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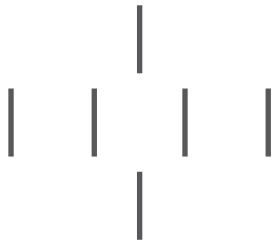


ZALOŽNIŠTVO JUTRO

Kazalo
Contents

Mihael Budja

WHO ARE THE EUROPEANS?

Abstract

In order to understand better the formation and the structure of modern European paternal and maternal genetic landscape we discuss the ancestral hunter-gatherers' and farmer's populational dynamics in late Pleistocene and early Holocene. Particular attention is paid to the origins and diffusions of 'Palaeolithic' and 'Neolithic' Y-chromosome and mitochondrial DNA haplogroups in relation to 'demic diffusion' and to process of transition to farming in Eurasia. Our basic interpretative premises are:

- That the genesis of European neolithic civilisation was not linked to 'demic diffusion' of Levantine and Anatolian farmers;
- That the phylogeography of Y chromosome haplogroups I1b*, J and E do not support the model of neolithic colonisation and replacement of indigenous populations in Europe;
- That the southeast European populational trajectories and the rewriting of genetic palimpsest were set by networks of social relationships and associated small-scale mobility and local and/or regional migration;
- That people, through contact provided the agency of transmission of information and incorporation of innovations such as cultigens, domesticates and ceramic technology. And these have lead to structural changes of the pre-existing social, economic and cultural phenomena with rather insignificant gene flow.

Introduction

It is doubtless convenient to begin with the simplifying assumption that the dawn of European civilization relates directly to a Neolithic way of living and thinking that have spread *en bloc* from Asia Minor into Europe. The 'demic diffusion' of Levantine farmers and the replacement of indigenous pre-Neolithic European population was conceptualized in the context of the orthodox 'centre and periphery' perception of the genesis of Eurasian civilizations. This perception perpetuates the politicisation of the debate between 'diffusionists' and 'indigenists' about the process of colonization and civilization of Europe. While the diffusionist idea of an allochthonous farmers invasion of Europe has been self promoted continuously in a way that "the idea of 'demic diffusion', which is now widely accepted and used in literature … helped to fill a major gap in terms of how we think about the movement of people in prehistory", the indigenists' idea of autochthonous population participation in the transition to farming was labelled anachronistic and nationalistic (see *Ammerman 2003: 14-16*).

The population geneticists, however, suggest that the replacement of population at the dawn of European civilization was not a realistic scenario, and that the

participation of autochthonous European hunter-gatherers' populations in the creation of the European maternal and paternal genetic landscape of modern population was much greater then the allochthonous near-eastern farmers' population.

Jacques Cauvin (*1978: 134; 2000: 22–29, 204–205, 207–208*) suggested that the use of clay as a building material and fired-clay figurines were markers of the new religion and ideology - a powerful force which made possible the transition to the Neolithic and to farming way of life, which 'very quickly revealed itself to be expansionist'. He thought he had found the reason villagers outside the Levant did not develop subsistence production for themselves. They supposedly did not adopt the 'humanisation' of art and related new divinities that could have stimulated the necessary energy to develop a new type of palaeo-economy. The Europe in this interpretative scenario thus could not become Neolithicised and civilized until the farmers and the ceramic figurines and vessels had reached the Balkans. It is broadly accepted, indeed, that ceramic female figurines appeared along with the beginning of cereal cultivation in Pre-Pottery Neolithic A in the Levant, and that all the gender and the symbolic attributes were visualised at that time, and as such incorporated a millennia latter in the 'new materiality' that defines the European Neolithic. The hypothesis is based on the assumption that Neolithic colonisers, when crossing the border between the Levant and Europe, brought in their most valuable objects, techniques, symbols and language(s).

We pointed out recently that diverse forms of ceramic technology had been 'inhabited' into the agency of Eurasian hunter-gatherers long before the emergence of farming economy and sedentary social structures appeared (see *Budja 2005; 2006*).

The archaeogenesis of modern European populational palimpsest

Fortytwo years ago, two paradigmatic works coincidentally appeared in the same year. Robert Rodden (*1965: 86*) formulated a list of farmers' settlements and artefact sets in southeastern Europe and the Near East, emphasising that, because of similar economic, technological and symbolic features the former was 'not peripheral to the region within which the Neolithic revolution began, but was an integral part of it'. Grahame Clark (*1965a; 1965b*) presented the results of 'a pure scientific approach in chronological determination of the expansion of farming culture', which was based on the radiocarbon dating 'of materials from the actual settlements of the prehistoric cultivators themselves'. The decreasing values of uncalibrated radiocarbon dates that appeared to be arranged in a southeast-northwest cline he described, on contrary, as 'the gradual spread of farming culture and the Neolithic way of life from the Near East over Europe'.

The same cline of radiocarbon dates and related, supposedly initial Neolithic settlements dispersal, six years later Ammerman and Cavalli-Sforza (*1971; 1984*)

saw as the marker of 'demic diffusion'. In the time-space-transgressive settlement pattern they recognized the continuous displacements of farmers at an average of 1 km per year. The rate of displacement was calculated by the ratio between the time of departure from the Levant (Jericho was used as the starting point of diffusion), time of arrival in Europe, and the geographical distance between the two. There was not very much attention devoted to the discrepancy between the rates of advance of farmers on the continental and regional levels. Along with a continental average of 1.08 km/per year for 'all of Europe', the most extreme regional rates of 0.70 for 'Balkans' and 5.59 for 'Bandkeramik' were suggested. The authors believed, however, that such an 'average constant rate of diffusion' must have been driven by permanent population growth, and that the continuous waves of population expansion must have been distinct from 'cultural diffusion'. While in 'demic diffusion', a movement in a radial expansion of populations, farmers themselves caused the spread of agriculture; in 'cultural diffusion' it was spread by the transmission of farming techniques. The population growth was explained as the result of surpluses and storage in farming societies, which allowed the carrying capacity of the land to rise.

Marina Gkiasta and her colleagues recalculated the mean rate of spread in Europe by linear regression analyses of calibrated radiocarbon dates, and produced results similar (1.3 km per year) to those of Ammerman and Cavalli-Sforza. But when all calibrated date distributions are used to show the spread, the pattern is far less obvious, and a clear co-occurrence of hunter-gatherers' and farmers' sites was shown within the southeast European regions (*Gkiasta et al. 2003*).

Menozzi, Piazza and Cavalli-Sforza (*1978; Cavalli-Sforza, Menozzi and Piazza, 1994;* see also *Ammerman and Cavalli-Sforza 1984*) seven years later, for the first time postulated that 'demic diffusion' and the replacement of indigenous European population are genetically and archaeologically grounded in the resemblance of a southeast-northwest gradient of the first principal component of 95 gene frequencies of 'classic' non-DNA marker dispersal (allele frequencies for blood groups, the tissue antigen HLA system, and some enzymes) and the gradual farming settlement distribution as measured by radiocarbon dates.

From this point onwards, interpretations of the processes of Neolithisation and transition to farming in Europe were dominated by concepts of permanent population growth and subsequent 'demic diffusion' taking over new lands. While at interregional level the macro model of 'wave of advance' has been applied, the micro models of 'availability', 'leapfrog' and 'saltatory' jumps from one suitable environment to another, 'pioneer' and 'insular' colonization were suggested for regional and local levels (*Zvelebil and Rowley-Conwy 1984; Zvelebil and Lillie 2000: 62;* see also *Zvelebil 2005; Zilhão 1993: 37; 2001; van Andel and Runnels 1995; Perlès 2001: 62; 2003*).

It is noteworthy that over the same period Colin Renfrew (*1987: 169-170, Fig. 7.9*), working on the arrival of a Proto-Indo-European language in Europe with

the arrival of farmers, objectified 'demic diffusion' archaeologically through the catalogue of artefacts and symbols attached to Rodden's map twelve years earlier. He has reinterpreted the Eurasian artefact distribution in a very simplistic manner. The map has become soon an icon perpetuating the legitimacy of both 'demic diffusion', and 'great exodus', in which Levantine and Anatolian farmers carried with them all the features of their cultures but, paradoxically, not the central authority and symbolic representations that maintained this power (*Özdoğan 1997: 16-17; Perlès 2005: 276-278, Table 1*).

The mtDNA and Y-chromosome haplogroups and the 'demic diffusion'

The map of the first 'principal components' in classical marker frequency dispersal across Europe and the Near East (*Menozzi, Piazza and Cavalli-Sforza 1978*) has perpetuated the legitimacy of Neolithic ancestry for modern Europeans, and the question 'who are the Europeans?' that Alberto Piazza (*1993*) addressed in this context was not at all rhetorical. The Near East was recognized as an ancestral homeland for the people who now live in Europe. The elimination of the European Mesolithic population was supposed, despite only a 27% total variation in 'classical marker' frequencies attributed to Neolithic populations across the Europe. The assumption driven by population geneticists that there was no genetic interaction between hunter-gatherers and farmers was broadly accepted (*Cavalli-Sforza, Menozzi and Piazza 1993: 639-646; see also Sokal et al. 1991; Cavalli-Sforza et al. 1994; Cavalli-Sforza and Cavalli-Sforza 1995; Cavalli-Sforza 1996; Renfrew 1996; Belwood and Renfrew 2002; Dupanloup et al. 2004; Barbujani and Bertorelle 2001*).

This interpretative discourse was mainly the outcome of a low-resolution map of allele frequency distribution, showing that Europe as a whole is quite homogenous, as the genetic distances between different populations are relatively short, and the genetic landscape is rather uniform. Only some clear outliners, such as Basques and Saami have been shown to emerge from this homogeneous entity as hunter-gather Mesolithic relics.

Simulations of the colonisation process of Europe by Neolithic farmers have been performed recently in parallel to test the effect of the Neolithic expansion on European molecular diversity, as well as their potential admixture and competition with local pre-Neolithic hunter-gatherers. The results strongly suggest that the scenario of 'demic diffusion' is unrealistic, as it would only have occurred if Neolithic migrants had contributed more than 66% of the genes at the time of the admixture (cf. *Goldstein and Chikhi 2002: 143*), and, as mathematical simulations suggest that there should have been a massive Palaeolithic contribution to the current gene pool of Europeans (*Currat and Excoffier 2005*).

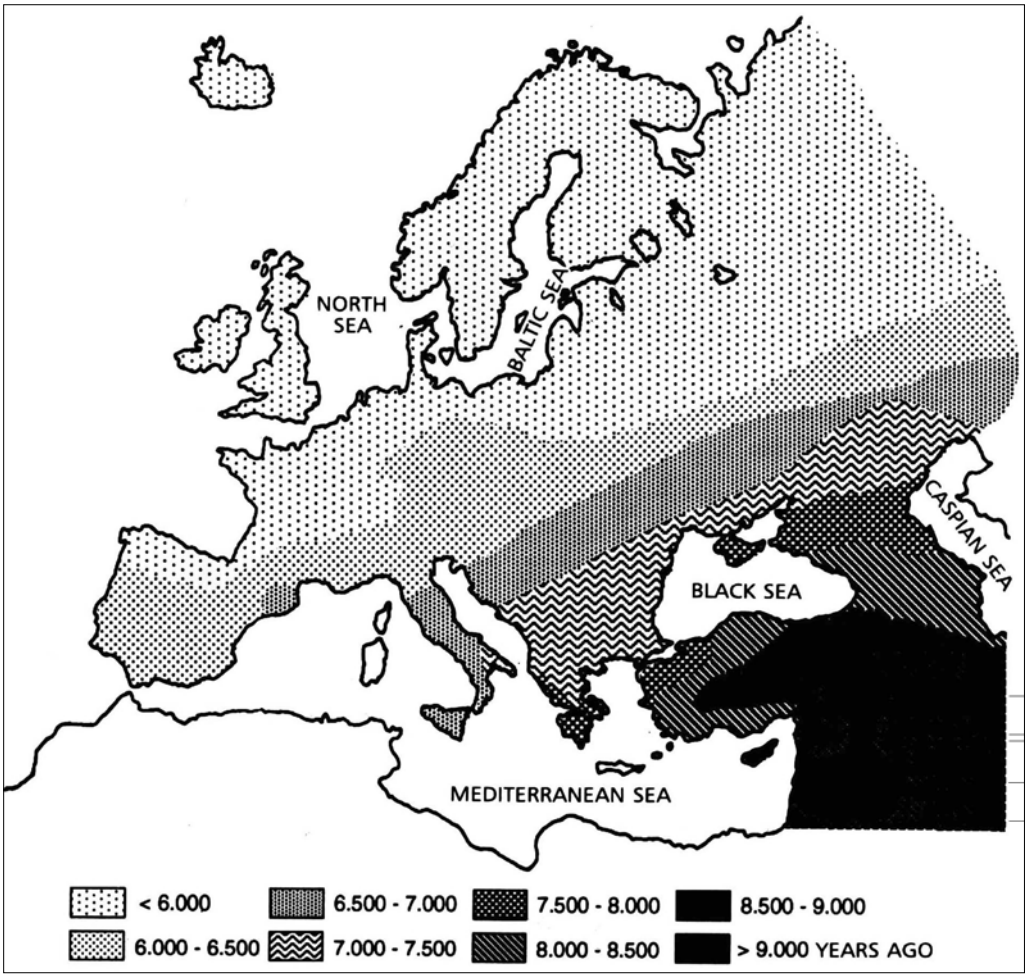


Figure 1. *The hypothesised spread of farmers and agriculture across the Europe. The model of neolithization of Europe was based on 'classic' non-DNA genetic marker dispersal and 'demic diffusion' taking Jericho as the starting point of the process (from Cavalli-Sforza L. L. 1996. Fig. 6.5).*

After the revolution in the study of the human genome the debate has moved from 'classical' markers of certain genes to loci in humans, the mitochondrial DNA that is present in both sexes, but inherited only in the maternal line, and the Y chromosome that is present only in males and inherited through males exclusively. Because they are non-recombining and highly polymorphic, the mitochondrial genome and the Y chromosome are ideal for reconstructing human evolution, population history and ancestral migration patterns.

The analysis of uniparentally inherited marker systems allows population geneticists to study the genetic diversity of maternal and paternal lineages in

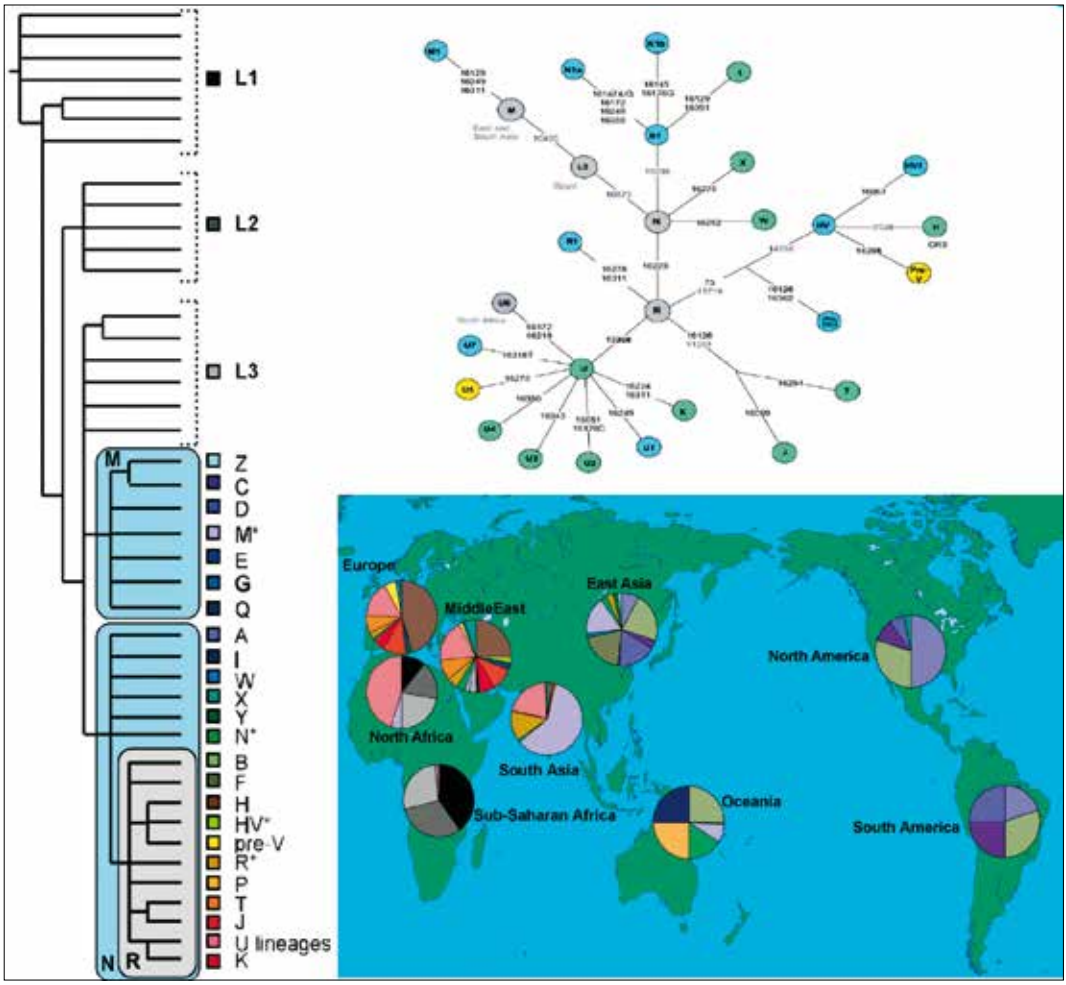


Figure 2. *MtDNA haplogroups and their worldwide distribution (from Richards M. 2003: Figure 3, and after http://www.mcdonald.cam.ac.uk/genetics/images/MtDNA_DistributionMap.gif).*

different Eurasian populations, as well as the environmental and cultural processes that might have been involved in the shaping of this variety. Thus different human nuclear DNA polymorphic markers (polymorphisms) of modern populations have been used to study genomic diversity and to define maternal and paternal lineage clusters, haplogroups, and to trace their (pre)historic genealogical trees and chronological and spatial trajectories. Particular attention has been drawn in recent years to the power of Y Chromosome biallelic markers as it allows the construction of intact haplotypes, and thus male-mediated migration can be readily recognised (*for a review of the literature see Richards 2003; Goldstein and Chikhi 2003; O'Rourke 2003; Jobling and Tyler-Smith 2003: 598-610*).

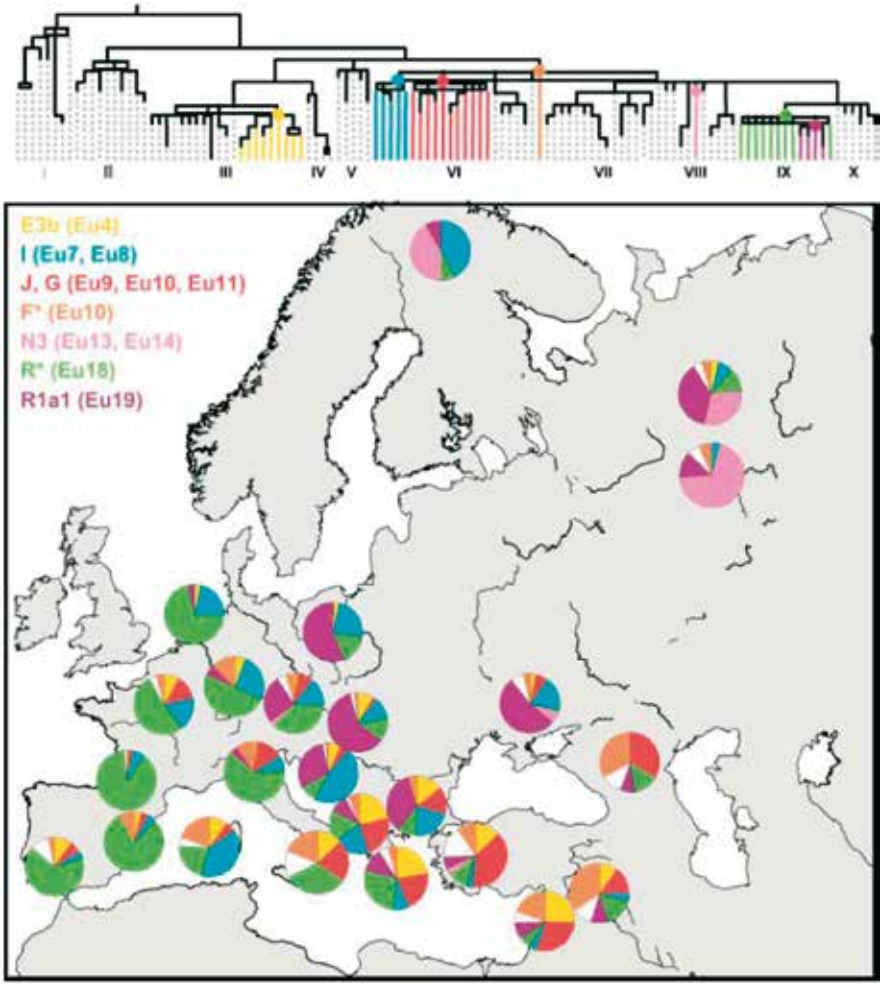


Figure 3. *Y chromosome haplogroups and their distribution in Western Eurasia (from Richards M. 2003: Figure 6).*

Over 90% of maternal lineages present in European populations can be classified into 8 major (macro)haplogrops, designated H, V, T, J, N1, U, X and W, characteristic of western Eurasians in general. Haplogroup H is the most frequent cluster but it occurs at frequencies of only around 25%-30% in the Near East, whereas its frequency is about 45%-60% in European populations. The cline of its spatial frequency is quite the opposite of what one would expect had it been distributed by 'demic diffusion' during the Neolithic. Indeed, haplogroup H and its sister clade V arrived in Europe during the Middle Upper Palaeolithic and re-expanded after the Last Glacial Maximum. The haplogroups J and T1 that are linked to Neolithic gene flow from the Near East and Anatolia present only a small minority of lineages

at frequencies between 12% and 23%. It is noteworthy that these haplogroups did not play an equivalent role in the diffusion of farming towards the East (*Richards et al. 1996; Richards 2000; 2003; Richards and Macaulay 2000; Torroni et al. 2000; Quintana-Murci 2004: 838; Pereira et al. 2005; Gamble et al 2006*).

After the study of female lineages that provided "uniquely authoritative glimpse of the African origin and subsequent dispersal of our species, the Y Chromosome has finally come into its own", Colin Renfrew and his colleagues euphorically hailed the recognition of new Y chromosome markers (*Renfrew, Forster and Hurles 2000;* for phylogeography of major Y chromosomal haplogroups sequence see *Hammer and Zegura 2002)*.

Three paradigmatic papers were published at the same time, sorting the paternal genetic legacy of our species that has persisted to the present in the Y chromosome dispersal. Peter Underhill *et al.* (*2000;* see also *2001; 2002*) suggested ten globally distributed distinct haplogroups, I-X. The first extensive studies of European Y chromosomes dispersal was resulted in the identification of clinal patterns and in grouping of ten distinct haplogroups (1-3, 8-9, 12, 16, 21-22, 26) (*Rosser et al. 2000*) and/or twenty-two distinct haplotypes, Eu 1 - Eu 22 (*Semino et al. 2000*), with corresponding binary Y Chromosome markers that relate to the demographic history of Europe and Near East. We must note that more than 95% of European Y chromosomes was grouped out of which 70-80% of Y chromosome gene pool was determined as Palaeolithic and remaining 20% as Neolithic.

Two main migratory scenarios have been proposed. At the global level the expansion of *Homo sapiens sapiens* out of Africa via the Levantine corridor to Europe at approximately 45,000-30,000 years BP was said to have been recognized in markers M89/213 and haplogroup VI. Its appearance in Europe is very low (0.2%), indicating that few of these lineages have survived to the present (*Underhill et al. 2001: 53*). An alternative chronology for these events has been suggested: that the separation of the out-of-Africa branch of modern humans from Africans was embedded within 135,000 bp for the earliest and 57,000 bp for the latest chronological limits, and that the Asian and European populations diverged some 20,000 years later (*Zhivotovsky 2001*). At the inter-regional level, two Palaeolithic migratory episodes, and one Neolithic, were recognized as having contributed the modern European gene pool. The first is linked to the expansion of haplotypes Eu18 and Eu19 (M173 and M17) from isolated population nuclei in the Iberian penninsula and the Ukraine around 30,000 bp. The second relates to haplogroup Eu7 (M170), which originated in Europe in descendants of men who arrived from the Middle East 25,000 to 20,000 years bp, who could have been associated with the archaeologically traceable Gravettian culture. The southeast-northwest cline of frequencies for haplotypes Eu4, Eu9, Eu10 and Eu11 (M35, M172, M89 and M201) is believed to mark the male contribution of a Neolithic 'demic diffusion' of farmers from the Near East to Europe (cfr. *Semino et al. 2000* and *Rosser et al. 2000*).

In interpreting the mtDNA (for European mitochondrial DNA lineages see *Richards 2000* and *Gamble et al. 2006; f*or ancient mtDNA see *Haak et al. 2005* and *Burger et al. 2006*) and Y Chromosome spatial frequency patterns in Europe Ornella Semino and colleagues calculated that European gene pool 'has ~80% Palaeolithic and ~20% Neolithic ancestry' and that the diffusion seems to be more pronounced along the Mediterranean coast than in Central Europe (*Semino et al. 2000: 1157-1158*). By coalescence dating for a generation time of 27 years, they calculated the origins of these haplogroups at about 20,000-15,000 years bp (see also *Rosser et al. 2000*). The calculation was based on the concepts of a statistical estimate of earlier and later limits for divergence times, since a population in a corresponding haplogrop region had bifurcated (*Hammer 2000: 6771; Zhivotovsky 2001; Zhivotovsky et al. 2003; 2004; Rosenberg and Nordborg 2002*). Since the molecular age of mutations (Y-Chromosomal marker sequence) and its corresponding haplotypes must predate the demographic migratory event which it marks, the hypothesised 'demic diffusion' could have happened at any *terminus post quem* and need not have been associated with farmers.

A year later Nebel and his group calculated by use of the mean variance of microsatellite repeats for a generation time of 25 years the start of the rapid expansion haplogroup 9, which includes both Eu9 and Eu10 haplotypes to 7,492 years bp (*Nebel et al. 2001: 1103,1105*). The molecular age of haplogroup dispersals that are supposed to support the model of 'demic diffusion' thus post-dates the transition to farming in the Near East and in most of Europe.

In most recent studies of the origin, differentiation and diffusion of Y chromosome haplogroups J (sub-clades J1 and J2) and E3b [The Neolithic Eu4 and Eu9, Eu10, and Eu11 lineages have been renamed to haplogroups E3b, J, and G after the introduction of Y chromosomal binary haplogroups nomenclature system, *Hammer* (*2002*)] it becomes evident that expansions from the Middle East toward Europe, whether calculated for a generation time of 25 or 30 years 'most likely occurred during and after the Neolithic' (*Semino at al. 2004: 1032; Peričić et al. 2005*). The median expansion time of haplogroup J (J1-M267* and J2-M172*) was calculated at 8,700-4,300 years bp, respectively, for the earliest and the latest limits. The network of haplogroup E (E3b1-M78 and E3b3-M123) with dispersals in the Near East, North Africa and the Southern Balkans exclusively, has been dated by the divergence time between the Near East and European lineages to a range of 14,000-7,000 year bp. Haplogroup E3b1 (M78), which typifies European lineages, however, was calculated to have a median estimation of expansion date at 4,800 years bp (*Cinnioğlu et al. 2004: 131, 134*).

It was suggested that a major difference in population structure between Southern Europe and the Central Mediterranean from the Near East had already been formed at the time of the spread of haplogroup J, which was considered to represent the signature of the Neolithic 'demic diffusion' associated with the spread of agriculture (*Di Giacomo et al. 2004*). The recent findings of many

Joseph Skulj

Y-CHROMOSOME FREQUENCIES AND THE IMPLICATIONS ON THE THEORIES RELATING TO THE ORIGIN AND SETTLEMENT OF FINNO-UGRIC, PROTO-HUNGARIAN AND SLAVIC POPULATIONS

Abstract

Geneticists interpret the presence of genetic diversity, distribution, frequency and the age of the paternally inherited Y-chromosome genetic markers or haplogroups (HG), as indicators of population movements before and after the Ice Age. In the Slavic speaking population, two paternally inherited genetic markers HG2 and HG3 have a very high total frequency, greater than 50%. HG3 is also very common in India, particularly in the upper castes at ~45%; the frequency is comparable to the Slavic populations, but surprisingly, HG2 is absent there.

HG2 is considered to be the most ancestral lineage in Europe. Geneticists posit that, HG2 spread from northern Balkans, after the Ice Age, across Europe, reached northern Africa and as far to east as Uzbeks in Fergana Valley and also Pakistan. In the northern Europe, another genetic marker HG16 is prevalent among the Finns and frequent among the population in the Baltic States along with HG2 and HG3. Significantly, HG16 is also common in the Slavic populations north and northeast of the Carpathians, but is absent south of the Carpathians. These and other less frequent genetic markers, which are also present in the Slavic populations can be used as indicators of the gene flows i.e., movements of people during historical and pre-historical times. The absence of HG16 in Slovenians and peoples of the Balkans is significant, because it supports the hypothesis that the ancestors of Slovenians and the majority of the populace of the Balkans, did not come as immigrants from beyond the Carpathians, during the historical period, about 1500 years ago, but are indigenous to the lands they still now inhabit.

Introduction

Applying molecular genetics to question of early human population history, and hence to major issues in prehistoric archaeology, is becoming so fruitful an enterprise that a new discipline - *archaeogenetics* - has recently come into being (Renfrew 2001). Ridley (1999 pp. 4, 35) envisions that there are genes that can be used to write the history of human migrations in the last few thousand years. From four billion years ago to just a few hundred years ago, the genome has been a sort of autobiography for our species. Genes, the components of the chromosomes in the genome, have laid down a record of our biography. Thus a record of the human past is etched into our genes.

Utilizing the information from the genetic record, namely the data regarding the Finno-Ugric, paternally inherited genetic marker HG16, which appears at high frequencies in the Uralic speakers of Eurasia as well as in the Baltic region and at lower frequencies in the Slavic speaking populations north and east of the Carpathian Mountains, whereas it has not been detected on the Adriatic coast, the Balkans, Italy or in India, we are challenging and refuting the three hypotheses relating to the pre-history of southern Europe, particularly the Balkans:

1. The conjecture that the Finno-Ugric speaking people from the Baltic were present in the Veneti region of Italy over 2500 years ago to bequeath them an Estonian language (Pääbo 2006).
2. The proposition that the Proto-Hungarian/Uralic/Finno-Ugric populations were present in Etruscan territories and in the present day Hungary more than a thousand years before the arrival of Hungarians in the 9th century, as postulated by Mario Alinei (Vuga 2004).
3. The theory, which is taught in Slovenia as a historical fact, and which alleges that southern Slavs, from Slovenians in the north to Macedonians in the southern Balkans, arrived from beyond the Carpathian Mountains in the 6th century AD (Grafenauer 1979 p. 94, Erzetič 1994 p. 3, Štih 1996 p. 26).

There is, however, a common thread running from the northern Adriatic to the Baltic. This consists of high frequencies of two paternally inherited genetic markers HG2 and HG3 and the use of *Slovene* in the names of peoples from the Baltic coast to the Adriatic: Slovenes of Novgorod, the Slovincy (or Kashubians) of the Baltic area, the Slovaks (adj. slovensky) and the Slovenes of Slovenia, along the Amber Road of the Roman era. This is also the area where ancient historians locate Veneti or Venethi (Šavli 1996 pp. 77–83, Rosser 2000, Curta 2001 p. 344).

Review of literature

Tulaev and Smolej (2000) note that many Russians visiting Finland and Estonia are surprised that Russians are called **vene** or **venelane** in Estonia and **venaja** in Finland. Also, in St. Petersburg, Russia, members of pagan cults still consider themselves as Veneti. The Estonian-English Dictionary (Saagpakk 1992) has a number of entries that are of interest for Slavic-Venetic connection:

vend – brother; on the father's side; fra, brother; monk friar; Christian brother
vend – Wend; **venedid** – Wends
vendkond – fraternity; **vendlik –** brotherly; **vendlus –** brotherhood, fraternity
vene – dugout
vene – Russian; Muscovite; Russian language
veneedid – Wends
veneedid – Veneti
Venetsia – Venice; **venetsia – V**enetian; **venetslane –** Venetian
venelane – Russian; Muscovite; **venelased –** the Russians

Tome Boshevski, Aristotel Tentov

TRACING THE SCRIPT AND THE LANGUAGE OF THE ANCIENT MACEDONIANS

Abstract

In the paper, it is assumed that a syllabic script of the type consonant-vowel was used for the middle text of the Rosetta Stone. Symbols for 27 consonants were identified. By using the procedure of mirroring and rotation in the writing surface (plain), a monosemic (unambiguous) way was determined for connecting the symbol of consonant with 4 or 8 vowels. Although rarely used, the symbols for writing isolated vowels and some consonants were identified. In the analyzed text, the syllabic signs were not only written next to each other, but also they were often written one above the other in the form of what are known as ligatures. A small number of pictographic symbols were also identified.

The wiring for sound of the identified syllable signs, isolated consonants or vowels and ligatures was achieved by using archaisms from the dialects of the contemporary Macedonian language. In the text, which was written from right to left, without space between the words and without separation of sentences in an infinite series, more than 200 different words were identified which have kept their meaning in some dialects of the contemporary Macedonian language. A certain number of grammatical rules were also identified which are discerned in the contemporary Macedonian language, such as the formation of superlative of the adjectives with the prefix **наj_ [nai]** (equivalent to the English **the … … _est/ the most … …**); the plural of nouns by adding **и [i]** (equivalent to the English **_s**); the occurrence of definite and indefinite form of nouns, the frequent use of the preposition **на [na]** (equivalent to the English prepositions **on, at,**), as well as passive and active form of verbs. With these identified syllables and their wiring for sound and the definite rules for writing, a monosemic (unambiguous) methodology was generated in order to make out certain words and to read what was written.

The results of deciphering the middle text of the Rosetta Stone point to the fact that there are many details which cannot be found in the text inscribed in uncial (ancient Greek) alphabet. This conclusion proves the science awareness from the time of Thomas Young (1822) that the middle text was the original. On the basis of our research we can make this knowledge more precise with the conclusion that the pharaoh's decree from the middle text of the Rosetta Stone in original is inscribed in the language of the ancient Macedonians with letters of the **alive (living) masters of that time**, i.e. with the official letters and language of the state that had been ruled by them for more than a century.

Keywords: Ancient Macedonians, Demotic, Egypt, Greek, hieroglyphs, language, Rosetta Stone, script

Introduction

The Rosetta Stone is one of the best known textual artifacts from ancient Egypt and has been the object of a great number of studies and much research in the scholarly world of this field. It has its name because the location where it was excavated, that is Rosetta, i.e. El-Rashid in Arabic. In 1802 the Rosetta Stone was moved to England where it still is today and is one of the best-known exhibits at the British Museum in London.

The importance of the Rosetta Stone and the interest it has aroused in the scientific and scholarly world are based on the fact that special decree had been inscribed on it, which, according to contemporary scholarship, was issued by the priests in order to glorify the pharaoh Ptolemy V Epiphany Eucharist one year after his coronation, according to the present-day calendar on 27th March 196 BC. The special interest arises because this decree was written in three different scripts: in hieroglyphs, in so-called demotic script and in the uncial alphabet. On the basis of the text written in the uncial alphabet, in 1822 the well-known French scientist Champollion deciphered the hieroglyphic script using the ancient Egyptian language for wiring for sound [1-3].

According to the perceptions of contemporary science [1-3], as well as the text being written in three scripts, two languages had been used: ancient Egyptian, in the text written with hieroglyphs and in the demotic script, and ancient Greek in the text written in uncial alphabet. The thesis that **three scripts** and **three languages** are used on the Rosetta Stone was widely accepted until the beginning of the 20th century [1]. Due to the difficulties in determining and deciphering the third language, which was used to write the middle text of the stone, in the first decade of the 20th century the thesis that **three scripts** and **two languages** were used on the stone began to predominate [1]. Consequently, current scholarship supports the theory that two scripts: the hieroglyphic and the demotic were used to inscribe the decree on the Rosetta Stone in ancient Egyptian language [1-3].

A basic assumption of our research is that in writing the text on the Rosetta Stone **three scripts were used**, but **in three languages: ancient Egyptian,** written in the hieroglyphic script, **ancient Macedonian,** written in the demotic script, and **ancient Greek** written in the uncial alphabet. This assumption is based on the fact that the rulers of Egypt in those times were the Ptolemaic dynasty, descend from Ptolemy Soter, general of Alexander the Great, i.e. they were ancient Macedonians. And according to the perceptions of a part of contemporary scholarship, [4], the ancient Macedonians used to speak in a language different from the ancient Greek, and it is more than obvious that they had to know how to read and write into their own language. Our assumption is that the script they used was the script used in the middle text of the Rosetta Stone and which is known today in the scholarly circles under the term of the demotic script. The assumption becomes true if the demotic script is taken into consideration in its universal use on the part of the literate people of those times, i.e. it was being used in Persia and Egypt for writing state documents, documents for legal and property issues, scientific texts, poetry and prose [5].

The appearance of the middle text of the Rosetta Stone is shown of Figure 1.

It is known that the demotic script is syllabic in character, [1-3, 6], which mean that each sign represents one syllable of the consonant–vowel type. It must be mentioned that the demotic script has been in the past and is still today a subject of intensive research [1-3, 6]. Although it is clear and generally accepted that a syllabic script is in question, in the significant publication, [6], the authors point out that they are not capable to read the variant of the demotic script used in Ptolemaic period sign by sign. Accordingly, they suggest the text could be read word after word, and at the same time supposing an absolute

Robert Petrič

VENETSKA TEORIJA IN IZVOR SLOVENOV

Abstract

Venetic theory and the origin of Sloveni

In the contemporary era of "Info Explosion" it is even in the scientific field easy for one to experience an overload of questionable information. One often becomes mislead by promulgations based on demagoguery, biased points of view and even propaganda. There is also an idea of early Medieval Slavic mass-migration, which was brought into force. Ignorance on the part of the general public as well as of some experts has spawned another general review of the so-called autochtonistic Venetic Theory. The intent of this paper is to provide an insight into the conflict between these two seemingly totally opposing paradigms.

Key words: Autochthonic theories, Alochthonic theories, Venetic Theory, Paleolithic Continuity Theory

Ključne besede: avtohtonistične teorije, alohtonistične teorije, venetska teorija, teorija paleolitske kontinuitete

Uvod

Splošno je uveljavljeno mnenje o pozni selitvi Slovanov, ki naj bi se na Podonavje množično preseljevali še v zgodnjem Srednjem veku (6., 7. stoletje) [1]. Teorije, ki pa nasprotno na nekem področju želijo dokazati daljšo prisotnost neke jezikovne ali narodnostne skupine, imenujemo avtohtonistične oz. staroselske:

Slovar tujk [2], geslo avtohton: *prvotni prebivalec, praprebivalec, pranaseljenec, staroselec, domačin.*

Etymology online [3]: autochthon: *"one sprung from the soil he inhabits" (pl. autochthones), from Gk.* autokhthon*, from* auto- *"self"* + khthon *"land" (see chthonic).*

Pri tem se ne bo moč dotakniti vseh znanstvenih trendov, ki takšno razmišljanje podpirajo.

Preden se lotimo staroselskih teorij, si poglejmo splošno znanstveno sprejete predstave o izvoru evropskih narodov. Večina današnjih Evropejcev naj bi izviralo iz debla indoevropske skupine, ki naj bi nekaj tisočletij pr. n. št. pričeli množično prodirati iz Azije proti Evropi.

Lucijan Vuga (1939-2006) [4] je o izvoru Indoevropejcev ločil med tremi prevladujočimi teorijami. Povzemam:

1. Invazionistična teorija (»tradicionalen« prihod Indoevropejcev v Evropo v IV. tisočletju pr. n. št.). Nekateri predstavniki te teorije so: Marija Gimbutas, arheolog James Mallory in ameriški jezikoslovec Wilfred Lehman.

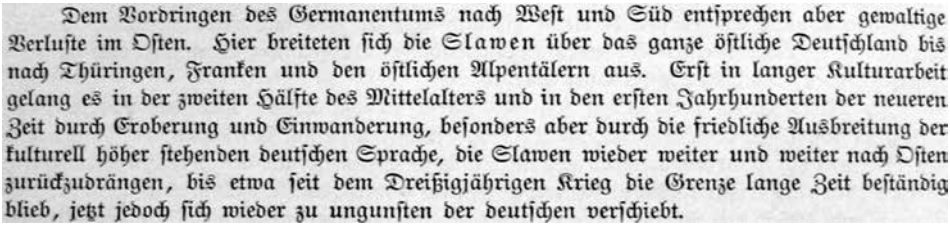
2. Ekonomicistična teorija (neolitik – tri tisočletja zgodnejša datacija prihoda Indoevropejcev v Evropo od »tradicionalne«). Dva pomembnejša predstavnika: angleški arheolog Colin Renfrew in genetik L. Cavalli Sforza.
3. Indigenistična/domorodna ali teorija kontinuitete (paleolitik – prihod Indoevropejcev v Evropo v starejši kameni dobi). Njen utemeljitelj naj bi bil italijanski jezikoslovec Mario Alinei, s podporo belgijskega arheologa in predzgodovinarja Marcela Otte.

V pregledu se bomo posvetili predvsem slednji, saj je z njo tesno povezana tudi venetska teorija. Začnimo pa s proizvodom prve, s t. im. tradicionalno *zakarpatsko teorijo*.

Nasprotje avtohtonizma – zakarpatska teorija

Eden bolj zanimivih delov indoevropske invazije je predstava o prvotni domovini Slovanov in njihovem poznem preseljevanju proti zahodu, zato bo namenjena pozornost prvenstveno problematiki izvora Slovanov oz. Slovenov.

Težnjo k razlagi množičnih poznoantičnih selitev narodov sicer zasledimo že v delu iz 15. stoletja, *De Europa* [5]. Alohtonistična (priselitvena) predstava (Slovanov) pa je svojo končno obliko vendarle dobila šele v drugi polovici 19. st., ko jo je arheolog Gustav Kossina, s sodelavci na berlinski univerzi, znanstveno ogradil. Danes jo poznamo pod imenom *zakarpatska teorija*. Nazorno nam jo opiše priročnik za politično in zgodovinsko zainteresirane bralce z naslovom *Volksploets* [6]. V njem se prvotno domovino Slovanov umešča med severno pobočje Karpatov do Pripjata in srednjega Dnjepra, kjer naj bi živeli na najbolj primitivni stopnji kulture. Šele leta 455 n. št. naj bi se priselili do Labe, in sicer na ozemlje, ki so ga ob preseljevanju narodov izpraznili Germani. Predstavo o manjvredni slovanski kulturi zasledimo v marsikaterem tedanjem učbeniku, kot je to razvidno tudi iz dela *Europa* [7].



Dem Vordringen des Germanentums nach Weſt und Süd entſprechen aber gewaltige Verluſte im Oſten. Hier breiteten ſich die Slawen über das ganze öſtliche Deutſchland bis nach Thüringen, Franken und den öſtlichen Alpentälern aus. Erſt in langer Kulturarbeit gelang es in der zweiten Hälfte des Mittelalters und in den erſten Jahrhunderten der neueren Zeit durch Eroberung und Einwanderung, beſonders aber durch die friedliche Ausbreitung der kulturell höher ſtehenden deutſchen Sprache, die Slawen wieder weiter und weiter nach Oſten zurückzudrängen, bis etwa ſeit dem Dreißigjährigen Krieg die Grenze lange Zeit beſtändig blieb, jetzt jedoch ſich wieder zu ungunſten der deutſchen verſchiebt.

Slika 1. Odlomek iz dela Europa [7].

Pisanje o miroljubni in zgodovinsko upravičeni ekspanziji kulturno višjega nemškega jezika je nedvomno pripomoglo k utemeljevanju nemške ekspanzije proti vzhodu in še do danes močno vplivalo na nekatere v znanosti sprejete predstave, tako, da celo v slovenskih učbenikih beremo, da praslovenska družba pisave ni poznala, saj, da sta bila » */…/ ustroj /in/ kultura v precejšnjem zaostanku ne samo za zahodno Evropo z njenimi antičnimi izročili, ampak tudi za kulturo bližnjih germanskih plemen.*« [8]

O veliki migraciji Slovanov v 6. stoletju beremo tudi v aktualni *Enciklopediji Britannici* [9] pod geslom Slav (Slovan):

Marjan Ivan Moškon

IZZA KARPATOV?

Abstract

From beyond the Carpathian Mountains?

After WWII we were taught that our ancestors had come to our present territories together with South Slavs in the second half of the 6th century AD. Other South Slavs have rather the same language while Slovene is much more similar to Slovak. We call ourselves "Slovenci", Slovaks call us "Slovinci" and Slovenia is "Slovinsko" but Slovakia is for them "Slovensko" and Slovak woman is "Slovenka". Dalmatian professor fra A. Kačić wrote an extensive discussion about Slovinci on western Balkans already in the 18th century. T. Sulimirski, expert on ancient Sarmati, maintains that the last big Sarmatian tribe of Alans, mentioned in the 3rd century AD by Ptolemaius as Serboi, and another Alan people from the mouth of River Don – Croats, pushed towards West and lived east of the Carpathian Mountains in Bessarabia, came to Europe with Huns. In the 6th century AD they set up on their own, stayed at occupied territories and gradually amalgamated with subordinate Slavs.

Uvod

Ves čas so nas učili, da so naši predniki prišli pod Alpe z bratskimi Južnimi Slovani v drugi polovici 6. stoletja našega štetja od nekje izza Karpatov [1], str. 686. »Alpske Slovane«, naj bi potem, čez tisoč let, Primož Trubar krstil za Slovence. Pri tem je zanimivo, da so južni narodi obdržali tako rekoč enoten skupni jezik, Slovence pa, kadar govorimo po naše, težko razumejo. Kaj pa dvojina - od kod se je prikradla v slovenščino?

Kje je pravzaprav Slovensko?

Zanimivo je, da Slovaki svoji deželi rečejo – *Slovensko*, svoji ženi reče Slovak – *Slovenka*, naš pridevnik slovaški je pri njih *slovensky*, slovaščina pa je *slovenčina*. Slovenščina je za njih *slovinčina*, mi smo *Slovinke* in *Slovinci*, Slovenija je *Slovinsko*.

Zgodovinarji pravijo, da smo si bili včasih še bolj blizu, v takorekoč trdni zvezi (kralj Samo), dokler je niso preščipnili z vzhoda Avari in z zahoda Bavarci. Vendar smo morali biti eni in drugi že takrat dovolj samozavestni in narodno zavedni, da smo navzlic vsem viharjem zgodovine obdržali, oni svojo slovenčino, mi pa našo slovinčino. Slovince pa pozna tudi stroka, vendar jih prišteva v skupino Zahodnih Slovanov [1], str. 684.

Slovinci tudi po Kačiću

Fra Andrija Kačić Miošić, plodovit dalmatinski profesor filozofije in profesor teologije, pisatelj in pesnik, je sredi 18. stoletja v frančiškanskem samostanu v Zaostrogu spisal drugo,

močno razširjeno izdajo svoje knjige [2]. Takole piše: »Slidi kratko ukazanje od starih kralja slovinskih i događaja koji se u stara vremena zgodiše u državam slovinskim, iz različitih knjiga izvađeni i na svitlost postavljeni«. In potem: »Prvi kralj iliričkі zvaše se imenom Ilirik, od koga se Slovinjani Ilirici prozvaše«. Seveda poznamo tudi kakšno drugo razlago tega imena [3]. Kačić nadaljuje z letom 356 pr. n. št., ko pravi: »Na 3606 po stvorenju svita vladaše slovinskim državam kralj Bradilo, Slovinac, koji ima žestok rat s Filipom, kraljem od Macedonije / …/«. Wikipedia [4], ko opisuje Ilire pod geslom Illyrians pravi, da je bil prvi znani ilirski kralj Bardilis. Podobno, ali ne?

Iz Kačićevega [2] pisanja sicer ne gre razumeti, da s Slovinci misli Slovence. Glede na bolj meglene predstave sodobnih zgodovinarjev o pravih Ilirih, pa bi lahko bili Kačićevi Slovinci/Slovinjani tudi »Slovani«. Ker jih v kroniki »Razgovora« neprestano omenja – med okrog 130 naštetimi dogodki je slovinskih več kot polovica – bi se komu morda le splačalo pobrskati po zgodovini in vsaj pogojno razglasiti, kdo so bili ti Iliri ali ti Slovinci. Ker se letnice v Kačićevi kroniki v glavnem ujemajo z že uradno razglašenimi zgodovinskimi dogodki, se bomo k njegovim pripovedim še vrnili.

Kdo je prišel z vzhoda?

Najnovejše teorije o naselitvi Slovencev v te kraje razlagajo, da smo pridrli v kranjsko deželo s severa, se pravi od tam, kjer so danes Slovaki, in le še bolj zaradi spoštovanja do stare garde dopuščajo, da nas je nekaj prišlo tudi z juga [5]. T. Sulimirski, strokovnjak za starodavne Sarmate, je o teh južnih Slovanih napisal svojo zgodbo. Sledi povzetek iz njegove obširne razprave *Pozabljeni Sarmati*:

Na travnatih ravnicah med rekama Don in Ural je živelo iransko nomadsko pleme Sarmatov, ki si je med 4. in 2. stoletjem pr. n. št. podvrglo tamošnje Skite in postalo strah in trepet Evrope od Kavkaza in Baltika do sedanjih Francije in Španije. Čeprav o njih ni več ne duha ne sluha, so Sarmati usodno vplivali na današnjo etnično sliko Srednje Evrope.

V zadnjih stoletjih pred našim štetjem so se nomadski Sarmati pod pritiski ljudstev z vzhoda začeli z bregov Volge in čez Don premikati proti Dnjepru in v novem tisočletju proti Dnestru, kjer so v bojih z Rimljani ter pozneje še z Goti in Huni razpadli na manjša plemena, začeli izgubljati povezavo in istovetnost ter se stapljati s podvrženimi ljudstvi ali pa z zmagovalci.

Zadnje veliko sarmatsko pleme, ki je pritisnilo proti zahodu in živelo v času gotskih vpadov v Besarabiji (vzhodno od Karpatov med ustjem Donave, Prutom in Dnestrom), so bili Alani. Čeprav so bili prebivalci ob Prutu v glavnem slovanskega porekla, so morali biti Alani na oblasti, saj takratni pisci imenujejo deželo Alanija, zgodovinarji pa Slovane enačijo z Anti, ki so v 4. stoletju našega štetja prav tako živeli v teh krajih. Ammian Marcelino piše, da so visoki in lepi, običajno plavolasi, okretni in vešči ravnanja z orožjem, da uživajo v nevarnosti in bojevanju. Včasih v hunskih vrstah, včasih samostojno so vdirali tako v Panonijo kot v Zahodno Evropo [6], glej tudi zemljevid 1, [1].

Ptolemaj omenja v 3. stoletju alansko ljudstvo, ki se je imenovalo Serboi. Kroati pa so zabeleženi v napisih v starem Tanaisu v ustju Dona [7]. Po najdbah, navadah in imenih

Duša Krnel-Umek

STAROSELCI SEVERNEGA JADRANA V OPISIH OD 16. DO 19. STOLETJA

Abstract

Ancient settlers at the northern Adriatic in the descriptions from the 16th to 19th century

The paper deals with the analysis of selected ethnological, historical and linguistic works from the 16th to 19th century that are representing different theories of the settlers' origin in the area of northern Adriatic. Ancient and latest authors described as original settlers Veneti, Histri, Carni, Japodi and Illyrians. During the centuries the knowledge about original settlers was lost and the historical and ethnological arguments were changed. When new states have been established, the knowledge about the names of the original settlers and their country, as well as who were the original settlers and who newcomers has been lost.

Uvod

Analiza izbranih del, ki so nastala od 16. do 19. stoletja, kaže, da je obstajalo več teorij o izvoru prebivalcev severnega Jadrana. Po dveh teorijah so bili prvotni prebivalci rimsko-italijanskega in germansko-keltskega izvira. Podatki pa so tudi, da so bili prvotni prebivalci starejšega izvora in da jih ni bilo malo, saj je mogoče sklepati, da je bilo ozemlje zaradi ugodne klime in pomorskih poti dokaj gosto naseljeno. Kam so se izgubili podatki o njih? In kdo so bili ti prvotni prebivalci več stoletij pred in po našem štetju? V virih so podatki, da so bili na severnem Jadranu naseljeni Veneti, v Istri Histri, severno od njih so bili Karni, vzhodno Japodi, južno Iliri. Del, v katerih bi pisali o tem, pa ni bilo veliko.

Baucer [1], ki se je zavedal pomena narodne zgodovine, je pisal, da si: »*Rimski pisci namreč, vsi polni slave svojih zgodovinskih podvigov, / .../ niso šteli v dolžnost zapisovati junaštva drugih mož /…/*«. V nadaljevanju pa še o ohranjenosti pisnih virov: in njihovi razlagi: »*In če je kaj površnih listin le prišlo od naših prednikov do nas, vse so polne napak ali pa so nepopolne, posebno še tiste o oglejskih patriarhih*«.

Sanuto [2] je že pred njim navajal, da so v Virgilijevih verzih spremenili Ilirski v Italski in jih napačno navajajo:

»*Antenor potuit mediis elapsus Archivis*
Italiam penetrare sinu atque intima regna
Liburnorum: et fontem superare Timavi«

V resnici pa so se glasili

»*… Illyricos penetrare sinus atque intima tutus*
regna Liburnorum, et fontem superare Timavi« [3]

»Glej, skozi vojsko Ahivcev je mogel uiti Antenor,
priti v ilirski zaliv in v sredo kraljestva Liburnov
mino izvira Timava« [4]

Karnija in Karni

Pisci so ugotavljali, da je o deželi Karniji malo podatkov. Gortani [5] je po Ciconiju povzel, da so se izgubila dela o Karnih, ki so jih pisali Livij, Siculo, Apijan in Dione. Ermacora [6] je o Karniji v 16. stoletju pisal: »*da so ves tisti del dežele med reko Livenco (it. Livenza), ki jo deli od treviškega ozemlja in Jadranskim zalivom, Istro, Japodijo in zgornjimi Alpami, ki delijo Italijo od Nemčije, v preteklosti imenovali pokrajina Karnov (ki se imenuje tudi »Cargna« in »Cargnelli« prebivalci), čigar središče je bil Oglej / …/ Za ves tisti del pokrajine od reke Bele do morja so spremenili prvotno ime in so jo začeli imenovati Furlanija, prebivalce pa Furlani za razliko od tistih, ki so se po pričevanju Plinija, začeli imenovati Transpadani. Druga ljudstva, ki so prebivala onkraj Bele v gorovju, ki jih obkroža, so se medsebojno povezala, ohranila starodavno ime in se v glavnem še danes imenujejo Karni*«.

Sanuto [2] je v začetku 16. stoletja zapisal, da leži med visokimi gorami, Jadranskim morjem in reko Livenco Karnija, kot so jo imenovali antični kozmografi, sedaj pa jo imenujejo *»patria del frioli«*. Lego Karnije je podobno opisal Porcia [7] leta 1567: »*vse ozemlje se imenuje Karnija, meji na Cadore in Nemčijo, preostali del pa na Patrijo (Furlanijo), večji del je gorovje«.*

Baucer [1] je pisal, da so staroselci Karni živeli v deželi, ki jo je delil na »*Gorsko in Sredozemsko Karnijo*«. Prva je segala do »*Retov in reke Enns na Tirolskem«,* druga pa je obsegala »*Kras do Učke in grada Kozljaka«,* na zahodu pa je segala do »*Veronskih močvirij«.* Croce [8] je navajal Casello in Carla Sigoria ter antične pisce, da je dežela segala od »*Natisone*« (Nadiže) do »*Formine*«, danes »*Risano«,* na severu pa do reke »*Silo*« (Zilja). Najpomembnejša mesta so bila Oglej, Konkordija in Trst.

O izvoru staroselcev Karnov navajajo zgodbe iz davne preteklosti. Croce [8] in Scussa [9] sta se opirala na izročilo o vesoljnem potopu, zato naj bi bili, po navedbi Caselle, koloniji *Carnia in Crania* naseljeni s potomci »*Ianusa*« oziroma »*Javana*«, naslednikov »*Gomeria Gala*«. Po drugih virih naj bi bili galsko pleme, ime pa naj bi izviralo od gore Okra (Nanos) »*Ocrami, Crani, Carni, Carnielli«.* Baucer [1] je pisal, da so staroselci Karni živeli na tem prostoru kot Veneti že 2.000 let pred našim štetjem in povzemal po starih piscih, da so bili Karni Kelti, to je Galci.

V Valvasorjevi Slavi [10] je Karnom namenjena prva knjiga, ki jo je spisal Erasmus Francisci. Navajal je številne antične pisce. Zdi se mu verjetno, da so bili Karni Veneti. Čeprav so posamezni avtorji imenovali Galce Karni, niso bili vsi Karni Galci. Takim razlagam naj bi bil vzrok rimsko nepoznavanje Galcev.

Scussa [9] je navajal, da naj bi »*Karni zasedli obalo Jadrana leta 675 pred našim štetjem, ko sta dva sinova nekega Herkula, ki je vladal v Germaniji, po imenu Tusco in Norik, premagala Umbre in prevzela Toskano in Norik«.* Tudi Baucer [1] je razlagal, da se je prvotna dežela imenovala Karnija, dokler je ni osvojil Norik leta 1417 pred našim štetjem, ko je

Anton Perdih

BETACIZEM PO TOLMINSKO

Abstract

Betacism in the Tolminski dialect

"Korpus slovenskih besed Nova beseda *(Nova beseda, Text Corpus)*" is the source of lexicon of the literary Slovenian. This vocabulary was used to isolate the words containing the character "V". The dialectal forms of extracted literary words were then used for features of betacism. The results of this study indicate that conventional betacism is not at the root of the shift of the labio-dental "V" phoneme in literary Slovenian into the bi-labial "B" pronunciation in the dialect. Rather than being a mechanical (automatic) change (as may seem to be intuitive) it is rather the result of linguistic evolution from a primordial "U-like" sound in that dialect. The betacism is only the dialectal reaction to the foreign "V" sound where the "U-like" sound feels inappropriate. The primordial sounds in the Tolminski dialect were "U" and "B", whereas the sound "V" was introduced through foreign expressions and now by literary Slovenian. The dialects having the "U-like" forms are by several criteria more archaic than those having the sound "V" and this should be taken into account in linguistic classifications as well as in reconstructions.

Uvod

Na betacizem (takrat so mu rekli betatizem) nas je opozoril profesor Janko Flander v 5. razredu gimnazije v šolskem letu 1954/55, ko nam ga je razložil kot uporabo glasu B namesto glasu V. Že tedaj sem ga opozoril, da pri nas na Tolminskem tega betacističnega B ne izgovarjamo kot pravi B, pri katerem sta pred izgovorom ustnici popolnoma pritisnjeni druga ob drugo, temveč sta v betacističnem primeru le priprti. Ne da bi karkoli vedel o dotedanjih študijah tega pojava, sem mu za ta glas takrat predlagal uporabo grške črke beta, β, po analogiji z uporabo grške črke gama, γ, za označevanje priprtega G (oz. zvenečega H, češko H), ki tudi nastopa v tem narečju. Seveda so slovenski dialektologi ta betacistični glas že poznali [1].

Eno zgodnjih definicij betacizma najdemo v Websterjevem slovarju iz leta 1913 [2]: "Excessive or extended use of the b sound in speech, due to conversion of other sounds into it, as through inability to distinguish them from b, or because of difficulty in pronouncing them".

Pregled dotedanjega védenja o betacizmu v slovenščini je podal F. Ramovš [3], in sicer kje se pojavlja (Posočje, Ziljska dolina, redko na Gorenjskem, v Rožu, drugje po Koroškem, v Prekmurju), kdo je o njem razpravljal, kako se je razvil. Prehod iz V v B (V > B) je vezan na labiodentalni V, t.j. tangira le V pred I, Y, E ter V pred L, ne pa W pred A, O, U ter antekonzonantičnega in končnega U̯. M. L. Greenberg [4], str. 151-153, je podal

tudi zgodovinski pregled pojavljanja v zapisih, ko tega pojava pred letom 1400 v njih ni videti, po letu 1500 pa spet ne več.

Sedaj, ko se betacizem pojavlja kot eno izmed orodij za razlago naše davne preteklosti [5], sem se odločil, da malo podrobneje pogledam, kako je s tem v mojem rodnem narečju v vasi Zatolmin pri Tolminu. Oziroma bolj pravilno, kako je bilo to tam v moji mladosti pred okoli 50 leti, to je med leti 1940 in 1960.

V ta namen sem si dal iz korpusa slovenskih besed Nova beseda [6], ki ima okoli 162 milijonov besed in vsebuje tudi Slovar slovenskega knjižnega jezika, ki ima 93.152 gesel in 13.888 podgesel, izpisati vse dvo- do devetčrkovne besede, v katerih je črka V.

Najprej sem obdelal eno- do šestčrkovne besede. Izmed njih sem izbral tiste, ki sem jim prepoznal ustreznice v domačem narečju.

Zbir rezultatov je v tabeli 1 in 2. V tabeli 1 so zbrana števila besed, pri katerih poznam samo betacistično obliko in besed, pri katerih poznam poleg betacistične oblike tudi nebetacistično. V tabeli 2 podajam število besed, pri katerih poznam samo nebetacistično obliko. Nabor besed pa prikazujem v **Dodatku** v tabelah 3-13.

Značilnosti narečja in način prikaza nekaterih glasov

Najprej opozarjam na nekaj značilnosti tolminskega narečja. Le-to teži k nenapeti izgovarjavi samoglasnikov, zato ne pozna ozkega E in O, temveč le široka. Namesto ozkih uporablja JE ali Jə oziroma *U*O. Glas I je dokaj širok, ponekod je zamenjan z Jə ali pa izpuščen. Betacističnega *B*, (v tem prispevku zanj ne uporabljam znaka β, temveč *B b*, da bo laže berljivo), ne uporabljajo vsi tamkajšnji ljudje enako. Po mojem opažanju so tisti z nagnjenjem k natančnosti in z dobrim posluhom uporabljali pretežno priprti glas *B*, tisti s slabšim pa v glavnem pravi B. Namesto glasu G so dosledno vsi uporabljali priprti G oz. zveneči H (v tem prispevku zanj ne uporabljam znaka γ, temveč *G g*, da bo laže berljivo).

V govoru velikokrat nastopa polglasnik. Polglasnik je lahko dolg ali kratek, naglašen ali ne, bolj E-jevski in manj E-jevski, to je bolj zamolkel; v nekaterih primerih je višjega tona kot sosednji samoglasniki, lahko pa tudi istega ali nižjega. Čeprav je tolminsko narečje dokaj pojoče, tonalnosti večinoma nisem označil. Kjer pa sem označil tonalnost zlogov, sem to naredil s pikami za besedo, npr. •˳, kar pomeni, da ima prvi zlog višji ton, drugi pa nižjega. Razlika med njima je pogosto kvinta; tega še nisem sistematično proučil.

J in njemu podobne glasove sem za razliko od večine naših jezikoslovcev, ki jih označujejo z raznimi oblikami znaka za glas I, dosledno označil samo z znakom za J, ker je njihov zven v mojem narečju v vseh primerih precej bližji zvenu glasu J kot pa I.

U je lahko samoglasniški, zlogotvorni U ali pa soglasniški, nezlogotvorni *U*. Slednjega prepoznamo po tem, da ga spremlja samoglasnik. Označujem ga kot *U*, čeprav ga ponavadi označujejo z W ali Ụ. V tem prispevku se dosledno izogibam dvoumnim oznakam z drugimi latiničnimi znaki kot npr. q, w, x, y ter tudi grškim črkam in večini drugih glasovnih znakov, ki bi bili sicer potrebni za popoln jezikoslovni zapis. Če bi kdo želel napraviti popoln jezikoslovni zapis, sem mu na razpolago.

P. Serafimov

ETYMOLOGICAL ANALYSIS OF THRACIAN TOPONYMS AND HYDRONYMS

Abstract

This paper offers an etymological analysis of more than 60 Thracian toponyms, hydronyms and oronyms. It presents the evidence that the Slavs were the indigenous population in the region, in agreement to the testimony of Simokatta, who equated Thracians (called Getae) with the Old Slavs: «*Sclavos sive Getas hoc enim nomine antiquitus appellati sunt*" – "Slavs or Getae, because this is the way they were called in the antiquity".

Introduction

The toponyms, hydronyms and oronyms can provide very valuable information about the inhabitants of certain lands, because every ethnic group has their own names for *mountain, valley, lake,* and *village* more or less different from these of the other people. Slavic **Bela Gora** (White mountain) corresponds to German **Weiss Berg,** the Greek **Λεύκος Ορος** and Latin **Albus Mons**. Judging by these differences and peculiarities we can determine the ethnic affiliation of people who lived a long time ago in a certain geographical area. In this paper the attention is given to the Old Thracian lands: from the Carpathian Mountains to Asia Minor and from Black Sea till Dardania (Serbia). But I have to clarify that these regions do not represent the totality of the Thracian domain, in reality it continued to the *Hercynian forest* (Schwarzwald in Germany), Map 1, where according to Strabo the country of the Getae began [1], VII-2-III-1.

Facts and discussion

The terms for different types of settlements in the Thracian lands were: DABA (DAVA), PARA (PHARA), BRIA, DIZA, MIDNE, OSS (VIS), and DAMA.

The most commonly used word for a *settlement* in Dacia (Rumania) and Moesia (Northern Bulgaria) was **DABA** (Syki **daba**), having variants **DAVA** (Saci **dava**), **DOBA** (Gil **doba** in Moesia), **DEVA** (Pulpu **deva** in Thrace), DAPA (Sanci **dapa** in Moesia). According to Duridanov **DAVA** is derived from Indo-European **dheua** with primal meaning *camp*. He connects it with the Bulgarian verb **дявам** (djavam) – *I put, I set* and Homeric Greek **τοωκος** – *sit* [2], p. 113.

Map 1. Thracian lands

I agree partially with Duridanov. I support that the primal meaning of **DAVA** – **DABA** was *camp – gathering of people*, but in my opinion **DABA** corresponds to Bulgarian word **таб**ор (**tab**or) – *camp*, Slovenian word **tab**or – *camp*, Czech word **tab**or – *camp* or *encampment*, and Greek **τοπ**ος – *place.*

Latin word **tab**erna – *hut*, and Slavic (Bulg., Serb., Cr., Sl.) word **soba** – *room* also have relation to **DABA.** (D and S could change places in Thracian). The phonetically closest match to **DAV**A is Czech word **DAV** – *multitude, crowd (gathered people).*

The root DAV (DAB, TAB) with meaning *to gather, to fit* is very old. It is to be found in Sanskrit words s**tab**aka – *cluster, bunch* (gathered objects) and in Avestanic **dab** – *to fit*. Further related words are Blg. **тов**ар (**tov**ar)– *stocks* (gathered goods) and O. Blg. **доб**ро (**dob**ro) – *stocks* (gathered goods).

As mentioned above, in the deep antiquity the settlements of type **DABA** were nothing more than **temporary camps** (gatherings) of one or more families – about 30-50 persons. During the centuries the settlements become larger (200-500 people) and some even defended by trench, palisade or wall. Technically it became new type of abode, which didn't correspond anymore to the old definition – *camp, family*, *gathering*, but despite of

Vinko Vodopivec

NEKAJ GALSKIH NAPISOV

Abstract

Some Gallic inscriptions

From his campaigns in Gaul (present day France) Caesar provides us with accounts of the Veneti. This document begs the question of languages of the region in pre-Roman (pre-Latin) times. Twenty-three inscriptions are studied; inscriptions No. 7 from Umbria and No. 8 and 12 from west Lombardy are from Italy, the others are from France. We have evidence that pre-Roman (pre-Latin) inscriptions can be deciphered using Slavic templates. Thus, we have confirmation of Slavic communities in Gaul prior to Roman occupation. Majority of the inscriptions are from tombstones but other funerary appurtenances and incidental mundane objects provide us with insights into everyday life. Especially interesting are those associated with mythology, belief system and drinking.

Ključne besede: Kelti, Galci, Veneti, Etruščani, Wendi, Reti, Slovani, zgodovina, arheologija, jezikoslovje, verovanje

Key words: Celts, Gauls, Veneti, Etruscans, Wends, Rhaetians, Slavs, history, archaeology, linguistics, religion

Uvod

Ob preučevanju »Keltov« ter narodov in jezikov, ki so sestavljali to zgodovinsko površno sestavljeno grupo, ki so jo označevala predvsem slovanska plemena v srednji in vzhodni Evropi in romanska plemena na zahodnem delu Evrope, sem dobil tudi revijo *Archaeolingua* s člankom Gaulish inscriptions [1]. Tu je objavljenih več napisov s področja sedanje Francije in sicer v venetski, latinski in grški pisavi, nekaj pa je tudi dvojezičnih napisov, ki pa niso prevodi, ampak samostojne vsebine. Predvsem napisi v venetski pisavi so razumljivi na slovanskih osnovah. Nekatere od teh napisov je obravnaval že Anthony Ambrozic in sicer pod zaporedno številko: 2, 7, 13, 15, 16 in 17 [2] ter pod številko 4, 11, 18 in 21 [3]. Večina napisov je sicer nagrobnih in po vsebini precej podobnih, so pa tudi napisi z drugačno, včasih prav presenetljivo vsebino. Pri proučevanju teh napisov so se pojavljale značilne besede, ki so prisotne v venetskih zapisih, ki so mnogo obsežnejši in dajejo temu primerno trdnejšo osnovo. To so predvsem sorodstvene vezi: *ate, atek, ato, atoš, matere, matre, brat, dede*, in lastnosti ali želje: *os* = ostani, *iar* = mlad, *ver* = veruj, *bog* = bog, *lon* = dar, *rei* = raj, *vit* = vitek itd. [4]. Skupno je obravnavano 23 napisov in njihovo razumevanje nam potrjuje že večkrat prikazano dejstvo, da je precej srednjeevropskih najstarejših napisov, ki so razumljivi na slovanskih osnovah.

Napisi in slike

Napisi so obravnavani tako, da so pri vsakem napisu po vrstnem redu navedeni:

- originalni zapis, prečrkovanje v navedeni literaturi, ki je praviloma v grščini, in pomen kot ga ugotavljajo Bökönyi, Meid in drugi strokovnjaki [1].
- Ambrožičev prevod [2 ali 3]
- moj prevod s prečrkovanjem, delitvijo zveznega ali delno zveznega teksta in smiselni prevod napisa.

Pri vsakem napisu je podan *v poševnem tisku* tudi *moj* komentar k razumevanju napisa navedenega v literaturi ter komentar in utemeljitve mojega razumevanja.

Posebej poudarjam, da predvidena imena v posameznih napisih ne dajejo nobene osnove za razumevanje teh napisov in so take razlage le dokaz, da razlagalci napisov ne razumejo. Zato se zatekajo k imenski teoriji, ki lahko poljubno razloži pomen prav vsakega napisa in to v katerem koli jeziku. Pri primerjavah razumevanj različnih prevodov posameznih napisov zato vedno primerjam le del napisa brez predpostavljenih imen, saj le tako dobimo enakovredno osnovo za jezikovne primerjave smiselnosti in ustreznosti prevodov. To poudarjam zato, ker bi sicer moral skoraj pri vsakem napisu, ki predpostavlja imena, ponavljati te splošnoveljavne ugotovitve.

NAPIS 1

Na sliki Fig. 3. [1] je napis:

KPIZIA Κριζια

Strokovnjaki [1] napis prevajajo kot ime Κριζια s pomeni: Welsh – crych = *curly* = kodrast.
Ime ne daje razumevanja.

Moj prevod

KRIZIA KRI ZIA Kri zija. (*Blood open*).

Napis »kri zija« pomeni da gre za kri, ki zija, torej izteka iz odprte rane in se nabira v posodo – vazo ali skledo, bodisi kot zdravstveni ukrep poznan kot puščanje krvi ali precej bolj verjetno kot žrtveni dar.
Ker imena ne podajajo nobene osnove za razumevanje napisa, je bolj verjetna razlaga, da gre za posodo za puščanje krvi, predvsem v verske namene.

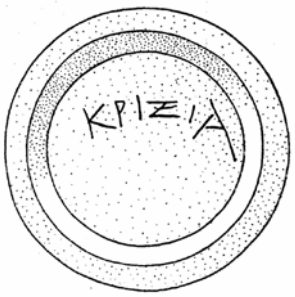


Fig. 3. Graffito on the bottom of a vase from Eyguières (Bouches-du-Rhône); the reading is Κριξια. Musée de Salon.

Napis 1

Fig. 6. Inscription on the handle of a bronze patera from Couchey (Côte d'Or). Dijon, Musée Archéologique.

Napis 2

Pavel Serafimov

NEW READING OF THE THRACIAN INSCRIPTION ON THE GOLDEN RING FROM EZEROVO

Abstract

This paper offers new translation of the one of the most interesting Thracian inscriptions. The key language is Old Bulgarian. Connections to other Slavic languages are also shown. Although short, the inscription on the Thracian golden ring provides us with enough information about the grammatical peculiarities of the Old Thracian language. These peculiarities are a useful tool for the purposes determining the ethnic affiliation of the people to whom Orpheus and Spartacus belonged.

Introduction

The golden ring with its inscription was found in 1912 during the excavations of Thracian burial mound in the place called Părženaka near the village of Ezerovo, district of Plovdiv, Bulgaria. Other objects were also found at the site associated with burial rites: golden diadem, small golden spoon, broken bronze vessel, bronze mirror etc. The weight of the ring is 31.30 g, the letters are written on an elliptical plate: 17×20 mm long and 4-5 mm thick. The burial and the objects are dated to 5th century BC [1], p.105.

Facts

The golden ring of Ezerovo is presented in Figure 1.

The text presented in Figure 1 is written in 8 lines in *scriptio continua*. The last line is engraved on the edge of the elliptical plate of the ring because of lack of space. The letters are 61 in number; they are clear and resemble those of the Greek alphabet [1], pp. 86, 87. They are:

ΡΟΛΙΣΤΕΝΕΑΣΝ
ΕΡΕΝΕΑΤΙΛ
ΤΕΑΝΗΣΚΟΑ
ΡΑΖΕΑΔΟΜ
ΕΑΝΤΙΛΕΖΥ
ΠΤΑΜΙΗΕ
ΡΑΖ
ΗΛΤΑ

Figure 1. The golden ring of Ezerovo

The text from Figure 1 in the deployed state:

ΡΟΛΙΣΤΕΝΕΑΣΝΕΡΕΝΕΑΤΙΛΤΕΑΝΗΣΚΟΑΡΑΖΕΑΔΟΜΕΑΝΤΙΛΕΖΥΠΤΑΜΙ ΗΕΡΑΖΗΛΤΑ

Detchev concluded that the found artefacts were used in a burial ritual – consisting of a three-day wake, called by the Greeks *protezis.* Detchev compared the objects with others, from Trebenište, Macedonia, where another golden ring was found, and concluded that the ring from Ezerovo was made especially for the burial (for the funerary purpose alone) and not for everyday use, or as seal ring [2], p**.** 106.

M. Silvestri, Giancarlo Tomezzoli

LINGUISTIC DISTANCES BETWEEN RHAETIAN, VENETIC, LATIN AND SLOVENIAN LANGUAGES

Abstract

In the attempt of improving our knowledge about the linguistic distances between ancient languages, we decided to consider the Rhaetian language as a possible candidate for a further application of our method of linguistic distance computation used in the past. Our data indicate that the Rhaetian, in the limits of the database considered, has an alphabetic structure close to the Venetic, suggesting a linguistic origin closer to the Venetic than to the Latin. Moreover, because the Rhaetian has an alphabetic structure closer to the Slovenian than to the Latin, the attempts made in the past to translate Rhaetian inscriptions, by means of similarities between Rhaetian and Slovenian and other ancient and modern Slavic languages, appear to be justifiable.

Introduction

Because of the two conflicting affirmations formulated in the past by Lejeune [1]: "This language (the Venetic) is "italic" and, …, closer to the Latin than any other language", and by Bor [2]: "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", in a previous paper [3] we proceeded to the computation of the linguistic distances between Latin, Slovenian and Venetic.

In the limits of the databases considered and the sensitivity of our computation method the Venetic language resulted having an alphabetic symbolic structure closer to the Slovenian than to the Latin. This appears to support the Bor's hypothesis [2] with respect to the Lejeune's conjecture [1].

In the attempt of improving our knowledge about the linguistic distances between ancient languages, we decided to consider the Rhaetian language as a possible candidate for a further application of our method.

Materials and Method - General

Despite of the problems in interpreting the Rhaetian, as a first step, we developed the Rhaetian Language Database (RLD) i.e. a file .doc containing Rhaetian published inscriptions with relevant explanations and notes.

As a second step, we derived a corresponding file .txt, to be used for the language distance computations.

As a third step, by applying the word processor Ultraedit to the .txt file so obtained, each alphabetic symbol in the inscriptions of the RLD has been counted and the corresponding frequency value has been put in a column of an Excel file.

As a fourth step, by observing that several Rhaetian alphabetic symbols probably had the same or similar phonetic value and in order to permit, as far as possible, a 1 to 1 correspondence between the alphabetic symbols of the RLD and those in the Latin Language Database (LLD), the Slovenian Database (SLD) and the Venetic Language Database (VLD), the alphabetic symbols of the RLD, where possible, have been aggregated.

As a fifth step, the frequencies of the aggregated alphabetic symbols in the RLD, LLD, SLD and VLD have been represented in form of histograms, to show similarities and differences.

As the sixth step, on the basis of the frequencies of the alphabetic symbols, the average alphabetic coordinates for the Rhaetian (X-rha, Y-rha) have been calculated and the corresponding point represented together with the representative points of the Latin, Slovenian and Venetic for considerations.

Computations and Results - Details

Our linguistic distances computation method, based on the Pythagorean Linguistic Distance, and the databases we used: the Latin Language Database (LLD), the Slovenian Language Database (SLD) and the Venetic Language Database (VLD), are fully described in said our previous paper [3].

The main problems in interpreting the Rhaetian are:

1) The relatively small number of inscriptions: 224, collected by Schumacher [4], many time short, broken and incomplete;
2) The continuous graphics ("continuum") of the inscriptions, i.e. the lack of separation of the words;
3) The unknown meaning of the punctuation signs, cf. Lejeune [1] and Vetter [5], in the inscriptions;
4) Unknown possible pronunciation rules;
5) Local phonetic and alphabetic peculiarities; cf. the San Zeno, Bolzano, Magré alphabets;
6) Possible linguistic and alphabetic modifications of the Rhaetian in the period covered by the inscriptions.

With all of the above-mentioned concerns in mind; in the first step, we developed the Rhaetian Language Database (RLD) i.e. a file .doc containing all the inscriptions published and revised by S. Schumacher [4] and many of his explanations and notes.

In the second step, we derived a file .txt, to be used for the language distance computations, containing all said inscriptions, transliterated according to the following premises based on the principles used by Schumacher [4]:

Pavel Serafimov, Giancarlo Tomezzoli

THE STONES OF NEWTON (SCOTLAND)

Abstract

The origin of the Sarmatians is largely unknown. Usually, ancient and present scholars for Sarmatians indicate a confederation of nomadic peoples active in history mainly in the period from about the VII century BC to the VI century AD The area of the Sarmatian migrations comprised the basins of the rivers Ural, Volga, Don, Dnepr, Danube and the Carpathian Mountains. According to some scholars, the Sarmatians and the Slavs were related peoples, according to others, the tribes' and the king's names and some toponyms reported by ancient scholars indicate that the Sarmatians were peoples of Iranic origins.
In 175 AD the Roman emperor Marcus Aurelius concluded a treaty with the Sarmatian tribe of the Iazyges (gsl. name from 'iazik': *language, people, people speaking the same or his own language*) by virtue of which 5500 Iazyges cavalrymen were sent to the northern border of Great Britain in groups of 500, because of the difficulties in that region.
On the first stone of Newton (Scotland) one can identify:

- A front inscription written by an alphabet formed by a mix of ancient Greek letters, Latin letters and other signs,
- An Ogham inscription on the left side written by one of the various variants of the Ogham alphabet.

The word Eziki in the front inscription indicates an inscription of Iazygian origin.
In this paper we propose a translation of both the inscriptions, based on similarities with old and modern Slavic languages. The inscriptions appear to refer to different contexts, written probably by different writers, but linked to the presence of a Iazygian community or a community preserving Iazygians' traditions. The symbols on the second stone are rather different with respect to the tamgas and other typical symbols of the Sarmatian culture. However, some possible Iazigyan influences on said symbols can be recognized. The possible relations between the first and second stone of Newton, if any, could reside in a general funerary context.

Introduction

The origin of the Sarmatians is largely unknown. Usually, ancient and present scholars for Sarmatians indicate a confederation of nomadic peoples active in the history mainly in the period from about the VII century BC to the VI century AD The area of their migrations comprised the basins of the rivers Ural, Volga, Don, Dnepr, Danube and the Carpathian Mountains. In many occasions Sarmatians were in contact with the Roman Empire both for reasons of trade and war. Many Roman commanders and emperors fought different Sarmatian peoples like the Iazyges, the Roxolans and the Alans. Appreciated mainly as cavalrymen, the Sarmatians were included also in the Roman Army.

Siestrze'ncewicz [1], Vol. I, pp. 1-3, admits that the Sarmatians and the Slavs were related peoples and migrated together from the ancient Media, while Harmatta [2], pp. 50, 58-97 and Lebedinsky [3], p. 25, admit, according to the tribe names, the kings' names, and toponyms recorded by ancient scholars, that the Sarmatians were peoples of Iranic origins. Lebedinski [3], p. 197, reports also the Sarmatian funerary tradition (sepultures of Giorgippa - Kuban, Russia) of placing on the mouth and the eyes of the decedent gold plaques; sometimes two gold plaques for the eyes were connected in the form of spectacles.

The Iazyges in Scotland

Lebedinsky [3], p. 58, reports that in 175 AD the emperor Marcus Aurelius reached a treaty with the Iazyges (Gsl. name from 'iazik': *language, people, people speaking the same or his own language*) by virtue of which 5500 Iazyges cavalrymen were sent to the northern border of Great Britain in groups of 500, because of the difficulties in that region.

The presence of these Iazyges was not temporary but became long-term. In fact, a Latin inscription of 238-244 AD found at Ribchester (Bremetennacum) mentions a unit of 500 Sarmatian cavalrymen, and the camp of the Sarmatian veterans (Bremetennacum Veteranorum) existed up to the beginning of the 5th century. It is assumed that slowly these Iazyges fused with the local populations, and after the permanent abandonment by the Romans in 410 AD of Great Britain, the remaining Iazyges' communities partly escaped towards the Continent and partly toward Scotland under the push of the Anglian and Saxon invasions. According to Littleton et al. [4], pp. 23, 62, these Iazyges cavalrymen, and their first chief Lucius Artorius Castus could be at the origin of the legend of King Arthur.

The spreading of Iazyges' communities toward Scotland, in our opinion, is testified by the inscriptions and symbols on the stones of Newton (Scotland) (cf. Figs. 1, 2) described by Stuart [5].

The two stones of Newton

Figures 1 and 2 illustrate the two stones of Newton (J. Stuart [5], Plates I, XXXVII). On the first stone one can identify:

a) A front inscription on the front side which, because (cf. Fig. 3) of the clearly recognizable word Ezigi at the end of the fourth line and the swastika tamga symbol (cf. Ольховский [6], Fig. 8, tamga no. 168), can be recognised as a possible Iazygian inscription. The tamgas are marks used by ancient peoples, as well as some present peoples, for indicating various concepts like: the personal belonging to a family or tribe; the personal or communitarian possession of goods like cattle, the limiting borders of owned lands, a solar or power concept, etc.

b) An Ogham inscription on the left side, written in one of the various variants of the Ogham alphabet. The Ogham alphabets form a family of similar alphabets each composed normally by 15 consonants and 5 vowels and some diphthongs. The letters are represented by strokes located on the left side, on the right side, or crossing a guideline

Pavel Serafimov

TRANSLATION OF ETEOCRETAN EPIOI INSCRIPTION

Abstract

This paper is an attempt to translate the so-called EPIOI – Eteocretan inscription with the help of Old Church Slavonic and other related languages. The morphology of the inscription is the same as of the funerary inscriptions of Old Bulgarians and all the Eteocretan words have clear Slavic cognates.

Introduction

The brick fragment on which the inscription was made belonged to the private collection of S. Giamalakis. The object has height of 175 mm, width 163 mm and thickness of 48 mm. The date of its purchase and the exact place of its discovery are unknown [1].

According to Marinatos [2], p. 227, the possessor had told him that the artefact was found in the vicinity of the village of Psykhro, near the sacred cave identified by the excavators and few scholars as the Diktaian cave. Other sources point to the village of Ini as the place of finding [3].

The inscription consist of four words under which are to be seen three signs, resembling signs from Cretan Linear A and Linear B script. The alphabet of the inscription is identified as Ionian from the 3rd century BC [1]. The depiction of the artefact can be seen in **Fig. 1**.

ΕΠΙΟΙ ΖΗΘΑΝΘΗ ΕΝΕΤΗ ΠΑΡ ΣΙΦΑΙ
(in Greek letters)

EPIOI ZETHANTHE ENETE PAR SIFAI
(in Latin letters)

Figure 1. The Eteocretan EPIOI inscription

I have to mention few things about the transcription and the reading. The Greek letter **H** (*ita*) now has the sound value **I**, whereas in the antiquity its sound value was **E**. What was the sound value of **H** in the Eteocretan language (**E** or **I**) cannot be determined with certainty.

ΠΑΡ ΣΙΓΑΙ (PAR SIFAI) could be seen as two separated words just like Brown [3] sees it (cf. below) **ΠΑΡ** and **ΣΙΓΑΙ**, or as a single one - **ΠΑΡ ΣΙΓΑΙ**, depending on one's personal view.

A few scientists considered the inscription to be a modern fake. According to Kaldhol [4] the letter **N** was too modern and that indicated forgery. Kritzas [5] thought that the inscription is not authentic because of other reason. He claimed that he saw clear traces of modern attempts to conceal the fresh traces of the cutting of the brick, and the engraving of the stone [3].

Previous reading and interpretation

Brown [3] has made an attempt to interpret the inscription as Greek.
ΕΠΙΟΙ should represent a verb in optative mood – *he, she come upon*.
ΕΝΕΤΗ was perhaps a fem. adjective – *inserted*, or fem. noun – *pin, broche*.
ΠΑΡ was proposed to be a Doric variant of Classical Greek **ΠΑΡΑ** – *to the side of*.
ΖΕΘΑΝΘΗ was interpreted as a personal name – *Zethante*, perhaps theonym.
ΣΙΦΑΙ was considered to be a personal name – *Siphas*.

According to Brown the translation from Greek should be:
May (the goddess) Zethanthe go (to be at curse) implanted in Siphas household

In personal letter to Brown, J. Chadwick [6] objected this interpretation. He pointed out that the 3 Greek words **ΕΝΕΤΗ, ΠΑΡ, ΖΕΘΑΝΘΗ** do not make good sense together. Also the Doric **ΠΑΡ, ΣΙΦΑΙ** do not harmonize with Attic-Ionic **ΕΝΕΤΗ** – *inserted*.

Brown [7] also presents possible Celtic and Semitic translations, but he himself calls them mistranslations - a spoof.

Discussion

I would like to bring attention on the authenticity of the artefact, which was questioned by Kaldhol and Kritzas. Kaldhol [4] considered the Letter **N** of different period than the rest. But the so called "modern" **N** could be just a local variant, since not all the types of the Greek alphabet developed at a uniform rate.

The main objection of Kritzas [5] was that the artefact displayed clear traces of modern attempts to conceal the fresh traces of cutting and engraving on the surface of the artefact. Those "traces" could indeed be recent (but unintentional). The discovery and recovery performed untrained and inept individual(s) who failed to properly catalogue the find. The lack of proper documentation is in fact evidence of their lack of expertise. Giamalakis and Marinatos (as professional scientists), however, did not question the authenticity of the object.

Andrej Rant

SURNAMES IN SWANSEA AREA (WALES, GREAT BRITAIN) AND IN SLOVENIA

Presented at the *Fourth International Topical Conference ANCIENT INHABITANTS OF EUROPE,* Ljubljana, June 9th and 10th, 2006

Abstract

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 still preserved till to this day. Few names and surnames show their evidence of Venetic origin. A number of them can be identified comparing them with analogous or equal surnames that are conserved in the 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.

The hypothesis that both Karni and Veneti populated the British Isles demands new evidence. Since some names and more so surnames are of great age, the probability, according to the theory of continuity, exists, that their descendants live today and further that they bear prehistoric surnames. Therefore I decided to examine a randomly selected phone book from the countryside, in order to see how many related surnames familiar in Britain and Slovenia exist. In few cases only I include the etymological explanation, since this largely remains the task for the future exhaustive research.

In the prehistoric era a name already denoted a human being, an individual. Individuals were most likely identified by their noticeable characteristics and marks. Through the millennia surnames, denoting membership to a family or lineage, developed from the names. The Romans, when naming individuals, used a personal name (*nomen*), family name (*cognomen*) and lineage name (*nomen gentilis*).

With the advent of Christianity, godchild received one name during baptism; the name given was a name of a saint, who in turn then became the child's patron. In written sources in Slovenia, surnames appear from late 13th to 16th century. They were formed in various ways, most often denoting:

- Characteristics of an individual: Velikonja (*someone large*), Mali (*little*), Debeljak (*obese*), Pleško (*bold*);
- Profession: Kovač (*smith*), Kmet (*peasant*), Kuhar (*cook*), Mlinar (*miller*);
- Place of residence: Bregar (*from the river bank*), Dolenc (*from a valley*), Potočnik (*from a brook*), Pustotnik (*from wilderness*).

Numerous surnames arise from names, originating in prehistory and are retained to this day. Years ago I noticed similarities among some British and Slovene surnames. A famous English football player Owen and also the British ex-foreign minister Owen bear a surname, identical to Slovenian surname Oven, which denotes an animal – a ram (in Slovene "oven"). Such and similar surnames, which have parallels in Britain, as well as in Slovenia, are many. There are, of course, variations in construction and writing; nevertheless, similarities are obvious as seen from Table 1.

In Table 1, the English surnames listed are from a local telephone book [1] of the Swansea County in Wales and have their parallels in Slovenia. The number next to the British surnames shows how many telephone subscribers there are with the same surname in the county.

The manner of writing may be different from the Slovene one, but what must be considered is the pronunciation. Thus here are stressed, first of all, the surnames, which are similar in sound, but in some cases also their meaning is given, at least in one of the languages in question.

I did not include numerous surnames, arising from saints' names. It may be said that among these surnames are current immigrants and those from the previous century. Nevertheless, I believe that when the occurrence of the same surname is larger then ten in one area, it is a widespread surname that could originate in ancient times. Numerous surnames, which are present in Slovenia, but are not of Slovene origin, are also not included.

Table 1. Surnames from Swansea County (Wales) and the Slovene counterparts

Swansea County (Wales)	**Slovenia**	**Swansea County (Wales)**	**Slovenia**
Callan (1)	Kalan	Kotchan (1)	Kočan, Kučan
Callender (1)	Kalander	Kovacs (2)	Kovač
Cobbold (1), Campbell (47)	Kobal	Kumar (1)	Humar, Kumar
Capus (3)	Kapus	Lesniak (1)	Lešnik, Lešnjak
Carman (5)	Čarman	Lewis (1800)	Levc, Levstik
Carne (3), Carney (4)	Krnc, Čarni	Mccowan (1)	Koban
Corn (41)	Corn, Zorn	McDermott (3)	Dermota
Cashman (2)	Kašman	McGorin	Gorenc, Gorjanc, Gorinšek
Chad (1), Chadd (1)	Čad	Mcmurrayy (2)	Muri
Chadwich (1)	Čadonič	Mcran (1)	Rant
Chick (1)	Čik	Maher (2)	Maher
Cobb (5)	Kobi, Kobe	Male (3)	Male, Malej
Collard (6)	Kolar	Malec (2)	Malec
Colman (1)	Kolman	Malik (3)	Melik
Cunnea (1), Cooney (5)	Kunej	Maliphant (3)	(»mali fant« *meaning 'little boy'*)
Cossins (4)	Kozin, Kozinc	Maryon (2)	Marijon

Anton Perdih

»UGROFINSKE MNOŽINSKE OBLIKE« V SLOVENŠČINI

Abstract

»Finno-Ugrian plural forms« in Slovenian

In the "Korpus slovenskih besed Nova beseda" *(Nova beseda, Text Corpus)*, and Reverse Dictionary of Slovenian language, 49 words were recognized as possibly having the Finno-Ugrian plural form of -d or -t. None of them is a plural form. Nine of these are in the category of collective nouns. Categorically a vowel precedes the terminal -d or -t. Usually that vowel is an -a-. The sound preceding the final -d or -t is never a consonant. The stress is placed on the last vowel, with only one exception. Some of these words are pejorative in nature, especially as they refer to people and their activities. This indicates little if any Finno-Ugrian influence on the Slovenian language.

Pred leti me je Andres Pääbo, ki proučuje možnost, da bi bili Veneti Ugrofinci [1], vprašal, če imamo v slovenščini kaj ugrofinskih množinskih oblik na -d ali -t. Odgovoril sem mu, da nekaj takih besed je, a da imajo edninsko obliko in množinski pomen. Medtem ko je A. Pääbo dokončeval svojo knjigo o Venetih, sem iz korpusa slovenskih besed Nova beseda [2], ki ima okoli 162 milijonov besed in vsebuje tudi Slovar slovenskega knjižnega jezika, ki ima 93.152 gesel in 13.888 podgesel, dobil 9.875 besed, ki se končujejo na -d in 29.162 besed, ki se končujejo na -t. Med njimi sem prepoznal 37 možnih besed z množinsko obliko na -d ali -t. To niso prave množinske oblike, temveč skupna občna imena, to je edninske oblike, ki pa označujejo neke vrste množico. Pogledal sem tudi v Odzadnji slovar slovenskega jezika [3], ki ima skupno115.355 besed in v njem našel 30 takih besed. Med 115 besedami v Odzadnjem slovarju slovenskega jezika [3], ki se končajo na -ad, sem našel 29 takih, ki imajo edninsko obliko in imajo ali bi lahko imele množinski pomen. Na -ed se konča le ena. Vse druge imajo edninski pomen. Vse skupaj prikazujem v tabeli 1.

Tabela 1. Slovenske besede [2,3], ki bi morebiti imele "ugrofinsko množinsko obliko" na -d ali -t in se nanašajo na:

Ljudi	cigančad ženščad	dečad	družinčad	otročad	siročad	služničad	svojat	vnučad
Dejavnost	brnad	čakad	jahad	knjižod	nehad	pojad	rabot	
Živali	brenčad perjad živinčad	črvad pesjad	divjad prasad	goved ptičad	jelenjad srnjad	kokošad volcjad	kurjad zverjad	ovčad živad
Ostalo	črevad prhljad	debeljad prhut	drkot rohot	drobnjad suhljad	gnilad trhljad	kislad trohljad	mrlad trohnjad	pločad zelenjad

Poleg tega, da se končajo na -d ali -t, imajo te besede še nekaj skupnih značilnosti. Vse imajo pred -d ali -t samoglasnik, večinoma -a-, in nobena nima tam soglasnika. Naglas je pri vseh razen eni na zadnjem zlogu. Pri nekaterih je bil že označen [2,3]. Večina je ženskega spola. Nekatere med njimi imajo slabšalen pomen, predvsem med tistimi, ki se nanašajo na ljudi in njihovo dejavnost. Število teh besed je v primerjavi z vsemi besedami, ki se končajo na -ad [3], okoli ¼, v primerjavi s celotnim besednim zakladom slovenščine in njenih narečij pa le majhno.

Več podatkov o nekaterih besedah iz tabele 1 je v Pleteršnikovem slovarju [4]. Podajam jih v tabeli 2, kjer je navedenih 20 besed iz tabele 1, ki se končujejo na -ad in ena, ki se končuje na -ed. Od tega je tam 9 navedb, da gre za zbirno ime in pri štirih od njih tudi navedba, ki kaže na pojavljanje v narečju. Toda, goved < gov-e^{n}d- je že praslovanski *coll.*, poznan vsem slovanskim jezikom [5].

Tabela 2. Besede, ki se končajo na -d in jih najdemo v Pleteršnikovem slovarju [4]

Iz [2,3]	**Pleteršnik** [4]**, 1, A-O**		
	str.	spol	vir
črvád	115	f.	*Cig., Jan., C.*
divjád	139	f.	*Jan.*
drobnjâd	175	f. coll.	*Vrt., Zora*
gnilâd	221	f.	*Mur., Cig., Jan., Zg.D.; C., Z.*
govéd	239	f. coll.	*Npes.-Cig.; Levst. (Nauk)*
kislâd	396	f.	*Bes., C.*
kurjâd	486	f. coll.	*Z., Skrilje-Erj. (Torb.)*
mrlád	607	f.	*Cig., M., ogr.-C*
otročád	868	f. coll.	*C., Zora*
	Pleteršnik [4]**, 2, P-Ž**		
perjâd	24	f.	*Jan., Nov., SlN.,Sl.Gosp., DSv.*
pesjád	26	f. coll.	*Cig., C.*
prasád	209	f. coll.	*Jan.(H.)*
prhljâd	295	f.	*Cig., Jan.*
srnjâd	559	f.	*Jan.*
suhljád	593, 462	f.	*Mik., Mur., Cig., Jan., C., DZ.*
svojad [4]	607	f.	Jan., C., Z_{1-2}, Lj. Zv.
svojat [4]	607	f.	*Valj.(Rad), C., nk*
trhljâd	682	f.	*C., Žnid.*
trohljád	688	f.	*Cig., Jan.*
vnúčad	771	f. coll.	*Guts.-Cig.*
zelenjâd	901	f.	
zverjád	934	f. coll.	*ogr.-M.; Cig., Jan.*
živád	952	f. coll.	*Danj.-Mik.; Cig., Jan., C.; jvzhŠt; Jarn.*

coll. = collectivum, zbirno ime (kolektiv)

Petr Jandáček

THE LORD'S PRAYER "OUR FATHER" INDICATES SLOVENIANS ARE WEST SLAVS

Preliminary versions of this paper appeared in ref. [1]

Abstract

The currently held opinion of the political and academic communities is that Slovenians are South (Yugo) Slavs. While this concept is expedient and based on Slovenian proximity to, and recent communal history with and in the Federation of Yugoslavia, nuances of the "Lord's Prayer" (Our Father) {Očenaš} poignantly reveal that Slovenians are in fact West Slavs, sharing profound similarities with Polabians and other North Western Wends since the Ninth Century. This is especially evident in their terms for Father, Monarch, Evil, Bread, and Will.

Introduction

About the year 862 Cyril and Methodius began to plan their mission to the Slavic peoples in Moravia. Cyril generated a Glagolithic alphabet and translated scripture and prayers into a "Common Slavic Language". Disciples of Methodius and Cyril "fine tuned" the Lord's Prayer to the needs of local Slavic populations. One could argue that at that time all the Slavs spoke a single albeit highly variable tongue. One could also ague that Slavic languages remained highly variable, pliable, "pluralistic" and "forgiving of local differences". Subsequently, to this day a Russian from Vladivostok (an Easternmost Slav) can understands the pronunciation of every last numeral (from one to ten) as uttered by the Westernmost Slovenian or "Polabian" Wend (Slav).

Counting and/or the Lord's Prayer as spoken by any Slav can be quite effortlessly understood by any other Slav – no matter how remote in time or space. Within this Slavic linguistic continuum are subtle differences, which indicate historical, geographical, lexical and cultural biases. Refer to the websites where we find The Lord's Prayer in about 1400 languages [2].

By contrast, a modern English speaker cannot understand any Anglo-Saxon spoken by Beowulf [3]. Anglophones of today could not understand Beowulf's "Our Father" nor his counting. The tales of Beowulf are written in Old English and are contemporaneous with the "Faeder Ure" (Our Father) [4]. Significantly the Old English "Faeder Ure" uses a variant of the Slavic "hleb" word for "*bread*". The Old English word is "hlaf" [4]. The Slavic word for "*bread*" (hleb, chleb, chlieb etc.) thus survives in English to this day as "*loaf*" (plural – *loaves*).

Inter-Slavic differences

The most striking difference between Byzantine and Western Slavic traditions are the uses of the words *Tzardom* vs. *Kingdom*. All of the "Eastern Slavs" and "genuine" South Slavs use the word "Carstvo" (*Tzardom*). *Nota Bene*: Croatians almost always use the word "krajlestvo" (*Kingdom*) but in rare circumstances they use the word "Carstvo" (*Tzardom*). However, in no forms or dialects of Slovenian does the word "Carstvo" (*Tzardom*) appear in the Očenaš (Our Father).

"*For Yours is the kingdom and the power and the glory…*" is an optional ending to the Lord's Prayer. For our immediate purposes let's concentrate on the last word "*evil*". The Slovenians are nearly unique in that they use the word "hudega", "hudga", "hudaha" or "hudiga", where other Slavs use the word "zlega", "zleho" etc. Significantly, the Polabian Slavs used the word "xaudag" (pronounced much like the Slovenian word).

In Czech there also appears the word "chudy", "chudak" etc. but it has a different lexical domain. In Czech the word "chudy" means "*impoverished*" and "chudak" is a "*pathetic individual*". The fact that the Polabians are (were) the Slavs who lived on the south-western edges of Denmark and yet share the exclusive Slavic feature of calling "*evil*" "haudega" along with the Slovenes - is another indicator that the Slovenians are West Slavs and not South Slavs.

Except for the people of Slovenia, Slovenian communities in Italy, Austria, Hungary, and Croatia, as well as the Polabians – all other Slavs refer to "*bread*" as hleb, hlib, chleb, etc. In the Lord's Prayer the Polabians refer to "*bread*" as "st'aibe'" and the Slovenians and their Croatian neighbors call it "kroh" or "kruh". Thus again we see that the most western Slavs have a word for "*bread*" dissimilar from that of other Slavs. Significantly, these are the very (Slavic) peoples that the Italic, Germanic, and Hungarian people referred to as Wends and/or Veneti. This feature is yet another indication that the Slovenes are West Slavs and *not* South Slavs.

East and South Slavs categorically use the affirmative "da" help-word in placing a "*fiat*" emphasis on phrases of the Lord's Prayer. This "da" feature even appears in some forms of Croatian but never appears in Slovenian or other West Slavic languages. The lack of the "da" element places the Slovenian Language(s) squarely into the West Slavic group.

Please notice a peculiarity with the *Our Fathers* in some of the languages of the (collectively called) Wends located in the German Lands. In the language of Hornoserbski (Upper Sorbian) the word for "*father*" is "wotce". In the language of Dolnoserbski (Lower Sorbian) the word for "*father*" is "wosc" or "wosce". As we reach the mouth of the Elbe (by Schleswig and Holstein) in the Polabian language the word for "*father*" is "fader".

At first glance it is conspicuous that as we move along the Elbe River further and further to the northwest the vestigial Slavic languages seem more and more "Germanized". We know that in historic times the Slavic populations of the region were systematically deprived of their autochthonic culture and language. We aught remember, however, that in prehistoric times Germanic languages evolved from Balto-Slavic (and subsequently were impacted by Celtic and Italic) [5]. Thus it remains problematic whether the W-V-F

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IZBOR IZDAJ ZALOŽNIŠTVA JUTRO

Rudolf Maister Vojanov: POEZIJE in KITICA MOJIH
(Spominska izdaja v počastitev 130. obletnice rojstva in 70. obletnice Maistrove smrti)

Simon Rutar: ZGODOVINSKE ČRTICE POKNEŽENE GROFIJE GORIŠKE

Leopold Verbovšek: KOMU (NI)SMO TUJCI? Knjiga izzivov

Davorin (Martin) Žunkovič, Leopold Verbovšek: V SENCI ZGODOVINE

Leopold Verbovšek: DANES, IZ VČERAJ ZA JUTRI

Anton Mahnič: VEČ LUČI

Aleš Ušeničnik: FILOZOFSKI SLOVAR in KNJIGA O ŽIVLJENJU

Karel Ozvald: ZGODOVINA PEDAGOŠKE KULTURE V ANTIČNI DOBI

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Lucijan Vuga: PRAH PRETEKLOSTI

Janez Stupica: ALJEHIN, Šahovski umetnik

Janez Stupica: VELIKA KNJIGA PREGOVOROV

ZBORNIK 1 — VENETI V ETNOGENEZI SREDNJEEVROPSKEGA PREBIVALSTVA / PROCEEDINGS 1 — The Veneti Within The Ethnogenesis Of The Central-european Population

ZBORNIK 2 — PRAPREBIVALSTVO NA TLEH SREDNJE EVROPE / PROCEEDINGS 2 — Ancient Settler Of Central Europe

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ZBORNIK 5 — EVROPSKI STAROSELCI
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