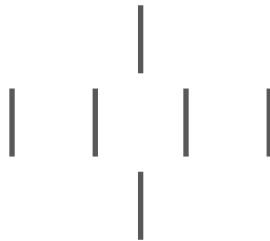


KORENINE SLOVENSKEGA NARODA  
ORIGINS OF THE SLOVENIANS

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STAROSELCI V EVROPI

PROCEEDINGS  
of the Third International Topical Conference  
ANCIENT SETTLERS OF EUROPE

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## PREDGOVOR

Po konferencah septembra 2001 in 2002 ter maja in oktobra 2003, smo imeli v okviru projekta *Korenine slovenskega naroda* konferenco tudi junija 2005 in sicer pod naslovom "Staroselci v Evropi".

Namen konference je bil, zbrati čim več podatkov o naši preteklosti do "preseljevanja narodov", to je čim več dejstev in argumentov, ki govorijo bodisi za to, da so se naši predniki takrat priselili, bodisi za to, da so živeli na sedanjih in okoliških ozemljih že od prej. Pričakujemo namreč, da bi se po njihovi primerjavi prej ali slej ugotovilo, kako je najverjetneje bilo.

Predvideli smo naslednje glavne teme in nekaj podtem:

### Arheološke sledi

- Predindoevropski razvoj v Evropi
- Indoevropski razvoj do kulture žarnih grobišč
- Kultura žarnih grobišč, njen nastanek, razvoj in njene razsežnosti
- Nadaljnji razvoj do leta 700 po Kr.

### Jezikovne sledi

- Napisi v jezikih staroselcev
- Jezikovni zaklad staroselcev
- Slovansko zveneči in pojmovno ustrezni toponimi
- Druge jezikovne sledi

### Zgodovinske, kulturne, etnološke in genetske sledi

- Pisni viri
- Pripovedno ustno izročilo - ljudske pesmi, bajke, legende
- Verovanja, narodni običaji in drugo
- Genetske sledi

### Druge sledi

Del svojih zastavljenih ciljev je posvetovanje doseglo in v tem nalogu uspešno opravilo. Dosežki so predstavljeni v prispevkih, zbranih v tem Zborniku. Jezik prispevkov je po izbiri avtorjev. Povzetki so v angleškem in slovenskem jeziku.

## FOREWORD

Following the conferences of September 2001 and 2002, June and October 2003 - as a part of the long-term project *The Origins of Slovenians* - there was also a conference in June 2005 titled "*Ancient Settlers of Europe*".

The aim of the latest conference was to collect as many facts, pieces of evidence, and arguments as possible about our distant past up to the period of the great migrations of peoples, which could speak either in favour of the assumption that the ancestors of Slovenians immigrated as a part of those migrations, or that they lived in their present territories long before.

In this way the resulting confrontation of evidence, arguments and comparison of facts should reveal the most probable objective truth about our distant past.

We have foreseen the following main topics and sub-topics:

### Archaeological traces:

- Pre-Indo-European developments in Europe
- Indo-European development up to the Urnfield culture
- Urnfield culture, its beginnings, evolution and extension
- Subsequent evolution up to the year 700 AD

### Linguistic traces

- Inscriptions in the languages of ancient peoples
- Linguistic thesaurus of ancient peoples
- Slavic-like toponyms compared in sound and meaning to Slovenian
- Other linguistic traces

### Historical, cultural, ethnological and genetic traces

- Documents and other written sources
- Narrative oral transmission, folk songs, myths, legends
- National traditions, customs and others
- Genetic traces

### Other traces

- Pursuing this goal, the conference partially succeeded and its outcome is offered in the present Proceedings. The authors chose the language of their contributions themselves. The abstracts are in English as well as in Slovenian.

Duša Krnel-Umek

## MEJA MED HISTRI IN VENETI V OPISU IZ LETA 1775

### Abstract

#### The Boundary between Histri and Veneti as Described in 1775 AD

The paper deals with the questions of settlement of the original settlers, newcomers, origins of nation, identifying with nation, and the re-appearance of the same questions in ethnological and historical debates on Istra in the second half of the 18<sup>th</sup> century. Writers were interested in the characteristics of different nations and the cultural differences among them. The question of border was always a special issue and was emphasized by most writers.

Distinguished Koper citizens, Count Francesco Almergotti and Marquis Girolamo Gravisi have in their dispute in the second half of the 18<sup>th</sup> century discussed the territorial range of states and peoples living in the area of northern Adriatic in ancient times. In his work *Della estensione dell'antico Illirico ovvero della Dalmazia e della primitiva situazione de Popoli Istri e Veneti* (1775) on size and range of ancient Illyria or Dalmatia and on primary range of peoples such as Histri and Veneti, Almergotti utilizes detailed references from ancient authors. Contrary to him, Gravisi has determined in his work *Dell' Illirico Forogiuliese* (1783) that Friuli never was a part of Illyria territorially.

Almergotti's discussion paper is a historical and ethnological description of the original settlers - Veneti and Histri - who lived in the area of northern Adriatic. Their descendants still live there, and the remains of the original culture are still preserved in their material, social and spiritual culture. Almergotti used ancient sources and religious books and papers in his descriptions. He clearly distinguished the names for countries and administrative units from specific names for nations. In order to preserve the historical memory, the knowledge and understanding of the relationships between the ancestors and their history is of prime importance. This means the knowledge of names for nations and national entities and their territorial boundaries, i.e., their ethnicity and ethnogenesis.

Gravisi's discussion paper dwells on disputed Almergotti's statement, where Gravisi has stated facts about the Roman rule and later Italian impacts. It deals with matters of state organisation and administration and territorial demarcation of the northern Adriatic. During the Roman rule the Latin was the principal language and at the same time the administrative language. Later, the Italian language replaced Latin. Gravisi was the official historian and wrote only the history of foreign conquerors and rulers of the territory.

### Uvod

Vprašanje poselitve, staroselcev in prišlekov, izvora naroda in narodne pripadnosti se je v etnoloških in zgodovinskih delih o Istri začelo ponovno pojavljati v drugi polovici 18. stoletja. Pisce so zanimale značilnosti narodov in razlike med njimi. Posebna pozornost pa je bila namenjena vprašanju mej.

Ugledna koprška meščana grof Francesco Almerigotti in markiz Girolamo Gravisi sta v polemiki v drugi polovici 18. stoletja razpravljala o razširjenosti držav in ljudstev, ki so živela na severnem Jadranu v starem veku. Almerigotti je pisal v delu *Della estensione dell'antico Illirico ovvero della Dalmazia e della primitiva situazione de Popoli Istri e Veneti* [1] (O razširjenosti antičnega Ilirika oziroma Dalmacije in prvotni razširjenosti ljudstev Histrov in Venetov) s podrobnimi navedbami antičnih piscev. Po Almerigottiju je potrebno jasno ločevati splošna imena za vladavine in upravne enote od posebnih imen za narode. Gravisi pa je v delu *Dell' Illirico Forogiuliese* (O ilirskem Julijevem Forumu) [2] dokazoval, da Furlanija ni bila nikoli del Ilirika.

Almerigotti je leta 1759 napisal prvi sestavek, v katerem je trdil, da je bil Oglej vključen »ne samo v Ilirik, ampak tudi v Histrijo« [3]. Gravisi mu je odgovarjal nasprotno. Nato je Almerigotti napisal zgornjo razpravo, ki so jo akademiki v Vidnu tudi prebrali. »Njegovo mnenje je bilo za njih novo in čudno in njegova dejstva jih niso zadovoljila v popolnosti...« Akademiki niso hoteli soditi med dvema uglednima članoma, vendar pa Gravisi ni mogel tega dopustiti in je napisal svojo razpravo in jo predstavil Akademiji in javnosti.[4]

Oba pisca sta bila iz Kopra. Gravisiji so bili bogata koprška družina. O Girolamu Gravisiju je pisal Stancovich [5], da je bil po stroki arheolog in filolog. V vidensko akademijo je bil sprejet leta 1761 [6]. O Almerigottiju pa je pisal Stancovich, da nista znana ne rojstvo ne smrt [7]. Med istrskimi študenti na padovanski univerzi [8] je vpisan tudi: »Almerigotti Francesco, di Giuseppe, da Capodistria« 8. 1. 1731, legista, 1731-1736.« Domnevamo lahko, da je bil to pisec razprave o Histrih in Venetih.

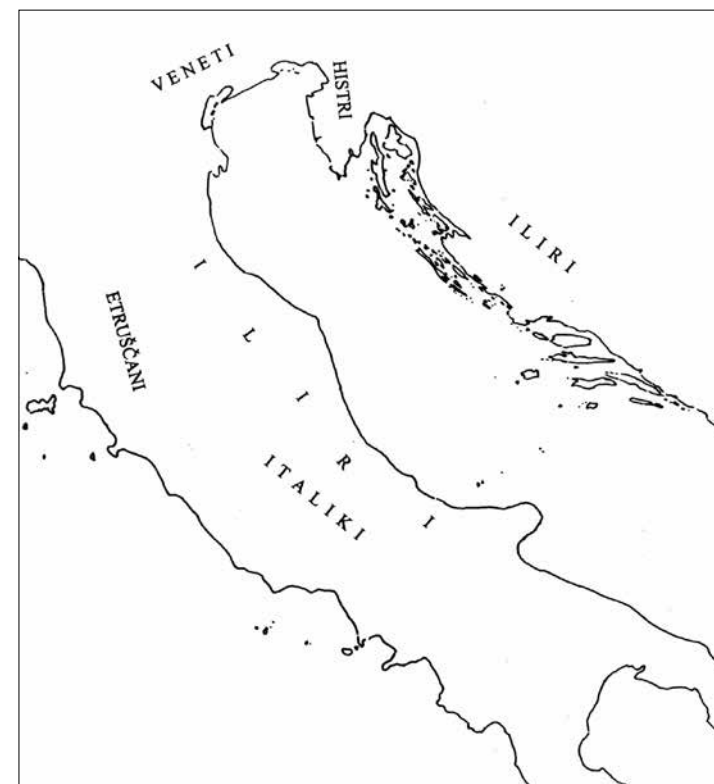
## Meja med Histri in Veneti

Almerigotti je na podlagi del antičnih piscev dokazoval, da so območje severnega Jadrana naseljevali Veneti in Histri. Polibij, ki je opisal zgodovinske dogodke od leta 220 ali 219 do 146 pred našim štetjem, je pisal [9]: »Deželo do Jadranskega morja pa je obvladovalo drugo, zelo staro ljudstvo z imenom Veneti«. ...»Govorijo drugačen jezik kakor Kelti, a se od njih le malo razlikujejo po navadah in noši. Pogosto jih omenjajo pisatelji tragedij in poročajo o njih mnogo čudovitega.« Strabon je pisal, da so bili Veneti in Histri naseljeni od Pada do Pulja. Livij pa je pisal, da so Etruščani naseljevali pred rimskim imperijem vso deželo med morji južno od Pada, razen tistega, ki so ga naseljevali Veneti [10]. To stanje je prikazano na zemljevidu 1, povzetem iz atlasa [11].

Jordanes je v XXIII poglavju Getice [12] leta 552 navajal: »Nam hi, ut in initio expositionis uel catalogo gentium dicere coepimus, ab una stirpe exorti, tria nunc nomina ediderunt, id est Venethi, Antes, Sclaveni;...« v prevodu po Rutarju [13]: »Ti pa (t. j. Veneti), ki izvirajo vsi iz jednega rodu, kakor smo opomnili v začetki svojega dela ali v pregledi ljudstev, imajo sedaj tri imena: Veneti, Antes, Sclaveni«. Sloveni so bili v času, ko jih je opisoval Jordanes, samo jugo-zahodni del veje, ki je prebival do Osjeka (tedanji Mursiji) ob spodnji Donavi, ki se je imenovala Ister [14].

Po pisanju Jordanesa [15] je bil Oglej glavno mesto Venetov... »Aquileiensem... quae est metropolis Venetiarum«, kar navaja tudi Almerigotti. Prvotno je bil Oglej v spodnji Venetiji [16] (it. *Venezia inferiore*) in je pripadal starodavnim Venetom [17]. Padre de Rubeis, za

njim pa Gravisi in tedanji zemljepisci, pa so hoteli prikazati, da je Oglej s Furlanijo pripadal Karnom, kar po Almerigottiju ne drži. Jadranski Veneti so bili naseljeni do reke Tilment (it. *Tagliamento*) oziroma do Piave [18].



Zemljevid 1. Ljudstva ob Jadranskem morju od 10. do 1. stoletja pr. n. št. [11].

Veneti so na vzhodu mejili na Histre. Oglej je bil še v času Langobardov in Gotov med Histri in Veneti, Karni pa so prebivali v notranjosti, severno od obojih. Dežela Karnov (*Carnorum hic regio*) je bila po Pliniju 12 milj od morja, kar je navajal tudi Pomponij [19], ko je trdil, da »Karni niso bili prvotni prebivalci tržaške kolonije in da morsko obrežje od Tilmenta do Rižane ni bilo nikoli naseljeno s Karni, temveč so bile te kolonije naseljene s Histri«. Po Apijanju [20] so bili Histri ilirski narod, po Herodotu [21] so bili tudi »Eneti« v Iliriji.

Gravisi je že na začetku svojega dela pisal, da je bila Istra del Italije, ki je bila odtrgana od svojega starodavnega sedeža in da je bila Furlanija pretvorjena v Istro. S tem je bil »tisti plemeniti del lepe Italije izgubljen in zamešan v mrakoben Ilirik«. Zato ni upošteval podatkov iz del in dokumentov kanonikov, papežev in cerkvenih zborov, ki so se nanašali na razširjenost cerkvenih dežel in se je namenil iskati Ilirik samo v zemljepisnih in zgodovinskih opisih [22].

Gravisi je v svoji razpravi dokazoval, da Furlanija ni bila nikoli del Ilirika in je, kot je navajal Almerigotti, hotel spremeniti dejstva, ki jih je navajal Strabon. Slednji je pisal, da

J. Skulj

## ETRUSCANS, VENETI AND SLOVENIANS - A GENETIC PERSPECTIVE

### Abstract

Frequencies and age estimates of the mtDNA haplogroups that occur in Europe reveal common genetic substratum characteristics. The age estimates of the haplogroups and their major sub-clusters in Slovenians and other populations of Europe, show that the Slovenian weighted average age is  $\sim 24,400 \pm 2,700$  years versus  $\sim 24,600 \pm 2,800$  years for the European average, making the Slovenian lineages close to the European average in age. Slovenians also have at 17%, a relatively high percentage of U4 and U5; both recognized as Upper Paleolithic, largely European varieties of mtDNA, whereas, the European average is 12 %. Therefore, it should be of no surprise that genetic affinities are found between present day Slovenians and the skeletal remains of the ancient Etruscan nobles from their necropolises. Of the 'Etruscan' skeletal remains, the  $\sim 2,500$  year old ones from Adria, show the closest genetic relationship with the extant Slovenians. Four out of five i.e. 80% of the Venetic skeletons have mitochondrial sequences found in the Balkans and now 20 % of Slovenians have lineages in common with them. Thus the genetic results agree with the Continuity Theory and the Slovenian version of it, known as the Venetic theory, which maintains that Slovenians are indigenous to their lands and that ancient Veneti and Slovenians have a historical connection. Adria, which is located in the present day Veneto in Italy, was part of the Roman province of Venetia et Histria during the Roman era, as was most of the present day Slovenia. There is also a genetic similarity between 6,000 to 14,000 year old skeletal remains from eastern Alps and the present day Slovenians indicating a degree of genealogical continuity from Neolithic to the present day.

### Introduction

In 1973, in his book *Before Civilization: The Radiocarbon Revolution and Prehistoric Europe*, well known archaeologist and pre-historian Lord Colin Renfrew wrote: "The study of prehistory today is in a state of crisis. Archaeologists all over the world have realized that much of pre-history, as written in existing textbooks, is inadequate, some of it quite simply wrong ... the chronology of prehistoric Europe betrays a serious flaw in archaeological theory ... Most of us have been brought up to believe, for instance, that the Pyramids of Egypt are the oldest-stone built monuments in the world, and that the first temples built by man were situated in the Near East ... There, it was thought metallurgy was invented ... It comes, then, as a shock to learn that all this is wrong. The megalithic chamber tombs of western Europe are now dated earlier than the Pyramids ... Copper metallurgy appears to have been underway in the Balkans at an early date - earlier than in Greece ...

Already twenty years ago, the new scientific technique of radiocarbon dating brought archaeologists several surprises. But it did not challenge the basic assumptions underlying what they had written: the position of the ancient civilizations of Egypt and Mesopotamia as the innovators, illuminating the rest of the Old World with the radiance of their culture was not challenged. Today the second radiocarbon revolution, based on recent tree-ring dating, has undermined these assumptions. Indeed, it is bringing down the whole edifice of links and connections that were so laboriously built up by scholars over the last fifty years in order to date and make intelligible our prehistoric past." (Renfrew 1973)

"In reconstructing the past it is natural to look for clues in stone tools, pottery and grave goods. These are the tangible artifacts of the past - but they are not the only survivors. In every cell of our bodies we all carry DNA which has been passed down almost unchanged from our earliest ancestors...DNA (deoxyribonucleic acid) is the messenger of heredity" (Sykes & Renfrew 2000).

The mtDNA and Y chromosome have the potential to be particularly informative for the studies of human migrations that populated Europe. Both components of the human genome are inherited from only one parent. Therefore, neither can recombine, and thus both change by the accumulation of sequential mutations along radiation lineages. Since all the sequence variants of the mtDNA or Y chromosome remain associated with each other in total linkage disequilibrium, the sum of the sequence variant sites of mtDNA or Y chromosome are designated its "haplotype". Groups of haplotypes sharing distinctive sequence variants inherited from a common ancestor are known as 'haplogroups' (Lell & Wallace 2000).

Analysis of maternally inherited mitochondrial DNA (mtDNA) of modern populations has become a useful tool for human population studies and for reconstructing aspects of evolutionary history. The maternal mode of inheritance of the mtDNA, allows it to be used for inferring the pattern of prehistoric female migrations and peopling of different regions of the world. It is now technically possible to validate these analyses by directly studying the DNA of ancient people (Malyarchuk 2003, Vernesi 2004).

Using the data of (R) (Richards 2000), (I) (Izagirre 1999), (MM) (Maca-Mayer 2003), (MP) (Mogentale-Profizi 2001) and summarized in Table 1, a weighted average haplogroup age has been calculated. The weighted average haplogroup age of Europeans as a whole is  $24,600 \pm 2,800$ , while the Slovenian haplogroup age is  $24,400 \pm 2,700$  years.

### The Origins and Diffusion of European Haplogroups

Haplogroup H is the most common haplogroup in Europeans. It is also common in Caucasoid populations of the Near East and North Africa and is also observed in northern India. Even though this haplogroup is more common in Europe than in the Near East, its diversity is much higher in the Near East than in Europe and this suggests that haplogroup H originated in the Near East  $\sim 25,000$  years ago and then expanded into Europe  $\sim 20,000$  years ago (Torroni 1998).

## Povzetek

### Etruščani, Veneti in Slovenci: genetski vidik

Genetske primerjave Slovencev z drugimi narodi Evrope kažejo, da segajo genetske korenine Slovencev globoko v daljno preteklost, saj je povprečna starost genetskih skupin podedovanih po materi, pri Slovencih  $\sim 24\,400 \pm 2\,700$  let, kar je zelo blizu evropskemu povprečju, ki je  $24\,600 \pm 2\,800$  let. Pri Slovencih je tudi navzočih 17% takozvanih evropskih genetskih zaznamovalcev U4 in U5, ki izvirajo iz zgodnje stare kamene dobe, medtem ko je evropsko povprečje 12%. Zato ni tako presenetljivo, da je tudi precejšna genetska sorodnost med današnjimi Slovenci in antičnimi prebivalci Evrope. Genetske primerjave okostnjakov iz Etrurije ter Venetije z današnjimi Slovenci kažejo na te znatne sorodnosti. Primerki so vzeti od okostnjakov njihovih veljakov iz grobnic, nastalih med 1. in 7. st. pr. Kr. V te primerjave je vključenih 5 okostnjakov iz mesta Adria, ki je sedaj v pokrajini Veneto - v rimski dobi pa je bila Adria v provinci Venetia et Histria. Izmed etruščanskih in venetskih primerkov so genetsko najbližji Slovencev prav ti  $\sim 2400$  let stari okostnjaki iz mesta Adria; kar 4 od 5 (80%) ima genetske vrste, ki jih sedaj najdejo na Balkanu. Sedaj  $\sim 20\%$  Slovencev nosi genetske vrste, ki so prisotne pri  $\sim 2500$  let starih okostnjakih iz mesta Adria. Tako se genetski podatki skladajo s teorijo kontinuitete na ozemlju Slovenije in podpirajo Venetsko teorijo, ki zagovarja sorodnost Slovencev in antičnih Venetov. Genetska sorodnost pa obstoja tudi med današnjimi Slovenci in 6000 do 14 000 let starimi okostji iz vzhodnih Alp, kar tudi dokazuje genetsko nepretrganost med Slovenci in antičnimi prebivalci okrog Alp.

## Vinko Vodopivec

### IZUM KOLESA GIBALO NAPREDKA

#### Ključne besede:

arheologija, sociologija, zgodovina, klima, govor, jezikoslovje, teorija kontinuitete, Etruščani, Veneti, Wendi, Rimljani, paleolitske risbe, kamenodobna piščal, mezolitski deblak, eneolitski voz, situla, elite, poselitev, španovija, fašina, gradnja, ceste, transport, prenos, vleka, prevoz.

#### Key words:

archaeology, sociology, history, climate, speech, linguistics, continuity theory, Etruscans, Venets, Wends, Romans, paleolithic drawing, stone age whistle, mezolithic canoe, eneolithic carriage, situl, élites, settlement, španovy, fascine, construction, roads, transport, carry, traction, cartage.

## Abstract

### The Invention of the Wheel as the Impetus to Progress

We learn about prehistory mostly from archaeological remains. There are in Slovenia several noteworthy remains, the Paleolithic drawings [not as yet officially acknowledged], Upper Paleolithic bone whistle, Mesolithic dugout canoe and Neolithic carriage. The drawings show the feelings of our ancestors, when Homo sapiens Neanderthalensis conjured with drawings on stone tools his cultural and religious predilections. The whistle is very important for understanding of the culture and social circumstances at the beginning of the Homo sapiens sapiens period; he knew how to appreciate his own music and social amusement with music. The dugout canoe was for our ancestors the principal means of water transportation. Navigable waterways have been used for transportation of goods since prehistoric times. However, the invention of the wheel and the carriage with wheels is still more important for the understanding of the development of that period, indicating a denser settlement, a more regulated economy, increased socialization and building of roads.

Transportation routes were already an important means of development in the Stone Age. They made possible the exchange of a variety of goods, including raw materials for making of jewellery, materials for preparation of ceremonial colours, and later, products made from metal. The oldest known transportation route in Slovenia was the well-known Amber Road, which connected the northern Adriatic Sea with the Baltic Sea. The Slovenian lands are in all of central Europe geographically the most easily traversable in the directions of the Adriatic, Po River basin, Pannonia and the Baltic. For this reason there has been in Slovenian territory since the earliest times an exchange of goods transported on waterways and on more or less established roads. Roads have been present since ancient times, suggesting good road-building skills of our ancestors long before the arrival of the Romans, who in the main improved the existing roads, and built only a few new ones for military use. It has been established that there was among Slovenians in ancient times a form of community known as "španovija," which was led by a "špan - mayor," who took care of common needs, among them the building of fortified settlements and roads. It is also known that Romans took over the knowledge of art and building from their neighbours Etruscans and Veneti, both of whom are now considered of Slavic origin.

## Začetki civilizacije

Začetke civilizacije predstavljajo uporaba ognja in orodja, predvsem pa govorna sposobnost. Uporaba orodja je stara milijon let, uporaba ognja pa je še pol milijona let starejša. Najpomembnejšo vlogo v človekovem razvoju pa je prav gotovo predstavljala zmožnost govornega sporazumevanja. Začetki govora verjetno segajo v davno preteklost 1,7 milijona let, ko so hominidi dobili že skoraj moderno človeško anatomijo in so poselili savanske predele, kjer je bila potrebna večja gibljivost in sodelovanje večjih skupnosti pri lovu in preživetju. V živalskih skupinah primatov sporazumevanje temelji na fizičnih kontaktih, zato se jezik ne more razviti, ampak celo izgubi vso svojo funkcijo. Izvor jezika je možen le v skupinah, kjer pri posredovanju dobrin sporazumevanje presega fizično obliko, zato temelji na političnih, ekonomskih, socialnih in spolnih situacijah. Jezikovna izmenjava sporočil se je razvila kot povezovalni element v skupnosti in je povečala njeno trdnost in povezanost. Posredovanje razumevanja bistveno znižuje obseg nasilja, saj to ni vedno potrebno, če partnerja ugotovita skupno korist. V nasprotju s pričakovanji je dajanje informacij v bistvu skrb zase - danes bo temu rekli trženje informacij, saj se poveča tako samozavest informatorja kot povpraševanje po znanju in vedenju. Poleg te osebne ravni je še pomembnejša družbena raven, saj znanje in vedenje bistveno prispevata k povezanosti in dobrobiti celotne skupnosti [1].

## Bistveni pogoji človeškega razvoja

Za človeka so bili vedno najpomembnejši naravni in klimatski pogoji, ki so mu omogočali nabiranje, lov in pridelavo hrane. Savansko podnebje, kjer so prvi pojavi človeka, je bilo ugodno in istočasno zahtevno, saj so bile pogoste spremembe klime. Po eni strani je bilo subtropsko podnebje, ki je podnevi zahtevalo hitrejše ohlajanje, kar je omogočala gola koža in najmanjša površina izpostavljena soncu, kar je nudila pokončna drža in na drugi strani hladne noči, ki so zahtevale zaščito telesa. Še ostrejši pogoji so bili v času ledenih dob, ki so ustvarjale nasprotno klimatske pogoje, ki so zahtevali ustrezno zaščito telesa pred mrazom. Zaradi taki naravnih danosti in širjenja obsega človeške poselitve, se je človek pogosto znašel na klimatsko manj ugodnih območjih. Neugodne razmere so ga prisilile k večji umski dejavnosti, kar je bistveno vplivalo tudi na pospešen razvoj jezikovnega sporazumevanja. Prvotno si je iskal zavetja v jamah in duplinah, kasneje pa si je varna bivalna zavetja naredil sam. Taka potreba se je pokazala zlasti v času poljedelstva, ko je bilo treba pridelek shraniti do naslednje žetve, zato si je takratni človek moral zgraditi ustrezne in suhe prostore in stavbe, ki so poleg zavetja za družino omogočale tudi varno shrambo za živila, ki so morala ostati uporabna preko vse zime. Postopoma je tudi izumil različne postopke shranjevanja živil, predvsem sušenje, ki je bilo uporabno skoraj za vso njegovo prehrano [2].

Na naših tleh je bilo med ledenimi dobami kopno, medtem ko je bila vsa srednja Evropa pod ledom, zato je večina prebivalstva ostala še iz tistih časov, kar potrjujejo tudi genetske raziskave. Potrebno je poudariti, da je bilo Sredozemsko morje nižje za okoli 100 m, zato je bil skoraj ves severni Jadran kopnina, ki je poleg Padske in Panonske nižine predstavljala največjo naseljitveno površino. Te tri izjemno ugodne naseljitvene ravnine

so bile povezane preko slovenskega ozemlja, ki je zato že v pradavnini imelo važno povezovalno vlogo [3].

## Socialni in občestveni vidik razvoja človeške družbe

Pri obravnavi sodelovanja starih ljudstev in plemen je bistven socialni pogled, ki se je do sedaj preveč zakrival v področje ekonomije, čeprav je bistvenejši generator razvoja kot pa so le materialni odnosi v družbi. Občestvena, družinska, rodovna in klanska povezanost so bistveno prispevale k nujnosti govornega sporazumevanja in s tem k razvoju človeka in človeške družbe. Prav tako ni zadostna delitev le na materialno, socialno in versko področje, ampak je potreben širši pogled, ki z novim razvejanim pristopom zajema tudi druge vidike. Še posebej je pomemben vpliv rodovnih in političnih elit, njihova moč in vpliv ter zmožnost organizacije gradnje pri izvedbi večjih in zahtevnejših del. Še pomembnejši vpliv pa imajo elite pri preoblikovanju in razvoju celotne družbe. Pri izvedbi večjih del ne gre le za znamenite objekte kot so sfinge, piramide in veličastni templji, temveč predvsem za tiste dobrine, ki so bile skupne večji skupini ljudi. To pa so predvsem skupna domovanja, zavetišča, utrdbe in v vseh časih zlasti transportne poti, v kasnejših časih predvsem ceste [4].

## Začetki helenizma

Grška kultura je nedvoumno močno vplivala na rimsko in kasneje na evropsko kulturo, zato je treba opozoriti na njeno bistvo. Novost, ki so jo Grki zapustili civilizaciji, je v določenem načinu mišljenja, ki se najbolje izraža v filozofiji, ki upošteva religiozno bistvo človeka in išče bistvo tako v človekovi notranjosti kot v življenju ter daje odgovore na temelja civilizacijska in vsakdanja vprašanja. Drugi močan element je politika, to je organizacija mestne države, ki je neločljivo povezana s helenizmom in predstavlja državne skupnosti državljanov, ki so z odločitvami v ljudskem svetu upravljali z državo in s tem podali osnove demokracije. V primerjavi z današnjimi pojmi je veljala takratna demokracija le za maloštevilne elite, sužnji pa so bili sploh brezpravni. Te mestne državice so poudarjale lastne prednosti, zato je bilo prisotno tekmovanje med njimi tako v športu kot na drugih področjih, njihovi dosežki pa so se nam ohranili v njihovi bogati dediščini. Grki so nas na duhovni ravni obogatili z moralno, etiko in filozofijo, na zavestni in umetniški ravni so nam zapustili množico kipov, stavb in junaških pesnitev, na praktični ravni pa so uveljavili skupno upravljanje države ter trgovino z iznajdbo in širšo uporabo denarja [5].

## Rimski problem

Pri našem zgodovinopisju imamo pogosto opraviti s prikrojevanjem, ki vse, kar je iz rimskih časov, povečuje, vse kar je drugega, pa omalovažuje in pripisuje različnim skupinam plenilcev, ki so kdaj koli viharili preko naših krajev. Poučen je zato prispevek *Rimski problem*, ki sicer govori o rimski umetnosti, vendar opozarja na to, da izraz rimski



## Povzetek

O prazgodovini na naših tleh nam največ povedo ostaline od katerih izstopajo morebitne paleolitske risbe, kamenodobna piščal, mezolitski deblak ali drevak in eneolitski voz. Morebitne prastare risbe nam kažejo občutje naših prednikov že v stari kameni dobi, ko si je z risbo na kamnitem orodju pričaral svoje umetniško ali religiozno nagnjenje. Piščal je izjemno pomembna za razumevanje kulturnega in družabnega okolja v času začetka Homo sapiens sapiens, ki je znalo prisluhniti lastni glasbeni pobudi in družabnemu razvedrilu ob glasbi. Plovne poti so služile transportu dobrin že od pradavnine, zato je najdeni čoln deblak dokaz o stalni in živahni transportni dejavnosti naših prednikov. Iznajdba kolesa in vozila s kolesi pa je še pomembnejša za uvid v tedanjo razvojno stopnjo, ki kaže na nujnost gostejše poselitve, umnega gospodarstva, povečano socializacijo in gradnjo cest.

Prometne poti so bile že v kameni dobi vedno eden najpomembnejših gibal razvoja, saj so nudile izmenjavo dobrin, zlasti nakita in materialov za pripravo obrednih barv in kasneje kovinskih izdelkov. Najstarejša znana prometnica na slovenskem je znamenita Jantarska cesta, ki je povezovala zgornji Jadran z Baltikom. Lega slovenskega ozemlja je v vsej srednji Evropi reliefno najbolj prehodna v smereh Jadrana in Baltika ter Padske nižine in Panonije, zato so preko naših krajev v vseh časih potekale izmenjave dobrin, ki so se tovorile po vodnih poteh in po bolj ali manj utrjenih cestah. Cesta so prisotne že iz pradavnine, naši predniki pa so gradili dobre ceste že daleč pred prihodom Rimljanov, ki so obstoječe ceste večinoma izboljšali in le nekatere vojaške ceste zgradili na novo. Rimljani so prevzeli znanje na področju umetnosti in na področju graditeljstva od Etruščanov, ki so izvirno slovenetskega porekla in Venetov, ki so bili sosedi Etruščanov. Pri nas je izpričana oblika skupnosti španovija, ki jo je vodil špan in je skrbela za skupne potrebe, to je za gradnjo utrjenih gradišč in za gradnjo cest.

Ivan Tomažič

## IMENA PRIČAJO

### Abstract

#### The Names Testify

Our distant forbears left us a number of footmarks. Following them, we can recognize many details of their life. Archaeologists discovered most of these footmarks, among them the Urnfields, which are of special importance in central Europe. Since most of these are in the province of Veneto, Italy, where Veneti were indisputably resident at the time, we can conclude that the numerous Urnfields in Slovenia are also a testimony of Venetic culture. Connected with the Urnfields in Veneto are Venetic inscriptions; some of these have been found also in Slovenia. Inasmuch as the inscriptions are understood only with the help of the Slovenian language, we can see in them their ancient origin.

Yet older evidence of the language used in central Europe are numerous names, which survived to the present. Their ancient origin can be recognized through certain geographical demarcations. The earliest residents did not need specific names. For them, the body of water by which they lived was simply Water, and their river was River. This type of naming is in central Europe found most often in the Slovenian language area. They are therefore a testimony regarding the ancient origins of Slovenian language in Europe.

Jezik je duša naroda, je njegov najbolj prepoznaven element. Po jeziku lahko spoznamo etnogenezo in starost nekega naroda. Kaj pa če je bil nekemu narodu kakorkoli vsiljen tuj jezik? Potem je dotični narod praktično izginil.

Vzemimo kot primer Karantanijo z njenim znamenitim obredom ustoličevanja v slovenskem jeziku. Ko jo je v teku stoletij preplaval jezik Bavarcev, podprt z njihovo politično nadvlado, je slovenski jezik in s tem tudi slovenski narod praktično izginil skoraj do Karavank. Od nekdanje slovenske Karantanije je ostalo nekaj slovenskih vasi, mnogo jezikovnih sledi in zgodovinski spomin. Tak pomen ima jezik za obstoj nekega naroda!

Druga zadeva je postopno spreminjanje živega jezika. Prve sledi latinskega jezika je komaj mogoče primerjati z latinskim klasičnim jezikom. Prvi ohranjeni rimski napis je iz 5. stol. pr. Kr., vendar je tak, da ga nihče ne razume. Odkar pa je latinščina postala mrtev jezik, je ostala nespremenjena.

Ali lahko primerjamo venetščino z latinščino? Ne, nikakor! Venetščina je vedno ostala živ jezik, naj bo poimenovan kakorkoli. Bistvo venetščine je slovanščina. Zato je slovenščina njeno nepretrgano nadaljevanje. Neovrgljiv dokaz so stare sledi venetščine, namreč venetski napisi, ki jih je mogoče vsaj delno razumeti s pomočjo slovenskega jezika, česar ni mogoče reči o starih latinskih napisih. Drugi neovrgljivi dokaz za nadaljevanje venetščine v slovenščini so številna slovenska imena povsod tam, kjer so v Evropi bivali Veneti, celo v Bretanji, nekdanji Armoriki.



Slika 1. Slika gradu Vaduz, Liechtenstein.

V naslednjih vrstah opisujem nekatera od teh značilnih imen, ki spominjajo na slovenski jezik tudi tam, kjer je bil že davno nadomeščen s kakim drugim jezikom.

Med spoznavne elemente starodavnosti nekega jezika lahko uvrščamo predvsem tista imena, ki so istovetna s poimenovanjem določenih geografskih danosti, saj so taka imena iz časa, ko ljudstvo ni potrebovalo posebnih označb. Za ljudi ob neki vodi je bila ta voda preprosto Voda, in gora nad njihovim naseljem je bila Gora. Taka imena so ostala celo takrat, ko je novo ljudstvo preplavilo prvotne prebivalce. Da so taka imena poseben znak za starodavnost nekega jezika na njegovem sedanjem ali nekdanjem ozemlju, priznavajo tudi Vennemann in sod. [1,2] Kakor tudi ti strokovnjaki priznavajo, da so taka imena večkrat prevzeli tudi novi prebivalci, čeprav niso več razumeli njihovega pomena, dodali pa so jim še kak nov izraz.

Zdaj je vprašanje, kje je še v Evropi ohranjenih kaj takih imen. Mislim, da jih je največ iz slovenskega jezika, ne samo v današnjem slovenskem prostoru, temveč tudi drugje po Evropi, kar dokazuje nekdanjo razširjenost slovenskega jezika posebno po Srednji Evropi. Pri tem ne razlikujem med slovenskim in slovanskimi jeziki, ker te razlike nekdanje ni bilo.

Poglejmo nekaj najbolj značilnih primerov. Vzemimo najprej besedo **GORA**. To besedo najdemo kot ime v Liechtensteinu, kjer se je gora nad Vaduzom do nedavnega imenovala Goraspitze. Nemško besedo Spitze (vrh) so imenu dodali germanski priseljenci med rimskim obdobjem ali po njem. Pred kakimi sto leti pa je prebivalce motila že sama beseda *gora*. Ker je niso razumeli, so jo nadomestili z besedo *grau*, ki zveni podobno, in tako je

nastalo ime Grauspitze, ki pomeni siv vrh. Obstajajo pa še razglednice s starim imenom Gora-spitze, slika 1.

Kdo je poimenoval to goro z imenom Gora, če ne slovensko govoreče prebivalstvo, namreč Retijci, ki jih jezikovno lahko istovetimo z Veneti, kakor priča na stotine slovenskih imen v Švici in na Tirolskem [3,4]. Zanimivo je tudi ime v Maroku, kjer se neko mestoce pod goro imenuje Zagora. Ne bom se ustavljal pri iskanju izvora tega imena. Omenim naj le, da to ni edino slovensko ime v severni Afriki.

Obrnimo raje pogled na najvišjo goro v Vzhodnih Alpah, na Matterhorn (4482 m) na meji med Švico in Italijo. Švicarsko prebivalstvo jo imenuje še vedno **HORU** [5]. Horu je Goru ali Gora. Tudi v slovenskih narečjih je glas G večkrat zamenjan z glasom H, npr. buh namesto bog. Za tamkajšnje ljudi je bila največja gora preprosto Horu ali Gora. Ko kartografi niso več razumeli tega imena, so ga spremenili v podobno zvoneči (Matter)horn. Horn pomeni rog, Matte pa je v švicarski nemščini hribovski travnik. Enako so prebivalci Liechtensteina zamenjali ime Gora s podobno zvonečim imenom Grau(spitze). Zanimivo je tudi to, da so prebivalci na južnem območju Goro (ali Horu) imenovali **Čer**: Monte Cervino, francosko Mont Cervin. Tudi čer je slovenska beseda, ki pomeni večja, ostra skala, kar Monte Cervino v resnici je. Beseda čer izvira iz predindoevropske **ker** ali **kar** (= skala). Najdemo jo tudi v baskovskem jeziku: kare (= skala). Nič čudnega ni, da ima ta gora na severnem in južnem ozemlju slovensko ime. Saj najdemo na stotine slovenskih imen po vseh vzhodnih Alpah.

Zelo zgovoren primer takih poimenovanj je beseda VODA, ki jo najdemo kot ime v raznih oblikah. Najbolj značilno tako ime iz besede voda je Bodensko jezero. Za prebivalce tega območja je bila njihova velika voda preprosto Voda. Pri tem moramo upoštevati navado Venetov, da so pogosto zamenjavali črko **v** z **b**, znani betatizem, ki je dokazan celo v besedilu na nekem starem mozaiku v Ogleju, kjer je napisano vibas namesto vivas. Podobno zamenjavo črk najdemo tudi v Sloveniji v imenih Bodenci, Budine, itd, ki prav tako pomenijo vodo. Veneti so zamenjavali večkrat tudi črko **o** z **u**, kakor najdemo v venetskih napisih kakšenkrat *bug* namesto *bog*. Imen iz besede voda je nemalo. V Avstriji je na primer nekaj jezerc in potokov z imenom Boden (voda). Najbolj znan primer je ime mesteca Baden južno od Dunaja, ki se je še v srednjem veku imenovalo Boden. Da gre preprosto za besedo voda, dokazuje latinski prevod imena kot Aquae Pannonicae (panonske vode). Ime je torej predrimsko in dokazuje takraten tamkajšnji slovenski jezik. Ime Bodenskega jezera so Rimljani zamenjali z imenom Lacus Venetus (venetsko jezero), kar dokazuje, da je bilo tukajšnje prebivalstvo venetsko s slovenskim jezikom, kakor priča tudi prvotno ime jezera kot Boda (voda). Po odhodu Rimljanov je ponovno prevladalo to ime, kateremu so germanski priseljenci dodali besedo See (jezero). Torej Bodensee. Zanimivo ime iz besede voda je Budimpešta (Budapest). Torej buda ali voda, kakor v Sloveniji Budine in Budanje. Zato so Rimljani ime Budimpešta prevedli kot Aquincum (aqua = voda). Pomen imena potrjuje tudi dejstvo, da je v mestu kakih petdeset izvirov termalne vode.

Poseben dokaz za starodavnost slovenskega jezika je tudi beseda *reka*, ki je istočasno tudi lastno ime geografske danosti. Kdo ne pozna reke Reka? Naselitev na njenem področju sega v ledeno dobo, saj so kraške jame nudile ljudem primerno zatočišče. Reka pa jim je

Vojislav P. Nikčević

# JAT (Ѓ) U SLOVENSKOM I OSTALIJE SLOVJENSKIM JEZICIMA KAO RAZLIKOVNI ELEMENAT U SVJETLOSTI ISTORIZMA, MONOGENEZE I POLIGENEZE\* [1]

## Abstract

### **Jat (Ѓ) in the Slovenian and other Slavic languages as the Distinguishing Element in View of Historicism, Monogenism and Polygenism**

*Jat* (or *Yat*) is the focal problem of the Slovenian and Slavic historical linguistics and the comparative grammar of the Slavic languages. In these traditional linguistic disciplines it is a sound or a diphthong that evolved from the monogenetic (monocentric) neo-grammarians' concepts, deriving from the Indo-European vowel *ē* and the diphthongs *oi*, *ai* (*ōi*, *āi*), while its pre-Slovenian (Slovene) pronunciation has remained unknown. This paper offers a detailed analysis and evaluation of different and very inconsistent and hypothetical views of linguists dealing with this particularly complex issue in the Slovenian and other Slavic languages, which represents their most important structural and typological feature in the light of historicism, monogenesis and polygenesis. Taking into consideration the fact that sounds are the smallest phonetic units and that phonemes are the smallest phonological units which can not be divided and analyzed further, *jat* was neither in Slovenian nor in any other Slavic language considered a sound or diphthong which developed mono-genetically (mono-centrally) by splitting into the numerous Slavic and Slovenian reflexes as its constituent parts. On the basis of the actual facts interpreted in a structural manner, it has been scientifically confirmed that *jat* was just a letter, a sign or grapheme, one of the units of the Old Slavonic Glagolitic, Cyrillic and other Slavic alphabets. It was used to denote different phonetic and phonemic pronunciation values of the variable sound and phoneme *j* during the encounters, connections and relations with other sounds and phonemes, during which it transformed into another sounds and phonemes, in some cases it has disappeared and in some it was preserved. The related Indo-European vowel *ē* and the diphthongs *oi*, *ai* (*oi*, *ai*) in those words in which they originate, represent the ablaut, and its so-called numerous reflexes represent simple gradation (alternants), which arise, poly-genetically (poly-centrally) to substitute each other with the purpose to achieve higher mobility and elasticity within their linguistic systems.

Prije nego što se prijeđe na obradu u naslovu postavljene teme, potrebno je terminološki objasniti pojmove istorizam, monogenezu (monocentrizam) i poligenezu (policentrizam). To pogotovo ako se zna da problem *jata* u nauci još nije razriješen.

Pod *istorizmom* se podrazumijeva način mišljenja vezan za istoriju, posebno shvatanje koje polazi od povijesti kao obuhvatne povezanosti duhovnog života, od jedinstvene individualnosti istorijskih pojmova i od neprekidnog proticanja istoričnosti. U razvoju ljudskog duha preteča istorizma bila je ideja istorijske evolucije koju su prije svega prihvatili Viko, Monteskeje, Volter, Vinkelman i Herder, a zatijem se teorijska razrada doživljaja "kao praćenje istorijskog svijeta" (Diltaj), koju je prvi započeo Šlajermaher. Značajni podsticaji dolazili su kako od ideje individualiteta u klasicizmu i u romantizmu XVIII. vijeka (Šeftsberi, Herder, Gete), tako i od obnove univerzalno-istorijske teorije koja je potekla od Hegela. Povijesna škola romantizma i istorijsko-kritičko istraživanje izvora odraz su istorijskog idealizma. Ovi je imao za posljedicu da je smisao i shvatanje istorije postalo mnogo tananije, ali je jedanak doveo i do širenja istorijskog relativizma u odgovarajućim naukama. A u XIX. stoljeću mnogi pravci u humanističkim naukama prihvatili su istorijski metod, npr. nauka o književnosti, pravne nauke, ekonomika, teologija. I istorija umjetnosti je takođe oblikovala svoj istorijski metod, a u filozofiji je, pod uticajem Vindibanda i Rikerta, istorija postala središte opšte nauke o kulturi, pa se područje povijesnog gledanja proširilo na sve nauke van prirodnih nauka, što je jedanak i vrhunac istorizma. No, u novije vrijeme je i istorizam u svojoj problematici postao predmet istoriografije, pa premda se povijesni metod smatrao kao definitivno izgrađen, ipak je tek istorizam omogućio istoriografiji shvatanja povijesti zasnovane na posmatranju razvitka ljudskog duha. U ovom smislu značajni su u Italiji B. Kroče (istoricismo assoluto), a u Njemačkoj ovi oblik psihologije što je nastojao da posluži kao sredstvo za saznanje svijeta treba da bude nezavisan od istorijskog metoda (Diltaj). No, tek je marksizam u istorizam uključio pojam o klasama, pa marksističko shvatanje istoricizma znači kritiku kako istorijskog razmišljanja pozitivizma, religioznog shvatanja Kerkjegora i filozofije egzistencije, tako i Ničeovog antiistorizma. Istorija književnosti duguje istorizmu i povijesnoj školi prve istorijske prikaze isključivo literature (kod Njemaca G. Gervinus), jer do tada se o pojavama književnosti govorilo u okviru opšte istorije, a sada se izdvajaju pojedine pjesničke ličnosti, koje se kritički ocjenjuju, ali još uvijek ne s estetskog stanovišta, već više iz etičko-političkog ugla [2]. Pojam *monogeneza* se tumači kao teorija (danas uglavnom odbačena od većine lingvista) prema kojoj su svi jezici svijeta postali od jednoga zajedničkog jezika-pretku. Pitanje o pojedinome, zajedničkom izvoru jezika ili sposobnosti izražavanja dugo su obrađivali lingvisti, psiholozi i filozofi, ali se još uvijek smatra neriješenijem [3]. Analogno tome, *monocentrizam* je teorija po kojoj se proces formiranja jezika odvio samo iz jednog mjesta — centra svih jezika.

Termin *poligeneza* se objašnjava kao postanak jezika od mnogijeh ili pak nekoliko prajezika [4,5]. Šljedstveno tome, *policentrizam* označava teoriju prema kojoj se proces formiranja jezika vršio u više centara kao prazvora svih jezika koji postoje.

Prema tome, u ovome referatu problem *jata* kao razlikovnog elementa u slovenskom i ostalijem slovjenkim, u prvome redu južnoslovjenskim jezikima, nastojaću da sagledam kako u svjetlosti (h)istoricizma, u lingvistici shvaćenog kao proučavanje jezika i jezičkih pojava kroz istoriju, odnosno kao metod proučavanja kojim su se služili mladogramatičari [6], tako i monogeneze (monocentrizma) i poligeneze (policentrizma). Sve je to međusobno kompleksno povezano.

66. R Rotković, *Odakle su došli preci Crnogoraca. Onomastička istraživanja*, 2. izd. Montedit, Podgorica **2000**, 59, postavlja pitanje: Odakle su došli Veleti na ušće Visle? Na nj pruža sljedeći odgovor: Na to nije moguće odgovoriti, jer su tamo već u II. vijeku naše ere. Odatle su, po Šafariku, krenuli prema Labi. Njihova prvobitna istočna lokacija u skladu je s njemačkim nazivom za Baltik kao Istočnom moru, istovremeno nazvanom Veletsko more (Wildamor, Wilten-Meer).
67. R Bošković, *Osnovi uporedne gramatike slovenskih jezika I*, Fonetika, Univerzitet u Beogradu, Naučna knjiga, Beograd **1972**, 30
68. V P Nikčević, *Gramatika crnogorskog jezika*, Dukljanska akademija nauka i umjetnosti, Podgorica **2001**, 54-55, to obrazlaže riječima: *Polazeći od toga da se u polapskom jeziku kao praizvoru i prototipu jezika crnogorskoga nalazi dvoglasni fonem /e/ (je ili ie) odnosno da postoji i u poljskome kao polapskom susjednome jeziku i u našim kratkijem i dugim slogovima, kao u primjerima: czlowiek (čovjek) i śmiech (smijeh), očevdno je da je još u Polablju-Pomorju kao slovjskoj pradomovini predaka Crnogoraca i Dubrovčana dvoglasnom fonemu /ie/ u riječima s dugijem jatom poput lijep, vijek, sijeci, rijeka, dodavano samo poziciono i poradi ostvarivanja što prohodnijeg izgovora. U tome slučaju slijed [ije] je stvarno alofon dvoglasnoga fonema /ie/. A to onda znači da su u polapskom jeziku uporedo opstojali, tj. kao /ie/ : [ije]. Iz svega ovđe izloženog još sljeduje i to da svi takvi, kratki i dugi, tzv. refleksi jata u slovjskijem jezicima nijesu ništa drugo do alofoni ili alternante, monogenetski (monocentrično) ili poligenetski (policentrično) stvoreni.*
69. S Pantelić, *Dolazak Crnogoraca*, Hrvatska obzorja, br. 4, Split **1999**, 885, kao dobar poznavalac pradomovine slovjske etničke i jezičke zajednice naglašava: *Navod da Dukljani kao najstariji preci Crnogoraca potječu od slavenske etničke zajednice iz Polablja-Pomorja, istočnog dijela Njemačke, i vode podrijetlo iz saveza plemena Veleta/Ljutića i Obodrita može se preuzeti bez komentara.*
70. S Pantelić, *Pradomovina Crnogoraca*, Hrvatska obzorja, br. 2, Split **2000**, 335, to isto ponavlja riječima: *Tvrđnje crnogorskih znanstvenika Vojislava Nikčevića i Radoslava Rotkovića da su Dukljani kao najstariji preci Crnogoraca potjecali od slavenske etničke zajednice iz Polablja-Pomorja istočnog dijela Njemačke i da su vodili podrijetlo iz saveza plemena Veleta/Ljutića i Obodrita mora se u potpunosti prihvatiti. Pantelić na strani 356. istog rada još izjavljuje i ovo: U posljednjem broju "Hrvatskih obzorja" (1/2000) Vojislav Nikčević je vrlo lijepo prikazao postanak ijekavice s lingvističke strane a koje će pitanje pobliže biti obrađeno u Gramatici crnogorskog jezika koja bi ove godine trebala izaći. No do sada je već iznio neke dokaze koji se moraju općenito priznati.*
71. R Rotković *Odakle su došli preci Crnogoraca. Onomastička istraživanja*, 2. izd. Montedit, Podgorica **2000**, 361, isto prihvata kad podvlači: *Nikčević je, takođe, gramatički razložio i utvrdio: Polapsko ie je prototip i praizvor našeg (i)je.*
72. R Rotković, *Ijekavica u onomastici kao crnogorski etnički i kulturni identitet* u Zborniku radova s Međunarodnoga naučnog skupa *Jezici kao kulturni identiteti* na području bivšega srpskohrvatskoga ili hrvatskosrpskoga jezika, 111-126,
73. V P Nikčević, *Štokavski dijasistem*. Etnička i jezička osnova (Poseban otisak proširenoga referata s Međunarodnog naučnog skupa „Jezici kao kulturni identiteti na prostoru bivšega srpskohrvatskog ili hrvatskosrpskog jezika“). Izdavač Crnogorski PEN centar, Cetinje **1998**, 20-21.
74. R Rotković, *Odakle su došli preci Crnogoraca. Onomastička istraživanja*, Matica crnogorska, Cetinje **1995**.
75. B Ostojić, Pridjevski i zamjenički oblici na -ijeh, -ijem(a) i -ih, -ima u pripovjedača Crne Gore od Njogoša do 1918. godine, *Književnost i jezik* [Beograd], br. 2, **1978**, 149, objašnjava da su nekadašnji oblici tvrdijeh osnova u nastavku imali -Ě-, a meki -i-, đe bi se očekivali u ekavskijem govorima srpskog jezika *teh, tijeh* u ijekavskim govorima crnogorskoga i dubrovačkog govora hrvatskoga jezika i *tih* u ikavskijem govorima bosanskoga i hrvatskoga jezika. Međutijem, tu je došlo do poremećaja te su, prema A. Beliću, dobijeni ovakvi odnosi: *1. U istočnoj grupi dijalekata, tj. u kosovsko-resavskoj i šumadijsko-sremskoj imamo dvojak odnos: u prvoj pobjeđuju svugde*

- nastavci tvrdih osnova: tej (= t Ě h), mojih (= mojih), u drugoj – nastavci mekih osnova: mojih, tih i sl.; 2. U južnoj govornoj grupi imamo u istoj upotrebi i u istim govorima i jedno i drugo: tijeh i tih, naših i našijeh; 3. U zapadnoj grupi imamo i u kojem su se izjednačila glasovnim putem oba nastavka; 4. U čakav. dijalektu najobičniji je nastavak i (ili pod uticajem pridevskih, ili mekih osnova, ili i jednog i drugog), ali ima (naročito u Istri, npr. U Žminjskom govoru) i ostataka od tvrdih osnova (teh = tijeh) itd. - smatra Belić.*
76. R Rotković, Pridjevske i zamjeničke promjene, sa posebnim osvrtom na dužine, Međunarodni naučni skup *Norma i kodifikacija crnogorskog jezika*. Knjiga sažimaka, Institut za crnogorski jezik i jezikoslovlje, Cetinje **2004**, 16: Njegova istraživanja pradomovine u pogledu utvrđivanja starosti te promjene ne pomažu, jer otuda imamo, kao najstarije slojeve jezika: imena i zemljopisne nazive sa nazalima (Bandemer > Budimir; Gardz > Gradac, odakle je nastao naš Garač, prije pretvaranja: garde > gradac. Imamo i pridjeve u toponimiji: Bijelo Polje, danas Bielfeld, jerbo je preveden drugi dio, zbog glasa lj kojega Germani nemaju a prvi dio nije mnogo smetao; Dobrogora (sada: Gutemberg), Bijela zemlja, Čarna Gora, ali ih nema toliko da bi se zborilo o Čarnijem Gorama. Nedostaju, dakle, oblici u kojijema bi se mogle pojaviti pomenute dužine. U našijem najstarijem sačuvanim pisanim ispravama nalazimo dužine od samog početka. Na primjer u Moračkoj povelji (1242): Neka se zna crkorna međa s moračkijem seli oko crkve. Ili, u istoj ispravi: svijeh Ranjana.
77. V Nikčević, *Piši kao što zboriš*. Glavna pravila crnogorskoga standardnoga jezika, Crnogorsko društvo nezavisnih književnika, Podgorica **1993**.
78. V Nikčević, *Pravopis crnogorskog jezika*, prvo izdanje, Biblioteka „Njogoševo pero“. Izdavač Crnogorski PEN centar, Cetinje **1997**.
79. S Babić, *Jezik*, Panorama, Zagreb **1967**, 109.
80. R Simeon, *Enciklopedijski rječnik lingvističkih naziva*, I, A-O, Matica hrvatska, Zagreb **1969**, 588.
81. I Škarić, Što s hrvatskim standardnim refleksom dugoga staroga jata? *Govor* [Zagreb], **1996**, XIII(1-2), 9, tvrdi da se u hrvatskom jeziku *j* u „refleksi“ je prvi put javlja 1728. godišta.
82. A Gluhak *Porijeklo imena Hrvat*, Zagreb **1990**, 69. Uostalom, u toj knjizi odlučno govori i protiv monogenetskoga tradicionalističkog načina izvođenja glasovnijeh i fonoloških vrijednosti grafema *jat* u slovjskijem jezicima u rekonstruisanome fonološkom sistemu nostratičkoga prajezika kao praizvoru i prototipu indoevropskog prajezika donosi *i* i *j* kao međusobno različite foneme koji su se u predistoriji i povijesti jezika morali nekako grafijski fiksirati kad su se raspoznali kao dva zasebna glasa i fonema.
83. M Popović, Muke oko glasa *j*, *Jota*, Vukov sabor - Tršić, Izdavačka radna organizacija „Rad“, Beograd **1981**, 19-26, izričito kaže: „Glas koji danas označava slovo *j* bio je mnogo pre pojave Vuka Karadžića pravopisni problem u srpskom književnom jeziku. I danas fonema nestabilnog glasovnog intenziteta, naročito u nekim pozicijama, *j* je u ranijim vekovima zadavao muke piscima i prepisivačima, te su ga obeležavali na različite načine“. Malo dalje još dodaje i to da je „u raznim razdobljima predvukovskog doba glas *j* zapisivan različito. Kao samostalan glas ili u spoju sa samoglasnicima, *j* je u srpskom pismu pre Vuka označavano sa dvanaest različitih slova, dakle, neuporedivo većim brojem grafija od bilo kog drugog glasa“. Na temelju uvida u te grafeme, koje Popović donosi: E, I, Ī, Ě, Ę, Ю, Я, Δ, Ꞥ, Э, Ꞥ, J, jasno se uočava da *jat* stvarno nije ništa drugo do jedan od tih grafema kojim se izražava promjenjiva glasovna vrijednost jako nestabilnog glasa i fonema *j*.
84. S Babić, *Jezik*, Panorama, Zagreb **1967**, 267-268.

## Sažimak

Naučno razrješenje izuzetno složenog i kompleksnog pitanja što je jat u istorijskoj lingvistici i uporednoj gramatici slovenskih jezika je fundamentalni problem slovenistike i slavistike uopšte. To zbog toga što su njegove izvorne vrijednosti najznačajniji strukturalni i tipološki razlikovni elementi u slovenskom i ostalijem slovenskim jezicima. Sagledavajući ga u svjetlosti istorizma, monogeneze i poligeneze, u ovome radu pobija se njegovo monogenetsko (monocentrično) poimanje kao glasa izvedenog iz indoevropskog  $\bar{e}$  i dvoglasnika  $o\bar{i}$ ,  $a\bar{i}$ , ( $\bar{o}i$ ,  $\bar{a}i$ ). Pošto se glasovi i fonemi ne cijepaju, jat je samo slovo, znak ili grafem u svijem pismima kojim se u vidu alternacija (alternanti) kao zamjenika označavaju različite izgovorne vrijednosti glasa i fonema  $j$  kad se u suodnosima s ostalijem glasovima i fonemima pretvara u druge glasove i foneme, kad se gubi i kad opstoji kao poligenetski (policentrično) nastale.

## Povzetek

Znanstvena razrešitev zamotanega vprašanja, kaj je jat v zgodovinskem jezikoslovju in primerjalni slovnici slovanskih jezikov, je temeljno vprašanje slovenistike in slavistike nasploh. To pa zaradi tega, ker so njegove prvotne vrednosti najpomembnejši strukturalni in tipološki razlikovalni element v slovenskem in drugih slovanskih jezikih. Gledano nanj z vidika historizma, monogeneze in poligeneze, v tem delu zavračam njegovo monogenetsko (monocentrično) razumevanje kot glasu, izvedenega iz indoevropskega  $\bar{e}$  in dvoglasnikov  $o\bar{i}$ ,  $a\bar{i}$ , ( $\bar{o}i$ ,  $\bar{a}i$ ). Ker se glasovi in fonemi ne cepijo, je jat samo črka, znak ali grafem v vseh pisavah, s katerim se v okviru alternacij označujejo različne fonemske in glasovne vrednosti kombinacije spremenljivega glasu in fonema  $j$ , ko se v povezavi z drugimi glasovi in fonemi pretvarja v druge poligenetsko (policentrično) nastale glasove ali foneme (bodisi da izgine bodisi da obstane), da doseže boljšo gibkost jezika.

Marco Silvestri, Giancarlo Tomezzoli

## LINGUISTIC COMPUTATIONAL ANALYSIS TO MEASURE THE DISTANCES BETWEEN ANCIENT VENETIC, LATIN, AND SLOVENIAN LANGUAGES

### Abstract

In this paper we analyse the linguistic distances between the ancient Venetic, Latin, and Slovenian languages. The first step of the work consisted of the construction of three electronic language corpuses:

- The Venetic Language Database (VLD), comprising all the Venetic inscriptions in the works of Pellegrini&Prosdoci, Marinetti, and other Internet sources;
- The Latin Language Database (LLD), comprising works of the Latin writers: Plautus, Cato, Terence, Cicero, Caesar, Vergil, Propertius, active in the period 300-0 BC, a period in which the Latin and the Venetic languages were spoken practically independently;
- The Slovenian Language Database (SLD), comprising the texts of the most ancient Slovenian manuscripts: the Brižinski spomeniki (Freisinger Denkmäler I-III), the Rateški rokopis (Ratetischer Handschrift), the Stiški rokopis (Sitticher Handschrift), the Starogorski rokopis (Handschrift von Castelmonte).

Mainly because the subdivision in words, the pronunciation, the linguistic evolution, the exact meaning of the punctuation rules of the Venetic are unknown, the techniques for calculating the linguistic distances used in recent publications by Nerbonne, Kessler, Heeringa, Kruskal, and Vieregge are not applicable. Therefore, we developed a simple and direct method for evaluating said linguistic distances.

Using the Euclidean distance algorithm, within the limit of the corpuses considered, we were able to calculate the linguistic distances between the ancient Venetic, Latin, and Slovenian. Our calculations indicate that Venetic has a Euclidean distance closer to the Slovenian (1.809) than to the Latin (5.295). This appears to disprove the Lejeune's statement that "This language (the Venetic) is "Italic" and ... closer to the Latin than any other language", and appears to confirm that Bor was right in setting forth that similarities between Venetic and modern Slovenian, its surviving dialects and all Slovenian archaisms, can be used for interpreting the Venetic inscriptions. This would confirm the hypothesis set out by Šavli, Bor and Tomažič, that the Venetic in Veneto province, Italy, rapidly disappeared due to romanization, while Slovenian preserved part of the Venetic.

## Introduction

The origin of the Venetic language has been debated for a relatively long time by many authors such as Pellegrini and Prosdociami [1], Marinetti [2], Lejeune [3], Šavli, Bor and Tomažič [4]. All these authors agreed that the Venetic language is an Indo-European (IE) language, but they disagree about the fundamental question of the linguistic distance of the Venetic with respect to the Latin and the Slovenian languages.

On one side, Lejeune [3] affirmed that: “This language (the Venetic) is “italic” and, ..., closer to the Latin than any other language”. On the other side, Bor [4] affirmed that. “I was unable to find a single (Venetic) inscription that could not be deciphered on the basis of the Slavic languages and the surviving Slovenian dialects, above all the Slovenian archaisms” and Šavli and Tomažič [4] agreed that the Venetic is closer to the Slovenian.

The problems in interpreting the Venetic consists in the relatively small number of inscriptions (about 400) which are in most of the cases short, broken or incomplete, making the composition of an extended and comprehensive linguistic Corpus difficult or impossible. In addition, the majority of the Venetic inscriptions are written in continuous graphics (“continuum”), i.e. without separation in words, and are mainly of funerary or votive content, so that they do not give us any clue about Venetic toponyms, verbs, and frequently used words that could be used for computational comparisons between the Venetic and other languages.

The punctuation rules, probably linked to a possible syllabic structure of the Venetic, provided by Lejeune [3] and Vetter [5] are far from indicating clear word separations. Moreover, a further problem facing the use of computational techniques for comparing the Venetic with other languages is its still unknown possible pronunciation rules. Therefore, any attempt of classifying the Venetic by using phonetic symbolic techniques would be practically worthless.

On one side, using the Lejeune [3] and Vetter [5] punctuation rules and possible similarities between Venetic and Latin, Pellegrini, Prosdociami [1] and Marinetti [2] provided translations of a great number of the Venetic inscriptions. However, as clearly visible in their works, the translation in the majority of the cases is more an extrapolation of the possible meaning of the inscriptions than a clear translation.

On the other side, Vodopivec [6] made a remarkable comparison between Venetic, Latin and Slovenian, as well as other languages: Croatian, English, German, French, Italian, Greek. By considering different Venetic roots: vrv, trt, krk, ..., grg; prap, ..., prup, derived from the Venetic alphabetic tablets Es23 – Es26, he found that such roots exist mainly in the Slovenian and in the Croatian languages. In addition, by using possible similarities between Venetic and Slovenian, Ambrozic and Tomezzoli [7] provided a complete translation of the long Venetic inscription on the “Tavola da Este”.

## Materials and Methods

### Latin, Slovenian, and Venetic Corpora

As the *first* step of our attempt to measure the linguistic distances between the ancient Venetic, Latin and Slovenian, we developed the following three electronic databases.

The Venetic Language Database (VLD), which comprises all the Venetic inscriptions in the works of Pellegrini, Prosdociami [1] and Marinetti [2]. The texts of the inscriptions were manually stored in a third Word (.doc) file with explanations and notes, strictly respecting the conventions used by the authors.

The Latin Language Database (LLD), which comprises the works of the following Latin authors: Plautus (250 – 184 BC) - Stichus, Cato (234 – 149 BC) - De Agri Cultura, Terence (195/185 – 159 BC - Hecyra, Cicero (106 – 43 BC) – Catilinariae I - IV, Caesar (100 – 44 BC) - De Bello Gallico I - VIII, Vergil (70 – 19 BC) - Aeneids I - XII, Propertius (50 – 16 BC) - Elegiae I - IV. All these Latin authors were active in the period 300 ~ 0 BC, a period in which the Latin and the Venetic languages were spoken almost independently. The texts of said authors were acquired from the Internet site: [www.thelatinlibrary.com](http://www.thelatinlibrary.com) and stored in a first Word (.doc) file together with their relevant explanations and notes.

The Slovenian Language Database (SLD), which comprises the texts of the most ancient available Slovenian manuscripts: the Brižinski Spomeniki or Freisinger Denkmäler I-III (972 – 1093 AD), the Rateški Rokopis or Ratetischer Handschrift (1362 – 1390 A.D), the Stiški Rokopis or Sitticher Handschrift (1428 – 1440 AD), the Starogorski Rokopis or Handschrift von Castelmonte (1450 – 1520 A.D). Although far from the period in which the Venetic was currently spoken, these manuscripts represent, at the moment, the most ancient written sources of the Slovenian to be considered for linguistic comparisons. No written text has been found in Slovenian or Slovenian dialects earlier than these texts. The texts of the manuscripts were acquired from the Internet sites:

<http://www.kortlandt.nl/editions/freis.html> ,

<http://kodeks.uni-bamberg.de/AltSloven/Quellen/ASL.Ratetsch.htm> ,

<http://kodeks.uni-bamberg.de/AltSloven/Quellen/ASL.Sittich.htm>

<http://kodeks.uni-bamberg.de/AltSloven/Quellen/ASL.Castelmonte.htm>

and stored in a second Word (.doc) file together with their relevant explanation and notes.

The LLD is the most complete Corpus (1 018 924 characters), it contains texts of various subjects: poetical, agricultural, historical, epical, etc., but it is influenced by the linguistic evolution of the Latin in said period 300 ~ 0 BC.

The SLD (10 982 characters) contains religious texts influenced by the linguistic evolution of the Slovenian over the period of about 400 years.

The inscriptions in the VLD (9 655 characters) are influenced, in addition to the effects mentioned above, also by the following effects:

- local alphabetic particularities (Este, Padua alphabets);
- linguistic and alphabetic modifications of the Venetic in the of about period 500 ~ 0 BC;
- the romanization in the last period of the Venetic independence.

Vinko Vodopivec

## PRIMERJAVA SODOBNIH EVROPSKIH, INDOEVROPSKIH IN NEKATERIH STARIH JEZIKOV

### Ključne besede:

arheologija, genetika, sociologija, religija, zgodovina, jezikoslovje, teorija kontinuitete, Etruščani, Veneti, Wendi, slovenščina, sanskrt, Vede.

### Key words:

archaeology, genetics, sociology, religion, history, linguistics, continuity theory, Etruscans, Venets, Wends, Slovenian, Sanskrit, Vedic.

### Abstract

#### Comparison of Modern European, Indo-European, and Some Ancient Languages

The motivation for my work in this field came from the research of Indo-European languages as presented by a computer system on developmental biology, which included 87 languages with 2,449 words. The researchers have tried to answer the question regarding the origins of present-day Indo-European languages. Presented are the main language groups: Slavic with 16 languages, Germanic with 15 languages, and Latin with 16 languages. There is also the Irish-Welsh-Breton group; the Greek group includes the classical Greek, and the Albanian group is connected to the Indo-Iranian group. Some results in this study are not entirely convincing, especially in regard to Slavic languages. Particularly noticeable are the dates of their formation: they are considerably later than those for the rest of the languages. Also puzzling in this research of Indo-European languages is that the oldest two languages of the old world are not included; that is, the Sanskrit and the older Vedic Sanskrit could have clarified the early linguistic developments. Also missing is the comparison of the ancient Egyptian language, which must have had considerable influence on the development of ancient cultures and their languages, including the Latin, which has had a far greater influence on the changes of languages of the time than the ancient Greek.

The basis for my comparative study of different languages is the Slavic consonantal roots from the Ateste tablets, which show a clear separation between Slavic and other languages. The Ateste tablets are Venetic inscriptions of northern Italy from the 5<sup>th</sup> century BC. They can be read with the help of Slavic languages. From each root I utilized the first two letters and then selected Slovenian words with the largest number of derivatives; for this reason the choices are well represented in the Slovenian literary language. The chosen words were then translated into other languages and compared with one another. Comparisons and analyses of the results show good homogeneity of Slavic languages and their connection with languages of the ancient world. In this research the Slovenian language proved exceptional, with the best connections to the Vedic Sanskrit, and the most uniform connections with all Slavic languages. These results put Slavic languages farther back in time, and equalize them with other languages; in some examples a strong connection to the most ancient languages is evident. The Latin languages represent a fairly homogeneous group, but with less harmony between languages. While the Germanic group has the least homogeneity, its languages deviate from

each other considerably. Especially noticeable is the deviation of the English, which could be classed as a Germano-Latin language. The Swedish deviates considerably as it has borrowed many words from the French, and a sizeable part of Slavic vocabulary. Ugro-Finnic and some ancient European languages represent a large group of European languages, which have no connection with the three main groups, and also don't have connections among themselves. These are: Finnish, Irish, Basque, Hungarian, Albanian and Romany languages.

### Uvod

Izvori jezikov so še vedno precej zamegljeni, saj pisani viri segajo le v zgodovinsko dobo, predzgodovinski razvoj posameznih jezikov in jezikovnih skupin pa si moramo priklicati v zavest s celovitim pristopom spoznanj različnih znanstvenih disciplin. Le s takim obravnavanjem dobimo zanesljivejši vpogled v razvoj človeštva, v nastanek zgodovinskih jezikov in v današnja jezikovnega razlikovanja. Tu nam poleg zgodovinskega in predzgodovinskega jezikoslovja izdatno pomagajo z dejstvi predvsem arheologija in genetika, v sodelovanju z razvojnimi vedami sociologije, religije in drugih področij. Na eni strani zgodovinski vpogled podpira znanost s svojimi čedalje natančnejšimi raziskavami, na drugi strani pa omogočajo čedalje globlji vpogled v časovni in vsebinski razvoj človeštva nova sociološka, tehnološka in druga spoznanja. V zgodovinski dobi nam izdatno lahko pomagajo tudi jezikovne primerjave med posameznimi jeziki in različnimi skupinami jezikov. Te primerjave so oprte na slovarje in druge študije sedanjih in preteklih jezikov tako, da za zgodovinsko obdobje lahko naredimo preglednico posameznih zgodovinskih sprememb in potek nekaterih jezikovnih preoblikovanj.

Začetke civilizacije predstavljajo uporaba ognja in orodja, predvsem pa govorna sposobnost. Uporaba orodja je stara milijon let uporaba ognja pa je še pol milijona let starejša. Najpomembnejšo vlogo v človekovem razvoju pa je prav gotovo predstavljala zmožnost govornega sporazumevanja. Začetki govora verjetno segajo v davno preteklost 1,7 milijona let, ko so hominidi dobili že skoraj moderno človeško anatomijo in so poselili savanske predele, kjer je bila potrebna večja gibljivost in sodelovanje večjih skupnosti pri lovu in preživetju. Izvor jezika je možen le v skupinah, kjer pri posredovanju dobrin sporazumevanje presega fizično obliko, zato temelji na političnih, ekonomskih, socialnih in spolnih situacijah. Jezikovna izmenjava sporočil se je razvila kot povezovalni element v skupnosti in je povečala njeno trdnost in povezanost. Dajanje informacij je v bistvu skrb zase, saj se poveča tako samozavest informatorja kot povpraševanje po znanju in vedenju. Poleg te osebne ravni je še pomembnejša družbena raven, saj znanje in vedenje bistveno prispevata k povezanosti in dobrobiti celotne rodovne ali drugačne človeške skupnosti [1].

Raznolikost govornega sporazumevanja je prav gotovo izjemno velika. Obstaja množica jezikovnih skupin z velikim številom jezikov, ki se zopet delijo in razlikujejo v mnogih narečnih posebnostih. Taka raznolikost postavlja vprašanja o sorodnostih in izvorihi jezikov. Primerjave med posameznimi jeziki se lahko vršijo na vsebinski, oblikovni, razvojni, zgodovinski ali govorni ravni. Sodobni načini obdelave zahtevajo celovit pristop z upoštevanjem dosedanjih znanj jezikoslovja, arheologije, genetike, sociologije, religije, zgodovine in drugih znanstvenih področij. Pri obravnavi sodelovanja starih ljudstev in

Preglednica 7. Besede iz Slovarja slovenskega knjižnega jezika [7], ki izvirajo iz soglasniških korenov, najdenih v Atestinskih tablicah. Prevodi v navedene tuje jezike.

z.koren	vrsta	finščina	madžarščina	romščina	hindi	panđzabi
BR	1	vesiputous	vízeséz	peripe	džharna	džharna
	2	heiluttaa	gagyogás	čhibalo	barrana	burbarana
	3	korkeus	barlang	xinz	kandara	khoha
	4	silmu	bimbó	pureko	kalam	kalam
	5	viikset	bajusz	mustaka	munčča	mučh
DR	1	pitää	fogás	čeripe	dharna	dharna
	2	liukua	csúszás	izdrano	sarkana	sarkana
	3	haljeta	kocsis	prastimata	daurna	daurna
	4	hieroa	dörzsolés	morav	masalana	masalana
	5	vapista	reszketés	izdrape	kampana	kampana
GR	1	yrístä	dörgés	vrontipe	gardžana	gardžana
	2	ruma	csúnya	čhaglo	kurupa	kurupa
	3	kyttyrä	púp	zin	kubb	kubb
	4	kaula	torok	grtano	gala	gala
	5	solma	göb	kokordič	ganth	ganth
KR	1	vuotta	vérzik	ratvaripe	kunbahana	kunb
	2	lise	takarmány	muravimata	chara	chara
	3	repale	toldás	drza	patti	patti
	4	loukata	megsért	phadimata	langana	langana
	5	kouristus	görch	istardipe	kurall	kurall
MR	1	kylmä	hideg	šudro	šital	šital
	2	kuollut	halott	mulo	mritak	murda
	3	pimeä	rosszalló	ricosardijav	ghur	ghur
	4	raato	hulla	mulo	murda	murdža
	5	ryömiä	csúszás	crdivav	rengana	rangana
PR	1	ensi	első	anglutno	pratham	pratam
	2	sormi	ujj	vastumno	unguli	unguli
	3	suihku	zápor	hujripe	varša karana	barkha karana
	4	lenähyttää	csipetnyi	drosinal	varša	karana
	5	pöytäliina	abrosz	učarni	pathar	medždakapara
SR	1	syyhyä	viszketés	xandžalo	khadž	khurak
	2	mehu	szárbél	mezici	sar	sar
	3	harjas	sörte	zaroj	hršita hona	hrkh
	4	metsäkauris	szarvas	čerbo	mriga	mirk
	5	sirppi	sarló	luno	datri	datri
TR	1	sitova	szilárd	capenime	dridh	dridh
	2	rottinki	nád	xurdo	kanna	kan-na
	3	repää	tépés	phagav	khinčana	kič-čana
	4	pikkii	tüske	karno	kanta	kanda
	5	kärsiä	szenved	crdav	tapna	tapna
VR	1	puutarha	kert	boštin	udjanam	bagh
	2	huippu	felső	gor	širša	sira
	3	köysi	kötél	štranjko	rassi	rassi
	4	loukku	csapda	davuli	paš	džal
	5	valtakunta	larma	rindo	katar	katar
ZR	1	siru	szem	kučín	ganth	gutthi
	2	peili	tükör	glinda	darpan	darpan
	3	silmämuna	szemgolyó	jakhaki	surakh čidr	netr
ČR	1	musta	fekete	phabori	kršna	kala
	2	viiva	vonal	kalo	čarn	rekha
	3	kiera	kukac	patrin	čuri	kira
	4	kirjain	betű	čermo	akšar	ak-khar
	5	lainata	pumpa	čučvalo	pičkarimarna	pičkarimarna
ŽR	1	lahjoittaa	áldozat	davipe	čardana	čardana
	2	riuku	gerenda	belji	dhura	šatir
	3	ateria	kéziórló	ajsavéhko	čakki	čakki

Anthony Ambrozic

## THE “WARRIOR” STELE FROM LEMNOS

### Abstract

A division, translation, linguistic examination, and evaluation of the “Warrior” Stele from Lemnos are presented. It appears that the artefact’s character was votive rather than military, serving as a plea for a deceased’s passage to paradise through enlightened belief.

### Introduction

The figure and inscription seen in Figure 1 appear on a stone stele found in 1885 on the island of Lemnos. It dates to the sixth century BC and is now in the National Museum in Athens.

Figure 2 represents a transcription of the stele’s inscription (Bonfante and Bonfante 1983, Figure 4). This phonetic-value transcription appears at the bottom of page 61 and at the top of page 62 of the said book. It should be noted that the inscription is a boustrophedon, a method of writing in which the lines run as a team of ploughing oxen would.

The Bonfantes’ (1983) transcription contains one obvious omission. Inadvertently an iota (i) was left out of ASIAL in line one of C. (side). Somewhat more glaring, however,



Figure 1. The “Warrior” Stele from Lemnos



is the inconsistency of ascribing the phonetic value of **CH**, rather than **KH**, to the symbol  $\Psi$  in line three of A. (front) and again in line three of C. (side). This is significant because in every other respect, with the exception of the word division and translation, which is the subject matter of this work, the correctness of the Bonfantes' transcription is born out by the translation. But by 1990, seven years later, the Bonfantes also opt for **KH** for  $\Psi$ . In support of the **KH** phonetic value, L. Bonfante's (1990) evaluation for  $\Psi$  is reproduced. It appears as the second-last letter on page 16 of her book. As an additional confirmation, a reproduction of Table I (Pešić 2001) follows. Again, this time appearing as the very last symbol,  $\Psi$  is given the phonetic value **KH**.

As a result, **SIALCHVIŠ** in both instances should be read as **SIALKHVIŠ**. Except for the inconsistency regarding the phonetic value of the symbol  $\Psi$  above, it is not the

- A. (front) *holaieš napbo: ošiaši*  
*maras: mav*  
*sialchveiš aviš*  
*evistho šeronaiih*  
*sivai*
- B. (front) *aker tavarīšio*  
*vanalasiā šeronai morinai*
- C. (side) *holaieši: phokiasale: šerosaiih evistho toveronai [...]*  
*rom: haralio: šivai: eptešio arai tiš phoke*  
*šivai aviš sialchviš marasim aviš aomai*

Figure 2. Transcription of the stele's inscription (Bonfante and Bonfante 1983)

aim of this paper to otherwise characterize the denomination or affiliation of the stele's alphabet. Until recent times the language of the inscription has been characterized as Etruscoid, whatever broad spectrum that may entail. Bonfante and Bonfante (1983, 1990) do, however, admit that, although there are a number of striking similarities, the inscription cannot be called Etruscan. They state that the alphabet is derived from the Chalcidian (actually Euboean (*sic*)). That having been said, however, the linguistic denomination of the language catalyst employed in the decipherment and translation of the inscription may very well have a significant bearing in determining the alphabet's antecedents and likely routes of dissemination.

In support of the conclusion of Bonfante and Bonfante (1983, 1990) that the inscription is not Etruscan, an examination of its morphology lends a ready answer:

1. The frequency of the vowel O, which seldom appears in Etruscan inscriptions.
2. The use of the 2<sup>nd</sup> pers. sing. pres. in **HOLAIEŠ** (twice) and **MARAS** (twice).
3. The use of the p.t. and the p.p. in **SIAL** (twice), **ASIAL** (twice), and **HARAL**.
4. The use of **NAI** (three times) as a conjunctive introducer, twice of a verb in the optative mood, to wit, **SIVAI** in line five of A. (front) and of **MORI** in line two of B. (front).
5. The use of pers. prns. **TH** (twice) and **M** (once) for emphasis.

Each of the above features, on the other hand, is an integral part of Slavic morphology and, more specifically, that of the Slovene, as becomes manifestly evident from the division and translation that follows.

Here we find parallelism to the five Early-Thracian inscriptions deciphered and translated by Ambrožič (2002). Indeed, the toponymy of the island of Lemnos also confirms it. The island is located in the Thracian Sea, only twenty-five miles south of Samothrace. Place names like Mirina (*peacefulness*), Moudros(t) Bay (*azureness*), and **KAMINIA** (*stony place*), where the stele was found in 1885, attest to its Thracian origin.

Model alphabet	Archaic inscriptions (7th–5th century BC)	Later inscriptions (4th–1st century BC)	Transcriptions and phonetic values
A	A	A	a
⋈			(b)
∩	)	∩	c (= k)
∪			(d)
∑	∑	∑	e
∩	∩	∩	v
I	I	I	z (= s)
⊗	⊗	⊗	h
⊗	⊗	⊗	o (= th)
I	I	I	i
X	X		k
∩	∩	∩	l
∩	∩	∩	m
∩	∩	∩	n
⊗			(s)
⊗			(o)
∩	∩	∩	p
M	M	M	š
∩	∩	∩	g
∩	∩	∩	r
∩	∩	∩	s
T	T	T	t
Y	Y	Y	u
X	X		š
∩	∩	∩	ϕ (= ph)
∩	∩	∩	χ (= kh)
	(⋈)	⋈	f

Table 1. Phonetic value of signs (L. Bonfante 1990)

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## Abbreviations

<b>acc.</b>	accusative	<b>loc.</b>	locative
<b>adj.</b>	adjective	<b>Mac.</b>	Macedonian
<b>adv.</b>	adverb	<b>masc.</b>	masculine
<b>akn.</b>	<i>akanje</i>	<b>O.Phr.</b>	Old Phrygian
<b>arch.</b>	archaic	<b>p.</b>	page
<b>aux.</b>	auxiliary verb	<b>pers. prn.</b>	personal pronoun
<b>Blg.</b>	Bulgarian	<b>pl.</b>	plural
<b>dat.</b>	dative	<b>p.p.</b>	past participle
<b>dial.</b>	dialectal	<b>pr.</b>	pronounce
<b>Eng.</b>	English	<b>prep.</b>	preposition
<b>fem.</b>	feminine	<b>Protosl.</b>	Protoslavlic
<b>fut.</b>	future tense	<b>pers.</b>	person
<b>gen.</b>	genitive	<b>p.t.</b>	past tense
<b>I. E.</b>	Indo-European	<b>reflex.</b>	reflexive
<b>inf.</b>	infinitive	<b>Rus.</b>	Russian
<b>imp.</b>	imperative	<b>SC.</b>	Serbo-Croatian
<b>instr.</b>	instrumental case	<b>sing.</b>	singular
<b>L.</b>	Latin	<b>Slv.</b>	Slovene
<b>lit.</b>	literary		

## Povzetek

### “Vojščakova” stela z Lemnosa

Prikazana je razdelitev, prevod, jezikoslovna obravnava in vrednotenje napisa na steli “vojščaka” z Lemnosa. Videti je, da je ta spomenik votiven in ne vojaški, ter da služi kot prošnja za prehod umrlega, razsvetljenega v veri, v raj.

## Vinko Vodopivec

# ŠTUDIJA PREČRKOVANJ IN BRANJ NAJSTAREJŠEGA VENETSKEGA NAPISA

### Ključne besede:

Este, Es 120, Veneti, Wendi, Etruščani, Slovani, jezikoslovje, paleolingvistika, arheologija

### Key words:

Este, Es 120, Venets, Wends, Etruscans, Slavs, linguistic, paleolinguistics, archaeology

## Abstract

### A Study of Transcriptions and Readings of the Oldest Venetic Inscription

The oldest Venetic inscription, ES 120 from the 6<sup>th</sup> century BC, is written on a bronze bowl found near Este, Italy, in 1937. Because of its age and length, the inscription inspired among Venetologists many attempts to read and understand it. Analyses of different readings clearly show that so far the endeavours of acknowledged Italian, French and German scientists are not satisfactory. They do not meet any of the established criteria for understanding the inscription. Their proposals of division of the continuous text into words, and reading and understanding it, remain on the level of unproved and implausible hypotheses. Their readings essentially differ from one another; however, what they have in common is their uniform sidestepping of the possibility of decipherment on the basis of Slavic languages. On the other hand, the division and reading of the continuous text as presented by Matej Bor (Slovenia) meets the defined criteria, although his solutions, too, could use some minor corrections and improvements. His division and translation of this text on the basis of Slavic languages shows, as is the case with other Venetic and Etruscan inscriptions deciphered by him, the presence of Slavic language roots in northern Italy and beyond, where Veneti lived.

Some scientists, who despite the undeniable evidence reject the decipherment of Venetic inscriptions on the basis of Slavic languages, should prove their rejection with better translations on the basis of their preferred languages - Latin and Greek. Many translations of Venetic inscriptions deciphered with the help of Slavic languages were published in Slovenian literature; some of them, and especially the analysis of translations, were published also in the *Proceedings* of the conferences in the series *Korenine Slovenskega naroda / Roots of the Slovenian Nation*. The translations on the basis of the Slovenian and other Slavic languages can then be reviewed and compared with translations made by other Slovenian scientists on the basis of languages of their choice, and subsequently, a scientific evaluation of correctness of both theories could be made.

## Uvod

Najstarejši venetski napis z oznako »Es 120« je na dobro ohranjeni bronasti posodi, ki je bila najdena leta 1937 pri hidrogeoloških delih za odtočni kanal v kraju Lozzo nad pokrajinsko cesto Montagnana - Este, 200 m stran od mostu Torre, približno 5 m globoko. Eden od delavcev jo je skril in šele čez skoraj 30 let se je pojavila v strokovnih rokah.

Strokovnjaki so ugotovili, da gre za do danes najstarejši venetski napis, ki je nastal najkasneje sredi 6. stoletja pr. Kr. Zaradi njegove starosti in relativne dolgotnosti je med venetologiji vzbudil veliko zanimanje in več poskusov branja [1]. Matičetov v tem svojem delu zavrača branje tega napisa s pomočjo slovanskega izrazoslovja, vendar ne nudi za svoje trditve ustreznih dokazov, razen dosedanjih ugotovitev venetologov, ki pa zaradi majhnega obsega razumevanja prav tako niso verodostojna. V razpravi navaja Borovo pesniško svobodo in nedoslednost, vendar tudi sam ostaja na istih temeljih, saj raje verjame tujim znanstvenikom kot kakršnikoli dokazom, ki bi bili v nasprotju z njihovimi teorijami.

Poskusi branja do sedaj priznanih venetskih avtorjev, ki berejo besedilo s pomočjo latinščine in grščine, se bistveno razlikujejo od poskusov branj s pomočjo slovanskih osnov, zlasti slovenskega jezika. Taka različnost branj in razumevanj tega najstarejšega znanega venetskega zapisa zahteva strokovno in statistično presojo posameznih poskusov branj. Zahteva pa tudi primerjavo značilnosti in vsebine vseh prevodov, tako glede delitve na besede in njihovo število, kot glede razumevanja vsebine zapisanega teksta. Treba je ugotoviti njihovo stopnjo zanesljivosti in jih primerjati med seboj.

Prečrkovanje najstarejšega venetskega teksta ali prevod obravnavajo navedeni avtorji, ki imajo v naslednjem tekstu vedno isto zaporedno število.

1. Lejeune	1971/1972	[2]
2. Untermann	1980	[3]
3. Prosdocimi	1968, 1978, 1988	[4, 5], [6] tudi Fogolari
4. Bor	1990	[7]
5. Vodopivec	2005	primerjalna branja

### Prečrkovanje

Navedeni avtorji so prečrkovali navedeni najstarejši venetski zapis Es 120, kjer so odebeljeno označene napačno prebrane črke, takole:

- 1 ALKOMNOMETLONŠIKOENOGENESVILKENISHORVIONTEDONASAN
- 2 ALKOMNOMETLONŠIKOENOGENESVILKENISHORVIONTEDONASAN
- 3 ALKOMNOMETLONŠIKOENOGENESVILKENISHORVIONTEDONASAN
- 4 ALKOMNOMETLONŠIKOENOGENESVILKENIZHORVIONTJEDONASAN
- 5 ALKOMNOMETLONŠIKOENOGENEŽVILKENIZHORVIONTEDONASAN

Prečrkovanje napisa na bronasti posodi, skledi ali čaši je dokaj enotno, saj gre za lepo oblikovane črke. Kljub temu sta opazni po dve napaki pri prvih štirih avtorjih in sicer:

- prvi štirje avtorji berejo 26. črko napisa Ž kot S, čeprav je črka izrazito drugačna in zelo podobna črki Ž v stari etruščanščini in to na Pyrgijskih zlatih ploščicah, ki so približno enako stare [8].
- prvi trije avtorji berejo 34. črko Z kot S, čeprav je očitno drugače obrnjena.
- četrti avtor je vrnil v tekst 43. črko J, ki je v napisu ni.

### Delitev zveznega teksta in prevodi v originalu, slovenščini in angleščini

Tuji avtorji [2-6] jemljejo kot osnovo za delitev zveznega besedila v skupke črk predvsem staro grščino, pa tudi latinščino. Zlasti črka S jim služi kot znak za konec besede. Zato naredijo takele delitve:

#### 1. Lejeune [2]

1a ALKOMNO	METLON	ŠIKOS	ENOGENES	VILKENIS	HORVIONTE	DONASAN	(7)
sthenonte	mnemeion	ime	ime	ime	ekonte	<b>edosan</b>	(1, 4)
silen?	spomenik	ime	ime	ime	molim?	svetišče?	
powerful?	monument	name	name	name	pray?	temple?	

Silen? spomenik Šikos, Enogenes (in) Vilkenis molijo? (v) svetišču?

Powerful? monument Šikos, Enogenes (and) Vilkenis pray? (in) tempel?

1b ALKOMNO	METLON	ŠIKOS	ENOGENES	VILKENIS	HORVIONTE	DONASAN	(7)
sthenhrodz	<b>metron</b>	ime	ime	ime	eūhomai	<b>edodz</b>	(2, 7)
silen	mera	ime	ime	ime	molim	svetišče	
powerful	measure	name	name	name	pray	temple	

(V) silni meri Šikos, Enogenes (in) Vilkenis molijo (v) svetišču.

(In) powerful measure Šikos, Enogenes (and) Vilkenis pray (in) tempel.

Lejeune [2] podaja celoten prevod, ki daje slabe rezultate, podaja pa tudi variante, ki z znanimi grškimi besedami bistveno izboljšajo verjetnost njegovega prevoda, zato sta podani obe varianti. Prikazuje podobne besede, ki pa nimajo znanega pomena, zato ne morejo biti upoštevane kot prepoznani prevodi niti delno kot prepoznane črke. Pomaga si s staro grščino, vendar tudi tako njegovo prizadevanje ne daje rezultatov, ki bi podajali smisel in verjeten prevod. Še vedno so prisotna kar tri imena, kar je vprašljivo, saj je pri votivnih napisih vedno v ospredju prošnja, ki pa v predlaganem prevodu sploh ni izražena. Treba je poudariti, da grščina nima prav nikakršnega vpliva na venetščino, zato take primerjave vodijo v slepo ulico [9]. Znanstveniki uporabljajo take stranpote le v primerih, ko snovi, ki jo razlagajo, ne razumejo ali je iz določenih osebnih, nacionalističnih ali znanstveno pravovernih razlogov nočejo razumeti.

Iz znatne in večkrat nedorečene razprave je možno izluščiti naslednje pomene za posamezne besede:

Alkomno	σθένοντε – sthenonte - ?, <b>σθένχρός</b> – <b>sthenhrodz</b> - <b>silen</b> , krepak, mogočen - <b>powerful</b> , vigorous, mighty
metlon	μνημείον – mnemeion – spomenik - monument, <b>μέτρον</b> – <b>metron</b> - <b>mera</b> , kar se meri, pot, prostor – <b>measure</b> , what is measured, way, room

Šikos	Σ..οζ	ime darovalca	name of donor
Enogenes	Ε...ηζ	ime darovalca	name of donor
Vilkenis	Φ...δαζ	ime darovalca	name of donor
horvionte	εκόντε - ekonte-?, έκοῦσιοζ – ekoüsiodz - prostovoljen, - voluntary, εὔχομένω – eühomeno - ?, εὔχοζ – eühodz - slava, čast – glory, honour, <b>εὔχομαι - eühomai-</b> zaobljubim, izprosim, <b>molim</b> – take vows, obtain, <b>pray</b>		
donasan	εδοσαν – edosan - ?, <b>εδοζ – edodz – svetišče - temple</b> (6)		

## 2. Untermann [3]

2	ALKOMNO	METLON	ŠIKOS	ENOGENES	VILKENIS	HORVIONTE	DONASAN	(6)
	nome	nome	nome	nome	nome	<b>donare</b>	(1, 4)	
	ime	ime	ime	ime	ime	darovati		
	name	name	name	name	name	give		

Untermann [3] predlaga sicer nekoliko drugačno razdelitev črk s tem da združi dve besedi v eno ime, vendar to ne daje nove možnosti razumevanja napisa. Tako branje se tudi do sedaj priznanim venetologom zdi le možna hipoteza, ki pa je le malo verjetna [6].

Alkomno, Metlonšikos, Enogenes, Vilkenis (in) Horvionte darujejo.  
Alkomno, Metlonšikos, Enogenes, Vilkenis (and) Horvionte (are) giving.

## 3. Prosdocimi, sam ali z drugimi [4-6]

3	ALKOMNO	METLON	ŠIKOS	ENOGENES	VILKENIS	HORVIONTE	DONASAN	(7)
	nome	l'oggetto donato	nome	nome	nome	epiteto	<b>donare</b>	(1, 4)
	ime	dar	ime	ime	ime	vzdevek	darovati	
	name	gift	name	name	name	nickname	give	
	Dioscuri					sublime		

Dioscuri dar Šikos, Enogenes (in) Vilkenis vzvišeni darujejo.  
Dioscuri gift Šikos, Enogenes (and) Vilkenis sublime (are) giving.

Fogolari in Prosdocimi [6] ponujata mnogo razlag, vendar ne dajeta skoraj nobene možnosti za ugotavljanje pomena napisa. Vrtita se okoli možne dvojine darovalcev, kar pa je sporno, saj nimata za to nobene osnove, saj ne moreta soditi o dvojini v jeziku, ki ga ne razumeta. Pojavljajo se imena božanstva in darovalcev tako, da sta podala osnove le za prevode treh besed, od katerih sta prvi dve možni le na ravni hipoteze in le tretja nudi ustrezno osnovo za razumevanje. Ta ustrezna beseda je DONASAN, ki ima osnovo

v italijanščini – donare in v slovenščini - donesti, ki jo lahko uporabimo tudi v možnem pomenu darovati. Iz obširne in večkrat nedorečene razprave je možno izluščiti naslednje pomene za posamezne besede:

Alkomno	nome della divinità	ime božanstva	name of divinity (Dioscuri)
metlon	l'oggetto donato	dar božanstvu	gift to divinity
Šikos	nome individuale	ime darovalca	name of donor
Enogenes	nome individuale	ime darovalca	name of donor
Vilkenis	nome individuale	ime darovalca	name of donor
horvionte	epiteto predicato	vzdevek božanstva	nickname of divinity
		na primer: vzvišeni	for example: sublime
donasan	verbo votivo – donasto	donesti, darovati	bring, give

## 4. Bor [7]

Bor je uporabil slovansko izrazoslovje, ki mu je omogočilo razvozlanje priznanim venetologom do sedaj nerazumljivega in skrivnostnega napisa.

4	ALKOMNO	METL	ONŠI	KO	SENO	GENE	SVIL	KE	NIZ	HOR	VIONTJE	DO	NAS	AN	(14)
	<b>Lakomno</b>	<b>metel</b>	vase	ki	sem	gnaje	zavil	ko	niz	gor	potujoč	do	nas	on	(12, 33)
	Greedily	devouring	when	here	drive	turn	when	downhill	traveling	to	us	he			

Lakomno (po)metel vase, ko (je) sem gnaje zavil, ko niz gor potujoč do nas on (prišel).

He greedily devouring when here driving turn when down hill traveling to us he.

## Uporabljene besede:

alkomno	lakomno, željno, Stcsl. alkati, Rus. alkaty, Lit. alkanas, Let. alkt	grasping
metl	(po)metel, pometel je skledo žgancev, Stcsl. meto – mesti	greedily eat
onši	vase	in him
ko	ki, srbohrv. ko, koji	who
seno	sem, prislov, lit. šen	here
gene	gnaje se, goneč, hiteč	drive
svil	zavil, Stcsl. viti	turn
ke	ko, kje	when
niz hor	niz gor, niz ulice, niz hriba	down hill
viontje	potujoč; deležnik od vijonit, Stcsl. viti, Ital. viaggiare, Lat.via	travel
do nas an	do nas on - v napisih je on vedno an	to us he
donasan	donešen, prinesen	beared

## Povzetek

Najstarejši venetski napis ES 120 iz 6. st. pr. Kr. je na dobro ohranjeni bronasti posodi, ki je bila 1937 izkopana blizu kraja Este. Zaradi svoje starosti in dolžine je med venetologi vzpodbudil več poskusov branja in razumevanja. Analiza različnih branj nedvoumno pokaže, da branja do sedaj priznanih italijanskih, francoskih in nemških venetologov niso ustrezna, saj ne izpolnjujejo nobenega postavljenega kriterija za razumevanje napisa. Njihovi predlogi delitve zveznega teksta ter branj in razumevanj navedenega napisa zato ostajajo na ravni nedokazanih in le malo verjetnih hipotez. Njihova branja so med seboj bistveno različna, zlasti pa odstopajo od branja na slovanskih osnovah. Predlog branja, ki ga je ponudil Vladimir Pavšič - Matej Bor pa nedvoumno in celo večkratno ustreza obema postavljenima hipotezama, čeprav tudi njegova rešitev zahteva nekoliko manjših popravkov, izboljšav in drugačnih pomenov besed. Kljub morebitnim izboljšavam, pa že sedANJI prevodi tega napisa na slovanskih osnovah, tako kot pri drugih starih etruščanskih in venetskih zapisih, nedvoumno pričajo o naših slovanskih jezikovnih koreninah v sedanji severni Italiji, kjer so živeli Veneti, naši jezikovni predniki. Naši znanstveniki, ki kljub nespornim dokazom, zavračajo razumevanje venetskih napisov na slovanskih osnovah, naj take trditve dokažejo z boljšimi prevodi in razumevanji na drugih, po njihovem mnenju predvsem na romanskih ali grških osnovah. Mnogo prevodov venetskih napisov na slovanskih osnovah je objavljeno v znani slovenski literaturi, precej prevodov in zlasti analize prevodov pa so objavljene tudi v zbornikih *Korenine slovenskega naroda*. Prevode na osnovi slovenščine in drugih slovanskih jezikov se bo lahko strokovno in na enakih osnovah pregledalo in primerjalo s prevodi naših znanstvenih jezikoslovcev na drugačnih osnovah ter znanstveno preverilo pravilnost obeh teorij.

Valery A. Choodeenov

## FIVE INSCRIPTIONS ON BRONZE TOOLS. ARE THEY VENETIC?

### Abstract

Runica inscriptions have been observed on a Bronze Age sickle, two warrior axes, and a stone found in Slovenia as well as on a spear from Serbia. The words ČELO (*face side of the sickle, avers*), VERH (*top*), ŽALO (*sting*), RUS (*Russ = Europe*), SEKIRA (*axe*), VIŠKA (*top*), and VOJDI (*enter*) were recognised.

### Introduction

To Venetic were referred five inscriptions on the bronze tools, the drawings of which we can see in the article of A. Rant [1] (p. 189-190). The archaeologists suggested that these tools were of the Bronze Age. In connection with it comes the question about possibility of existing of Veneti in such remote a time period as the Bronze Age (3-2 thousand years BC). I suppose that it is quite possible and that in this period the language of Veneti was perfectly developed (to the stage AB or maybe A). To estimate the stage more exactly we have to read the inscriptions and see the composition of the words. It is hardly to expect here to find the main criterion; the verb TO BE in the III-rd person; in the inscriptions like these such a word is usual absent. But if our reading would be successful, we can use an additional criterion, for example the word VRH. If we can find the word in the form VRH, it will be the A-stage. If in the form VERH/VERHЪ, then it could be B-stage, whereas in the form VEREH/VEREHЪ we can estimate the C-stage. Even if these inscriptions were written in *Runica*, we can distinguish three types of writing in its first and second signs. The A-stage has to manifest itself in *Runica* signs as VII, the second B-stage as <M, the third C-stage as <b.

### The inscription on the sickle

The inscription on the sickle from Ljubljana [2] is shown in the Fig 1. We see the drawing of a sickle and in the center of it an inscription found probably by A. Rant. The signs on the sickle (No. 1) are well seen, they are known as Runica syllabographs [3] (p. 119). CHE and LO, that together give the word CHELO, FACE SIDE OF THE SICKLE, AVERS. Such an inscription was made by the user to distinguish one side of a tool from another.

## References

1. A Rant, Pismenstvo v Jugovzhodnih Alpah v prazgodovini (Knowledge of Writing in the Area of the Southern and Southeastern Alps in Prehistoric Times [in Slovenian]), *Zbornik prve mednarodne konference "Veneti v etnogenezi Srednjeevropskega prebivalstva" (Proceedings of the First International Topical Conference "The Veneti within the Ethnogenesis of the Central-European Population")*, Jutro, Ljubljana **2002**, 188-195.
2. B Tržan, *Depojske in posamezne najdbe bakrene in bronaste dobe na Slovenskem*. Narodni muzej, Ljubljana **1995**.
3. V A Choudinov, Runica and the Alphabet Writing, *Zbornik mednarodnega posveta "Sledovi evropske preteklosti" (Proceedings of the International workshop "Traces of European Past")*, Jutro, Ljubljana **2004**, 115-131.
4. L Sever, *Iskal sem prednamce*, Male Lipljene – Škocjan pri Turjaku **2003**.
5. В А Чудинов, *Руница и тайны археологии Руси*, Вече, Москва **2003**. (Choudinov V.A. *Runica and the secrets of the archaeology of Rus*, Veche, Moscow **2003**, in Russian)

## Povzetek

### Pet napisov na bronastih predmetih. Ali so venetski?

Na nekaj predmetih iz bronaste dobe: jezičasto-ročajnem srpju, najdenem v Ljubljani, plavutasti sekiri najdeni v Ljubljani, plavutasti sekiri iz Lokev, lovorolistni sulični osti iz Srbije ter na (nedatiranem) kamnu iz Ratja so napisi v zlogovni pisavi runici. Razbrane so besede: ČELO, VERH, ŽALO, RUS, SEKIRA, VIŠKA in VOJDI.

## Odyssey Belchevsky

# A NEW LOOK AT CLASSICAL MYTHOLOGY WITH THE HELP OF SLAVIC AND MACEDONIAN VOCABULARIES

## Abstract

Is there a practical meaning to classical mythology, and can it be explained and understood? The Slavic and Macedonian languages have retained the concepts and the vocabularies to provide an explanation when analyzed and interpreted correctly. The information contained in this study is a new look at classical mythology. It brings out alternative and practical meanings for the identities of well-known classical mythological figures such as Demeter, Saturn, Pluto/Hades, Presefatta, and Zemele.

## Introduction

An inquiring mind may ask the following questions:

- How is it that for the last 200 years European scholars have been able to attribute mathematics, physics, astronomy, government, military strategies, natural principles and even the understanding of human behavior to the ancient people of Europe and the Mediterranean yet when it comes to interpreting mythological figures they could only manage to provide imaginary, unrealistic, impractical, hard to understand and confusing explanations?

- Is it possible that modern scholars and scholars of the "Romantic Era" in particular, did not have a clear understanding of the true meaning of the names of deities in relation to the deities' roles and functions in nature?

## Study

This study will provide the reader with a foundation for understanding the process, by which the ancient Europeans created what we today call Classical Mythology. It will show how the ancient Europeans used practical methods for naming their deities and how and why each name such as Demeter, Pluto, Hades, Zemele, etc., had a special meaning for them which, when interpreted properly, makes sense even today. To conduct our interpretations properly we must seek the oldest name of each deity and have a good knowledge of the deity's attributes and characteristics. It is also essential that we have a good knowledge of

## References

1. Goddess associated with Spring, wife of Hades/Pluto, daughter of Demeter
2. E Hamilton, *Mythology: Timeless tales of gods and heroes*. New American Library, New York **1940**
3. *Aroto* = ἀροθο is an ancient Homeric word for tilling /working the earth, see [4], p. 212. It also relates to the concept of 'to beget with child', procreation, and it has strong affinity and relation to the meaning and phonetics with the massive Slavic concept: *rod*, *rodo*, (*n*)*arodo*, to beget, to bear, to be born; people: *roden*, *rodina* = to be born, motherland
4. H G Liddell, R Scott, H Drisler, *Greek-English Lexicon Based on the German Work of Francis Passow*, Harper & Brothers Publishers, New York **1850**
5. *orat*, *orati* = to plow, '*oratcho*' = plowman, are Macedonian words that belong to a family of words associated with working the earth. The ancient European farmers compared and associated the tilling and seeding of the earth and the fruits that it bears with the human procreation
6. There are many names for this goddess. One of these is *Persfatta* (Περσφαττα) see [7]
7. A Suter, *The Narcissus and the Pomegranate An Archaeology of the Homeric Hymn to Demeter*. University of Michigan Press, Ann Arbor **2002**
8. No scholar to this date considered the Macedonian or Slavic Languages for any clues or the fact that this 'wife' of Pluto/Hades is associated with the basic rule of agriculture. This gives strong support to this study on the meaning of the name. Also in Macedonian today there are many personal names as *Cfeta*, *Cvetanka*, *Cfeto*, *Cvetko*, *Sveto*, *Sfetan* associated with the word for blossom and to bloom - *cfet*, *cfeta*, and the verb to shine *sveti* etc etc.
9. A Suter [7] quotes T Worthen [10], who "... following Socrates suggestion (Plato Cratylus, 404b-d) argues that the variation of the name resulted from "taboo deformation" and interprets the name to be connected with 'to appear', 'to shine', 'bright shining' on 'mythical grounds.'" As per A. Suter, other scholars confess their ignorance, concluding that the name is 'mysterious' or 'unexplained ... obscure or that it 'seems to be Pre-Greek, of uncertain origin'
10. T D Worthen, *The Myth of Replacement: stars, gods, and order in the universe*. University of Arizona Press, Tucson **1991**

## Povzetek

### Nov pogled na klasično mitologijo ob uporabi slovanskega in makedonskega besedišča.

Ali ima klasična mitologija dejanski pomen in, ali se jo da razumeti in razložiti? Makedonski in drugi slovanski jeziki so zadržali pojme in besedišča, ki pri pravilni analizi in pravilnem tolmačenju omogočajo razlago. Podan je nov pogled na klasično mitologijo. Ta omogoča drugačne in uporabne pomene za istovetnost znanih klasičnih mitoloških oseb kot so Demetra, Saturn, Pluton/Had, Presefata in Zemela.

## Odyssey Belchevsky

# A STUDY OF THE ORIGINS, CONNECTIONS AND MEANINGS OF THE INDO-EUROPEAN WORDS *REEKA*, *REE*, *REA* (RIVER) IN LANGUAGE AND MYTHOLOGY

## Abstract

Logical explanations of how the very existence of the river created primary language religious and social concepts are given. These are as follows:

The part of the Classical Mythology associated with and created by the river. This study gives clear explanation of the classical relation of the Goddess Rea and supreme God Zeus. Many of classical gods and their traditions were received from the 'barbarians'. The barbarians were the ancient Europeans, non-Greeks, whose speech was not understood by the Greeks.

The concept associated with the Latin words 'regio', 'rex', which today are present as universal words in all European languages. In English these are region, regal, rule, king, regulate - control. This is the most primary concept for establishing land division borders, control, ownership, and social structure. Over time the concept of land division and ownership evolved into the concept of kingdom and separate countries, as they are known today.

The divine existence of 'continual indiscriminant' loving and 'giving' of the River to all living creatures on earth explains one of the most fundamental Christian believes today. Mother river (Ma-rika, Ma-Rea, Maria), in Classical times Rea, is the continual giver of life-sustaining water that gives birth to all Life on Earth. In Classical times Rea gives birth to Zeus, in Christianity Maria (Ma Ria) gives birth to Christ - Jihova that is Life itself on Earth.

The concept is associated also with the words recital, recite, and their related families, which in this study is named 'the mode of speaking concept'.

## Introduction

### "The Miracles of the River"

Rivers are naturally occurring phenomena full of great beauty. They are wonderful creations of nature; some are colossal yet others are small. They existed before man and have flowed forever, accompanying him from time immemorial.

Rivers can be raging or calm but they are always exciting and inspiring. They run on the surface of the earth carrying life-giving water, inspiring people to create poetry and dedicate songs to them. Every spring they swell and gush with *new life* as they bring water into the fields to sustain a host of living things. They forever *give* to all living plants and creatures without prejudice.

14. <http://www.fordham.edu/HALSALL/ANCIENT/herodotus-history.txt>
15. [http://www.maknews.com/html/articles/belchevsky/belchevsky\\_practical\\_mythology1.html](http://www.maknews.com/html/articles/belchevsky/belchevsky_practical_mythology1.html);  
O Belchevsky, A New Look at Classical Mythology with the Help of Slavic and Macedonian  
Vocabularies, *Zbornik tretje mednarodne konference Staroselci v Evropi (Proceedings of the Third  
International Topical Conference Ancient Settlers of Europe)*, Jutro, Ljubljana **2005**, 135-144.
16. J Kalleris, *Les Anciens Macedoniens*. Coll. de l'Institut Francais d'Athenes, Athens **1968**.
17. D P Simpson, *Cassell's New Latin Dictionary*. Funk & Wagnalls, New York **1959**.
18. P Skok, *Etimologijski Rječnik Hrvatskoga ili Srpskoga Jezika*, Book III. Jugoslavenska Akademija  
Znanosti i Umjetnosti, Zagreb **1971-74**, p. 141
19. A small correction is in order here. There is the English word 'creek' (kreek) meaning small river  
that has the same base as *reeka* = river. Also the Slavic word, verb *kreta, krese* = move, flow.
20. Hesiod. *Theogony*. Clarendon Press, Gloucester **1996**.
21. In the author's opinion, the ancient Homeric form 'riva - riba' is not an error. It is a form given  
in the Homeric Poems. This may give light to the long sought explanation and relation of the  
words river > rive > ribe > riba - fish. It is natural and logical that at the time of Primary Language  
creation, that the word for fish - riba was associated with the word for river.

## Povzetek

### Izvori, povezave in pomeni indoevropskih besed *reeka, ree, rea, reka* v jeziku in mitologiji

Podane so logične razlage, kako je v prvotnem jeziku že sam obstoj rek vodil v poimenovanje verskih in socialnih zasnov z besedami, izpeljanimi iz besede 'reka'. Te zasnove so:

Del klasične mitologije, ki je povezan z reko in ga je reka izzvala. To delo daje jasno razlago odnosa med boginjo Reo in vrhovnim bogom Zevsom. Mnoge bogove klasične dobe in njihovo izročilo so namreč Grki prevzeli od 'barbarov'. Ti barbari so bili prvotni Evropejci, neGrki, katerih govorice Grki niso razumeli.

Zasnove, povezane z latinskima besedama 'regio', 'rex', ki so sedaj prisotne v splošno uporabljanih besedah v vseh evropskih jezikih. V angleščini so to region, regal, rule, king, regulate. To je najstarejši pristop, kako določiti meje med zemljišči, nadzor, lastnino in socialno zgradbo družbe. Ščasoma je pristop k delitvi ozemelj in lastnine napredoval do pojma kraljestva in posameznih dežel, kot jih poznamo dandanes.

Božanski obstoj 'neprestane enakopravne' ljubezni in 'dajanja' reke vsem živim bitjem na zemlji razloži eno od najbolj osnovnih krščanskih verovanj. Mati reka (Ma-rika, Ma-Rea, Maria), v klasični dobi Rea, je neprestana dajalka vode, ki omogoča življenje in povzroča rojevanje vsega živega na zemlji. V klasični dobi je Rea rodila Zeusa, v krščanstvu pa je Marija (Ma Ria) rodila Jezusa-Boga, ki je na zemlji življenje samo.

Ista zasnova je prisotna tudi v besedah reči, recitirati, recital in podobnih, ki so v tem delu označene kot 'način nastanka govora'.

Marco Silvestri, Giancarlo Tomezzoli

## 3D FACIAL RECONSTRUCTION FROM A SKULL OF A MALE SUBJECT OF THE NEOLITHIC SQUARE MOUTH POTTERY CULTURE OF QUINZANO (VERONA, ITALY)

### Abstract

In this paper we used a 2D – 3D computer graphics technique to reconstruct a 3D model of the face of a Neolithic male subject belonging to the Square Mouth Pottery Culture. The skeleton and the skull of the subject were found near Quinzano (Verona, Italy) and are preserved at the Civico Museo di Storia Naturale in Verona (Veneto, Italy). Despite the skull's bad condition, we were successful in restoring its main anthropometric facial features by designing a three-dimensional skull model, and by creating a final ray-tracing image representing the face as it may have looked when the subject was alive. The result, despite the technical limitations of our method, leaves no doubts that the subject was of European origin, and the reconstructed face appears to be very common in northern Italy and central Europe's present-day male subjects.

### Introduction – 3D Facial Reconstruction Methods.

A traditional technique of reconstructing a face from a skull is to start from a pre-made plastic model and then adding the flesh layers one by one, according to the famous technique used by Prag and Neave [1].

With the enormous progress, in the recent decades, in the fields of the Computer Graphics it is now possible to recreate the human face from an ancient skull in several ways, i.e.: from a sequence of photographic skull image frames [2,3,4], from a 3D skull model obtained by using a Computed Tomography (CT) scanning technique [5], from a 3D skull model based on voxels [4], simply by modelling warping points on the skull and adding the soft tissue features [6, 7].

Whatever the technique used, the results are generally good and respect the main skull features. The main problem is related to the calculation of the exact flesh thickness, and how to guess a realistic pigmentation for skin, eyes, and hairs.

In our present work we use a hybrid 2D – 3D *stereo imaging* [3] technique to create a 3D skull model on which we added the soft tissues. For the thickness of the soft tissues we used values from Prag and Neave [1,8] which already proven successful in archaeology and forensic anthropology and were used by many other authors [9].

In order to test the reliability and the possible general applicability of this *hybrid* facial



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## Additional Material

The original high-resolution images used for the 3D facial reconstructions and all the produced material is available by the authors: M. Silvestri (marco@marcosilvestri.com), G. Tomezzoli (gtomezzoli@epo.org).

## Povzetek

### 3D rekonstrukcija obraza lobanje moškega pripadnika neolitske kulture posod s kvadratnim ustjem iz Quinzana (Verona, IT)

Za rekonstrukcijo 3D modela obraza neolitskega moškega, pripadnika kulture posod s kvadratnim ustjem, sva uporabila 2D - 3D računalniško grafiko. Njegovo okostje in lobanjo so našli pri kraju Quinzano (Verona – IT) in ga hranijo v Civico Museo di Storia Naturale v Veroni (Veneto – IT). Kljub temu, da je v slabem stanju, sva uspela vzpostaviti glavne antropometrične značilnosti obraza tako, da sva pripravila 3D model lobanje in končno s svetlobnim risanjem podoba, ki kaže, kako je morebiti bil videti njegov obraz, ko je bil še živ. Kljub tehničnim omejitvam najinega pristopa je videti rekonstruirani obraz podoben obrazom sedanjih moških v severni Italiji in sploh srednji Evropi.

## Lucijan Vuga

# KAREL OŠTIR V LUČI TEORIJE KONTINUITETE

## PRESELJEVANJA LJUDSTEV ALI KONTINUITETA

## Abstract

### Slovenian Linguist Karel Oštir in Light of the Theory of Continuity

Karel Oštir in his works outlines many of the discoveries that have led to solving the problems of paleolinguistics, especially of the pre- and proto-Indo-Europeans so called Alarodic/Mediterranean languages, or as he used to say – Megalithic languages, their origins and development. Firstly, it is true that Karel Oštir places his thoughts in the context of one non-precisely defined among many migration theories, but recently there are new theories of the IE origins. Oštir builds up a fascinating picture of how different IE language families have evolved from pre-IE in close contact with Alarodic/Megalithic/Mediterranean languages. The following considerations show, how we could interpret Oštir's results as intrinsically coherent with Alinei's *Theory of continuity*.

In particular are of our interest Oštir's studies: *Drei vorslavisch-etruskische Vogelnamen* (Three pre-Slavic-Etruscan bird-names); *K predslovanski etnologiji Zakarpatja* (About pre-Slavic ethnology of the Transcarpathia); *Veneti in Anti* (Veneti and Anti). He concluded that »it is not excluded that Anti is oldest general-Slavic term for Slavs« following development *Venet/Wenet* > \*[W]antaib > *Ant*. Considering pre-Slavic bird-names for *jastreb*, *kanja*, *lunj* in comparison with Etruscan terms he found surprising parallelism, which could be correlated with statement of Mario Alinei: »I have to commence by clearing away one of the most absurd consequences of the traditional chronology, namely, that of the 'arrival' of the Slavs into the immense area in which they now live. The only logical conclusion can be that the southern branch of the Slavs is the oldest and that from it developed the Slavic western and eastern branches in a differing manner and perhaps at different times... Today only a minority of experts support the theory of a late migration for the Slavs... because none of the variant versions of such late settlement answers the question of what crucial factor could possibly have enabled the Slavs to have left their Bronze-Age firesides to become the dominant peoples of Europe. The southwestern portion of the Slavs had always bordered on the Italic people in Dalmatia, as well as in the areas of the eastern Alps and the Po lowlands... The surmised 'Slavic migration' is full of inconsistencies. There is no 'northern Slavic language', it is rather only a variant of the southern Slavic... The first metallurgic cultures in the Balkans are Slavic... and connected with Anatolia... Slavic presence in the territory, nearly identical to the one occupied by them today, exists ever since the Stone Age... The Slavs have (together with the Greeks and other Balkan peoples) developed agriculture... agriculturally mixed economy, typically European, which later enabled the birth of the Greek, Etruscan, and Latin urbanism. Germanic peoples adopted agriculture from the Slavs... The Balkans is one of the rare regions in which a real and true settlement of human groups coming from Anatolia is proven...«

Recently on the Ljubljansko barje was found the world oldest wheel from the end of IV. millennium B.C.; on the nearby archaeology spot Divje babe was found the world oldest flute

made of bone at last 45.000 years old. No far is very large necropolis of 'the Santa Lucia culture'. Upper Banjšice plateau with rich Bronze-age archaeological findings is considered by members of the SAZU - Slovenian Academy of Science and Arts, France Bezlaj and Tine Logar, as Venetic territory.

We are considering that Karel Oštir's conclusions about 'Megalithic languages' collimate with Alinei's [1] *Theory of continuity*.

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## Povzetek

Karel Oštir obravnava paleolingvistiko, posebej še pred- in praindoevropskih, tim. alarodskih/mediteranskih (megalitskih) jezikov, v okviru neke ne natančno opredeljene teorije preseljevanja Indoevropcev. Najnovejša teorija kontinuitete Maria Alineija [1] in drugih pa predpostavlja, da so današnja evropska ljudstva živela že v neolitiku in morda celo že proti koncu paleolitika na istih ozemljih, kjer prebivajo danes. V luči teorije kontinuitete je potrebno proučiti dognanja Karla Oštirja, med drugim: »ni izključeno, da so Anti najstarejši splošnoсловanski izraz za Slovane«, sledeč razvoju *Venet/Wenet* > \*[W]antaib > *Ant*. Obravnavajoč pedslovanska ptičja imena *jastreb*, *kanja*, *lunj* in primerjajoč jih z etruščanskimi izrazi, je odkril močne vzporednice, zato bi morali biti Etruščani veliko dlje v Evropi, oziroma bi morali biti avtohtoni, na nek način bi pripadali Predindoevropcem (kot dopušča Bojan Čop).

Alinei piše: »Že na začetku moram zavreči eno od najbolj absurdnih posledic tradicionalne kronologije o 'prihodu' Slovanov na ogromna ozemlja, na katerih danes živijo. Edini logični sklep je lahko ta, da je južna veja Slovanov najstarejša ter da sta se iz nje razvili zahodna in vzhodna veja Slovanov na različne načine in morda v različnih časih... Danes le manjšina strokovnjakov podpira teorijo o poznem preseljevanju Slovanov... Domnevno 'slovansko preseljevanje' je povsem nevzdržno. Slovanska prisotnost na ozemlju, ki se skoraj povsem ujema s tistim, na katerih danes živijo, je obstajala nepretrgoma od kamene dobe ... Slovani so (skupaj z Grki in drugimi balkanskimi ljudstvi) razvili poljedelstvo ... poljedelsko mešano gospodarstvo, značilno evropsko, ki je kasneje omogočilo rojstvo grške, etruščanske in latinske urbanizacije. Germanska ljudstva so prevzela poljedelstvo od Slovanov .... To lahko uskladimo z nedavnimi najdbami v Sloveniji: na Ljubljanskem barju najstarejše kolo na svetu iz konca 4. tisočletja pr.n.št.; v Divjih babah najstarejša piščal na svetu, izdelana iz kosti najmanj pred 45.000 leti. V relativni bližini je slovita nekropola 'svetolucijske kulture'; in sosednjo Banjško planoto z bogatimi bronastodobnimi najdbami akademika France Bezlaj in Tine Logar smatrata za venetsko ozemlje.

Lahko sklenemo, da so ugotovitve Karla Oštirja uskladjive s teorijo kontinuitete, in eden od 'megalitskih jezikov' – pedslovansčina – je bil v rabi na današnjem ozemlju Slovenije in (tudi po mnenju Alineija) na celotnem prostoru vzhodnih Alp ter v Padski nižini že od konca paleolitika.

Jože J. Rant

# ONOMASTIKA RIMSKEGA NORIKA IN SLEDOVI NORIŠKIH IMEN V DANAŠNJEM SLOVENSKEM PROSTORU IN SOSEDSTVU

## Abstract

### Onomastics of the Roman Noricum and Traces of Norican Names in Contemporary Slovenia and Neighbouring Countries

The archaeology, history, economy, culture, religion, mythology and also the onomastics of Regnum Noricum and later of the Roman province of Noricum as well as of the neighbouring provinces Pannonia, Illyricum, Dalmatia and Rhaetia, have been extensively studied, and a large opus of scientific and other literature, both domestic and foreign, is available. A treasure of knowledge on history, culture, economy and data collected on epigraphy, numismatics and onomastics of Regnum Noricum and Roman Noricum, collected before the year 1974, is the now classical book *Noricum* by Alföldy [1]. A collection of recent studies on Noricum has been published in the special issue of *Situla* [2]. Alföldy himself states that the ethnic structure of Roman Noricum is mixed and its ethnogenesis unresolved. According to him, the original Venetic and Illyrian (in the territory of present-day Slovenia) ethnic substrate was overpowered by the invading Celts, which were later Romanised, coexisting with them for several centuries were newcomers from Italy and various other parts of the Roman empire. Alföldy is not an adherent of the autochthonistic theory of ethnogenesis and he is aware only of the Romanised Veneti, Illyrians and Celts. He states there are 626 different (840 with variations) Roman or Romanised Celtic personal names (gentilitia) His collection is a precious treasure of linguistic data worthy of study. Out of this impressive number of names he is able to specify only nine different personal names of Venetic origin and only 14 Illyrian names. However, he is of the opinion that for about one third of the Norican names one could trace the roots to the indigenous population, which itself is in contradiction with such small number of identified Venetic and Illyrian names and the supposed indigenous ethnicity of Noricum.

In this paper we present a linguistic analysis of Norican personal names based on comparison of etymology of the names, assuming their Celtic or Proto-Slavic origin. A comparison is made of Norican names with the contemporary names and toponyms found in present-day Slovenia and the neighbouring countries (e.g., Carnia, Alta Badia, Dalmatia) and their approximate geographical distribution as revealed by significant preserved traces of the ancient onomastics. For approx. 60-70 of the presumed Celtic names, one can identify Proto-Slavic linguistic roots, having the same meaning as the corresponding contemporary Slovenian names. Among the Celtic deities the gods Belin (or Belenus), Belestis (Velestis) and most strikingly the god of fate Smert(ius) apparently have Proto-Slavic linguistic roots. The vast majority of other names are Roman or names of Romanised peoples of Italy or other provinces of the Roman Empire. The results of the present study put into question the hitherto generally acknowledged view by

historical sciences about the exclusivity of Celtic ethnicity of ancient Noricum. In the future, a study of similar analysis should also be carried out for the onomastics of the Roman Dalmatia, Illyricum, Rhaetia, Vindelicia and Gallia.

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## Povzetek

Imenoslovje (onomastika) Noriškega kraljestva in predvsem kasnejše rimske province Norik ter sosednje Panonije, Ilirika ter Dalmacije je dokaj dobro poznano. O arheologiji, zgodovini, kulturi, ekonomsko-socialnih prilikah in seveda o imenoslovju noriških pokrajin obstaja bogata domača in tuja strokovna literatura. Znanje in zakladnico podatkov o Noriku, zbranih do l. 1974, predstavlja sedaj že klasična, monumentalna pregledna študija literarno-zgodovinskih pričevanj, epigrafskih, onomastičnih, arheoloških in numizmatičnih izsledkov svetovno znanega arheologa Géze Alföldija [1]. Zbirka novejših študij o Noriku je bila objavljena v almanahu *SITULA* 40 [2]. Alföldi sam ugotavlja, da je etnična struktura rimskega Norika mešana in tudi etnogeneza zelo nejasna. Po njegovem naj bi prvotni venetski in na jugu (sedanja Slovenija) ilirski staroselski substrat prekrili Kelti, ki so se kasneje romanizirali in ob katerih sočasno sobivajo tudi prišleki iz Italije in drugih delov rimskega cesarstva. Alföldi seveda ni pristaš avtohtonistične teorije etnogeneze in govori samo o Venetih (romaniziranih), Ilirih in Keltih. Vsekakor pa predstavlja dragocen vir podatkov njegova zbirka 626 različnih (skupaj z različicami 840), po njegovem keltskih, osebnih (rodbinskih) imen. Navaja tudi 29 imen keltskih božanstev. Temu pa pridaja samo 9 različnih venetskih osebnih in 14 ilirskih imen. Vsekakor je mnenja, da je od vseh imen v Noriku samo slaba tretjina takih imen, ki imajo koren v staroselstvu. To pa je v nasprotju s tako majhnim naborom venetskih in ilirskih imen. in s trditvijo o staroselski poselitvi z Veneti in Iliri.

V tem delu obravnavamo jezikovno analizo osebnih imen Norika na osnovi primerjave ustreznosti etimologije imena izhajajoč enkrat iz keltske skupine in drugič iz slovanske skupine jezikov. Noriška imena tudi primerjamo z sodobnimi slovenskimi priimki in priimki najdenih na področju sosednjih dežel (Karnija, Ladinija, Dalmacija). Pri številnih dozdevno keltskih imenih ugotavljamo njihovo očitno podobnost ali celo enakost z sodobnimi priimki in toponimi na področju Slovenije in sosedstva. Podobnost z sedanjimi slovenskimi priimki najdemo tako vsaj pri približno 60-70 navedenih dozdevno keltskih imen. Tudi pri imenih keltskih božanstev najdemo imena, ki zvenijo znano slovensko. Poleg Belina (Belena) izstopa ime boga usode Smert(-ius)a. Pri večini priimkov pa gre očitno za osebna imena rimskega porekla ali porekla romaniziranega prebivalstva Severne Italije in drugih delov rimskega cesarstva. Ugotovitve postavljajo pod vprašaj v zgodovinski stroki do sedaj uveljavljeno mnenje o t.i. izključno »keltski« naravi prebivalstva v Noriku in pri nas. V bodoče bi bilo treba napraviti podobno analizo imenoslovja še rimskih provinc Britanije, Galije in predvsem Dalmacije in Panonije.

France F. Megušar

## KELTSKE SLEDI NA SLOVENSKEM – KRAJEVNA IMENA

### Abstract

#### Traces of Ancient Celts in Slovenia: Place – Names

The paper comparatively examines toponyms densely located along the Roman defense line in western Slovenia, and whose etymology is unconvincing with the help of Slavic, Germanic, or Romanic vocabularies. Examined are the identical and/or related components of the toponyms with Celtic lexical elements, linked to historical and modern Celtic languages of western Europe - Cornish, Welsh, Gaelic and Breton - in the following toponyms: Komna, Bogatin, Komarča, Farji Potok, Zgaga, Zali Log, Kališe, Dražgoše, Dragobač, Bača pri Modreju, Luša, Gabrovo, Ravan, Kladje, Tolmin, Kobarid, Krn, Soča, Komen, Črni Kal, Osp, Koper, Briga and others. The discovered relevant Celtic lexical presence significantly relates to physical characteristics of the above toponyms in their natural environment. As the linguistic developments in the extreme west of Europe and Slovenia are separated by at least 1,500 kilometres and 1,500 years, the above toponyms of unresolved etymology through Slavic, Germanic and Romance languages, may supply useful markers to locate prehistoric and/or early historic settlers in south-eastern Alpine region.

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## Povzetek

Prispevek vzorčno obravnava toponime, ki se zgoščeno pojavljajo ob nekdanjem rimskem limesu v zahodni Sloveniji in katerih etimologija je neprepričljiva ali nepojasnljiva, kadar si pomagamo s slovanskimi, germanskimi ali romanskimi besednimi zakladnicami. Preverja se identičnost in/ali sorodnost današnjih in tudi zgodovinskih toponimov s keltsko leksiko kot je zgodovinsko in sodobno zajeta v keltskih jezikih zahodne Evrope: valižanščini, gelščini, kornvalščini in bretonščini pri naslednjih toponimih: Bogatin, Komna, Komarča, Farji Potok, Altemaver, Podlonk, Zgaga, Zali Log, Kališe, Dražgoše, Dragobač, Luša, Gabrovo, Ravan, Kladje, Bača pri Modreju, Tolmin, Kobarid, Krn, Soča, Komen, Črni kal, Osp, Koper, Briga na Kočevskem in drugi. Odkrivana vsebina relevantne keltske leksike večinoma značilno ponazarja fizikalne značilnosti lokalnega okolja, v katerem se naš toponim pojavlja. Izkazuje se, da uporabljena metoda lingvistične komparacije lahko s krajevno fiksiranimi besednimi

markerji pomaga pri lociranju in karakterizaciji staroselstva, četudi lingvistični razvoj na skrajnem zahodu Evrope in na jugovzhodnem področju Alp ločuje 1500 km in verjetno tudi 1500 let.

*Preglednica 1: Slovenska krajevna imena, njim podobne keltske besede in njihov pomen.*

Krajevno ime	keltsko	slovensko	angleško
Bogatin	bogha (G)	lok, pregib	bow, bend, arch
Komna, Komen	comhnard (G)	ravnina, zravnanost	level, plain, even
Komarča	comar (G)	stok, stekanje	confluence
Farji Potok	v farabhadan (G)	od drstenja izčrpan losos	spent salmon
Altemaver	altenn (K), mawr (K)	(veliki ostri) rob, britev	razor
Podlonk	lonk (V), (K)	žleb, struga, odtočni jarek	gully
Zgaga	sgag (G), sgagach (G)	razpoka, špranja, špranjast	crack, cracked
Zali Log	sal, salach (G), (SI)	sluzasta umazanija, blato	slimy dirt, foul
Kališe	callaich (G)	udomačevati, vzrejati	domesticate, entame, raise
Dražgoše	dragh, draga (G) gossen (K)	izvlačiti, strma pobočja, drča; zemlja z vsebnostjo železa	pull, draw, incised valley; ferruginous earth
Dragobač	bagh (G)	potok, rečica	creek
Luša	lus, lusach (G)	zel, rastlina, obilje zelišč	herb, plant, full of herbs
Gabrovo	gabro (SK), gabor (SI), gobhar (G), gabar (V)	koza	goat
Ravan	rowan iz keltsčine prevzeta angleška oblika	jerebika	mountain ash
Kladje	clawd, cladd (V), cladh (G)	jarek, ograja, ovira	trench, fence
Tolmin	tolm (pl. tolmannan) (G)	hribček okroglo oblike	hill of round form
Kobarid	cobaraidh (G)	zaboj, skrit zaklad	coffer, hid treasure
Krn	cam, caim (G)	1. kup kamenja, kamnita gora; 2. kamnita gomila na grobišču junakov; 3. kamniti sakralni objekt na vrhu hriba, grebena	heap of stones, rocky mountain; heap of stones over the tombs of heroes
Črni Kal	call (G)	razpoka, (voda iz)luknja	leak
Osp	osp (G)	sopsti, hitro pihanje vetra	gasp, sob quickly
Kras	cras, kras (V); krasa (V)	posušiti, (po)žgati	arid, parched; parch
Koper, Kopar	copp (G) in ar (G) (os. inf.)	težaško delo	hard work
Briga	brig (V), briga (SK), (DK)	grič, utrjen grič	hill, top, summit

Okrajšave : (G) - gelščina, (K) - kornvalščina, (V) - valizansčina, (SI) - staroirščina, (SK) - starokeltsčina, (DK) - nemškoteltski leksikon

Andrej Rant

## SORODNOSTI MED STAROBRITANSKIMI IN SLOVENSKIMI PALEO-ETNIČNIMI ZNAČILNOSTMI

### Abstract

#### On the Affiliation Between the Old British and Slovenian Paleo-Ethnic Characteristics

Several similarities in the to some extent still preserved old pagan beliefs, old national habits, customs, myths and linguistic traces reveal the common ethnic origin of the prehistoric settlements on the British isles and the ancient settlers in the region of Alps. The worship of the god Sun is still preserved in the old festivals and customs of the St. Lucia feast, Christmas, St. Stephen, New Year, St. George and the »svečnica« – Celtic Imbolc or St. Bridget festival. Customs to set festival fires on May the 1<sup>st</sup>, June the 23<sup>rd</sup>, on the festival of St. John also derive from the old pagan traditions. The worship of trees, sacred wells and caves is preserved in several pagan myths and legends and survived in the form of Christian conversion. The ancient famous legend of the king Arthur is also present in some traces in the territory of Slovenia, e.g. in the form of tale of Peter Klepec. The ceremony of institution of the Carinthian dukes is similar to those in Britain and in some aspects also to the coronation of the kings of Scotland. The ancient tribe democracy and the ancestral law have similarities in both countries. One can assume that these traditions derive from the common origin. Further, some toponyms from Britain show resemblance with toponyms in Slovenia. One can identify quiet a number of English words that have the same roots as corresponding Slovenian word. The relationship is evident in particular in the names of animals, trees, plants, tools and some basic verbs. A clue to understand all these similarities can be a fact, that the most area of the Central Europe and the British Isles has been settled in the 3<sup>rd</sup> millenium BC by the same proto-population of prehistoric hunters.

### Povzetek

Številne podobnosti v starih izročilih, ljudskih navadah, šegah in verovanju ter jezikovnih sorodnostih kažejo na to, da je etnični izvor britanskih staroselcev in staroselcev na področju Jugovzhodnih Alp skupen. To dokazujejo stara poganska verovanja, ki so ohranjena v ljudskih običajih na Slovenskem. Kult sonca je pri Slovencih ohranjen v ljudskih običajih v okviru praznovanj krščanskih praznikov. Poganska praznovanja so dobila večinoma krščansko preobleko. Takšni prazniki in običaji so na primer praznik Sv. Lucije, kurjenje božičnih kresov, koledovanje, praznovanje zaščitnika konj Sv. Štefana, ulivanje svinca za Novo leto, pustovanje s sežigom pusta, praznovanje Svečnice, kurjenje kresov za prvi maj in ob letnem solsticiju, na praznik Sv. Janeza Krstnika. Podobni običaji so se ohranili tudi na Britanskem otočju. Čaščenje dreves, studencev in jam je bilo prisotno tako pri staroselcih v Britaniji kot

na Slovenskem. Mnogi poganski prazniki, miti in legende so zagnjeni v preobleko krščanstva. Stara izročila o kralju Arturju so prisotna tudi v sledovih legend tudi na Slovenskem (n.pr. roka iz vode, Peter Klepec).

Obred ustoličevanja slovenskih vojvod na Gosposvetskem polju ima svoje vzporednice v obredu ustoličenja škotskih kraljev. Na skupen jezikoven izvor kaže tudi določena podobnost v delu besednega zaklada sedaj živečih etnij na omenjenih področjih. Tu gre zlasti za izraze, ki so v uporabi že od pradavnine. To so na primer imena nekaterih živali, rastlin, osnovnih predmetov ter skupni koreni osnovnih besed. Vse to kaže na to, da je bil pretežni del osrednje Evrope, kakor tudi Britansko otočje od 3. Tisočletja dalje poseljen z ljudstvom, ki je prešlo iz lovsko-nabiralniško nomadskega na poljedelsko-živinorejski način življenja.

Jože J. Rant

## ISTOIZVORNE SWADESHEVE BESEDE INDO-EVROPSKIH JEZIKOV V BAZI I. DYEN IN PRIMER UPORABE V FILOGENETIČNI LINGVISTIKI

### Abstract

#### Cognate Swadesh Words of Indo-European Languages in the Data Base of I. Dyen and an Example of Linguistic Philogenetics

Traditional linguistic methods to reconstruct the Proto-Indo-European (IE) language, to determine the branching of the IE language tree and to estimate the age of branching are the comparative method, linguistic paleontology and classical glottochronology (lexicostatistics), founded in 1952 by Morris Swadesh. Recently, phylogenetic and cladistic computational methods, already successfully proved for similar genetic tree analysis in biology and genetics, have been introduced also into quantitative linguistic studies. Modern phylogenetic and cladistic linguistic methods are based on the Swadesh set of basic 100-200 words for some selected general concepts or objects to be present almost in every language, and which are considered to be very stable during the evolution of language over the longer period. The cognate words belonging to a group of related languages, which are similar regarding their common root, phonetics and semantics, form distinctive classes of cognates. In this paper we shall present the database of Swadesh cognates for 95 IE speech varieties (languages and dialects) compiled by Dyen et al. [1]. A critical review of the Slovenian cognates will be given. As a recent example of the successful application of a phylogenetic linguistic method we are presenting the results of the computed ages of branching of IE languages (including Slovenian) given by Gray and Atkinson [2]. Their results confirm the Anatolian theory of C. Renfrew about an earlier time (~9000 years BP) of the beginning of branching of the primeval IE language.

### Vira – References

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2. R D Gray, Q D Atkinson, Language Tree divergence times support the Anatolian theory of Indo-European Origin, *Nature*, 27 Nov. **2003**, 426, 435-439

### Povzetek

V zadnjem času se za rekonstrukcijo proto-indoevropskega (IE) jezika, za določanje razvejitve jezikovnega drevesa in za približno oceno starosti posameznih razvejitev poleg tradicionalnih lingvističnih metod, kot so komparativna metoda, lingvistična paleontologija in klasična glotokronologija (leksikostatistika), uveljavljajo računalniške lingvistične metode, osnovane na

filogenetskih metodah iz biologije in genetike. Moderne filogenetske in kladistične lingvistične metode slone na uporabi nabora 100 do 200 besed, ki ga je l. 1952 sestavil Morris Swadesh, utemeljitelj glotokronologije. To so besede za izbrane osnovne pojme in predmete, ki naj bi se tekom časa evolucije jezikov zelo malo spreminjale in ki bi se jih za sorodne jezike dalo urediti v skupine istoizvornih besed (cognates) glede na njihovo podobnost v korenu, fonetiki in semantiki. V tem prispevku bomo predstavili bazo istoizvornih besed za 200 Swadeshevih besed 95 indo-evropskih jezikov, Dyen in sod. [1]. Podali bomo kritični pregled istoizvornih besed za slovenski jezik. Predstavili bomo rezultate izračuna ocene razvejitenih časov drevesa IE jezikov Graya in Atkinsona [2] in ki neodvisno potrjujejo Anatolsko hipotezo C. Renfrew-a o času prve razvejitve IE jezika ter podajajo čase posameznih razvejitev IE jezikov.

Vinko Vodopivec

## PRIMERJAVA BRANJ RETIJSKEGA NAPISA NA MEČU IZ VERONE – POPRAVKI

### Abstract

#### Comparison of Readings of the Rhaetian Inscription on the Sword of Verona: Corrections

In the published comparison of translations of the Rhaetian inscription on the "Sword of Verona" there exist some errors, which are corrected in the present paper. The corrections improve the position of transliteration and translation made by A. Ambrozic.

### Popravki

Pri objavljeni primerjavi branj retijskega napisa na meču iz Verone [1], me je gospod A. Ambrožič opozoril na napake pri uporabi njegovih prečrkovanj in branj iz njegove knjige [2]. Za opozorilo se g. A. Ambrožiču iskreno zahvaljujem in se mu istočasno opravičujem za sicer nehotene, a pomembne napake, ki sem jih zagrešil pri obravnavi njegovega besedila.

Takoj sem pazljivo pregledal vse primerjave: prečrkovanje, branje in prevod ter upošteval vse možne popravke in popravil tudi statistične izide:

Prečrkovanje se zaradi pomotoma zamenjanih črk »ei – pravilno ie« izboljša glede na drugače pisane črke iz 11 na 9 ali iz 26,8% na 22,5% in se iz sedmega premakne na šesto mesto.

6. vaniniuvikuremieshiišvasubakhikbelisines (9, 4)

Število prepoznanih črk v prevodu se poveča od 8 na 13 ali od 19,5% na 32,5% in se iz četrtega mesta pomakne na tretje mesto. Število prepoznanih besed v prevodu pa se iz 5 poveča na 7 ali iz 38,5% na 53,8% in se iz četrtega mesta pomakne na tretje mesto.

A.: VAN	INI	UVIK	UREMIES	HI	IIŠ	VAS	U	BAKHI	K	BELISI	NES(12)
heavenward	and	always	turning,	(may you)take	all food	in	offering	to (god) Veles			
(v)nebesa	in	večno	vrteč	se	jed	vso	v	darovanje	k	Velesu	nesi (13, 7)

Po primerjavi ostalih predlogov sem delno popravil tudi predlog V. A. Čudinova za dodatni dve prepoznani črki in dodatno prepoznano besedo v besedici prevoda »niso«, kar pa ne vpliva na razvrstitev njegovih in drugih obravnavanih prevodov.

Tudi v tč. 3.4 Podrobnosti prevodov je napaka, saj je pri besedah »uremies« in hǽjiš« napačno zapisano, da ne gre za slovansko poreklo, moralo pa bi pisati, da gre za besede, ki v prevodu niso prepoznane glede na zapisano besedilo.

Zaradi popravkov prikazujem tudi celoten pregled prepoznanih črk in prepoznanih besed:

	prepoznane črke	prepoznane besede
Tomezzoli	2/42 = 4,8 %	5/13 = 38,5 %
Čudinov	10/40 = 25,0 %	6/12 = 50,0 %
Ambrožič	13/40 = 32,5 %	7/13 = 53,8 %
Perdih	30/43 = 69,8 %	10/11 = 90,9 %
Vodopivec	30/41 = 73,2 %	10/11 = 90,9 %

Strinjam se z g. Ambrožičem tudi glede tako imenovanega "meča iz Verone", ki je verjetno predvsem okrasni meč, kar sem poudaril tudi v članku pod točko 3. Analiza. "Meč iz Verone" pa ima nedvomno obliko meča in temu primerna je tudi vsebina.

## Metode

Glede prednosti statistične ali jezikovne primerjave podajam naslednje stališče: Pri statističnih primerjavah »deležev prepoznanih črk in besed« in jezikovnih primerjavah »jezikovno že preverjenih besed« je treba poudariti, da gre za dve ločeni področji, ki temeljita na različni primerjavi tekstov, besed ali črk. Statistična in jezikovna primerjava sta tako različni, da ju ni možno primerjati na neki splošni ravni. Vsaka primerjava tako statistična kot jezikovna ima svoje pomanjkljivosti, zato je najboljši pokazatelj v obeh primerih ravno v primerjavah z drugimi metodami ter z drugimi teksti, predlogi in prevodi. Tako kot sem prikazal deleže prepoznanih črk in deleže prepoznanih besed v prevodih, tako bi lahko jezikoslovec prikazal deleže jezikovnega ujemanja po posameznih značilnostih primerjanih črk, besed ali tekstov.

Napake pri znanstvenem delu nikdar niso zaželeni, so pa vsakdanji delovni spremljevalec, zato so potrebne ustrezne razprave, pripombe in drugačna mnenja na objavljena dela. Popravki znanstvenih del in ugotovitev so zato vedno potrebni, če se pokaže na napake, drugačne možnosti ali na boljše rešitve.

## Vira

1. V Vodopivec, Primerjava branj retijskega napisa na meču iz Verone, *Zbornik mednarodnega posveta Sledovi evropske preteklosti*, Jutro, Ljubljana 2004, 158-165
2. A Ambrožič, *Gordian Knot Unbound*, Cytera Press, Toronto 2002, 110-117

## Povzetek

Pri objavljeni primerjavi branj retijskega napisa na "meču iz Verone" me je A. Ambrožič opozoril na napake pri uporabi njegovih prečrkovanj in branj. Za opozorilo se mu zahvaljujem in opravičujem za pomembne napake, ki sem jih zagrešil pri obravnavi njegovega teksta. Po odpravi teh napak se izboljša ocena njegovega prečrkovanja in prevoda.

## ZAKLJUČKI

Avtorji prispevkov v tem zborniku so izpostavili nekaj pomembnih vidikov in prikazali podatke, ki jih osvetljujejo:

Pri uporabi in vrednotenju pisnih virov je treba zelo paziti na to, ali je uporabljeni vir zgodovinski in etnološki opis staroselcev ali pa je to »uradna« zgodovina, ki so jo pisali zmagovalci in nosilci državne oblasti, tujci na zasedenem ozemlju, za svoje koristi.

Povprečna starost genetskih skupin, podedovanih po materi, je pri Slovencih zelo blizu evropskemu povprečju. Tako Slovenci nosimo genetske vrste, ki so prisotne tudi pri ~2500 let starih okostnjakih iz mesta Adria. Genetska sorodnost obstoja tudi med današnjimi Slovenci in 6000 do 14 000 let starimi okostji iz vzhodnih Alp, kar tudi dokazuje genetsko nepretrganost med Slovenci in antičnimi prebivalci okrog Alp.

Tudi rekonstruirani obraz neolitskega moškega, pripadnika kulture posod s kvadratnim ustjem, je videti podoben obrazom sedanjih moških v severni Italiji in sploh srednji Evropi.

Imena geografskih danosti so prave sledi, ki pričajo o starodavnosti slovenskega jezika v Evropi, saj nekatera segajo še v čas prvotne naselitve po koncu zadnje ledene dobe.

Cesta so v Sloveniji prisotne že iz pradavnine, naši predniki pa so gradili dobre ceste že daleč pred prihodom Rimljanov, ki so obstoječe ceste večinoma samo izboljšali in le nekatere vojaške ceste zgradili na novo.

Pri številnih dozdevno keltskih imenih na sedanjih slovenskih in okoliških ozemljih ugotavljamo njihovo očitno podobnost ali celo enakost z sodobnimi priimki in toponimi na področju Slovenije in krajev ladijskega prebivalstva. Podobnost s sedanjimi slovenskimi priimki najdemo tako vsaj pri približno 10% navedenih keltskih imen. Tudi pri imenih keltskih božanstev najdemo imena, ki zvenijo znano slovensko. Tako poleg Belina ali Belena izstopa ime boga Smert(-ius). Ugotovitve postavljajo pod vprašaj v zgodovinski stroki dosedaj uveljavljeno mnenje o t.i. izključno »keltski« naravi prebivalstva v Noriku in pri nas, še posebej, če imena primerjamo z besedišči današnjih keltskih jezikov.

Toponimi, ki se zgoščeno pojavljajo ob nekdanjem rimskem limesu v zahodni Sloveniji in katerih etimologija je doslej neprepričljiva ali nepojasnjena, kažejo identičnost in/ali sorodnost s toponimi v keltskih jezikih zahodne Evrope: valižanščini, gelščini, kornvalščini in bretonščini.

Vendar, ti toponimi so v Sloveniji na območju, kjer Keltov nikoli ni bilo in kjer so tudi nekatera od najbolj arhaičnih slovanskih narečij, ne pa na območjih, kjer so Kelti bili. To kaže na ostanke prvotnega evropskega besedišča izpred najmanj 3.300 let, če ne izpred 4.000 do 12.000 let.

Jezikovne razdalje med latinščino, venetščino in slovenščino, ki jih zaradi nestandardiziranega načina pisanja in premajhnega obsega poznavanja venetskega jezika sedaj lahko določimo le na podlagi pogostosti posameznih črk v njih, kažejo, da je po teh razdaljah venetščina bližje slovenščini kot latinščini.

Za primerjavo sodobnih evropskih, indoevropskih in nekaterih starih jezikov je bilo kot kriterij vzeto pojavljanje soglasniških korenov iz Atestinskih tablic, ki so pokazali dobro ločljivost med slovanskimi in drugimi jeziki. Po tem kriteriju ima slovenščina najbolj

enakomerne povezave z vsemi slovanskimi jeziki in najboljše povezave z jezikom Ved. To postavlja izvore slovanskih jezikov v bistveno zgodnejše zgodovinsko obdobje, kot so to domnevali doslej. Nekateri jeziki, kot so finščina, irščina, baskovščina, madžarščina, albanščina in romščina nimajo po tem kriteriju značilnih povezav niti z drugimi evropskimi jeziki niti med seboj.

Prvotne vrednosti *jat*-a so najpomembnejši strukturni in tipološki razlikovalni element v slovenskem in drugih slovanskih jezikih. *Jat* je samo črka, znak ali grafem v vseh pisavah, s katerim se označujejo različne fonemske in glasovne vrednosti kombinacije spremenljivega glasu in fonema *j*, ko se v povezavi z drugimi glasovi in fonemi pretvarja v druge poligenetsko (policentrično) nastale glasove ali foneme, da doseže boljšo gibkost jezika.

Na nekaterih predmetih iz bronaste dobe: jezičasto-ročajnem srpju, najdenem v Ljubljani, plavutasti sekiri najdeni v Ljubljani, plavutasti sekiri iz Lokev, lovorolistni sulični osti iz Srbije ter na (nedatiranem) kamnu iz Ratja so napisi v zlogovni pisavi runici, kar je bilo sedaj prvič zaznano. Zapisane besede so slovanske.

Razdelitev na besede, prevod, jezikoslovna obravnava in vrednotenje napisa na steli "vojščaka" z Lemnosa kaže, da je ta spomenik votiven in ne vojaški, ter da služi kot prošnja za prehod umrlega, razsvetljenega v veri, v raj.

Najstarejši venetski napis ES 120 iz 6. st. pr. Kr. je zaradi svoje starosti in dolžine med venetologi vzpodbudil več poskusov branja in razumevanja. Analiza različnih branj nedvoumno pokaže, da branja do sedaj priznanih italijanskih, francoskih in nemških venetologov niso ustrezna, saj ne izpolnjujejo nobenega postavljenega kriterija za razumevanje napisa. Njihovi predlogi delitve zveznega teksta ter branj in razumevanj navedenega napisa zato ostajajo na ravni nedokazanih in le malo verjetnih hipotez. Njihova branja so med seboj bistveno različna, zlasti pa odstopajo od branja na slovanskih osnovah, ki nedvoumno in celo večkratno ustreza postavljenim kriterijem, čeprav tudi bo tudi tu nujnih nekaj izboljšav.

Makedonski jezik in drugi slovanski jeziki so zadržali pojme in besedišča, ki omogočajo razlago nekaterih pojmov, ki jih najdemo pri Homerju in v drugih klasičnih besedilih. Podan je nov pogled na klasično mitologijo. Ta omogoča drugačne in uporabne pomene za istovetnost znanih klasičnih mitoloških oseb kot so Demetra, Saturn, Pluton/Had, Presefata in Zemela.

Podane so tudi logične razlage, kako je v nastajanju prvotnega jezika že sam obstoj rek vodil v poimenovanje verskih in socialnih zasnov z besedami, izpeljanimi iz besede 'reka'. Del klasične mitologije je povezan z reko in ga je reka izzvala. To daje jasno razlago odnosa med boginjo Reo in vrhovnim bogom Zevsom. To je tudi najstarejši pristop, kako določiti meje med zemljišči, nadzor, lastnino in socialno zgradbo družbe. Sčasoma je pristop k delitvi ozemelj in lastnine napredoval do pojma kraljestva in posameznih dežel, kot jih poznamo dandanes.

Vse te ugotovitve kažejo na nepretrgano naseljenost staroselskega slovanskega prebivalstva na slovenskem ozemlju in drugje v Podonavju, na Balkanskem polotoku in ob Jadranskem morju od zadnje ledene dobe do danes. Zavojevalci teh ozemelj, ki so pripadali različnim, tudi nekaterim slovanskim ljudstvom, so nam pustili večinoma le lastne poglede na upravičenost svoje oblasti, ne pa kakšno je bilo dejansko stanje tedaj in pred tem.

A. Perdih

## CONCLUSION

The authors of contributions in the current Proceedings presented important new views, and also directed us to supportive evidence.

When using and evaluating written sources, it is important to recognize whether the source is a historical and ethnological description of old settlers, or whether it is the history written by foreign conquerors and rulers for their own purposes.

In regard to genetics, the age estimates of the haplogroups and their major sub-clusters in Slovenians and other populations of Europe, show that the Slovenian weighted average age is close to the European average. The 2,500-year-old skeletal remains from Adria, Italy, show the closest genetic relationship with the extant Slovenians. There is also a genetic similarity between 6,000 to 14,000-year-old skeletal remains from the eastern Alps and the present day Slovenians, indicating a degree of genealogical continuity from Neolithic to the present day.

In addition, the face of a Neolithic male subject belonging to the Square Mouth Pottery Culture was reconstructed. The subject was of European origin, and the reconstructed face appears to be very common in northern Italy and central Europe's present-day male population.

The oldest evidence of the language used in central Europe lies in the numerous place-names, which survived to the present. Their ancient origin can be recognized through certain geographical demarcations. For the earliest residents, the body of water by which they lived was simply Water, and their river was River. This type of naming is in central Europe found most often in the Slovenian language area. They are therefore a testimony for the ancient origins of Slovenian language in Europe.

In today's Slovenian territories, the roads have been present already since ancient times, suggesting good road-building skills of Slovenian ancestors long before the arrival of the Romans, who in the main improved the existing roads and built only a few new ones for military use.

The analysis of presumed Celtic Norican personal names based on etymological comparison with the contemporary names and toponyms found in present-day Slovenia and the neighbouring countries, revealing significant traces of ancient primeval onomastics. For about 60-70 of the presumed Celtic names, one can identify proto-Slavic linguistic roots, having the same meaning as the corresponding contemporary Slovenian names. Among the »Celtic« deities, the gods Belin (or Belenus), Belestis (Velestis), and most strikingly the god of fate Smert(ius), have obvious proto-Slavic linguistic roots. These results question the views held by historical sciences about the exclusively Celtic ethnicity of the ancient Noricans, especially when compared to the vocabularies of present-day Celtic languages.

Numerous place-names of uncertain etymology in western Slovenia, concentrated along the ancient Roman defense line, show a significant similarity and relatedness with natural environment in historical and also modern Celtic languages (Cornish, Welsh, Gaelic, and Breton). As linguistic developments in the extreme west of Europe and Slovenia



are separated by at least 1,500 years, the above toponyms of unknown etymology through Slavic, Romance, and Teutonic languages may supply useful markers to locate prehistoric and/or early historic settlers in southeastern Alpine region.

These toponyms, however, exist in Slovenia in the area of some of the most archaic Slavic dialects where Celts never lived and do not exist in the areas where they did live. Consequently, these toponyms may be the remnant of primeval European word-stock from at least 3,300 if not 4,000 to 12,000 years ago.

Due to the non-standardized way of writing, and the small amount of data on the Venetic language, the calculated linguistic distances between the ancient Latin, Venetic, and Slovenian, which can be determined at present only on the basis of frequency of particular graphemes, indicate that the Venetic is closer to Slovenian than to Latin.

The consonant roots from the Ateste tablets, which show a clear separation between Slavic and other languages, were taken as the basis for comparative study of different languages. Using this criterion, the Slovenian language proved itself as exceptional, with best connections to the Vedic Sanskrit, and the most uniform connections with all Slavic languages. These results put Slavic languages farther back in time, and equalize their age with that of other languages. Some European languages, e.g., Finnish, Irish, Basque, Hungarian, Albanian, and Romany languages, have by this criterion no connection with the three main groups, and also don't have connections among themselves.

The original values of *jat* (*yat*) are one of the most important structural and typological differentiating elements in Slovenian and other Slavic languages. *Yat* was just a letter, a sign or grapheme, one of the units of the Old Slavonic Glagolitic, Cyrillic and other Slavic alphabets. It was used to denote different phonetic and phonemic pronunciation values of the variable sound and phoneme *j* during the encounters, connections and relations with other sounds and phonemes, during which it transformed into other sounds and phonemes for the purpose of achieving higher mobility and elasticity within their linguistic systems.

Runica (a syllabic script) inscriptions have been observed for the first time in Slovenia: on a Bronze Age sickle found in Ljubljana, on two battle axes found in the Ljubljanica River and a place named Lokve respectively, and a (undated) stone found at Ratje, as well as on a spear from Serbia.

A division, translation, linguistic examination, and evaluation of the "Warrior" Stele from Lemnos indicate that the artefact's character was votive rather than military, serving as a plea for the passage of the deceased into paradise through enlightened belief.

The oldest Venetic inscription, ES 120 from the 6<sup>th</sup> century BC, because of its age and length, inspired among Venetologists many attempts to read and understand it. Analyses of different readings clearly show, that so far the endeavours of acknowledged Italian, French and German scientists are not satisfactory; they do not meet any of the established criteria for understanding of the inscription. Their proposals of division of the continuous text into words, and reading and understanding it, remain on the level of unproved and implausible hypotheses. Their readings differ essentially from one another,

and especially from reading based on Slavic languages, which meets the defined criteria, although it needs some corrections and improvements.

The Slavic and Macedonian languages have retained the concepts and the vocabularies to provide an explanation when analyzed and interpreted correctly. The information contained in this study is a new look at classical mythology. It brings out alternative and practical meanings for the identities of the well-known classical mythological figures such as Demeter, Saturn, Pluto/Hades, Presefatta, and Zemele.

Logical explanations are given of how the very existence of the river, '*reka*', contributed to the creation primary language religious and social concepts. Part of the Classical Mythology was associated with and created by the river. This study gives clear explanation of the classical relation of the Goddess Rea and supreme God Zeus. This is the most primary concept for establishing land division borders, control, ownership, and social structure. Over time the concept of land division and ownership evolved into the concept of kingdom and separate countries, as they are known today.

The above observations indicate a continuous settlement of the indigenous Slavic populations in Slovenian territories as well as elsewhere in the Danubian area, on the Balkan Peninsula, and around the Adriatic Sea from the last Ice Age onwards. The conquerors of these territories - some of them were also Slavic - left behind mainly reports on their own right to rule these territories, and not the reality of the situation.

A. Perdih

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