

KORENINE SLOVENSKEGA NARODA
ORIGIN OF THE SLOVENIANS

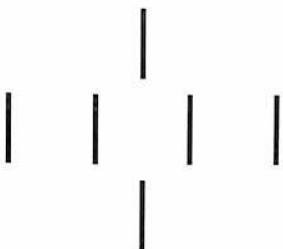
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Ljubljana, 9. in 10. junij (June 9th and 10th) 2006



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Ta zbornik je posvečen našim sodelavcem, ki so nas prezgodaj zapustili:

These Proceedings are dedicated to the memory of our above-mentioned authors, who passed away:

STJEPAN PANTELIĆ
IVAN GORENC
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Ivan Tomažič

STAROSELCI NORIKA

Abstract

The Ancient Inhabitants of Noricum

Noricum, situated between the Alps and the Danube River, is the geographical centre of Europe. Our knowledge of this region's prehistoric period is limited to archaeological finds and their interpretation. The inhabitants of Noricum were for the Romans *alpini populi*. Who these "Alpine peoples" actually were, is not easy to determine from the very limited number of historical records. The earliest account was given by the Roman historian Livy, who ascribed to them the name *Galli* (Celts). However, from other sources we know that the Celts appeared in Noricum as late as the year 250 BC from Greece, where they had been defeated, and that they were not the original or indigenous people of Noricum. Later, the Romans occupied Noricum in order to fortify the border along the Danube, to prevent the Germanic peoples' invasion of Italy. We know from history as well as from the book *Vita S. Severini* that the Romans lived there only in their cities and fortresses, and that they withdrew from Noricum in the year 488. The people that remained in Noricum were the indigenous inhabitants—the ancestors of Slovenes.

Norik je bilo ozemlje v Vzhodnih Alpah med Recijo in Panonijo. Ime so ohranili tudi Rimljani. Nastalo pa je verjetno iz krajevnega imena Noreja, ki je bilo glavno mesto Noričanov. Kje je bilo to mesto, ne vemo. Če vzamemo pomen imena iz slovenske besede 'nora', ki pomeni votlina ali jama, bi lahko sklepali, da je bila Noreja v zavetju kake soteske.

Najstarejše zgodovinske podatke o noriškem ljudstvu imamo od Tita Livija (59 pr. Kr. - 17 po Kr.), ko omenja dva poskusa Noričanov (v letih 186 in 179 pr. Kr.), da bi se naselili v Furlaniji. Vendar so jih obakrat pregnali Rimljani. Livij jih imenuje Galli (Kelti). Vendar kako bi on po dvesto letih lahko vedel o njihovi etniji? Navadno imenuje noriške prebivalce "alpini populi". Poroča tudi, da so Galli (Kelti) imeli v Noriku svoje kraljestvo v sosedstvu z drugimi kraljestvi, ki jih imenuje "socii", torej zavezniki. Iz tega lahko sklepamo, da so bili v tem času v Noriku še drugi prebivalci, verjetno iz mnogo starejše dobe. To kaže tudi opis dogodka, ko so keltski Boji (verjetno iz Slovaške, kamor so se zatekli, ko so jih Germani pregnali iz Boemije) leta 60 pr. Kr. oblegali Norejo. To pomeni, da prebivalci Noreje niso bili Kelti, saj si ne moremo misliti, da bi Kelti oblegali keltsko mesto.

Kdo so bili Kelti v resnici, se ne ve točno. F. Morton [1] pravi o Keltih: "Auf einmal kamen die Kelten daher." (Naenkrat se prikažejo Kelti). O njih pravi, da je nesporno, da so bili njihovi predniki ljudje žarnih grobišč. G. Herm [2], drugi raziskovalec Keltov, pa jih imenuje "Ljudstvo, ki je prišlo iz teme". Pravi še, da ni mogoče zanikati njihove povezave z Veneti. So bili neka etnija ali le truma bojevnikov? Težko si predstavljam, da bi se neko ljudstvo sprehajalo sem ter tja po Evropi, enkrat zmagovali drugič hudo poraženi.

† Lucijan Vuga

KAREL OŠTIR V LUČI TEORIJE KONTINUITETE PRESELJEVANJA LJUDSTEV ALI KONTINUITETA

Predstavljeno na Tretji mednarodni konferenci Staroselci v Evropi, Ljubljana, 10. in 11. junij 2005

Presented at the Third International Topical Conference Ancient Settlers of Europe, Ljubljana, June 10th and 11th, 2005

Abstract

Linguist Karel Oštir in the 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. Karel 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 Mario Alinei's *Theory of continuity* (TC).

In particular are of our interest Karel Oštir's studies: *Drei vorislavisch-etruskische Vogelnamen* (Three pre-Slavic-Etruscan bird-names); *K predslavanski 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 (TC): »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 south-western 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 BC; 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 consider the members of the SAZU-Slovenian Academy of Science and Arts, France Bezljaj and Tine Logar, as Venetic territory.

We are considering that Karel Oštir's conclusions about 'Megalithic languages' collimate with Mario Alinei's TC.

Uvod

Kakor je po eni strani osrednje in na moč obravnavano vprašanje etnogeneze Indoevropejcev, je po drugi strani povsem razumljivo odprt izvor Grkov, Italikov, Keltov itd. in seveda Slovanov ter ne nazadnje Slovencev.

Pretežna večina vseh dosedanjih teorij izhaja iz predpostavke, da so se od nekod priselili in pri tem postavlajo najrazličnejše hipoteze. Le redko najdemo izhodišče, da vsaj v postglacialni dobi ni bilo velikega preseljevanja ljudstev (kar ne pomeni, da ni bilo relativno manjših premikov) – da obstaja vse od tedaj določena kontinuiteta.

Vsaka stran navaja svoje razloge in utemeljitve. Če si ogledamo argumentacijo pomembnega historičnega lingvista Winfreda P. Lehmanna (*Historical linguistics. An introduction*, Holt-Rinehart & Winston, New York, 1973, str. 232), ki lepo ponazarja zagate: »Izhajajoč iz vsakdanjega življenja indoевropske skupnosti najdemo [skupne] izraze za 'čreda, krava, ovca, koza, pes, konj, volk, medved, gos, raca, čebela, hrast, bukev, vrba, zrno'. Odsotnost svojskih izrazov za žitarice in rastlinstvo kaže pri prehrani na močno odvisnost od živali... (str. 233) Čas, kdaj je cvetela indoевropska skupnost, je predmet manjših razprav. Ko poskušamo obnoviti imena za kovine, ne moremo pripisati indoевropskemu besednjaku niti izrazov za 'srebro' in 'zlato', da ne omenjamo 'želeta' in s težavo iščemo celo skupno ime za 'kovino, bron, baker', latinsko *aes* 'baker, bron', staroangleško *ar* 'medenina, baker' vodi do sodobnega angleškega *ore*, in sanskrtu *ayas* 'bron', kasneje 'baker'. Na osnovi takega besedišča zaznamo značilnosti, da lahko označimo indoевropsko skupnost kot poznoneolitsko. K sreči so arheološka odkritja omogočila poistovetiti to skupnost s kulturo na ozemlju na severni strani Črnega morja v začetku 5. tisočletja pr.n.š.«

V takšnih stališčih je več neznank in nejasnosti, kakor je mogoče videti na prvi pogled.

1. Lehmann se je očitno nagnil na stran Marije Gimbutas in njene teorije 'kurganov', da je pradomovina Indoevropejcev v stepah južne Rusije, na severni strani Črnega morja. Od tam naj bi se ljudstva 'kulture kurganov' (grobnih oz. kulnih gomil) agresivno, invazionistično razširila po Evropi in na vzhod po iransko-indijskem svetu. Tej teoriji močno oporekajo mnogi najpomembnejši svetovni znanstveniki.

2. Vprašanje je, ali je sploh kdaj obstajala neka indoевropska praskupnost, v kateri naj bi govorili indoevropejščino. Namreč, indoevropejščina je znanstveno rekonstruiran jezik,

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'LEXICAL SELF -DATING' EVIDENCE FOR A COMMON AGRO-PASTORAL ORIGIN OF SANSKRIT 'GOPATI', 'GOSPATI' AND SLAVIC 'GOSPOD', 'GOSPODIN' MEANING LORD/MASTER/ GENTLEMAN MORE THAN 8,000 YEARS AGO

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Abstract

Cattle have had a central role in the evolution of human cultures and they are the economically most important of domesticated animal species. All modern domesticated *Bos taurus* cattle breeds are believed to be derived from the now extinct wild ox or aurochs. The most widely accepted view holds that, the taurine cattle were domesticated 8000-10000 years ago. Fossils indicating the presence of taurine cattle have been found at Mohenjo Daro and Harappan sites of the Indus valley from 4500 years ago. Goats and sheep domesticated in the Middle East, began to spread, sometime after 7000 BC. The agro-pastoral terminology relating to animal husbandry shows many similarities between Slavic languages and Sanskrit, except in horsebreeding, despite the evidence that horse had been domesticated about 6000 years ago. This is also an indication that the ancestors of the present-day Slavs and Indo-Aryans diverged more than 6000 years ago, in agreement with archaeological, climatic, linguistic and other evidence. In Sanskrit 'gopati', 'gospati' means *the lord of cowherds, leader, chief*. This is a compound word; the bases being the Rig Vedic 'go' meaning *m. an ox, f. cow, pl. cattle, herd, kine, herd of cattle* and 'pati' meaning *a master, owner, possessor, lord, ruler, sovereign*; which in turn is derived from 'pat', 'patyate' meaning *to be master, rule, control*. The Slovenian 'gospod' and Russian 'gospodin' preserve 'gos', the genitive form of 'go'. The Sanskrit and Slavic agro-pastoral terminologies appear to have a common, more than 8000-year-old, source. Furthermore, there is also a significant genetic correlation between Slavs and the peoples on the Indian sub-continent.

Introduction

M. Snoj's *Slovenski Etimološki Slovar* (Slovenian Etymological Dictionary) attempts to derive the Slovenian, Croatian and Serbian **gospod**, Russian **gospod'** and Czech **hospodin** meaning lord, master from Latin "hospes" meaning host and also guest; A. G. Preobrazhensky's *Etymological Dictionary of the Russian Language* proffers a similar explanation. However, a closer examination and a comparison to Sanskrit **gopati/gospati/goshpati** reveals that the origin is more likely in the terminology of agro-pastoral society, as revealed by numerous Slavic lexical similarities with the Sanskrit language, and not with the Latin, where

these resemblances are considerably less frequent. In addition, the archaeological data on domesticated animals provide datable referents for *lexical dating* of agro-pastoral terminology. Furthermore, the results of Y chromosome DNA comparisons between Slavs and the Indo-European speakers on the Indian sub-continent provide additional support to this hypothesis of a common origin.

Alinei cites Herodotus, the Greek historian, who wrote ~2400 years ago that Indians were more numerous than any other nation that he was acquainted with and Thracians as the most numerous people after the Indians. Alinei has advanced a hypothesis based on the historical and linguistic evidence, that Thracians was the name that Herodotus gave to the Slavs owing to the fact the Thracians were one of the most powerful and representative elites of Slavic speaking Eastern Europe (Alinei 2003). The modern day populations are the reflection of the ancient populations; the population on the Indian sub-continent is still the largest in the world and the Slavic speakers form the most numerous language group in Europe and occupy more than half of the landmass of Europe (Rand McNally 1980).

The study of Sanskrit—the most important religious and literary language of India—by the Europeans, contributed to the study of Indo-European languages and thus eventually the whole science of modern linguistics came into being. The term *Samskrta* means *civilized, polished, cultivated, correct* (according to the rules of grammar). Undoubtedly the earliest document in the linguistics is Rig Veda, but there is no consensus regarding the age when it was composed. T. Burrow, by a rough guess-work places its origin at 1000 BC, whereas A.A. Macdonell cites Sanskrit scholar Hermann Jacobi who dates the oldest Vedic hymns to 3000 BC, but another scholar, Bal Gangadhar Tilak puts them as far back as 6000 BC.; G. Feuerstein mentions that both hypotheses are based on different astronomical phenomena mentioned in the Rig Veda. Jacobi also hypothesized that Indians and Iranians separated before 4500 BC. In addition, Burrow also provides examples of linguistic similarities between Avesta and Sanskrit and notes that the resemblance between ancient Iranian and the language of the Veda is very striking in the field of culture and religion. However, when it comes to pastoral terminology, he presents fewer similarities (Burrow 1995, Feuerstein 1995, Macdonell 1917).

Feuerstein et al note that the Indian historian Romila Thapar observed that for the Vedic Aryans the cow was a measure of value and a very precious commodity. The archaic Sanskrit word for both cow and bull is 'go'. 'Go' also denotes human speech, particularly the inspired speech of the Vedic seers (Feuerstein 1995). It should also be noted that in Slavic languages the root 'go-' is used similarly in compounds relating both to cattle and to speech. In addition the Sanskrit word 'veda' meaning *knowledge* has also the same meaning in some Slavic languages including Slovenian.

Alinei posits that vocabulary offers possibilities for fairly reliable dating, in spite of the complexities and problems that are frequently involved. Vocabulary is representative of the entire history of a community, since it contains vestiges of innumerable stages of cultural-historical renewal of a community of speakers. Accordingly, we can see the history of a language through its vocabulary as an aggregate of innumerable stratigraphies, each corresponding to a lexeme, the ordered sequences of which may be compared with one

Table 3. Continued

English	Sanskrit	Slovenian	Russian
earth (soil)	prithivi	prst	
water	uda	voda	voda
drink (to)	pā, pāti, pibati	piti	pit'
quaff (to)	pā, papīyāt	popijati/popivati	pit'
rain (to)	vrish, varshati	pršiti (rain lightly)	
rain	varshā	prša (light rain)	
cloud	megha	meglja	
cloud (to)	mehg, meghāyate	megliti	
sky	nabhas	nebesa, nebo	nebo
moon	māsa	mesec (luna)	mesjac (luna)
month	mās	mesec	mesjac
darkness	tama	tema	t'ma
night	niš, nakta	noč	noč'
day	dina	dan	den'
light	ruć, ruk	luč	
light (in colour)	sveta	svetel, svetla	svjet
light (not heavy)	laghu	lahek	
mountain	giri	gora	gora
tree	dru	drevo	derevo
wood	dāru	drva	drova
living being	jivina	živina (livestock)	životnoje
wolf	vrika	volk	volk
otter	udra	vidra	vidra
spear	šūla, šalakā	sulica	
sharp pin	šūla	šilo (awl)	šilo (awl)
thorn	tarunakha	trn	tjern
skin, body-cover	(deha)kosha	koža (skin)	koža (skin)
meat	mās/māns	meso	mjaso
roast (to), bake	paća-ti	peči	pječ'
roasting	pāka	peka	
baking	paćana	pečenje	
observe	spaš/ pašya-ti	paziti	
seeing	pašyan	pažnja	
behold!	pašu	pazi!	
bind (to),	fetterpas, pasati	pasati (to gird)	opojasat'
fasten (to)	paš, pašayati	pasati (to gird)	opojasat'
pelt, hide	driti	dreti (to flay)	drat' (to flay)
urinary duct	mehana, vasti	mehur (bladder)	mehi (bellows)
flock	yūtha	jata	
honey	mada, madhu	med	mjed
mead	madhu, madishta	medica	

Discussion of linguistic comparisons

The origin and the development of agro-pastoral technology can be traced through Sanskrit agro-pastoral terminology. Its beginnings can be seen in the words such as *pāśa* meaning snare, trap, noose and in the verbs *pas*, *pasati* to bind, *paś*, *pāśayati* to fasten, bind in addition to *paśyati* to look at, observe. This process is an integral part of domestication, which started with trapping of the young animals and keeping them tethered under watchful eyes so that they will not run away as they grew older. This is the initial terminology in the steady progress of taming and domestication of wild animals, to the point where animals became part of human culture and food cycle. The domestication of animals commenced with the keeping of the animals singly close to human habitation. This is reflected in the word *paśu* which originally meant-any tethered animal singly or collectively, a herd, a domestic animal as against *mriga*-game or wild animal (SED p. 611, 828), but *paśu* can also mean cattle and in the Vedic language any animal or beast along with *jīvita* and *jīvina* meaning any living being.

As the pastoral society progressed, the cattle began to represent wealth and this required some specialization to take care of the herd, to protect it and to find it a good pasture. This was done by *gopā* a herdsman, guardian. The ownership/control of the cattle and the cowherds was in the hands of *gopati* the lord of cowherds, leader, chief (SED p. 365). The cattle were also the means of trade, *goshā* meaning acquiring or bestowing cows (PSED p. 414). The word *gosht* means to assemble and collect. During milking, the cattle were assembled and kept at a station for cattle or cow-pen *gosthāna*, which was usually attached to the house; similarly *goshtha* was an abode for cattle, cow-house, cow-pen; *goshthāna* a place where cows are kept and these places also served for purposes of meetings, assembly and fellowship/*goshthi*. The *goshthin* is also the chief person or president of assembly (SED p. 367). It should be noted that this is primarily Vedic terminology.

Parallel pastoral terminology is found in Slavic languages such as Slovenian and Russian as listed under Pastoral terminology relating to cattle: *past*, *past'* trap or snare; *pasati* to fasten; *paziti* to watch; *paša* herd or pasture; *pašnja*, *pastbišče* pasture; *pastir*, *pastuh* herdsman.

In the search for the origin and the original meaning of the Slovenian and Russian words *gospod* and *gospodin* meaning *lord, master, gentleman*; the answer is best found in the Vedic Sanskrit, particularly in the cattle herding terminology.

Slo&Ru **gospod, gospodin** (*lord, master, gentleman*):

Skt. **gopati** – compound word meaning *the lord of cowherds, leader, chief* – (SED p. 365)

gospati – genitive compound meaning *the lord of cowherds, leader, chief* – Macdonell's A Vedic Grammar for Students (VGS) p. 273

goshpati—due to Sandhi (Sandhi is a euphonic combination of sounds; avoidance of hiatus and assimilation are the leading principles on which the rules of Sandhi are based (VGS). When 's' is preceded by a vowel except 'a' or 'ā' or by 'k' or 'r', it is changed to 'sh' when, in the same word, 't' 'th' 'm' 'y' 'v' or any

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Povzetek

Datiranje na osnovi besedišč dokazuje, da imajo 'gopati', 'gospati' v sanskrtu in 'gospod', 'gospodin' v slovanskih jezikih skupen izvor v dobi pašništva pred več kot 8000 leti

Živinoreja je imela zelo važno vlogo pri zgodovinskem razvoju človeka in govedo je bilo in je še sedaj najbolj pomembna udomačena žival. Vsa današnja udomačena *Bos taurus* goveda naj bi izvirala iz divjega goveda, ki je izumrlo na Poljskem okrog leta 1627. Udomačitev tega goveda pa naj bi se zgodilo pred 8000-10.000 leti; na indijskem pol-kontinentu v Mohenjo Daro in Harappa so tudi našli 4500 let stare ostanke tega goveda. Ovčad pa naj bi bila udomačena pred 9000 leti. V ovčjerejskemu in govedorejskemu besedišču je precejšna sorodnost med sanskrtom in slovanskimi jeziki, toda pri konjereji te sorodnosti ni, čeprav ugotavlja, da je bil konj udomačen že pred 6000 leti. To je tudi eden od znakov, da je bil razchod med današnjimi Slovani in Indo-Arijci v dobi pred 6000 leti, predno je bil udomačen konj, kar je v skladu z arheološkimi, genetskimi, jezikoslovnimi in klimatskimi dokazi. Sorodnost med Slovani in prebivalci na indijskem pol-kontinentu pa ni samo jezikovna, ampak je tudi genetska. V sanskrtu 'gopati' pomeni gospodar pastirjev, vodja ali poglavar. V klasičnem sanskrtu je to 'gopati', v vedskem sanskrtu pa 'gospati', ki je sestavljenka, kjer je 'go' kot imenovalnik ali 'gos' kot rodilnik besede 'go', ki pomeni krava ali govedina v sestavljeni besedi; 'pati' pa pomeni gospodar, lastnik; skupno pa to pomeni, da je 'gopati' ali 'gospati' lastnik govedine ali poglavar pastirjev. Slovenščina in ruščina ohranjata rodilnik, medtem ko sanskr rabi imenovalnik. Tako se lahko sklepa, da je živinorejska terminologija in tudi beseda 'gospod' stara več kot 8000 let.

Vinko Vodopivec

KELTI NA SLOVENSKEM, RESNICA ALI MIT

Ključne besede: Kelti, Veneti, Skiti, Etruščani, Germani, Slovani, Romani, Atlantida, zgodovina, arheologija, jezikoslovje, verovanje, genetika

Key words: Celts, Veneti, Scythians, Etruscans, Germans, Slavs, Romans, Atlantis, history, archaeology, linguistics, religion, genetics

Abstract

Celts in Slovenia, truth or myth?

Statements about the arrival of Celts into and their living in Slovenia, especially after the retreat in defeat at Delphi about 260 BC, till arrival of Romans about 15 BC, opened many basic questions about history, settlement, ethnicity, archaeology, language, religion, military, culture, and technology, which have to be verified and only statements, which are supported with proofs and undisputed should be accepted. Prevailing statements and theories often have no good support, so we have to distinguish the proven theories and those only supposing the events. Theories supported with proofs should be accepted, whereas the others have to be rejected or regarded only as possible hypotheses.

The idea of Celts is used frequently and unfortunately contrary to known data and scientific ethics. Only in rare cases the correct use of the name Celts is stressed, being only the working name for different cultural, military, religious and technology phenomena of that time and could not be represented as a nation or language group. Most proofs show that Celts can be a name also for Central Europe Slavic nations, as for Romance groups in southwest Europe. The quantity of data and scientific opinions about Celts suffice to support real framework for a correct use of the name Celts. Also in Slovenia the name of Celts can present only a military force with no influence on ancient settlers in view of genetics and language. While Celts in Slovenia were not present as settlers, they were thus without major influence on language. Our Slavic ancestors were here before the Celtic occupation.

Prihodnost študija preteklosti

Na razpisu nizozemske revije *Archaeological Dialogues* za mlajše raziskovalce so zmagali trije eseji, ki se vsak na svoj način spopadajo z izzivi arheologije v 21. stoletju in opozarjajo predvsem na marsikdaj sporno arheološko prakso:

Nick Shepherd iz Južne Afrike opozarja na potrebo po po-kolonialnih arheologijah, ki ne veljajo le za to območje, ampak za vsa obrobna in zastrta področja in območja in se kažejo v prenašanju nekaterih spoznanj v tuje okolje, v katerem so neznanstvena. Ob

tem poudarja, da mora biti nova arheologija odprta, večstranska in vključena v družbo. Potrebna pa je tudi ocena znanja, ocena komu je to znanje namenjeno in kdo so morebitne žrtve napačnih produkcij znanja in napačnih interpretacij.

Rueben Grima opozarja, da je arheologija postala zaprta v ozek krog, ki kaže moč elite in preozko perspektivo v procesu globalizacije. Arheologija je sama določala tiste javnosti, do katerih bo odprta, vse druge javnosti pa so bile najmanj zapostavljene, če ne celo oškodovane za svojo kulturno dediščino. Zato nastajajo robna znanja pretežno v medijih, ki zanikajo dosežke etablirane znanosti. Izhod vidi v novi praksi, ki ne izhaja več iz ene same priovedi, ampak gradi na različnih izkušnjah. Etablirana znanost mora dopustiti, da se interesi javnosti pokažejo in upoštevajo in to ravno za doseganje čim bolj pristnega stika s preteklostjo.

Nicola Laneri podobno opozarja, da akademski arheologiji ne grozi izločitev iz družbe samo zaradi vse manjše pomembnosti njenega vpliva, temveč tudi zaradi tega, ker se sama ne skuša vanjo aktivno vključiti in jo preoblikovati. Akademska arheologija ne sme več ignorirati drugačnih arheologij in mora z njimi tekmovati, sicer postane ujeta v svoje lastne okvire. Sodobni tokovi zahtevajo arheologijo kot iskanu blago, sicer bo postala družbeno nepomembna.

Ob teh jasnih pomanjkljivostih sodobne arheološke znanosti je treba opozoriti, da slovenska arheologija pozna kolonialno izkušnjo roba, ki so jo izkorisčale elite iz različnih metropol, zato je presenetljivo, da je ob osamosvojitvi Slovenije in uvedbi demokratične družbene ureditve, ostala praktično brez besed, za razliko od drugih nacionalnih arheologij. Ni bilo razprave ali so z osamosvojitvijo nastopile možnosti dodatnih sprememb ali dopolnitve, saj je prejšnja republiška arheologija postala državna in s tem povečala občutek samozadostnosti.

»Najbolj očiten problem v zadnjih dveh desetletjih je vsekakor pojav različnih avtohtonističnih teorij, ki vse po vrsti očitajo akademski arheologiji režimsko servilnost in podrejenost vladajočim nacionalnim, imperialnim ali socialnim ideologijam«. »Ne moremo se ubraniti občutka, da je akademska arheologija, navkljub vsem prizadevanjem številnih strokovnjakov ustvarila videz, da avtohtonistične teorije niso njen problem oziroma problem družbe in njene samopodobe, temveč problem njihovih avtorjev in zagovornikov. Drža akademske sfere je ves čas obrambna ali pa se je skušalo zmanjševati razsežnost tega problema.«[1]

Slovenski arheologiji lahko samo čestitamo za tako kritične članke, vendar hkrati opozarjam, da se vsebinska razprava, kljub takim osebnim vzpodbudam, niti še ni pričela, kaj šele da bi bila vodstveno vzpodbujena. Ob tem opozarjam na še bistvenejši zaostanek drugih znanstvenih disciplin, zlasti zgodovine, jezikoslovja, kulturne zgodovine, ki se takih odprtih in družbeno pomembnih razprav izogibajo in se skrivajo za svojo etablirano znanost, ki je marsikdaj v zmoti. Tako zapiranje v akademske sfere lahko določena »elita« prikriva izjemno dolgo, kar je največji anahronizem sodobne znanosti, ki bi morala biti zavezana stalnemu in čedalje hitrejšemu razvoju. Znanost, ki je sama sebi namen, ni znanost in znanstveniki bi se ji morali takoj in brezpogojo odpovedati.

Med artefakti in besedili

Kulture, ki so poznale pisavo in so ohranjeni njihovi zapisi ali zapisi o njihovem bivanju, verovanju, kulturi, vojskovjanju, obrti in drugemu delovanju, se obravnavajo tudi z zgodovinsko arheologijo, ki dopolnjuje klasično arheologijo. Ob tem obstajata dve možnosti razumevanja, saj gre v vsakem primeru tudi za zgodovinsko arheologijo, saj že materialna kultura odpira pot do zgodovinske resnice, na drugi strani pa je zgodovinska arheologija tista veda, ki raziskuje predvsem pisne vire in podpira zgodovinska spoznanja iz materialne kulture. Preverjanje vsakokratne skladnosti materialnih in pisnih virov zahteva ustrezno metodologijo, ki je odvisna od obsega in vsebine zapisov, zlasti pa od družbenega okolja lastnega naroda in okolja in interesa okoliških narodov, ki so pisali o svojih sosedih, prijateljih, sovražnikih, napadalcih, okupatorjih in okupiranih ljudstvih.

Kot dokumenti oziroma viri se besedila in artefakti obnašajo različno. Zapis govora je sicer večplasten, vendar poveden, medtem ko so materialne najdbe mnogo bolj sestavljene. Ker pa so zapisi in artefakti del celotnega družbenega življenja, jih ne moremo obravnavati ločeno oziroma v izolaciji. Bistvenega pomena je mesto, ki ga je tedanjega pismenost zavzemala v stvarni družbeni situaciji. Ustne družbe govorjeno besedo pojmujejo v precej bolj stvarnem in materialnem smislu kot pisne družbe, kjer materialni vidik prevzamejo njihovi zapisi. Pomembna je razširjenost pisave, ki je v določeni kulturi lahko bila pridržana le neki politični ali verski eliti. Lahko so bila zaradi materialnih virov in političnih vplivov sredstva za znanost omogočena le nekaterim odvisnim skupinam. Tudi kolonializem in imperializem sta znanstveno delovanje in objavljanje omogočala le nekaterim, drugi pa so bili izločeni kot raziskovalci in znanstveniki, zlasti pa so bile izločene njihove znanstvene ugotovitve. Žal se to prepogosto dogaja še danes [2].

Življenske razmere prastarih kultur

Odkrivati in proučevati najstarejše kulture pravzaprav ni možno brez poznavanja klimatskih značilnosti v pleistocenu in njihovega vpliva na naravno okolje. Takratni predniki človeka so bili priče teh danosti, so jih doživljali in se prilagajali ter skušali obdržati sebe in svojo vrsto. Kvartarni sedimenti so rahle narave, saj so le zelo redko sprijeti v čvrste skalnate materiale. Gramoz, pesek, ilovica in puhlica, ki so jih prinesli vode in vetrovi, so precej preoblikovali zemeljsko površino. V te plasti so zakopani ostanki ljudskih prebivališč, zato so mnogokrat močno poškodovani zaradi suše, poplav in podobnih vplivov. Za raziskave so zato najbolj primerni sedimenti v jamah, kjer so se plasti lepo nalagale ena na drugo in zaradi dobre ohranjenosti dajejo pravilno zaporedje glede na starost posameznih najdb. V pleistocenu se menjavajo topla in hladna obdobja – termali in glacijali. Iz te dobe je tudi v Sloveniji veliko najdišč, največ v okolici Postojne, pa tudi na Krasu, Primorskem, Osrednjem Sloveniji in na Koroškem, kar kaže slika 1 [3].

Klimatske razmere v würmu so bile precej spremenljive. Po letu 70 000 PS (pred sedanjostjo) se pričnejo ohladitve z vmesnimi otoplavitvami, od katerih je najhladnejša v mlajšem würmu in sicer od 27 000 do 17 000 PS. Zadnja manjša poledenitev se je končala

Pavel Serafimov

CELTO-SLAVIC SIMILARITIES

Abstract

Combined analysis of languages, historical sources, burial types, architecture and religion reveals that a part of the Gauls called also Celts were in fact a Western Slavic branch consisting of different tribes who inhabited the lands of ancient France, Austria, Switzerland, Hungary, etc. These people were responsible for the spread of iron in Central and Western Europe and were also the ones to whom the ethnonym Celts was applied for the first time. Unless other ancient testimonies or new archaeological discoveries appear, it should be admitted that Slavic tribes inhabited not only Eastern, but also Central and Western Europe in the deep antiquity and were strong, highly developed people, who influenced many others. Novel evidence of Slavic presence in Western Europe and British Isles is presented in this paper. Scientific method demands that the opposing arguments and theories have to be considered. Counter evidence and counter arguments are welcome.

Introduction

Everything what happened in the past left its traces. The time has deleted a lot of evidence, but detailed and independent research can reveal a substantial part of that which is considered as lost. To determine the origin and affiliation of ancient people with certainty we have to analyze every aspect of their life, because a limited data provided only from one area could lead to wrong conclusions.

In the 16th and 17th century, Scottish scholar G. Buchanan and his Welsh follower E. Llwyd decided that Welsh and Gaelic speaking people must have been related to Gauls, because Gaulish language had related words with Scottish Gaelic and with Welsh. Basing their claims only on limited linguistic data, the Scottish and Welsh scientists defined Irish, Scottish and Welsh people as Celts. These gentlemen, however, didn't notice that the name Celts was applied originally only to people living in Europe on the continent; it wasn't used for tribes living in Ireland, Scotland or Wales, and as the British scientist S. James noticed, it is very improbable that the ancestors of Welsh and Gaelic speaking people considered themselves Celts [1], p. 8, while Caesar is very clear that *Celtae* was the name which Gauls used for themselves [2], p. 25. Thus, Irish, Scottish and Welsh people were proclaimed to be Celts about 2200 years after the Greek writer Hecataeus used this term for quite a different group of people [3], p. 13.

Facts and discussion

The abovementioned facts stimulated me to check whether the ancient Gaulish language was closer to Irish, Scottish Gaelic, Welsh, and Breton, or to some other group of languages.

For my study I have used the works of G. Dottin [4], V. Kaligin, A. Korolev, J. Whatmouth, G. Lewis, H. Pedersen, A. McBain, M. Fasmer [5], and P. Cuadrado [6]. Very useful information about peculiarities of the Gaulish grammar I found in the works of J. Mascitelli [7] and Chr. Gwin [8].

I decided to concentrate on Northern Gauls, the confederation of Belgae, to which Atlantic Veneti belonged according to Strabo [9]. The reason of that choice was the fact that Caesar considered them to be real Celts, unspoiled by the Roman influence [2], 1-1 p. 25.

After making comparison between Gaulish, Slavic, Germanic, Modern Celtic and Latin language, see the tables in the Appendix, I noticed that although Gaulish showed certain closeness to Irish, Scottish Gaelic and Welsh, the best match for the Gaulish words and grammar were the Slavic languages as Slovene, Czech, and Bulgarian. That didn't concern only the amount of the similar words, but also their etymology.

Table 1 offers an interesting peculiarity: Gaulish words having Slavic and not Sc. Gaelic or Welsh counterparts.

Table 1. Gaulish words having Slavic and not Sc. Gaelic or Welsh counterparts.

	Gaulish	Slavic	Sc. Gaelic	Welsh
1	ACAMNO <i>rock</i>	KAMEN <i>stone</i> C.Sl.	CREAG <i>rock</i>	CRAIG <i>rock</i> MAEN <i>stone</i>
2	ASNO <i>clear</i>	JASNO <i>clear</i> Blg. JASEN <i>clear</i> Sl.	GLAN <i>clear</i>	DISGLAIR <i>clear</i>
3	ASO <i>mouth</i>	USTA <i>mouth</i> Blg. Sl. Russ.	BEUL <i>mouth</i>	GENAU <i>mouth</i>
4	AUS <i>ear</i>	USHO <i>ear</i> Blg.	CLUAS <i>ear</i>	CLUST <i>ear</i>
5	BANALON <i>plant with sharp leaves</i>	BONELA <i>fork</i> Blg. dialect	GEUR <i>sharp</i> GABHAL <i>fork</i>	FFWRC <i>fork</i> LLIM <i>sharp</i>
6	BALO <i>sickness</i>	BOL <i>pain</i> Sl. BOLAN <i>sick</i> Sl.	GALAR <i>sickness</i>	CLAF <i>sick</i>
7	BARRO <i>summit, top</i>	VRĀH <i>summit</i> Blg. BRDO <i>hill</i> Sl.	CEAH <i>head, top</i> SAR <i>upper, super</i>	PEN <i>summit</i>
8	BRIVA <i>bridge</i>	BRV <i>bridge</i> Sl. BRIVNĀ <i>bridge</i> Old Blg.	DROCHAIÐ <i>bridge</i>	PONT <i>bridge</i>
9	BUSU <i>mouth</i>	PUSA <i>mouth</i> Cz.	BEUL <i>mouth</i>	GENNAU <i>mouth</i>
10	CAVA <i>howl</i>	SOVA <i>howl</i> Sl. Blg. Russ.	DONNAL <i>howl</i>	UDIAD <i>howl</i>
11	CEIO <i>to lament</i>	KAJA SE <i>I lament</i> Blg.	GUIL <i>lament</i>	GALARU <i>lament</i>
12	CLANI <i>wish</i>	ŽELANIE <i>wish</i> Blg. ŽELJA <i>wish</i> Sl.	SANNTAICH <i>wish</i>	DYMUNIAD <i>wish</i>
13	CRAMO <i>onion</i>	KROMID <i>onion</i> Bulg.	UINEAN <i>onion</i>	WNYININ <i>onion</i>
14	CUDA <i>skin</i>	KOŽA <i>skin</i> Blg. Sl. Russ. KUŽE <i>skin</i> Cz.	CRAICION <i>skin</i>	CROEN <i>skin</i>

Titles, occupations

English	Welsh	Sc.Gael	Irl.Gael	German	French	Latin	Gaulish	O.Ch.Sl.	Blg.	Serb.	Slovene	Czech
chief	pen	ceann	ceann	König	chef	dux	counos	kānežā	knjaz	knez	kráj,	vévoda,
noble	pendefig	usal	usal	mächtig- <i>mighty</i> nobel	majesté	magnus	magalo	magil 1	magot-	moć	knez	král
noble	gorau-best	ard	ard	noble	nobilis	gauro	gorānā	O.Blg. goren-	gore-up	mogočen	moc	mogočen
noble	pendefig	usal	usal	hoch- <i>high</i>	Haut- <i>high</i>	nobilis	uxelo	supreme visokā	upper visok	visok	visok	horo- mountain
king	brenin,	tighearn	tighearna	König	roi	regnator	breno	high	bālia-	bolje-	král	visoky
king	teyrn	righ	righ	König	roi	rex	rigo	riga 2	O.Blg.	more	čar	řidič-
master	pen	ceann	ceann	Meister	chef	dominus	penno	ban	čar	čar	kráj	leading
seaman	morwr	muir-sea	mairnealach	Seeman	marin	nauta	moritex	morjak	mornar	mornar	pan	namořník
servant	dwas	searbhant	searbhonta	Diener	servante	minis	slugo	sluga	sluga	sluga	sluha	sluha
servant	dwas	searbhant	searbhonta	Diener	servante	ficis	mogu	pomagač-	pomagač	pomočnik	pomočnik	pomočnik
soldier	milwr	saighear	siaghdiuir	Soldat	soldat	miles	cato	helper	helper	helper	četnik	cetny-
souverain	teyrn	flath	flath	Herrscher	souverain	princeps	valos	vladāika	vlastnik	vlastnik	vladar	numerous
smith	gof	gobha	gobha	Schmied	forgeron	valos	gobos	kovača	kovač	kovač	kovář	vladice
worker	gweithiwr	oirliche	oircli	Arbeiter	ouvrier	ficis	arat	ratai	ratai	radlica	delavec	dělník

1. MAGIL was an Old Slavic title according Al Masudi, quoted by R.Zaimova in *Arabski izvori za bulgarite*, (page 49) IK Tangra, Sofia, 2000

2. RIGA was an Old Slavic title used by the Slavic rulers Musotki and Prebund according T.Simokkata, quoted by S.Stanilov in *Slavjanite v pervočetstvo*, Klasika i Stil, Sofia 2002, p. 62

Gaulish word SLUŽBA servant corresponds also to Irish Gaelic SLUAGH army, but even in this sense Slavic Bulgarian offers another related word SLUŽBA duty in the army.

Andrej Rant

IMENA IN PRIIMKI V VELIKI BRITANIJI IN SLOVENIJI

Abstract

Names and surnames in Great Britain and Slovenia

In the first millennium BC, British islands were populated also with Veneti in England and Wales, as well as with Karni in Cornwall and in Scotland. Beside language remainders in English, Gaelic, and Welsh, and alongside numerous paleoethnic traces, personal names that have their origin in prehistory as well as surnames derived from them are preserved till today. Few names and surnames show by themselves to their Venetic origin. A number of them can be identified comparing them with analogous or equal surnames that are conserved in Alps. Some of these names are very old and they can be explained only with the help of the etymologic explanation based on Slovenian language.

Povzetek

Britanski otoki so bili v prvem tisočletju pred n.š. poseljeni s staroselci Veneti v Angliji in v Wallesu ter s Karni v Cornwallu in na Škotskem. Poleg jezikovnih ostankov v angleškem, gaelskem in valižanskem jeziku ter poleg številnih drugih paleoetničnih sledi, so se v današnji čas ohranila osebna imena in iz njih izvirajoči priimki, ki imajo svoj izvor v prazgodovini. Nekaj imen in priimkov je takšnih, da že sami po sebi kažejo na svoj venetski izvor, večino pa lahko ugotavljamo s primerjavo s podobnimi in enakimi priimki, ki so ohranjeni na področju Alp. Nekatera od teh imen so zelo stara in se jih da razložiti le s pomočjo slovenske etimološke razlage.

Vinko Vodopivec

NABOR VENETSKIH NAPISOV, DELITEV, PREVOD IN SLOVAR

Ključne besede: arheologija, genetika, govor, jezikoslovje, kentum, satem, slovenščina, praslovenščina, teorija kontinuitete, Etruščani, Veneti, Wendi, Reti, Frigiji, Rimljani

Key words: archaeology, genetics, speech, linguistics, kentum, satem, continuity theory, Slovenian, Old Slavic, Etruscans, Veneti, Wends, Rhaetians, Phrygians, Romans

Abstract

Collection of Venetic inscriptions, division, translation, vocabulary

Venetic inscriptions are for that epoch quite extended. They are known for a long time and different more or less qualified people studied them. First of all there are on the one side recognised Venetologists who do not understand the inscriptions and on the other side the Slovenetologists who understand these inscriptions on Slavic bases. While the transliterations are in principle not different, between Venetologists and Slovenetologists there are essential differences in understanding the inscriptions. Italian, French and German Venetologists argue the source of Venetic expressions from Kentum group on basis of Greek, Latin, Romance, and even on German bases, although for such arguing they have no real base, because by their own statements they do not understand them. As a rule they read in inscriptions only names, what makes possible almost any explanation, while with fictitious names all texts even those completely not understood could be explained. Such readings can be treated only as working hypotheses, which are convincingly rejected on comparison of their translations and the translations of Venetic and some Etruscan inscriptions on Slavic bases. Slovenetologists represents the Satem and Slavic origin of Venetic inscriptions and by good understanding of Venetic and many Rhaetian, Wendic, Phrygian and Etruscan inscriptions they confirm the regularity of their suppositions.

Till now Venetic inscriptions have not been treated together, therefore here all Venetic texts are subordinated to the same criteria and so the comparison on expression, intention and contents are feasible. At successive treatment on giving hypotheses, analysis and results is visible that all Venetic texts can be understood on Slavic basis. Based on understanding of contents, good division of continuous inscriptions is obtained, which gives the base for a credible Venetic vocabulary. Slovenian and its numerous dialects as an archaic language is an exceptional tool for studying the oldest Slavic texts. Its usefulness proved also in this case, so there was no need to use the reconstructed Old Slavic. Collection of texts is sufficiently extended and documented by archaeology, language and time, to give feasible conclusions. More than $\frac{3}{4}$ of inscriptions reach excellent transliterations and more than $\frac{1}{2}$ reach excellent translation. This confirms successful transliteration, reading, translation, and vocabulary. Such results confirm Veneti as Slavic and Slovenian language ancestors. By the last data of archaeology, genetics and linguistic, Veneti settled the territories, at that time Venetic and now Slavic, as well as a bigger part of present-day Germanic and Romance ones, already in Old Stone Age. These latest scientific statements are bests incorporated by the Continuity Theory, which is efficiently supported by facts, so we can consider it as a winner among the development and migration theories.

Uvod

Venetske napisе so proučevali že številni znanstveniki [1-6], ki jih poimenujemo venetologi, za razliko od slovenetologov, ki proučujejo venetske napisе na slovanskih osnovah. Venetologi do sedaj venetskih zapisов niso razumeli in jih niso ustrezno prevedli, njihova razmišljanja o njihovem pomenu pa nimajo stvarne podlage za razumevanje teh napisов. Slovenetologi so obravnavali že večje število zapisов in so bolj ali manj uspešno poskušali ugotoviti pomen posameznih venetskih napisов, niso pa obravnavali vseh napisов skupaj. Skupno obravnavanje napisов je koristno, saj se tako lahko bolje pokažejo določene značilnosti in zakonitosti, ki pri posameznih napisih niso razvidne. Ob prebiranju starih zapisов imamo na voljo več možnosti, ki nam jih nudijo sedanji jeziki, etimološki slovarji in rekonstrukcije prajezikov na podlagi različnih jezikoslovnih metod. Pri rekonstrukcijah prajezikov je treba poudariti izrazito prednost poligenetske metode, ki predpostavlja več prvotnih in kasnejših izhodišč za razvoj posameznih jezikov in ima bistvene logične in jezikovne prednosti pred monogenetsko metodo, ki predpostavlja enotno izhodišče. Monogenetska metoda je zato že v osnovi napačna, saj vnaprej določa enostransko rekonstrukcijo jezikov v preteklost, kljub temu pa jo pretežno uporabljajo naši jezikoslovci. Posebno problematična je v tem pogledu rekonstrukcija praslovenščine, saj ni uporabljenata niti ustrezna metoda, niti niso upoštevani ustrezni materiali [7]. »Znanost«, ki ob rekonstrukcijah prajezikov zavrača upoštevanje vseh pisnih virov, zlasti najstarejših, je v nasprotju z znanstvenimi metodami in z znanstveno etiko. Rekonstrukcija praslovenščine, ki ne upošteva podatkov, ki jo nudijo najstarejši zgodovinski jeziki, predvsem venetski in drugi zapisi razumljivi na slovanskih osnovah, ne vzdrži znanstvene kritike [8].

Naši zgodovinarji, jezikoslovci in arheologi pretežno še vedno zagovarjajo imperialistično vsiljeno teorijo 19. stoletja o naselitvi zahodnih in južnih Slovanov na današnje ozemlje v 6. stoletju, pa čeprav ni za to teorijo nobenega dokaza. Zavračajo pa sodobno teorijo kontinuitete, ki je podprtа z mnogimi starimi in novimi dokazi, ki jih nudijo sodobne raziskovalne metode in preiskave [9,10]. Tako zavračanje je še posebej nevzdržno ob nedvoumnih dokazih genetskih raziskav, zato jih naši znanstveniki nočejo proučevati in jih kratkovidno zavračajo [11-13]. Enako zavračajo nedvoumno razumevanje venetskih in starejših etruščanskih napisов na slovanskih osnovah, pa čeprav so jezikovni dokazi vsakemu slovanskemu razumniku razvidni. Prav tako so razvidni tudi rezultati venetologov, ki sami priznavajo, da venetskih napisов ne razumejo. Ampak za naše »znanstvenike« je pomembnejše tuje neznanje kot domača pamet in dela domačih avtorjev slovenetologov. Ti mnogokrat v svojih zaključkih sicer nimajo povsem prav, vendar znanstvenik zaradi posameznih napak nikoli ne zavrže celotnega znanja in delovanja.[8, 14-31].

Delovni hipotezi

Delovni hipotezi, ki sta bili uporabljeni pri primerjavi različnih prečrkovanj in branj etruščanskih zlatih Pyrgijskih ploščic in drugih venetskih napisов [16,27,28], zaradi podrobnosti primerjav različni prečrkovanj in branj istih napisов raznih avtorjev, pri obravnavi vseh venetskih napisов nista uporabni in sta ustrezno preoblikovani:

za pripravo ustreznega slovarja venetskih besed. Tudi tu se izkaže slovenščina kot izrazito arhaični jezik in kot izjemno orodje za proučevanje najstarejših slovanskih zapisov, saj ni bilo nobene potrebe po uporabi izrazov v domnevni praslovanščini. Nabor napisov je dovolj obsežen in arheološko, jezikovno in časovno dovolj dokumentiran, da omogoča podane zaključke. Več kot ¾ napisov dosega odlično prečrkovanje in več kot ½ napisov dosega odlične prevode, kar omogoča nedvoumne rezultate in uspešno zaključeno delo prečrkovanja, branja, prevajanja in slovarja. Ti rezultati nedvoumno pričajo o Venetih kot naših slovanskih in slovenskih jezikovnih prednikih. Ti so po zadnjih znanstvenih dokazih tako arheologije kot genetike in jezikoslovja, poselili tedanje venetsko, sedaj slovansko in večji del po Germanih in Romanih potujčeno ozemlje, že v stari kameni dobi. Ta najnovejša znanstvena dognanja najbolje zajema teorija kontinuitete, ki je izdatno podprtta z dejstvi in jo upravičeno smatramo kot zmagovalko med razvojnimi in poselitvenimi teorijami.

F. S. Smole

NEKAJ O VENETSKIH NAPISIH

Ključne besede: Veneti, Wendi, Etruščani, Slovenci, Slovani, etimologija, jezikoslovje, glasoslovje, imenoslovje, fonem, grafem,

Key words: Veneti, Wends, Etruscans, Slovenians, Slavs, etymology, linguistics, phonetics, onomastics, phoneme, grapheme

Abstract

On Venetic inscriptions

Fifteen Venetic inscriptions are considered. In most of them Italian venetologists saw people's names in dative. Separation of a *scriptio continua* inscription into words is the central problem of how to understand its message. We present a methodical approach of separation of an inscription into individual words by adding letter after letter, in the sequence as written. In the inscriptions from funeral urns a repetitive word *aqi* (rest!), stands out. It is found in more than 10 of considered inscriptions. Similarly, we find words and their forms, derived from the verb *tinjati* (to smolder) in more than 10 inscriptions. In the process of determining words from inscriptions we touch the concepts like literary, archaic, colloquial, proven, and made-up word.

Uvod

Venetske napise so proučevali že številni znanstveniki [1-5], vendar do sedaj venetskih zapisov večinoma niso razumeli in jih niso ustrezeno prevedli. Zato se še vedno precej ljudi trudi, da bi jih ustrezeno razbrali in razumeli. Tudi ta prispevek je poskus v to smer. Kot zanimivost je predstavljen tudi »etrusčansko slovanski« napis, ki ga je leta 1847 razbral pesnik F. Prešeren. Ostali obravnavani napisi, 15 po številu, so venetski in še niso bili prebrani. V večini od njih so doslej videli le imena.

Metodologija

Napisi so pisani kot *scriptio continua*, to je brez presledkov. Delitev črkovja na besede izhaja iz medsebojnega pogojevanja besed v povedi [6]. Vsako besedo, dobljeno po delitvi (D), smo preverili po korenju, morebitni predponi, priponi, pregibu, obrazilu, iščoč njen pomen v povedi. Primerjali smo jo praviloma z narejeno knjižno obliko (Toporišič [7], beseda z zvezdico npr. prsl.*-, ide.*-...; za kratice glej Tabelo 1.). Predlogov delitve je lahko več in so najbolj podrobno opisani pri Es 93.

Izdvojeno besedo je moč spoznati: iz narečij, kot arhaično iz slovarjev, v knjižnem jeziku, iz drugih jezikov, je neznana.

Anthony Ambrozic, Pavel Serafimov, Giancarlo Tomezzoli
THE VENETIC INSCRIPTION Es 120 ON THE CUP OF “SCOLO DI LOZZO”

Abstract

Reputedly the oldest Venetic inscription, Es 120 was found in 1931 in locality “Scolo di Lozzo” near Este (Veneto – Italy). The inscription dates to not later than the middle of the 6th century BC. A. Marinetti divides the wording of the inscription as follows: ALKOMNO METLON ŠIKOS ENOGENES VILKENIS HORVIONTE DONASAN. According to her translation three offerors named Sikos, Enogenes and Vilkenis are making a votive offering to the Dioscuri (Alkomno) at their temple, which allegedly was located near the locality of Lozzo. The inscription is in fact a palindrome starting at the bottom of the inscription. The palindrome’s first line can be read as follows: NA SAN ODET NOI VROH SI NE KLI VSE NEG ON E S OKI SNOL TEMON MOK LA and is followed by its inverse counterpart running downward: AL KOM NOMETL ON ŠI KOS E NOGE NE SVIL K E NIS HOR VION T E DONASAN. The first line can be translated as: COVERED FOR SLEEP, MAY THE DEVIL NOT HAVE EVERYTHING GERMINATE FOR HIM, BUT LET HIM RATHER WITH THE EYES SUSPEND AS THREAD ON THE LOOM THE DARK MOISTURE; whereas the inverse counterpart can be loosely translated as: BUT TO WHOM DID HE PILE UP A PIECE? MAY THE ONE OFFERED TO YOU, FROM BELOW UPWARD TWINING, NOT COME TO HARM! The palindrome in its first line is a hopeful admonition to the dark powers to keep a seed-containing basin free of mold. In its second line it provides inside the message the indication of how the inscription should be read, i.e. from below upward. The astounding close similarity of the words in the palindrome with the words of contemporary literary Slovene language, Slovene dialects and other Slavic languages indicates that Slavic was incredibly uniform and undiversified in the past, so that Venetic, Slavenetic, Old Early Slavic, Old Phrygian, Dura Europos Macedonian, and early Thracian were one and the same language.

Introduction

Reputedly the oldest Venetic inscription, Es 120 appears on a well-preserved bronze container. It was found in 1931 in locality “Scolo di Lozzo” above the regional road Montagnana – Este, approximately 200 meters from the Torre Bridge, at the depth of about 5 meters. It was hidden by one of the workers for 30 years. Scholars now estimate that the inscription dates to not later than the middle of the 6th century BC.

The cup and the inscription

The cup and the inscription (cf. Fig. 1) are fully described in a paper by Locatelli and Marinetti [1], pp. 181-182.

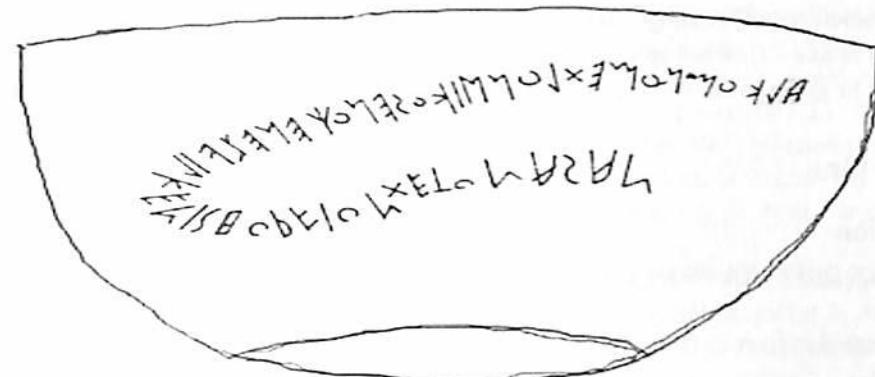


Fig. 1: the bronze cup from „Scolo di Lozzo“ with the Venetic inscription Es 120.

The two original handles of the cup disappeared. The inscription is engraved on one external side of the cup. It was written *in continuo* without punctuation. The orientation of the characters appears to indicate that it should be read from above downward.

Transcription

Correct in her transcription, to wit:

ALKOMNOMETLONŠIKOSENOCENESVILKENISHORVIONTEDONASAN

The renowned Venetist, A. Marinetti [1], pp. 181-182, as other Venetists often, when stumped for meaning, is cornered to having to resort to the artifice of selecting some very odd names for the portions of the inscription she cannot decrypt. She divides the wording of the inscription as follows:

ALKOMNO METLON ŠIKOS ENOGENES VILKENIS HORVIONTE DONASAN

According to her translation [1], pp. 181-182, three offerors named Sikos, Enogenes and Vilkenis are making a votive offering to the Dioscuri (Alkomno) at their temple, which allegedly was located near Lozzo, cf. [1], p. 79.

Some of the other transcriptions and interpretations are presented in [2]. Unfortunately, since the inscription is a palindrome starting at the bottom, the interpretation presented in [2], although struggling valiantly in varying degrees, offers no better results.

The palindrome

The Greek word *palindromos* meant “running backward”. The palindrome format was intended to contain a secret and have eternal potency. In the inscription at hand, an indispensable tool to successful decipherment will be grammar. It is astounding how faithfully the inscriber follows its Guidelines. Even more astounding is the unyielding tenacity of the Slovene, bucking the headwinds of 2,500 years of tidal erosion in every side.

Starting at the bottom, the palindrome’s first line will be followed by its inverse counterpart running downward. Intending the twining plant as an offering, the inscriber in NIS HOR VION

Povzetek

Napis z gore Steinberg

Podan je nov prevod napisa z gore Steinberg na podlagi starobolgarskega in drugih slovanskih jezikov. Napis ima 7 vrstic napisanih v različnih smereh. Prevod v slovenščino bi bil:

*Kastri, ti si tu ob skali, mali moj,
objokujem te, Kastri moj dragi,
tako si majhen Kastri,
Bogu služiš v jami.
Jaz, žalostni oče,
napisal to.
Ohromi naj takoj, kdor bi to oskrunil!*

Kastri je osebno ime, podobno bolgarskim imenom *Kostur, Kosara* in tudi galskemu in etruščanskemu *Castor*. Nekatere slovnične posebnosti kot npr. starobolgarski mestnik, zvalnik in aorist, pa tudi slovenska etimologija besed kaže na to, da so napis naredili Slovani, ki so živeli v Reciji v 5. stol. pr. Kr.

Alojz Kumar

ANALIZA IN RAZLAGA NAPISOV NA VOJVODSKEM PRESTOLU

Abstract

Analysis and interpretation of the inscriptions on the Ducal throne

We analysed the inscriptions on the double throne from Gospovetsko polje considering historical, linguistic and epigraphic view. This stool has two sites: eastern one, also called The duke's throne, which was intended to judge and was placed in the first century BC and the western - The bishops throne from the fourth century AD. There are two inscriptions on the thrones, which assign the purpose of the stools and the function of the dedicated persons sitting on them. The inscriptions have one meaning, when they are read in the direction of writing and another in the reverse one. Together they have a complementary meaning. The eastern throne belonged to the Duke, who was the main judge. The inscription means: SODI ZLOČINCU (JUDGE THE CRIMINAL) – *the sentence is read in the direction of writing* and DOKAŽI NEDOLŽNOST (PROVE THE INNOCENCE) – *when the sentence is read in the reverse direction*. The western throne served mostly to the bishop of Norik. The content of the epigraph on it is therefore religious: VERUJ, A SVETI VERO (BELIEVE, BUT THE HOLY FAITH) - *the sentence is read in the direction of writing* and OŽIVIŠ OD MRTVIH (YOU WILL REVIVE FROM THE DEATH) – *when the sentence is read backward*. The word VERO – VERUJ (BELIEVE) can be also read alone.

Uvod

Prestoli so zato, da povzdignejo in poudarijo osebnost, ki na njem sedi. Ta je prva med prvimi, najvišja, najuglednejša, najmodrejša in najmočnejša. Vsekakor morajo biti tudi prasti napisi na prestolu na Gospovetskem polju, slika 1 in 2, nekaj posebnega, zato zaslužijo, da njihovo sporočilo razvozljamo in ga predstavimo javnosti.

Prvo pisno omembo o ustoličevanju, ki je tesno povezano s "prestolovanjem", podaja cesarjev notar Burckhard iz Kôlna leta 1161 [1]. Natančneje pa piše o njem v 13. stol. še Švabsko ogledalo, Avstrijska rimana kronika in Knjiga resničnih zgodb, delo opata Janeza iz Vetrinja [2-5]. Vsi ti podatki so iz dobe, ko je obred že zamiral, in ne morejo odgovoriti na vprašanja, kako, kdaj in zakaj je nastal obred in oba prestola. Edinstveno ustoličevanje slovenskih vojvod je dobro poznano v svetu zaradi slavnih mož, ki so o njem pisali že v 15. in 16. stol. (Enej Silvij Piccolomini kot papež Pij II. v delu *De Europa*; Jean Bodin: *Six livres de la République*) [2]. Dobro je večkrat ponoviti njuno mnenje o "slovesnosti, o kakršni se ne sliši nikjer drugje (Piccolomini) in "obredu, ki nima para v svetu" (Bodin). To je vplivalo celo na sestavljalca prve ameriške ustave (T. Jefferson: *Deklaracija o neodvisnosti*, 1776 leta), saj je pravo naših pradedov vgradil v ameriško demokracijo [6].

Anton Perdih

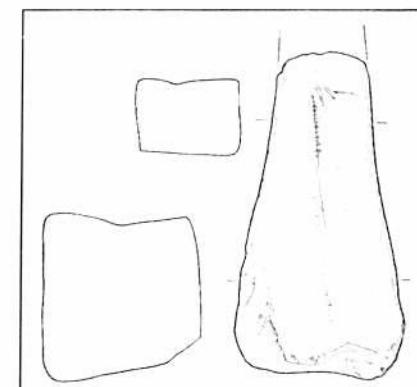
VENETSKI NAPIS V KAMNIŠKIH ALPAH?

Leta 1996 so Cevc in sodelavci našli na planini »Na stanu« (1450 m) pod Jermanovimi vrati (Kamniško sedlo 1884 m) v eni od poskusnih vrtin med drugim dva kvadrasta brusna kamna [1], verjetno iz istega časa kot tamkajšnja rimska keramika. Najdb niso mogli nadrobneje datirati.

Na njihovi sliki enega od teh brusnih kamnov, slika 1, sem ob ožjem zgornjem robu opazil štiri znake, podobne venetskim črkam. Glej tudi sliko 2, kjer je ta del brusnega kamna obrnjen navzdol in povečan. Ti znaki so videti kot N ali M ter IJT in nakazujejo, da naj bi bila smer branja z desne na levo, kot je to pri venetskih napisih zelo pogosto. Seveda bi lahko ugovarjali, da to niso venetske črke, temveč le slučajne zareze, ki so nastale pri brušenju koničastih predmetov. Za znake IJT bi razen za lok pri znaku T to morebiti lahko veljalo, znak N ali M, tak kot je, pa na tak slučajen način ne more nastati. Pomenljivo

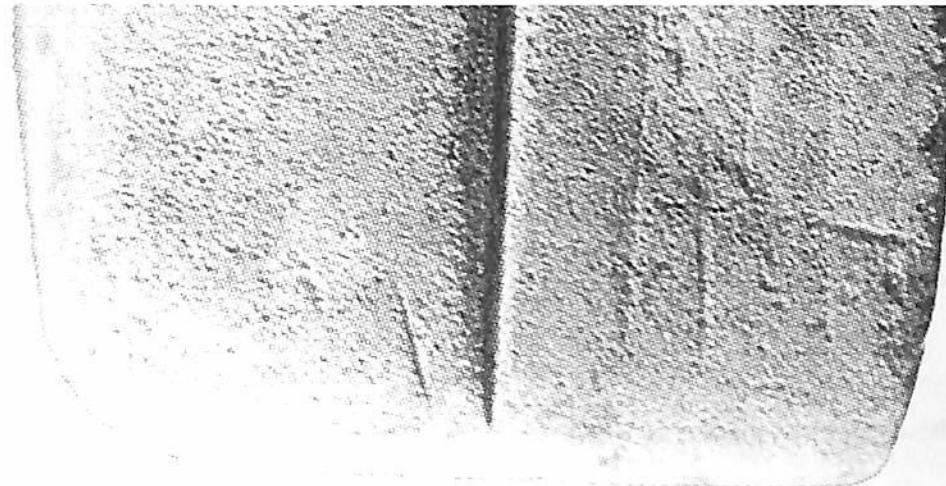


Slika 1. Slika brusnih kamnov, Cevc [1].



70
Brusni kamen z vrezoma na podolžni strani, verjetno iz istega časa kot rimska keramika.
Schleifstein mit zwei Kerben auf der Längsseite, wahrscheinlich aus derselben Zeit wie die römische Keramik.

71
Brusni kamen. M: 1:2.
Schleifstein. M: 1:2.



Slika 2. Obrnjen izrez zgornjega dela brusnega kamna na levi strani slike 1.

je tudi to, da podobnih znakov ni nikjer drugje na isti strani brusnega kamna, čeprav so na njem vidni sledovi, ki jih pušča brušenje.

Te znake bi lahko prečrkovali kot TII ter N ali M. Vendar, glasovni pomen znaka T je sporen. Večkrat se namreč pojavi v istih napisih kot znak X. Kateri od njiju je v resnici T in kateri označuje kakšen drug glas, bo treba še ugotoviti. To seveda ne bo mogoče s pomočjo stare grščine ali latinščine. Kaj pomeni znak T, ta hip ni gotovo. Ali je to morebiti znak proizvajalca?

Vsekakor bi veljalo natančno pregledati slike v objavah najdišč v naših krajih, pa tudi še neobjavljene predmete, da ni še kje kakšen neomenjen star napis.

Vir

T Cevc, *Davne sledi človeka v Kamniških Alpah: arheološke najdbe v planinah (1995-1996)*, ZRC SAZU, Ljubljana 1997, str. 56, slika 70 in 71

Venetic inscription in Kamnik Alps?

In 1996, Cevc et al. found in a trial dig on the Alpine pasture named "Na stanu" (1450 m) pod Jermanovimi vrati (Kamniško sedlo 1884 m), north of Ljubljana, Slovenia, two squarish whetstones [1] (Fig. 70 and 71, p. 56), probably of the same age as the Roman ceramics found in the same location. They were not able to date the find more precisely. In their picture of one of the whetstones (Figure 1) I noticed on one of its smaller margins four signs similar to Venetic script. These signs are like N or M as well as IJT. They suggest the direction of reading from right to left which is usual with Venetic inscriptions. One could raise objections to the assumption that they are Venetic graphemes; arguments can be made

Pavel Serafimov

SITOVO INSCRIPTION

Abstract

A new reading of the Sitovo inscription is presented. Few of the letters resemble those of the Phrygian alphabet; the others belong to another, related writing system. Twelve words were found in the Sitovo inscription: *Ncha kuiss chia i simle on uchl i nebu echli u shinei*. Translation into English, based on Old Bulgarian and other Slavic languages is: *The deceased who (was) in earth, he went to heaven, cried both (his) sons*. All the 12 words have Sanskrit cognates, whereas the number of cognates in other languages is: Etruscan 7, Greek 6, Tokharian 5, Avestan 4, and Hittite 3.

Introduction

The inscription was found in 1942 by A. Peev in a cave near village Sitovo, Bulgaria. First it was published by Z.R. Morfova [1] in 1950 and Ilyov dated it to 4500 BC [2]. Later it was studied also by J. Todorović [3], L. S. Bayun [4], and I. Duridanov [5]. The letters in the Sitovo inscription are 40 cm high, and the length of the inscription is 340 cm. Depiction of it is presented in Figure 1.

Reading of the inscription by Ilyov

Ilyov [1] offered the translation of the Sitovo inscription in 1995 based on the Macedonian language. He reads the text starting from the upper line, reading from right to the left, and beginning with number 40.

In Cyrillic alphabet:

И ТЕШТИ НИ НЛТИ : И УСЈЛТ УЖСИ ЊГ СУ ТИШТИЛИ И
ЕТЕ ПСЛМИ КШТ : И : У РШ ГСТ СИ УТК : ИД СЊ

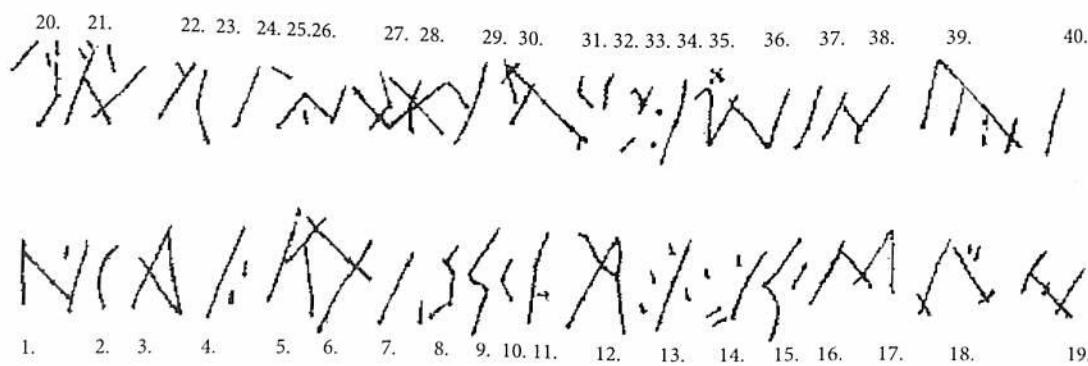


Figure 1. The Sitovo inscription [1].

In Slavic Latin alphabet:

I TEŠTNI NALTAI : I USAJLATUASI NJÄGSUTIŠLI I
ETE PSALMI KASHT : I: URÄŠ GÄSTI SI UTKÄ : ID SÄNJ

where

Š has phonetic value as in English word SHORT

Ä has phonetic value as in English word EARTH

In "English" Latinic:

I TESHTNI NLTI: I USJLTUZHSI NJGSUTISHTILI I
ETE PSLMI KSHT: I: URSH GSTI SI UTK: ID SNJ

This he translated into contemporary Macedonian:

I testot ni naleta I vo ovoy let u znasi nego go tishteli i ete psali kukyata i vo
resh si gostin na utkite odi sonuval!

English translation:

And the father in-law ran in (flew in) and in this flight horrors have haunted
him and there the house psalms (in the house they sing psalms) and in roast
you are a guest of the ducks - go, dream!

I have some remarks concerning this translation:

The word **psalm** (second word of bottom line) isn't Slavic; **psalm** comes from Greek ψάλμος and Latin **psalmus** with meaning: song [6].

The phrase: **na utkite** (to the ducks) shows the features of an analytic language like New Bulgarian and Macedonian.

All ancient Slavic languages were synthetic, but after the 16th ct. AD Bulgarian and Macedonian lost their cases and became analytic languages.

Short example:

I RECHE EMU BOG means: *and God said to him* (Old Bulgarian). EMU 'to him' is in the Dative case; the corresponding ending here is U.

In Modern Bulgarian the same sentence is: I RECHE GOSPOG NA NEGO. Here we see the presence of preposition NA 'to' which is not used in Old Bulgarian. The suffixed definite article in the words: **testot** and **kukyata** is also typical for New Bulgarian and Macedonian language, not for their ancient form.

Example: I OTARASHI NOZE EGO VLASAI SVOIMI means: *And wiped out his feet with (her) hair* (Old Bulgarian). The same in Modern Bulgarian is: I IZTRI NEGOMITE NOZE SAS SVOITE KOSI. The suffixed definitive article in the words **NEGOMITE** and **SVOITE** is not used in Old Bulgarian.

My reading of the Sitovo inscription

In my opinion, the inscription should be read differently, beginning from the bottom line, with the direction of reading from left to right, starting with number 1, but not assigning any phonetic value to letters in position 4, 13, 35.

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Povzetek

Napis iz Sitovega

Predstavljen je novo branje napisa iz kraja Sitovo pri Plovdivu. Nekateri znaki spominjajo na frigijsko pisavo, drugi spadajo v drugo, sorodno skupino. V napisu iz Sitovega je dvanajst besed: *Nča kuiss čia i simle on učl i nebu ečli u šinei*. Prevod v slovenščino: *Umrlji, ki (je bil) v zemlji, je odšel v nebesa, sta ječala oba (njegova) sinova*. Vseh 12 besed ima sopomenke v sanskrtu, 7 jih ima v etruščanskem jeziku, 6 v grškem, 5 v toharskem, 4 v avestijskem in 3 v hetitskem.

Vojislav P. Nikčević

PRAIZVOR, PROTOTIP I PRAISKON IZGOVORA SLOVJENSKOG JATA – Ђ

Abstract

Primeval source, prototype and original articulation of the Slavonic sound jat – Ђ

According to R. Bošković, the central issue related to 'yat' and the Slavic studies is the question whether the old Slavic 'yat' ('Ђ') was a diphthong or monophthong. The answer to this extremely complex question is dealt with respect to the location of the homeland of ancient Slavic people and their proto-Slavic language as the area of the primeval source, prototype and original pronunciation of the Slavonic sound 'yat' ('Ђ') which represents the main distinguishing typological and structural element among the Slavic languages. Taking into consideration that sounds and phonemes, being the smallest phonetic and phonemic (phonological) units, can not be further divided, analyzed or decomposed in the traditional monogenetic (mono-centric) way, but emerge in the polygenetic (polycentric) structural way, i.e. through their interrelations, we come to the conclusion that the homeland of ancient Slavic people was located in places where the variants of 'Ђ' were the most frequent. These are Slovenia with the west Venetic and East Slavic region, Poland with west Wends and Czechs and the Poland-Ukraine-Belarus triangle, which I define in linguistic way, but other variants have to be defined to compare among them. In the latter triangel originated the earlier Balto-Slavic linguistic community, forming part of the Indo-European proto-language, their oldest prototype and primeval source. Furthermore, this confirms that the most important Slavic articulations could represent variants of old Polish *iä* ('ä) as the diffuse diphthong between *ja* ('a) and *je* ('e) which appeared depending on their position and on the disappearance of the sound and phoneme *j* since it was very weak and unstable consonant transformed into the very close sound and phoneme *i* as its allophone *î* (= non-syllabic form of vowel *i*, e.g. in *krai*) and reversely, on the basis of *i* transformed in *j*; *i* transformed in *e*, and *e* in *i*; and the separation of *ie* into *i* and *e*.

Uvod

R. Bošković svojevremeno je pisao da je centralno pitanje i jata i slavistike je li praslovjensko Ѽ bilo diftong ili monoftong [1], str. 26. Odgovor na to pitanje na današnjemu nivou naučnog razvitka mora se tražiti zavisno od toga de se nalazila prapostojbina praslovjenskog jezika kao areala praizvora, prototipa i praiskona izgovora slovjenskoga jata ъ као glavnoga razlikovnog tipološkoga i strukturalnog elementa medu slovenskijem jezicima. To je pitanje izuzetno složeno i odgovor na nj valja tražiti na posve novi način, jer su se dosadašnji pokušaji njegova odgonetanja pokazali kao neodrživi i nemogući [2]. To utoliko prije kada se zna da nauka ni do dana današnjega još uvijek nije definitivno odgovorila na pitanje de se nalazila pradomovina Slovjena. Za dokaz toga u ovom radu navešću poviše spornijeh mišljenja naučnika raznijeh profesija kao orientir moguće lokacije praslovjenskog

- naselili su i istočnu Hercegovinu do Mostara. A i od početka XV. vijeka taj prostor je masovnjem seobama stanovništva pred Turcima mahom nastanjen iz Crne Gore.
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Sažimak

Po mnjenju R. Boškovića, centralno pitanje i jata i slavistike je da li je praslovjensko jat š diftong ili monoftong. Odgovor na to izuzetno složeno pitanje u ovom radu traži se zavisno od toga de se nalazila prapostojbina starijih Slovijena i njihova praslovjenskoga jezika kao areala praizvora, prototipa i praiskona izgovora slovjenskog jata š kao glavnoga razlikovnog tipološkoga i strukturalnog elementa među slovjenskim jezicima. Polazeći od toga da se glasovi i fonemi kao najmanje fonetske i fonemske - fonološke jedinice ne mogu dalje dijeliti i analizirati, cijepati ili razlagati na tradicionalistički monogenetski - monocentrični, već nastajati na poligenetski - policentrični strukturalistički način, tj. u medusobnjem uzajamnim suodnosima, dolazi se do saznanja da bi prapostojbina starijih Slovijena potencijalno mogla bila tamo de ima najviše drugačica š. To su Slovenija sa zapadnjijem venetskim i istočnim slovjenskim predjelima, Poljska za Vendima i Česima te trougao Poljska-Ukrajina-Bjelorusija, koji sam lingvistički opredijelio, a ostale varijante neka se opredijele za moguću medusobnu uporedbu. Na tome trouglu nalazila se i njegova ranija baltoslovjenska jezička zajednica kao dio indoevropskoga prajezika nostratičke natporodice kao mogućeg najstarijeg pretpostavljenog njihova praizvora, prototipa i praiskona. A to dalje znači da svi najznačajniji slovijenski izgovori mogu da predstavljaju drugačice (varijante ili inačice) prapoljskoga iā ('ä) kao difuznog dvoglasa između ja ('a) i je ('e), nastale zavisno od položaja u kojem se nalaze i na temelju gubljenja glasa i fonema j kao vrlo slabog i promjenjivoga suglasnika i njegova pretvaranja po izgovoru u veoma bliski glas i fonem i kao njegov aforon i (neslogotvorni oblik vokala i, kao npr. u kraj), i obratno, na bazi pretvaranja i u j, i u e te e u i i razdvajanja ie na i i e.

Marco Silvestri, Giancarlo Tomezzoli

3D FACIAL RECONSTRUCTION OF AN ANCIENT FEMALE SKULL FROM OBERKASSEL BEI BONN (GERMANY)

Abstract

Because our technique of facial reconstruction proved to be successful, we decided to apply it to a skull of an older female subject preserved at the Paläontologisches Museum in Munich (Germany). The skull was found in Oberkassel bei Bonn (Germany), its age is 10,500 years. It appears that the skull is well reconstructed, complete, not much deformed, without traces of severe illnesses. The subject was a woman aged probably 15-25 years. The causes of the death cannot be determined. Because, also in this case, the skull does not appear too dissimilar from the skulls of the present people, and because, as far as can be understood the subject was healthy, it is reasonable to assume that the thickness of the soft tissues on the different portions of the skull was not dissimilar from that of today's young Central European women and/or young American women of Central European origins. For the pigmentation, according to current statistics, we assumed fair skin and light coloured eyebrows, hair, and eyes. The reconstructed female face looks not dissimilar from the faces of today's central European female subjects. However, in the light of the well-reconstructed state of the skull and of our reasonable assumptions on pigmentation, we can say that the reconstructed 3D face model and its artistic representation are good approximations of the facial aspect of a girl who lived at the time of the Würm Ice Age.

Introduction

The techniques of facial reconstruction and the technique we used for face creation for a skull belonging to a Neolithic male of the *Square Mouth Pottery Culture* preserved at the Civico Museo di Storia Naturale in Verona, Italy, had been discussed in a previous paper [1]. The skull-subject of the paper [1], was found near the present-day town of Quinzano (Verona – Veneto, Italy), and is about 6000 years old. The paper provided a comprehensive bibliography concerning the facial reconstructive techniques. Because our approach proved to be so successful, we shall apply it to yet another skull.

The skull we consider here is that of a female subject displayed at the Paläontologisches Museum in Munich (Germany). A small white sign in the showcase near the skull specifies that it be found in Oberkassel bei Bonn (Germany). It belonged to a female and is about 10,500 years old. More accurately, as stated in papers [2,3]: In 1914 prehistoric sites at one of the cliffs above the Rhine at Basaltbau an der Babenley yielded well preserved skeletal remains of an uncommonly robust adult male and of a petite young female. Accurate chronologies of the sites were established by other materials associated with the skeletal remains

Povzetek

3D rekonstrukcija povprečnega obraza lobanj odraslih žensk z grobišča ptujskega gradu

Grobišče ptujskega gradu je odkril notar V. Škrabar leta 1909. Izkopavali so ga leta 1946 in 1947 ter preiskali 300 okostij. Pripadalo je Slovanom, ki so živeli tam v 10. in 11. stoletju. To je bilo pokopališče ljudi, ki so živeli na levem bregu Drave. Uporabljali so ga v mirnem obdobju, ki je trajalo približno eno stoletje. Opazna je velika umrljivost v starosti 22 do 30 let.

Posebnosti pokopov omogočajo razdelitev po spolu in starosti (otrok I, otrok II, mladostnik, dozorevajoč, odrasel, ostarel) v skupine, ki imajo podobne somatske in lobanjske parametre in ki jim je mogoče določiti povprečne vrednosti.

Isto 3D metodologijo kot pri rekonstrukciji obraza 10.500 let stare ženske lobanje iz Oberkassla pri Bonnu in 6000 let stare moške lobanje sva uporabila tudi pri povprečni lobanji odraslih žensk z ptujskega grobišča, ki sva jo izračunala iz povprečij lobanjskih mer. Obarvanost oči, las in kože je težko določiti. Pomagala sva si s Prokopijem, ki pravi: "Slovani so visoki, svetlega in rdečkastega videza". S temi podatki sva dosegla 3D rekonstrukcijo povprečnega obraza, ki daje dober prikaz povprečnega videza tedanjih žensk in načeloma odpira možnost preverjanja zanesljivosti starih kronik, zgodb in legend, ki opisujejo splošni videz članov tistih skupin.

Rudi Koncilia

SLOVENCI – PRAPREBIVALCI V SRCU EVROPE

Dopolnjen zgodovinski del govora ob blagoslovitvi starodavnega vaškega vodnjaka – studenca »Pod Plešo« v Topolah pri Mengšu 11. 8. 2002. Na povabilo Svetovnega slovenskega kongresa sem 10. 5. 2004 predavanje ponovil na njihovi prireditvi v Škofovih zavodih v Ljubljani, 7. 10. 2005 pa na povabilo Viktorinovega društva še na Ptiju v dvorani pri minorith.

First presented at the consecration of the ancient fountain »Pod Plešo« on Sunday, August 11th 2002, in Topole near Mengš, Slovenia

Prvi del objavljen v / Published-in-part in: Cerkev v sedanjem svetu, 2004, 38(2), 59-61

Abstract

Slovenians - the ancient inhabitants in the heart of Europe

I decided to write this article at reading the *Helmolts Weltgeschichte* (1-9), World History that 100 years ago had been published simultaneously in German, English and Russian language. This work affirms that the name »Slovenia« existed even before the arrival of Croats in the year 626 AD and that Croats colonized a part of the territory of Slovenians. As the Croats were in majority they assimilated the Slovenians living there. It is also stated that Slovenians are the primary inhabitants of the Roman provinces named Vindelitia, Raetia, Noricum, Pannonia, Istria. And also that Slovenians were the only people that preserved the name of Old Slavs, for the *Helmolts Weltgeschichte* holds Slovakia and Slavonia as the rests of the Slovenian state of Prince Kocelj. Ancient Latin authors called all Slavs as »Veneti«, while Greek writers had the form »Enetoi«. Thus also the Slovenians of five Roman provinces were »Veneti«. At the same time the *Helmolts Weltgeschichte* is giving them the name of »Slowenen« (»Slovenci« - »Slovenians«). The Byzantine authors had taken namely in account also the Slavic words. It is by these authors that the *Helmolts Weltgeschichte* finds the name of »Slovenia« and also »Sklavinia« as well as »Slavinia« in the texts of 7th century AD, while the Latin authors were writing the same name as »Sclavinia«. Paulus Diaconus calls the Slovenians of the East Tyrol and Carinthia at the end of 6th century »Sclabi«, and the second quarter of the 7th century AD he calls them »Vinedi«. Around 800 AD the Slovenians living along the river Sava were according to the same author »Sclavi« and their territory »Sclavorum patria«. At the same time he is giving them also the name »Carniolenses«. Towards the end of the first and the beginning of the second millennium the emperors Otto II and Otto III were mentioning the Slovenians and the Slovenian language. »Sclavinia« as it stands in three documents of Otto III means the territory of the Great Carinthia. The four countries under the rule of the emperor are represented in images of four women, three of them with royal crowns on their heads (Italia, Galia, Germania), while the fourth one, wearing a ducal helmet, is representing »Sclavinia«. The first known Slovenian word is »Slovenia« from the time before the year 626 AD. It is 777 AD that the word »jopan« (župan) appeared. The document of pope Hadrianus

ZAKLJUČKI

Avtorji so v tem zborniku predstavili več pomembnih dejstev in razmišljajn.

Prva skupina se nanaša na vprašanje, ali smo Slovenci na svojem ozemlju avtohtoni ali pa smo se priselili v začetku srednjega veka.

Iz dejstev, ki so jih predstavili, sledi, da je bilo v Noriku v mestih in utrdbah rimljansko prebivalstvo, medtem ko prebivalstvo na podeželju še ni bilo porimljano. Okoli leta 350 je na furlanskem podeželju že prevladovala venetščina in romanska so bila le mesta. Podobno je bilo v Noriku še po letu 450, dokler se Rimljani leta 488 niso odselili v Italijo. Leta 493 so si Norik podredili Goti, leta 535 Franki, nato 555-568 Bizantinci. Po tem je bil samostojen. V letih 593 in 595 so vanj, Sclaborum provinciam, vdrlji Bavari, ropali in se umaknili. Leta 612 je to "Kraj Venetov, ki se imenujejo tudi Slovani" (Termini Venetiorum qui et Sclavi dicuntur), po 630 pa "Sclavi coinomento Winedi" in "Wallucus dux Winedorum". O priseljevanju Slovencev ne poroča noben znan vir.

Po drugi strani pa »Helmolt's Weltgeschichte« suvereno podaja zgodovinsko dejstvo o tem, da smo Slovenci od nekdaj na svojih tleh. Razlikuje med imeni, s katerimi so Slovane imenovali latinski in starogrški pisatelji (Veneti, Enetoi), ter imeni, ki jih z njimi v omembah imenujejo bizantinski pisatelji (Slavus, Slavinus, Stlavus, Sclavus, Slovanus, itd.). Iz navedb v »Helmolt's Weltgeschichte« sledi:

1. Predniki Slovencev so slovanski praprebivalci Srednje Evrope.
2. V Rimskem cesarstvu so predniki Slovencev živelji v provincah: Vindelitia, Raetia, Noricum, Pannonia, Istria.
3. Imena »Slovenia«, »Sclavinia«, »Sklavinia« in »Slavinia« so obstajala že pred 1400 in več leti.
4. Ime »Slovenia« je obstajalo že pred naselitvijo Hrvatov, torej pred letom 626 po Kr. Celotno današnje hrvaško jezikovno ozemlje je pred naselitvijo Hrvatov pripadalo Slovencem in se je imenovalo »Slovenia«.
5. Cesar Oton III. (+1002) je pred tisoč leti omenjal Slovenijo iz izrazom »Sclavinia«.

O priselitvah Slovanov viri poročajo samo o priselitvi Hrvatov na slovensko ozemlje in Srbov med leti 626 in 634, ter kasneje Bolgarov, nič pa o kakršnikoli priselitvi Slovencev. Slednje je torej samo domneva znanstvenikov, za katero ni podlage v virih.

Ime »Sclavinia« je za slovensko ozemlje izpričano že ob koncu 6. in ob začetku 7. st. po Kr. Okoliščine okoli leta 1000 so bile take, da »Sclavinia« ni mogla biti ne Hrvaška ne Slavonija ne Češka ne Slovaška ne Poljska, temveč samo Slovenija v svojem takratnem obsegu ozemlja. In Sclavorum lingua v Gorici in Solkanu je lahko samo tamkajšnji slovenski jezik.

Dandanašnji avtor, vodilni evropski jezikoslovec Mario Alinei pa piše: »...zavreči moram 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 pozrem 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 ...«

Pri prebivalcih v Črni gori in okoli nje pa je jezikoslovno še vedno mogoče ugotoviti, od kje so se priselili takratni Hrvati in Srbi v letih 626 do 634. Ostankov jezika tamkajšnjih staroselcev še niso začeli ugotavljati.

Drugo vprašanje je vprašanje Keltov.

V Slovenijo so prišli po porazu pri Delfih okoli leta 250 pr. Kr. in po prihodu Rimjanov okoli leta 15 pr. Kr. niso več omenjeni. Le redko se pravilno uporablja ime Kelti, ki predstavlja le delovno ime za različne kulturne, vojaške, verske in tehnološke pojave tedanjega časa, nikakor pa ne predstavlja enotne narodne ali jezikovne skupine. Pri nas predstavljajo v najboljšem primeru le nadvlado vojaške elite, ki pa ni imela skoraj nobenega vpliva na staroselce niti v genetskem niti v govornem pomenu.

Analiza jezikov, virov, načinov pokopa, ureditve družbe in verovanja kaže, da je bil del staroveških Galcev, imenovanih tudi Kelti, veja zahodnih Slovanov, ki so jo sestavljala različna plemena, ki so nekdaj živela na področjih sedanje Francije, Avstrije, Švice, Madžarske itd. Ta ljudstva so razširila uporabo železa v Srednjo in Zahodno Evropo in zanje je bil najprej uporabljen etnonim Kelti. Dokler davna pričevanja in novi arheološki dokazi ne pokažejo drugače, lahko smatramo, da so Slovani živelji v davni preteklosti ne le v Vzhodni, temveč tudi v Srednji in Zahodni Evropi in da so bili močna, visoko razvita ljudstva, ki so vplivala na številna druga. Podani so novi dokazi za nekdanjo prisotnost Slovanov v Zahodni Evropi in na Britanskih otokih. Ter dejstvo, da Ircev, Škotov, Valižanov in drugih sedaj imenovanih "keltskih" ljudstev v starem veku niso smatrali za Kelte, temveč je bilo tako poimenovanje zanje uvedeno šele pred nekaj stoletji. Sedanja poimenovanja "keltskih" narodov bo treba temeljito prevetriti in preveriti.

Precej dela je prikazanega o Venetih in njihovih napisih. Prikazani so novi načini njihovega razumevanja s pomočjo slovenščine.

Tudi rekonstrukcije obrazov lobanj izpred 10.500 do 1000 let kažejo, da rekonstruirani ženski obrazi niso videti drugačni kot obrazi sedanjih Srednjeevropskih.

Anton Perdih

CONCLUSION

The authors have presented several important sets of facts, conclusions and speculations:

The first set poses questions as to whether Slovenians are autochthonous in Central Europe or if they are descendants of immigrants who arrived in the Middle Ages.

The evidence suggests that in Noricum the urban population as well as the demography of military outposts was largely Roman. But the rural population of the countryside was largely not Romanized.

Until the middle of the Fourth Century AD the Venetic language prevailed in the countryside of Friuli, and Romanic speakers were concentrated in the cities and fortifications. A similar situation existed in Noricum even after 450 AD and persisted until 488 AD when the Romans withdrew from Noricum to Italy. In 493 AD the Goths subjugated Noricum and then the Franks conquered Noricum in 535 AD. Subsequently the Byzantines ruled Noricum from 555 to 568 AD. Then Noricum was briefly independent. The Bavarians intruded into Noricum, the *Sclavorum provinciam*, for purposes of pillaging and robbery in 593 and 595. In 612 AD Noricum is referred to as "Territory of Veneti - also named Slavs" (*Termini Venetiorum qui et Sclavi dicuntur*), conversely after 630 they were designated as "Slavs, also named Winedi" (*Sclavi coinomento Winedi*) and records address "Valuk the Duke of Winedi" (*Wallucus dux Winedorum*). There is no evidence nor source of reports that would suggest that the ancestors of the Slovenes immigrated into the region.

This begs the conclusion that the indigenous inhabitants of Noricum are the ancestors of the Slovenes.

The *Helmolt's Weltgeschichte*, i.e. the *Helmolt's World History* that 100 years ago had been published simultaneously in German, English and Russian language, on the other hand, affirms that the name »Slovenia« existed even before the arrival of Croats in the year 626 AD. It presents the names used for Slavs by Roman and Greek writers (Veneti, Eneto) as well as the names used by Byzantine writers (Slavus, Slavinus, Stlavus, Sclavus, Slovanus, etc.). From the statements in the *Helmolt's Weltgeschichte* it follows that:

1. Slovenians are the primary inhabitants in the Central Europe.
2. In the Roman Empire they lived in provinces named *Vindelitia, Raetia, Noricum, Pannonia, Istria*.
3. The names »Slovenia«, »Sclavinia«, »Sklavinia«, and »Slavinia« existed more than 1400 years ago.
4. The name »Slovenia« existed before the arrival of Croats in the year 626 AD. All the present-day Croatian territories belonged to Slovenians and it had been named »Slovenia«.
5. Emperor Otto III (†1002) mentioned Slovenia with the expression »Sclavinia«.

Available sources report only about settling of Croats on the Slovenian territories and of Serbs in 626 and 634, as well as later of Bulgarians, whereas there is no report about settling of Slovenians. The latter is thus only a supposition of scientists having no background in relevant sources.

The name "Sclavinia" is testified for the Slovenian territory at the end of the 6th and beginning of the 7th century AD. The circumstances around 1000 AD were of such kind that "Sclavinia" could be neither Croatia nor Slavonia, Czechia, Slovakia or Poland, but only Slovenia in its that-time territory. And, the *Sclavorum lingua* in Gorica and Solkan could be only the Slovenian language of that place.

One of the leading European linguists, Mario Alinei states: »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... 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... «

In Montenegro and its surroundings it is linguistically still possible to establish where from settled Croats and Serbs in 626 to 634 AD. The discovering of the rests of the language of ancient settlers in those territories isn't started yet.

The second set poses questions about the Celts.

Celts arrived to Slovenia after the retreat in defeat at Delphi about 250 BC, and after the arrival of Romans about 15 BC they are not mentioned there any more. The designation Celts is most frequently only the working designation for different cultural, military, religious, and technological events of that time and not a unified national or linguistic group. In Slovenia they represent possibly the hegemony of a military elite, which had little influence on original inhabitants in genetic or linguistic point of view.

Combined analysis of languages, historical sources, burial types, architecture and religion reveals that a part of the Gauls called also Celts were in fact a Western Slavic branch consisting of different tribes who inhabited the lands of ancient France, Austria, Switzerland, Hungary, etc. These people were responsible for the spread of iron in Central and Western Europe and were also the ones to whom the ethnonym Celts was applied for the first time. Unless other ancient testimonies or new archaeological discoveries appear, it should be admitted that Slavic tribes inhabited not only Eastern, but also Central and Western Europe in the deep antiquity and were strong, highly developed people, who