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VENETI SO ZAČETEK SLOVENSKEGA NARODA

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Prvo vprašanje je, kakšen jezik so govorili Evropejci pred prihodom indoevropskih jezikov. Na to vprašanje znanost še nima odgovora. Mislim pa, da bi se ga našlo s primerjanjem edinega jezika iz tistega časa, ki še obstaja, z drugimi jeziki. Ker s tako primerjavo najdemo v baskovskem jeziku posebne podobnosti s slovenskim jezikom, lahko sklepamo, da je predindoevropski jezik vseboval slovanske elemente.

Drugo vprašanje je, kako so nastali indoevropski jeziki. Tudi na to vprašanje še ni pravega odgovora. Teorija, da so od nekje prišli neki Indoevropejci, nima dokazov. Mislim, da je resnici najbližja trditev, da so na podlagi prvotnega evropskega jezika nastali novi jeziki, kakor so iz latinščine nastali romanski jeziki. Iz tega sledi, da je takratna najmočnejša lužiška kultura vsrkala največ elementov prvotnega jezika in dala začetek slovanskemu jeziku. Iz lužiške kulture je nastala kultura žarnih grobišč, ki se je razširila bolj ali manj po vsej Evropi. Če se je v lužiški kulturi res začel slovanski jezik, bi ta moral biti tudi jezik nosilcev kulture žarnih grobišč. In res, dokazano je, da se na vseh glavnih poteh širjenja kulture žarnih grobišč še vedno govorijo slovanski jeziki ali vsaj njihove sledi. Ker nosilce kulture žarnih grobišč imenujemo Veneti, kar je najverjetneje skrajšanje iz Slo-veneti (Sloveneci), lahko imenujemo tudi njihov jezik slovenetski ali slovenski. Najvažnejša pot po srednji Evropi je bila jantarska pot, po kateri so Veneti prišli na slovensko ozemlje. Tukajšnja številna žarna grobišča in razni predmeti dokazujejo močno naselitev in torej pravo središče Venetov. Iz njega so nadaljevali širjenje tudi v Italijo, kjer so žarna grobišča dokazana nekoliko pozneje. Okoli 8. stoletja pr. Kr. so iz venetske kulture žarnih grobišč nastale nove kulture. Na Slovenskem sta se prepletali kultura Hallstatt in kultura Este. Nobenega znaka pa ni, da bi bila v tem času etnija ali jezik Venetov spremenjena. Prvi vdor v venetski prostor na Slovenskem so povzročili Kelti. Vendar zaradi njihovega majhnega števila (po porazu v Grčiji), poznega prihoda (okoli 250 pr. Kr.) in kratkega časa obstoja (ob prihodu Rimljanov jih ni več), ne bi mogli spremeniti venetske etnije. To ni bil niti njihov namen. Keltom so na Slovenskem sledili kot osvajalci Rimljani. Tudi njihova

navzočnost ni spremenila obstoječe etnije. Rimljani so živeli predvsem v mestih, medtem ko je domače ljudstvo na podeželju ohranilo svoj jezik in svoje običaje, npr. upepeljevanje umrlih. V nekaj stoletjih ni moglo nastati "romanizirano staroselstvo". Romaniziranje je komaj doseglo Furlanijo, kjer je slovenski jezik na podeželju izpričan še v zgodnjem srednjem veku. Zgodovinska pričevanja potrjujejo obstoj Slovencev tudi v rimski dobi. Jordanes opisuje "Slovane" in Pavel Diakon ne ve ničesar o prihodu nekih Slovanov prav do meje Langobardov, čeprav opisuje vsako podrobnost tistega časa. Omenja pa slovensko državo, ki jo Bavarci napadejo leta 593 in 595 z roparskim namenom. Ukinitvev rimskih škofij na Slovenskem po odhodu Rimljanov pomeni, da domače ljudstvo ni bilo pokristjanjeno, torej ni bilo romanizirano. V višinska naselja so se zatekli domačini iz najbolj ogroženih krajev. Kdo pa so bili tisti, ki so se vrnil v mirnejših časih, če ne Slovenci?

Etnogeneza slovenskega naroda se torej začne s prihodom Venetov pred tri tisoč leti na današnje slovensko ozemlje. Arhaičnost slovenskega jezika, njegova podobnost s sanskrtom in z venetskimi napisi pa pričata o nepretrganem nadaljevanju slovenske etnije.

VENETI ARE THE BEGINNING OF THE SLOVENIAN NATION

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The first question to be answered is, which language was spoken by the European inhabitants before the arrival of Indo-European languages. Up to now the science has not yet provided an adequate answer. However, in my opinion the solution could be found by comparing the only one remaining language from this ancient time with other languages. Since such a comparison of the Basque language with the Slovenian language provides interesting similarities, it can be concluded that Pre-Indo-European language contained some Slavic elements.

The second question is, how the Indo-European languages originated. Also to this question there is still no adequate answer. The evidence supporting the theory assuming the arrival of Indo-Europeans from somewhere to Europe is still missing. In my opinion the closest to the truth is the theory that new languages were formed on the basis of some primeval European language, similarly as Neo-Latin languages evolved from the Latin language.

Further, one can also claim, that at that time the strongest Lusatian culture absorbed most of the elements of this primeval language and that it was the starting point for later Slavic language. From the Lusatian culture the Urn-field culture evolved and spread all over the Europe. If in fact the Lusatian culture is the birthplace of Slavic language then this language should also be the language of the peoples of Urn-field culture. And in fact it was found that along all the main spreading routes of the Urn-field culture the Slavic languages are still present or at least their traces. Since the bearers of the Urn-field culture are Veneti, the name abbreviated from the Slo-Veneti (i.e. Sloveneci), their language could be named as Slovenetic or Slovenian language.

In that time the most important route along the Central Europe was the Amber route. Along this route Veneti arrived and settled the Slovenian territory. Numerous Urn-field graveyards are providing evidence for their strong and central settlement in this area. From this central area they continued to spread into Italy and where the unearthed Urn-field graveyards are dated in somewhat later period. Around 8th century

B.C. from the Venetic Urn-field culture new cultures began to emerge. In Slovenia the Halstatt culture and the Este culture were present and intermingled. There is no evidence that the ethnic entity and the language of Veneti were altered during this period. The first ingression into the Venetic area was the invasion of Celts. However due to their limited number (after their defeat in Greece), their relative late arrival (around 250 B.C.) and their relative short time of existence (at the arrival of Romans they already vanished) they could not significantly affect the Venetic ethnic entity. In any way this was also not the intention of the Celtic invasion. Afterwards Roman conquerors succeeded the Celts in Slovenia. Also the presence of Romans did not alter the already existing ethnic entity. The presence of Romans was primarily limited to urbane areas in the cities while in the country the domestic peasants preserved their language and customs, e.g. the cremation of the deceased. The population of romanized primeval settlers could not be formed during only a few centuries of Roman occupation. The process of romanization was scarcely effective even in the region of Friaul (Furlania), where still in the early medieval times the existence of the Slovenian language is well documented. Historical documents confirm the existence of Slovenians even in the time of Romans. Jordanes is describing “Slovenes” and historian Paulus Diaconus does not mention a word about the arrival of Slavic people up to the border of Langobards. One should be aware that Paulus Diaconus documented a plenty of details of events this period. However, he does mention the existence of a Slavonic state being invaded by Bavarians in 593 A.D and 595 A.D, apparently for looting. The dissolution of Roman episcopates after the decline of Roman Empire offers a proof that the domestic peasant population was not Christianized and therefore also could not be romanized. In the critical times of danger of this period the peasants took shelter in the higher mountain dwellings only to return back later during more calm periods. Those who returned back were Slovenian peasants.

Therefore the ethnogenesis of the Slovenian nation starts with the arrival of the Veneti on the territory of the today’s Slovenia 3000 years ago. The archaic nature of the Slovenian language, its similarity to the Sanskrit and similarity to the venetic inscriptions are witnessing about the continuing evolution of the Slovenian ethnic entity.

VENETI PREDNIKI SLOVANOV

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Moskva, Rusija

Jedro razprav okrog Venetov (Enetoi, Venethi, Vendi) je iskanje odgovora na vprašanje, ali so bili Slovani ali ne. Zahodni učenjaki Germani in posebno Italijani verjamejo, da imajo Veneti antične korenine in niso bili Slovani, ker naj bi se Slovani pojavili šele v 6. stoletju, ko so po navedbah bizantinskih kronik prisotni pri rušenju Rimskega imperija. Večina slovanskih avtorjev poskuša videti Venete kot svoje davne prednike, čeprav ta pogled ni vedno dovolj dobro utemeljen in ga vsi znanstveniki ne priznavajo.

Na podlagi zgodovinskih dejstev in zaključkov v znanstveni literaturi lahko sliko življenja Venetov obnovimo v več podrobnostih z začetki v antiki. Kronološko jo lahko delimo na naslednje glavne stopnje:

Pred 1200 pr. Kr. Čas Trojanskih vojn, Enetoi so omenjeni pri Homerju in kasneje pri Strabonu in drugih antičnih piscih, živeli so v Troji in Paflagoniji ter se spustili do Dardana, Ilus in Pilemen, kjer so izpričani stiki zahodnih pokrajin Azije s Trakijo in Ilirijo.

1200–VII. stoletje pr. Kr. Po uničenju Troje in Hetitskega kraljestva Enetoi pod vodstvom Antenorja zasedejo Trakijo in severno jadransko obalo. Enej, glavni junak Vergilijeve Eneide in legendarni ustanovitelj Rima, s svojimi plemeni zasede zahodno obalo Apeninskega polotoka. Etruščanska civilizacija izvira iz tega časa. V tem času se paflagonski Enetoi selijo v Urartu, ki je obsegal kraljestvo Van.

VI.–I. stoletje pr. Kr. Po propadu dinastije Tarquinija se etruščanski center seli v pokrajino Etrurijo. V tem času jadranske Benetke, ki so jih opisali mnogi pisci, vključno s Herodotom in Tacitom, pričajo o združenju mest, ki razvijajo trgovino in kulturo. Jadranski Veneti sledo jantarski poti skupno z mnogimi drugimi. Pot pelje od Sredozemlja do Baltika preko Alp in posebno skozi Norik.

I.–IV. stoletje pr. Kr. Veneti zasedejo prazno območje: od srednje Evrope (zabeleženo pri Pliniju, Ptolomeju, Juliju Cezarju) do severozahodne obale Baltiškega morja; sodobniki jih imenujejo Veneti. Vzhodno od Donave v tem času pridejo Anti, ki jih štejejo za zahodne Venete skladno z gotskim zgodovinarjem Jodranom. Anti se selijo od južnega Buga k srednjemu Dnepru.

V.–VI. stoletje. Alani in Huni so v povezavi z tedanjimi Slovani (Sclavens) vdrli v Rimski imperij. Podvrgli so si Ilirijo, severno Italijo in zasedli Rim. Te dogodke so podrobno opisali Prokopij in drugi bizantinski zgodovinarji. Plemena Vandalov, sorodna Antom in Vendom, so pod vodstvom slovanskih in germanskih vodij prodrle proti zahodu in v vojaških posegih skozi Španijo prišle v severno Afriko in tam ustanovile Kraljestvo Vandalov.

VII.–IX. stoletje. Slovani, imenovani Veneti, Vendi ali pri Germanih in Fincih preprosto Veni, so osnovali svoja mesta in kneževine širom Evrope: od alpskih pašnikov vzdolž Donave do gozdov in step ravninske vzhodne Evrope. Državna skupnost Karantanije, Češke, Moravske in Lužiške Srbije (sredina VII. stoletja) pod vodstvom kralja Sama je bila slovanska in je razpadla zaradi naskokov Germanov.

Baltski Slovani pod vodstvom Varangiana Rurika so osnovali svojo oblast v Novgorodu in Kijevu s Slovaki, Poljaki, Kriviči, Vjatiči in drugimi plemeni.

X.–XII. stoletje. Venetska civilizacija napreduje tudi na južni obali Baltika, kjer živijo Pomorjanci, Varinci in Rugi. Tam se pojavijo veliki verski centri (Arkona, Rhetra) in cvetoča trgovska mesta kot Vinetta, Stargrad, Szczecin. Celotno območje postane znano kot Vindland. Pomorjanski Veneti imajo stalne vojne z Germani, ki kasneje zmagajo in razrušijo slovanska mesta.

XIII.–XV. stoletje. Germanske kneževine v povezavi s katoliškim Rimom vzpostavijo svojo prevlado v srednji Evropi. Medtem ko njihove bojevite sile napadajo Poljsko, Prusijo in Latvijo z zahoda, Tataři in nomadi rušijo Rusko kraljestvo z vzhoda. Po padcu Zlate Horde in turškem zavzetju pravoslavnega Konstantinopla (Carigrada), se začne borba za nadvlado v slovanskem svetu.

Navedena pričevanja bistvene pomembnosti so bila z metodološkega stališča razjasnjena. Veneti so izvorno živeli v Evropi. V teku stoletij so se velikokrat selili, pri čemer so zadržali plemenski sistem. Veneti so predniki nekaterih starodavnih kultur, verjetno Vinče, Aratta ali legendarne Hiperboreje z svojim kultom olimpijskih bogov Zeusa, Leta, Apola, Artemide in so tudi predniki Etruščano-Pelazgov. V bronasti dobi so razvili svoje verovanje, kulturo in gospodarstvo. V procesih širjenja so na obrobju slovanskega območja osnovali mestne kolonije (Trojo, Rim, Benetke, Vinetto). Kolonizatorji so imeli visoko kulturo, kar je razvidno iz umetniških stvaritev junakov kot so Enej, Orfeus, Sadko, Veinemeinen.

Veneti niso sodobni Slovani, temveč naši predniki. So tisti, od katerih teče narodni razvojni tok Slovanov. Veneti niso ne Kelti ne Goti, Skiti, Germani, Skandinavci, Grki, Feničani ali kateri drugi, temveč so neodvisna zgodovinska skupnost. Ta ugotovitev je bistvenega pomena, saj sklepamo, da če izviroamo iz slovanskih prednikov, nismo niti Indoevropci niti Evroazijci. Iz antropološkega stališča so bili Veneti Evropejci bele rase in nosilci njene civilizacije. Lahko so obstajale že mnogo starejše skupnosti 5 do 7 tisoč let pr. Kr. ali celo starejše in Predslovani je bila njihova izvorna identiteta.

Normalno je, da so se naši predniki v teku stoletij mešali z sosednjimi skupinami in bili izpostavljeni tem vplivom. Vladarske poroke predpostavljajo mešanje različne krvi. Ime Veneti vključuje najbolj različne narode v različnih dobah. To pa ne pomeni, da niso sorodni ali da nimajo nadaljevanja. Ne moremo zanikati, da je proces propadanja opravil svoje, vendar to ne pomeni, da lahko zanemarjamo svojo venetsko dediščino.

Slovanski preporod kliče k skrbni preveritvi vsega slovanskega duhovnega in kulturnega bogastva. Nadaljnje študije o Venetih bodo bolj pravilne. Raziskali bomo vsako dejstvo z novimi metodami primerjalnih študij kulture, semantike, jezikoslovja, antropologije in genetike. Ločevali bomo med imeni narodov in njihovimi nosilci, narodi in jeziki, jeziki in antropologijo, eno obdobje od drugega. Ljubeče bomo proučevali korenine naših davnih prednikov.

Venetski zaklad bo imel kaj povedati.

VENETI: SLAVS' ANCESTORS

Pavel V. Toulaev

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The core of the discussion around Veneti (Enetoi, Venethi, Vendi) is in the answer of the question whether they had been Slavs or not. Western scholars, Germans and Italians in particular, believe that Veneti having ancient roots, had not been Slavs, since the latter stepped on the historic stage only in the VI-th century A.D. when they took part in the destruction of the Roman Empire and got onto the pages of the Byzantine chronicles. The majority of the Slavic authors tend to regard Veneti as their ancient ancestors, although this point of view is not always well grounded and is not shared by all scholars.

On the basis of historic facts and conclusions in scientific literature we can reconstruct in more detail the picture of the Venetic world starting from ancient times. Chronologically it may be divided into the following major stages.

Before 1200 B.C., the data of the Trojan War, the Enetoi, mentioned by Homer and later by Strabon and other ancient authors, lived in Troas and Paphlagonia they descend to Dardanus, Ilus and Pilemen which manifested itself in the contacts of the Western regions of Asia Minor with Thracia and Illyria.

1200 – VII century B.C. After the collapse of Troy and Hittite Empire the Enetoi headed by Antenor first moved to Thracia and then to the northern coast of the Adriatic. The fellow-tribesmen of Enei (Aineias), the main hero of the “Eneide” by Vergilius and the legendary founder of Rome, colonized the western part of the Apennine peninsula. The civilization of Etruscans also appeared in that area. At the same time there was migration of Paphlagonian Enetoi to Urartu, which comprised the Kingdom of Van.

VI – I centuries B.C. After the collapse of the Tarquinius Dynasty the Etruscan center shifted to the region of Etruria. In that period the Adriatic Venice, described by many authors including Herodotus and Tacitus, witnessed a formation of the union of towns with developed trade and culture. The Adriatic Veneti set out to follow the Amber Route alongside with many others. The Route led from the Mediterranean to the Baltic Sea via the Alps and Noricum in particular.

I – IV A.D. The Veneti occupied a vast territory: from central Europe (evidenced by Plinius, Ptolemaeus, Julius Caesar) to the north-western coast of the Baltic sea, which was called Venetic by the contemporaries. To the east of the Danube in that period of time there came the tribe of Antes, which was related to western Veneti according to the Gothic historian Jordan. The Antes moved from the South Bug to the mid-stream of the Dniepr.

V – VI century. Involved in the total movement of the Barbarians (Alans and Huns) and in the union with the related Slavic tribes (Sclavens) they intruded into the Roman Empire. They subjugated Illyricum, Northern Italy and conquered Rome. These events are described in detail by Procopius and other Byzantine historians. The tribe of the Vandals, related to Antes and Vendi and headed by Slavic and Germanic chiefs, moved further to the West, passed in military action through Spain and founded the Kingdom of Vandals in Northern Africa.

VII – IX c. The Slavs, called Veneti, Vendi or simply Veni by Germans and Finns, set up their own towns and principedoms on the vast plains of Europe: from the Alpine meadows along the Danube to the forests and steppes of the East-European Plain. The state alliance of Karantianians, Checks, Moraves and Sorbs (the middle of VII century) headed by the lider Samo was Slavic in its nature and disintegrated under the onslaught of Germans. The Baltic Slavs headed by Varangian Rurik imposed their authority in Novgorod and Kiev Russia inhabited by Slovens, Polens, Krivichi, Vyatichi and other related tribes.

X – XII c. The Venetic civilization also developed on the southern coast of the Baltic inhabited by Pomors (Pomerans) Varii and Rugi. There appeared large religeous centers (Arkona, Rhetra) and flourishing trade towns such as Volin (Vinetta) Stargrad, Szczecin. The whole region became known as Vindland. The Pomorian Veneti had constant wars with Germans and the latter won the victory over them and destroyed Slavic towns.

XIII – XV c. The Germanic princes in alliance with the Catholic Rome established their supremacy in Central Europe. While militant monastic orders attacked Poland, Prussia and Lithuania from the west, Tatars and nomads ravaged Russian principedoms from the east. After the collapse of the Golden Horde and the conquering of the Orthodox Constantinople (Tzargrad) by Muslim Turks there started a fight for the hegemony in the Slavic world.

From the methodological point of view the following issues of vital importance have been cleared up. The Veneti lived originally in Europe. In the course of centuries they repeatedly moved from different places of settlements to others, retaining the principle of the tribal system. The Veneti were ancestors of some ancient civilization, presumably Vinca, Aratta or legendary Hiperborea with its cults of the Olimpic gods Zeus, Leto, Appolo, Artemide and also the ancestors of Ethrusc-Pelasgs. In the Bronze Age they already had developed religion, culture and economy. In the process of expansion the Veneti founded city-colonies (Troy, Rome, Venice, Vinetta) at the periphery of the Proto-Slavic world. The colonizer possessed a developed culture traceable by its artistic reflection in the images of such heroes as Enei, Orpheus, Sadko, Veinemeinen.

Veneti are not modern Slaves but our ancient ancestors. And they are the ones from whom the genealogical line of the Slavs stems in its metahistorical aspect. The Veneti are neither Celts, nor Goths, Scythes, Germans, Scandinavians, Greeks, Phoenicians or any other but an independent historic community. This statement is of vital importance since we infer the ancestors Slavs were in no way “Indo-Europeans” or “Euroasians”. From the anthropological point of view they were Europeids, subjects of the white race and bearers of its civilization. A more ancient community could have existed V-VI thousand years B.C. or even earlier, and Protoslavs had their own identity then as well.

It is only natural that in the course of centuries our ancestors mixed with neighbouring tribes and were exposed to influence. Dinastic marriages also presupposed mixing of different blood strains. The name of Veneti implied most likely different ethnoses in different historic epochs. This does not mean that they were not related or had no continuity. The name of Veneti has survived up to now alongside with many features of the given community. We cannot deny that the processes degradation and

degeneration did take place but that doesn't mean that we should neglect our Venetic inheritance.

Slavic renaissance calls for conscientious assimilation of all its spiritual and cultural wealth. Further studies of the Veneti will be more accurate. We are going to research every fact differentially applying new methods of comparative culture study, semiotics, linguistics, anthropology and genetics. We will differentiate between the name of the ethnos and its bearer, the ethnos and the language, the language and anthropology, one epoch and another. We will pursue our road of lovingly learning our deep-rooted ancestry.

The treasures of the Veneti will have their say.

SODOBNA TEORIJA KONTINUITETE – BALTIŠKI, JADRANSKI IN PAFLAGONSKI VENETI

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Obsežne najdbe klinopisnih besedil na Bližnjem vzhodu so omogočile podrobnejše in natančnejše proučevanje bližnjevhodnih jezikov, med katerimi zavzema akadščina posebno mesto. C. Renfrew, ki zagovarja teorijo anatolskega izvora Indoevropelcev, to podpira tudi z jezikovnimi vzporejanji med tamkajšnjimi semitskimi jeziki (kamor sodi tudi akadščina) in indoevropskimi jeziki. G. Semerano je na osnovi akadščine osvetlil izvor mnogih grških in latinskih besed, katerih etimologija ni bila znana. Pri tem opozarja na prastaro povezavo med Baltikom in Bližnjim vzhodom (o čemer pričajo tudi dela arheologov), kar lahko opredelimo z nesporno 'jantarsko potjo'. Na tej poti naletimo na točko, kjer se konča kopna pot od Baltika čez srednjo Evropo do Jadrana in se začneja morska, plovna pot vse do Bližnjega vzhoda. Ta ključna točka je med Timavom in Oglejem. In prav tod okoli so že zdavnaj izpričani 'jadranski Veneti', kakor so brez trohice suma priznani 'baltiški Veneti' in vse od homerskih časov tudi 'paflagonski Veneti' z južnih obal Črnega morja ter končno Veneti v Armoriku. Semerano poudarja, da so ljudstva ob Baltiku »poznala« (...hanno appreso...) bližnjevhodne semitske jezike. Na žalost so se sistematična arheološka raziskovanja v severni Anatoliji začela šele konec devetdesetih let (R. Matthews), pa tudi jezikoslovna veda o bližnjevhodnih jezikih se je šele dobro razmahnila, kar ovira tako komparativistiko kakor historično lingvistiko.

Na posvetovanju *Europe's first roots*, Milano 1999, je M. Alinei zapisal: »Tudi slovanska ljudstva in jeziki so obstajali v jugovzhodni Evropi vse od poznega paleomezolitika in izid je izjemna stabilnost neolitskih kultur na tem področju (edine v Evropi ohranjajo zgradbe v obliki gomil), s čimer lahko mnogo bolje pojasnimo, zakaj ni prišlo do diferenciacije med slovanskimi jeziki, kot pa z domnevno 'naselitvijo' Slovanov v začetku srednjega veka.« To je treba kritično ovrednotiti s podobnimi starejšimi teorijami G. Sergija.

**THE CONTEMPORARY THEORY OF CONTINUITY.
THE BALTIC, ADRIATIC, AND PAPHLAGONIAN VENETI**

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A large number of cuneiform writings, discovered mostly on clay tablets in the Middle East, made possible greater accuracy in the research of ancient languages of the region. The Akkadian language occupies among them a unique position. C. Renfrew, the founder of the newest theory of the Anatolian origin of Indo-Europeans, compares Semitic languages (Akkadian is one of them) with Indo-European languages. G. Semerano explained the Akkadian roots of a number of Greek and Latin words, which had no known etymology till now. At the same time, he drew attention to the ancient connections between the Baltic Sea region and the Middle East, corroborated by archaeological works, and also defined by the uncontested Amber Road. This road led from the Baltic Sea, through central Europe, and continued by boat on the Adriatic Sea to the Middle East. The end of the continental portion of the road was in the general area between [Tergeste], Timava, and Aquilea [on the Gulf of Trieste] where the "Adriatic Veneti" were documented in antiquity, as were the "Baltic Veneti." Also documented, since the time of Homer, are the "Paphlagonian Veneti" on the south shore of the Black Sea and, finally, the Veneti in Armorica [on the Atlantic coast]. Semerano explicitly states that the peoples of the Baltic area "knew" the Semitic languages of the Middle East. Regrettably, systematic archaeological field research in northern Anatolia started only in the 1990s (R. Matthews et al.), methodical linguistic studies, including historical and comparative studies, have only just begun. At the conference *Europe's First Roots* (Milan 1999), M. Alinei, wrote: "Also Slavic peoples and their languages existed in south-eastern Europe since the late Middle Stone Age (Mesolithic), resulting in exceptional stability of the Late Stone Age (Neolithic) cultures in the region (only they preserved the *tell* or mound-shaped structures), this clarifies the reason why differentiation between Slavic languages did not occur – as opposed to the theory of presumed settlement of Slavs at the beginning of the Middle Ages." This must be critically evaluated with the similar but older theories of G. Sergi.

PRIČEVANJE CESARJA JULIJANA O NASELJENOSTI VENETOV OKOLI OGLEJA ŠE V ČETRTEM STOLETJU NAŠEGA ŠTETJA

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Cesar Julijan je v Ogleju okoli leta 359 našega štetja v *Hvalnici cesarju Konstanciju* napisal, da "tamkajšnji Veneti še pišejo s svojo pisavo, ki vsebuje tudi glas (ali črko) "V". Dodal je še, da Rimljani niso ovirali Venetov, da obdrže stara imena, temveč so jih le prisilili, da priznajo gospostvo rimske države. Ta dežela je poleg Venetov vključevala še Ligurijce in znatno število Galcev.

To sporočilo mislim v referatu obdelati po naslednjih vidikih:

- Veneti so takrat še vedno živeli na območju okoli Ogleja,
- živeli so tudi v Panoniji in Meziji,
- še vedno so imeli svojo pisavo, ki so jo še vedno uporabljali, in s tem seveda tudi svoj jezik.

To je cesar Julijan napisal več kot 540 let po začetku rimske zasedbe Ogleja. Torej se ti Veneti niso dali porimljaniti več kot 500 let. Verjetno je bilo enako tudi v sosednjih pokrajinah, npr. ob mestu Emoni.

Še takrat so v Ogleju in okolici živeli pretežno Veneti, Ligurijci in znatno število Galcev (Keltov). Zato je mnogo verjetneje, da je bil bog, ki so ga domači prebivalci izredno častili, venetski bog Belin. Ni bil keltski bog, kot mu nekateri pripisujejo danes zaradi slabega poznavanja lokalnih naseljencev, Venetov. O tem priča še vrsta drugih stvari, ki pa so lahko tema posebne raziskave.

REPORTS OF THE EMPEROR JULIAN ON VENETI SETTLEMENTS IN THE REGION OF AQUILEA AS LATE AS THE 4TH CENTURY A.D.

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In Aquilea around 359 AD the Emperor Julian wrote in his book *The heroic deeds of Constantius*, that "... the Italian inhabitants of the interior ... used to be called Heneti ... preserve the original name ... but make a trifling addition of one letter at the beginning of the word. ..." (i.e. the letter V). He added that the Romans did not hinder the Veneti from retaining their ancient names but compelled them to acknowledge the dominion of the Roman state. This country also included some Ligurians and a considerable number of Galatians.

This message gives the following information:

- At that time the Veneti lived around Aquilea,
- They also lived in Pannonia and Moesia,
- They had their manner of writing, which they still used, as well as their own language.

The Emperor Julian wrote this more than 540 years after the Romans acquired Aquilea. Thus, Veneti were not romanized after more than 500 years of being under Roman power. It is quite probable that the situation was similar in other regions, e.g. around Emona.

In Aquilea and its surroundings at that time lived the Veneti, some Ligurians and a considerable number of Galatians (Celts). Therefore, it is quite probable that the god venerated by the local inhabitants, was the Venetic god Belin. This was not a Celtic god, as some suggest at present due to lack of knowledge of the original inhabitants of the Aquilea region, the Veneti. This is also witnessed by other facts, which deserve additional research.

SORODNOSTI MED INDO-ARIJSKIMI IN SLOVANSKIMI JEZIKI

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Jeziki imajo velik pomen pri ugotavljanju razvoja, saj so jezikovne podobnosti lahko ključ do zgodovine ljudstev. Podoben jezik pogosto kaže na skupen izvor in sorodni jeziki tudi kažejo na skupen izvor, vendar dlje v preteklosti (Barbujani 1997). Primerjava sanskrta in sedanjih indijskih jezikov hindija in pandžabija s slovenskim, ki pripada slovanski skupini, kaže podobnosti in čim starejši je jezik, tem več jih je. Sanskrt, posebno vedski sanskrt, ki je najstarejši, kaže več podobnosti s slovenskim jezikom kot hindi ali pandžabi. Statistična primerjava kaže, da je okoli 20% vedskih besed enakih ali podobnih slovenskim v zvenu in pomenu. Za klasični sanskrt, ki je mlajši (star 2500 let) je podobnosti okoli 10%. Ta podobnost ni omejena na jezikoslovje, temveč je opazna tudi pri nekaterih družinskih in zemljepisnih imenih. To nam nakazuje, da se je slovenščina v zadnjih tisočletjih le počasi spreminjala. Glede na to bi lahko pričakovali, da bi sedanji Slovenec, ki pozna narečja in druge slovanske jezike, lahko prepoznal besede in pomen besed venetskega jezika, če ta spada v isto jezikovno skupino. Poleg jezikovnih obstajajo tudi genetske podobnosti med Slovani v Evropi in Indo-Arijci na Indijskem polotoku.

INDO-ARYAN AND SLAVIC AFFINITIES

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Languages have a great evolutionary significance, because linguistic affinities are also clues to population history. A common language frequently reflects a common origin, and a related language indicates a common origin too, but further back in time (Barbujani 1997). Comparison of Sanskrit and modern Indian languages Hindi and Punjabi with Slovenian belonging to a Slavic language family shows that there is a linguistic similarity, and the older the language the greater is the resemblance. Sanskrit, especially Vedic Sanskrit, which is the oldest, exhibits more similarities to Slovenian than Hindi or Punjabi. A statistical comparison shows that ~20% of Vedic words are same or similar to Slovenian in sound and meaning. Similar comparison with the Classical Sanskrit, shows ~10% similarity. This resemblance is not limited to linguistics, but can be further seen in some family and also some topographical names. This can be taken as indication that Slovenian language has changed relatively slowly over the millennia. Within this context, it would be reasonable to expect, that a modern Slovenian, familiar with the dialects and other Slavic languages, should be able to recognize words and meanings of the Venetic language, if it belongs to the same language family. In addition to linguistics, there are also genetic similarities between Slavs of Europe and the peoples of the Indian sub-continent.

O PRIMERJALNI METODI V JEZIKOSLOVJU

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V prispevku je predstavljena t.i. primerjalna metoda, s katero primerjalno jezikoslovje določa izvorno sorodnost jezikov. Po načelih primerjalne metode je izvorna sorodnost dveh jezikov tem verjetnejša, kolikor več je ponavljajočih se ujemanj med tema jezikoma, zlasti na glasovnem področju. Zgled je dvojica slovenščina – ruščina. Navedenih je več vrst glasovnih ujemanj, ki zajemajo pomensko enake besede obeh jezikov. Dodane so nekatere druge zahteve primerjalne metode. Tako je opozorjeno, da se ne sme zidati na osamljenih zgledih, na posnemovalnih besedah in na tistih iz otroškega govora. Pri veljavnih ujemanjih mora biti zanesljiv tudi pomen primerjanih enot.

THE LINGUISTIC COMPARATIVE METHOD

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The paper offers a brief introduction to the so-called comparative method, which comparative linguistics uses to determine genetic affiliation of languages. It is a tenet of the comparative method that the probability of a genetic link between any two languages rises with the quantity of the so-called correspondences between the two languages, especially in their sound systems. This is exemplified with Slovenian and Russian phonetic correspondences obtaining in synonymous words of both languages. Some other requirements of the comparative method are also mentioned. The method rejects isolated examples, onomatopoeic words, and child language. Valid correspondences can only be extracted from language units whose meanings are not disputable.

NOVI PODATKI O VENETIH KOT PREDNIKI SLOVANOV

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Neposredno od objave teorije o Venetih (Vendih, Vindih, Antih) kot Praslovanih oziroma prednikih Slovencev in o venetskem (vendskem, vinskem) jeziku kot praizvoru in prototipu pra(slovanskega), oziroma slovenskega jezika po Jožku Šavliju, Mateju Boru in Ivanu Tomažiču (1985), sem v nekaj delih etnogenetskega, etimološkega in širšega zgodovinskega jezikoslovnega značaja, objavljenih v slovenskih, črnogorskih in hrvaških periodičnih publikacijah, odločno podprl to teorijo. Dve krajši in eno daljšo razpravo sem objavil tudi v knjigi *Z Veneti v novi čas*, Ivan Tomažič (Ljubljana, 1990). Ta zbornik je imel velik odmev v evropski znanstveni javnosti.

V današnjem referatu podajam nove argumente o Venetih kot prednikih Slovanov (Slovencev) in venetskega jezika kot praizvira pra(slovanskega) oziroma pra(slovenskega) jezika v širšem evropskem kontekstu. Ti argumenti so v knjigah francoskega zgodovinarja, Francisa Konteja iz Pariza (Sorbona), ki obravnava slovanske civilizacije, hrvaškega znanstvenika in književnika Bore Pavlovića iz Zagreba, črnogorskega onomastika, akademika Radoslava Rotkovića iz Herceg-Novega, hrvaškega zgodovinarja Stjepana Pantelića iz Mainza (Nemčija), končno tudi v mojih jezikoslovnih delih, objavljenih po l. 1990.

Venete kot prednike Slovanov in venetski jezik kot praizvor pra(slovanskega) jezika, prikazujem v povezavi s pradomovino staroslovanske etnične skupnosti na evropskem severovzhodu in nove domovine v širše pojmovani današnji Republiki Sloveniji. To dajem primerjalno, tj. v odnosu do drugih južno slovanskih narodov: Črnogorcev, Hrvatov, Srbov in Bošnjakov/Muslimanov in njihovih jezikov.

NEW SUPPLEMENTS ABOUT THE VENETS, THE ANCESTORS OF THE SLAVS

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Immediately after presentation of the theory by Matej Bor, Joško Šavli and Ivan Tomažič (1985), which claims that the Veneti (Vends, Vinds) are the ancestors of the Slavs (including Slovenes) and that the Venetian language is the original source and prototype of the Preslav language, I supported this theory. The theory was published in several works that had ethnogenetic, etymological and historical South-Slav character in Slovenian, Montenegrin and Croatian publications. From the very beginning I inclined to this theory. That is the reason why three of my works (two are shorter and one is a detailed dissertation) were published in the book *Z Veneti v novi čas. Odgovori – Odmevi – Obravnava* (Anthology 1985-1990), edited by Ivan Tomažič (Ljubljana, 1990). This anthology about the Veneti had a great influence on the European scientific public.

In this dissertation I include some new information about the Veneti, the ancestors of the Slavs and the Venetian language (the original source of the Pre-slav language) in broader European context, which are also included in the books the French historian of the Slav's civilization Francis Kont from Sorbonne, Paris; then the books of the Croatian scientist and writer Boro Pavlović from Zagreb; the books of the Montenegrin onomastician and academician Radoslav Rotković from Herceg-Novci; the books of the Croatian historian Stjepan Pantelić from Mainz (Germany) and in my lingual works published after the year 1990.

Veneti as the ancestors of the Slavs and their language as the original source of the Slavs language can be seen in the relationship of the pre-homeland of the Old Slavs ethnic community in the European North-East, and new homeland in today's Republic Slovenia. It seems comparatively in relation to the other South-Slavs nations: the Montenegrins, Serbs, Croats, Bosnians/Moslems and their languages.

**ETIMOLOŠKA VZPOREDNOST V NAPISIH, PLEMENSKIH IMENIH,
KRAJEVNIH IN REČNIH IMENIH TER BESEDOTVORNIH
SESTAVLJENKAH ANTIČNE GALIJE**

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Prepis in prevod 60 napisov (od skupaj okoli 70) iz nekdanje Galije je uspel s pomočjo slovenskih narečij. Precej manj, le občasno, pomagajo hrvaška kajkavščina, čakavščina oziroma štokavščina.

Etimološke vzporednice najdemo na primer pri toponimiji naslednjih plemen: SALUVII, VELAVII, SECUSIAVI, MANDUBII, VOLCE RECOMCI, RUTENI, KOVALI, PETRUGORII, CADURCI, VASATI, BELLOVACI, VIVISCI, MEDULI, BOII, VENETI.

Posebno prepričljiva je nagnjenost Slovanov k sestavljanju besed, ki se kaže v krajevnih in vodnih imenih, kot so: MALIGORNAY, MALVRAN, MALPÉRIE, MALLEPEYRE, MALATRAY, MALIJAY, MALAGROY, RAJASSE, JASSENOVE, GLEYSÉNOVE, NOVZERINES, MIRANDOL, MÉRINDOL, MIRALASSE, SPAGNAGOL, TREGLAVUS, TREGORNAN, PUTHOD, VUIDEPOT, BOURBILLY, BELEYMAS, SÉLÉMOYÉ, BRONANTRCAR, KOZLOVEDIC, VODEVREL, TALIVAUD, VERZOLET (reka), LENDREVIÉ, GANA VEIX (reka), VÉZÉNOBRES, ROGISTAN, TARTARAS, GROISSIAT, PIQUOTALEN, SAMOGNAT, RADEGONDE, CUISIAT, COUYRASSEAU, MENJERAS, NABOULIERAS, TUGERAS, BESSUNIÉRAS.

**ETYMOLOGICAL PARALLELISM IN INSCRIPTIONS, TRIBAL NAMES,
TOPONYMS, HYDRONYMS, AND WORD COMPOUNDING FROM ANCIENT
GAUL**

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Transcription and translation of 60 inscriptions (out of a total of some 70) from ancient Gaul have been achieved by using dialectal Slovenian as a catalyst. To a much lesser degree, the Croatian Kajkavian, Chakavian, and even Shtokavian are of occasional assistance.

Etymological parallelism can be found in the toponymy of the following tribes, among others: the SALUVII, VELAVII, SECUSIAVI, MANDUBII, VOLCE RECOMCI, RUTENI, KOVALI, PETRUGORII, CADURCI, VASATI, BELLOVACI, VIVISCI, MEDULI, BOII, VENETI.

Particularly compelling is the Slavic propensity for combinational compounding reflected in such toponyms and hydronyms as: MALIGORNAY, MALVRAN, MALPÉRIE, MALLEPEYRE, MALATRAY, MALIJAY, MALAGROY, RAJASSE, JASSENOVE, GLEYSÉNOVE, NOVZERINES, MIRANDOL, MÉRINDOL, MIRALASSE, SPAGNAGOL, TREGLAVUS, TREGORNAN, PUTHOD, VUIDEPOT, BOURBILLY, BELEYMAS, SÉLÉMOYÉ, BRONANTRCAR, KOZLOVEDIC, VODEVREL, TALIVAUD, VERZOLET River, LENDREVIÉ, GANA VEIX River, VÉZÉNOBRES, ROGISTAN, TARTARAS, GROISSIAT, PIQUOTALEN, SAMOGNAT, RADEGONDE, CUISIAT, COUYRASSEAU, MENJERAS, NABOULIERAS, TUGERAS, BESSUNIÉRAS.

SLEDOVI SLOVENŠČINE V FRANCIJI

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V knjigi *Allgemeine Weltgeschichte*, izdani v Berlinu leta 1891, je natisnjen zemljevid kraljestva Karla Velikega iz leta 771. Na zemljevidu so označena francoska mesta v Galiji in v Aquitaniji s starimi imeni: PETRAGORA, LEMOVICI in RUTENICA. Petragora se je popačila v Perigueux, Lemovici v Limoges, Rutenica pa se imenuje Rodez. Na istem zemljevidu je mesto Brest v Bretaniji označeno kot Bresta in na jugu Francije v Pirenejih mesto Bigorra, katero ime se dandanes pojavlja kot pokrajina Bigorre. Znano je, da so se prebivalci Limogesa še v letu 1849 imeli za posebno ljudstvo z imenom Lemovices, kar je razvidno iz nemškega slovarja *Allgemeines Woerterbuch* Avgusta Meulerja, kjer so na strani 322 označeni kot "ein Volk in Gallia- Aquitanica".

Da imajo francoska mesta poleg sedanjih tudi prvotna imena, dokazuje tudi zemljevid, objavljen v ilustrirani knjigi *RIMLJANI*, ki je izšla v slovenskem jeziku, kjer je Petragora označena kot Pet-gory. V knjigi *L'Europe des Celtes*, pisateljice Christiane Eleuere, pa so označeni takole: Petrocorier, Lemovicer in Rutener. Tudi obmorsko mesto Vannes se je nekoč imenovalo Venedi, kar spominja na italijanske Benetke.

Začetne tri črke v imenu LEMOVICI so LEM, ta LEM dozdevno prihaja iz prvotnega imena LAMA in je nekoč pomenila kralj. Tako ime cerkvice sv. Lamberga na Lancovem pri Radovljici prihaja od kralja gora, kraj Lancovo pa od prvotnega Lamcovo in pomeni kraljevičevo, ker je LAMA kralj, LAMC pa majhen kralj ali kraljevič. Tako Lemovici pomeni to, čemur bi danes rekli Kraljevo.

Pri imenu mesta Bigorra je očitno, da so prebivalci južne Francije nekoč poznali pomen korena GOR, česar njeni današnji prebivalci ne vedo več. Ime Brest v Bretaniji pa je enakega imena kot Brest v Belorusiji, domnevno imata obe imeni isti izvor.

Na atlantski obali pa je pokrajina Vendee, ki tudi utegne imeti ime po Venetih.

THE TRACES OF SLOVENIAN LANGUAGE IN FRANCE

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In the *Allgemeine Weltgeschichte* (General World History), published in Berlin, 1891, there is a map of Charlemain's kingdom in the year 771. On this map, the French towns in Gaul and Aquitania are shown by their old names: PETRAGORA, LEMOVICI, and RUTENICA. Petragora has been later corrupted into Perigueux, Lemovici into Limoges, and Rutenica is nowadays called Rodez. On the same map is the city of Brest in Brittany marked as BRESTA, and in the south of France, in the Pyrenees, the city of BIGORRA, which now appears as the region of Bigorre. It is known that the residents of Limoges considered themselves a separate people even as late as 1849 - the Lemovices. This is found in the German dictionary *Allgemeines Woerterbuch* (Universal Dictionary) by August Meuler, where, on page 322, they are mentioned as "ein Volk [meaning, a distinct people] in Gallia-Aquitanica."

That the French cities have besides their present names also the original names, is further proved by the map published in the illustrated book *Rimljani* (The Romans), where PETRAGORA is marked as Pet-gory. In the book *L'Europe des Celtes* (The Europe of the Celt, by writer Christiane Eleuere, they are written as: Petrocorier, Lemovicer, and Rutener. The coastal city of Vannes was at one time called Venedi, reminding us of [the Veneti], and the Italian city of Venice.

The first three letters in the name LEMOVICI presumably come from the word LAMA with an earlier meaning of "king". Thus, the name of the little church of St. Lamberg, at Lancovo near Radovljica, Slovenia, derives from the "king of the mountain", and the place-name Lancovo from the original Lamcovo, "the place of the kinglet". LAMA is meaning "king", and LAMC "little king". Therefore, the name LEMOVICI would have meant the same as what we would today call, Kingston. The name of the city BIGORRA suggests that at one time the people of southern France understood the meaning of the root "gor", mountain, which is no longer understood. The name Brest in Brittany, is same as the Brest in Belarus, both names have presumably the same origin.

JEZIKOVNE POVEZAVE MED BASKI IN SLOVANI (VENETI) V DAVNINI

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Številni učenjaki so poskušali pravilno uvrstiti baskovski jezik med ostale evropske jezike. Ti poskusi so bili v glavnem neuspešni. Nekateri so domnevali, da so Baski potomci nekdanjih kromanjoncev, ki so živeli tam pred trideset tisoč leti. V knjigi "Veneti, naši davni predniki" so Šavli, Bor in Tomažič opozorili na povezave med Baski in Veneti, našimi slovanskimi predniki. Navedli so nekaj primerov podobnih besed v obeh jezikih, niso pa tega globlje obdelali. Nepopustljivo prepričanje nekaterih zgodovinarjev, da so Slovani prišli v Evropo šele v 6. stoletju, za kar pa nimajo zadostnih dokazov, je preprečevalo raziskovanje povezav med Baski in Slovani. Midva sva globlje raziskala jezikovne povezave med tema ljudstvomoma in ugotovila zanimivo dejstvo. Medtem ko je na splošno videti zelo malo podobnosti med tema jezikoma (videti so skoraj naključne), pa opazimo, da so podobnosti številne, ko se omejimo na besede, ki so lahko obstajale v daljni preteklosti (morebiti že v kameni dobi). Podobnosti najdemo ne le v besedah, temveč tudi v besedni zgradbi. Na primer, kot v slovanskih jezikih tudi v baskovščini tvorimo nove besede iz osnovnih besed (primer: črešnja = čer ješnja = jed s koščico). Ali pa: baskovska pomanjševalna končnica -ška je podobna slovenski. Predstavila bova še številne druge primere, pa tudi povezave z drugimi jeziki. Nagibava se k temu, da bi dala prav Šavliju, Boru in Tomažiču, da so Baski in Veneti podobni ljudje, ki so se ločili že v davnini.

LINGUISTIC CONNECTIONS BETWEEN BASQUES AND SLAVS (VENETI) IN ANTIQUITY

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Many attempts by scholars have been made to try to properly place the Basque language among the languages of Europe. In general, these attempts have failed. Indeed, it has been suggested that the Basques represent a direct lineage to the ancient Cro-Magnon man who roamed the area thirty thousand years ago. In their book "*The Veneti, Our Ancient Forefathers*", Šavli, Bor and Tomažič suggest that there also appears to be a Basque linguistic connection to the Veneti, our Slavic ancestors. They give a few cursory examples of similar words in the two languages, but do not carry the argument further. The unyielding belief by historians (without sufficient proof) that Slavs migrated into Europe only in the 6th century A.D., has precluded a scholarly investigation of such a Basque-Slavic connection. Based on this suggestion we have looked further into the linguistic relationships between the two peoples and discovered an interesting fact. While globally there appears to be only a minor (almost accidental) connection between the two languages, if one confines himself to words that might have existed in antiquity (e.g., body parts, land features, hunting and animals), the similarities in words become numerous. Not only are there similarities in words, but also in word structures. For example, just as in Slavic so also in Basque, new words are made by a combination with a root word (example: črešnja = čer ješnja = food with a rock). In a different vein, the Basque diminutive ending -ška is similar to Slovenian. We will present many examples, as well as connections to other languages. We are inclined to agree with the suggestion of Šavli, Bor and Tomažič that Basque and Venetic languages share similarities traceable to antiquity.

ATESTINSKE TABLICE, VERSKI IN JEZIKOVNI POMNIKI NAŠIH PREDNIKOV

Vinko Vodopivec

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Atestinske tablice izvirajo iz kraja Atestino, danes Este v severni Italiji blizu Padove, in so shranjene v Museo Nazionale Atestino. So najbolj ohranjeni pisni venetski kulturni spomeniki. Odkrivajo mišljenje, delovanje in verovanje Venetov, ki so imeli že oblikovane svoje kultne in občestvene vzorce in so se ohranili tudi v pisnih virih. Atestinske tablice predstavljajo več najdb, ki imajo podobno strukturo zapisa in podobno vsebino, kar nam omogoča ustrezno primerjavo in tudi upravičeno sklepanje na zapisani del stvarnega dogajanja v tedanjem času. Navedeni pisni spomeniki s svojim jezikovnim, verskim in sociološkim sporočilom pričajo o visoki kulturi naših davnih prednikov Venetov.

Od večjega števila atestinskih tablic sem izbral najpopolnejše in najbolj ohranjene zapise *Es 23*, *Es 24*, *Es 25* in *Es 26*, ki imajo po štiri bistvene dele:

- vstopni del,
- ponavljalni del,
- prošnji del,
- objokovalni del, ki je obenem tudi izjemni zapis tedanjih slovničnih oblik.

Njihova vsebina je razumljiva že na podlagi dobrega poznavanja slovenščine in njenih narečij, še toliko bolj pa je razumljiva z upoštevanjem drugih slovanskih in praslovanskega jezika. Zlasti je zanimiv ponavljalni del, ki je popolnoma razumljiv vsakemu Slovencu, medtem ko v romanskih ali germanskih jezikih, pa tudi v latinščini in stari grščini predstavlja le skupke soglasnikov. Primerjava slovenskega izražanja s tem ponavljalnim zapisom nam da presenetljive rezultate, saj bi sodobni Slovenec ob enakem namenu lahko uporabil skoraj popolnoma enak vstopni in ponavljalni del. Analiza je pokazala, da dosedanje branje atestinskih tablic ni bilo dovolj dobro, saj so opazne napake, ki so lahko posledica nepazljivosti ali pa so celo namerne, da bi preprečile ugotavljanje smisla s pomočjo slovanskih jezikov.

ATESTINE TABLES, THE RELIGIOUS AND LANGUAGE REMINDER OF OUR ANCESTORS

Vinko Vodopivec

Pot na Drenikov vrh 12, 1000 Ljubljana

Atestine tables stem from the town Atestino, today Este in northern Italy near Padova and they are kept in Museo Nazionale Atestino. They are the best-preserved written culture reminder of Veneti, which reflects the way of thinking, the activity, and religion of Veneti, who have had already formed their cult and community patterns, which remained as a written source. The Atestine tables have the same structure of writing and similar contents enabling a suitable comparison and a legitimate deduction about the life in that time. Atestine tables with their language, religious and sociologic message bear witness of the high culture of our ancient ancestors, the Veneti.

From the great number of Atestine tables I selected the most complete and the best preserved ones, *Es 23*, *Es 24*, *Es 25*, and *Es 26*. All of them have four essential parts:

- the entry part,
- the repetition part,
- the appeal part,
- the sorrow part, which is simultaneously an exceptional writing record of grammar forms of that time.

Based on good knowledge of Slovenian language and dialects, the content is clear, the more when using also other Slavic and the Old Slavic languages. Especially interesting is the repetition part, which is completely understandable to Slovenes, while in Romanic and Germanic languages as well as in Latin and Old Greek it presents only a group of consonants.

The analysis of these Atestine tables indicates that previous reading of them was not scientific (cf. B. Grafenauer - in Comments to the *History of Langobards* of Paul Diacon and the evaluation of M. Snoj). The mistakes, which may be the consequence of carelessness or made intentionally to prevent the understanding with help of Slavic languages, can be noticed.

O DVEH MAGRÈ-RETIJSKIH NAPISIH V JAVNEM NARAVOSLOVNEM MUZEJU V VERONI

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V prazgodovinskem oddelku Javnega naravoslovnega muzeja v Veroni (Veneto, Italija) lahko obiskovalci vidijo dva retijska napisa na jelenovih rogovih: PID 245 in PID 246. Napisana sta v magrèjski pisavi in izhajata iz starodavne naselbine San Briccio di Lavagno (Veneto, IT). O teh napisih so razpravljali v številnih člankih, vendar ju doslej še nihče ni razložil ali prevedel.

Črkovanje in razlaga napisov PID245, in PID246 v prispevku sta taka:

PID 245: I I I I N E S U L A V, slovensko: III naš ulov

PID 246: M A L A I H T N, slovensko: malo ihtav

Nekdanji Retijci so bili srednjeevropsko ljudstvo, ki je živelo v pokrajinah, ki so sedaj: Voralberg in Tirolska v Avstriji; Južna Tirolska, Trentino in zahodni Veneto v Italiji; vzhodni kantoni v Švici; del Bavarske in Baden-Würtenberškega v Nemčiji.

Iz razlage napisov PID 245 in PID 246 lahko sklepamo, da so bili ti jelenovi rožički mali prenosni znaki zmage ali uspešnega lova ali pa amuleti; sklepati moremo tudi, da niso služili kot votivi. Atestinske črke na teh napisih potrjujejo, da je bilo naselje San Briccio di Lavagno ob zahodnem robu ali na zahodni meji venetskega ali atestinskega vpliva in da so se tu mešali vplivi venetske in retijske kulture. Ta napisa kažeta, da sta retijski in venetski jezik bolj podobna sedanjim srednjeevropskim slovanskim jezikom kot pa latinščini ali italški skupini jezikov.

ABOUT TWO MAGRÈ-RHAETIC INSCRIPTIONS IN THE CIVIC NATURAL HISTORY MUSEUM IN VERONA

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In the Prae-Historic Section of the Civic Natural History Museum in Verona (Veneto, IT) two Rhaetic inscriptions on deer horns: PID 245 and PID 246, written by using the Magrè alphabet, from the ancient settlement of San Briccio di Lavagno (Veneto, IT) are shown to the visitors. Several papers dealt with said inscriptions, however, up to now no interpretation or translation of them has been proposed.

The spelling and interpretation of PID 245 and PID 246 proposed in the paper are the following:

PID 245: I I I I N E S U L A V, Slove.: IIII naš ulov = Engl.: our fourth pray (catch, capture);

PID 246: M A L A I H T N, Slove.: malo ihtav = Engl.: little furious child (person).

The ancient Rhaetians were a Central European people spread on a land comprising Voralberg and Tirol in present Austria, Süd-Tirol, Trentino and West-Veneto in present Italy, Eastern Switzerland's Cantons, part of Bavaria and Baden-Württemberg in present Germany,

The interpretation of PID 245, PID 246 suggests that the corresponding horns had the function of portable, little, decorative trophies or amulets and permits to exclude that these horns were ex-votos. The presence of Este's characters in the inscriptions confirms that San Briccio di Lavagno was a settlement at the west margin, or westward limit of the Venetic or Atestine influence and that a real osmotic cultural process taken place in San Briccio di Lavagno between Venetic and Rhaetic cultures. From the inscriptions it seems that the Rhaetic language, as well as the Venetic language, is more similar to modern Central European Slavic languages than to the Latin or Italic group languages.

IZSLEDKI ERICHA RÖTHA O SORODNOSTIH MED PRAGERMANSKIM IN VENETSKIM JEZIKOM

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Germani so se razširili po znatnem delu severne, zahodne in srednje Evrope. Kaj se je zgodilo s nekdanjimi prebivalci? So jih Germani "izbrisali" ali le prepodili ali so se z njimi spojili? E. Röth najde osupljive povezave z Veneti, Balti, Kelti in Iliri in ugotavlja naslednje :

1. Govoriti o nedeljivem in enotnem indoevropskem jeziku je nesmiselno, kajti nikjer ni tako ponotranjene jezikovne sorodnosti, kakor obstaja med venetskim in pragermanskim/germanskim jezikom.
2. Germanski in latinski jezik sta zelo sorodna, kar pomeni, da je moral znaten del ljudstva, iz katerega so kasneje izšli Rimljani, že daleč v davnini dolgo časa bivati v najtesnejši sosesčini z ljudmi, ki so bili praelica kasnejših Pragermanov.
3. Poseljenost s praprebivalstvom, ki se je kasneje v veliki meri prilagodilo Germanom, obdržalo pa mnoge šege in navade ter besedišče iz preteklosti, je bila stalna. Stara imena krajev, rek, gora, ljudstev, krajevnih posebnosti in značilnosti ter verska središča je možno prepoznati na osnovi takšnih imen.
4. Nemški knjižni jezik se ne meni za narečna besedišča. Jezik praprebivalstva je še vedno živ in delujoč, čeprav na videz povsem nemški. Vendar veljajo zanj druga glasovna pravila. Zato sami jezikoslovci ocenjujejo število pomensko in izvorno nepojasnjenih besed v nemščini na debelo tretjino vsega besednega zaklada. Ostali dve tretjini sta sporno etimologizirani. Pokristjanjenje in t.i. "interpretatio christiana", ki je skušala vsem poganskim besedam vcepiti krščanski pomen, sta naredili svoje. Besede, ki so se iz ljudske govornice dvignile v knjižni jezik in jih skušajo razložiti z nemškimi, ostajajo nepojasnjene.
5. Izoblikovani narodi so obstajali že dosti prej, kakor se je doslej domnevalo. Germani so se zlili s praprebivalstvom v Nemce. Delež praprebivalstva v germanskem/nemškem prebivalstvu je bistveno večji, kot se domneva.

THE DISCOVERIES OF ERICH RÖTH ABOUT CONNECTIONS BETWEEN THE OLD GERMANIC AND VENETIC LANGUAGES

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The Germans extended over substantial parts of northern, western, and central Europe. What happened to the previous inhabitants? Did the Germans eradicate them, or drive them away, or amalgamate with them? Eric Röth has found astonishing connections between the Veneti, Balts, Celts, and Illyrians:

1. It is nonsense to speak about a uniform and indivisible Indo-European language, because nowhere else exists such an intimate connectedness as between the Venetic and Old Germanic language.
2. There is a considerable connectedness between Germanic and Latin. This means that a substantial part of people, from whom the Romans descended, had lived in closest contact with the people from whom the Old Germans developed.
3. The settlement of ancient inhabitants was permanent. They became accustomed to Germans but retained many manners and customs, as well as an ancient word-stock. Ancient names of places, rivers, mountains, peoples, local characteristics and specialties, and religious centres can be recognized from such names even now.
4. The German literary language is not influenced by the word-stock of dialects. The language of the ancient inhabitants is still alive and acting, in spite of its outward German form. But different voice forms are valid for it. Linguists estimate the number of words whose meaning and origin are not elucidated to be more than one third of the word-stock. The etymology of other words is questionable. Christianization (*interpretatio christiana*) to give pagan words a christian meaning has played its part. The words raised from folk use into the literary language remain unexplained.
5. Nations were formed far earlier than we imagine. The Protogermans fused with the previous inhabitants into the present Germans. The contribution of the pre-German people in the present German one is considerably higher than we assume now.

**ZASTOPANOST IN PREGLED OBJAV NA TEMATIKO VENETOV V
ZNANSTVENI LITERaturi: PREGLED PO BIBLIOGRAFSKIH BAZAH NA
PODROČJU ZGODOVINE, ARHEOLOGIJE, LINGVISTIKE IN UMETNOSTI**

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Dobro poznavanje znanstvene literature je predpogoj za kakršnekoli resne raziskave. Računalniško vodene baze bibliografskih podatkov znanstvene literature nam danes omogočajo hitro iskanje in pregledovanje znanstvene literature bodisi s pomočjo ključnih besed, s katerimi opredelimo področje iskanje, ali pa po avtorjih oziroma drugih bibliografskih podatkih, s katerimi opredelimo revijo, knjigo, poročilo ali kak drug dokument. Moderne baze bibliografskih podatkov nam običajno nudijo tudi povzetek dokumenta, preglede citiranih referenc, podatke o citiranosti iskanega dokumenta in seznam sorodnih dokumentov in često tudi naslov avtorja. Vse to nam omogoča, da tisti, ki na novo vstopa na izbrano področje, hitro pridobi želeno literaturo, naveže stike in oceni trende na področju raziskave.

Opravili smo predhodne preiskave literature na bibliografskih bazah znanstvene literature *Web of Science* in *Science Direct "Arts and Humanities"*, na bazi dokumentov knjižnice Library of Congress (Washington) in bazah domačih knjižnic NUK in SAZU. Kot osnovni cilj iskanja smo uporabili ključne besede kot Veneti (skupaj z Veneti, Enetoi, Heneti, Vineti, venetic itd.), Wendi (Wends, wendisch, Wendali, Vandali), Etrusci (Etruscans), Langobardi (Langobards), Noricum, Carantania (oz. Carinthia itd.), Carniola (Carni, Carnia).

Vsekakor lahko na podlagi predhodnih pregledov literature trdimo, da področje venetologije po številu zastopanosti dokumentov sicer ni obsežno, je pa primerljivo s področjem Etruščanov. Nekaj dokumentov obravnava tematiko Venetov zelo blizu pogledom Bora, Tomažiča in Šavlija. Medtem ko bibliografska baza *Web of Science* zajema predvsem dokumente znanstvene periodike zadnjih 30 let, zajema pregled fonda Library of Congress tudi zelo stare in redke dokumenta, tudi še pred l. 1000 n. š. Fond SAZU-ja in NUK-a pa je zanimiv, ker dobimo pregled polemičnih spisov med nasprotniki in zagovorniki vloge Venetov v etnogenezi Slovencev.

**THE VENETI THEME IN SCIENTIFIC LITERATURE:
A SURVEY OF BIBLIOGRAPHICAL DATA SOURCES IN THE AREAS OF
HISTORY, ARCHAEOLOGY, LINGUISTICS AND ART**

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A good knowledge of the scientific literature is essential for serious research. Nowadays modern computerized databases of scientific bibliography and the Internet enable rather efficient searches, surveys and even acquisition of literature, relevant to a specific research task. Literature can be searched either by a string of key words separated by Boolean operators defining the research topic, or by authors or by other bibliographic data defining journal articles, books, reports or other documents. Usually modern bibliographic databases enable retrieval of abstracts and even whole documents, the cited references, number of citations and often also a list of related documents and even the address of the principal author. This is important in particular for newcomers to a field.

The Veneti theme was the subject of the present preliminary literature search in the readily accessible bibliographic databases *Web of Science* and *Science Direct (Arts and Humanities)*, in the Library of Congress and in the databases of domestic National University Library (NUK) and of Slovenian Academy of Sciences and Arts (SAZU). The searches were defined by key words such as Veneti and their synonyms, Wends, Etruscans, Langobards, Noricum, Carantania, Carniola, Carni, etc. The number of documents found related to the theme of Veneti is not large (a few tens), about a factor of 2-3 smaller than the number of documents related to the much more researched field of Etruscans. Few documents found are related to the Paleo-Slavic origin of the Veneti. The Web of Science primarily contains documents of the periodic scientific literature since 1971, while in the Library of Congress there are also very old and rare documents, some of them dated even before the year 1000 A.D. The search in the domestic data bases of SAZU and NUK provided almost a complete survey of the domestic publications in the field, including the polemic discussion between the proponents and adversaries of the role of the Veneti in the ethnogenesis of Slovenians.

ZBIRKA VENETIC ARCHIVE

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Vsebina zbirke Venetic Archive - release 1.0 on CD-ROM ima dva dela:

- Armoriški Veneti: vsebuje dela o njihovi naselitvi, kovancih, ladjah, zgodovini in razlago slavnega napisa Plumergat;
- Atestinski Veneti: vsebuje dela o njihovih napisih, jeziku in verstvu.

Da bi lahko brali dela, spravljena v zbirki Venetic Archive - release 1.0 on CD-ROM na osebнем računalniku, naredite naslednje:

- vstavite CD v CD-čitalnik (pogon E, F ali kakor imate nastavljeno, npr. X)
- poženite internetni brkljalnik (Netscape Communicator ali Navigator ali kaj podobnega):
- v vrstico za internetni naslov vpišite: X:/venbeg/vbeg1.htm in pritisnite tipko enter;
- kliknite na prikazano sliko;
- izberite želeni dokument v meniju.

Venetic Archive - release 1.0 ponujamo na domači strani naše organizacije Veneti (veneti.tripod.com/veneti) in je na voljo za ceno poštnih stroškov.

VENETIC ARCHIVE

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The content of Venetic Archive - release 1.0 on CD-Rom is articulated in two sections:

- Veneti of Armorica: containing papers about their settlement, coins, ships, history and the interpretations of the famous inscription of Plumergat;
- Veneti of Ateste: containing papers about their inscriptions, language and religion.

For accessing the papers of Venetic Archive - release 1.0 in a normal PC it is necessary to:

- insert the CD rom in a suitable CD rom reader (drive E, F or other);
- start Netscape Communicator (or Navigator or equivalent program);
- enter into the address line: F:/venbeg/vbeg1.htm;
- click on the image displayed on the VDU of the PC;
- click on the desired document on the self-explanatory menu.

The Venetic Archive - release 1.0 is advertised on the home page of our organisation Veneti (veneti.tripod.com/veneti) and is available at the only cost of the post fees.

PISMENSTVO V JUGOVZHODNIH ALPAH V PRAZGODOVINI

Andrej Rant

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Najstarejše pismenke, najdene v JV Alpah, so kratki napisi v venetski pisavi na bronastem orožju in orodju, datirani v Ha A (12. st. pr. n. št.). Ker so to le krajše oznake, sestavljene samo iz nekaj črk, bi to lahko bila lastniška znamenja. Doslej je bilo predloženih kar nekaj teorij o samem nastanku pismenstva na naših tleh. Tako bi lahko pismenstvo na področje današnje Slovenije prišlo s prometom in trgovino po različnih poteh. Najverjetneje po donavsko-savski poti s črnomoških obal (mit o Argonavtih) ali preko Padske nižine s pomorsko trgovino in grško kolonizacijo severnega Jadrana (Adria, Spina). Tretja možnost je, da so Veneti pismenstvo dobili od Etruščanov ali iz grške kolonije Massilie. Četrta možnost je, da so pisavo prinesli že s seboj iz Male Azije skupaj z metalurškim znanjem. Novejša teorija pa je, da so pismenstvo podedovali od nosilcev še starejše vinčanske kulture in ga samostojno razvijali.

Venetsko pisavo najdemo po Sloveniji, na Koroškem, v Padski nižini, severni Italiji in na Iberskem polotoku (oskijsko-umbrijska pisava). Kasnejši napisi, ki jih lahko pripišemo Venetom, so največkrat votivni. Pismenstvo je bilo v prazgodovini omejeno na ozek krog posvečencev, ki pa so večinoma pisali na neobstoje materiale, les, lubje, kožo ali platno. Venetsko pismenstvo sta prekinila keltski vdor in rimska zasedba. Napise z venetskimi črkami najdemo tudi na keltskih srebrnih drahmah, ki posnemajo masilijske drahme (Massilia). V Karnijskih Alpah, na Koroškem, v Sloveniji in deloma na SZ Panonske nižine so v 1. stol. pr. n. št. Tavriski kovali novce z napisi v venetskih črkah, ki so pisane z desne proti levi. Te napise so kmalu zamenjale legende v latinskih črkah, ki so bile pisane z leve proti desni. Venetska pisava je med rimsko okupacijo pri nas skoraj izginila. Pisava je preživela kot runska pisava v nedostopnih krajih. Eden najzgodnejših rokopisov v runski pisavi je slavna Wulfilova biblija iz 4. stoletja. Zadnji ostanek venetske pisave so lastniška in hišna znamenja v Bohinju, na Tolminskem in morda tudi drugje v odmaknjenih alpskih predelih po Sloveniji.

KNOWLEDGE OF WRITING IN THE AREA OF THE SOUTHEASTERN ALPS IN PREHISTORIC TIME

A. Rant

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The oldest letters discovered in the area of the SE Alps are short inscriptions of a few Venetic letters cut in bronze weapons and tools dated in Ha A time (12th century BC). It is suggested that they may represent owners' marks. There are several possibilities how the knowledge of writing has been introduced to this region. Older hypotheses proposed that the knowledge of writing arrived from the Black Sea coast along the Danube-Sava river trade route (the myth of the Argonauts) or that it arrived from the Adriatic basin with the Greek colonisation of Northern Adria (Spina, Adria) or that writing was introduced directly from the neighbouring Etruscans or from the Greek colony of Massilia. It could also be possible that the Veneti (Enetoi) brought the knowledge of writing together with the metallurgical skills from their old homeland in Asia Minor. A recent theory is that the Venetic writing is a result of continuous evolution from the old Vinča culture. Venetic inscriptions have been found in Slovenia, Carinthia, Pannonia, Northern Italy and also in the Iberian Peninsula (Oscian-Umbrian alphabet). Later Venetic inscriptions are mostly votive and as epitaphs. The knowledge of writing was limited to only a few high ranking individuals, who mostly wrote on nondurable materials, such as wood, bark, parchment or linen. The Celtic occupation interrupted the use of Venetic writing only for a few centuries. Venetic inscriptions are found on Celtic silver coins, imitating Greek Massilian drachmas. In the region of the Carnic Alps, Carinthia, Slovenia and partly in NW Pannonia, the Celtic Taurisci minted large silver coins with Venetic inscriptions (70. B.C.). The Venetic alphabet written from right to left was soon replaced with the Roman alphabet written from the left to right and almost disappeared during the Roman period. It survived as Runes in remote areas. One of the earliest manuscripts in the runic alphabet is the famous Wulfilas Bible from the 4th century A.D. The last remains of the Venetic alphabet are represented by owner's and house marks still in use around Bohinj, Tolmin and other remote alpine settlements in Slovenia.

**OMENJANJE KAČE V LJUDSKIH IZRAZIH ZA KAČJEGA PASTIRJA:
KAŽE POJAVLJANJE TAKIH IMEN NA OBSEG KULTURE ŽARNIH
GROBIŠČ V PRVEM TISOČLETJU PR. KR.?**

Boštjan Kiauta

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Ljudski izraz za "*kačjega pastirja*" je običajen v seznamih besed in v slovarjih narečij. Do sedaj je bilo v evropskih jezikih zabeleženih okoli 2500 izvirnih nazivov zanj. Med njimi je okoli 100 izrazov, ki kažejo na kakršnokoli povezavo med kačo in kačjim pastirjem.

Zemljepisno je središče tega poimenovanja v srednji Evropi. Zunanje meje potekajo na vzhodu od jugovzhodne meje Slovenije preko zahodne Hrvaške, najbolj zahodnega dela Madžarske, Avstrije, Češke, Slovaške, večjega dela Nemčije, do Baltika in Norveške; na zahodu preko Slovenije, Furlanije, severne Italije (Piemont) do južne Francije; na jugu od Provanse do Sredozemskega morja, Languedoca in Katalonije; na severu pa sega od zahodne Švice preko Savoje do Limousina. Bretanija, Cornwall, Wales in Anglija (v Veliki Britaniji) tvorijo ločeno enoto. Izven tega ozemlja so taki nazivi neznani.

Kot pogosto opazamo pri drugih etnografskih pojavih in ljudskih običajih, tudi poimenovanje kačjega pastirja v povezavi s kačo ni omejeno na določen jezik ali skupino jezikov. Videti je, da odseva neko mnogo starejšo kulturo, ki je prevladovala na tem področju, preden so se razvili sedanji jeziki. Pojavljanje teh nazivov se skoraj popolnoma sklada z razširjenostjo kulture žarnih grobišč iz prvega tisočletja pr. Kr. Pojavljanje v Kataloniji se sklada s tamkajšnjim žarnogrobnim središčem.

Etnografsko so kulturo žarnih grobišč pred kratkim pripisali nekdanjim Venetom. Presenetljivo je, da se pojavljanje ljudskih imen, ki povezujejo kačjega pastirja s kačo, na splošno zelo dobro sklada s področjem, kjer je bil "venetski element" opažen v številnih topografskih imenih (primerjaj: J. Šavli in sod., 1996, *Veneti, first builders of European community*, Edit. Veneti, Dunaj).

**SNAKE ASSOCIATIONS IN THE EUROPEAN "DRAGONFLY"
FOLK APPELLATIONS: DISTRIBUTIONAL PATTERN
REFLECTING THE URNFIELD CULTURE EXPANSION
DURING THE FIRST MILLENNIUM B.C.?**

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The folk expressions for "*dragonfly*" represent one of the standard items in lexical lists and in dialectological vocabularies. Estimated roughly, some 2500 authentic appellations were so far evidenced in various European languages. These include over 100 expressions, in which any kind of an association between the dragonfly and the snake is expressed.

The geographic range of the dragonfly/snake nomenclature is centred upon central Europe, but the well-defined outer borders of the area run as follows: In the East: from the SE border of Slovenia, over W Croatia, westernmost Hungary, Austria, Czech Republic and Slovakia, include most of the German area, up to the Baltic and to Norway. In the West: from Slovenia and Friuli, across N Italy (Piedmont) to S France. The southern branch runs from the Provence, to the Mediterranean and on to Languedoc and Catalonia. The northern part of the fork stretches from W Switzerland, over Savoy and westward to the Limousin. Brittany (in France) and Cornwall, Wales and Anglia (in Britain) form a separate unit. Outside this territory, such appellations appear unknown.

Like often is the case in various ethnographic features and folk superstitions, the distribution of the dragonfly/snake appellations is not restricted to a certain language or a language group. Rather, it seems to reflect a much older cultural tradition, prevailing in this area before the present languages have evolved. The distribution patterns fit almost perfectly with those of the Urnfield cultures, as formed in the first millennium B.C. The Catalan occurrence is supported by an Urnfield centre in Catalonia.

Ethnographically, the Urnfield cultures were recently attributed to the ancient Veneti. It is amazing, therefore, the distribution of dragonfly/snake folk names corresponds generally very well also with the area, where a "Venetic element" appears preserved in numerous topographic names (cf. J. Šavli et al., 1996, *Veneti, first builders of European community*, Edit. Veneti, Vienna).

5/8 TAKT KOT RITMIČNA POSEBNOST SLOVENSKEGA GLASBENEGA IZROČILA

Igor Cvetko

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Pojavnost in pogostnost 5/8 ritma v slovenskem pevskem (delno pa tudi instrumentalnem) izročilu je ena od naših etničnih posebnosti. Zakaj tega za nas značilnega ritma ni najti na drugi strani naših južnih meja in zakaj se pojavlja po Evropi pogosteje na nekaterih področjih, kjer naj bi še danes v večjem številu živeli potomci nekdanjih staroselcev – »Keltov« (Alpe, Baskija, Pireneji, Bretanija, Wales, Škotska, Irska ...), je poskušal že pred leti ugotoviti tudi pokojni etnomuzikolog dr. Valens Vodušek, ki je pojavnost 5/8 ritma imenoval kar »keltski substrat«. Da pa bo stvar še bolj zanimiva, se zemljevid področij večje koncentracije 5/8 viž tako rekoč pokriva s kraji, kjer je pogostnost izpaha kolkov pri dojenčkih ženskega spola večja kot drugje. In znano je, da je ta telesna anomalija dedna ...

THE 5/8 TIME AS A RHYTHMIC PECULIARITY OF SLOVENIAN MUSICAL TRADITION

Igor Cvetko

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The appearance of the 5/8 time in Slovenian singing, and partly also the instrumental tradition, is one of our ethnic peculiarities. Why is this rhythm, which is significant for us, not found beyond our southern border? And why is it found in Europe most often in the Alps, the Basque region, Pyrenees, Brittany, Wales, Scotland, and Ireland, where presumably even today live a large number of descendants of the former inhabitants - the "Celts". The late Dr. Valens Vodušek, an ethnomusicologist, has tried some years ago to answer the above questions in regard to the 5/8 time, which he provisionally named "the Celtic substratum". To make the study even more interesting, the map of the regions of the greatest concentration of tunes in the 5/8 time, is identical with the map of the areas where hip displacement of the female infants is found more frequent than elsewhere. It is known that this anatomical anomaly is hereditary...

PLEČNIK IN VENETI

Andrej Lenarčič

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Plečnik je imel izjemno razvit čut za obliko in sorazmerja. Na študijskem potovanju po Italiji, kjer se je spoznal s kulturo Etruščanov in Venetov ter arhitekturo Benetk in Firenz, je s pomočjo svojega čuta nezmotljivo uvidel, da smo Slovenci dediči znamenite etruščansko-venetske civilizacije. Odkril je, zakaj mu je bil slavni ljubljanski arhitekt Maček od nekdaj tako ljub, da se je včasih celo podpisoval »Maček ml.«; razumel je, zakaj so se v slovenskem okolju tako imenitno znašli Robba in mnogi drugi beneški –zelo verjetno večinoma Slovenci po rodu – kiparji, arhitekti in gradbeniki, zakaj je ljudstvo odklanjalo germansko gotiko, razumel je, zakaj ga ni premamila severnjaška, v začaranem krogu umetelnosti in utilitarizma čemeča »gluha loza«, zakaj mu je postal njegov dunajski ambient tako ozek in zamejen.

Tudi mi moremo na ta način razumeti Plečnikovo silno energijo in voljo, da med rojaki obudi Slovencem lasten čut za lepoto, za obliko. Trdno je bil prepričan, da smo Slovenci dediči znamenitih Venetov. Ker o tem tudi v tistih časih ni bilo modro javno govoriti, je le zaupno pisal prijatelju arhitektu Janezu Jagru, ki se je ukvarjal z raziskovanjem venetskega porekla Slovencev. Zapisal je: »...Že od let sem zastopam skrivno: Etrurci so bili Sloveni. Vse moje hotenje je sorodno njim predstavam in formam...« Kar je bilo njemu razvidno že po sami naravi stvari, je ostalo mnogim, zlasti poklicanim, povsem zakrito.

Plečnikovo življenjsko delo je pred nami. Krasi slovensko zemljo in od blizu in daleč ga prihajajo občudovat. Z njim je umestil Slovence, slovensko arhitekturo in umetnost oblikovanja v sam vrh dosežkov človeštva. Postavil je trden temelj slovenske identitete na enem najbolj zahtevnih torišč človekovega uma. To je resnično »arhitektura za novo demokracijo«, ki je vsa naša, vsa venetska. To je sam povedal.

Torej je to tudi hotel.

THE ARCHITECT PLEČNIK AND THE VENETI

Andrej Lenarčič

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The great Slovenian architect Plečnik was a remarkable personality with an exceptional feeling for proportions and form. During his study tour around Italy he got acquainted with Etruscan and Venetic culture and the architecture of Florence and Venice. His infallible artistic sense told him that we Slovenians are heirs of the famous Etruscan-Venetic civilization. Here he discovered why he was so attracted by another famous Ljubljana architect Maček, so much that he often signed himself as Maček Jr. Here he began to understand why the architect Robba and many other Venetian sculptors, architects and builders, possibly even Slovenians by distant origin, succeeded and were so well accepted in Slovenia. Here it was revealed to him why the domestic people were not so much in favour for Germanic Gothic, why he was not attracted by the cold, rather unapproachable, silent and into utilitarianism enchanted Nordic art and architecture and why the Vienna ambient appeared to him so tight and confining.

He was firmly convinced that we Slovenians are heirs of the famous ancient Veneti. Since it was not prudent to speak and write in public in that time about these ideas, he wrote and described them in confidence to his architect friend Janez Jagr, known for his research on the Venetic origin of Slovenians. He wrote: “.. For several years I am an advocate of the idea that the Etruscans were Slovenians. Everything in my soul and creativity is intimately related to their forms and notions...” What was clear to him by his natural feeling remained obscured to many others, in particular to those who should study this in the course of professional duty.

We can enjoy and are stimulated by the creations and the opus of the architect Plečnik. His work decorates Slovenia and is a world-wide known attraction. His work and hence also Slovenian architecture and plastic art can be considered as a great achievement. He created a firm foundation for the Slovenian identity in one of most demanding areas of creativity. His architecture was a real “architecture for a new democracy”, which belongs to us and is Venetic. He said just this himself.

And this was also his last will.

SLEDOVI VENETOV V PRIČEVANJU JAKOBA LORBERJA

Eric Tomas

Ulica Jana Husa 18, SI-1110 Ljubljana

Slovenski videc in prerok Jakob Lorber se je rodil 22. julija 1800 v vasi Kaniža pri Jarenini v Slovenskih Goricah. Je torej isti letnik kakor še dva nadvse pomembna Slovence: dr. France Prešeren in Anton Martin Slomšek.

15. marca 1840 se mu je razodel t.i. notranji glas, pojav, kakršnega pozna cerkvena zgodovina pri prerokih in vidcih. Skrivnostni glas mu je velel: "Vstani, vzemi peresnik in piši!" Zgolj in izključno po nareku notranjega glasu je do svoje smrti leta 1864 napisal več kot 20.000 strani, kar da več kot 25 knjig. Kot pravi prerok je tisto, kar je slišal, tudi videl. Razodel je tudi mnogo skrivnosti iz področij, katere prištevamo k znanosti in tehniki, saj vse izvira iz istega vira – od Boga, od Stvarnika.

Za nas je važno njegovo posredno (čeprav preko ilirskega jezika) pričevanje o pomembnosti starodavnega slovenskega jezika, ki je imel že tedaj, med letoma 23 in 26 n. š., od vseh tedanjih jezikov še vedno največ starih besednih korenov. Tako je še danes, s čimer na svoj način neposredno potrjuje našo stalno navzočnost na tedanjem in današnjem (državnem) ozemlju. Menjali so se gospodarji, menjala so se imena, ostali pa so isti ljudje, z istim jezikom.

TRACES OF THE VENETI IN THE TESTIMONY OF JAKOB LORBER

Eric Tomas

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The Slovenian seer and prophet Jakob Lorber was born on 1800, July 22, in the village Kaniža near Jarenina in Slovenske gorice, Slovenia, i.e. in the same year as the most appreciated Slovenian poet Dr. France Prešeren and the beatified bishop Anton Martin Slomšek.

In 1840, March 15, an inner voice (a phenomenon known in the church history among seers and prophets) told him: "Arise, take up the pen and write!" Merely and exclusively from dictation of this inner voice he wrote more than 20,000 pages, i.e. more than 25 books until his death in 1864. As a true prophet he saw what he heard. He revealed also several mysteries from the sphere of natural sciences and technology, since everything originates from the same source, God, the Creator.

Important is Lorber's indirect (though in lyrical language) testimony about the importance of the ancient Slovenian language, which had, even in 23 to 26 AD, the most archaic word roots of all contemporary languages. This seems to be the fact even today, directly confirming the continuous presence of our peoples in the same territory from that time till present. The rulers were changing, the names have changed, but there remained the people of the same language.

JAPODSKO MESTO M E T U L U M

Dimitrij Kebe

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Z dolgoletnim preučevanjem knjig slovenskih piscev zgodovine (Schonleben, Baucer, Linhart, Jesenko, Mal, Berlot, Rebec, Grafenauer itd.), ki so se večinoma opirali na antične zgodovinarje (Apijan, Strabon, Plinij, Livij), sem prišel do zaključka, da je od vseh zgoraj naštetih slovenskih piscev lokacijo mesta Metulum najbolj realistično opisal Anton Tomaž Linhart v knjigi *Poskus zgodovine Kranjske in ostalih dežel južnih Slovanov Avstrije* leta 1788.

Po Linhartovem zemljevidu iz leta 1788 sem leta 1999 po dobrih petih letih raziskovanj, potem ko sem prehodil večino Notranjske od Krima do Kolpe, od Vrhnike do Ilirske Bistrice in od Babnega polja do Starega Kota (pri tem sem sedemkrat srečal medveda), in po dobrem opazovanju odkril lokacijo mesta Metulum.

Najprej sem odkril lokacijo mesta Terpon in rimske utrdbe Magnus Vicus, ki sta dobesedno tam, kjer ju je na zemljevidu označil Linhart.

Ugotovil sem, da je pri Linhartu Metulum označen na isti zemljepisni širini kot Cerkniško jezero. V bližini je označena ponikalnica. Ko sem prehodil vse območje v polmeru 20 km, sem prišel do zaključka, da je to nesporno reka Bloščica in da Metulum stoji nad naseljem Žimarice na hribu, ki se danes imenuje Planine (811 m).

YAPODIC TOWN »METULUM«

Dimitrij Kebe

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With long lasting examination of Slovenian history writers (Schonleben, Baucer, Linhart, Jesenko, Mal, Berlot, Rebec, Grafenauer, etc.) who mostly based on antique history authors (Appianus, Strabo, Plinius, Livius) I finally made a conclusion, that Anton Tomaž Linhart wrote the most realistic description of Metulum in his book *Poskus zgodovine Kranjske in ostalih dežel južnih Slovanov Avstrije* from the year 1788. According to Linhart's map from 1788, after a hard work and investigations in nature, at last I discovered in 1999 the location of Metulum.

During five years of investigations, where the location of Metulum should be, I walked most of Notranjska, from Krim to Kolpa, from Vrhnika to Ilirska Bistrica and from Babno polje to Stari kot. First I discovered the location of Terpon town and Roman stronghold Magnus Vicus, which are truly there where Linhart marked them in his map. I found that Metulum town was located east from Cerkniško jezero. In nearness runs a river, which sinks. When I crossed the area within 20 km, I found out that river's name was Bloščica and Metulum town was placed above Žimarce settlement. The hill is called Planine (811 m).

ANGLEŠKA IZDAJA KNJIGE VENETI

Nova obzorja in odmevi

Anton Škerbinc

Boswell, British Columbia, Kanada

Ko je jeseni leta 1996 po skoraj štiriletnih pripravah v Kanadi izšla knjiga slovenskih raziskovalcev Jožka Šavlija, Mateja Bora, in Ivana Tomažiča v angleščini, z naslovom *VENETI: FIRST BUILDERS OF EUROPEAN COMMUNITY. Tracing the History and Language of Early Ancestors of Slovenes* / VENETI: PRVI GRADITELJI EVROPSKE SKUPNOSTI. Obris zgodovine in jezika davnih prednikov Slovencev, so se za slovenske venetologe odkrile nove možnosti, nova obzorja.

V tem prispevku poročam v precej splošnih potezah o širjenju pomembnosti knjige *VENETI* v angleško govorečem svetu in o značaju različnih odmevov.

Vsebina bo razdeljena na tri dele.

- 1). Geografski prikaz razpošiljanja knjige, predvsem v Severni Ameriki, in kratka razlaga stikov z nekaterimi posamezniki v zvezi z novimi pojmi o slovenski etnogenezi in zgodovini. Podatki bodo pretežno iz mojega do sedaj zbranega arhiva navadne in elektronske korespondence.
- 2). Kratek pregled objavljenih člankov v raznih občilih v angleščini, kjer se razpravlja o pomembnosti knjige *VENETI*, in ozadje, iz katerega je izšla.
- 3). Recenzije in drugi pomembni dogodki v zvezi z angleško izdajo. Vključeni bodo kratki citati in kritične ocene. Celoten spis bo dopolnjen s splošnim venetskim gradivom, kot je predstavljeno v angleški izdaji.

THE ENGLISH EDITION OF THE BOOK *VENETI*

New Horizons and Responses

Anton Skerbinc

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In 1996, after a lengthy preparation, the book *Veneti: First Builders of European Community: Tracing the History and Language of Early Ancestors of Slovenes* appeared in Canada. Written by Jozko Savli, Matej Bor, and Ivan Tomazic, the English edition represents new horizons and possibilities for Slovenian Venetologists.

In this paper, I will present an overview of the promotion and distribution of the book in the English-speaking world, and a variety of responses.

The text will be divided into three sections:

- 1) A geographical survey of the distribution of the book, mainly in North America, followed by a short exposition of a number of communications regarding the new concepts about Slovenian ethnogenesis and history. The information is mainly from my collection of ordinary and electronic correspondence.
- 2) A short appraisal of published articles in a variety of papers and magazines, for the most part in the English language, exploring the significance of the book *VENETI* and its background.
- 3) Reviews and other important events in connection with the English edition of the book. Included will be short quotations and critical evaluations. The paper will conclude with materials from the general Venetic theme as represented in the book.

VENETI V AVSTRALIJI

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V referatu Veneti v Avstraliji je povzet opis prihoda in naselitve prvih venetskih priseljencev pred 150 leti v Avstralijo iz današnje jugovzhodne Nemčije, iz Zgornje in Spodnje Lužice, ki je domovina pradavnih Vendov. Natančneje sem opisala družini Mercin in Peuker, ki imata v svojih družinskih zbornikih vpisanih preko 5000 potomcev v Avstraliji. Lužiški Srbi izhajajo iz predzgodovinske lužiške kulture žarnih grobišč (okoli 1500–1100 pr. Kr.). Nemci jih imenujejo Sorbi ali Vendi, kar ni najbolj primerno, saj to ime zaznamuje vse polabske Slované. Njihova pradomovina, ki je postala znana širši javnosti v 19. stoletju, se razteza preko dežel Brandenburga, Šlezije in Saške. Na severu, približno 70 km jugovzhodno od Berlina, meji na reko Spree, na vzhodu se razprostira do rek Neisse in Odra, ki ločujeta Nemčijo od Poljske, na jugu meji na današnjo Češko in Lužiško gorovje. Severna meja ni natančno določena, vendar sega do Frankfurta na Odri, na zahodu pa do rek Schwarze Elster in Dahme.

V sredini 19. stoletja so Lužiški Srbi pod nemško oblastjo poleg vojnih razdejanj in gospodarskih težav doživljali tudi hudo narodno in politično zatiranje. Zato se je tedaj okrog 30 000 Lužiških Srbov izselilo v Avstralijo in Teksas (ZDA), ki so jih, željne novih evropskih priseljencev, sprejeli z odprtimi rokami. V Avstraliji so se množično naselili na obširnem poljedeljskem območju od severozahoda do vzhodne Viktorije, ter v Južni Avstraliji, zlasti v okolici Adelaide, pa do vinorodne Barossa Valley.

V Avstraliji se pogostokrat srečujem s priseljenci, ki se ponosni predstavijo, da so potomci Vendov ali Venetov iz jugovzhodne Nemčije, pa tudi iz drugih dežel. Za mnoge nove Avstralce "nemškega" porekla je to zgodovinsko dejstvo jasno in globoko vraščeno v njihovo zavest. S temi priseljenci sem vedno podzavestno čutila močno zgodovinsko povezanost in danes razumem ta fenomen, saj nas povezuje skupna venetska preteklost.

WENDS IN AUSTRALIA

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In my study "Wends in Australia" I describe the immigration and settlement of a group of Australian immigrants of Wendish background from 150 years ago, from the Upper and Lower Lusatia in today's SE Germany, which is the natural homeland of their ancestors. In greater detail I described two large families, Mirtschins and Peukers, who have entered in their family history books over 5000 names of their descendants in Australia. Recognised by the so-called "Urnfield culture", they are called Lusatian Sorbs, or Wends, as they are named all Polabian Slavs. Their ancestral homeland, unofficially recognised in the 19th Century, spreads over Brandenburg, Silesia and Saxony: approx. 50 miles from Berlin at the SE border along the river Spree; on the East stretching up to the rivers Neisse and Oder, which separate today's Germany and Poland; on South borders the Czech Republic and the Lusatian Mountains. The Northern border reaches up to Frankfurt and on West to the rivers S.Elster and Dahme.

In the middle of the 19th Century Sorbs had experienced political and cultural turmoils under the Germans, besides many wars and economic difficulties. Therefore around 30000 Lusatian Wends had emigrated to Australia and Texas USA. Both welcomed new immigrants. They settled wide country areas from SW to Eastern Victoria up to hilly areas of the Barossa Valley and around Adelaide in SA. Today many are still well aware of their ancestors' background and are very proud of it.

In my over 30 years in Australia I have often met such people, who like to tell me that they are descendants of Veneti, Vends or Windischars from Silesia, Saxony or Prussia, Austria, Italy... For many Australians of so-called "German" background, this historical fact is in their consciousness. With these "new Australians" I subconsciously find an instant rapport due to our common historical background. I could not understand this phenomenon until I learnt about the newly discovered facts of our Venetic history. In this theory I found a missing link in the historical chain of my Slovenian heritage.

NEPREKINJENOST KRŠČANSTVA V SLOVENIJI

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Rimljani so leta 182 pr. Kr. ustanovili Oglej, ki je dolgo odločal o usodi Slovencev južno od Drave. V notranjosti so ustanavljali vojaška oporišča, kamor so vojakom sledile družine, trgovci, obrtniki in tako so nastala rimska mesta, poseljena v glavnem z rimskim prebivalstvom. V ta mesta je zelo zgodaj prišlo krščanstvo, saj poznamo mučence iz Ptuja, Celja in Ljubljane. Poleg glavnih mest, ki so bila sedež škofov, je še polno drugih naselbin, v katerih so ostanki cerkva, krstilnic in znamenj. Rimske naselbine postanejo v glavnem krščanske, staroselci na podeželju pa večinoma ostanejo poganski. Goti so leta 381 porušili Ptuj, Huni večino naselbin, leta 452 tudi Emono. Pred njimi so zlasti premožni bežali v Istro. V Pičen se verjetno zateče škof s Ptuja, v Novigrad pa iz Ljubljane. Preprosto prebivalstvo se je poskrilo v gozdovih in si nato na težko dostopnih krajih zgradilo pribežališča s cerkvami (Ajdna na Gorenjskem, Kučar v Beli Krajini, Rifnik pri Celju, Vranje pri Sevnici, Trebinec pri Mirni, Tinje pri Žusmu, gora Sv. Hema nad Globasnico). Kaj nam te razvaline povedo? Da je krščanstvo na naših tleh preživelo propad rimskega imperija. Pribežališča niso bila porušena, temveč so bila v 10. stol. opuščena in so se podrla sama. Južno od Drave, ki je pod cerkveno oblastjo Ogleja, ni opaziti misijonskega delovanja. O nasilnem pokristjanjevanju ni sledu. Drugače kot v drugih deželah po Evropi pri nas ni nobenega mučenca iz te dobe. To govori za miren prevzem krščanstva.

Staroselci so po odhodu Rimljanov bolj ali manj svobodno zaživel. Rimskih naselbin niso rušili in ropali oni, ampak zavojevalci (Goti, Huni, Langobardi, Obri). Ni videti pravega časa, ko bi mogli Slovenci priti na to območje. Morda pa jim ni bilo treba hoditi, ampak so bili že tu.

THE CONTINUITY OF CHRISTIANITY IN SLOVENIA

Štefan Babič

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In 182 AD the Romans founded Aquilea, the town having a great influence on Slovenians south of the river Drava. In the interior of the land they founded military bases, where their families accompanied the soldiers, trades people, and craftsmen. So the Roman towns were formed, inhabited mostly by Romans and romanised people. In these towns appeared Christianity very early, since we know the martyrs from Ptuj, Celje, and Ljubljana. Besides the capitals, which were the seats of bishops, in Slovenia existed in that time several settlements, where the remains of churches, baptisteries or other Christian signs were found. Roman settlements became mostly Christian, whereas the indigenous people outside the towns remained mostly pagan. The Gots destroyed in 381 AD the Poetovium, the Huns destroyed most of other towns, including Emona in 452 AD. The wealthy people fled to Istra. The bishop of Ptuj found shelter probably in Pičen, the bishop of Emona to Novigrad. Common people took to the woods and later built the refuges with churches (Ajdna, Kučar, Rifnik, Vranje, Trebinec, Tinje, St. Hema Mt.). What tell us the ruins of these refuges? The Christianity in our country survived the downfall of the Roman Empire. The refuges were not ruined but given up in the tenth century AD. South of the river Drava under the church authority of Aquilea there is no trace of the missionary work. There is no trace of enforced Christianisation. Unlike other European countries, no one martyr is known in Slovenia in that epoch. This speaks for a peaceful acceptance of Christianity.

After the downfall of Roman Empire the indigenous people lived more or less freely. They did not destroy and plunder the Roman settlements; this was done by the invaders (Gots, Huns, Langobards, Avars). No exact time period can be defined when the Slovenes could settle this country. Maybe they did not need to; they might have been all the time here.

ALI SO IMELI PREDNIKI MAKEDONCEV SKUPEN IZVOR Z VENETI?

Aleksandar Donski

Boris Kidrič 15/11, Štip, Makedonija

Makedonci so bili v preteklosti dobro znani. Ne samo zato, ker so bili nekateri zelo slavni ljudje Makedonci, temveč tudi zato, ker so kot narod pomembno prispevali k razvoju civilizacije.

Vprašamo se lahko, kdo so bili. Kakšen je bil njihov etnični izvor? Čeprav nekatere teorije trdijo, da so bili grškega porekla, vemo, da so antični Grki imeli Makedonce za barbare, to je Negrke. Iz del grškega zgodovinarja Arriana vemo tudi, da so bila med Grki in Makedonci "rasna trenja".

Mnogo znamenj kaže, da so bili nekdanji Makedonci venetskega porekla (izraz "slovanski" so uporabljali precej kasneje). Poskušal bom pokazati pomembne podrobnosti v zvezi s tem vprašanjem.

Zaradi preglednosti bom gradivo razvrstil v več skupin:

- *Zgodovinski dokazi.* V več antičnih virih lahko vidimo, da so bili Makedonci in Heleni dve različni ljudstvi. Nekateri grški in rimski zgodovinarji so to raziskali in zapustili starejša pričevanja, ki jasno kažejo, da so bili Makedonci venetskega porekla.
- *Jezikovni dokazi.* Čeprav poznamo le malo besedišča nekdanjih Makedoncev, le-to dobro podpira našo predpostavko, da je sedanji makedonski jezik vsaj deloma nadaljevanje jezika iz časov Aleksandra Makedonskega. Podal bom številne tovrstne primere.
- *Imenski dokazi.* Obstaja precejšnja dediščina s področja pogrebnih običajev in arheoloških najdb. V njih je mnogo primerov enakosti ali podobnosti med antičnim in sedanjim makedonskim in drugimi slovanskimi jeziki. Tudi nekatera pripovedna pričevanja kažejo v isto smer.

ANCIENT MACEDONIANS: DID THEY HAVE A COMMON ORIGIN WITH THE VENETI?

Aleksandar Donski

Boris Kidric 15/11, Stip, Macedonia

Macedonians were well known in the ancient world. Not only because some very famous people were of Macedonian origin, but also because as a people they made important contributions in the development of civilization.

We may well ask ourselves, who were they? What was their ethnic origin? Although, according to some theories they were of Greek origin, we know that the ancient Greeks considered Macedonians as "barbarians" that is, non-Greek. We also know from the writings of Greek historian Arrian, that there was "a racial rivalry" between the Greeks and the Macedonians.

There are many indications that the ancient Macedonians were of Venetic origin (the term "Slavic" came into use much later), and there is evidence in favour of this position. I will try to elucidate important details concerning this unresolved historical problem.

For the sake of clarity, the materials will be arranged under several headings:

- The historical evidence. We can see from several ancient documentary sources that Macedonians and Hellenes were two different peoples. Some Greek as well as Roman historians have explored this view, and have left evidence collected from earlier periods, clearly showing that ancient Macedonians were of Venetic origin.
- The linguistic evidence. Although the surviving vocabulary of the ancient Macedonians is relatively small, it gives a good indication in favour of our thesis. Which is, that the modern Macedonian language is at least in part the continuation of the language spoken by Alexander the Great and his contemporaries. I will offer a number of concrete examples.
- The onomastic evidence. There is considerable heritage from the area of burial customs and archaeological remains. They contain many examples of sameness or similarity between the ancient and modern Macedonian, and other Slavic languages. There are also some narrative, oral testimonies pointing in the same direction.

VENETI, SKANDINAVIJA, RUSIJA – NEKAJ OPAŽANJ

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Avtor daje etimološka pojasnila za nazive za Rusijo, Ruse (Venäjä, venäläinen) in Švede (Ruotsi) v finščini in njej sorodnih jezikih. Poudarja, da te besede jasno kažejo zgodovinsko soseščino med Ugrofinci in Veneti/Slovani. Kritizira izmišljeno normansko (vikinško) teorijo o odkritju in ustanovitvi Rusije in kijevske države. V luči najnovejših ruskih raziskav analizira razlago runskih zapisov. Po teh ugotovitvah so vsi sedaj znani runski zapisi napisani v protoslovanskem jeziku v zlogovnem zapisu. Na koncu daje avtor svoje mišljenje o pokvarjenih zgodovinarjih, ki so ponaredili evropsko zgodovino.

VENETI, SCANDINAVIA, RUSSIA – SOME OBSERVATIONS

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The author gives etymological explanations for Russia and Russians (Venäjä, venäläinen) and Sweden (Ruotsi). in Finnish and its related languages and maintains, that these words clearly indicate close historical connections between Ugro-Finns and Veneti/Slavs. The invented Norman (Viking) theory about discovery and foundation of Russia and Kiev state is criticised. In light of latest Russian studies, the interpretations of runic inscriptions are analysed. According to these discoveries, all runic inscriptions as known today, are written in Protoslavlic language using the Slavic syllable writing method. At the end the author presents his opinion about corrupt historians, who falsified European history.

MULTIDISCIPLINARNI PROJEKT *ETNOGENEZA SLOVENSKEGA NARODA*
IZZIV ZA SLOVENSKO ZNANOST

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Vsak narod ima tako kot vsak posameznik pravico izvedeti resnico o svojem izvoru in razvoju. V zgodovini politične razmere Slovincem niso bile naklonjene, tudi ne za raziskave svojega izvora in etnogeneze. Samostojna država nam daje možnost, da na ta vprašanja dobimo odgovore. Sodobna znanost, predvsem pa povečanje možnosti komuniciranja in izmenjave podatkov, nam omogoča, da se z multidisciplinarnim pristopom lotimo te zahtevne naloge. Vlada Slovenije bi morala v okviru SAZU in univerz ali pa izven njih ustanoviti posebno institucijo – *Inštitut za preučevanje etnogeneze slovenskega naroda*, ki bi s stalno zaposlenimi strokovnjaki v sodelovanju z izvedenci različnih strok začel načrtno preučevati etnogenezo Slovencev od prazgodovine do danes. Arheologija bi s preučevanjem materialov ugotavljala selitve, kronologijo in razvoj etnij, ki so poseljevale naše ozemlje. V zgodovinski dobi bi ugotovitve arheologov dopolnjevali podatki zgodovinskih ved. Primerjalna etnologija da lahko tako odgovore na številna vprašanja., ki bodo lahko potrdili domneve arheologov in paleolingvistov. Primerjalna paleolingvistika skupaj z etimologijo, onomastiko in toponomastiko kaže na zelo stare sledi, selitve in sorodstva z drugimi jeziki. Izsledki bodo kronološke razvojne jezikovne karte Evrope, Azije in severne Afrike. Tudi antropologija in paleomedicina lahko odgovorita na mnoga vprašanja. Antropološke značilnosti skeletov in analize DNK lahko z gotovostjo potrdijo sorodstvo in skupni genetski izvor posameznih etnij. Tovrstne raziskave so zanimive tudi za sosednje in druge evropske narode, zato naj bi bile raziskave mednarodne. Ustanovitev Inštituta je mednarodnega in predvsem evropskega pomena.

**AN INTERDISCIPLINARY PROJECT:
*ETHNOGENESIS OF THE SLOVENIAN NATION, A CHALLENGE FOR
SLOVENIAN SCIENCE***

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Each nation as well each individual has a basic right to know the truth about his origin and evolution. In past history the circumstances were in general not favourable for the Slovenian nation. This is also one of the reasons that research on our origins did not progress. The recently acquired independence provides us an opportunity to obtain answers to basic questions related to our past. Modern science and progress in communications enable a multidisciplinary approach to solve this problem. Here we are suggesting that a specialized institute for multidisciplinary research on the origin and ethnogenesis of the Slovenian nation should be established and supported by the government of Slovenia. This institute should be operated either by Slovenian universities or by the Slovenian Academy of Sciences and Arts. By analysis of archaeological material, migration of peoples, their chronology and the evolution of different ethnic groups could be determined. The results of archeology would be supported by the historical sciences and by comparative ethnology. Paleolinguistics together with onomastic and toponomastic research could reveal very old traces of past ethnic groups, migrations and relationships with other languages. One of final goals would be maps of linguistic evolution in Europe, Asia and North Africa. In addition such research would benefit from anthropology and paleomedicine. DNA analysis and the anthropological study of skeletons can confirm a common genetic origin of ethnic groups and mutual relationships. The research of the newly founded institute should be of great importance also for neighbouring and other European nations. Therefore the new institute should be international and with a European dimension.

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