Arbeja (South Shields);

Aballava – na obali in zahodnem koncu zidu;

Maia – kjer je bil drugi konec meje.

Hadrijanov zid – limes je bil 118 km dolga zgradba iz jarkov, zidov, okopov in vmesnih utrd – castra; zgraditi ga je dal cesar Hadrijan med leti 122 in 158 pr.n.sht.; opustili so ga 383 po n.sht. Severneje so Rimljani zahasno prishli she do chrte, kjer je Antonij postavil zid, vendar jih naprej tamkajshnji prebivalci niso pustili, kljub vsej rimski velesili, in s te severne meje so se Rimljani najprej umaknili. Kar nam tu posebej pade v oči, so pogosti toponimi, ki vsebujejo etnonim 'Vind'. Na nasprotni strani Rokavskega rokava so bili namrech zhe omenjeni armorishki Veneti, Vendi, Vindi! Rimljani so bili tudi na juzhni strani Alp v stiku z jadranskimi Veneti, s katerimi so imeli nekakshno zaveznishko razmerje, in kazhe, da so v Angliji zasedli ozemlja, kjer je morda prevladoval ali imel znatnen delezh venetski zhivelj.

Kdaj se bo v toponimih pojavil etnonim Vind? Che vzporejamo to z nekaterimi nam dobro znanimi primeri: Shpeter Slovenov, Nemshka vas, Hrvatini itd., vidimo, da se pojavi etnichna opredelitev kraja takrat, kadar se z njim hoche poudariti, komu pripada. Zato bi nas ne smelo presenetiti, da se na Britanskem otochju pogosto pojavljajo takshni toponimi, iz katerih izhaja, da so bili tamkajshnji prebivalci Vindi, Vendi, Veneti.

Ustvarjalci TK kritizirajo tudi slovenske zgodovinarje, da so prevech vezani na tradicionalno teorijo, da so prevech zadržani (npr. izrecno navedeni Milko Matichetov), saj bi prichakovali od njih vechji prispevek, in che na osnovi povedanega povzamemo najnovejsho teorijo kontinuitete, se nam izkazhe kot nadvse stvarna. Res, da jo je potrebno she dograjevati, toda za tako obsezno spremembo paradigme, kot jo prinasha TK, drugega ni mogoche prichakovati. Zlasti pa od nas terja veliko ustvarjalnega, pogumnega in prizadevnega dela!

There is old evidence of their presence in the Caucasus and in India. But there are other unsolved enigmas even closer to home; let us just consider Hadrian's Wall in the UK from the time of the Roman Empire; in connection with it we can find the following toponyms (in brackets are the present-day names):

Vindolanda (Chesterholm);

Vindomora (Ebchester);

Vindovala (Rudchester);

Deva (Roman Chester);

Segedunum (Chester);

'Chester' is etymologically derived from the Latin *castra*, but this must be studied in the context of historical linguistics which then opens up to us entirely new parallels; but this topic is beyond the scope of this discussion.

Jarov (Yarrow) – the beginning of the wall on the eastern coast of the English Channel;

Arbeja (South Shields);

Aballava – on the coast and the western end of the border;

Maia – at the other end of the border.

Hadrian's Wall – *limes* was a 118 km long construction consisting of ditches, walls, trenches and intermediate fortifications – *castra*; it was built by Emperor Hadrian between 122 and 158 BC; it was abandoned in 383 BC. Further north the Romans temporarily reached the line where Antonius built a wall but they were prevented from going any further by the local population, despite the great Roman power, and the Romans first retreated from this northern border. What particularly surprises us here are the frequent toponyms containing the etnonym 'Vind'. On the other side of the English Channel there were the aforementioned Armorican Veneti, Vendi, Vindi! The Romans were in contact with the Adriatic Veneti also on the southern side of the Alps and with whom they had a sort of alliance. It also appears that they occupied territories in England where Veneti were present in dominant or significant numbers.

When will the etnonym Vind appear in toponyms? If we compare this with some examples we know well: Shpeter Slovenov, Nemshka Vas, Hrvatini etc., we can see that an ethnic definition appears when there is a will to emphasise who it belongs to. That is why we should not be surprised that there often appear in the British Isles toponyms, which show that the population consisted of Vindi, Vendi, Veneti.

The creators of the PCP also criticise Slovenian historians for being too strongly attached to the traditional theory, for being too reserved (Milko Matichetov was expressly mentioned), as they would expect a greater contribution from them, and if on the basis of what has been said we summarise the latest PCP, it appears entirely realistic. It is true that it must yet be further developed, but for as wide-reaching an alteration of the paradigm as is brought by PCP, we cannot expect anything else. Above all it demands of us much creative, courageous and painstaking work!

Tako je TK zaenkrat predvsem delo tujih znanstvenikov; za slovensko znanost predstavlja še prav poseben izziv, da bi nadgradili dosedanja prizadevanja vztrajnih posameznikov s širše zastavljenimi projekti, ki bi Slovence postavili na dejansko mesto v zgodovini.

3. ZAKLJUCHKI

Che povzamemo poglobitve zaključke aplikacije teorije kontinuitete TK na Slovence–Venete, jih lahko strnemo v naslednje točke:

- etnogeneza Indoevropcev po kratki teoriji kontinuitete (Renfrew) ali dolgi TK (Alinei) kaže na davne in močne povezave z Anatolijo (paflagonski Veneti);
- Slovenci–Veneti so živeli na prostoru, ki ga danes poseljujejo in so ga še širše naseljevali že v paleomezolitiku; kaže, da se je del Slovencev–Venetov (v valu širitve Slovanov proti severu) odselil tudi k Ilmskem jezeru, Novgorod, kar bi predstavljalo povezavo z baltiskimi Veneti;
- Slovenci–Veneti so bili po teoriji kontinuitete nosilci neolitske poljedelske revolucije in inovativne bronastodobne metalurgije;
- poseljevali so severovzhodno Italijo (jadranski Veneti) in z enim ali več valovi segli (skupaj z Iliri?!) tudi na jug Italije, o čemer pričajo tudi jezikovni sledovi v latinščini;
- Slovenci–Veneti so na severovzhodu Apeninskega polotoka zasedali vzhodne Alpe in proti zahodu osrednje Alpe do Shvice; o tem pričajo zgodovinski, etnološki, jezikovni in drugi dokazi, med drugim tudi v latinščini;
- pri tem ni mogoče izključiti, da so se prav vzdolž Alp na stiku med Slovenci–Veneti in Kelti vzpostavile okolščine, po katerih je del Slovencev–Venetov pršel vse do atlantskih obal v Franciji (armorishki Veneti), kjer so bili v sosedstvu z Baski, in čez Rokavski preliv v južno Anglijo.

The PCP is for now above all the work of foreign academics; for Slovenian academia it represents a particular challenge to build on the efforts hitherto invested by persevering individuals with more wide-reaching projects which would give Slovenians a real place in history.

3. CONCLUSIONS

If we bring together the main conclusions of the application of the PCP to Slovenes–Veneti, we can summarise them with the following points:

- the ethnogenesis of Indo-Europeans following the short continuity theory (Renfrew) or the long PCP (Alinei) points to ancient and strong connections with Anatolia (Paphlagonian Veneti);
- Slovenes-Veneti lived on territory which they inhabit nowadays and which they settled even more widely already in the Paleo-Mesolithic; it seems that some of the Slovenes-Veneti (in a wave of Slav expansions towards the north) moved also to Lake Ilmen, Novgorod, which represents a connection with the Baltic Veneti;
- According to the PCP, Slovenes-Veneti were the carriers of the Neolithic farming revolution and innovative Bronze Age metallurgy;
- they settled north-eastern Italy (the Adriatic Veneti) and in one or more waves reached (together with the Illyrians?!) as far as the south of Italy; this is evidenced also by linguistic traces in Latin;
- in the north-east of the Apennine peninsula the Slovenes-Veneti occupied the eastern Alps and towards the west the central Alps as far as Switzerland; this is shown by historical, ethnological, linguistic and other evidence, including the Ladin language;
- it is not possible to rule out that it was along the Alps, where Slovenes-Veneti and Celts came into contact that circumstances came about which resulted in some of the Slovenes-Veneti coming as far as the Atlantic coast of France (Armorican Veneti), where they were neighbours with the Basques and across the English Channel to the south of England.

LITERATURA:

(Navedena so le najpomembnejša in celovitejša dela, ki se nanashajo na to izvajanje.)

1. (ALE) ATLAS LINGUARUM EUROPÆ/ (Perspectives nouvelles en géolinguistique), Mario Alinei, president et coll... – Sous les auspices de l'UNESCO; sur la recommandation du Comité International Permanent des Linguistes (CIPL) et sous le auspices du Conseil International de la Philosophie et des Sciences Humaines (CISPSH) – Istituto poligrafico e zecca dello stato, Libreria dello stato, Roma, 1997. Vol. 1.1 Van Gorcum, Assen, 1983; vol 1.2 Van Gorcum, Assen/Maastricht 1986; vol.1.3 Van Gorcum Assen/Maastricht 1990.
2. (CAL) – DIZIONARIO LATINO-ITALIANO, Ferruccio Calonghi; Rosenberg & Sellier Ed., Torino, 1965.
3. (BAT) – DIZIONARIO ETIMOLOGICO ITALIANO, Carlo Battisti-Giovanni Alessio; G. Barbera Ed., Firenze 1957.
4. (ERN) – DICTIONNAIRE ETYMOLOGIQUE DE LA LANGUE LATINE, A. Ernaut et A. Meillet; Librairie C. Klincksieck, Paris, 1951.
5. (CAM) – VOCABOLARIO LATINO-ITALIANO e ITALIANO-LATINO, G. Campanini / G. Carboni; G.B. Paravia & Co. Ed., Torino, 1930.
6. (BRA) – LATINSKO-SLOVENSKI SLOVAR, Franc Bradach; Jugoslovanska knjigarna, Ljubljana, 1937.
7. (ZIN) – VOCABOLARIO DELLA LINGUA ITALIANA, Nicola Zingarelli; Zanichelli Ed. Bologna, 1988.
8. (ALI/1) – ORIGINI delle LINGUE d'EUROPA, vol.1, Mario Alinei; Il Mulino Ed., 1996;
(ALI/2) – ORIGINI delle LINGUE d'EUROPA, vol.2; 2000.
(ALI/3) – L'etnogenesi Ladina alla luce delle nuove teorie sulle origini dei popoli indeuropei, Mario Alinei, Università di Utrecht; by Institut Ladin »Micura de Rü«, San Martin de Tor, 2000.
9. (COR) – DIZIONARIO ETIMOLOGICO DELLA LINGUA ITALIANA, Manlio Cortelazzo e Paolo Zolli; Zanichelli, Bologna, 1991.
10. (AlIR) – ATLAS LINGUISTIQUE ROMAN, Comité de parrainage: Alinei Mario etc. (14 membr) – Comité de direction: pres. Tuailon Gaston, dir. Contini Michel etc. (112 membr.); Istituto Poligrafico e Zecca dello Stato, Libreria dello Stato, Roma, 1993.
11. (FOR) – LEXICON TOTIUS LATINITATIS, Aegidio Forcellini, Iosepho Furlanetto, Francisco Corradini et Iosepho Perin; Arnaldus Forni Excudebat Bononia Gregoriana Edente Patavii, 1965.
12. (SER) – LE PRIME E LE PIU ANTICHE CIVILTA, Giuseppe Sergi; Fratelli Bocca Ed., Torino, 1926.
13. (SEM/1) – LE ORIGINI DELLA CULTURA EUROPEA / Rivelazioni della linguistica storica, Giovanni Semerano; Leo S. Olschki Ed., Firenze, 1984;
(SEM/2) – LE ORIGINI DELLA CULTURA EUROPEA / Dizionari etimologici, 1994.
14. (VUG) – JANTARSKA POT, Lucijan Vuga; Založba Humar, Bilje, 2000.
15. (GUI) – EL ENIGMA DEL VASCUENCE ANTE LAS LENGUAS INDEUROPEAS, Florentino Castro Guisasola, Consejo superior de investigaciones científicas, Madrid, 1944.
16. (ANEW) – Altnordisches Etymologisches Wörterbuch, Jan de Vries, Ed. E.J.Brill, Leiden, 1977)
17. (DES) – Toponomastica e archeologia del Friuli prelatino, Cornelio Cesare Desinan, Ed. Biblioteca dell'Immagine, Pordenone, 1990.
18. (ESSJ) – Etimoloshki slovar slovenskega jezika, France Bezlaj, SAZU/MK, Ljubljana, 1995.
19. (RIX) – Rätisch und Etruskisch (Innsbrucker Beiträge zur Sprachwissenschaft. Vorträge und Kleinere Schriften, 68), Helmut Rix, Innsbruck, 1998.
20. (CON) – Les Slaves, Francis Conte, Ed. Albin Michel s.a., Paris, 1986.

LITERATURE:

(Only the most important and most complete works which apply to this discussion are listed.)

1. (ALE) ATLAS LINGUARUM EUROPÆ/ (Perspectives nouvelles en géolinguistique), Mario Alinei, président et coll... – Sous les auspices de l'UNESCO; sur la recommandation du Comité International Permanent des Linguistes (CIPL) et sous le auspices du Conseil International de la Philosophie et des Sciences Humaines (CISPSH) – Istituto poligrafico e zecca dello stato, Libreria dello stato, Roma, 1997. Vol. 1.1 Van Gorcum, Assen, 1983; vol 1.2 Van Gorcum, Assen/Maastricht 1986; vol.1.3 Van Gorcum Assen/Maastricht 1990.
2. (CAL) – DIZIONARIO LATINO-ITALIANO, Ferruccio Calonghi; Rosenberg & Sellier Ed., Torino, 1965.
3. (BAT) – DIZIONARIO ETIMOLOGICO ITALIANO, Carlo Battisti-Giovanni Alessio; G. Barbera Ed., Firenze 1957.
4. (ERN) – DICTIONNAIRE ETYMOLOGIQUE DE LA LANGUE LATINE, A. Ernaut et A. Meillet; Librairie C. Klincksieck, Paris, 1951.
5. (CAM) – VOCABOLARIO LATINO-ITALIANO e ITALIANO-LATINO, G. Campanini / G. Carboni; G.B. Paravia & Co. Ed., Torino, 1930.
6. (BRA) – LATINSKO-SLOVENSKI SLOVAR, Franc Bradach; Jugoslovanska knjigarna, Ljubljana, 1937.
7. (ZIN) – VOCABOLARIO DELLA LINGUA ITALIANA, Nicola Zingarelli; Zanichelli Ed. Bologna, 1988.
8. (ALI/1) – ORIGINI delle LINGUE d'EUROPA, vol.1, Mario Alinei; Il Mulino Ed., 1996;
(ALI/2) – ORIGINI delle LINGUE d'EUROPA, vol.2; 2000.
(ALI/3) – L'etnogenesi Ladina alla luce delle nuove teorie sulle origini dei popoli indeuropei, Mario Alinei, Università di Utrecht; by Institut Ladin »Micura de Rü«, San Martin de Tor, 2000.
9. (COR) – DIZIONARIO ETIMOLOGICO DELLA LINGUA ITALIANA, Manlio Cortelazzo e Paolo Zolli; Zanichelli, Bologna, 1991.
10. (AliR) – ATLAS LINGUISTIQUE ROMAN, Comité de parrainage: Alinei Mario etc. (14 membr) – Comité de direction: pres. Tuailon Gaston, dir. Contini Michel etc. (112 membr.); Istituto Poligrafico e Zecca dello Stato, Libreria dello Stato, Roma, 1993.
11. (FOR) – LEXICON TOTIUS LATINITATIS, Aegidio Forcellini, Iosepho Furlanetto, Francisco Corradini et Iosepho Perin; Arnaldus Forni Excudebat Bononia Gregoriana Edente Patavii, 1965.
12. (SER) – LE PRIME E LE PIU ANTICHE CIVILTA, Giuseppe Sergi; Fratelli Bocca Ed., Torino, 1926.
13. (SEM/1) – LE ORIGINI DELLA CULTURA EUROPEA / Rivelazioni della linguistica storica, Giovanni Semerano; Leo S. Olschki Ed., Firenze, 1984;
(SEM/2) – LE ORIGINI DELLA CULTURA EUROPEA / Dizionari etimologici, 1994.
14. (VUG) – JANTARSKA POT, Lucijan Vuga; Založba Humar, Bilje, 2000.
15. (GUI) – EL ENIGMA DEL VASCUENCE ANTE LAS LENGUAS INDEUROPEAS, Florentino Castro Guisasola, Consejo superior de investigaciones científicas, Madrid, 1944.
16. (ANEW) – Altnordisches Etymologisches Wörterbuch, Jan de Vries, Ed. E.J.Brill, Leiden, 1977)
17. (DES) – Toponomastica e archeologia del Friuli prelatino, Cornelio Cesare Desinan, Ed. Biblioteca dell'Immagine, Pordenone, 1990.
18. (ESSJ) – Etimoloshki slovar slovenskega jezika, France Bezlaj, SAZU/MK, Ljubljana, 1995.
19. (RIX) – Rätisch und Etruskisch (Innsbrucker Beiträge zur Sprachwissenschaft. Vorträge und Kleinere Schriften, 68), Helmut Rix, Innsbruck, 1998.
20. (CON) – Les Slaves, Francis Conte, Ed. Albin Michel s.a., Paris, 1986.

21. (REN) – Before Civilization, Colin Renfrew, Cambridge University Press, 1979.
 22. (BOA) – The Cambridge Ancient History, viol.III, part.I, The Prehistory of the Balkans; the Middle East and the Aegean World, J. Boardman, I.E.S. Edwards, N.G.L. Hammond and E. Sollberger; Cambridge University Press, Cambridge, 1982.

Ta razprava je posebej za SRP prirejena iz prispevkov, ki jih je avtor imel na konferencah Svetovnega slovenskega kongresa v septembru 2001 v Ljubljani in na Ptuju. (Op. avt.)

(Prev. uredništva)

*1 (FOR): *veverica* – majhkena udomachena zhival, malo vechja podlasica, tudi bele barve, dihur.

*1a – Kosti izvirajo od volkov, lisic, podlasic, *veveric*.

*2 (COR): *viverra* – azijski mesojedi sesalec z gibkim telesom, z analnimi zhlezami, ki izlochajo dishecho snov (l. 1598): dihur, vchasih (po ljudskem izvoru), lat. *viverra(m)*, z ekspresivnim korenomo *wer, ki se podvoji, kot v drugih indoevropskih jezikih, kjer pomeni *veverico*. Toda imena teh majhnih mesojedcev se zlahka zamenjavajo: v razlagah, n.pr. *viverra(m)* in kot *muscella(m)*, to je podlasica, Cuneo ima *vinvera*, medtem ko je pri Monferratu "*veverica*".

*3 "K novi historichni lingvistiki: delo Maria Alineija *Izvori evropskih jezikov (...)*" navaja: "V teku teh zadnjih let zanimanje za najbolj oddaljeno preteklost chloveshtva ni nehalo narashchati ... Delo Maria Alineija, lingvista 'generalista', kot se sam rad oznachuje, z mednarodnim ugledom, se odlicno prilega v okvir te idejne razprave. Njegov poglavitni namen je dokazati, da jezikoslovje ima sistem periodizacije, ki je avtonomen glede na druge znanstvene discipline in ki s svojim poskusom datacije danes omogocha vrachanje v chas nastanka in razvoja vseh govoric sedanje Evrope ..." Nato pa zakljuchi: "... delo Maria Alineija se zhe sedaj potrjuje kot neobhodno za prihodnje raziskave v historichnem jezikoslovju."

*4 "V okviru religiozne rabe... tako imenovani 'dvojni grob'... raziskan po slavistu Evelu Gaspariniju... Zato je zanimivo omeniti, da proti temu sorodstvu Milko Matichetov pishe takole: [...] ... v Dolomite niso Slovani nikoli prishli; treba bo iskati druge oblike razprostiranja navzochnosti tega pojava." In Alinei se zachudi: "Torej naslednja stvar presenecha v obsegu tradicionalne teorije, po kateri naj bi Slovani prishli na njihovo juzhno zgodovinsko podrochje samo v 6. stol. nashega shtetja (v 7. stol. po it. sht.): ochitnost njihove navzochnosti v alpskih dolinah nima vrednosti! Teorija o pozni migraciji Slovanov, ki med drugim nasprotuje tradicionalni trditvi o invaziji IE v bakreni dobi, o kateri nihche ne more zagotoviti, kje naj bi se Slovani skrivali tri ali shtiri tisochetja, preden so se mnozhichno razlili v Evropo in jo zasedli skoraj polovico!"

21. (REN) – Before Civilization, Colin Renfrew, Cambridge University Press, 1979.
22. (BOA) – The Cambridge Ancient History, vol.III, part.I, The Prehistory of the Balkans; the Middle East and the Aegean World, J. Boardman, I.E.S. Edwards, N.G.L. Hammond and E. Sollberger; Cambridge University Press, Cambridge, 1982.

This treatise has been specially adapted for *Revija SRP (Lives)* using contributions which the author made to conferences at the Svetovni slovenski kongres in September 2001 in Ljubljana and Ptuj. (Author's comment)

*1 (FOR): veverica – small domesticated animal, a little larger than a weasel, also white in colour, skunk.

*1a – Bones of wolves, foxes, weasels, squirrels.

*2 (COR): viverra – Asian carnivorous mammal with a flexible body and anal glands which secrete a scented substance (1598): skunk, sometimes (according to popular origin), lat. viverra(m), with an expressive root *wer, which is repeated as in other Indo-European languages where it means squirrel. But the names of these small carnivores can easily be exchanged: in explanations, e.g. viverra(m) and like muscella(m), that is weasel, Cuneo has vinvera, while Monferrat has "veverica".

*3 "To new historical linguistics: the work of Mario Alinei *The Origins of European Languages (...)*" states: "In the course of these last years, interest in the most distant human past has not ceased to grow ... The work of Mario Alinei, linguist 'generalist', as he likes to call himself, of international reputation, fits perfectly into the framework of this treatise. His main intention is to prove that linguistics has a system of periodization, which is autonomous with regard to other disciplines and which with its attempt at dating nowadays permits a return to the time when all the languages of Europe came into being and developed ..." Then he concludes: "...the work of Mario Alinei is already now proving to be indispensable for future research into historical linguistics."

*4 "In the context of religious use... the so-called 'double grave'... researched by the Slavicist Evel Gasparini... That is why it is interesting to mention that this is what Milko Matichetov writes against this relationship: [...] ... the Slavs never came to the Dolomites; there will have to be a search for other forms of the expanding presence of this phenomenon." And Alinei is surprised: "So the following is what is surprising in the scope of the traditional theory according to which the Slavs came to their southern historical territory only in the 6th century AD (in the 7th century according to the Italian system): the evidence of their presence in the Alpine valleys has no value! The theory about the late migration of the Slavs among other things contradicts the traditional claim about the invasion of the Indo-Europeans in the Copper Age, about which no-one can say where the Slavs were supposed to have been hiding for three or four millennia before they poured into Europe en masse, occupying almost half of it!"

Translated from Slovenian by Marko Petrovich

Davorin Trstenjak

RAZISKOVANJA NA POLJU STAROSLOVENSKE ZGODOVINE

O plemenski sorodnosti Venetov v Armeniji, Paflagoniji, v Iliriku, ob Jadranu, ob Baltskem morju in v Armoriki

Srednja *Azija* je pradomovina rodovne skupine, ki jo sedaj zemljepisci in zgodovinopisci na splošno imenujejo: *arijska*. Gorovje Himalaje je sredishche te skupine. Svete povesti zendskih (*Zend Avesta*) knjig imenujejo ta pradam *Ariana vaêdzho*, to je semenishche (izvir semena) Arijev, staroindijsko: *vêdzha*, semenishche. Zhe stari zemljepisci so *Ariano* delili v vzhodno, kjer so prebivala ljudstva Gandharâs, Parupanishadhâs, Parikani, Gadrozi, Drangi in druge indijske veje, dalje v severno, kjer so prebivali Baktrijanci, Sogdianci, Kharazmi, Kaspijci in druge perzijske veje, potem v zahodno, kjer so imeli bivalishcha medijski Hirkanci, Parti in Medijci, in nazadnje v južno, kje so bile naselbine Perzijcev, Harmanov, Kuzov itd.¹

Ta arijska plemena so bila bratje in sestre *evropskih arijskih* narodov: Grkov, Italov, Ilirov, Keltov, Germanov, Slovano-Litvancev, Sarmatov, Trachanov, Skitov itd.

Ta rodbina se je zhe v Aziji imenovala *Aria*, svojo dezhelo pa je poimenovala *Ariavarta*, *Ariaka*; iz zadnje oblike je nastalo novoperzijsko *Irak*. *Aria* pomeni: *chastiljiv*, *slaven*, *ehrwürdig*, *venerabilis*, in to ime je bilo nasprotje do drugih narodov, ki so se imenovali *Mlêkhas* in *Varvarikas*;^a s tem zadnjim imenom so poimenovali posebni *chrnski rod Kushitov* ali Etiopcev.²

Vsa vechja plemena arijske rodbine se niso le v Aziji imenovala *Arias*, tako na primer tudi Medijci, in *Artai* je najstarejshe ime Perzijcev, ki ga je ucheni Lassen³ bistroumno razlozil iz staroperzijskega *areta*, *chashchen*, *geehrt*, temvech so se tudi njihovi sorodniki, priseljeni v Evropo, ponashali s svojim chastiljivim pokolenjem; in tako zvemo, da so Trachani svojo dezhelo imenovali *Aria*,⁴ med germanskimi rodovi najdemo *Arie*, in visokoucheni Gilferding⁵ je dokazal, da tudi ime *Sarmat* pomeni *chastiljiv*. Ravno Gilferdingu se je prav tako posrechilo dokazati, da je tudi ime *Veneti*, *Venti*, to prastaro poimenovanje *Slovanov*, sinonim imen *Arias*, *Aretas*, *Sarmatas* in da tudi izrazha chlana *chastite*, *slavne arijske rodbine*. Sanskrtski koren *van*, iz katerega je lat. *veneror*, *venustus*, *Venus*, *venerabilis*, izrazha pomene: *amare*, *desiderare*, *venerari*, in prav ta koren najdemo v slovanshchini v oblikah *van* in *un*; primerjaj staroslovansko *uniti* z grshko *ποθεω*, gotsko *unjan*, *favere*.

Davorin Trstenjak

RESEARCH IN THE FIELD OF ANCIENT SLOVENIAN HISTORY

Concerning the tribal kinship of Veneti in Armenia, Paphlagonia, Illyricum, by the Adriatic Sea, the Baltic Sea and in Armorica

Central *Asia* is the ancient homeland of the ethnic group, which geographers and historians nowadays call: *Aryan*. The Himalayas are the home of this ethnic group. Holy texts from Zēnd books call this ancient centre *Ariyana-vaedjo*, which means: the seminary (source of the seed) of the Aryans, in the ancient Indian language: vēdzha (seminary). Ancient geographers divided *Ariyana* into its eastern section, which was populated by the Gandharvas, Parupanishadhâs, Parikans, Gedrosians, Drangians and other Indian groups; to the north a section which was populated by Bactrians, Sogdians, Kharazms, Caspians and other Persian groups; in the west a region populated by Hyrcanians, Parthians and Medes, and finally the south which was populated by Persians, Harmans, the Khuzi etc.¹

These Aryan tribes were the brothers and sisters of the *European Aryan* peoples: Greeks, Itals, Illyrians, Celts, Germans, Slav-Lithuanians, Sarmatians, Thracians, Scythians etc.

This group was known in Asia as *Aria* and its land was called *Ariavarta*, *Ariaka*; it is from the latter form that the New Persian *Iraq* came about. *Aria* means: *venerable, renowned, ehrwürdig, venerabilis*, and this name distinguished them from other nations which were called *Mlékhas* and *Varvarikas*;^a this latter name designated a particular *black race of Cushites* or Ethiopians.²

The larger tribes belonging to the Aryan group did not call themselves *Arias* only in Asia (e.g. the Medes, and *Artai* is the most ancient name for the Persians which the learned Lassen³ cleverly deduced from the Old Persian *areta*, *venerated, geehrt*), but their relatives too who moved to Europe were proud of their venerable origin; we learn too that the Thracians called their land *Aria*,⁴ among Germanic tribes we find the name *Arie*, and the very learned Gilferding⁵ proved that the name *Sarmat* too means *venerable*. It was indeed Gilferding who succeeded in proving that also the name *Veneti, Venti*, this ancient name for the *Slavs*, is a synonym of the names *Arias, Aretas, Sarmatas* and that it also denotes members of the *venerable, renowned Aryan ethnic group*. The Sanskrit root *van*, from which comes the Latin *veneror, venustus, Venus, venerabilis*, expresses the meanings: *amare, desiderare, venerari*, and it is this very root that we find in Slav languages in the forms *van* and *un*; compare the Old Slavonic *uniti* with the Greek *ποθεω*, the Gothic *unjan*, *favere*.

Iz istega korena so staroslovanska osebna imena: *Van*, *Vanis*, *Veneta*,^b *Uneta*, *Unesh*, *Unimir*, *Unimysl*, *Ventoslav*, *Unegost*, *Vangost* itd.⁶

Ker je dokazano in brez vsakega dvoma priznано, da so Tacitovi *Veneti* bili *Slovani*, in ker tudi sosedni Finci in Skandinavci zhe od nekdanj *Slovane* imenujejo *Wane*, *Veneje*, ter jim *Venelaiset* pomeni dezhelo *Venov* – *Venetov*, in ker po zakonih in lastnostih svojega jezika Slované tudi Nemci imenujejo *Wenedi*, *Wanadi*, *Vinuli*, *Windili*, *Wenden*, *Winden*, Kelti pa *Vineth*, *Veoned*, *Gwineth*, smemo zagotovo *povsod* iskati *slovensko*^c pleme tam, kjer najdemo ime *Venet*.^d

Homer je prvi, ki slavi *Venete*. Omenja, da je v vojni Trojancev proti Helenom (Grkom) prvim prishel na pomoč tudi Pylaimenes, vodja Paflagoncev, s posebnim odredom iz roda *Enetov*; ta odred je bil tako junashki in viteshki, da ga Homer imenuje »λάσιον κηρ« – hrabro srce.⁷

Da sta obliki *Ένετοι* in *Ένετοι* posebnosti grških pisateljev, priznavajo vsi kritični jezikoslovci. Grški jezik ni poznal glasu *v*, menda ga tudi ni mogel izgovoriti, zato ga je zamenjal z dvema spiritusoma – asper in lenis, ali pa je *v* razvezal v vokale. Tako grški pisatelji pishejo indijsko ime bozhanstva vina Suradévas – Σουραδειος, perzijsko ime kralja Dârjavush – Δαρειος; pomagali so si tudi z glasom *ó* ali *oi*, zato v grshchini vidish oblike: *έσπέρα* = lat. vespera, *οίκος* = vikos, lat. vicus, *οίνος* = vinos, lat. vinum, *αίωv* = lat. aevum, *είδω* = lat. video, *νάες* = lat. naves itd.^e Latinskemu jeziku je glas *v* primeren, zato so Latinci pravilno pisali: *Veneti*.

Eustathij,⁸ po rodu Grk, sam pove, da se je rod, ki ga Grki imenujejo *Ένετοι* ali *Ένετοι*, za njega imenoval: *Βενετοι* – to je *Veneti*, ker Grki so zhe za Suidasa izgovarjali *B* kot *V* (βητα – vita). Eustathij she pristavi: »οί δε παλαιοι Ούβενετιαν την χώραν πεντασλλάβρος έκαλούν κατα γλώσσαν ούκειαν«; torej: *Venetia*.

Pomen imena *Venet* je bil znan she Jornandu⁹ (Jordanes, Iornandes; iz leta 525), ker pishe: »cujus urbis (Ravenae) dudum ut tradunt majores possessores *Venetii*, id est: *laudabiles* dicebantur«.

Che se vrnemo k paflagonskim *Venetom*, zvmemo iz Homerja, da je pleme *Venetov* prebivalo v severni Paflagoniji na obrežju morja »Pontus euxinus« in da je imelo v lasti mesti *Kytor* in *Sesam*. Paflagonci so bili po Lassenovih¹⁰ raziskavah sorodni z *Armenci*, armenski jezik ima svojo podlago v *iranshchini*. Dalje Homer pripoveduje, da so *Veneti* bivali ob Devishki reki (*άμφί τε Παρθενιον ποταμον*), da je bilo njihovo mesto *Kromna* in obrežje *Aigial*, ali kakor Eustathij to bere: *Kobial*.

The following Old Slavonic people's names come from the same root: *Van*, *Vanis*, *Veneta*,^b *Uneta*, *Unesh*, *Unimir*, *Unimysl*, *Ventoslav*, *Unegost*, *Vangost* etc.⁶

As it has been proven and beyond any shadow of a doubt accepted that Tacitus' *Veneti* were *Slavs*, and as the neighbouring Finns and Scandinavians have always referred to the *Slavs* as *Wane* or *Veneje* (*Venelaiset* means the land of the *Veni* – *Veneti*), and as the Germans too refer to the *Slavs* as *Wenedi*, *Wanadi*, *Vinuli*, *Windili*, *Wenden*, *Winden*, and the Celts call them *Vineth*, *Veoned*, *Gwineth*, we must look for the *slovene*^c ethnic group *everywhere* where we see the name *Venet*.^d

Homer was the first to talk in praise of the *Veneti*. He mentions that in the war between the Trojans and the Greeks the former were helped by Pylaimenes, leader of the Paphlagonians, with a special detachment from the tribe of the *Eneti*; this detachment was so heroic and chivalrous that Homer calls it «λάσιον κηρ» – brave heart.⁷

All critical linguists admit that the forms *Ἐνετοι* and *Ἐνετοι* are particularities of Greek writers. The Greek language did not have the sound *v*; apparently it could not be pronounced so it was replaced by two spirituses – asper and lenis, or alternatively it broke the *v* down into vowels. In this way Greek writers write the Indian name of the god of wine Suradêvas – *Σουραδειος*, the Persian name for King Dârjavush – *Δαρειος*; they also helped themselves with the sound *ou* or *oi*, so in Greek you see the forms: *ἑσπέρα* = Lat. *vespera*, *οἶκος* = *vikos*, Lat. *vicus*, *οἶνος* = *vinos*, Lat. *vinum*, *αἶων* = Lat. *aevum*, *εἶδω* = Lat. *video*, *νάες* = Lat. *naves* etc.^e In Latin the sound *v* is suitable so the Latins wrote the name correctly: *Veneti*.

Eustathius,⁸ who was of Greek origin, says that the tribe which the Greeks referred to as *Ἐνετοι* or *Ἐνετοι*, was for him: *Βενετοι* – i.e. the *Veneti* because the Greeks pronounced *B* as *V* (*βητα* – *vita*) already at the time of Suidas. Eustathius adds: «οἱ δε παλαιοι Οβενετιαν την χώραν πεντασλλάβος ἐκαλούν κατα γλώσσαν οἰκειαν»; therefore: *Venetia*.

The meaning of the name *Venet* was known also to Jornand⁹ (Jordanes, Iornandes; from 525 AD) because he writes: «cujus urbis (Ravenae) dudum ut tradunt majores possessores *Venetii*, id est: *laudabiles* dicebantur.»

If we return to the Paphlagonian *Veneti*, we find out from Homer that the *Veneti* tribe lived in northern Paphlagonia on the sea coast at «Pontus euxinus» and that it possessed the two cities *Kytor* and *Sesam*. According to Lassen's¹⁰ research, the *Paphlagonians* were related to the *Armenians*; the Armenian language having an *Iranian* origin. Homer also writes that the *Veneti* lived by the Virgin River (*ἀμφὶ τε Παρθενιον ποταμον*), that their city was *Kromna* and the *shore Aigial*, or as Eustathius reads it: *Kobial*.

Tudi grad Erythyn (*Ἐρυθῖνος*) je bil njihov. Mesto *Kytor* (primerjaj panonski rod: *Κυττοί*) je stalo tik zraven *kite* (tj. venec ali chelo, lat. frons) Chrnega morja, in to je prav naravno poimenovanje; po obliki primerjaj *shator*, *sipor*, *prapor*; *Kromna* je bila trdnjava, primerjaj staroslovansko *Krom*, arx; *Aigial* in *Kobial* pa sta gotovo v ustih grškega pevca popacheni imeni; in *obrezhje* se je pri *Venetih* reklo *Egalo* ali *Igalo*, kar she sedaj v južni slovanshchini pomeni litus, Meeresufer; da se pravilneje bere *Kobial*, pa nam to ime razlozhi slov. *Kobel*, Berg, Hügel.

Ἐρυθῖνος si je Eustathij¹¹ prizadeval razlozhit iz grškega: *ἔρυθθος*, *ἔρυθθαινω*, rekoch, da je ta grad dobil svoje ime po rdeči barvi (*ἀπό της χροῦας*), ker je stal na »*ἔρυθθος σκοπελος*.« Toda venetsko ime izpeljevati iz grshchine je nedosledno, in *Eritin* tudi v slovanshchini pomeni *rdechi* grad, Rothenburg, Rothenwart – iz *arueru*, rusko *al'*, srbsko *al'* rdech, in *tyn*, ograjen kraj.

Strabon in Ptolomej navajata she vech imen mest, rek in gora v Paflagoniji, ki imajo slovenski zven, na primer: *Zagora* (ime gore), *Sivata*, *Tobata*, *Rastia*, *Sekora*, *Titva*, *Olen*, *Elvia*, *Laskoria*, *Armen* itd.

Homer hvali pri teh *Venetih* *lepo rejo konj*, in pripoveduje, da je tam zhivelo obilo divjih mul. S konjerejo so se Slovani od nekdej marljivo ukvarjali, tako she sedaj, zato bi jaz iskal *pradomovino Venetov* v Aziji na *nishanskib* visokih planjavah. *Nisha* v sanskrtu pomeni Bergwiese (gorski travnik), tudi v slovanskih dezhelah nosi to ime vech krajev in slovanskih plemen.^f Kako so ti *Veneti* prishli na severni bok Chrnega morja? Z uchenim Gilferdingom trdim, da so pri preseljevanju velikega *venetskega* plemena iz srednje Azije tam sluchajno zaostali; kakor tudi *Veneti*, ki jih Pomponij Mela¹² navaja med *Armenci* in *Kapadochani*, Apollonij¹³ pa med *Tibareni*; torej v pokrajini izvirov reke *Halya*. Znachilno je tudi, da v istih pokrajinah najdemo imena starih mest s slovenskim zvenom: *Zara*, *Zela*, *Ibora*, *Komana*, *Komisha* g itd.

Ti *Veneti* so se za chasa zgodovinarja Mosesa Chorenskega¹⁴ (rojen 370, umrl 489 po Kr.) she ohranili v *Armeniji*, in on poroča po starih domachih pisateljih, da je leta 127 pred Kr. neka veja *Bolgarov* vdrla v armenski okraj imenovan *Vanat-Vanand*, to je v *dezhele* Pomponijevih in Apollonijevih *Venetov*, in se tam z njimi pomeshala, zato so prebivalci dobili ime *Bulgar-Vanand* ali *Pulgar-Vend*.

Veje *venetske* družhine pa pri svojem preseljevanju niso zaostale zgolj v *Paflagoniji* in *mali Armeniji*, temvech tudi na *spodnjem Istru* (Donava). *Appian*¹⁵ navaja *Venete* v soseshchini *Dardanov* in *Sintov* vse do meja *Makedoncer*. »*Ἐνετους καὶ Ἀαρδανέας, καὶ Σίντους, περίοικα Μακεδονίων ἔθνη*.«

Castle Erythyn (Ἐρυθινός) was also theirs. The city of *Kytor* (compare with the Pannonian clan: *Kytnoi*) stood right next to the *kaita* (i.e. a wreath or brow, Lat. frons) of the Black Sea, and this is a very natural name; compare the form with *shator*, *sipor*, *prapor*; *Kromna* was a fortress, compare with the old Slavonic *Krom*, arx; *Aigial* and *Kobial* are almost certainly names which were distorted in the mouth of a Greek singer; and the *Veneti* word for *shore* was *Egalo* or *Igalo*, which even nowadays means litus, Meeresufer in the south Slav languages; the Slovene *Kobel*, Berg, Hügel shows that the form *Kobial* is more correct.

Eustathius¹¹ tried to explain that Ἐρυθινός comes from the Greek: ἔςευθος, ἔρυθαινω, saying that this castle got its name from the red colour (ἀπό της χροῖας) because it stood on »ερευθος σκοπελος.« But deriving the Veneti name from Greek is inconsistent and *Eritin* means *red* castle, Rothenburg, Rothenwart, also in Slavonic – from *arueru*, Russian *al'*, Serbian *al'* red, and *tj'n*, enclosed area.

Strabo and Ptolemy mention even more names of cities, rivers and mountains in Paphlagonia which sound Slovene, for example: *Zagora* (the name of a mountain), *Sivata*, *Tobata*, *Rastia*, *Sekora*, *Titva*, *Olen*, *Elvia*, *Laskoria*, *Armen* etc.

Homer praises how well the *Veneti* bred horses and says that there lived in that region an abundance of wild mules. The Slavs were always horse-breeders as they are to this day and that is why I would look for the *ancient homeland of the Veneti* in Asia on the high-lying plains of *Nisha*. *Nisha* means mountain meadow in Sanskrit; in Slav lands too this name has been given to many places and Slavonic tribes.^f How did these Veneti get to the northern side of the Black Sea? Together with the learned Gilferding I assert that when the great *Veneti* tribe moved from central Asia they simply fell behind there by accident; like the *Veneti* mentioned by Pomponius Mela¹² as residing amongst the *Armenians* and the *Cappadocians*, and by Apollonius¹³ as residing amongst the *Tibareni*; therefore in the region where the river *Halysa* had its sources. It is also characteristic that in the same regions we find the names of old cities which sound Slovene: *Zara*, *Zela*, *Ibora*, *Komana*, *Komisha* ^g etc.

These *Veneti* still existed in *Armenia* at the time of the historian Moses of Chorene¹⁴ (born in 370, died in 489 AD), and he quotes old local writers who said that in 127 BC a group of *Bulgarians* broke into the Armenian district called *Vanat-Vanand*, i.e. into the *land* of Pomponius' and Apollonius' *Veneti*, and mixed with them there so the population acquired the name *Bulgar-Vanand* or *Pulgar-Vend*.

In the course of their migrations, branches of the *Veneti* family did not remain just in *Paphlagonia* and *Lesser Armenia*, but also on the *lower Ister* (Danube). *Appian*¹⁵ mentions the presence of *Veneti* neighbouring on the *Dardanians* and the *Sintians* as far as the borders with the *Macedonians*: »Ἐνετοὺς καὶ Δαρδανέας, καὶ Σίντους, περιόικα Μακεδονίων ἔθνη.«

Makedonija je v starih chasih segala do gore *Orbelos*, do danashnjega Balkanskega pogorja. *Rod Sintov* ali *Sintikov* stari geografi postavljajo zraven gore Bentiskos, tam se njihovo glavno mesto imenuje *Heraclea Sintica*. Toda Sinti so prebivali na južni strani Balkana. Dardanom stari zemljepisci določajo območje od »*mons scardus*« (gora Shar), ob reki Drina, ob izviri Morave; in sicer je to bila gornja Dardanija, spodnja pa se je vlekla poleg Haima (Balkana) do trashkih meja. Za Appianove *Venete* nam torej ne ostaja drugo območje kot od Babichke gore do mesta *Nisib* (stari *Naisos*), ob desnem bregu Morave gor mimo Jagodine do Pozharevca na zahodni, in od Vidina (Bolgarija) do Zheleznih vrat (Demir kapija, Makedonija) na vzhodni strani, s starimi mesti *Bonionia*, *Ratiaria* in *Naisos*, ker dalje spodaj najdemo *Tribale*; v soseshchini Tribalov jih navaja tudi neki Anonymos pri Eustathiju¹⁶ in njih bivalishcha oznachuje vse do reke *Timok*. Ta Anonymos je tudi mnenja, da so se ti *Veneti* iz Paflagonije preselili v Trakijo, in shele od tam na jadransko obalo. Vendar so utegnili biti potisnjeni na spodnji Ister tudi iz gornje Panonije ob napadih keltskih plemen, ki so pod imenom *Skordiski* leta 370 pred Kr. iz Galije pridrla skozi zgornjo Italijo in Julijske Alpe na ilirski polotok. Grshki pisatelj Arrian¹⁷ je zvedel, da so *Veneti* svojo pradomovino v Aziji zapustili zaradi vojne, ki so jo imeli z Assyrci, ki so zacheli *arijske* narode napadati okoli 2200 pred Kr.,¹⁸ torej kakshnih sto let po smrti Abrahama. Takrat se je verjetno zachelo preseljevanje *arijskih* plemen v Evropo. Gilferding to vojno postavlja v leto 1270 pred Kr., to pa se zdi premalo verjetno, in zato raje pritrdim Krügerju. Naj bo kakorkoli, v Arrianovem porochilu lahko najdemo vzrok in tudi priblizhno dobo, ko se je *venetska* družina podala na pot v Evropo. Da je to preseljevanje trajalo vech kot stoletje, je gotovo, a ostaja vprashanje, po kateri poti. Gotovo ne le chez Kavkaz in skoz velike juzhnoruske ravnine proti Baltskemu morju, marvech tudi od Chrnega morja skozi *donavsko dolino* do boka Jadranskega morja, morebiti celo *edino* po tej poti.

Zhe Shafařik¹⁹ je v svoji knjigi: *Ueber die Abkunft der Slaven*, cheprav mu, kakor se zdi, Appianova omemba *Venetov* v soseshchini Makedoncev ni bila znana, navedel, da je v cerkveni staro-bolgarshchini mozhno najti *dva jezikovna rodova*, enega iz pradobe v *Iliriku* naseljenih *Slovanov*, drugega primeshanega s poznejshimi severnimi slovanskimi prishleki.

Meni se zdi, da so bili chlani tistih petih slovanskih plemen, ki jih Moses Chorenski navaja v Trakiji in na katerih podrochje so se pozneje naselili Goti, *ostanki Appianovih Venetov*.^h

In the olden days Macedonia reached as far as *Mt. Orbelos*, as far as the present-day Balkan Mountains. Ancient geographers locate the *clan of the Sintians* next to Mt. Bentiskos which is where their capital city *Heraclea Sintica* was located. But the Sintians lived on the south side of the Balkans. Ancient geographers say the Dardanians lived in the territory from »*mons scardus*« (the Shar mountain), by the river Drina, by the sources of the Morava. This was upper Dardania while the lower part went past Haimos (Balkans) as far as the Thracian borders. For Appian's *Veneti* therefore there is no other area than that from Babichka Gora as far as the city of *Nish* (ancient *Naisos*), by the right bank of the Morava up past Jagodina to Pozharevac in the west, and from Vidin (Bulgaria) to the Iron Gates (Demir Kapija, Macedonia) in the east, with the ancient cities *Bonionia*, *Ratiaria* and *Naisos* because lower down we come across the *Triballi*; a certain Anonymos mentioned by Eustathius¹⁶ also says they were neighbours with the Triballi and that they settled as far as the river *Timok*. This Anonymos also believes that these *Veneti* from Paphlagonia moved to Thrace, and only from there on to the Adriatic coast. But they may have been pushed down to the lower Ister from upper Pannonia by attacks from Celtic tribes called *Scordisci*, who in 370 BC broke through from Gaul through upper Italy and the Julian Alps onto the Illyrian peninsula. The Greek author Arrian¹⁷ found out that the *Veneti* left their ancient homeland in Asia because of war with the Assyrians, who began attacking the *Aryan* peoples around 2200 BC,¹⁸ therefore around 100 hundred years after the death of Abraham. That is probably when the migration of *Aryan* tribes to Europe began. Gilferding believes this war took place in 1270 BC, but this does not seem very likely and I prefer to support Krüger's thesis. Whatever the true period was, in Arrian's report we can find the cause and also the approximate period when the *Veneti* family set out on its journey to Europe. It is certain that this migration took more than a century, but the route they took remains a mystery. Certainly not just across the Caucasus and the great southern Russian plains towards the Baltic Sea, but also from the Black Sea through the *Danube valley* to the flank of the Adriatic Sea, possibly even *just* by this route.

In his book: *Ueber die Abkunft der Slaven*, Shafařik¹⁹ writes (although it seems he was not aware of Appian's mention of the *Veneti* neighbouring on the Macedonians), that in Old Church Slavonic it is possible to find *two language families*, one from prehistoric times in *Illyricum* settled by *Slavs*, and the other mixed with later north Slav arrivals.

It seems to me that the members of those five Slavonic tribes that Moses of Chorene mentions in Thrace and on whose territory the Goths later settled are the *remains of Appian's Veneti*.^h

Med *Slovani*, zhivechimi na *ilirskem* polotoku, so she zhive povesti o *Aleksandru Vélíkem*, zato je zhe Shafařik vprashal: »Datieren sich nicht die späteren Sagen der Slovenen über Alexander der Grossen von da?«; namrech od tedaj, ko je bil napadel sosednje *Tribale*, kakor poroča Justin, ki piše:²⁰

»Alexander protinus superato jugo per Haemum montem in *Triballos* ad flumen Lygium profectus est. *Syrmus* Triballorum rex erat: in cognito Alexandri adventu uxores et pueros caeteramque imbellem turbam ad Danubium in insulam Peucam [v donavski delti] confestim misit, quo et Thraces Triballis finitimi se receperant. Nec multo post et ipse *Syrmus* eodem fugit. Reliqua Triballorum multitudo ad alteram insulam se contulerat eo in loco, ex quo pridie Alexander moverat, sitam. Alexander Triballos repetens, hostes ex sylvis in aperta provocatos superat 300 caesis.«

Te *Tribale* je Surowiecki, in sprva tudi Shafařik, imel za *Slovane*, primerjajoch ime *Tribal* z imenom: *Srbal*; pozneje je to svoje mnenje opustil, vendar mislim, da po nepotrebem. Čeprav je izpeljava imena posiljena, je vendar *Tribale* možno pridati k luzhishkim *Triebovanom*; pri njih she danas stoji mesto: *Triebel*. Ime njihovega vladarja *Syrmus* je spet najti v imenu kneza *Sermon*, ki je leta 1019 po Kr. vladal nad sremskimi Slovani.²¹

Ti v predhistorični dobi na severni strani Balkana naseljeni slovanski *Veneti*, ki so se zadržali do prihoda novih slovanskih naseljencev s severa Evrope, so ohranili povesti o Aleksandru Vélíkem in jih izročili svojim novim sorodnikom, kajti ni si mogoče misliti, da bi se te povesti lahko prenashale drugache, ker je med prihodom Aleksandra na obale Istra in prihodom severnoslovenskih *Antov* na Balkan preteklo blizu 800 let.

Ti predhodniki so novincem tudi izročili trashke pesmi o *Orfeju*. Orfejeva povest ima svoj zacetek na gori Pangaon pri Libethri in v kykonski okolici. Odtod je prishla h Grkom in po njih k Rimljanom, chez Haemus pa k *Venetom* in *Tribalom*, ki so jo prenashali iz roda v rod, in zato je Bolgar *Verkevich*²² nashel *Orfejev* spomin v narodni pesmi med bolgarskimi Slovani v balkanskih planinah. V okrozhju bivalishch Appianovih *Venetov*ⁱ in *Tribalov* navaja Prokop (Prokopios; 552 po Kr.) mnozhico trdnjav s chistim *slovenskim zvenom*, na primer: *Labutzza*, *Skaplitzza*, *Klesvetitzza*, *Vrazjste*, *Balesina* itd. Ta mesta so verjetno zgradili zhe *Veneti*, ker ni mogoče, da bi jih lahko zgradili sredi petega stoletja s severa priseljeni Slovani v kratkem chasu kakshnih 50 let med nenehnim bojevanjem. Iz plemena Appianovih *Venetov* je verjetno izviral slavni cesar in zakonodajalec *Justinian*, ki se je, preden je latiniziral svoje ime, imenoval *Upravda*; enako tudi imenitni vojskovodja *Belizar*.

Among the *Slavs* living on the *Illyrian* peninsula tales of *Alexander the Great* are still alive and this is why already Shafařík posed the question: »Datieren sich nicht die späteren Sagen der Slovenen über Alexander der Grossen von da?«; i.e. from the time when he attacked the neighbouring *Triballi*, as Justin reports:²⁰

»Alexander protinus superato jugo per Haemum montem in *Triballos* ad flumen Lygium profectus est. *Syrmus* Triballorum rex erat: in cognito Alexandri adventu uxores et pueros caeteramque imbellem turbam ad Danubium in insulam Peucam [v donavski delti] confestim misit, quo et Thraces Triballis finitimi se receperant. Nec multo post et ipse *Syrmus* eodem fugit. Reliqua Triballorum multitudo ad alteram insulam se contulerat eo in loco, ex quo pridie Alexander moverat, sitam. Alexander Triballos repetens, hostes ex sylvis in aperta provocatos superat 300 caesis.«

These *Triballi* were considered by Surowiecki, and at first also by Shafařík, to be *Slavs*, comparing the name *Tribal* with the name: *Srbal*; later he abandoned this idea but I believe he need not have done. Although the derivation of the name is farfetched, the name *Triballi* can nevertheless be connected to the Lusatian *Triebovani*; their city of *Triebel* exists to this day. The name of their governor *Syrmus* can again be found in the name of the count *Sermon* who in 1019 AD governed the Sarmian Slavs.²¹

These Slav *Veneti* who moved to the north side of the Balkans in prehistory and who remained in this region until the arrival of new Slav settlers from northern Europe, preserved the tales about Alexander the Great and passed them on to their new relatives. There is no other way these tales could have been passed on as almost 800 years separate the arrival of Alexander on the banks of the Ister and the arrival of the northern Slovene *Ants* in the Balkans.

These precursors also passed on to the novices Thracian songs about *Orpheus*. Orpheus' tale begins on Mt. Pangaon near Libethra and in the proximity of Kykon. From there it came to the Greeks and via them to the Romans, then via Haemus to the *Veneti* and the *Triballi* who passed it on from one generation to another and that is why the Bulgarian *Verkovich*²² found memory of *Orpheus* in a folk song among the Bulgarian Slavs in the Balkan hills. In the region where Appian's *Veneti* and *Triballi* lived, Prokop (Prokopios; 552 AD) mentions a multitude of fortresses which *sound perfectly Slovene*, for example: *Labutzza*, *Skaplitzza*, *Klesvetitzza*, *Vrazizte*, *Balesina* etc. These towns were probably built by the *Veneti* as they could not have been built in the middle of the fifth century by Slavs that had migrated from the north in the short period of around 50 years during constant fighting. The famous emperor and legislator *Justinian* probably also originated from the tribe of Appian's *Veneti*; before he Latinized his name he was called *Upravda*. The same was the case with the noble army commander *Belizar*.

Tako tudi razumemo, zakaj ime za bivola *bonas* najdemo, po Solinovem poročilu, v Rodopskem gorovju; z istim imenom so po Pliniju to zhival poimenovali tudi Panonci; to je spet nov dokaz sorodnosti *Panoncev* z *Veneti*, mejashi Makedoncev.

Te *Venete*, zhiveche v dezheli *Iliron*, je najbrz poznal Herodot,²³ ker omenja, da je bil pri *ilirskih Venetih* (»τῶ καὶ Ἰλλυρῶν Ἐνετοῦς«) enak obichaj kot pri Babiloncih, da so neveste vodili na sejem in vse omozhili istega dne; ta obichaj je bil znan tudi pri ruskih Slovanih.

Dardanci, Misi, Sinti itd. so bili rodovi ilirskega plemena, in sicer tod naseljeni v vechini (a potiori fit denominatio), zato je Herodot te *Venete* imenoval *ilirski* glede na *Venete* ob Jadranu, ki jih je tudi poznal, ker pravi, da so se *Singini*, po rodu Medijci, razshirjali od Istra do meja *Venetov* ob Jadranskem morju. *Venetska* plemena so torej v pradobi prebivala na *spodnjem Istru*, in njihova selishcha so segala skoz Panonijo, Norik, Karnijo do Ravene v gornji Italiji, na zahodu pa po severnem Tirolskem do *Bodenskega* jezera, ki se je imenovalo *lacus Veneticus*, kakor porochata Pomponij Mela in Ptolomej;²⁴ ob tem jezeru se je do danes ohranilo slovensko poimenovanje za ladje: *Lädis*,²⁵ staroslovansko: lad', poljsko in luzhishkosrbsko: *lodz*.

Slovenskost jadranskih Venetov je ucheni Gilferding tako jasno dokazal, da meni pri tem ostanejo le ostanki. Zhe v *Novicah* sem jih vech predstavil uchenemu svetu, tukaj le nekoliko novih.

Dokazano je, da so v starodavnih chasih *baltski Veneti* jadranskim prodajali *jantar*.

Stari pisatelji niso vedeli, kako nastane jantar in kje je pravzaprav njegova domovina.

Teophrast je mislil, da v Liguriji; gotovo ga je zmotilo poimenovanje jantarja: *λυγκουρίον*. Tudi tako so Grki, kakor zvemo iz Aeliana, imenovali jantar, mislechi, da nastaja iz: »λυγκος ουρον« – iz scalnice *risa* (Luchs). Tega mnenja je bil tudi Demostrat, ker Plinij pishe: »Demostratus *lyncurion* id (succinum) vocat, et fieri ex *urina lyncum*.« Drugache pa Zenothemis, ki pravi, da se reche *langurium* – iz zveri *langurus*, ta zver (bestia) je bivala v gozdovih ob reki Pad.²⁶ Padus je reka, ki je tekla tudi po dezheli *Venetov*, *langur* torej utegne biti *venetska* beseda. Najbolj naravna razlaga je iz staroslovanskega *lang*, лагъ, sylva; torej *langur* (primerjaj: dihur), animal silvestre. Saj celo Srbi imenujejo zhivali, ki v glavnem zhivijo v gostem logu – *lugare*.²⁷

This also explains why according to Solinus's report we can nowadays find the word for buffalo *bonas* in the Rhodope Mountains; according to Pliny the Pannonians used the same word for this animal; this is further proof of the kinship of the *Pannonians* and the *Veneti*, neighbours of the Macedonians.

These *Veneti* who lived in the land of the *Illyrians* were probably known by Herodotus,²³ who mentions that the *Illyrian Veneti* (»τῶ καὶ Ἰλλυριῶν Ἐνετουζῶν«) had the same custom as the Babylonians, namely that they took their brides to the fair and married them all off on the same day; this custom was also known to the Russian Slavs.

The Dardanians, Mysians, Sintians etc were relations of the Illyrian tribe and represented the majority of the population settled there (a potiori fit denominatio), that is why Herodotus also called these *Veneti* Illyrians, comparing them with the *Veneti* by the Adriatic whom he also knew because he says the *Singini*, Medes by origin, spread from the Ister to the borders with the *Veneti* by the Adriatic Sea. In ancient times the *Veneti* tribes therefore lived by the *lower Ister* and their settlements reached through Pannonia, Noricum, Carnia as far as Ravenna in northern Italy, and in the west they spread over north Tyrol as far as the *Bodensee* which was called *lacus Veneticus* as is recorded by Pomponius Mela and Ptolemy;²⁴ even to this day the Slovene word for boat is used by people living by this lake: *Lädis*,²⁵ ancient Slav: lad', Polish and Sorbian: *lodz*.

The Slovene identity of the Adriatic *Veneti* has so clearly been proven by the learned Gilferding that I am left only with the leftovers. I have already presented many of them to the academic world in *Novice* so I present here only some of the more recent ones.

It is proven that in ancient times the *Baltic Veneti* sold *amber* to the Adriatic *Veneti*.

Writers in ancient times did not know how amber is created and where it is found.

Theophrastus thought it was found in Liguria; he must have been confused by the name given to amber: *λυγκουρίον*. This is also what the Greeks called amber, as we know from Aelian who thought that it comes from: »λυγκος ούροικ« – from *lynx* (Luchs) urine. Demonstratus was also of this opinion as Pliny writes: »Demonstratus *lyncurion* id (succinum) vocat, et fieri ex *urina lynceum*.« Zenothemis was of a different opinion and said that it is called *langurium* – coming from the animal *langurus*, this wild animal (beast) lived in the forests by the River Po.²⁶ The Po is a river which also flowed through the land of the *Veneti*, *langur* may therefore be a *Veneti* word. The most natural explanation comes from the ancient Slav *lang*, лагъ, sylvā; therefore *langur* (compare with: dihur – i.e. skunk), animal silvestre. Even the Serbs call animals which live mainly in dense woodlands – *lugare*.²⁷

Nashim bralcem, ki se hočejo natanchneje poučiti o zgodovini *jadranskih Venetov*, priporočamo Gilferdingov spis, mi pa preskočimo k *baltskim*. Odkod so ti prishli v baltsko okolico? Po mojem z juga, ko so se odtrgali od donavske in norishko-panonske veje. To potrjujejo vse stare povesti severnih Slovanov. Poljski *Krak* izhaja iz Korotana (Koroshka), *Lel* in *Cheb* iz hrvashkega Zagorja; Nestor pripoveduje, da so severne Slovane, ki so nekoč bivali ob *Donavi* v *Noriku* in v *Iliriku*, iz podonavskih pokrajin pregnali *Vlabi*, to je *Kelti*. Surowiecki, Shafařík, Schlötzer, Mannert so ugotovili, da so v pradobi *slovanska* plemena segala nepretrgoma od *Jadrana* do *Baltskega morja*, zasedla so ves svet med porechjem Save, Drave, Ina, Donave, Labe in Visle. Schultze, Wersebe, Müller, Landau²⁸ in drugi nepristranski Nemci, med Slovani pa Shembera in Hanush, so ugotovili, da so *Slovani* v *vzhodni Germaniji* zhe v predhistorični dobi zhiveli pomeshani med Germani in tudi med Kelti, in da je ta zmes ustvarila posebno *germansko-keltsko-slovansko* pleme *Svabini* (Svabi, Svebi), in to pod nadvlado Germanov. Zato je taka bistvena razlika v družbenem zhivljenju *Germanov* in *Svabinov*, ki jo je bistrourni Landau zasledil tudi v gradnji svetishch, razdelitvi zemljishkih posesti (Hufen) itd. Torej ne smemo prvotnih selishch Slovanov iskati v pokrajinah *Tanaisa* in dalje navzdol proti Maotidi, tam so izvorno bivali *Kelti* in *Germani*, za katerimi so prishla tja *trashka*, *skitska* in *sarmatska* plemena. Poselitev *Venetov* je shla skozi *donavsko* ravnino, chez norishke (Noricum) planine v Germanijo ter chez Karpate in Krkonoshe v ravnine Visle in Odre vse do *venetskega* morja. Na *najbolj skrajnih robovih* so ohranili rodovno ime *Veneti*; tako ob reki *Pad*, ob spodnjem Istru (Donava), na zahodu ob Bodenskem jezeru in na severu ob Baltskem morju. Prav je torej imel stari pisatelj, ko je pisal: »*Heneti Asiae incolae jam in Evropa aliis permixti incolis habitabant.*«¹

Ali so *Veneti* prishli v Evropo pred Germani, ni dognano; Gilferding meni, da so bili Germani izseljenci iz arijske družine, a meni se to ne zdi točno ter bi pritegnil Surowieckemu, ki slovanski prihod postavlja pred germanskega. Prihodnje raziskave bodo razsvetlile tudi ta mrak.

Pri svojem raziskovanju sem nabral dosti gradiva o jeziku in veri starodavnih Slovanov, primerjajoch oboje z jezikom in vero drugih sorodnih evropskih *Arijcev*, toda za objavo teh raziskav she potrebujem chas in poseben pretres.

Ker je *slovenska* narodnost *baltskih Venetov* nedvomna, se podajmo do *armorishkih Venetov*. Ti so bivali ob Atlantskem oceanu²⁹ v provinci Lugdun, tj. v danashnji *Bretanji* (fr. Bretagne, Armorique – Armorika), in to ne le na kopnem ali pri morju, marvech tudi na otokih *Siata*, *Sena*, *Vindillis*; zadnji pomeni *venetski* otok v poimenovanju Keltov.

For readers who would like to find out more details about the history of the *Adriatic Veneti* I recommend Gilferding's essay, meanwhile, I will turn our attention the *Baltic Veneti*. From where did they come to the Baltic region? I believe they came from the south when they broke off from the Danube and Noricum-Pannonian branches. This is confirmed by all ancient tales of the northern Slavs. The Polish *Krak* originated from Korotan (Carinthia), *Lel* and *Cheb* from Zagorje in Croatia; Nestor (Russian monk-chronicler, 12th cent.), says that the northern Slavs, who once lived by the *Danube* in *Noricum* and in *Illyricum*, were ousted from the lower Danube region by the *Vlachs*, i.e. the *Celts*. Surowiecki, Shafařík, Schlötzer and Mannert found that in ancient times the *Slav* tribes reached in one continuous belt from the *Adriatic* to the *Baltic Sea*. They occupied all the land between the river basins of the Sava, Drava, Ina, Danube, Elbe and the Vistula. Schultz, Wersebe, Müller, Landau²⁸ and other impartial Germans, and the Slavs Shembera and Hanush, found that the *Slavs in east Germania* lived mixed with the Germanics and the Celts already in prehistoric times and that this mixture created a special *germano-celtic-slav* tribe called the *Svabini* (Svabi, Svebi), which was governed by the Germanics. That is why there is such a fundamental difference in the social life of the *Germanics* and the *Svabins* which the clever Landau discovered also in the construction of sanctuaries, the repartition of land (Hufen) etc. So we must not look for the first settlements of the Slavs in the regions of the *Tanais* and further down towards the Maotidi, where the *Celts* and *Germanics* lived originally and who were followed by *Thracian*, *Scythian* and *Sarmatian* tribes. The *Veneti* settled along the *Danube* plain, across the mountains of Noricum into Germania and across the Carpathians and Krkonoshe to the plains of the Visla and the Oder as far as the *Veneti* Sea. At the *furthest reaches* they retained the name *Veneti*; by the River *Po*, by the lower Ister (Danube), in the west near the Bodensee and in the north by the Baltic Sea. So the old writer was right when he wrote: »*Heneti Asiae incolae jam in Evropa aliis permixti incolis habitabant.*«³

It is not known if the *Veneti* came to Europe before the Germanics; Gilferding believes the Germanics were emigrants from the Aryan family but I do not believe this is correct and would agree more with Surowiecki who places the Slav arrival before the Germanic one. Future research will also shed light on this question.

In the course of my research I have accumulated much material on the language and religion of the ancient Slavs, comparing them with the language and religion of other related European *Aryans*, but before I can publish this research I need more time to analyse this material.

As the *Slovene* identity of the *Baltic Veneti* is indisputable, let us consider the *Veneti in Armorica*. They lived by the Atlantic Ocean²⁹ in the province of Lugdun, which is nowadays in *Brittany* (Fr. Bretagne, Armorique). They did not live only on the mainland or on the coast but also on the islands of *Siata*, *Sena*, *Vindillis*; the latter actually means »island of the *Veneti*« in the language of the Celts.

Danashnje mesto *Vannes*, bretonsko imenovano *Venet* in *Gwenet*, na robu departmaja Morbihan še spominja na nekdanja bivališča Venetov v bretonskem primorju. Njihovo morsko pristanishče (portus) so Gali imenovali *venetsko*: »*vindana portus*« ; geografi pravijo, da je bilo tudi mesto *Dariorigum* v venetski posesti. Prvi del besede ima prav slovenski zven, drugi del spominja na rusko mesto *Rīga* in rusko besedo *riga*. Znano je, da se *venetski* otok, po Keltih imenovan *Vindillis*, danes imenuje *Belle Isle* – lepi, svetli, jasni otok, sosednji pa se je imenoval *Siata*, to ime pa spet kazhe na *sijajno*, svetlo lastnost otoka. Morsko predgorje rimski geografi imenujejo »promontorium *Gobaenum*«, namrech po besedi *gob* (Rücken, Höcker, gibbus) ali *guba* (Bai, kleiner Meerbusen). Danes se reche: *Pic de Penn marche*. Pristanishko mesto se je imenovalo *Vorganium*, to je: Бръгание iz Бръгаион, werfen, anstossen. Še danes se kraji ob bregu rek, kjer ladje zadenejo korpo, imenujejo *vrzbenja*. Drugo primorsko mesto stari geografi imenujejo *Blavia*, to je najbrz h pokvarjeno iz *Plavia*, tj. kraj, kjer se začne morska *naplavina*. Uckert k *Venetom* prishteva otoka *Riduna*, *Sarnija*^k in otok, ki je dobil ime po Cezarju – *Caesarea*.³⁰ Vech toponimov nam stari pisci niso ohranili.

Ti armorishki *Veneti* so pozneje tudi v bližnji *Britaniji* (Anglija) ustanovili naselbino, imenovano *Venedotia* ali *Gwineth*. Omenja jih zhe Einhard³¹ v osmem stoletju, ko govori o vrnitvi britanskih *Venetov* v Galijo. Od kod je prishlo to slovensko pleme v te kraje ob Atlantiku? Ali ga je vrgla sem usoda, ko so se *Veneti* zacheli iz Azije preseljevati v Evropo in napredovati proti Alpam? Ali so se kje odcepili od onih, ki so bivali ob »*lacus veneticus*«, in so shli naprej do bretonskega primorja? Ali so se morebiti odcepili od *jadranskih Venetov* in prodirali skoz Helvetio (Shvica), kjer še danes v kantonu Valais najdemo rahle *slovanske* ostanke, in od tam do zahodne meje stare Galije? Verjetnejshe se mi zdi, da so v Galijo prishli po morju od *baltskega* primorja, saj zhe Cezar hvali njihovo izvrstno pomorstvo in trgovino. Najbrz h so jantar dovazhali iz baltskega jantarskega kota v primorje severne Galije, kjer so ga potem natovarjali Fenichani in Grki. S tem prevazhanjem je schasoma nastala velika kolonija, ki si je pridobila znatno veljavo, tako da ji sam Cezar priznava odličnost, ko pishe:

»hujus (veneticae) civitatis longe amplissima auctoritas omnis orae maritimae regionum earum, quod et naves habent *Veneti* plurimas, quibus in *Britaniam* navigare consuerunt et *scientia atque usu nauticarum rerum* reliquos *antedunt*, et in magno impetu maris atque aperto paucis portibus interjectis, quos tenent ipsi omnes fere, qui eo mari uti consuerunt, habent *vectigales*.«³²

The present-day city of *Vannes*, called *Venet* and *Gwenet* in Breton, at the edge of the department of Morbihan still resembles the old settlements of the Veneti in the Breton coastal region. Their sea port was called »*vindana portus*« by the Gauls which meant: »port of the *Veneti*«, geographers say that the city of *Dariorigum* was also held by the Veneti. The first part of the word sounds Slovene while the second part reminds one of the city of *Riga* and the Russian word *riga*. It is known that the »island of the *Veneti*«, known as *Vindillis* by the Celts, is nowadays called *Belle Isle* – beautiful, bright, clear island, while the neighbouring island was called *Siata*, this name again refers to the *shining*, bright quality of the island. Roman geographers referred to the coastal foothills as »promontorium *Gobaeum*«, which comes from the word *gob* (Rücken, Höcker, gibbus) or *guba* (Bai, kleiner Meerbusen). Nowadays they are called: *Pic de Penn marche*. The port was called *Vorganium*, that is: Бръганіе from Бръгаіон, werfen, anstossen. Even nowadays places on riverbanks where ships and boats run aground are called *vrzhenja*. The other coastal town was called *Blavia* by ancient geographers; this name probably comes from a distortion of the name *Plavia*, i.e. the place where the marine alluvium begins. Uckert also links the *Veneti* with the islands of *Riduna*, *Sarnija*^k and the island, which got its name from Caesar – *Caesarea*.³⁰ Ancient writers preserved no further toponyms for us.

These Armorican *Veneti* later also founded a settlement in nearby England which was called *Venedotia* or *Gwineth*. They are mentioned by Einhard³¹ in the eighth century when he talks about the return of the British *Veneti* to Gaul. How did this Slovene tribe make its way to these places by the Atlantic? Was it brought here by fate when the *Veneti* began moving to Europe from Asia and carried on towards the Alps? Or did they somewhere separate from those who lived by the »*lacus veneticus*«, and carried on as far as the Breton coast? Or did they possibly separate from the *Adriatic Veneti* and march on through Switzerland where even nowadays in the canton of Valais we can find some small traces of *Slavs*, and from there to the western border of old Gaul? It seems to me more likely that they arrived in Gaul by way of the sea from the *Baltic* coast as it was already Caesar who praised their outstanding seamanship and trade. They probably ferried amber from the Baltic to the coast of north Gaul where it was then taken over by the Phoenicians and the Greeks. This transportation gradually led to the creation of a large colony, which acquired a considerable reputation so that even Caesar acknowledges their excellence when he writes:

»hujus (veneticae) civitatis longe amplissima auctoritas omnis orae maritimae regionum earum, quod et naves habent *Veneti* plurimas, quibus in *Britaniam* navigare consuerunt et *scientia atque usu nauticarum rerum* reliquos *antecedunt*, et in magno impetu maris atque aperto paucis portibus interjectis, quos tenent ipsi omnes fere, qui eo mari uti consuerunt, habent *vectigales*.«³²

Venetske ladje so bile silno močne, kakor jih opisuje tudi Cezar, zato so mu *Veneti* povzročali velike nadloge, preden jih je uspel premagati v vojni. Res je znano, da so bili *Slovani* zhe od nekdanj izvrstni mornarji in brodarji. Vsi tedanji pisatelji hvalijo trgovsko spretnost *baltskih Venetov* in cvetoče baltsko trgovsko mesto *Volin* (Vineta); bizantinski pisatelji hvalijo plovbo *ruskih Slovanov* po njihovih rekah; da so *jadranski Veneti* sloveli kot izvrstni trgovci, dovolj poročajo rimski pisatelji.

Trdil bi, da so *Veneti* verjetno zhe v svoji azijski pradomovini bivali *ob morju* in se ukvarjali s pomorstvom, zato ni brez razloga, che njihove azijske pranaselbine ishchemo ob *Kaspijskem* morju, ki so ga starodavni Slovani imenovali *Hvalinsko*. Kambrijski (Cambria, Severni Wales) Britanci so Armoriko imenovali *Letavija* in njene prebivalce *Letenicion*. Zhe stari kambrijski interpolator si je prizadeval to besedo razloziti iz kambrijskega jezika, in sicer iz *lled*, *semi*, in *teni*, tacere, in pishe: »Nos illos *Britones armoricos* vocamus in nostra lingua *Letovicion*, idest semitacentes, *quoniam confuse loquuntur*.« Ta opomba je za nashe raziskovanje zelo vazhna, ker nam izprichuje, da je poleg prebivalstva s starokeltskim jezikom tod vladalo she neko drugo. Le na rimski (romanski) jezik ni mogel misliti, ker se je ta prav tako znashel v britanskih narechjih, torej je moral imeti svoj vpliv na jezik *Armorichanov* tudi jezik *Venetov*. Vredno bi bilo, ko bi kakshen uchenjak kritichno presodil jezik prebivalcev *Bretanje*, posebno v primorju, kjer so nekdanj bivali *Veneti*. Jaz sem v Zeussovi *Keltski gramatiki*³³ nashel besede, ki so znane le v nekdanji *Armoriki* in so chisto slovenske, na primer: *bran*, *cornus*, tj. slovensko *vran* iz *vran*, *niger*; latvijsko *varns*, *jen*, *glacies*, slovensko *inje*, *pruina*, *bud*, *victoria* je slovensko *beda*, *pobeda*, *coant*, izgovori: *koant*, *desiderare*, *amare*, rusko *kantovat*, *ljubiti*; *jar*, *gallina* je slovensko *jara*, *jarika*, *gallina pullus*, *gueluet*, *vocare* je cheshko *volat*, *volovat*, *klicati*; *gai*, *sylva* je slovensko *gaj*; primerjaj she stavek: »*ez eo ret techet*«, *necesse est fugere*, kjer se *techet* ujema s slovenskim *tekati*.

Znano je tudi, da so zelishche, ki ga Rusi imenujejo *bjelena* (*belená* – slov. zobnik, *blen*) in je bilo *Belbogu* – *Belinu* posveчено, tudi stari Gali imenovali: *βελινοντια* = *belinovica*, in da ga Bretonci³⁴ sedaj imenujejo: *louzawen sañtes Apollina*, Slovenci pa: *trava svete Apolonije*.

Toliko sem do sedaj nashel dokaznih primerov za sorodnost *Venetov* v Armeniji, Paflagoniji, v Iliriku ob Jadrano, ob Baltskem morju in v Armoriki. Zhelim, da bi bili drugi slovenski starinoslovci v teh raziskavah she bolj uspesni.

Na koncu te razprave prilagam she nekaj vrstic o naglavnem pokrivalu jadranskih *Venetov* – *kukuljici*.

The ships of the Veneti were very strong, as Caesar too describes them, and this is why the *Veneti* caused serious problems for him before he succeeded in defeating them in war. It is in fact known that the *Slavs* had always been excellent sailors. All the writers from that time praise the skilful trading of the *Baltic Veneti* and the flourishing Baltic market town of *Volin* (Vineta); Byzantine writers praise the navigation of *Russian Slavs* on their rivers; Roman writers often mentioned the outstanding trading skills of the *Adriatic Veneti*.

I would say that the *Veneti* probably lived *by the sea* in their ancient Asian homeland and that they were involved with shipping so it is reasonable if we look for their ancient settlements in Asia by the *Caspian Sea*, which the ancient Slavs called *Hvalinsko*. The Cambrian (Cambria, North Wales) Britons referred to Armorica as *Letavia* and its population as *Letewicion*. An old Cambrian interpolator already tried to explain this word as coming from the Cambrian language, namely from the words *lled*, semi, and *tevi*, tacere, and writes: »Nos illos *Britones armoricos* vocamus in nostra lingua *Letowicion*, idest semitacentes, *quoniam confuse loquuntur*.« This remark is very significant for our research because it proves that alongside the population which spoke an ancient Celtic language there was also another population present. He could not have been thinking of the Roman language because it was present in British dialects so the language of the *Veneti* must also have had an influence on the language of the *Armoricans*. It would be useful if a scholar would critically appraise the language of the population living in *Brittany*, especially in the coastal region where the *Veneti* once lived. I have found words in Zeuss' *Grammatica Celtica*³³ which are known only in former *Armorica* and are completely Slovene, e.g.: *bran*, *corvus*, that is in Slovene *vran*, *niger*; Latvian *varns*, *yen*, *glacies*, Slovene *inje*, *pruina*, *bud*, victoria is the Slovene *beda*, *pobeda*, *coant*, pronounced: koant, desiderare, amare, Russian *kantovat*, to love; *yar*, gallina is in Slovene *jara*, *jarika*, gallina pullus, *gueluet*, vocare is in Czech *volat*, *volovat*, to call; *gai*, sylvia is in Slovene *gaj*; compare the phrase: »ex eo ret *techet*«, necesse est fugere, where the *techet* corresponds to the Slovene *tekati*.

It is also known that the herb, which the Russians call *bjelena* (belená – in Slovene: zobnik, blen) and which was dedicated to *Belbog* – *Belin*, was also called *βελωνοτια* = *belinovica*, by the ancient Gauls: and that Bretons³⁴ now call: *louzawen sañtes Apollina*, while the Slovenes call it: *trava svete Apolonije* (the grass of Saint Apollonia).

This is all the evidence I have been able to gather so far to prove the kinship of the *Veneti* in Armenia, Paphlagonia, in Illyricum by the Adriatic, by the Baltic Sea and in Armorica. I wish that other Slovene historians may have more success in this kind of research.

At the end of this essay I will say some words about the headdress of the Adriatic Veneti – the *kukuljica*.

Zgodovinar *Venetije* Romanin (I., 15) piše, da so starodavni *Veneti*, kakor kažejo podobe na starih spomenikih, uporabljali kot naglavna pokrivala *kukule*. Tudi rimski satirik Juvenal omenja *kukule* v naslednjih vrsticah:

»Translatus subito ad Marsos mensamque Sabellam
Contentusque illic *veneto* duraque *cucullo*.«

(Satyr. III. v 169. seq.)

Zdi se, da je beseda *veneto* po svoji koordinaciji z besedo *duro* apelativ, respective: sinonim z besedo *caeruleus*, vendar Juvenalova opomba kaže na rod *Venetov*, ki so si glave pokrivali s *kukuljicami*. Romanin omenja tudi, da so bila oblachila starih Venetov resasta (fimbriata) in pisana, kot jih nosijo azijska plemena in še sedaj primorski Slovani; glavna barva teh oblachil je morala biti modra, ker je izraz *venetus* sinonim za *caeruleus*.¹ Znano je, da še danes Slovani po spodnjem Shtajerskem in Kranjskem chislajo oblachila modre barve, posebno plashche.^m Romanin tudi pravi, da so preprosti ljudje na *venetskih* otokih še dolgo chasa na glavah nosili *kukule* – »*kapishone*«.²

Nash slavni Mikloshich ima besedo *kukuljica* za tujko in jo primerja z latinsko *cucullus*, *cuculla*, novogrshko *κουκουβλα* in s staro-gornjenemshko *chugela*. Klasichna grshchina te besede ne pozna, uporabljajo jo le poznejshi glosatorji iz Hieronimove dobe. Latincem je dobro znana, najdemo jo pri Marcialu in Juvenalu ter v cerkveni latinshchini, in sicer v Hieronimovih spisih. Rimljani niso uporabljali *kukuljic* za naglavna pokrivala, k njim je to pokrivalo prishlo od *Venetov* in z njim tudi beseda. Sicer Marcial govori tudi o »*santonico bardocucullu*« – iz »*liburnici cuculli*«, a ravno to kaže, da *kukuljica* ni rimskega izvora. Kukuljico omenjata tudi Collumella in Trebellius Pollio; po teh dveh piscih vemo, da so jo prishivali k plashchem, in celó pri Katonu najdemo: »Cum tempestates pluviae fuerint, centones, *cuculliones* familiam oportuisse sibi sarcire«.

Vendar v latinskem jeziku ni korena za razlago te besede. Ko je bilo v rimski cerkvi ustanovljeno menishtvo in so menihi s svojimi kutami povezali kukuljice (kapuce), sta shla menishtvo in *kukuljica* po vsej Evropi, latinizirana beseda je prishla med *Irve* (Hibernenses) in v zhivljenjepisu sv. Kadoka se prvich omenja oblachilo *cocula*, dalje tudi v spisih klovenshavenskega koncila leta 747. V Britaniji se je beseda *kukula* zelo popachila, tako najdemo oblike: *gwccvll*, *mwccvll*, *cugol*, *cyccyllu*, *cvgwll*, *kongowl*, *cochl*, *cvfl*, *cvfle*, *cvfle*, *cochull*, *cochal*, *cubhail culladh*, vse s pomenom: vestis monachalis, pallium, Kapuze. Popachene oblike te besede v novokeltskih besedah kažejo, da beseda ni domacha keltska. Ravno tako spachena je beseda v germanskih narechjih. V teh se glasi: *kogel*, *gugel*, *gogel*, *kugula*, *keugel* itd. Tudi romanski jeziki so to besedo zelo spachili; v francoshchini je skrajshana v obliki *coule*, v shpanshchini *cuculla*, *cugulla*, *cogulla*, provansalsko *cogula*, portugalsko *cugula*, italijansko *cuculla*, *cocollo*.^p

The historian of *Venetia* Romanin (I., 15) writes that the ancient *Veneti* wore the *kukula* headdress as depictions on old monuments show. The Roman satirist Juvenal mentions the *kukula* in the following lines:

»Translatus subito ad Marsos mensamque Sabellam
Contentusque illic *veneto* duraque *cucullo*.«

(Satyr. III. v 169. seq.)

It seems that the word *veneto* is in its combination with the word *duro* a noun, respective: a synonym with the word *caeruleus*, but Juvenal's comment points to the *Veneti*, who covered their heads with the *kukuljica*. Romanin also mentions that the garments of the ancient Veneti were fringed (*fimbriata*) and colourful, such as are worn by Asian tribes and even nowadays by Slavs living on the coast; the main colour of these garments must have been blue because the word *venetus* is a synonym for *caeruleus*.¹ It is known that even nowadays Slavs in lower Styria and Carniola like blue garments, especially coats.^m Romanin also writes that simple people on *Veneti* islands wore the *kukula* – »*kapishona*«ⁿ on their heads for a long time.

Our renowned Mikloshich considers the word *kukuljica* to be of foreign origin and compares it with the Latin word *cucullus*, *cuculla*, the Modern Greek *κουκούλα* and the Old High Germanic *chugela*. Ancient Greek does not know this word, which is only used by later glossators from the time of Saint Jerome. It was well known to the Latins, was also used by Martial and Juvenal and in Church Latin in Jerome's texts. The Romans did not use the *kukuljica* for a headdress; it came to them from the *Veneti*^o together with the name. But Martial talks also about »*santonico bardocucullu*« – from »*liburnici cuculli*«, but it is precisely this which shows that the *kukuljica* is not of Roman origin. The *kukuljica* is mentioned also by Collumella and Trebellius Pollio; from these two writers we know that they sewed it onto coats and even Katon writes: »Cum tempestates pluviae fuerint, centones, *cuculliones* familiam oportuisse sibi sarcire.«

But in Latin there is no root to explain this word. When the Roman Church established monasticism and monks connected their habit with their *kukuljica* (hood), monasticism and the *kukuljica* spread all over Europe, the Latinised word reached the *Irish* (Hibernenses) and in the biography of Saint Kadoka the garment *cocula* is mentioned for the first time. It is later also mentioned in the texts of the Council of Clovishoff (747 AD). In the United Kingdom the word *kukula* was heavily distorted so we find the forms: *gwccvll*, *cwccvll*, *cugol*, *cycyllu*, *cwgvwl*, *keongowl*, *cochl*, *cvfl*, *cvfle*, *cufle*, *cochull*, *cochal*, *cubhail culladh*, all meaning: vestis monachalis, pallium, Kapuze. Distorted forms of this word in new Celtic words show that it is not of Celtic origin. It is equally distorted in Germanic dialects where it is called: *kogel*, *gugel*, *gogel*, *kugula*, *kugel* etc. Romance languages also distorted this word quite heavily; in French it has been shortened to *coule*, in Spanish *cuculla*, *cugulla*, *cogulla*, Provençal *cogula*, Portugese *cugula*, Italian *cuculla*, *cocolla*.^p

Che bi bila ta beseda del splošnega besednega zaklada indoevropskih jezikov, kakor meni Diefenbach, bi morali v nemshchini najti oblike: *chochel, hubel, hubula*, ne pa: *kugula, gogel, kogel* itd.

Domache tvorbe latinshchine in romanskih jezikov so: *caputium, capucio, capuchon*, iz osnove: *caput*. V to skupino gredo še: *kappe, kapa, chapka* itd.

Ne razumem, kako je lahko Diefenbach besedo *cucullus* prevedel v nemshko *kugel* (globus), skandinavsko *kula*, globus; dalje: *keule, kolbe*, cheshko, poljsko, luzhishkosrbsko *kula*, globus; finsko *kula*, Schiesskugel – saj je *kerogla* (globus) *okrogla* rech, *kukuljica* pa *shpichasta*.

Kukol se je najprej pojavil pri *Venetih*, njegovo prikladnost so spoznali *Liburni* in *Gali*, ki so bili njihovi sosedje, potem *Rimljani*, in tako je shlo po svetu s pokrivalom za glavo tudi poimenovanje zanj.

Besedo *kukul* poznajo vsa slovanska narechja; starobolgarsko *kukulj, kuklar* *cucullus*, srbsko *kukuljica*, rusko *kukul*, cheshko *kuklice*, slovensko *kukma, kuchma*, to zadnje je znamenje, da v besedi *cucullus* ne gre za reduplikacijo, ki jo vidi Diefenbach. Od Slovanov so jo prejeli Madzhari: *csuklya*. Osnova *kuk* pomeni isto kot latinsko *cac* v besedah *cac-umen, cacuminatus, cacumino*, *zugespitzt*; primerjaj s staroslovanskim *kukonos, aduncum nasum habens*; srbsko, bolgarsko *kuka, uncus*; cheshko in rusko *kukla, kukulj, cacumen tecti*, odkoder so si Finci izposodili svojo *kukkula, cacumen*; v Romuniji po mehchanju naglasa *cucluiu, Zipfel, Wipfel*; iz te osnove je juzhnoslovansko *kukuljava, alauda, Schopflerche, avis cristata, der bewipfelte Vogel, kukmast* ptich; primerjaj s slovensko *kukma, Zipfel, Wipfel, Schopf*;[†] dalje poimenovanja za shpichaste hribe: *Kuk, Kukenbergen, Kuklice* itd. na Shtajerskem.

Kukuljica je torej *cacuminatum tegumentum, eine zugespitzte Kopfbedeckung, kukule* she danes nosijo *Rusi* in karpatski *Huculi*, pa tudi bozhanstva na norishkih rimsko-slovenskih spomenikih. Rimska cerkev je vzela dostojne obleke tujih narodov med svoja cerkvena oblachila, tako *dalmatiko* od Dalmatincev, in *kazulo* she sedaj pozimi nosijo zagorske Hrvatice. Tako je bila tudi *kukuljica* kot kapuca sprejeta za redovnishko oblachilo, in kapucin je torej *kuklar, kukuljichar, kukman, kuchmar*. Znano je, kot pishe Festus, da so si *kukuljice* spletali iz sitja ali lochja (*ex scirpo; scirpus, angl. bulrush*). Iz site si she danes slovenski pastirji delajo *kuchme* in Srbi *plashche* za obrambo pred dezhjem.

If this word was part of a general vocabulary of Indo-European languages, as Diefenbach believes, it should have the following forms in Germanic: *chochel*, *hubel*, *hubula*, and not: *kugula*, *gogel*, *kogel* etc.

Forms arising from Latin and Romance languages are: *caputium*, *capucio*, *capuchon*, all coming from the root: *caput*. This group would also include: *kappe*, *kapa*, *chapka* etc.

I do not understand how Diefenbach could have translated the word *cucullus* with the German *kugel* (globe), the Scandinavian *kula*, globe; further: *keule*, *kolbe*, Czech, Polish, Sorbian *kula*, globe; Finnish *kula*, Schiesskugel – for a *krogla* (ball) is *okrogla* (round), while a *kukuljica* is *shpichasta* (pointy).

The *Kukol* was first used by the *Veneti*, its practicality was discovered by the *Liburnians* and the *Gauls*, who were their neighbours, then the *Romans*, and so the headdress spread through the world together with its name.

The word *kukul* is known by all Slav dialects; the old Bulgarian *kukulj*, *kuklar* *cucullus*, the Serbian *kukuljica*, the Russian *kukul*, the Czech *kuklice*, the Slovene *kukma*, *kuchma*, this latter shows that the word *cucullus* is not just a reduplication as Diefenbach sees it. The Hungarians too got it from the Slavs: *csukhya*. The root *kuk* means the same as the Latin *cac* in the words *cac-umen*, *cacuminatus*, *cacumino*, *zugespitzt*; compare with the Old Slavonic *kukonos*, *aduncum nasum habens*; the Serbian, Bulgarian *kuka*, *uncus*; Czech and Russian *kukla*, *kukulj*, *cacumen tecti*, from which the Finns borrowed their *kukkula*, *cacumen*; in Romania, following the softening of the accent, *cucluiu*, *Zipfel*, *Wipfel*; from this root comes the south Slav *kukuljava*, *alauda*, *Schopflerche*, *avis cristata*, *der bewipfelte Vogel*, *kukmast ptich*; compare with the Slovene *kukma*, *Zipfel*, *Wipfel*, *Schopf*;^r also names for pointed mountains: *Kuk*, *Kukenbergen*, *Kuklice* etc in Styria.

Kukuljica is therefore *cacuminatum tegumentum*, eine zugespitzte Kopfbedeckung; *kukule* are even nowadays worn by *Russians* and Carpathian *Huculs*, as well as by deities on Norican Roman-Slovene monuments. The Roman Church adopted suitable garments from foreign nations to use for its church vestments, such as the *dalmatic* from the Dalmatians, and the *chasuble* is even nowadays worn in winter by Croatian women from *Zagorje*. In this way the *kukuljica* too was deemed suitable for monastic dress, so the capuchin is therefore *kuklar*, *kukuljichar*, *kukman*, *kuchmar*. It is known, as Festus writes, that the *kukuljica* was woven from rush (ex scirpo; scirpus, bulrush). Even nowadays Slovene shepherds make *kuchme* (fur-caps, toques) and Serbs raincoats from spikerush.

LITERATURA:

- ¹ Lassen, Indische Alterthumsk. I., 5 Gfrörer, Urgesch. des menschl. Geschl., str. 145 itd. Benfey, chlanek *Indien* v Ersch. in Gruberjevi Encyklop.
- ² Iz staroindijsko *varvara* je grško βάρβαρος, koren *var* pomeni to, kar slov. *vr*, odtod *na-vretí*, aufwinden, *vr*, das Gewundene, das Seil, nemshko reduplicirano kakor v indijshchini: *wirwar*, *worren*, *verworren*, torej ljudstvo, ki je govorilo zmeshan, nerazumljiv jezik ali, kakor meni Benfey, ki je imelo *verwirrtes* Kopfhaar (razmrshene lase), kar je tudi lastnost kushitskega plemena. Eno vejo divjih Kushitov so Indi imenovali *Padjas*, die Schlechten, iz staroind. *padja*, primerjaj s slov. *podli*, armselig, schlecht.
- ³ Beri: Haug, Ueber die ältesten Namen der sogenannten Indogermanen v Allgem. Monatsch. für Wissensch. in Liter. 1844, str. 785 itd.
- ⁴ Lassen, 1. c. I, b. 518, 526.
- ⁵ Steph. Byz. vox Thrake.
- ⁶ Gilferding, Drevnejshi period istorij Slavjan v chasop. »Vjestnik« Evrop., str. 239.
- ⁷ *Veneta*, ime hcheri hrvashkega zhupana. Rodbine *Venet* she zhivijo na Koroshkem.
- ⁸ Moroshkin, Imenoslov, sub vocibus.
- ⁹ Razloge razlichnih poimenovanj navaja Shafařik v Slov. starozh. I. 8.
- ¹⁰ Jaz sem najprej skushal ime Venet, Vend, Vind izpeljati iz keltskega *find*, albus, drugich iz *vand*, slov. *vad*, loqui; a ker se mi zdi Gilferdingova razlaga naravna in verjetnejša, me ni sram odpovedati se svojemu mnenju, ker v vseh svojih spisih se drzhim nachela: *resnica naj velja*.
- ¹¹ Homer, Odyss. 11., 852.
- ¹² Tako so tudi Grki napravili iz perzijskega imena *Vastashpas* svoj *Ἰσθασιες* in iz *Varkanija* (Wolfsland) – *Ἰρκανια*.
- ¹³ Eustath. ad Dyonis Pierg. 378.
- ¹⁴ Jornand 29., primerjaj: Paul Diacon. Histor. Longob. II., 14. Chronicon Altinum v Archivio storico italiano, append. V., 103.
- ¹⁵ Lassen v Zeitsch. der deutach morgenl. Gesell. X. B. str. 386.
- ¹⁶ Eustath. ad Il. II. v. 855.
- ¹⁷ *Nis*, *Nisovci*, prebivalci v ruski knezhevini Volodimir; *Nishani*, zhupanija v dezveli polabskih Slovanov; *Nishava*, okolica mesta Nish in reke *Nishava* v Bolgariji.
- ¹⁸ Pomp. Mela I, 2.
- ¹⁹ Apollon. II. 378.
- ²⁰ *Komana*, *Komisha*, na *komu* (mons rotundus) stojeche mesto.
- ²¹ Glej pri Langlois: Collection des historiens de l' Armenie I, 45.
- ²² Appian, Bellum Mithrid C. I. V.
- ²³ Eustath. ad Hom. Iliad 852.
- ²⁴ Pri Eustath. ad Dyon. Pierg. v. 378.
- ²⁵ Krüger, Urgesch. des indogerman. Stammes I. Heft, str. 34. – Moses Chorens pri Shafařiku: Abkunft der Slav., str 140.

LITERATURE:

¹ Lassen, Indische Alterthumsk. I., 5 Gfrörer, Urgesch. des menschl. Geschl., pg. 145 etc. Benfey, article *Indien* in Ersch. and Gruber's Encyklop.

^a From ancient Indian *varvara* comes the Greek βαρβαρος, the root *var* means the same as the Slovene *vr*, from which comes the word *na-vreči*, aufwinden, *vr*, das Gewundene, das Seil, German reduplicated as in Indian: *wirwar*, *worren*, *verworren*, i.e. the people who spoke a mixed, incomprehensible language or, as Benfey believes, who had *verwirrtes* Kopfhaar (dishevelled hair), which is also a characteristic of the Cushite tribe. A branch of the wild Cushites were known by the Indians as *Padjas*, die Schlechten, from ancient Indian *padja*, compare with the Slovene *podli*, armselig, schlecht.

² Read: Haug, Ueber die ältesten Namen der sogenannten Indogermanen v Allgem. Monatsch. für Wissensch. in Liter. 1844, pg. 785 etc.

³ Lassen, 1. c. I, b. 518, 526.

⁴ Steph. Byz. vox Thrake.

⁵ Gilferding, Drevnejshi period istorij Slavjan, in review »Vjestnik« Evrop., pg. 239.

^b *Veneta*, name of the daughter of the Croatian mayor. *Venet* families still live in Carinthia.

⁶ Moroshkin, Imenoslov, sub vocibus.

^c Reasons for different names are listed by Shafařík in Slov. starozh. I. 8.

^d I initially tried to connect the name Venet, Vend, Vind with the Celtic *find*, albus, and also with *vand*, Slovene *vad*, loqui; but as I find Gilferding's explanation natural and more likely, I am not ashamed to renounce my opinion because in all my writings I stick to the principle: *may the truth prevail*.

⁷ Homer, Odyss. 11., 852.

^e In this way the Greeks too turned the Persian name *Vastashpas* into *Υστάσπες* and *Varkanija* (Wolfsland) became *Υρκανία*.

⁸ Eustath. ad Dyonis Pierg. 378.

⁹ Jornand 29., compare: Paul Diacon. Histor. Longob. II., 14. Chronicon Altinum in Archivio storico italiano, append. V., 103.

¹⁰ Lassen v Zeitsch. der deutsch morgenl. Gesell. X. B. pg. 386.

¹¹ Eustath. ad Il. II. v. 855.

^f *Nis*, *Nisovci*, the inhabitants of the Russian principality of Volodimir; *Nishani*, a municipality in the land of the Slavs living by the river Laba; *Nishava*, the surroundings of the city of Nish and the river *Nishava* in Bulgaria.

¹² Pomp. Mela I, 2.

¹³ Apollon. II. 378.

^g *Komana*, *Komisha*, a city standing on the *kom* (mons rotundus).

¹⁴ See: Langlois, Collection des historiens de l' Armenie I, 45.

¹⁵ Appian, Bellum Mithrid C. I. V.

¹⁶ Eustath. ad Hom. Iliad 852.

¹⁷ At Eustath. ad Dyon. Pierg. v. 378.

¹⁸ Krüger, Urgesch. des indogerman. Stammes I. Heft, pg 34. – Moses Chorens pri Shafaříku: Abkunft der Slav., pg 140.

¹⁹ Shafařik I. c., str. 147, 148.

^h Goti so v Trakijo prishli med 220-251 po Kr. Moses Chorens je zajemal vechidel iz Aleksandrinca Pappa. Temu so torej lahko bile znane *venetske* veje, ki so v njegovem chasu she zhivele ob Donavi.

²⁰ Justin II.

²¹ Strilter, II, 399.

²² Verkovich v chasniku »Moskva«, shtev. 128., 13. septembra 1867.

ⁱ Ali bi smeli pri teh *Venetib* iskati zachetek glagoljice?

²³ Herodot I., 196. V., 9.

²⁴ Pompon. Mel. II., 4.

²⁵ Allg. Conversat. Lex. für das kath. Deutsch. vox Bodensee.

²⁶ Primerjaj Plinij Hist. nat. XXXVII.

²⁷ Vuk, Rječnik sub voce.

²⁸ Obshirno navedena dokazna mesta je najti pri Shemberi, Zapad. Slowany, str. 283-307.

^j Galina Jäthenstein pishe, da je te besede izrekel »Vater der Geschichte«, torej Herodot. A pri njem jih ne najdem. Shkoda, da G. J. ne navaja vira. Iz rokava jih ni stresel.

²⁹ *Caesar* bell gall. II. 34. III. 9. Strabon Geog. VI. Dio Cass. XXXIX, 46.

^k Navaja se tudi mesto o morskem bregu: *Aletum*, primerjaj sansk. *ali*, vishina, srbsko prejotirano *julia*, Ufer, ripa, litus. *Alet* bi torej bilo: Brezhice, Uferstadt. Suffiks *et* je najti v besedi *velet* itd.

³⁰ Glej Uckert, alte Geograph. IV, 237, 334.

³¹ Einhard Annal. ad an. 786 ed Pertz.

³² Caes. III. 8.

³³ Glej: »Zeus, Gramm. Celt.«, pag. 799.

³⁴ Bretonski »*Gandin von Anschome*«, chigar prvotno domachijo je Wolfram Eschenbachski hotel najti v mestu *Gandine* pri Ptuju, in *rdechi* vitez *Ither* (od iter, jitra?) sta utegnila biti v heroje znizhani sončni bozhanstvi bretonskih Venetov; primerjaj moj chlanek: Jeli oblichaji na petujskem etc. v »Letop. Mat. slov. za leto 1870, str. 20-23.«

^l »*Venetus*« latinski jezikoslovci prevajajo v *caeruleus*, eisengrau, meergrün.

^m Primerjaj s tem, kar g. Verdelski pishe v svoji knjigi »Opis in zgodovina Trsta«, str. 100 itd., o nekdanji noshnji trzhashkih okolichanov.

ⁿ G. Verdelski v omenjeni knjigi tudi pravi, da so Primorci pozimi nosili plashch s kapuco.

^o Po vseh krajih Venetije je polno slovenskih imen. Naj omenim le: *Stolbica*, *Lesbtice*, *Platishche*, *Timica*, *Studena*, *Glavnik*, *Mira*, *Bor*, *Cebina*, *Livenca*, *Lonka*, *Roja* itd. Znano je, kot pravi Peez, da se na severni strani *Westermalda* ponemчени slovanski prebivalci »*Hiki*« oblachijo ravno tako kakor prebivalci furlanske *Stolbice* (glej Westermann Monatshefte 1859. str. 64). Torej spet zveza jadranskih Venetov s severnimi.

^p Druge popachene oblike so: kymr, huque, hug, goth, hakuls.

¹⁹ Shafařík l. c., pgs 147, 148.

^h The Goths came to Thrace in the period 220-251 AD. Moses Chorens mainly drew from Papp Alexandria. He could have known the branches of *Veneti* that still lived by the Danube in his time.

²⁰ Justin II.

²¹ Striliter, II, 399.

²² Verkovich in the journal »Moskva«, No. 128, 13 September 1867.

ⁱ Should we be looking for the beginnings of glagoljica with these *Veneti*?

²³ Herodot I., 196. V., 9.

²⁴ Pompon. Mel. II., 4.

²⁵ Allg. Conversat. Lex. für das kath. Deutsch. von Bodensee.

²⁶ Compare Plinij Hist. nat. XXXVII.

²⁷ Vuk, Rječnik sub voce.

²⁸ Extensive quoted proven places can be found in Shemberi, Zapad. Slowany, pg. 283-307.

^j Galina Jäthenstein writes that these words were spoken by the »Vater der Geschichte«, i.e. Herodot. But I cannot locate them. Unfortunately G. J. does not quote his source. He did not just invent them.

²⁹ *Caesar* bell gall. II. 34. III. 9. Strabon Geog. VI. Dio Cass. XXXIX, 46.

^k Also mentioned is a place about the sea shore: *Aletum*, compare the Sanskrit *ali*, height, the Serbian *jalia*, Ufer, ripa, litus. *Alet* would therefore be: Brezhice, Uferstadt. The suffix *et* can be found in the word *velet* etc.

³⁰ See Uckert, alte Geograph. IV, 237, 334.

³¹ Einhard Annal. ad an. 786 ed Pertz.

³² Caes. III. 8.

³³ See: »Zeus, Gramm. Celt.«, pg. 799.

³⁴ The Breton »*Gandin von Anschowe*«, whose original homestead Wolfram von Eschenbach sought in the town of *Gandine* near Ptuj, and the *red* knight *Ither* (from iter, jitra?) may have been sun gods of the Breton *Veneti* that were demoted to heroes; compare my article: Jeli oblichaji na petujskem etc. in »Letop. Mat. slov. for the year 1870, pg. 20-23.«

^l »*Venetus*« is translated by Latinists as *caeruleus*, eisengrau, meergrün.

^m Compare with what Verdelski writes in his book »Description and History of Trieste«, pg. 100 etc., about the former dress of the people around Trieste.

ⁿ In the aforementioned book G. Verdelski also writes that the Primorci wore a coat with a hood in winter.

^o Venetia is full of Slovene names. Let me mention just: *Stolbica*, *Lesbtice*, *Platishche*, *Tinica*, *Studena*, *Glavnik*, *Mira*, *Bor*, *Cebina*, *Livenca*, *Lonka*, *Roja* etc. It is known, as Peez writes, that on the north side of the *Westervald* germanised Slavs »*Hiki*« dress in the same way as the people in the Friuli village of *Stolbica* (see Westermann Monatshefte 1859. pg. 64). Therefore another link between the Adriatic and the northern *Veneti*.

^p Other distorted forms are: *kymr*, *huque*, *hug*, *goth*, *hakuls*.

^r Z besedo *kuklja*, *kukma*, *kuchma* je v zvezi cheshko, rusko, poljsko, luzhishkosrbsko *chochol*, *bobol*, *crista avium*, Busch, Schopf, in hrvaškosl. *hubor*, *crista*, *huborjav*, *cristatus*. Gilferding postavlja te besede k sansk. *çekhara*, *çikhara*, kar pomeni isto. Posebno srbschchina ima dosti besed iz osnove *kuk*, na primer: *kuka*, *uncus*, *kukara*, *kukinja*, Spitzkugel, *kukma*, Schopf, *kukmarka*, ptica z kukmo, *kukast*, *uncinatus*, *kuk*, spitziger Felsen, kukac, fibula itd.; v vseh teh poimenovanjih tichi pomen *konica* (Spitze). Primerjaj še litavski *kykas*.

Letopis Matice slovenske, 1871

(priredba v sodobni slovenski knjižni jezik ur. I. A.)

DAVORIN TRSTENJAK (1817, Kraljevci v Slov. goricah – 1890, Stari trg pri Slovenj Gradcu); zgodovinar, pisatelj, katoliški duhovnik, profesor slovenshchine. Sprva pisal pesmi v nemshchini, Vraz ga je ogreval za ilirizem, a se je usmeril v slovensko literaturo (krajsha proza) in zgodovino. Zbral je zakladnico virov in podatkov (tudi z zapushchino Matevzha Ravnikarja Pozhenchana), s katerimi je v razpravah razvijal avtohtonistično tezo o zacetkih slovanstva ter s tem utemeljil slovensko vejo t. i. teorije kontinuitete, nasprotne teoriji »priselitvenih poplav«. Ker je slednja poldrugo stoletje prevladovala v tradicionalnem sholskem diskurzu, je bil Trstenjak odrinjen na »apokrifno« obrobje amaterizma (ochitali so mu »neznanstveno metodo«, cheprav je skoraj vsako svojo trditev podpiral z obilico citatov v izvirnih jezikih dokumentov) in v sistematično pozabo, tako da je bil celo zamenjavan s sodobnim imenjacom, hrvaškim pedagogom. Razprave je sicer objavljaj v uglednem *Letopisu MS*; med njimi spis *Raziskavanja na polji staroslovenske zgodovine* pomeni poljudnejshi povzetek njegovega zgodovinopisja, pravzaprav gre za traso vse poznejše »venetologije«. (Op. ur. I. A.)

^r The word *kukelja*, *kukma*, *kuchma* can be connected with the Czech, Russian, Polish, Sorbian *chochol*, *bobol*, *crista avium*, Busch, Schopf, and Croatian *hubor*, *crista*, *huborjav*, *cristatus*. Gilferding compares these words with the Sanskrit *çêkbara*, *çikbara*, whose meaning is the same. Serbian in particular has many words with the root *kuk*, e.g.: *kuka*, *uncus*, *kukara*, *kukinja*, Spitzkugel, *kukma*, Schopf, *kukmarka*, a bird with a crest, *kukast*, *uncinatus*, *kuk*, spitziger Felsen, *kukac*, *fibula* etc.; all these words contain the meaning *konica* (Spitze). Compare also with the Lithuanian *kykas*.

from periodical: *Letopis Matice slovenske*, 1871

DAVORIN TRSTENJAK (1817, Kraljevci in the Slovenske Gorice hills – 1890, Stari trg pri Slovenj Gradcu); historian, writer, Catholic priest, professor of Slovene. He first wrote poems in German, Vraz tried to make him join the Illyrian movement, but he turned instead to Slovene literature (short prose) and history. He collected a treasury of sources and information (also with the help of the legacy of Matevzh Ravnikar Pozhenchan), with the help of which he wrote treatises in which he developed autochthonistic theories about the origins of the Slavs and in this way laid the foundations for the Slovene branch of the so-called theory of continuity, which is opposed to the theories of »migratory floods«. As the latter have predominated in traditional school discourse for the past century and a half, Trstenjak has been sidelined as an »apocryphal« amateur (he was reproached for using an »unscientific method« although he corroborated almost every statement he made with many quotes in the original languages of the documents) and systematically condemned to oblivion to such an extent that he was even confused with his contemporary and namesake, a Croatian educator. He published his treatises in the respected *Letopis MS*; the essay entitled *Research in the field of ancient Slovene history* is a more accessible summary of his historical research and is in fact a trace of ever earlier »venetology«. (Note by the editor)

Translated from Slovenian by Marko Petrovich

Svojskost *LiVeS Journala – Revije SRP*

Vodilo *LiVeS Journala – Revije SRP* so
tri vrednotne orientacije individua,
tega ne nepomembnega drobca v sistemu institucij.

Te vrednote so: Svoboda, Resnica, Pogum.
Pomembne so, vsaka od njih posebej,
pomembno je prezhemanje teh vrednot.

Tak namen ima tudi uredništvo Revije SRP,
ki izhaja v posodobljenem prvotnem slovenskem chrkopisu bohorichici,
katere utemeljitev predstavlja *Zbornik 2001 Bohorichica*.

Individuality of the *LiVeS Journal*

Guidelines of the *LiVeS Journal* are
the three values of the orientation of the individuum,
that irrelevant shred in the system of institutions.

These values are: Liberty (freedom), Verity (truth), and Spirit (courage)
Each of them is important in its separate way,
the infusion of these values is important.

This is also the intention of the LiVeS Journal editorial board,
which is published in an updated version of Bohorichica – the primary Slovenian alphabet,
the argumentation behind which is presented in *Zbornik 2001 Bohorichica*.

Sama ustvarjalnost in avtonomija,
njuna utemeljenost v raziskovanju,
nachelno in splošno nista vprashljivi,
nihche, skoraj nihche ne bo nasprotoval
takim usmeritvam. Problem se pojavlja
shele na konkretnem nivoju, kot tak je
nerazviden in skrit ali zhe prikrit
in s tem tezhko reshljiv.

Problem ukinjanja ustvarjalnosti
(in avtonomije) se kazhe v shtevilnih,
a na videz nepomembnih malenkostih.
Lahko jih ne vidimo ali pa se moramo
spustiti na nivo konkretnosti, to je
na nivo ukvarjanja z malenkostmi
in postati malenkostni.

Institucija brez spomina je
kakor podjetje brez knjigovodstva,
močni in mogočni v njej
pochno, kar jih je volja,
ker vse, kar pochno, utone
v pozabljivi zavesti chasa.

...

a ne gre za chas, ampak za dejstva zavesti,
kjer chasa ni, je samo trajanje,
obche vrednote so neposredna dejstva zavesti,
vsakomur dojemljive, preverljive,
nihche jih chloveku ne more ne dati ne vzeti,
ne sistem ne institucija ne propaganda, tudi kulturna ne,
samo che to sam hoche, jih bo nashel
le v sebi, sebstvu svojem.

Creativity and autonomy themselves,
their justification in research,
are in principle and generally not questionable,
no one, or next to no one will oppose
such an orientation. It is not until concrete action is undertaken
that the problem will occur, and it is therefore
unevident and hidden or even already concealed
and thus difficult to solve.

The problem of abolishing creativity
(and autonomy) presents itself in numerous,
but seemingly irrelevant details.

We can either leave them undetected or
drop down to the tangible level, in other words –
become preoccupied with trifles –
and grow petty.

An institution with no memory
is like a company without accounting,
its strong and its mighty
do what they please,
because all they do is doomed to drown
in the forgetful awareness of time.

...

but it is not a matter of time, but a matter of the facts of awareness,
where time does not exist, there is only length,
general values are direct facts of awareness,
understandable to all, verifiable,
no one can bestow them or take them away,
neither system, nor institutions nor propaganda – not even a cultural one,
only if one so desires, will one find them
only within oneself, in one's own self.

OPOMBA UREDNISHITVA

LiVeS Journal (in *Revija SRP*): <http://www.livesjournal.eu> (<http://www.revijasrp.si>)

Internetna uporaba *Revije SRP* je brez omejitev; enako velja za *LiVeS Journal*, ki mu je z vzporedno dvojezičnostjo namenjena širša dostopnost, tudi za izseljenske korenine. Predvideno je, da bodo med novimi sodelavci tudi prevajalci, ki bodo postopoma dodajali prevode iz *Revije SRP* v »globalnem jeziku« (za globalni zgodovinski spomin), danes v angleškem (britanskem ali ameriškem). Izvirnik vsakega teksta je avtorski unikat, prevodov pa je lahko več, zato bo v internetni izdaji *LJ* kak prevod lahko tudi dodan k predhodnemu ali pa ga bo nadomestil.

EDITORIAL NOTE

LiVeS Journal (and *Revija SRP*): <http://www.livesjournal.eu> (<http://www.revijasrp.si>)

Internet use of *Revija SRP* is without limits; the same is valid for *LiVeS Journal*, for which the wider accessibility is intended by the means of two parallel languages, even to the roots of diasporas. It is expected that the new translators among the contributors gradually will add new translations of the texts from *Revija SRP* in the "global language" (for the global historical memory), today in English (British or American). Every original text is unique as a fact of authorship, but translations may be several, so in the Internet edition of *LJ* new translations also could be added to the preliminary ones, or those could be replaced.













