

KORENINE SLOVENSKEGA NARODA  
ORIGIN OF THE SLOVENIANS

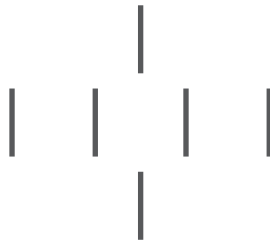
# ZBORNİK

šeste mednarodne konference  
IZVOR EVROPEJCEV

# PROCEEDINGS

of the Sixth International Topical Conference  
ORIGIN OF EUROPEANS

Ljubljana, 6. in 7. junij (June 6<sup>th</sup> and 7<sup>th</sup>) 2008



ZALOŽNIŠTVO JUTRO

CIP - Kataložni zapis o publikaciji  
Narodna in univerzitetna knjižnica, Ljubljana

903(4)(063)(082)  
811(063)(082)  
930.2:003.071(063)(082)

MEDNARODNA konferenca Izvor Evropejcev (6 ; 2008 ; Ljubljana)  
Zbornik šeste mednarodne konference Izvor Evropejcev =  
Proceedings of the sixth International Topical Conference Origin of  
Europeans, Ljubljana, 6. in 7. junij (June 6th and 7th) 2008 / [uredil  
Anton Perdih]. - Ljubljana : Jutro, 2008. - (Korenine slovenskega  
naroda = Origin of the Slovenians)

ISBN 978-961-6746-05-2  
1. Gl. stv. nasl.  
240530944

# Kazalo

## Contents

<i>Joseph Skulj, Jagdish C. Sharda, Snežina Sonina, Ratnakar Narale</i> INDO-ARYAN AND SLAVIC LINGUISTIC AND GENETIC AFFINITIES PREDATE THE ORIGIN OF CEREAL FARMING Jezikovne in genetske sorodnosti med Indoarijci in Slovani izvirajo iz dobe pred kmetijstvom . . . . .	5
<i>Anton Perdih, Giancarlo Tomezzoli, Vinko Vodopivec</i> COMPARISON OF CONTEMPORARY AND ANCIENT LANGUAGES Primerjava sedanjih in nekdanjih jezikov . . . . .	40
<i>Petr Jandáček, Anton Perdih</i> A NOVEL VIEW OF THE ORIGINS, DEVELOPMENT AND DIFFERENTIATION OF INDO-EUROPEANS Drugačen pogled na izvor, razvoj in delitev Indo-Evropejcev . . . . .	88
<i>Pavel Serafimov</i> THE ORIGIN OF THE GLAGOLITIC ALPHABET Izvor glagolice . . . . .	99
<i>Vinko Vodopivec</i> ZBIR RETIJSKIH NAPISOV, DELITEV, PREVOD IN BESEDNJAK A Collection of Rhaetic Inscriptions, Division, Translation and Vocabulary. . . . .	118
<i>Vinko Vodopivec</i> RETIJSKI NAPIS PUSTERTAL Pustertal Rhaetic inscription . . . . .	137
<i>Vinko Vodopivec</i> RETIJSKI NAPISI MAGRÈ Magrè Rhaetic Inscriptions . . . . .	142
<i>Vinko Vodopivec</i> NAPISI STARA SUŠICA IN VINTARJEVEC Inscriptions from Stara Sušica and Vintarjevec . . . . .	155
<i>Anton Perdih</i> VENETSKI PAR ZNAKOV ·1· Venetic signs pair ·1·. . . . .	159
<i>Robert Petrič</i> PREGLED CURTOVE KNJIGE THE MAKING OF THE SLAVS . . . . . REVIEW OF CURTA'S BOOK THE MAKING OF THE SLAVS . . . . .	163 168

---

Joseph Skulj, Jagdish C. Sharda, Snejina Sonina,  
Ratnakar Narale

# INDO-ARYAN AND SLAVIC LINGUISTIC AND GENETIC AFFINITIES PREDATE THE ORIGIN OF CEREAL FARMING

*The Hindu Institute of Learning, Toronto, Canada*

Paper read at: The Sixth International Topical Conference: *Origin of Europeans* in Ljubljana, Slovenia June 6<sup>th</sup> and 7<sup>th</sup> 2008.

## Abstract

Linguistic comparisons between Indo-Aryan languages, Vedic Sanskrit in particular, and Slavic languages show evidence of remarkable similarities in words of elemental nature and those describing the process of domestication of animals specially the terminology regarding the sheep and the cattle. Similarly, Haplogroup (Hg) R1a1 (HG3 in Rosser's nomenclature), the male lineage Y-Chromosome genetic marker found at high frequencies both in the Slavic and the Indo-Aryan male populations points to a common genetic origin of a large percentage of speakers of Slavic and Indic languages. Judging from the linguistic evidence, the separation of these Indo-European branches appears to predate the advent of cereal domestication. Applying Alinei's 'Lexical Self-Dating' (LSD) methodology to date the linguistic and the genetic evidence, we estimate that the split between Indo-Aryans and the ancestors of Slavs occurred, after the domestication of the sheep and cattle, about 10,000 years ago, but before cereal farming became a common industry amongst the ancestors of Slavs in Europe and Indo-Aryans on the Indian sub-continent. Moreover, the genetic evidence does not indicate that there were any major migrations of people from Europe, including the ancestors of the present day Slavs, to the Indian sub-continent during the last 8,000 years. The migration appears to have come from the Indian sub-continent to Europe. However, there is a record of many military incursions over the millennia into the sub-continent.

Furthermore, based on the linguistic, genetic, zooarchaeological and population growth evidence, the coalescence of R1a1 in an ancestor common to many Indo-Aryans and Slavs, probably occurred during the hunting-gathering era and there is evidence that the close contact between the ancestors of Indo-Aryans and Slavs continued during the sheep and cattle domestication, up to and including the nomadic pastoral age. Based on this evidence, the major population expansion from the Indian sub-continent into Europe appears to have come, before the age of cereal farming.

Also the patrilineal Y-Chromosome genetic marker Hg R1a1, that accompanied this expansion, appears to be more than 100,000 years old, based on its relative high frequency, diversity and wide distribution extending from the Balkans to the Bay of Bengal. This estimated age, based on the reproductive rates of historical individuals, is considerably older than the molecular ages calculated on the basis of mutation rates as reported in the literature.

## Introduction

The earliest evidence of Paleolithic human presence in the Indo-Pakistani sub-continent consists of stone implements found in the Soan River Valley in northern Pakistan. These tools appear to indicate the presence of hominids in the sub-continent as early as 200,000-400,000 years ago (Qamar et al. 2002). However, according to C. Renfrew, when W. Jones first spoke of the early literature of India he had absolutely no idea of the antiquity of Indian civilization. For many years, the material record did not go back much before the time of King Ashoka in the 3<sup>rd</sup> century BC, and the brief accounts of north India left by the commentators upon Alexander the Great travels and conquests in the previous century. It was in 1921 that the great discovery of the Indus Valley civilization was made, with the investigation of two of its great cities at Mohenjodaro and Harappa. This civilization was already flourishing shortly after 3000 BC. Other archaeological excavations in western Pakistan have found evidence of the cultivation of cereal crops such as barley, einkorn, emmer and bread wheat preceding 6000 BC (Renfrew 1987: 183, 190).

Based on archaeological evidence, it is generally accepted that the agriculture originated in the Fertile Crescent of the Near East about 12,000 years ago and that new cereal crops, as well as domesticated sheep, goat and probably cattle spread via Anatolia all over Europe. It has also been suggested that the global expansion of farming included also the dispersal of genes and languages (Haak 2005, Renfrew 1987: 266). However, genetic evidence suggests firmly that there were at least two independent domestications of cattle, sheep, pig and water buffalo. In addition to the Fertile Crescent, cattle and sheep were also domesticated on the Indian sub-continent (Loftus 1994, Bradley 2000). In this paper, we will attempt to demonstrate that there is genetic and linguistic evidence that the expansion of herding, from the Indian sub-continent, was also accompanied by the dispersal of genes and languages.

From the Greek historian Herodotus, who was describing notable events occurring during his lifetime and the times before ~2,500 years ago, we learn that the Indians were more numerous than any other nation that he was acquainted with and paid tribute exceeding that of every other people, 360 talents of gold-dust, to the Persian king Darius. From his accounts we also learn, that in his day, the tribes of Indians were numerous and did not all speak the same language; some were nomads others not (Herodotus 1942: 259-264).

It is noteworthy how little have things changed in the last 2,500 years, since Herodotus. Even now, the population of the Indian sub-continent, including Pakistan, Nepal, Bangladesh, Sri Lanka and India proper, is the largest on the planet and totals nearly 1.5 billion humans, representing ~23% of the world's population. This is higher than the population of China or any other nation. Many languages are still spoken in India; Hindi speakers being the largest population

Similarly for the Slavs in Europe: Herodotus writes, »The Thracians are the most powerful people in the world, except, of course, the Indians; and if they had one head, or were agreed among themselves, it is my belief that their match could not be found anywhere, and that they would very far surpass all other nations. But such union is impossible for

them, and there are no means for ever bringing it about. Herein, therefore, consists their weakness. The Thracians bear many names in the different regions of their country, but all of them have like usages in every respect, excepting only the Getae, the Trausi and those who dwell above the people of Creston« (Herodotus: 374). Alinei has advanced a hypothesis based on the historical and linguistic evidence that Thracians was the name Herodotus gave to the Slavs owing to the fact that the Thracians were one of the most powerful and representative elites of the Slavic speaking Eastern Europe (Alinei 2003). Modern day relative population numbers appear to reflect those of the ancient world. The population on the Indian sub-continent is still the largest in the world and the Slavic speakers form the most numerous language group in Europe and they occupy more than one half of the landmass of Europe (Rand McNally 1980).

## Linguistic comparisons

It is necessary to mention that over the millennia many changes occurred in Indian languages and that these changes resulted in the origin of a number of tongues, for many of which Sanskrit can be regarded as proto-language. The changes of this type (ancestor-descendent) are illustrated below by Sanskrit and Hindi correspondences. It is obvious that through the ages many changes were happening in the Slavic proto-language as well, which resulted in the formation of modern Slavic tongues. The differences of this type (sister-sister) are illustrated below and in the Appendix by the comparison of Russian and Slovenian. The tables in the Appendix also allow the comparison of the two Slavic languages with their more remote cousin Hindi together with their ancestor Sanskrit. We cite here the most striking similarities from elemental and agro-pastoral vocabulary (for more complete lists see Skulj et al. 2006) and semantically structured comparisons of cereal farming terminology. The corpus for farming comparisons was initially extracted from Russian proverbs related to agriculture collected by V. I. Dal' (1994: 563-567) and later completed with semantically and morphologically related words.

C. Renfrew notes that, despite the confusion which surrounds the question of the origins of the Indo-European languages, there remains much value in the comparative method, and the approach is indeed one of the most useful ways to study the relationship between them. If the languages with the related words are geographically far apart, the linguistic palaeontologist can argue that borrowing from one by another is unlikely. Thus the basic principle of linguistic palaeontology is that if the Indo-European can be shown by linguistic analysis to have had the name of a specific thing within their proto-lexicon, then they can be assumed to have been acquainted with the thing itself (Renfrew 1987: 183).

M. Alinei has taken this concept, in an innovative way, a step further, naming it 'lexical self-dating' and has shown that it can be applied to the dating of historical events (Alinei 2004).

It is evident from the linguistic comparisons as shown in the Appendices that, Sanskrit and Slavic languages share many cognates of the pre-pastoral and pastoral terminology, which would indicate a common origin or a common homeland prior to and during the

domestication of the livestock such as cattle and sheep. However, this close linguistic affinity does not continue with the domestication of the cereals. At the cereal farming stage of their development, this linguistic similarity ends abruptly.

In the Appendix under Farming, it is very apparent that there is no obvious similarity in the cereal farming terminology between Slavic and Indo-Aryan languages. This lack of resemblances in the terminology describing the cereal farming instruments, methods and products is evident, despite an attempt to select the words that are closest in sound and meaning. Some similarities would be expected, particularly in the names of the plants and cereals used for food, given that wild grasses (wild cereals) were utilized by Levantine foragers as early as 19,500 years ago and have been inferred to have been used by aboriginal Australians perhaps as far back as 30,000 years ago (Fuller 2002). Herodotus writing ~2500 years ago also reports: »There is another set of Indians whose customs are very different. They refuse to put any live animal to death; they sow no corn, and have no dwelling-houses. Vegetables are their only food. There is a plant which grows wild in their country, bearing seed about the size of millet-seed in a calyx: their wont is to gather this seed and having boiled it, calyx and all, to use it for food« (Herodotus 1942: 61).

All of this gives credence to M. Snoj who in his etymological dictionary proposes that Slovenian '**žito**' meaning *grain, cereals* has its origin in '**živež**', '**živilo**' meaning *food, provisions, foodstuff* and ultimately in '**živeti**' (pron. zhiveti) *to live*; this corresponds to '**žiti**' (zhiti) meaning *to live* (Snoj 1997). This is analogous to Sanskrit 'jīva (jīvati)' meaning *to live*; 'jīvātu' meaning *life* (RV) and also *victuals, food* and 'jīvala' meaning *full of life, animating* (AV).

Renfrew cites W. Lehmann, who concluded that on the basis of modern linguistics, the terms for 'herd', 'cow', 'sheep', 'wolf', 'grain' etc. and the lack of specific terms for grains or vegetables indicates a heavy reliance on animals for food. This led to the notions that the Proto-Indo-Europeans were nomads. The Comparative Method has also been applied to the localization of their homeland by focusing on the features of the natural environment such as names of certain animals and trees. This method has also been used to make chronological inferences (Renfrew 1998: 78-82).

Similarly, we are making analogous chronological inferences, based on linguistic and genetic comparisons between Indo-Aryans and Slavs, that the ancestors of Slavs and Indo-Aryans had a common pre-pastoral sojourn involving hunting and gathering, followed by domestication of sheep and cattle and then nomadic pastoral society. The split between them appears to have occurred during their nomadic pastoral stage, before the development of agriculture. Slavs were also known historically by other names such as Sclavenes, Antes and also Venedi, Venethi (Curta 2001: 7); Wenden, Winden, Winedas (Little 1957); Veneti>Windisch, Vandals (Priestly 1997); Sarmati (Ramusio 1604). In addition, the Macedonians and the Veneti both belonged to the numerous family of nations that was usually designated by the collective term *Thracian* (Sotiroff 1971). Furthermore, the cultures of Scythians and Sarmatians are believed to have been Slavic (Šavli 1996: 74), but most linguists consider the languages to have belonged to north-eastern Iranian family.

We know that three-quarters of the population on the Indian subcontinent speak

the I-E languages, which are based on Sanskrit. Also in Europe, Slavic languages share many linguistic and grammatical similarities with Sanskrit, particularly Vedic Sanskrit. It is enigmatic that the Slovenian language, bordering on Italy and Austria, still shares more linguistic similarities with the Sanskrit, than with the neighboring languages. In addition, Slovenians also have greater genetic similarity, with respect to R1a1 frequency, to the extant Indo-Aryan speaking populations of India, than to their European neighbors to the west. Furthermore, Slovenian language, due to its archaic character, still preserves many lexical and grammatical forms present in the Sanskrit, but no longer used in the present day Indic languages and most I-E languages. The still active daily usage of the dual in the grammatical forms of the nouns and the verbs is noteworthy. The conjugation of the verb 'to be' is illustrative of this similarity with Sanskrit (Skulj & Sharda 2001, Narale 2004 p.101).

**Table 1.** The Present Tense Conjugation and the Imperative of the verb 'to be'

	Sanskrit	Slovenian	Russian	OCS*	Hindi	English
Sing.	asmi	sem	ja jest'	iesm'	maim hum	I am
	asi	si	ty jest'	iesi	tu hai	you are
	asti	je	on jest'	iest'	va hai	he is
Dual	svaḥ	sva	x	jesve	x	x
	sthaḥ	sta	x	jesta	x	x
	staḥ	sta	x	jeste	x	x
Plural	smah	smo	my jest'	jesm	ham haim	we are
	stha	ste	vy jest'	jeste	tum ho	you are
	santi	so	oni jest'	sut'	ve haim	they are

\* OCS is a common abbreviation for the Old Church Slavonic (or Slavic)

Transliteration Legend:

**Russian** transliteration generally follows the guidelines of *The Random House College Dictionary*.

**Slovenian** pronunciation is similar to Russian: c is pronounced as TS; č as CH; j as Y; š as SH; ž as ZH.

**Sanskrit** transliteration of Devanagari follows primarily *A Sanskrit-English Dictionary* compiled by M. Monier-Williams and *Sanskrit for English Speaking People* by A. Ratnakar, where English is used as the base but: é is pronounced as CH; ś as SH; dot under a letter denotes a cerebral letter.

**Hindi** transliteration follows the Sanskrit.

In the Appendix: m. means masculine; f. feminine; n. neuter; f.p. feminine plural; v. verb

**Table 2.** Imperative of Sanskrit verb 'bhū, bhavati' meaning to be, become

	Sanskrit	Slovenian	Russian	OCS	Hindi	English
Sing.	bodhi	bodi	bud'		ho	be
Dual	bhavatām	bodita	x		x	x
Plural	bhavata	bodite	bud'te		hovo	be



Slovenian language shows more similarity with Sanskrit than Russian and Hindi: it kept all the forms and the dual closer to Sanskrit. A very similar picture can be observed in the comparison of noun declensions. The Sanskrit noun 'mātrī', chosen as a typical example and shown below declined in singular number, has eight forms. In all compared languages, same or similar endings and suffixes are used to construct declension forms but both modern Russian and Hindi lack several forms if compared to Sanskrit. Once again Slovenian language shows more similarity with Sanskrit than Russian and Hindi: it kept more forms and also the dual along with the plural.

**Table 3.** Declination of the Sanskrit noun 'mātrī'

	Sanskrit	Slovenian	Russian	Hindi	English
nominative	mātā	mati	mat'	mātā	mother
accusative	mātāram	mater	mat'	mātā ko	mother
instrumental	mātrā	materjo	materju	mātā ne, se	by mother
dative	mātre	materi	materi	mātā ke liye	to mother
ablative	mātur	matere	-	mātā se	from mother
genitive	mātur	matere	materi	mātā ka	of mother, mother's
locative	mātari	materi	materi	mātā meñ	on mother
vocative	mātar	mati	-	he mātā	mother

Furthermore, in addition to similarities in vocabulary (see Appendix), declensions and conjugations, there are also additional morphological similarities, as reflected in many derived forms.

**Table 4.** Verbs > nouns (Suffixes -sna, -nje, -n'; -ti, -tje)

Sanskrit Verb	Sanskrit Noun	Slovenian Noun	Russian Noun	Hindi Noun	English Noun
bhī	bhīyas	bojazen	bojazn'	bhay	fear, apprehension
bhū	bhūti	bitje	bytije	hastī, astitva	being, existence
jīv	jīvana	živenje(arch.)	žizn'	jīvan	life
jīv	jīvitva	živetje (arch.)	žitje (arch.)	astitva ( <i>living</i> )	life
jīv	jīvina	živina ( <i>cattle</i> )	životina	jīv	living being
jñā	jñāna	znanje	znanie	jñāna	knowledge
mṛi	māra	mor, mora	mor	maran	death, pestilence
mṛi	mṛitaka	mrtvak	mirtvjec	mritak	dead man, corpse
prach	praśna	(v)praśanje	vopros	praś	question, query
prach	prāśā	priča	pritča ( <i>fable</i> )	pričča	statement in debate
snā	snāna	snaženje	x	snāna	bathing, cleansing
sthā	sthāna	stanje	sostojanje	sthiti	state, condition
sthā	sthāna	stan	stan(ica)	sthān	abode, dwelling
utthā (udsthā)	utthāna	vstanje	vstavanije	utthān	rising, resurrection
utthā (udsthā)	utthāya	vstaja	stoja (p.p.)	utthānā	standing up
udvās	udvāsa	odveza	otvjaz (yvanije)	muta karnā	setting free

(p.p.) - past participle

Anton Perdih, Giancarlo Tomezzoli, Vinko Vodopivec

# COMPARISON OF CONTEMPORARY AND ANCIENT LANGUAGES

**Key words:** multidimensional analysis, sound frequencies, linguistic distances, ancient languages, Venetic, Rhaetic, Old Phrygian, Old Slovenian, Old Church Slavonic, Etruscan, Latin, Venetian, Greek, Basque, Estonian, Finnic, Hittite, Luvian, Mycenaean, Oscan, Umbrian.

**Ključne besede:** večdimenzionalna analiza, pogostost glasov, jezikovne razdalje, stari jeziki, venetski, retijski, frigijski, staroslovenski, staro cerkveno slovanski, etruščanski, latinski, beneški, grški, baskovski, estonski, finski, hetitski, luvijski, mikenski, oskijski, umbrijski.

## Abstract

Determining the agreement in grammatical structure and in the language material that bears the structure in some ancient languages is questionable. Short and damaged inscriptions which are written in continuous manner, in dialects and with many abbreviations are always subject to potential error in exact translation. This is the case among the Venetic, Rhaetic, and Phrygian inscriptions, where it is useful at the moment to only focus on the comparison of sound frequencies.

Unidimensional as well as multidimensional analyses of sound frequencies in 16 languages, mostly ancient, where in some of them the division of the continuous text into words is still questionable, support the previous observation that Venetic and Rhaetic are by sound frequencies closer to Old Slovenian than to Old Italic languages (Latin, Oscan, Umbrian). Close to Venetic and Rhaetic are in these characteristics also Old Phrygian and Etruscan. Interesting is (by this criterion) also the closeness of Estonian resp. Finnic to most of these languages. Latin, Oscan, and Umbrian form a different cluster than the Etruscan, Rhaetic and Venetic. Whereas Etruscan is close to Rhaetic, Old Slovenian, Venetic, etc, it is not close to Hittite and Luvian, from which it is sometimes supposed to derive. Present Venetian dialect is by the sound frequencies closer to Old Slovenian than to Latin. This indicates that the sound frequencies are very resistant to phonemic changes.

Analyses of frequencies of sounds and their combinations in various languages give thus results, which contribute additional light into knowledge of them. They contribute it from a different and independent point of view than the agreement in grammatical structure and in the language material that bears the structure.

## Introduction

Many computational techniques were used in the past for calculating the linguistic distances between languages, dialects or variants in same or different family languages.

Nerbonne [1-3], Kessler [4], Heeringa [5] were successful in measuring Dutch and Irish dialects distances, in which the phonetics and the meaning of the words were known. The Levenshtein distance technique presented by Kruskal [6] and used by many other

Petr Jandáček, Anton Perdih

# A NOVEL VIEW OF THE ORIGINS, DEVELOPMENT AND DIFFERENTIATION OF INDO-EUROPEANS

## Abstract

Indo-Germanists have conceded that the Kentum-Satem division of I-E languages is artificial and obsolete since it (the Latin and Avestian word for 100) is but one of many isoglosses. A new division of Indo-European languages as “Core” and “Peripheral” is proposed. Certain developmental stages are identified. This represents a modest paradigm shift.

## Introduction

In 1786, Sir William Jones expressed his view that “Sanskrit is of more perfect structure than the Greek, more copious than the Latin, yet bearing to both of them a strong affinity as if sprung from some common source. The same origin have also the Gothick and the Celtick, though blended with a very different idiom, and also Old Persian might be added to the same family.” This was one of the cornerstones of modern linguistics. Additional publications by Friedrich von Schlegel in 1808, Franz Bopp in 1816, and Jakob Grimm in 1819, lead to the foundations of comparative linguistics. Due to exclusive use of Sanskrit, Persian, Greek, Latin, and Germanic, the name Indo-Germanic was coined [1]. Observe that Slavic was not included.

The *Kentum-Satem* division of Indo-European languages was finalized by contributions of several authors in 1890. There are continuing discussions about the origin and extent of this phenomenon. Sometimes it was presented as a fundamental division of Indo-European languages. Of the 5 possible explanations of the phenomenon, finely the 3-tectal-series-system prevailed [2], although it is not universally accepted and some authors prefer the 2-tectal-series-system [3]. However, in 1965, G. R. Solta has shown that the *Kentum-Satem* isogloss was overrated as a diagnostic feature and a tool of true componential analysis. It ought not be revered as a defining wedge, which segregates Indo-European languages into two well-defined entities. It is only a single isogloss among many [2].

Having observed several *Kentum*-like events in the so-called *Satem* languages as well as *Satem*-like events in the so-called *Kentum* languages, and being dismayed with the undeserved reverence towards this *Kentum-Satem* division of Indo-European languages, we approached this question from another point of view. We looked at the Schleicher’s

Pavel Serafimov

# THE ORIGIN OF THE GLAGOLITIC ALPHABET

## Abstract

New facts revealing the phonetic and graphic similarities of 20 Glagolitic letters with 20 graphemes from Linear A script, and 23 Glagolitic letters with 23 graphemes from Linear B script, and graphic similarities of additional 13 Glagolitic letters with 13 graphemes from Linear A, and 9 Glagolitic letters with 9 graphemes from Linear B, push back the beginning of the creation of Glagolitic alphabet from 9<sup>th</sup> Century AD to approx. 18<sup>th</sup> Century BC. The resemblance of Glagolitic letters to Venetic symbols of 5<sup>th</sup> Century BC and Scytho-Sarmatian runes of 1<sup>st</sup>-3<sup>rd</sup> Century AD shows the transition between the Linear scripts of 2<sup>nd</sup> millennium BC and the Medieval Slavic alphabet. Evidence is presented that the sacred Slavic script and the archaic writing system of the Aegean region have their common roots in the Neolithic script of the Balkans – ancient Slavic lands.

## Introduction

There aren't many societies, which have independently developed their own alphabet perfectly suitable for the peculiarities of their speech. Highly developed cultures, i.e. Greeks and Romans, had to adopt their writing systems from earlier literate traditions.

Putatively, the first Slavic alphabet – Glagolitsa is considered to be invented and introduced in the 9<sup>th</sup> Century AD. In fact there are many theories about the origin and the age of the Glagolitic alphabet. I. Taylor and V. Jagić claimed that Glagolitic was derived from some kind of cursive Greek alphabet from 9<sup>th</sup> Century AD, while V. Vondrak, R. Nahtigal, F. Fortunatov and others suggested that Cyril took his inspiration from Oriental scripts: Hebrew, Samaritan and Coptic. Quite different was the opinion of G. Černohvostov, whose theory was presented posthumously by V. Kiparsky. According to Černohvostov Glagolitic script represents important Christian symbols: the cross – in character A (**a**); the circle - symbol of God's eternity – in characters O, U, M, T, L (**o, u, m, t, l**); the triangle – symbol of the Holy Trinity – in character Y (**jat**) [1] p. 35-36.

The opinions about the age differ as well. According to J. Dobrovsky, Glagolitic alphabet was created in 13<sup>th</sup> Century AD, i.e. centuries after the Cyrillic alphabet was already in use. J. Kopitar disagreed and pointed out that the rounded Glagolitic script is older than the straight Croatian version, after which Dobrovsky recanted his view [1] p. 33.

Vinko Vodopivec

## ZBIR RETIJSKIH NAPISOV, DELITEV, PREVOD IN BESEDNJAK

**Ključne besede:** arheologija, genetika, govor, jezikoslovje, kentum, satem, slovenščina, pra-slovanščina, teorija kontinuitete, Etruščani, Veneti, Wendi, Reti, Frigijci, Rimljani

**Key words:** archaeology, genetics, idiom, linguistics, kentum, satem, continuity theory, Slovenian, Ancient-Slavic, Etruscans, Veneti, Wends, Rhaetians, Phrygians, Romans

### Abstract

*A Collection of Rhaetic Inscriptions, Division, Translation and Vocabulary*

The Rhaetic inscriptions have been known for a long time, and are relatively numerous. Various, more or less qualified people studied them, mainly the recognised Venetologists who do not understand the inscriptions, and the Slovenetologists who understand these texts on Slavic bases. There are no notable differences in the actual transliterations between the two groups of scholars, but there are substantial differences in the understanding of the inscriptions. Italian, French and German Venetologists explain the source of Rhaetic vocabulary from the position of *kentum* division of languages, using Greek, Latin, Romance and even German, although they had no grounds for doing so, and by their own admission do not understand the texts in question. As a rule, they read the inscriptions only as names, and in this way explain, to them completely unknown inscriptions. Such readings of Rhaetic texts can be treated at best only as a working hypothesis, which is convincingly disqualified by the translations based on Slavic languages. Slovenetologists represent *satem* division of languages, and a Slavic origin of Rhaetic inscriptions. With good understanding of Venetic, Rhaetic, Phrygian and Etruscan inscriptions, they show the correctness of their suppositions.

I made all Rhaetic inscriptions subject to the same criteria, therefore the same comparisons regarding expression, intention, and contents are possible. The consecutive stages of treatment given in the work hypothesis, the analyses, and the results show that all Rhaetic texts can be understood on the basis of Slavic languages. Based in the understanding of the contents, a correct division of the continuous (*in continuo*) inscriptions is obtained, as result, a credible Rhaetic vocabulary is developed. Also in this instance, the Slovenian proves itself as an archaic language, and an exceptional tool for studying the oldest Slavic texts; there was no need to utilize the Old-Slavic. The present collection of texts is large enough, and archaeologically, linguistically and chronologically sufficiently documented to yield the present conclusions. Almost 85% of texts give excellent or very good transliteration, and more than 57% give excellent or very good translation. This confirms successful transliteration, reading, translation and vocabulary. Such results without doubt confirm Rhaetians as ancestors of Slavic-Slovene languages. According to the latest archaeological, genetic and linguistic data, Rhaetians settled their traditional territories—now largely Germanized and Romanized—already in the Old Stone Age. These latest scientific findings are best explained by the Theory of Continuity, which is amply supported by facts, and can be justifiably considered as the winner in comparison with the developmental and migratory theories.

Vinko Vodopivec

## RETIJSKI NAPIS PUSTERTAL

**Ključne besede:** Pustertal, Reti, Etruščani, Veneti, slovenščina  
**Key words:** Pustertal, Rhaetian, Etruscan, Veneti, Slovene

### Abstract

#### *Pustertal Rhaetic inscription*

Inscription Pustertal-1 on a bronze band was found in Lothen at St. Lorenz in Pustertal near Bruneck. To the north are the Zilertaler Alps, to the south the Marmolada and St. Stefano di Cadore, both over three thousand meters high, but with good west/east connection, and holding important position in this region through the history. On the left side of the bronze band is the hinge and on the right the pin, these define the use of this bronze band as a hinge for a small door. The inscription is divided into four groups: left and right, upper and lower, this shows writer's intention on the use of the hinge band. Transliteration and division of continuous text into known words, presumably shows instruction of usage, to prevent unsuitable handling of such valuable and useful implement. In case of poorly readable letters variations are possible, but do not change the essence of the message. Taking into account longer, known words we get the meaning of the inscription: "If you push it out more, the clamp moves and you lock the door." The Slovene as an ancient Slavic language with many archaic words and dialectal forms, also in this case proves as a perfect tool for deciphering old Slavic Rhaetic inscriptions.

### Uvod

Napis Pustertal-1 na bronastem traku so našli v Lothenu pri St. Lorenzu v dolini Puster, blizu Brunecka. Na prednji strani traku je prikaz jelena in jelenčka v pikčasti tehniki kot je poznana iz situl in je prikazana na sliki 1, na hrbtni strani pa je kar okoli 40 znakov dolg in dobro viden napis, ki ga kaže slika 2. Napis je v retijski pisavi, značilni za pokrajino Bozen in je shranjen v Bocenskem muzeju [1, 2, 3].



Slika 1: Prednja stran bronastega traku z jelenom in jelenčkom [3]

Na sliki se lepo vidi jelena z velikim in razčlenjenim rogovjem in jelenčka z neizdelanimi rogovi, ki liže jelena, pri obeh pa je viden bingelj, kar poudarja tudi močno navezanost po moški liniji. Na eni strani traku je tečaj, kjer je dobro vidno prikovičenje, na drugi strani pa je prikovičen klin, kar kaže na uporabo tega bronastega traku za zapiranje verjetno manjših vrat. Glede na lovski motiv je videti, da je bila s tem trakom zaprta lesena posoda za orožje, če pa ima slika religiozen pomen, so bili za vratci spravljeni verski ali posmrtni predmeti. Napis na traku je razdeljen na štiri skupine: levo in desno ter zgornjo in spodnjo, kar potrjuje domnevo o namenu pisca glede uporabe zapiralnega traku. Prečrkovanje in delitev zveznega teksta na znane besede je pokazala, da je besedilo verjetno napisano kot navodilo za uporabo, ki naj bi preprečilo poškodbe, saj je šlo prav gotovo za dragocen in uporaben predmet. Pri slabše berljivih znakih so možne različice, ki pa ne spremenijo bistva sporočila.

**PU-1 ST. LORENZEN, LOTHEN (IR 99) SMB 2168** bronasti trak 32x10,4cm, 230g  
prečrkovanje strokovnjakov:

ꝥam\ŋꝥelsurries.kalahepruſiahilx/x/klanturus srednja železna doba, 4. stol. pr.Kr. [1]



M. 1 : 2,5

Slika 2: Napis Pustertal-1 na bronastem traku, 43 črk v štirih skupinah [2]

Sistem zapiranja je dobro razviden: na levi je tečaj, ki omogoča vrtenje okrog njegove osi in se tako vratca lahko odpirajo in zapirajo. Na desni pa je kljun z razširjenim nosom, kar kaže na ustrezen zaporni sistem, morda na vrtljivo zaporo v obliki jahača ali spona na vratnem podboju ali nosilcu posode, ki je objela kljun za razširitvijo in tako zaklenila vratca, če je bila na podboj ustrezno pričvrščena. Ta del zapornega sistema ni ohranjen, zato ne vemo, na kakšen način je bilo izdelano zapiralo, nedvoumno pa je, da je bil za zapiranje izdelan ustrezeni zaskočni ali zapiralni del. Napis pojasnjuje celoten način zapiranja, zato se nanaša tudi na del, ki ni ohranjen, zaradi česar so pri razumevanju možne ustrezne različice.

## Prečrkovanje

Napis je zelo dobro ohranjen in skoraj v celoti dobro čitljiv. Na levi strani je beseda IG, ki je strokovnjaki ne prečrkujejo. Na desni pa je znak, ki ga strokovnjaki prav tako ne prečrkujejo in ga označijo z dvema neznanima znakoma x, ki se ga da prebrati od zgoraj navzdol kot

Vinko Vodopivec

## RETIJSKI NAPISI MAGRÈ

**Ključne besede:** Magrè, Reti, Ertuščani, Veneti, Slovenščina

**Key words:** Magrè, Rhaeti, Etruscans, Veneti, Slovene

### Abstract

#### *Magrè Rhaetic Inscriptions*

Inscriptions, catalogued under the common name Magrè, were found in the northern part of the province of Veneto, and the southern part of Trentino Dolomites, Italy. They have characteristic Rhaetic script with some exceptions; the letters are not as uniform as in old Venetic inscriptions. All 24 inscriptions are on deer horns except the last, which is on a section of a lead cane. Slovenian academician Matej Bor already deciphered a considerable number of these inscriptions. To his work I add my own division of the continuous texts, the translation, and the glossary. The inscriptions have different contents, but they are mostly concerned with hunting, either as amulets or instructions for the hunter. The inscriptions are short, therefore the possibility for variations is considerable, for this reason I always include M. Bor's understanding of a particular inscription. Some inscriptions are understood on first sight, and some only in comparison with other, similar inscriptions, therefore the most appropriate decipherment depends on each inscription separately. As was already determined by M. Bor, these inscriptions are understood with the help of the Slovenian language, which, with its many dialects and ancient terminology has demonstrated itself as a suitable tool for deciphering and understanding also this group of Rhaetic inscriptions.

### Napisi Magrè (MA)

Retijske napise Magrè so našli na več mestih:

št. 4 na enem mestu blizu Borgia – Pergine, Montesei di Serso,

št. 5 na enem mestu blizu Schia – Magrè,

št. 6 na enem mestu blizu Asiaga – Val d'Astico,

št. 7 na enem mestu blizu Padove – Padua,

št. 8 na treh mestih blizu Verone – Lavagno, Ca'dei Cavri in Castelrotto,

št. 9 na enem mestu blizu Ásola – Castelciés.

Vse najdbe so v severnem delu pokrajine Veneto v južnih Trentinskih Dolomitih.

### Napisi, prečrkovanja, delitve in prevodi

Po vrstah si slede:

- Prečrkovanje strokovnjakov v variantah, pri dostopnih slikah pa tudi stiliziran prepis.
- Pri napisih, ki jih je obdelal M. Bor, sledijo njegova razumevanja [3].
- Moje prečrkovanje in delitev na besede.
- Moj dobesedni prevod v slovenščino in v angleščino, ki mu po potrebi sledi prosti prevod v slovenščino in v angleščino.



Vinko Vodopivec

# NAPISI STARA SUŠICA IN VINTARJEVEC

**Ključne besede:** Slovenija, Veneti, slovenščina

**Key words:** Slovenia, Veneti, Slovenian

## Abstract

*Inscriptions from Stara Sušica and Vintarjevec*

In Slovenia we have several Venetic inscriptions, less known are the inscriptions from Stara Sušica and from Vintarjevec. The first inscription from Stara Sušica is illustrated with a rider with spear on the horse, from the inscription only three whole letters are preserved. In spite of this it could be understood if we consider that the fighter hold the spear with left hand, so he was left-handed and the inscription could mean: »*With left (hand)*«. Second is a pseudo inscription, which is difficult to read and probably belongs to magical or sacrificial practices. The inscription from Vintarjevec is broken off at the top and only the edge of the upper row of the inscription is visible, in the lower row only four letters are readable. It definitely is a Venetic inscription, but because of the severe damage, its reading und understanding are difficult. My transliteration gives a plausible understanding as: "*Know of heaven*" or "*Be aware of heaven*".

## Napis Stara sušica I

V Košanski dolini je leta 1957 kmet A. Zafret iz Stare sušice obvestil Notranjski muzej v Postojni, da je pri oranju naletel na različne arheološke najdbe. Istega leta je bilo opravljenih več sondnih izkopov, v katerih so našli nekaj delov keramike, obarvane steklene jagode, bronaste ovratnice, fibule in železno okovje. Oba napisa so slučajno našli na obrobju te parcele. Napis iz Stare sušice je na kamnu iz apnenčastega peščenjaka, velikem 32x19,5x7,5 cm. Prednja stran je lepo zglajena in ima spodaj vrezano risbo, ki predstavlja bojevnika na konju s kopjem, ki je obrnjen v desno. Na vrhu kamna pa je vrezan napis, od katerega so ostale le tri cele črke, saj je kamen na vrhu iz obeh strani odbit. Podobnih najdb jezdeca s konjem v Sloveniji nimamo, saj so najbližje podobne najdbe v severozahodni Bosni na Bihačkem polju, na znanih Japodskih spomenikih z vrezanimi podobami, med katerimi so tudi konjeniki. Najbolj podobna sta spomenika iz Ripača in Golubića, ki pa sta po izdelavi popolnejša in drugače zasukana, saj je jezdec s konjem obrnjen v levo [1].

Avtorica M. Urleb ugotavlja, da gre za venetski napis, kar potrjuje tudi G. B. Pellegrini, ki napis prečrkuje: ]SKEVA[ [2].



*Slika 1: Stara sušica I,  
konjenik s kopjem in venetski napis*

*Prečrkovanje in stiliziran prepis*    ϺLEVA

Napis se bere iz leve proti desni, obratno kot večina venetskih napisov. Prva črka je verjetno res S, čeprav se vidi le njen spodnji del, druga črka pa bi bila lahko K le, če bi bile ostale črke skoraj še enkrat večje, zato je mnogo verjetneje, da gre za črko L. Ostale črke E, V in A so dobro razpoznavne, zato napis prečrkujem v SLEVA.

*Delitev zveznega napisa in razumevanje*

Napis je možno deliti: S LEVA, kar pomeni    Z leve (strani)    ali    Z levo (roko).

Tako razumevanje se sklada s smerjo jezdeca, ki je obrnjen v desno in zato prihaja iz leve strani, pa tudi s smerjo napisa, ki se v nasprotju z običajnimi venetskimi napisi piše iz leve proti desni. Jezdec sedi na konju in je, po sliki sodeč, narisana v celoti pred konjem, torej je obrnjen v desno glede na konja. To pa pomeni, da ima kopje v levi roki in verjetno je bil levičar, kar bi dalo napisu drugačen in tudi bolj verjeten pomen. Ohranjen je le spodnji del napisa, zato o zgornjem delu, ki bi dopolnil vsebino tega napisa, lahko le ugibamo.

## Napis Stara sušica II

Tudi ta napis je najden slučajno in je na kamniti plošči iz apnenčevega peščenjaka, veliki 22x21x7cm. Prednja stran je z žlebovi razdeljena na štiri enaka polja z vrezninami, med katerimi so tudi črkam podobna znamenja, okoli pa je žleb ki se steka v luknjo ob strani.[1].



*Slika 2: Stara sušica II, Kamen v obliki žrtvenika z  
znaki obdelave – pesudo napisa*

Anton Perdih

## VENETSKI PAR ZNAKOV ·l·ʃ

### Abstract

*Venetic signs pair ·l·ʃ*

The Venetic pair of graphemes ·l·ʃ may have, from right to left, the same meaning as the Slovenian dialectal prefix *vi-* (Cz: *vy-*, Ru: *вы-*), which mean: *from, out, out of*. On the Ateste tablets, if using this example, the sequence of VIRVINVIL would mean the instruction: “to form words composed of consonants R, N and L, and one additional consonant.” These sequences of words would be useful for learning purposes as well as a spell or bewitchment, especially if read back and forth. This would explain also the meaning of the fourth grapheme pair VI and of the pair KV. If this understanding of the above pair of Venetic graphemes is correct, then some other Venetic inscriptions, where the two letters appear, may have a different meaning. For example, VIOUGONTAI would instead of “into this fire” mean “out of this fire.”

### Uvod

Venetski par znakov ·l·ʃ je videti kot nekakšna zagonetka. Italijanski venetologi [1] ga prečrkujejo kot VH in proglašajo za F. To za njimi ponavljajo tudi marsikateri naši znanstveniki, npr. B. Grafenauer [2]. Nasprotno pa ga M. Bor [3], str. 190-191 odn. 191-192, bere kot VJ, medtem ko ga nekateri njegovi sledilci berejo kot VI. Naslednje vprašanje je, kaj ta F oziroma VJ oziroma VI pomeni. Pri italijanskih venetologih [1] je prebrani F pogosto samo eden od glasov v imenu, ki ga “vidijo” v napisu. Bor [3] ga razume kot slovenski “v”, njegovi sledilci pa kot “Vi”, “Ti” ali “v”. Poglejmo najprej njegovo pojavljanje na atestinskih tablicah.

### Na atestinskih tablicah

Atestinske tablice so posebno zanimiv del venetskih napisov. Nekateri jih smatrajo za učne pripomočke v šoli za pisarje. Smatrajo jih za sestavljene iz več delov. Med njimi je posebno zagoneten del, pogosto imenovan “skupki soglasnikov”, ki ga predstavljajo kot [1]:

vhr vhn vhl vh zr zn zl  
tr tn tl kr kn kl kv mr mn ml  
pr pn pl šr šn šl sr sn sl  
tr tn tl br bl gr gn gl

D. Kaplja [4] je prvi opazil v teh skupkih slovensko razumljive korene, ki dajo ukaze, kot npr. (knjižno zapisano) le trtni t, itd.

Robert Petrič

## PREGLED CURTOVE KNJIGE *THE MAKING OF THE SLAVS*

### O avtorju

*The Making of the Slavs* [1] je delo prof. dr. Florina Curta, za katero je prejel Herbert Baxter Adamsovo nagrado Ameriškega zgodovinskega združenja za leto 2002 (<http://www.historians.org/prizes/AWARDED/AdamsWinner.htm>; 4. 2. 2008). Nagrada se podeljuje mladim strokovnjakom s področja evropske zgodovine za posebej izstopajočo prvo knjigo.

Florin Curta je izredni profesor srednjeveške zgodovine in arheologije na Univerzi na Floridi. Študiral je zgodovinsko filozofijo na Univerzi v Bukarešti, srednjeveške študije na Univerzi Cornell (Ithaca) in zagovarjal svojo doktorsko disertacijo na Univerzi Western Michigan (Kalamazoo). Aktiven je bil tudi kot arheolog (nadzor in izkopavanja) na arheološkem Inštitutu »Vasile Pârvan« (Bukarešta). Prof. Curta je tudi pisec številnih člankov in večih knjig s poudarkom na jugovzhodni Evropi (podrobneje na spletni strani: <http://www.clas.ufl.edu/users/fcurta>; 5. 2. 2008). Njegovi dosežki z obeh področij (arheologija in zgodovina), predstavljeni v tej obsežni knjigi, ponujajo nov pristop k zgodovini zgodnesrednjeveške jugovzhodne Evrope. Omenjeno delo lahko potrdimo kot dober temelj za nadaljnja raziskovanja.

### Oblikovanje sklavenske etničnosti

Knjiga *The Making of the Slavs* vsekakor predstavlja nov pogled na izvor Slovanov. Curtova zamisel je, da je »bila zgodnesrednjeveška etničnost vstavljena med družbeno-politična razmerja, kot to velja tudi za sodobno etničnost. Etničnost je bila družbeno in kulturno izoblikovana, bila je oblika družbene mobilizacije, uporabljene za doseg določenih političnih ciljev.« (str. 34)

Lahko bi dejali, da je problematika sklavenske etničnosti (namenoma uporabljam približek izvirnemu izrazu) zares bila posledica edinstvene »jezikovne« etnogeneze (upoštevajoč sklavensko razširjenost). To pa je v nasprotju z nekaterimi drugimi skupinami, ki so predstavljale predvsem politične (*ethnos*) ali vojaške (*folk*, *fulca*, *pulkas*) tvorbe, iz katerih so se od časa do časa ustvarile pomembnejše etnične skupnosti oz. tvorbe. Predvsem zaradi takšne težavne analize se je v preteklih stoletjih uveljavil pojem Slovani, ki se ga je nekritično pričelo uporabljati za razna ljudstva in območja. Da bi se izognil nesporazumom, Curta velikokrat uporablja v zgodnesrednjeveških virih najbolj uporabljani pojem Sklaveni.

Izvirno rešitev slovanske priselitvene uganke pa Curta ponudi v naslednjem odlomku: »Namesto velike poplave Slovanov, prihajajočih iz Pripjatskih močvar, si zamišljam obliko skupinske identitete, kateri bi težko rekli etnija, in se je pojavila v odgovor na Justinijanovo izvršitev gradbenega projekta na meji z Donavo in na Balkanu. Slovani, drugače povedano, niso prišli s severa, pač pa so postali Slovani šele ob stiku z rimsko mejo.« (str. 3)

Če skušamo poenostaviti, so torej bile prav okoliščine tiste, ki so povzročile oblikovanje sklavenske etnične skupnosti. Vseeno pa Curta ne želi pisati o slovanski zgodovini pred šestim stoletjem: *»Čeprav se strinjam s tistimi, ki trdijo, da se je zgodovina Slovanov začela v šestem stoletju, zagovarjam, da so Slovani bili iznajdba šestega stoletja. Iznajdba je vendarle imela predpostavko dvojega; predstave ali označbe zunanjih opazovalcev in samoidentifikacijo.«* (str. 335)

Lahko torej rečemo, da so bili predniki »Sklavenov« na Balkanu prisotni že pred šestim stoletjem, vendar še niso bili strnjeni v kompaktno etnično skupnost. Ali je potemtakem možno sklepati, da se je protoslovanski jezik na področju JV Evrope v večjih skupnostih uporabljal že pred 6. stoletjem? Takšen zaključek je videti precej verjeten, saj bi si drugače težko zamišljali, da je bila razširjenost jezika že tako zgodaj prisotna: *»Tako znotraj kot tudi izven Avarskega kaganata je običajna slovansčina lahko bila v uporabi kot lingua franca. /.../ domnevamo lahko, da se je vojvoda Raduald slovansko naučil govoriti v Furlaniji. Njegovi slovanski sosedje so očitno govorili isti jezik kot Slovani v Dalmaciji.«* (str. 345)

## Sklavenske migracije?

Za naš projekt je seveda najbolj zanimiva etnogeneza Sklavenov. Na srečo nas Curta ne razočara in se o tem lepo razpiše, rekoč, da je *»Naše današnje poznavanje izvora Slovanov v veliki meri zapuščina 19. stoletja. Prizadevanje učenjakov /je/ zapleteno povezano s ponarejanjem narodnih identitet /.../.«* (str. 6)

Bralca tudi izzove, naj se *»odmakne od migracijskega modela, ki je v stroki slovanske arheologije dominiral že odkar le-ta obstaja.«* (str. 307).

Morda bi prav ob hkratni uporabi obeh znanstvenih pristopov (arheološkega in zgodovinskega) lahko videli ključ do avtorjeve revizionistične svobode, ki je zadela ob ukoreninjen model zgodnj srednjeveške »množične selitve Slovanov«. Kot namreč beremo na straneh 111-114, naj v 7. stoletju med Sklavenci ne bi bilo nikakršnega »prikritega napredovanja«, ki bi za posledico imelo večjo, stalno spremembo bivališča. Žal pa po drugi strani avtor ne ponudi odgovora na vprašanje, kdaj so potemtakem »predniki Slovanov« ta področja poselili (kar pa je za medievalista vendarle logično). Tako nam preostane le sklepanje, da so bili Protoslovani na Balkanu predrimski pojav. Slednje potrjuje tale odlomek: *»to poglavje sem začel z izjavo, da mnogim sodobnim zgodovinarjem narava slovanske poselitve ostaja skrivnostna. Iz tega lahko izvlečemo veliko zaključkov, a najpomembnejše je, da, kakorkoli je že bilo - ali se je naselitev zgodila ali ne - ni govora o »infiltraciji« in prikitem napredovanju. Glede tega so dokazi pisnih virov precej jasni. /.../ Težava v uporabi takšnega koncepta slovanskih migracij, vse do 6. in 7. stoletja, je v tem, da ni nikakršnega vzorca edinstvene, kontinuirane in nenadne invazije. Še več - vse do obleganja Soluna, v zgodnjem obdobju Heraklejevega vladanja, ni nikakršnih dokazov o očitni migraciji v smislu stalne spremembe bivališča. /.../ Janez /Efeški/ je imel v mislih bojvnike in ne potujočih kmetovalcev.«* (str. 113)

Torej ne samo na severu, tudi Sklavenci na jugu Balkana (vse tja do Egejskega morja) naj se v 6. stoletju ne bi preseljevali.

## Arheološki dokazi

Kot beremo na 337. strani, obstajajo arheološki dokazi, ki omogočajo odmik od t. im. migracijskega modela: »Še pomembneje pa je, da so najdbe iz Spodnjega Podonavja, kamor naj bi se po migracijskem modelu Slovani iz Pripjata preseljevali, precej starejše od najzgodnejših dokazov, dosegljivih iz najdb v t. im. Pradomovini /Urheimat/.« Seveda bi bilo še posebej zanimivo natančneje izvedeti, katere najdbe je Curta tukaj imel v mislih, vendar nam tega ne zaupa. Ne le nove dokaze - Curta proti množični priselitvi uporabi tudi nove interpretacije: »«Kulture», kot je zapisal nek arheolog, »se ne preseljujejo. Velikokrat se selijo le zelo ozko, ciljno usmerjene podskupine.« Potemtakem je nesmisel govoriti o Praški kulturi kot o kulturi preseljujočih se Slovanov.« (str. 307)

Žalostno je, da celo najnovejše arheološke raziskave pri nas temeljijo na takšni negotovi domnevi, saj v Zborniku soboškega muzeja 8 (2005), v prispevku arheologa, dr. Mitja Guština [2], zasledimo naslednjo trditev: »Med najpomembnejša odkritja arheoloških raziskovanj na Novi tabli pri Murski Soboti vsekakor prištevamo ostanke obsežnega zgodnesrednjeveškega naselja, ki dokazujejo slovansko poselitev od konca 6. do 9. stol.« Ključni argument se seveda opira na Praško kulturo kot priselitveno, kar pa je Curta preprosto označil za nesmisel. Razen tega kaže tudi na druge etnije kot nosilke Praške kulture: »Takšne lonce so, v poskusu arheološko prikazati Prokopijeve zgodbe o Hildigisu in njegovih spremljajočih Sklavenskih bojevnikih, pre nagljeno označili za slovanski tip Praške kulture (3. poglavje knjige). Vendarle pa se podobni lonci sočasno pojavljajo v otroških pokopih, vzhodno od reke Tise v "Gepidiji." To nadalje kaže, da bi se pričevanja ročno izdelanih loncev moralo tolmačiti v smislu časovnega okvira in ne v smislu etničnosti.«. (str. 193)

Celo, kar se tiče t. im. zemljank, bi morali biti previdni: »Arheologi /.../ »Gepidijo« delijo na tri območja: nižina reke Tise, severna Srbija in Transilvanija. V Transilvaniji izkopana velika naselja iz šestega stoletja zajemajo tudi zemljanke (Grubenhäuser) /.../ Takšne zgradbe so bile v takratnem obdobju običajne na območjih Srednje in Zahodne Evrope. Najzgodnejši a tudi najbogatejši pokopi, datirani v drugo polovico petega stoletja, se prav tako nahajajo v Transilvaniji. Pokopi višjih družbenih položajev /.../ bi lahko nakazovali na prisotnost centra moči, verjetno najpomembnejšega na tem območju, med pol-stoletnim obdobjem po zatonu Atilovega hunškega imperija.« (str. 194)

Douglass W. Bailey v knjigi Balkan Prehistory omenja polpodzemna vkopana bivališča, ki so na Balkanskem polotoku bila preprosta oblika bivališč vsaj od 6500 pr. Kr. naprej in so to ostala tudi po zlomu elite konec bakrene dobe [3]. Prav res ni nikakršnega razloga, da bi verjeli v preseljevanje celotne skupnosti samo zaradi nekaterih arheoloških posebnosti. In prav to je eden od glavnih razlogov, zaradi katerih predstava o množičnem preseljevanju v 6. stoletju izgublja verodostojnost!

Curta kot arheolog dokazuje, da »/p/orazdelitev zakladnih najdb na Balkanu najbolje dokazuje, da se obsežnih področij na zahodu in na osrednjem območju Balkana invazije niti dotaknile niso.« (str. 170)

Nadalje nam pokaže, da t. im. zakladne najdbe kovancev (coin hoards) na za nas bistvenih območjih ne podpirajo nikakršnih migracij: »Porazdelitev zakladnih najdb iz 6. stoletja (na Balkanu) odkriva osupljivo razliko med osrednjimi regijami kot sta Srbija in

*Makedonija in med vzhodnimi provincami, vključno s trakijsko (tračansko) škofijo. Razen ene izjeme na Balkanu ni nobene zakladne najdbe s terminus post quem /zadnje možno datiranje/ pred letom 600.« (str. 171)*

Vprašanje je potemtakem, kaj zakladne najdbe sploh predstavljajo? Curta namigne, da bi lahko bile posledica zaprtega kroga Bizantinskega gospodarstva. Najdbe pet do devet solidov bi npr. lahko nakazovale na: »*prisotnost rimske vojske, ne /pa/ avarskih ali slovanskih napadov.*« (str. 178)

Nadalje še izvemo, da »*priselitvenega modela*« ne zavračajo le napačne interpretacije, ampak tudi napačne datacije in metode. V poglavju *DATING THE CHANGE: WHERE WERE THE EARLY SLAVS?* (str. 228-235) beremo o »*resnih metodoloških izkrivljanjih*« in napačnih datacijah arheoloških prizadevanj v smeri preseljevanja Slovanov, in to celo na »*grškem ozemlju*«. Ponoven močan udarec migracionizmu!

S temi dokazi in s pomenljivo ponudbo Curta strokovnjake izzove k uporabi nove predstave: »*Kot prvo, je že dovolj dokazov, da se odmaknemo od migracijskega modela, ki je prevladoval v stroki slovanske arheologije že odkar le-ta obstaja. Umik od migracionizma je nujen že zaradi dejstva, da razpoložljivi podatki ne ustrezajo nobenemu od današnjih modelov za študij (pred)zgodovinskih migracij. Kulturne korespondence se je, kljub pomanjkanju kakršnekoli jasne zamisli o preseljevanju, ki bi takšne razlage vodila, prevečkrat razlagalo v smislu daljnih migracij.*« (str. 307)

## Sklaveni – Veneti – Vendi?

Kako je pa s povezavo med Sklaveni in Veneti? Curtov zaključek je, čeprav se verjetno nanaša le na severne Venete, osupljiv: »*Arheološke raziskave so priskrbele že velikansko količino dokazov v podporo ideji, da so Venethi bili Slovani.*« (str. 13)

Tudi dejstvo, da se Venetov posebej ne razločuje, dopušča možnost povezave med baltskimi in alpskimi Veneti ali Vindi. Če je to res, kje potem lahko najdemo dokaze za takšno trditev? V prid takšni kompaktni venetski poselitvi nam priča gostota in kontinuiranost t. im. vendskih krajevnih imen (Wendisch, Windisch, Venediger, ipd.; [http://www.veneti.info/index.php?option=com\\_content&task=view&id=52&Itemid=188](http://www.veneti.info/index.php?option=com_content&task=view&id=52&Itemid=188), 1. 3. 2008).

V knjigi pa zasledimo še zanimivo analizo Jordanesovih zapisov o Venetih: »*Jordanes, ko poroča o Sklavenuh, reko imenuje Viscla, ko pa govori o Venet(h)ih, isto reko poimenuje Vistula. To se je interpretiralo kot uporaba dveh različnih virov. V primeru Venethov je lahko za vir uporabljal nek staroveški vir, podoben Ptolemejevi geografiji. Vendarle pa je možno tudi, da je bil Jordanes navdihnjen od Tacita, saj podobno kot slednji nenehno povezuje Venete in Aeste.*« (str. 40)

Kakorkoli že gledamo na njegov zapis, lahko rečemo, da je Jordanes pisal zelo prepričljivo!

Na naslednji, 41. strani, pa Curta Venete skuša razdeliti z naslednjim razmišljanjem: »*V »katalogu narodov« /iz Jordanesove Getike/, izvemo, da so bili Venethi »v glavnem imenovani Sklaveni in Anti,« kar bi lahko pomenilo le, da so Venethi bili razdeljeni v dve kategoriji; Sklaveni in Anti.*« Če je takšno razmišljanje pravilno, naj presodi vsak sam.

Še nekoliko prepričljivejši zaključek pa najdemo, ko je govora o Fredegarjevem in Bobbijeve (Vitae sanctorum Columbani) poročilu: »*Fredegar je imel dva očitno ustrezna termina za isto etnijo: Sclaus coinomento Winedos. Obstajajo tudi variante obeh terminov, kot sta npr. Slavini ali Venedi. 'Vendi' pa se pojavljajo samo v političnem kontekstu: Vendi in ne Slovani so bili befulci Avarov; Vendi in ne Slovani so postavili Sama za svojega kralja. Tako je torej možno, da 'Vendi' in 'Sklaveni' označujejo določeno družbeno in politično obliko, v kateri so takšne zamisli o državi ali etniji tudi ustrezne. Termin 'Slovani' ('Slavs') pa predstavlja bolj splošen pomen, prej v ozemeljskem, kot pa etničnem smislu. Pojma 'Vendi' in 'Slovani' sta že bila v uporabi, ko je Fredegar pisal svojo IV. knjigo. Najprej pa se pojavita v Življenjepis sv. Kolumbana, Jonasa Bobbia, nekje med leti 639 in 643. Kot izvemo od Jonasa, je Kolumban nekoč imel v mislih, da bi oznanjal Vendom, ki so bili imenovani Slovani ([termini] Venetiorum qui et Sclavi dicuntur).*« (str. 60)

Znova zelo zanimiva interpretacija virov, ki podpira zamisel, da srednjeveški avtorji vendarle niso bili v zmoti, oz. niso bili popolnoma zavedeni.

## Novost v svetu znanosti?

Potrebno je seveda omeniti, da so do podobnih zaključkov prišli že nekateri Curtovi predhodniki. Arheolog C. Renfrew ugotavlja, da arheologija ne ponuja nobenih dokazov o kulturnih in jezikovnih spremembah v Evropi [4]. Dotaknimo se še dveh sodobnejših del: *Veneti - first builders of European community* (M. Bor, J. Šavli, I. Tomažič, 1989, 1996-angleška izdaja) in *Origini delle lingue d'Europa* (M. Alinei, 1996, 2000). V prvem delu, kljub dejstvu, da ne gre izdelek akademskih strokovnjakov in bi njegov namen delno lahko pripisali iskanju nacionalne identitete, zasledimo izjavo, podkrepljeno s precejšnim številom zgodovinskih in jezikovnih dokazov: »*kolonizacija Slovanov v Alpah, v zgoraj navedenem obdobju /6. stoletju/, ne more biti potrjena z nobenim zgodovinskim virom. Predstavlja umeten, izmišljen pogled, ki se ga ponavlja brez kritične preiskave.*« (str. 5)

M. Alinei, avtor drugega dela pa predvsem s pomočjo jezikovnih dokazov zapiše takole: »*Začeti moram s tem, da pospravim z eno najbolj absurdnih posledic tradicionalne kronologije: "prihod' Slovanov', in to celo v zgodovinskem obdobju, na neizmerno področje, kakršnega danes naseljujejo /.../.*«.

Prof. Florin Curta nima težav z branjem nemščine, francoščine, angleščine, romunščine, italijanščine, ruščine, bolgarščine, češčine, stare grščine in latinščine. Pri tako kompleksnem raziskovalnem delu je to zagotovo velika prednost, saj ima s tem na voljo veliko večji nabor literature. Znanje jezikov pa je verjetno odločilno vplivalo tudi na to, da je našel pot, ki je preseгла tradicionalno in nacionalno osnovane teorije, kar pa je Curta dosegel z odliko.

## Sklep

Delo *The Making of the Slavs* bi moralo biti obvezno čtivo za vsakega raziskovalca slovanskih korenin. Delo odkriva pomanjkanje bistvenih dejavnikov, ki bi podpirali kakršenkoli model srednjeveških množičnih preseljevanj, ob tem pa nam ponudi popolnoma



drugačen scenarij. Na nek način celo podpira konzervativnejši a vseeno dokazljiv pogled na izvor Evropejcev. Kolikor mi je znano, pa žal knjiga med strokovnjaki zaenkrat še ni dosegla odmevnejše razprave. Morda je pač enostavneje razmišljati kot večina in se ogibati izvirnosti, tako, da se takšne koncepte raje kar prezre. Kdo bo naslednji, ki bo zbral pogum in si upal kaj povedati? Zaradi mene naj bo to kdorkoli, samo, da bi se zgodilo čim prej. Nujno je namreč treba preprečiti nadaljnjo škodo, ki se pojavlja ob uvajanju (in uveljavljanju) teorij, zgrajenih na napačnih, zastarelih temeljnih predstavah.

Zagotovo gre za zelo zanimivo delo, namenjeno predvsem učenjakom, ki bi želeli oceniti ali popraviti »/n/aše današnje poznavanje izvora Slovanov«!

Kot sem obveščen, prof. Curta pripravlja delo o zgodovini Grčije v več knjigah, ki bi utegnilo bilo zanimivo tudi za preučevalce makedonskih korenin. Močno si želim, da bi se tudi v tem delu držal istega principa izvirnosti in ne bi dopustil vpliva večinskega mnenja.

Ob zaključku le še pripomba: V zadnjem obdobju je bilo opravljenih že kar nekaj genetskih študij v smislu ugotavljanja strukture staroveškega prebivalstva Evrope (pismo Curti: [http://www.maknews.com/html/articles/skulj/origin\\_of\\_the\\_slavs.html](http://www.maknews.com/html/articles/skulj/origin_of_the_slavs.html); 3. 2. 2008). J. Skulj je svojo raziskavo takole sklenil: »Odsotnost HG16 /genetskega zaznamovalca/ v moškem prebivalstvu Panonske nižine in v Sloveniji, na Hrvaškem, v Srbiji, Romuniji ter na Balkanu /.../ spodbija teorijo o preselitvi 'južnih' Slovanov iz območij pod Karpati na današnja pred 1500 leti. Če bi se to zgodilo, potem bi s sabo prinesli HG16, ki je severno in severovzhodno od Karpatskega gorovja (na Poljskem, v Rusiji in Ukrajini) pogost in razširjen genetski zaznamovalec« [5]. Razumljivo torej pogrešam vsaj kakšen namig avtorja o njegovem pogledu na takšne raziskave.

## REVIEW OF CURTA'S BOOK *THE MAKING OF THE SLAVS*

### About the author

This is a review of the book *The Making of the Slavs* [1], written by Prof. Florin Curta, Ph. D., for which he received the Herbert Baxter Adams Prize of the American Historical Association for the year 2002 (<http://www.historians.org/prizes/AWARDED/AdamsWinner.htm>; 4. 2. 2008). This award is offered for a distinguished first book by a young scholar in the field of European history.

Florin Curta is an Associate Professor of Medieval History and Archaeology at the University of Florida. He studied History-Philosophy at the University of Bucharest, Medieval Studies at Cornell University (Ithaca) and received his Ph. D. in History at Western Michigan University (Kalamazoo). He also worked as an archaeologist performing field surveys and excavations with the Institute of Archaeology "Vasile Pârvan" (Bucharest). Prof. Curta wrote numerous articles and several books focused on southeastern Europe (more information is available on his website: <http://www.clas.ufl.edu/users/fcurta>; 5. 2. 2008). His achievements in both history and archaeology, presented in his comprehensive book, offer a new methodological approach to southeastern Europe in the Early Middle Age. As an excellent basis for further research, this book merits our sincere affirmation.

## Formation of Sclavenic ethnicity

The book represents a new approach towards the origin of the Slavs. Curta's conception is that *»early medieval ethnicity was embedded in sociopolitical relations just as modern ethnicity is. Ethnicity was socially and culturally constructed, a form of social mobilization used in order to reach certain political goals.«* (p. 34)

One could agree that the problem of Sclavenic (I use this medieval term intentionally) ethnicity was a result of a unique linguistic ethnogenesis (taking their wide expansion into consideration). On the contrary, many other tribes were either political (*ethnos*) or military (*folk, fulca, pulkas*) groups, from time to time resulting in major ethnic communities or settlements. Therefore in past centuries the term *»Slavs«* was created, and non-critically applied to some populations and regions. However, avoiding this kind of misunderstanding, Curta often uses the term Sclavenes, a label frequently employed in the early Medieval.

As Curta describes, he finds an original solution to solve the problem of Sclavenic pre-sixth century presence: *»Instead of a great flood of Slavs coming out of the Pripet marshes, I envisage a form of group identity which could arguably be called ethnicity and emerged in response to Justinian's implementation of a building project on the Danube frontier and in the Balkans. The Slavs, in other words, did not come from the north, but became Slavs only in contact with the Roman frontier.«* (p. 3)

To simplify, the circumstances were a crucial factor in forming the Sclavenic ethnic community. Nevertheless Curta refuses to write or even think about Slavic history before the sixth century: *»Though in agreement with those who maintain that the history of the Slavs began in the sixth century, I argue that the Slavs were an invention of the sixth century. Inventing, however, presupposed both imagining or labeling by outsiders and self-identification.«* (p. 335)

In other words predecessors of Sclavenes were present in the Balkans already before the 6th century, though not yet formed as an ethnically compact community. Can we therefore assume that proto-Slavic languages were spoken by larger communities in this territory (southeastern Europe) long before the 6th century? This seems to be a logical conclusion. Otherwise we could hardly believe that Curta would be able to state that *»Common Slavic itself may have been used as a lingua franca within and outside Avar qaganate. /.../ we may presume that duke Raduald learned how to speak Slavic in Friuli. His Slavic neighbors in the north apparently spoke the same language as the Dalmatian Slavs.«* (p. 345)

## Sclavenic migrations?

For our purposes it is Sclavenic (Venetic) ethnogenesis which is most interesting. Prof. Curta speaks directly to this: *»Our present day knowledge of the origin of the Slavs /is/ to a large extent, a legacy of the 19th century. A scholarly endeavor inextricably linked with forging national identities /.../«* (p. 6)

He also challenges the reader *»to move away from the migrationist model which has dominated the discipline of Slavic archaeology ever since its inception.«* (p. 307). The

combination of both the historical and archaeological approach could be seen as one that gives the author more freedom to revise the firmly grounded model of the early medieval Slavic mass migration.

According to Curta, among Sclavenes there was no »*obscure progression*« involving a more or less permanent change of residence in the 7th century. Regretfully, the question of when the Sclavenic ancestors first inhabited these regions has yet to be answered. We can only assume that Protoslavs in the Balkans were a Pre-roman phenomenon. Selected excerpts confirm our conclusion: »*I began this chapter with the statement that the nature of the Slavic settlement remains obscure to many modern historians. Several conclusions follow from the preceding discussion, but the most important is that, whether or not followed by actual settlement, there is no "infiltration" and obscure progression. The evidence of written sources is quite explicit about this. /.../ The problem with applying this concept of migration to the sixth- and seventh-century Slavs is that there is no pattern of an unique, continuous, and sudden invasion. Moreover, until the siege of Thessalonica during Heraclius' early power, there is no evidence at all of outward migration in the sense of a permanent change of residence. /.../ What John /of Ephesus/ had in mind were warriors, not migrant farmers.*« (p. 113)

Not only in the north, also Sclavenes in the south (to the coast of the Aegean Sea) did not migrate in the 6th century.

## Archaeological evidence

According to Curta, there is also archaeological evidence to move away from the »*migrationist model*«: »*More important, assemblages of the Lower Danube area, where, according to the migrationist model, the Slavs migrated from the Pripet marshes, long antedate the earliest evidence available from assemblages in the alleged Urheimat.*« (p. 337)

It would be interesting to know which finds in the Lower Danube area were taken into consideration here. Not only new evidence - also new interpretations seem to overthrow the idea of mass migrations: »*"Cultures", as one archeologist noted, "do not migrate. It is often only a very narrowly defined, goal-oriented subgroup that migrates. "To speak of the Prague culture as the culture of the migrating Slavs is, therefore, a nonsense.*« (p. 307)

Regretfully even modern archaeological research in Slovenia is based on such dubious assumptions, illustrated in a paper by Prof. Mitja Guštin, Ph.D.: »*Remains of an extensive early-medieval settlement are among most important discoveries of archaeological research at Nova tabla close to Murska Sobota. These remains prove Slavic settling from the 6th to the 9th Century*« [2]. The key argument springs from the assumption that the Prague culture is the one proving migrations, an idea labeled by Curta as »*a nonsense*«. He moreover points to other »*ethnicities*« as the ones responsible for the southern branch of the Prague culture: »*Such pots were hastily classified as Slavic, Prague-type pottery, in an attempt to provide an archaeological illustration to Procopius' story of Hildigis and his retinue of Slavene warriors (see Chapter 3). Similar pots, however, appear in contemporary children burials east of the Tizsa river in "Gepidia." This further indicates that deposition of handmade pots should be interpreted in terms of age status, not ethnicity.*« (p. 193)

Even where the so called Grubenhäuser (sunken buildings) are concerned we should be more cautious: »Archaeologists /.../ divide "Gepidia" into three areas: the Tisza plain, north Serbia, and Transylvania. Large sixth-century settlements excavated in Transylvania include sunken buildings (Grubenhäuser) /.../ Such buildings were common in contemporary settlement of Central and Western Europe. The earliest, but also richest, burials, dated to the second half of the fifth century also come from Transylvania. High-status burials /.../ may indicate the presence of a power center, perhaps the most important in the area during the half-century following the demise of Attila's Hunnic Empire.« (p. 194)

Interestingly, in the book *Balkan Prehistory*, Douglass W. Bailey mentions in the Balkans the semi-subterranean pit buildings similar to Grubenhäuser. These semi-subterranean pit buildings have been a form of simple dwelling places at least from 6500 BC and continued as such even after the breakdown of the élite (end of the Copper age) [3].

Indeed there is no reason to believe that archaeological particularities give any hints of a migration of a community. This could only be seen as one of the key arguments, because of which the 6th Century mass migration is losing its credibility.

Curta argues that »The distribution of hoards in the Balkans would at best indicate that large tracts in the western and central parts were not touched by invasions at all.« (p. 170)

He argues that distribution and frequency of the so-called coin hoards do not support the migration theory: »The distribution of sixth-century hoards in the Balkans reveals, however, a striking difference between central regions, such as Serbia and Macedonia, and the eastern provinces included in the diocese of Thrace. With just one exception, there is no hoard in the eastern Balkans with a terminus post quem before 600.« (p. 171)

In light of this, the presence of the coin hoards could be re-interpreted. Curta suggests that they could be the result of a closed Byzantine economy. For example, the hoards of five to nine solidi could »indicate the presence of the Roman army, not Avar or Slavic attacks«. (p. 178)

Furthermore, it was not only mis-interpretations but also inaccurate dating and flawed methods that forced the migrationist model into a »cul-de-sac«. Such arguments had encountered a dead-end and could no longer be expanded upon. In the Chapter titled *DATING THE CHANGE: WHERE WERE THE EARLY SLAVS?* (pp. 228-235) Curta cites »serious methodological flaws« and misdatings in archaeological approaches towards migrations of the Slavs, even in the »Greek territory«. This argument strikes yet another crippling blow against migrationism.

With these and other proofs, Curta challenges scholars to revisit migrationist conceptions: »First there is already enough evidence to move away from the migrationist model which has dominated the discipline of Slavic archaeology ever since its inception. A retreat from migrationism is necessary simply because the available data do not fit any of the current models for the study of (pre)historic migration. Cultural correspondences were too often explained in terms of long-distance migration, despite lack of any clear concept of migration to guide such explanations.« (p. 307)

## Slaveni – Veneti – Wends?

Regarding the connection between Sclavenes and Veneti, Curta's conclusion is breathtaking even if applied only to the northern Veneti: »*Archaeological research has already provided an enormous amount of evidence in support of the idea that the Venethi were Slavs.*« (p. 13)

The failure to distinguish between various Veneti groups may lead to a link between the Baltic Veneti and the Alpine Wends (or Winds). If such a link existed, the relations should be visible to us. For example, present day Wendic toponyms (Wendisch, Windisch, Venediger, etc.; [http://www.veneti.info/index.php?option=com\\_content&task=view&id=52&Itemid=188](http://www.veneti.info/index.php?option=com_content&task=view&id=52&Itemid=188), 1. 3. 2008) could be relics of past Venetic settlements.

Curta also analyzes Jordanes on the Veneti: »*Jordanes calls one and the same river Viscla when referring to Sclavenes, and Vistula, when speaking of Venethi. This was interpreted as an indication of two different sources. In the case of Venethi, the source may have been an ancient similar to Ptolemy's geography. It is equally possible, however, Jordanes was inspired here by Tacitus, for, like him, he constantly associates Venethi with Aesti.*« (p. 40)

However, Jordanes' report retains a convincing validity regardless of his sources.

On the next page (p. 41), Curta divides the Veneti with the following argument: »*In the "catalogue of nations" /from Jordanes' Getica/, we are told that the Venethi were "chiefly called Sclaveni and Antes," which could only mean that Venethi were subdivided into two categories, the Sclavenes and the Antes.*« This seems an interpretive difference and is perhaps best left decided by readers. However when analyzing Fredegar's and Bobbio's report, Curta forms a more solid conclusion: »*Fredegar had two apparently equivalent terms for the same ethnies: Sclauos coinomento Winedos. There are variants for both terms, such as Sclavini or Venedi. The 'Wends' appear only in political context: the Wends, and not the Slavs, were befulci of the Avars; the Wends, and not the Slavs, made Samo their king. It is therefore, possible that 'Wends' and 'Sclavenes' are meant to denote a specific social and political configuration, in which such concepts as state or ethnicity are relevant, while 'Slavs' is a more general term, used in a territorial rather than an ethnic sense. 'Wends' and 'Slavs' were already in use when Fredegar wrote Book IV. They first appear in Jonas of Bobbio's Life of St. Columbanus, ([termini] Venetiorum qui et Sclavi dicuntur). written sometime between 639 and 643. According to Jonas, Columbanus had once thought of preaching to the Wends, who were called Slavs.*« (p. 60)

Representing another very interesting interpretation of a source, Curta once again supports the idea that medieval authors were not mistaken or misled.

## A surprise in the scientific field?

It may be valuable to note that some of Curta's predecessors outlined a similar approach. Archaeologist C. Renfrew states that there is no evidence for cultural and linguistic changes in Europe which archaeological research could offer [4]. There are also papers such as these two modern works: *Veneti -First Builders of European Community* (M. Bor, J. Šavli, I. Tomažič, 1989, 1996-English version) and *Origini delle lingue d'Europa* (M. Alinei, 1996,

2000). In the former, though written by non-academicals seeking to validate a specific national identity, some arguments still find support in the historical and linguistic evidence: *»colonization of Slavs in the Alps during the above time /6th Century/ cannot be authenticated by any historical source. It represents a fabricated, fictitious view that is repeated without critical examination.«* (p. 5)

In the latter, M. Alinei also uses a linguistic argument: *»I have to commence by clearing away one of the most absurd consequences of the traditional chronology, namely, that of the 'arrival' of the Slavs into the immense area in which they now live.«*

Prof. Florin Curta deftly maneuvers among German, French, English, Romanian, Italian, Russian, Bulgarian, Czech, Ancient Greek and Latin texts. This is surely a big advantage for doing comprehensive research work, since there is a much wider spread of material available. In addition, Curta's ability to span many languages with his research may also have inspired him to mount a successful challenge against some traditional or national linguistic-based theories.

## Conclusions

*The Making of the Slavs* is a must-read for every researcher of Slavic origins. The work reveals an absence of crucial factors to support a model of early Medieval mass migrations and clearly indicates a different scenario. It supports both a more conservative and yet augmented view on the origin of Europeans. Regretfully, these ideas have yet to merit a noteworthy discussion or echo among scholars. Mainstream thinking in this field seems to prefer simply to ignore the concepts in Prof. Curta's book. Hopefully he will not be the last to take up this mantle. For the sake of good scholarship the traditional, and according to Prof. Curta inaccurate, models must be discarded in order to avoid constructing future theories on obsolete misconceptions. This book is a highly interesting work for scholars who would like to evaluate or revise *»/o/ur present day knowledge of the origin of the Slavs«!*

Prof. Curta is in process of writing a multi-volume series on the history of Greece, which might be of great interest in the research of Macedonian origins. This work may prove equally significant as the book discussed above if it follows the same principle of fearlessly departing from traditional influences in the face of contradictory evidence.

A final remark: A number of genetic studies have been made recently in order to determine the structure of ancient European populations ([http://www.maknews.com/html/articles/skulj/origin\\_of\\_the\\_slavs.html](http://www.maknews.com/html/articles/skulj/origin_of_the_slavs.html); 3. 2. 2008). J. Skulj concluded that *»/a/bsence of HG16 /a genetic marker/ in the male population of the Pannonian plain and in Slovenia, Croatia, Serbia, Romania and the Balkan populations /.../ disproves the theory that the 'southern' Slavs migrated to the present locations 1500 years ago, from the areas beyond the Carpathian Mountains. Had they done so, they would have brought with them HG16, which is frequent and widely distributed genetic marker north and northeast of the Carpathian Mountains – in Poland, Russia and Ukraine«* [5]. Prof. Curta's position towards such studies is significantly absent from his book.

Proofreading: Jeffrey Hofreiter

## References

1. Florin Curta, *The Making of the Slavs: History and Archaeology of the Lower Danube Region c. 500-700*, Cambridge University Press, Cambridge, UK 2001, ISBN 0 521 80202 4
2. M Guštin, Starejša bronasta doba v Prekmurju. Horizont pramenaste (litzen) lončenine; v: *Zbornik soboškega muzeja 8* [uredil Janez Balažič] - Murska Sobota: Pokrajinski muzej Murska Sobota, 2005, p. 86
3. D W Bailey, *Balkan Prehistory*, Routledge, London, New York 2000
4. C Renfrew, *Archeology and Language*, I Cape Ltd., London 1987, in: L Vuga, Sodobna teorija kontinuitete - baltiški, jadranski in paflagonski Veneti (The contemporary theory of continuity - the Baltic, Adriatic and Paphlagonian Veneti), *Proceedings of the First International Topical Conference The Veneti within the Ethnogenesis of the Central-European Population*, Jutro, Ljubljana 2002, 24-34 (ISBN 961-6433-06-7)
5. J Skulj, Y-Chromosome Frequencies and the Implications on the Theories relating to the Origin and Settlement of Finno-Ugric, Proto-Hungarian and Slavic Populations, *Proceedings of the Fifth International Topical Conference Origin of Europeans*, Jutro, Ljubljana 2007, p. 39 (ISBN 961-6433-83-9)

### **Spisek drugih del prof. Curte, ki se nanašajo na slovansko etnogenezo (kot jih je priporočil F. Curta osebno)**

#### **Here is a list with prof. Curta's other publications pertaining to the Slavic ethnogenesis**

- Tworzenie Slowian. Powrót do slowianskiej etnogenezy. In: *Nie-Slowianie o początkach Slowian*. P. Urbanczyk, Ed., Poznanskie Towarzystwo Przyjaciół Nauk/Instytut Archeologii i Etnologii Polskiej Akademii Nauk, Poznan/Warsaw 2006, pp. 27-55 and 157-164.  
(<http://www.clas.ufl.edu/users/fcurta/urbasn.pdf>; 1. 2. 2008)
- Frontier ethnogenesis in Late Antiquity: the Danube, the Tervingi, and the Slavs. In: *Borders, Barriers, and Ethnogenesis. Frontiers in Late Antiquity and the Middle Ages*. F. Curta, Ed. (*Studies in the Early Middle Ages*, 12). Brepols, Turnhout 2005, pp. 173-204
- Barbarians in Dark-Age Greece: Slavs or Avars? In: *Civitas Divino-Humana*. In honorem annorum LX Georgii Bakalov. Ts. Stepanov and V. Vachkova, Ed., Centar za izsledvanii na balgarite Tangra TanNakRa IK, Sofia 2004, pp. 513-550.  
(<http://www.clas.ufl.edu/users/fcurta/barba.pdf>; 1. 2. 2008)
- From Kossinna to Bromley: ethnogenesis in Slavic archaeology. In: *On Barbarian Identity. Critical Approaches to Ethnicity in the Early Middle Ages*. A. Gillett, Ed. (*Studies in the Early Middle Ages*, 4). Brepols, Turnhout 2002, pp. 201-218  
(<http://www.clas.ufl.edu/users/fcurta/kossinna.pdf>; 1. 2. 2008)
- The 'Prague type'. A critical approach to pottery classification. In: *Hoi skoteinoi aiones tou Byzantiou (7os-9os ai.)*. *The Dark Centuries of Byzantium (7th-9th c.)*. E. Kountoura-Galake, Ed. (*Diethne Symposia* 9). National Hellenic Research Foundation, Institute for Byzantine Research, Athens 2001, pp. 171-188
- The Slavic lingua franca (Linguistic notes of an archaeologist turned historian). *East Central Europe/L'Europe du Centre-Est*, **2004**, 31(1), 125-148  
(<http://www.clas.ufl.edu/users/fcurta/lingua.pdf>; 1. 2. 2008)
- The Slavic lingua franca (Linguistic notes of an archaeologist turned historian). *East Central Europe/L'Europe du Centre-Est*, **2004**, 31(1), 125-148  
(<http://www.clas.ufl.edu/users/fcurta/lingua.pdf>; 1. 2. 2008)

## Naslovi avtorjev

Petr Jandáček	127 La Senda Road, Los Alamos, New Mexico 87544-3819, USA p.jandacek@laschools.net, jandacek@mesatop.com
Anton Perdih	Mala vas 12, SI-1000 Ljubljana, Slovenija Anton.Perdih@email.si
Robert Petrič	Cesta v kostanj 7, SI-1119 Ljubljana, Slovenija robert.petric@guest.arnes.si www.veneti.info
Pavel Serafimov	Cederstraat 33, NL-8924 CA Leeuwarden, Holland p.serafimov@chello.nl
Joseph Skulj	11 Westacres Drive, Toronto M6M 2B7, Canada jskulj@hotmail.com
Giancarlo Tomezzoli	Zeppelinstrasse 43, D-81669 Munich, Germany gtomezzoli@epo.org
Vinko Vodopivec	Pot na Drenikov vrh 12, SI-1000 Ljubljana, Slovenija vinko.vodopivec@familia.si

## Izbor izdaj Založništva Jutro

**ZBORNİK 1** — VENETI V ETNOGENEZI SREDNJEVROPSKEGA  
PREBIVALSTVA / PROCEEDINGS 1 — The Veneti Within The Ethnogenesis Of  
The Central-european Population

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

**ZBORNİK 3** — SLEDOVI EVROPSKE PRETEKLOSTI /  
PROCEEDINGS 3 — Traces Of European Past

**ZBORNİK 4** — STAROSELCI V EVROPI /  
PROCEEDINGS 4 — Ancient Settlers Of Europe

**ZBORNİK 5** — EVROPSKI STAROSELCI /  
PROCEEDINGS 5 — Ancient Inhabitants Of Europe

**ZBORNİK 6** — IZVOR EVROPEJCEV / PROCEEDINGS 6 — Origin of Europeans

**ZBORNİK 7** — IZVOR EVROPEJCEV / PROCEEDINGS 7 — Origin of Europeans

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

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

Leopold Verbovšek: DANES, IZ VČERAJ ZA JUTRI

Lucijan Vuga: DAVNINA GOVORI, Slovenci že od kamene dobe na sedanjih ozemljih

Lucijan Vuga: MEGALITSKI JEZIKI, Teorija kontinuitete in megalitske kulture

Lucijan Vuga: VENETI V TROJI

Lucijan Vuga: PRAH PRETEKLOSTI

Ivo Petkovšek: BELINOV KODEKS, Kdo nam je ukradel Belina

Ivo Petkovšek: SANSKRIT IN SLOVENŠČINA / Il sanscrito e la lingua slovena

Janez Stupica: ALJEHIN, Šahovski umetnik

Janez Stupica: VELIKA KNJIGA PREGOVOROV

Janez Stupica: BOBBY FISCHER, Šahovski genij

Vladislav Bevc: AMERICAN DIPLOMACY AND CARINTHIAN SLOVENIANS



**Korenine slovenskega naroda**

**Origin of the Slovenians**

www.korenine.si

**Zbornik**

šeste mednarodne konference

IZVOR EVROPEJCEV

***Proceedings***

of the Sixth International Topical Conference

ORIGINS OF EUROPEANS

Vodja projekta – *Head of the Project*

Vinko Vodopivec

Glavni organizator – *Chief organizer*

Jože Rant, st.

Uredil – *Edited by*

Anton Perdih

Pomagali – *Advisors*

Anthony Ambrozic, Petr Jandáček, Ivan Tomažič, Anton Mavretič, Vinko Vodopivec, Andrej Perdih, Giancarlo Tomezzoli, Jože Škulj, Anton Škerbinc

Kraj – *Venue*

Cankarjeva 1/IV, SI-1000 Ljubljana, Slovenia

Založnik – *Publisher*

ZALOŽNIŠTVO JUTRO, Jutro d.o.o., Ljubljana, Slovenia

Izšlo – *Published*

Ljubljana, Slovenia 2008

**Naročila / *Orders***

Jutro d.o.o., Založništvo in trgovina,

Črnuška c. 3, p.p. 4986, SI-1001 Ljubljana, Slovenia

Tel. +386 (1) 561-72-30, faks +386 (1) 561-72-35

E-pošta/*E-mail*: Jutro@siol.net

WWW.JUTRO.SI