





*LiVeS Journal*

July 2010/2



*LiVeS Journal*  
Ljubljana, Slovenia  
2010 /2

LiVeS Journal  
/Liberty, Verity, and Spirit/

Leto I, julij 2010  
shtevilkla 2

Izdajatelj revije



REVIJA SRP

m.sh.1339427, d.sh.71461965, b.r. 10100-0038333910  
i.a: <http://www.livesjournal.eu>  
e.m: [urednishtvo@revijasrp.si](mailto:urednishtvo@revijasrp.si)  
e.m: [editors@livesjournal.eu](mailto:editors@livesjournal.eu)

Naslov

Revija SRP, Prazhakova 13, 1000 Ljubljana, Slovenija

GLAVNI UREDNIK

Ivo Antich

UREDNIŠTVO

Lev Detela  
Damir Globochnik  
Matej Krajnc  
Iztok Vrhovec

LIVES JOURNAL je slovenska revija, ki nadaljuje in na novem nivoju povzema projekt Revije SRP: gre za nadaljevanje posebne publikacijske prakse (v tisku in na spletu) kot radikalno naravnane preizkusa možnosti neodvisne umetnishke, esejistichne, znanstvene refleksije v geohistorichnem kontekstu in oblik identitete v njem, ter gre za inovacijo zlasti v smislu vzporednega slovensko-angleshkega zapisa, ki se odpira sledovom slovenstva kjer koli po svetu. Usmeritev publikacije s svojo obliko in s pomenskimi razsezhnostmi nakazuje tudi ime: zacetni chrki obeh besed sta kratica za Ljubljano (LJ), v angleshki besedi LiVeS pa so simetricni soglasniki zacetnice istih treh vodilnih pojmov kot v slovenski besedi SRP (Svoboda – Resnica – Pogum / Liberty – Verity – Spirit).

ISSN 1855–8267

LiVeS Journal  
/Liberty, Verity, and Spirit/

Year I, July 2010  
number 2

Publisher of review



REVIJA SRP

m.sh.1339427, d.sh.71461965, b.r. 10100-0038333910  
i.a: <http://www.livesjournal.eu>  
e.m: [urednishtvo@revijasrp.si](mailto:urednishtvo@revijasrp.si)  
e.m: [editors@livesjournal.eu](mailto:editors@livesjournal.eu)

Address

Revija SRP, Prazhakova 13, 1000 Ljubljana, Slovenia

EDITOR IN CHIEF

Ivo Antich

EDITORIAL BOARD

Lev Detela  
Damir Globochnik  
Matej Krajnc  
Iztok Vrhovec

LIVES JOURNAL is a Slovenian review which continues on a new level and summarizes the project of Review SRP: a continuation of the special practice of publication (in print and online) as a radical examination of the possibilities of an independent-oriented art, essayistic, scientific reflection in geohistorical context and its forms of identity, and the innovation especially in the sense of parallel Slovenian-English writing, which is opened to the traces of Slovenian identity anywhere in the world. The orientation of publication is also suggested by the name with its form and dimensions of meaning: the initial letters of both words are an abbreviation for Ljubljana (LJ), and in English word LiVeS symmetrical consonants perform the initials of the same three leading concepts such as in Slovenian word SRP (Svoboda – Resnica – Pogum / Liberty – Verity – Spirit)

ISSN 1855–8267

## Vsebina

Janko Ferk	Zhenski krematorij	6
Milena Merlak	Pepel v ocheh	12
Lev Detela	Slon	14
Ivo Antich	Trojka	16
Rajko Shushtarshich	Sadezh nebeshki	18
Matej Krajnc	Dva shansona	22
Lev Detela	Strah in sanje	26
Iztok Vrhovec	Lana	40
Ivo Antich	Kako je umrl Ferdinand Muha	54
Matej Krajnc	Saj je mene tudi strah	58
Franko Bushich	Pogreb	64
Damir Globochnik	Prvi stereotipi v slovenski karikaturi	68
Damir Globochnik	Mimoidochi	78
Metka Vergnion	Likovna dela	80
Chlovekov razvoj		
Rajko Shushtarshich	Spremenite ime! – Nomen est omen! (II)	90
Za zgodovinski spomin		
Andrej Lenarchich	Mirovna konferenca o Jugoslaviji	98
Andrej Lenarchich	O zgodovinski drzhavnosti slovenskih dezhel	110
Rako Shushtarshich	Vizionarjem za narod ni mar /Zavednim Slovencem, III/	126
Iz zgodovinskega spomina		
Radivoje Peshich	Catena mundi	136
Lucijan Vuga	Veneti in (Proto)slovani	154
Vprashanja		
Jolka Milich	Ena ali dve Gorici? /So meje res le she v glavah?/	184

## Index

Janko Ferk	Women's crematorium	7
Milena Merlak	Ashes in the eyes	13
Lev Detela	An Elephant	15
Ivo Antich	Trio	17
Rajko Shushtarshich	The fruit of heaven	19
Matej Krajinč	Two Chansons	23
Lev Detela	Fear and Dreams	27
Iztok Vrhovec	Lana	41
Ivo Antich	How died Ferdinand Fly	55
Matej Krajinč	But I'm scarred too!	59
Franko Bushich	Pogreb	65
Damir Globočnik	The first stereotypes in Slovenian caricature	69
Damir Globočnik	Passers-by	79
Metka Vergnion	Artworks	81
Human development		
Rajko Shushtarshich	Change your name – Nomen est omen! (II)	91
For historical memory		
Andrej Lenarchič	Peace conference on Yugoslavia	99
Andrej Lenarchič	On the historical statehood of the Slovene Lands	111
Rajko Shushtarshich	Visionaries don't care about nation /To patriotic Slovenes, III/	127
From historical memory		
Radivoje Peshich	Catena Mundi	137
Lucijan Vuga	Veneti and (Proto)Slavs	155
Questions		
Jolka Milich	One or two Goricas? /Are the frontiers really only in our heads?/	185

*Janko Ferk*

## ZHENSKI KREMATORIJ

### **zdaj pishem**

na dolgi poti  
skozi hladno mesto  
prepisujem  
z vrste hish

zbori z druge strani luchi  
chrkujem  
obsezhno razumljivost  
pesmi

cheprav  
mi je le  
za glas  
pevca solista  
za moj odzvok

### **spomini**

v sanjah  
sem videl  
polja  
njive  
ljudi  
travo  
zhito  
in krompir  
starega ocheta  
pri koshnji  
in staro mamo  
z malico  
in z vrchem



*Janko Ferk*

## WOMEN'S CREMATORIUM

### **now i write**

on the long way  
through the city  
i transcribe  
from the rows of houses

choirs in another light  
i spell pout  
the all-encompassing essence  
of the songs

but the only thing  
i want to hear  
is  
my own echo –  
the soloist's voice

### **memory**

in a dream  
i saw  
meadows  
pastures and fields  
people  
wheat  
flowers and grass  
my grandfather  
reaping  
and my grandmother  
with food and a pitcher

ko sem se  
zbudil  
sem shel  
na polje  
med brazdami  
sem nashel  
zarjavelo zhlico  
in spomin  
na starega ocheta

### **kamnu**

kamnu  
bom povedal  
da sem  
sam  
pokazal  
mi bo  
svoje srce  
in me  
vabil  
da bi postal  
njegov brat  
kamen  
obljubil  
mi bo  
mah  
in večno zhivljenje

---

when i  
woke up  
i walked  
through  
the fields  
found  
a rusty spoon  
between the furrows  
and thought of  
my grandfather

**a stone**

i'll tell  
a stone  
of my loneliness  
and it will  
show me  
its heart  
and invite me  
to be  
its brother  
to be  
a stone  
and it will  
promise  
moss  
to me  
and eternal life

---

**zhenski krematorij**

do smrti  
bichana vest

mrtev otrok  
v materinem telesu  
dushevna mrlika  
popije  
nesojeni materi  
kri

kos  
divjega mesa  
galopira  
v smrt

---

**women's crematorium**

conscience  
whipped to death

the child  
dead in the womb  
the withered spirit

drinks,  
the blood  
of the obviated mother.

a piece  
of wild flesh  
gallops  
to its death

Translated from Slovenian by Herbert Kuhner

## PEPEL V OCHEH

## I.

Sonce dogoreva v noch,  
rozhnati kresovi zarje,  
prestreljeni s chrno pushchico,  
padajo v nevidna brezna,  
ki jih odpira tema med gorami.

V vijolichasti kadilnici večera  
razpada svetloba.

Krvavi oblaki, jastrebi obupa,  
krozhijo nad oranžnim nebom  
z zhvizhgi pohote.

Ugashanje siplje pepel v oči.

## II.

Oranžno nebo je zgubljeno.

Noch je sovražnica,  
ki prinasha v chrnih prsiah  
upepeljeno sonce,  
mrtvo srce dne.

Vestalka nesmrtnega ognja  
pred sončnim truplom  
she sama razpada v prah.

Nima zhivorumene plamenice,  
da bi z njo obudila  
mrtvega boga zhivljenja.

---

*Milena Merlak*

## ASHES IN THE EYES

I.

The rose-colored fire  
of the setting sun  
is pierced by a black arrow  
as it falls into the abyss  
between the mountains.

Light expires  
in the violet incense of night.

Blood-colored clouds  
encircle the orange heavens  
like shrieking vultures.

Extinction casts ashes in the eyes.

II.

We've lost the orange sky.

Night is the enemy  
that carries the sun's ashes,  
the dead heart of day,  
in its black breast.

The vestal virgin of eternal fire  
crumbles to dust  
in front of the dead sun.

Night has no living torch  
with which it could wake  
the dead goddess of life.

Translated from Slovenian by Herbert Kuhner

## SLON

## Slon

Slon v cirkusu telovadi,  
vsi imajo dunajskega slona radi.  
Slon na trapecu pred obchinstvom,  
slon z velikimi ushesi in močnim  
dostojanstvom.  
Slon, debel kot največji kit.  
Slon, večji od sveta, orjashki kip.  
Slon s presenetljivimi ochmi,  
slon, ki to dobo prezhivi.

## Votline

Velike votline  
pozhirajo široke doline.  
Pred jamami medvedi stojijo,  
njihove oči ponoči zharijo.  
Votline se širijo v noč,  
nikogar ni v nevihti na pomoč.  
Medvedi pred votlinami stojijo,  
na zhrtve brezchutno prezhijo.  
Votline ubijajo svet,  
vsakdo je v lastno jamo ujet.



---

*Lev Detela*

## AN ELEPHANT

## An Elephant

A circus elephant does acrobatics,  
a Viennese elephant, the audience's favorite,  
big-eared elephant on the trapeze,  
a monstrous elephant whose strength  
increases,  
an elephant as fat than the greatest whale,  
an elephant larger than the world,  
an elephant with compassionate eyes,  
an elephant that survives our time.

## Caves

Great caves  
swallow wide valleys.  
At night bears stand in front of them  
and stare at you with burning eyes.  
The caves yawn in the darkness  
but don't offer shelter in storms  
since the bears lurk at their mouths  
looking for prey in the night.  
The world is distorted by caves.  
Everyone is a prisoner  
in his own cave.

Translated from Slovenian by Herbert Kuhner

## TROJKA (triptih)

### KOMANDOS

prishel je iz dezhele vzhajajochih sonc  
s chrnimi zastavami v okeh

prishel je iz dezhele trdega molka  
v dezhele klepetavih bazarjev

nema brzostrelka vreshcheche  
s stolpa kliche na molitev

### OVCHAR

prelomil je  
luch

mrak bruha  
slepech curek

v volno zavit  
drgeta od vrochine

### ATENTATOR

vstal je  
in zamahnil

kri se je vsula  
iz luknje

nato je spet  
legel v temò

*Ivo Antich*

---

TRIO  
(triptych)

COMMANDO

he came from the land of the rising suns  
with black flags in the eyes

he came from the land of hard silence  
to the land of rattling bazaars

dumb machine-gun from the tower  
screamy calls to prayer

SHEPHERD

he broke  
the light

the dusk vomits  
a dazzling jet

wrapped in wool  
he shivers from fever

ASSASSIN

he stood up  
and struck

blood burst  
out of the hole

then he again  
laid down in the dark

Translated from Slovenian by author

## SADEZH NEBESHKI

## SADEZH NEBESHKI

*(bologram rajskega jabolka)*

Jabolko med jabolki,  
pach ena od sort tega sadezha  
(alpsko-jadransko-panonska) –  
tako bi rekli dandanes.

Globalni obiskovalec mu je laskal,  
da je sadezh nebeshki –  
kot majhen kos nebes,  
»small part of heaven«.

A kako je bilo jabolko uzhaljeno,  
pa se je moral popraviti:  
»great piece of heaven«,  
je dejal, in se smehljaj.

Chashchen she kot sadezh nebeshki slovenskih dezhel –  
Koroshke, Shtajerske, Kranjske –  
zamikal, zapeljal je  
prenekatero mogochno.

Zagrizel je vrag,  
ne le mejak,  
che je le mogel,  
v zhivo meso.

Goltali so,  
kos za kosom,  
vse do jedra –  
do njegovih semen.

Da bila bi usoda dopolnjena,  
ga je huje od tega  
pestila she bolezen  
od znotraj.

---

*Rajko Šuštaršič*

## THE FRUIT OF HEAVEN

### THE FRUIT OF HEAVEN

*(bologram of paradise apple)*

Apple among apples,  
shurely, one of the sorts of that fruit  
(Alpine-Adriatic-Pannonian) –  
so can be said today.

Global visitor said flattering to it  
that it had been a heavenly fruit –  
such as a bit of heaven,  
»small part of heaven«.

But the apple has been offended,  
and so visitor had to correct himself:  
»great piece of heaven,«  
he said, and he was smiling.

Yet honoured as a heavenly fruit of the Slovenian countries –  
Carinthia, Styria, Carniola –  
it tempted, seduced  
many of potentates.

A devil bit into it,  
not only a borderer,  
if he could occasionaly  
into live flesh.

They have been gulping down,  
piece by piece,  
all to the core –  
to its seeds.

The fate to be completed,  
worse than all that,  
it was tortured by the disease  
from the inside.

Chrv izdajstva ga je glodal,  
iz roda v rod  
se mu je to godilo,  
kot zakleto.

Le kako bi se moglo zgoditi,  
ko chrvi ne bi (o)pravili svojega:  
»ogrizek je dober,  
boljshi od jabolka«.

Ostal je hologram bled –  
ogrizek, ki ne sanja vech  
o svoji nekdanji podobi:  
o sadezhu z drevesa spoznanja.

#### BISER

V vodi velikega jezera se je rodil biser,  
ni menil, da je lepshi od drugih;  
a v prelivanju barv,  
v soju svetlobe,  
ob lomu zharkov  
je bil svojski,  
bil je biser edinstven.

Nekega dne ga je preshinila misel,  
ki se je ni mogel vech znebiti:  
voda me je rodila,  
rad bi bil voda,  
prostran, neomejen, vechen.

Pochasi, komaj opazno,  
se je jel raztapljati;  
zhelja se mu je  
zachela uresnichevati.

A voda ni postal nikoli;  
ko se je povsem raztopil,  
ga ni bilo vech.

It has been nibbled by worm of betrayal,  
from generation to generation  
that has been happened to it  
such as it was damned.

How it could happen  
if the worms would not have done their job:  
»the scrap is good,  
better than the whole apple«.

The pale hologram has remained,  
a scrap which cannot dream any more  
of its former image:  
of the fruit from the tree of knowledge.

#### PEARL

In the water of a great lake a pearl was born,  
it considered not to be more beautiful of all the others;  
but in the interlacement of colours,  
in the glare of light,  
in the fracture of rays  
it was peculiar,  
it was a pearl unique.

One day pervaded its mind a thought  
which he could not get rid of:  
I was born in water,  
I want to be water,  
vast, unlimited, eternal.

Slowly, barely noticeable,  
it began to dissolve;  
its great wish  
was starting to realize.

But it never became a water;  
when it has been completely dissolved  
it was no more existent.

## DVA SHANSONA

## NASMEH

Imel sem nasmeh,  
a ni bil kar tako,  
pljuval je in grizel  
in pena mu je shla na usta.  
Poskusil sem ga  
obvladati z gotovino,  
a mi ni priznal obichajnih  
5 % popusta.

Kazan me je oblajal,  
stari starshi so me prekleli;  
imeli so garazho,  
a ne za vaje z bendom.  
Rekli so: a ti ni Kazan  
nichesar dopovedal?!  
Mi smo tradicionalni  
in bi radi poshten dom!

Nasmeh pa je ves chas  
plaval v lastnem hropenju,  
saj je vedel, da je vsega  
v glavnem on kriv.  
Poklical sem zhe  
kriminaliste –  
naj vidijo udje postave,  
kako ga bom ubil!



---

*Matej Krajnc*

## TWO CHANSONS

## THE SMILE

I had a smile,  
not an usual one:  
It bit and growled  
It had foam at its mouth  
I tried to handle it  
With extra cash  
But I couldn't get me  
A cash discount

Kazan barked at me  
And my grandparents did too  
They had a garage  
But wouldn't let me play there  
They said: so, Kazan  
didn't teach you a thing  
If it's all about music  
What the hell do we care!

But the smile, it did swim  
in its own vomit  
It was all its fault  
And it knew it damn well  
Here are the cops  
The criminalists  
But how I'm gonna kill it  
Nobody could tell

## POGODBA

Poskusham bit kul kot Burt Reynolds,  
pa mi nekako ne uspe.  
Nikoli nisem vozil hitrih avtomobilov,  
pravzaprav niti shajtrge ne.  
Poletje na hitro umira,  
cheprav se she niti rodilo ni.  
In cvetni prah indijanskega sonca  
mi zamegljuje oči.

Iz chasopisov sem danes izvedel:  
Stonesi grejo na pot.  
Jagger zhe spet poskakuje –  
otročji postaran gospod.  
Poshtar je zhe na dvorishchu,  
v kaslc potiska paket,  
nato pa odneha in pozvoni ...  
Ha, odkupnina! Zhe spet!

Poskusham bit kul kot Burt Reynolds,  
ampak vse, kar mi uspe,  
je nekaj zatipkanih stavkov,  
v katerih vsaj eden umre.  
Na mizi me chaka pogodba,  
vcheraj je iz pekla prishla.  
»Poklekni, bedak, in me moli!«  
Zdaj prevajam. Kdaj drugich, velja?

## THE CONTRACT

I try to be cool like Burt Reynolds  
But he was a tough little bitch  
I never drove cars, least the fast ones  
Heelbarrows were out of my reach  
The summer is rapidly ending  
But hey, was it ever alive  
Damn pollen is ruining my vision  
And the vision is ruining my wife

The newspapers told me this morning:  
The Stones, they are touring again  
Mick Jagger is jumping like crazy  
That crazy ol' childish ol' man  
The postman is banging my doorbell  
The package was not meant for me  
Or was it? The ringing is stupid  
But somehow it's setting me free

I try to be cool like Burt Reynolds  
But all that I've managed so far  
Is slowly repeating the mantra:  
*You're a starfucker, starfucker, star\**  
The contract awaits on the table,  
I got it from hell yesterday:  
»Kneel down, mortal, kneel down and worship!«  
I'm busy. But thanks anyway!

---

\* Rolling Stones, 1974

*Lev Detela*

## STRAH IN SANJE

### Strah in sanje

Stric stoji ob hladni pechi, pije, molchi, spet pije, molchi in premishljuje. Rjavi mrak je zhe tu in se plazi okrog hishe. Steklenica je prazna, stric odide iz sobe, pochasi in pokonchno.

Teta sedi v kuhinji pod sveto podobo z napisom »Moli in delaj!« Temni Kristus strogo gleda iz skrinjice. Dishi po cipresah, buchnem olju, chebuli in vosku.

Stric se smehlja, zre skozi okno ven v rjavi mrak, tja, kjer trave she vedno dishijo po sladki strdi, kjer grenko dishi po hrushkah in gnilih jabolkah. Nochi so globoke, pijane, sonchni zahodi rdeche rjavi, mrtva kri in ogenj. In stric pije in stric zhivi v lastnem samotnem svetu in sledi lastnim zakonom.

Ponochi imam nenavadne sanje. Sem na vrtu, jablane padajo po bregu navzdol v mrak, v nich, v prepad, in na drugi strani nicha stoji stric. Kliche me, bojim se, hochem skochiti, hochem v mrak. Kako naj to sploh storim, pomislim, v tem mraku bom umrl? Stric me kliche in zdaj skochim v nich in nich je nenadoma globoka temnozeleno voda. Tam plavam, cheprav ne znam plavati, in splezam na breg. Temno je na vrtu, strica ne vidim vech.

V tem trenutku se zbudim. Dezh shkropi skozi odprto okno v sobo, vlazhno je, mrzlo in temno.

Tishina.

Stric sedi v vlazhni, sivi jutranji megli ob mizi in pije in razmishlja. Je sam v sobi. Pred sonchnim vzhodom, ko se dan pochasi obarva in postane noch blede kot mrlich, se zdi njegova glava, polna gub in brazgotin, za nekaj minut zelena, kot voda v kakshnih nochnih sanjah. Ob tej uri, ko sedi stric sam v sobi, v zamolklem prostoru z obokanim stropom, in se njegova postava v vlazhnem, sivem jutru zeleno sveti, se izvlechem iz postelje, plazim se okoli hishe in prislushkujem.

Tishina.

Skozi okno vidim samotnega strica, kako v trdi laneni srajci v boljshi izbi pije zhganje, vidim ga, kako srhljivo bliska s svojimi chrnimi ochmi, temnimi kot kmechki upor, vidim, kako zhejen pozheljivo pomika ustnice k rumenemu kozarchku. Vidim, kako se v polmraku jutranjega svita hudobno lesketa kot vlazhna strupena goba, in moje ochi se razshirijo, moje nosnice se razpnejo kot na razburjenem volchjem gobcu. Jutranja svetloba lije v sobo in stric zeleno sedi pri mizi in pije in razmishlja.

Tishina.

*Lev Detela*

## FEAR AND DREAMS

### **Fear and Dreams**

My uncle stands at the cold stove, drinks, is silent, drinks again, is silent and thinks. And the brown twilight comes and slinks around the house. The bottle is empty. My uncle leaves the room slowly and rigidly

My aunt sits in the kitchen under the sacred picture with the caption „Pray and work!« A swarthy Christ gazes sternly from the shrine. The kitchen smells of cypress, pumpkin oil, onions and wax.

My uncle smiles and looks out of the window into the brown twilight where the grass still smells as sweet as honey, and there is the pungent smell of pears and decayed apples. Deep and saturated, and the sundown is reddish brown, like dead blood and fire. My uncle drinks, and my uncle lives in an isolated world that has its own laws.

At night I have a strange dream. I am in the garden, the apple trees move up the hill in the dusk toward nothingness toward the precipice, and there standing on the other side of nothingness is my uncle. My uncle calls me. I am afraid and I want to jump, I want to enter the twilight. How can I do that? I could die in the twilight. My uncle calls me, and I jump into nothingness and nothingness is suddenly deep, dark green water. I swim in it, in spite of the fact that I can't swim, and then I scurry onto the shore. The garden is dark and my uncle can no longer be seen.

Then I wake up. The rain pours thorough open window into the room. It is damp, cold and dark.

Silence.

My uncle sits at the table in the damp, grey early morning fog and drinks and contemplates. He is alone in the room. Before the sun rises, day gains color slowly and night becomes as pale as a corpse, his head with its wrinkles looks green for a matter of minutes like the water in my nightly dream. My uncle alone sits in this room, this muffled room with its warped ceiling that shimmers green in the damp, grey morning. I crawl out of my bed and slink around the house and eavesdrop.

Silence.

I look through the window and watch my reclusive uncle in his stiff linen shirt, sitting in the living room drinking schnapps. His dark eyes seem to gleam as eerily as a peasants' revolt. I see his lips attached to the small yellow glass greedily trying to sate his thirst. I see him shimmering maliciously in the twilight like a moist, poisonous toadstool. I open my eyes wide and my nostrils dilate like those of an infuriated wolf. The morning light flows into the room turning my uncle greengreen as he sits at the table, drinking and contemplating.

Silence.

Neka ura trikrat udari. Stric premika glavo in pozorno prislushkuje v vse smeri. Skrijem se v grmovje. Stric premika glavo in bolshchi v pokrajino, v meglo, v drevesa, v travo, v tishino in v vlago. Nemo zre v razpadla stranska poslopja, v jablane in v travo. Ne vidi me.

Stric sedi pri mizi in se opijanja. Zadnje muhe zachno mrgoleti po vlazhnem sobnem zraku, v lenih rojih krozhijo okoli stricheve glave.

Vlechem se nazaj v mojo majhno sobo. Polijem se z mrzlo vodo in si pocheshem rjave lase. Jutranja svetloba lije skozi okno, imam ozko, belo posteljo in stene moje sobe so skoraj popolnoma bele. Skozi listje na vrtu vdira svetloba v sobo in zdi se, da je vse zelenkasto.

Lezhim v jutranji tishini, lenarim in sanjarim in se bojim velikega strica, ki sedi spodaj v sobi in se molche opija.

Moje telo zadobi samostojno zhivljenje, lezhim in dozdeva se mi, da se telo neskonchno daljsa, razteguje, od ene stene v sobi do druge stene, in she naprej, skozi zid ven na vrt. Moji prsti so podobni majhnim zelenim kacham. In vsa soba je napolnjena z majhnimi lesketajochimi se ognjenimi pikami in vse se svetlika in bleshchi v motni dan. Moje telo se popolnoma sploshchi in razshiri, raste, neprestano narashcham, moje kosti se raztegnejo, sem velikan, popolnoma nemogoche je premakniti roko, tezhka je kot svinec in dolga eno miljo. Potem pa se vse razleti in sem le drobno zrnce, vse misli mi je odpihnilo, zlobni stric me sploh vech ne more zagledati, vsi predmeti izgubijo trdoto, postelja, blazina, pohishtvo, stene so mehke kot puh, blage kot pesem.

Slishim, kako stric v velikih chrnih shkornjih pijan topota po sobi, skozi zaprta vrata, skozi belo steno ga vidim kot v zrcalu. S chrnimi ochmi bolshchi v veliko steklenico z zhganjem in molchi in razmishlja.

Lezhim v moji sobi in vem, da ne gre za zhivljenje, temvech proti smrti, proti velikemu umiranju vsepovsod naokrog. In muhe migotajo v somraku in stric topota na drugi strani stene.

V salonu, za z brshljanom obraslimi okni, sedi teta, tam je popolnoma tiho in hladno, kot na dnu senchnatega ribnika. Teta se v tem hladnem, zelenem mraku lesketa na usnjenem zlato obrobljenem stolu, pod pozlachenim okvirom temnega portreta mojega deda, in prislushkuje strichevim tezhkim, pijanim korakom, ki brenchijo skozi steno kot chrne hudobne muhe.

Skozi kuhinjo v pritlichju, skozi njen soparen vonj, grem na vrt. Na steni je trdo pribita tezhka, stroga in pusta podoba z napisom »Moli in delaj!« Muhe brenchijo skozi mrak, dishi po plesnivi moki in krompirju.

A clock strikes three times. My uncle moves his head and looks at the landscape outside and listens. I hide to the bushes. My uncle moves his head and looks at the landscape outside, looking at the fog, at the trees, at the meadows and into the silence and dampness. He looks silently at ramshackle farm buildings, staring at the silence, at the apple trees and the grass. He does not see me. He sits at the table and gets drunk. In dank air of the room the last flies shimmer, flying around my uncle's head in sluggish swarms.

I go back to my small room. I pour cold water on myself and comb my brown hair. The morning light comes through the window. I have a narrow, white bed, and the walls of my room are almost white. Light sifts through the foliage into my room and everything seems green.

I lie in the morning silence, idly daydreaming, yet apprehensive of my hulking uncle, who sits silently getting drunk in the room below.

My body seems to acquire a life of its own. As I lie on the bed, it seems as if my body extends itself interminably, stretching itself from wall to wall, and still farther out into the garden. My fingers are small green snakes. And the whole room is full of bright fiery dots, and everything seems to shimmer and shine in the dreary day. My body flattens and broadens, growing and growing, my bones stretch until I am a giant. I can't move my hand; it is as heavy as lead and a mile long. And then everything shatters. I am a tiny grain, and all my thoughts are blown away. My malicious uncle can't see me. Everything loses shape: the bed, cushions, furniture, the walls are as soft as down and as gentle as a song.

I hear my uncle drunkenly trudging in the room in his black leather boots. I see him through the closed door, through the white wall as if in a mirror. He peers into the big schnapps bottle with his black eyes, silently contemplating.

I lie in my room, knowing that all this does not have anything to do with life, but rather with death – with death that manifests itself all around us. And the flies shimmer in the twilight and my uncle trudges around on the other side of the wall.

Behind ivy-framed windows, my aunt sits in green twilight of the living room, where it is quiet and cool, as if it were the bottom of a shady pond. My aunt shimmers on a leather easy chair with gold trim under the somber portrait of my grandfather with its gold frame. She listens to the heavy, drunken steps of my uncle, which penetrate the walls, buzzing like malignant black flies.

I go through the through the humid, sultry air of kitchen on my way to the garden. On the wall there's the dreary painting with the caption: »Pray and Work!« The flies whirr in the twilight and there's the smell of moldy flour and potatoes.

V salonu, za z brshljanom obraslimi okni, sedi teta in moli in molchi in premishljuje. V koshari lezhi vse, kar ji je drago, spomini na mladostna leta, blazina iz svile, okrashena z babichino vezenino, slike in zlate verizhice. Bozha lepo, modro blazino in prislushkuje tezhkim pijanim strichevim korakom, ki vdirajo v njeno samoto.

Chas se premika chez z zhganjem polito mizo kot chez dolgo krsto. Stric sedi skljuden pri mizi, v njegovo lobanjo se plazi tema.

Tetina mrachna soba je prenapoljena z omarami, predalniki in z dvema posteljama z baldahinoma, na stenah prazno dremajo orumeneli portreti in fotografije. Teta stoji sklonjena chez mizico, roke se ji tresejo, skozi rjavo obrobljena ochala zre v odprte stare knjige z zapiski o gospodarjenju.

Na vrtu postane nenadoma svetlo, nekje chivkajo vrabci. Na desni pred mano gozd, levo polja, za njimi polja. Stojim na vrtu kot na okrogli ploschi. Zada v vasi shkripajo vrata in lajajo psi. Sonce je blede kot papir in trepeta na mrachnih jelkah. Tam stoji gozd. Tam shumi gozd grozljivo enakomerno, kot kaka elektronska superura. Sedim v travi in se igram z belimi kamni. Tezhki stric je nenadoma pred mano. Sonce pade v njegove temne ochi, ki bolshchijo vame kot dve mrtvi luknji.

»Se igrash svetnika v travi?«

Strica grabi krch, njegove močne roke se zagrebejo v zemljo. Joche in vzdihuje kot otrok.

Zharim od groze.

»Prej je bilo popolnoma drugache. Prej ni bilo tako, ti svetnik!«

»Ja, stric!«

»Vojna, revolucija sta odnesli prav vse. Razumesh? Ampak ti tako ali tako ne razumesh nich!«

»Ja, stric!«

Stric je zloben in pijan.

»Shpijon! Shpijon! Ti svetnik!«

Stric se maje po vrtu, smrdi po alkoholu in tobaku.



In the living room, behind ivy-framed windows, my aunt sits and prays and thinks. The things that mean most to her lie in a basket: keepsakes from her youth, a silk cushion that my grandmother embroidered, photos and gold chains. She strokes the beautiful, blue cushion, listening to the plodding, drunken steps of my uncle that invade her solitude.

All the while, my malicious uncle gets drunk in a dim room, sitting at a long table between cold stone walls. Time moves over the table which is wet with schnapps and resembles a long casket. My uncle is bent over the table as darkness seeps into his skull.

My aunt's gloomy room is crowded with cabinets and chests of drawers and with two canopy beds. The subjects of faded photos and oil paintings seem to doze on the walls.

My aunt bends over the small table, her hands trembling as she looks through brown-rimmed glasses into the old account books. She goes over them. She looks at the categories marked »laundry,« »dry cleaning,« »broken chinaware,« »maid's wages,« and cries because she does not understand what has happened in this region, in this landscape, in this world. She sees that the house, the family, the belongings are disintegrating, how everything passes, how nothing can be conserved, how everything runs through your fingers like water.

The garden suddenly becomes bright and somewhere sparrows twitter. On my right, there are the woods, on my left, fields, and behind me, fields. The garden is like a turntable. In the village behind me, gates creak and dogs bark. The sun is as pale as paper and trembles on the dusky firs. The woods are there. The woods reverberate like a great electronic clock. I sit in the grass and play with white stones. Suddenly my uncle looms in front of me. The sun falls onto his dark eyes which stare through me like two bleak holes.

»Are you playing the saint in the grass?«

My uncle crouches down, his heavy hands dig into the earth. He cries and sobs like a child.

I am glowing with fear.

»In the past, things were different. In the past, things were not as they are now, you saint!«

»Yes uncle!«

»The war and the revolution have swept everything away. Do you understand? You don't understand anything, do you?!«

»Yes uncle!«

My uncle is angry and drunk.

»You're a spy, a spy, you saint!«

My uncle totters through the garden, smelling of alcohol and tobacco.

Bulji vame in jaz se pochasi umikam. V grmovje, v visoko travo, kjer razmishljam o divjem lepem zhivljenju v gozdovih. Razmishljam o močnih razbojnikih, ki so si znali zase pridobiti pravico do zhivljenja in svobode! Tudi jaz zhelim biti svoboden, močan in lep! Tudi jaz hočem biti razbojnik!

»Netiti upore! Delati otroke! Pa nich drugega! Od hudicha je to, sem rekel!«

Stric razsaja po vrtu, da se oblaki razletijo in se kot sive raztrganine vrtinchijo po zraku. Skrijem se globlje v travo, plazim se kot chrv po zemlji. In zachutim, da so trave in rastlinje svobodni in brez meja.

Teta pride na vrt in reche: »Pridi, pojdi v hisho, utrujen si!«

Stric dolgo chasa napeto gleda v daljavo, potem reche: »Kaj pravzaprav chvekash?«

»Pridi v hisho! Zunaj je mrzlo!« reche teta glasno.

»Kaj pa je spet! Kaj hochete! Vse skupaj je pom – pom –pom! Razumesh vse to? Ne. Ti ne razumesh nichesar! Kaj mislish, da sem si to izmislil? Ne! Ti nichesar ne verjamesh! Ti si nich! Razumesh! Jaz sem! Ampak jaz sem gospod! Razumesh? Ne! Res ne vem!«

Stric gre v hisho, jaz pa ostanem zunaj.

Hej, kako shumijo drevesa! Hej, kako veje svobodni veter! Kako se trsje ziblje in grchi, kako se zibljejo vrshichje, veje in porastki na drevesih.

Strica ni vech! Stric je izginil!

Z glavo se stiskam k dobremu, mochnemu vetru. Se igram z belimi kamni.

Zapojem neko pesem.

Pred mano stoji teta.

»Pst!«

»Kaj je?«

»Stric spi. Bodi tiho!«

Pogledam proti oblakom. Tam zgoraj, visoko v vetru letijo in se klichejo ptice.

Teta dvigne glavo. Njene kratkovidne oči domnevajo v daljavi temne krozheche madezhe.

»Kaj?«

»Ptichi krichijo!«

»Saj ti nisi ptich! Bodi tiho! Stric spi!«

My uncle looks at me and I slowly move back into the bushes and the high grass where I think of the wild beautiful wild life in the woods.

I think about the brawny robbers who seized the right of life and liberty for themselves! I too want to be free, strong and handsome, and I too want to be robber!

I think about the brawny robbers who seized the right of life and liberty for themselves!

»Make revolutions! Have children! And that's all! By the devil, that's what I said!«

My uncle shouts by the garden, making the clouds part and causing grey shreds to fly through the air. I hide deeper into the grass and I creep like a worm over the earth. And I feel that the grass and the plants are free and boundless.

My aunt comes and into the garden says: »Go into the house! You are tired!«

My uncle stares into the distance, then says he: »What is this nonsense?«

»Come into the house! It's cold outside!« my aunt calls out.

»What is this?! What do you want? Everything is boom-boom-boom! Do you understand that? No, you don't understand anything! You think that I've made it up! You just don't believe it! You are nothing! I am a gentleman! Do you understand?«

My uncle goes into the house, and I stay outside with my hot head and with green fire in my eyes.

How the trees rustle! How the wind blows freely! How the high brushwood surges and whistles! How the treetops and branches rock!

My uncle is gone! My uncle has disappeared! I press my head against the good, strong wind. I play with white stones.

I sing a song.

My aunt stands in front of me.

»Psst!«

»What's the matter?«

»Uncle is sleeping! Be quiet!«

I look at the clouds. High up, high in the wind the birds are flying and calling to each other.

My aunt raises the head. Her nearsighted eyes make out dark, circling spots in the distance.

»What?«

»The birds shriek!«

»You're not a bird, so be quiet! Uncle is sleeping!«

Na vrtu je veliko dreves. Kokoshi kokodakajo. Muhe brenchijo. In stric spi.

Sonce shibko sveti, blede kot mrlich. Kmalu bo dan postal temen! Takoj bo zachelo dezhevati.

Iz na pol odprtih oken se sliši smrchanje. Stric mrmra v spanju. Vzamem beli kamen in ga zazhenem v okno.

Mrachi se. Chrni oblaki prekrijejo nebo.

Velika hisha je izgubila blishch, razpada. Stara hisha siví v temi. Streha se motno svetlika, slepa in razjedena! Mrtev kamen, razbiti svet, ki se ga bojim!

Zdaj se plazim chez stopnice nazaj v mojo sobo. Nochem, da me teta opazi, ker bi se moral zagovarjati zaradi razbite shipe.

Plazim se pod velikim portretom mojega deda, ki se smehlja na nenavaden nachin, razpira usta in kazhe zobe, kot da bi bil buldog. Na hodniku dishi po vlagi in neobljudenosti. Iz priprtih vrat v strichevo sobo se na hodnik shiri neprijeten telesni zadah. Skozi rezho pri vratih gledam strica, ki smrchi. Njegov obraz vidim od strani, opazujem krivi nos, odprta usta. Njegova pojava izzhareva nekaj fanaticnega in ekstaticnega. Je morda blazen?

Na stopnishchu je mrzlo. Tudi poleti dishi tu po zimi, vlagi in revmatizmu.

Teta stoji pred kuhinjo. Molchi. Njene rdechkasto vnete, nekoliko shtreleche oči me nerazumevajoche opazujejo. Iz stricheve sobe zaudarja po slabem zhganju in potu. Njegovo smrchanje se sliši po vsej hishi.

»Zakaj molchish, teta?« rechem nenadoma.

Teta molchi.

»Sram me je, teta,« rechem s tezhavo.

Teta stoji pred vrati. Stara je tisoč let. Spominja na kamen. Je na pol mrtva.

Grem v svojo sobo, chez stopnice in po hodnikih, ki so od starosti popolnoma porjaveli. Stara hisha drema v nerazvozlani uganki. Njena okna so slepi kamni. Hisha se skriva v temi in jaz se izgubim v noch in v sanje.

The garden is full of trees. The chickens cackle. The flies buzz. And the sun shines as weak pale as a corpse. My uncle is sleeping. Soon day will turn grey, the wind will be still and it will be dark. And it will begin to rain.

Snoring can be heard from the half-open window. My uncle mumbles in his sleep. I take a white stone and throw it into the window.

It is getting dark. Black clouds cover the sky. I walk across the fields. I see our house sleeping far away in the darkness. I see the great dark landscape, and I see my drunken uncle in his room, move restlessly in his sleep. He lies in polluted air, his feet dangling over the end of the bed; he rolls over and grinds his teeth in a bad dream.

I walk across the landscape. The big house is tiny now. It has lost its luster; it seems to crumble away. The old house turns grey in the darkness. The roof glows murkily! As dead as stone, a shattered world that drives me into fear and rage!

Now I clamber over the stairs back to my room. I don't want my aunt to hear me. I don't want to be held accountable for the broken window pane.

I crawl under the large portrait of my grandfather with his creepy open-mouthed smile, resembling a bulldog baring its teeth. The hall smells dank and uninhabited. A penetrating body odor emanates into the hallway from my uncle's bedroom. I see my snoring uncle through the open door. I see his face in profile, the open mouth, the bent nose. His shape radiates fanaticism and delirium. Could it be that he is insane?

The staircase is cold. Even in summer, there's the winter smell of dampness and rheumatism.

My aunt stands at the kitchen door. She is silent. Her bulging, enflamed eyes look at me uncomprehendingly.

I crawl around in the darkness.

My aunt is silent.

The smell of cheap schnapps and sweat emanate from my uncle's room. His snoring reverberates in the whole house.

»Why don't you say something, auntie?« I suddenly say.

My aunt is silent.

»I am ashamed, auntie,« I say swallowing.

My aunt stands in front of the door. She is a thousand years old. She is like a stone. She is almost dead.

I go up the stairs and through the hall to my room. Everything has turned brown with age. The old house dozes in an unsolved puzzle. Its windows are blind stones. The house hides in the darkness and I disappear into the night and into dreams.

### **Chrna machka**

Na ladji, ki jo je nash oche podedoval na visokem severu, je bila tudi majhna machka. Oche jo je zelo ljubil. To je bila vitka, nezhna stvarca, ki se hrani z ribami, chrna kot noch, zhivahna kot vihar. S to zhivaljo se je nash oche vechkrat igral. Predvsem v Afriki, kjer ni razumel jezika domachinov, se je zelo veliko ukvarjal z machko. Zanj, ki je pustil svojo zakonito zheno doma, je bila to celo fina pustolovshchina. Chrna machka je v dolocheni meri prevzela polozhaj njegove zhene. Tega se ni jasno zavedal, vendar je bilo tako. Machka mu je v tujih pristanishchih nadomestila tudi druge zhenske, prilezhnice in cipe. Bila je zares prava družhabnica za tako mochnega moshkega in nash oche je bil na ekvatorju zelo zadovoljen z zgodovino in usodo. Zato pa je postal toliko bolj zhalosten in zmeden, ko ga je chrna machka zapustila. Jokal je kot majhen otrok. Obzhaloval je svojo trdo usodo in se hotel obesiti na ladijskem stranishchu. Moshtvu se je mochni zhalostni mozh smilil, hoteli so mu pomagati in so mu pri nekem chrncu z imenom Butula kupili novo imenitno chrno machko. Nashega ocheta pa to ni zadovoljilo. Shujshal je in oslabel. Na obrazu so se mu pojavili nezdravi znaki, nash oche je postal chez noch star in bolan.

V Kua–Terugi se je vkrcal na neki parnik, svojo ladjo in moshtvo je zapustil, ne da bi se poslovil. V družbi se je popolnoma onemogochil. Niso mu vech zaupali. Zasmehovali so ga.

Imeli so ga za blaznezha.

Nash oche pa se ni vech brigal za stvari tega sveta. V mislih je zhivel pri svoji chrni machki. Ta pa se ni nikoli vrnila nazaj.

### **Krvnishki shepavec in shepavi krvnik**

Na cesti je res skoraj nemogoche srechati shepavega krvnika. Bolj verjetno se pojavi krvnishki shepavec. Sicer samo v sanjah, ampak tudi sanje so lahko resnica. Krvnishki shepavec ima v nashi dobro urejeni družbi pomembno vlogo. Obesha svobodne misli in utira shepajochemu krvniku pot. Shepajochi krvnik ima namrech nalogo, da misli, ki jih je obesil krvnishki shepavec, obesha na shepavo zastavo. To je tako imenovano zmagoslavje shepajohega krvnika. Seveda ima shepajochi krvnik tudi zheno, ki shepa in je zaradi tega podobna zheni krvnishkega shepavca. Shepajochi krvnik je velikanski mishichasti mozhak in njegova shepajocha krvnica je zares pristna prsata zhenska. Biti moramo hladni opazovalci in zhe se nam razodene obesheni svet shepajohega krvnika in obeshenega shepavca. V takem svetu je napredek shepajoche premikanje, ki koncha pod nogami shepavega krvnika. Pogledov shepavega krvnika zares ni mogoche znanstveno utemeljiti. Shepajochi se namrech izmika nashim srchnim objemom. Je zares Hitler, ki celo, ko shepa, hitlerjansko krvnishko ubija.

### **The Black Cat**

A little cat that father loved was on the ship, which father had inherited when he was up north. It was a sleek soft thing that lived on fish. The cat was as black as night and as animated as a storm. Father often played with it, especially when he was in Africa, where he did not understand the language of the natives. He had left his bona fide wife at home and thus this was a genuine adventure for him. The black cat took, so to speak, the place of his wife. He did not admit this to himself, but that's the way it was. The cat was also a substitute for concubines and prostitutes in foreign ports. It was the perfect playmate for a strapping man like father. He was content with the course of his life and destiny. But the cat disappeared one day when the ship anchored at the equator. The cat could not be found, and father and as the days passed, became more and more sad and disconcerted. He would cry and sob like a small child. He lamented this blow of fate and even tried to hang himself in the ship's toilet. The crew was concerned about their stalwart, sad captain, and they tried to fill the void of the lost cat by buying a sleek cat from a negro named Butula. But father did not take to the new cat. He just kept getting thinner and weaker. His face aged and he became an old sick man before his time.

When the ship docked at Kua-Teruga, he left without saying goodbye his crew, and got on a steamer.

He couldn't get along with anyone and everyone looked askance at him. There were those who would tap their temple with a finger when his back was turned.

Father stopped caring about worldly things. The black cat remained in his thoughts, but it was gone forever.

### **The Hanging Limper and the Limping Hangman**

You are very unlikely to see the limping hangman on the street. You are more likely to meet the hangman limper in a dream, but a dream can turn into reality. The hangman limper plays a major role in our well-ordered society. He hangs liberal ideas and prepares the way for the limping hangman. The limping hangman has the task of hanging the thoughts hung by the hangman limper on a limping flag. This is the so-called triumph of the limping hangman. To be sure, the limping hangman has a wife, who limps and resembles the wife of the hangman limper. The limping hangman is a giant, a muscle-bound giant, and the limping hangman's wife is an unadulterated buxom women. We must play the role of the cold-blooded observer, and the hanged world of the limping hangman and the hanged limper will open itself for us. In this world we can see progress as limping locomotion that lands under the feet of the limping hangman. It is impossible to precisely substantiate the views of the limping hangman. For the limper balks from our warm embrace. He is a genuine Hitler who kills in a limping Hitlerian hangman manner.

## Nosne znachilnosti

Nos je bil ustvarjen zato, da na njem počivajo naochniki. Na vsak način je nos vodilno oporišče obraza. Proti svoji volji morash tuhtati in shpekulirati, nos pa ostane na svojem mestu, medtem ko se obraz pachi in spreneveda. Nos je po mnenju nekaterih raziskovalcev izhodišče zelo naporne dejavnosti, ki nosnega nosilca popolnoma izchrpa, tako da ga zagrabi hude sanje. Spodbude, ki prihajajo iz nosú, lahko povzročijo otrochji in nesmiselni vtis, ponavadi pa imajo grozno vsebino, kot zapeljevanje k težkim zločinom. Seveda lahko svoj lastni nos ljubish, vendar se precej pogosteje pojavi nos brez ljubezni. Svet more, hvala Bogu, obstajati tudi brez nosú; potrebuješ pa dve luknji, skozi kateri vdira stiskani zrak v pljučne notranjosti. Nash svet moramo prevohati, zaduhati, ponóstiti, zakaj to so nashe najvazhnejše zhivljenske dolžnosti. Občasno se nos pojavi v ponovitvah in razmnožitvah: dva ali trije nosovi na enem samem obrazu sploh vech niso nikakršna posebna redkost. Kolikor vech nosov krasi chloveka, toliko pomembnejshi in lepshi je zhe na prvi pogled; tisochnosnik lahko mislechega chloveka homa sapiensa na shiroko prekosi. Zato je pravilo, da nosovi nadzorujejo fotografijo in ne fotografija nosov.

Nosovi s slik so namrech nadvse izobrazheni in lahko postanejo za nasho nadaljnjo zhivljenjsko pot pomembni in celo zhivljenjsko vazhni.

Prevod iz nemshchine avtor



---

**Characteristics of the Nose**

The nose was created to hold eyeglasses in place. The nose is the base of the face. No matter how much one concentrates or racks one's brains, the nose remains stationary while the rest of the face grimaces. According to experts, the nose is the outlet of a very strenuous process of thought which can exhaust the owner of the nose and cause him to experience nightmares. The impulses that come from the nose can create a childish and absurd impression, and are mostly accompanied by horrible urges -such as the temptation to commit fiendish crimes. Naturally one can love one's nose, but usually that love is unrequited. The world can - thank God exist without a nose, but man needs two holes through which compressed air can come into the lungs. He must sniff, smell and sneeze at the world; these are his most important lifelong tasks. Sometimes noses come in pairs - even in threes or fours. The more noses, the more beautiful and significant the owner! The centinasus is far superior to homo sapiens. Thus, it stands to reason that noses control the scene – and not the scene the noses. The scene-noses are extremely cultivated and can be paramount and even essential to life itself.

Translated from German by Herbert Kuhner

## LANA

*Kolikor lahko spoznamo, je edmi smisel  
chloveskega obstoja prizhiganje luchi v temi golega bivanja.\**

Carl Gustav Jung

Lana je shtudirala novinarstvo v Nemchiji in Angliji. Ko se je vrnila v Slovenijo, se je zaposlila na televiziji. Po nekaj letih je imela televizijskih peripetij dovolj, in je šla med svobodnjake. Občasno je pisala chlanke za razne revije in chasopise, napisala je tudi nekaj knjig.

Srechala sva se le enkrat, pa she to za kratko. Bilo je na nekem koncertu; med odmorom so naju predstavili skupni znanci.

Precej let po tem dogodku sem jo zagledal na podzemni zheleznici v Londonu. Okleval sem – naj jo ogovorim ali ne? Ko sva se spoznala, sem bil she najstnik, po letih precej mlajshi od nje. Od takrat sem se gotovo spremenil. Morda se me sploh ne spomni vech.

Na moje presenečenje me je prepoznala ona, in prisedla.

Povedala mi je, da je v Londonu sama. Da se je vanj zaljubila na prvi pogled, ko je bila kot osemnajstletnica tu prvich. Od takrat, je rekla, mora priti sem vsaj enkrat na leto, sicer ni zdrava.

Jaz sem bil tu sluzhbeno in mudilo se mi je na sestanek, zato sva se dogovorila, da se dobiva naslednji dan v Hyde Parku.

Sijalo je sonce, kar sicer za London ni ravno obichajno, sedela sva na klopci ob vodi, in vprashal sem jo, kaj pochne, kadar je tako zasebno v Londonu.

»Grem v kino,« je rekla. »Vsaj enkrat dnevno. Obishchem knjigarno na Oxford streetu, pa tisto na Shafftsbury Avenue in tisto na Piccadillyju. Za vsako potrebujem vsaj pol dneva. Dvakrat ali trikrat grem v gledalishche, morda she pogledat rozhe v Regent's parku, pa she kakshno malenkost – in teden mine.«

Bil sem zhe v vechini vechjih evropskih mestih, a nikoli zasebno. Ni me mikalo, da bi hodil po knjigarnah, kinih, gledalishchih, kaj shele rastlinjakih ali morda celo muzejih. Popolna izguba chasa. Zame so stvari morale imeti globlji smisel. Praktichen. Realen. – Ob tem sem moral nekaj zasluzhiti.

Ko je bila Lana pred mnogimi leti she na televiziji, sem se pogosto sprasheval, kaj ta zhenska pochne tam. Zdelo se mi je, da je za televizijo nekako prepametna, da tja pravzaprav ne sodi. Vprashal sem jo, kako je bilo s tem.

»Ja,« je rekla, »nekaj chasa je shlo kar dobro. Morala sem se nauchiti toliko novega, da pravzaprav nisem imela chasa opaziti stvari, ki bi me lahko motile. Pa tako mlada in naivna sem she bila – takoj po konchanem podiplomcu – takrat sem she verjela, da je svet treba spremeniti in da je moja vloga pri tem odlochilnega pomena,« je rekla in se ob tem sama sebi nekako pokroviteljsko nasmehnila.

Iztok Vrbovec

## LANA

*As far as we can discern, the sole purpose  
of human existence is to kindle a light in the darkness of mere being.\**

Carl Gustav Jung

Lana studied journalism in Germany and England. When she returned to Slovenia, she started working for the TV. In a few years she became fed up with the TV intrigues and went free-lance. She occasionally contributed to various magazines and newspapers, and wrote a few books.

I only met her once, very briefly. It was at a concert; we were introduced during the break by mutual acquaintances.

Many years later I saw her in the London Tube. I hesitated: I didn't know whether to approach her or not. When we first met, I was a teenager, quite a bit younger than her. I must have changed since, she might not even remember me.

To my surprise she did remember, and sat next to me.

She told me she was in London alone. That she fell in love with the city at first sight when she first came here as an eighteen-year-old. Ever since, so she said, she had to come here at least once a year or else became sick.

I was in London on business and was running late for a meeting, so we agreed to meet again the following day in Hyde Park.

It was sunny, not a usual sight in London, we were sitting on a bench by the pond, and I asked her what she did when she was in London *privately*.

»I go to the cinema,« she said. »At least once a day. I also go to the bookshop in Oxford Street, and the ones in Shaftsbury Avenue and in Piccadilly. Each takes me at least half a day. Twice or three times I go to the theatre, then perhaps to see the flowers in Regent's Park and a few other things, and the week is over.«

I've been to most major European cities, but never *privately*. I didn't feel like going to bookshops, cinemas, theatres, let alone greenhouses or even museums. A total loss of time if you ask me. As far as I'm concerned, things have to have a *deeper* meaning. Practical. Realistic. – I have to make money doing them.

When many years ago Lana was still working for the TV, I often wondered what she was doing there. It seemed to me that she was too smart for the TV, that she didn't really belong there. I asked her about it.

»Well,« she said, »for a while it was quite all right. There was so much to learn that I didn't really have time to notice the things that might bother me. And I was so young and naïve – it was right after my post-graduate studies – at that time I still believed that the world needed to be changed and that my role in this was crucial,« she said, and laughed as if patronising herself.

Sem kdaj hotel spreminjati svet jaz? – Če bi se dalo ob tem kaj iztrzhiti, bi najbrzh poskusil. Ker pa se to do zdaj she ni zgodilo, sva se s svetom lepo vrtela vsak po svoji tirnici. Pri Lani pa sem imel občutek, da o svetu ves chas nekaj tuhta, vrednoti, se sprashuje. Kako prekleto naporno. Pa zakaj? Kaj ima od tega?

»In potem si shla – zapustila televizijo?«

»Ja, po shtirih letih. Bilo je dovolj. Najbrzh sem takrat dokonchno odrasla,« je rekla. Shele! sem pomislil. Jaz sem odrasel zhe, ko sem imel osemnajst let. Takrat sem zachel sluzhiti denar. Postal sem neodvisen od drugih. Ob tem sem seveda tudi shtudiral, ker je bilo to pach nujno zlo. In potem, ko sem konchal faks, sem se seveda redno zaposlil. Kot vsi. – Zhena? Spoznala sva se v prvem letniku shtudija, poroka je bila logichna posledica. – Otroci? Je kdo, ki jih namenoma noche imeti, preden jih ima? Nekoch sem slishal za zhensko, ki se je dala sterilizirati takoj, ko je bilo to zakonsko mogoche. Da noche rojevati otrok v ta svet, je rekla. Da jim ne bi mogla brez občutka krivde pogledati v oči, jim pojasniti, zakaj jih je pripeljala v to norishnico, je rekla. Kakshna norost! sem pomislil takrat.

Prvega otroka sem dobil pri shtiriindvajsetih, drugega pri osemindvajsetih. In tudi tu se je izshlo, kot je treba: najprej sin, potem hchi. In tako smo opravili tudi s tem. V Laninem pogledu pa sem razbral, da se zanjo nikoli ne zakljuchi nobena pomembna stvar. Kakshen napor! – Ob tem pa sem v njenih ocheh opazil she neki drugachen sij, katerega pomena nisem razumel – enak občutek sem imel zhe takrat, ko sem jo bil gledal na televiziji. Kot da pozna nekakshno pomembno skrivnost.

»Zdi se mi, da zelo veliko razmishljash, Lana,« sem rekel, in v mojem glasu je bilo chutiti meshanico rahle vzvishenosti in zadržhanega obchudovanja, ki pa ni bilo pravzaprav nich drugega kot zakrita nevoshchljivost – zavidal sem ji, ker je preprosto imela nekaj, chesar jaz nisem imel. – »Kako prenashash ta stalni napor?«

»Ljudje smo razlichni, Jakob,« je rekla. »Vsak nosi svoj krizh in ga občuti in prenasha najbolje, kot ve in zna.«

To s krizhi in usodo in podobnimi bedarijami sem poslushal zhe od otroshkih let naprej – in ob tem mi je vedno shlo na kozlanje. Kakshni prekleti krizhi! Ne mi trosit teh neumnosti o usodi in trpljenju in o tem idiotskem instant krshchanstvu! Same luzerske variante. Nikoli se nisem hotel prepustiti razmishljanjem, ki bi me speljala na tovrstna krizhpotja. Je pa bilo v njenem glasu she nekaj, kar se je razlikovalo od prerokb sicershnjih trpechih glasnikov usode; nekakshno spoznanje, ki je presehalo meje, ki sem jih poznal sam. Ampak kakshen smisel ima ta njen svet? Moj je konkreten. Otroci, avto, hisha, sluzhba. Kakshno korist bi imel od tega, che bi razumel svari, kot jih razume ona? Prekleti luzerski sanjachi! me je spet preshinilo. In s tem spoznanjem sem dosegel vrhunec svojih miselnih izpeljav. Nekakshno mazohistichno zanimanje za njen svet, ki je bil v nasprotju z vsem, v kar sem v resnici verjel, pa me kljub vsem miselnim izbruhom in nedvoumnemu zavedanju, kako nepraktichno je, she vedno ni hotelo pustiti pri miru.

»Zdi se mi,« sem rekel, »da je zelo naporno biti ti.«

Did I ever try to change the world? – I'd probably do it if I could make some money in the process. But since it never happened so far, the world and I just went our separate ways. However, while talking to Lana I had the feeling that she was constantly questioning things, evaluating the world, doubting. How damn tiring. And why? What's the point?

»And then you left the TV?«

»Yes, after four years. It was enough. I guess I finally grew up,« she said.

As late as that! I thought. I grew up when I was eighteen. It was then I started to make money. Became independent. Of course I was also studying, it was the necessary evil. And then, after I graduated, I got a regular job. Just like everybody else. – Wife? I met her when I was a freshman, marriage was a logical consequence. – Children? Are there people who don't want to have them before they actually have them? I once heard of a woman who had herself sterilised as soon as it was legally possible. She didn't want to bring babies into *this* world, she said. She couldn't have looked them in the eye without feeling guilty for having brought them to this loony-bin, she said. What madness, I thought then.

My first child was born when I was twenty-four, the second when I was twenty-eight. It worked out as it should: first a son, then a daughter. And so that business was over, too. But in Lana's eyes I could see that for her nothing of importance was ever over. How trying! – And in her eyes I also noticed a different glitter the meaning of which I didn't understand; I had the same feeling when I was watching her on TV. As if she knew some important secret.

»It seems to me you think a lot, Lana,« I said, and my tone of voice was a mixture of slight arrogance and reserved admiration, which was actually just badly concealed envy: I envied her because she had something that I didn't. – »How do you put up with this constant strain?«

»People are different, Jacob,« she said. »We all carry our cross and put up with it as best we can.«

I'd been listening to stories about crosses and destinies and similar nonsense since childhood, and they always made me want to throw up. What damn crosses! Don't give me this crap about fate and suffering and this idiotic instant Christianity! Food for losers. I never wanted to think about things that would lead me to such cross-roads. But there was something else in her voice, something different from the prophecies uttered by the suffering messengers of fate; a kind of knowledge that transcended the boundaries I was familiar with. What is the meaning of Lana's world? My world is concrete: children, a car, a house, a job. What use would it be if I understood things the way she obviously understands them? Damn losers and dreamers, I thought again, and that conclusion was the peak of my reasoning. But a kind of masochistic interest in *her* world, which was in stark contrast to everything I *really* believed in, wouldn't leave me alone despite my mental tantrums and a definite awareness of how impractical it was.

»It seems to me,« I said »that it's quite difficult being you.«

»Ja, tudi meni se tako zdi,« je prikimala. »Ampak – ne znam biti nihče drug, kot sem.«  
»Kaj imash od tega svojega razmishljanja, Lana? Se ti ne zdi, da si zaradi tega nekako... oddaljena od tistega, kar se v resnici dogaja? Sama? Osamljena? Kot da del tebe v resnici ne zhivi?«

»Pravzaprav se mi zdi vse to, kar si rekel,« se je strinjala in ob tem opazovala veliko chrnsko družino – imeli so nekakshen nedeljski piknik – o kateri se je zdelo, da ji nich na svetu ne manjka. »Ampak, kot sem zhe rekla, ljudje smo med sabo različni.«

»Kaj je zate smisel zhivljenja?«

Obrnila se je proti meni in me dolgo molche opazovala. Pogled se ji je ob tem nekako prizemljal, cheprav je bila tista distanciranost, shirina, ki je nisem nikoli prav razumel, she vedno prisotna.

»Ta tvoja naivnost je na neki nachin tako privlachna,« je potem rekla. »Ampak, ko enkrat mine, Jakob – ko jo enkrat za vselej odplakne – je preprosto ni vech; jaz je preprosto vech nimam, razumesh? Vsak hip se zavedam – pa naj se tebi, ki zase vesh, da je smiselno le tisto, kar je zate koristno, slishi she tako prekleto butasto – kaj se dogaja – in ko vedno znova poslusham te perverzne zgodbice o tem, da je treba biti srechen, najti smisel in vsa ta sranja, ki spadajo sem zraven – si se kdaj vprashal, kdo to najglasneje razglasha in zakaj, kakshen in chigav interes se skriva v ozadju teh sloganov – zame je to tako prekleto poceni – zhaljivo, razumesh? – Poslushati krdelo krotovichastih, povampirjenih dedcev in bab, ki me vabijo v ta svoj svet parol in bednih lazhi – polovica ljudi na tem planetu zhivi skoraj dobesedno v dreku, Jakob – mi pa s to svojo srecho in smislom in s to svojo naucheno indiferentnostjo sodelujemo v trzhenju te njihove bede – to je prekleto sranje, Jakob, shtekash!? Nich drugega. In od tega sranja zhivijo vsi tisti, ki odlochajo o tem, kdo in kje bo jutri she obstajal in v kakshnih pogojih – zato, ker ti in milijoni tebi podobnih verjamejo v ta njihov smisel.«

Zdaj sem konchno razumel, od kod tisti njen pogled. Moj bog, njeno zhivljenje mora biti tako prekleto naporno.

»Kako lahko she zhivish, Lana?« sem vprashal.

Zdelo se mi je, da jo je vprashanje presenetilo. Ne zaradi vsebine, marvech zato, ker sem ga bil izrekel jaz.

»Ne vem,« je rekla. »Res ne vem, kako. Tudi sama se sprashujem.«

Potem sva nekaj chasa molchala. Ob vodi so racale race, v lezhalnikih so polezhavali Anglezhi, po travi so tekali otroci in nedelja je bila she kar naprej sonchna in prijetna.

»Ta angleshki mir ima v sebi nekaj tako... noro sproshchujochega,« je chez chas rekla Lana.

In spet me je s tem svojim stavkom speljala na neznan teren. Mater, kakshen vol sem pravzaprav jaz! sem pomislil. Jaz v tem Hyde Parku namrech nisem zaznaval prav nich noro sproshchujochega. Zame so bili Anglezhi odshtekani in to je bilo vse. Od tu naprej razmishljajo luzerji, sem vedno verjel. Razmishljanja brez koristi, razglabljanje o obchutkih, ki te ne pripeljejo nikamor – popolnoma brez zveze. Lu-zer-sko.

»Yes, I think so, too,« she nodded. »But – I can't be anybody else but me.«

»What's the point of all this thinking, Lana? Don't you think it makes you kind of... alienated from everything that's *really* happening? Alone? Lonely? As if a part of you weren't really alive?«

»Yes, actually, everything you said is true,« she agreed and watched the members of a big coloured family – they were having a kind of Sunday picnic – that seemed as if they didn't have a worry in the world. »But, as I said before, people are very different.«

»What's the meaning of life for you?«

She turned to me and silently watched me for a long time. Her look became more down-to-earth, although the distance, the *width* that I couldn't really understand, was still present in her eyes.

»In a way your naiveté is quite charming,« she finally said. »But once it's gone, Jacob – once it's really gone for ever, it's simply no longer there; I just don't have it any more, do you understand me? Every single moment I know – and this might seem pretty daft to you who *know* that the only sensible things are those that are *of use* to you – what is *going on*, and when I hear those perverted stories about how one should be happy, find meaning and similar bullshit – have you ever wondered who those who proclaim it most loudly are and why they do it, whose interests are in the background of those slogans – it all sounds so cheap to me, insulting even, understand? Listening to a bunch of crooked, vampire-like men and women luring me into their world of slogans and sorry lies – half of the people on this planet almost literally live in shit, Jacob – and we, with our *happiness* and *meaning* and acquired indifference, are taking part in marketing their misery – this is damn bullshit, Jacob, do you understand me? Nothing else. And all this shit makes a living for all those deciding about who will exist tomorrow, and where and in what circumstances – because you and the likes of you believe in this meaning of yours!« Now I finally understood where that look came from. My God, her life must be so damn hard.

»How can you keep living, Lana?« I asked.

It looked like the question surprised her. Not because of what I said, but because I said it.

»I don't know,« she said. »I really don't know. I often wonder myself.«

Then we were quiet for a while. Ducks were waddling by the water, the Brits were lounging in their long chairs, children were playing on the grass and the Sunday was still sunny and pleasant.

»This British peace is so... madly relaxing,« Lana said after a while.

And once more her sentence led me off into an unknown territory. Christ, what an asshole I am, I thought. I didn't see anything *madly relaxing* in Hyde Park. For me the Brits were weird, and that was it. Any other line of thinking was for losers, or so I always believed. Thinking without any use, discussions about feelings that led nowhere – totally useless. Definitely for losers.

To nisem jaz, to nisem nikoli hotel bit jaz. In tako sem – kaj? Pripadnik rase smiselnezhev? Takshnih, kot jih je opisovala malo prej Lana? Ampak s tem si, prekleto, nočem razbijati glave! Pa kaj mi mar, če polovica sveta ne more srat v skrete, imeti chiste vode in ne vem, kaj she? Kaj se to mene tiche? Jaz nisem reshitelj sveta. Jaz ga nisem zdizajnil, svet je zame v resnici nekaj popolnoma abstraktnega; zame sem resnichen jaz, moja zhena, moja dva otroka, moja hisha, moj avto in – konec. Vsak naj poskrbi zase in – pika. Drugo me ne zanima. Ne zanimajo me podhranjeni chrnci v Afriki, ne zanimajo me genetsko spremenjeni prashichi, ne zanima me genetsko spremenjena koruza, ne zanimajo me genetsko znervirani kmetje, ne zanimajo me genetsko nespremenjeni politiki, ne zanima me nich, razen...

»A si sicer she vedno s tistim... kako mu je zhe ime – Bojanom?« sem vprashal, da prckinem tok misli, ki me je zhe dodobra znerviral.

»Ja, pravzaprav sem she z njim.«

»Otrok nimata, ne?« sem nadaljeval, in v mojem glasu je bilo chutiti prizvok nekakshnega očitka – ja, imel sem jo za manj vredno, ker ni imela otrok. In postalo me je sram; pa ne zalo, ker sem jo imel za manj vredno, temvech zato, ker je to zaznala tudi ona. Za namechek pa sem imel občutek, da me zaradi tega ne obsoja, temvech me ima za she enega od tistih otroshkih smiselnezhev, kakor jih je imenovala – za enega tistih omejenih hipnotizirancev, ki jih je primerjala kar z nekdanjimi Hitlerjevimi dechki in deklicami in mozhami in zhenami in dedki in babicami in strici in tetami in uslužbenchki in uslužbenchicami – ki so po svetu marshirali v rjavih hlachah in rjavih srajcah, in so tako zelo verjeli v tisti svoj smisel, da so ga razglasili za smisel z velikim S; in potem so ga tako zelo vzljubili, da so mu dodali she en veliki S. In potem so v imenu tega odreshujochega SS-misla lahko pocheli vse, kar si je zazhelelo njihovo rjaveche SS-rce.

Zazdelo se mi je, da vse bolj razumem njeno razumevanje sveta; chedalje globlje je prenikalo vame, in ob tem me je stisnilo. Ampak jaz tega vendar nočem! Nočem, da me grize nekakshna vest, da razglabljam o stvareh, na katere ne morem imeti nikakshnega vpliva! Zakaj bi svoj smisel zamenjal za njenega? Kakshen smisel bi to imelo? Moj smisel deluje prekleto dobro! Nimam slabe vesti, dobro spim, prekleto zadovoljen sem s svojim zhivljenjem in v zhelodcu me nikoli ne stiska po nepotrebnem!

»Ne, nimava otrok,« je rekla Lana.

»Pa sta se tako odlochila zavestno ali...?«

»Ja, zavestno. Nich ni z nama narobe fizichno, che si to mislil.«

»Pravijo, da zhenske, ki nimajo otrok, v starosti postanejo... chudne.«

»Ne vem, kaj naj ti odgovorim na to, Jakob. Jaz sem po konvencionalnih kriterijih chudna zhe zdaj – pa se mi to v resnici sploh ne zdi pomembno. Bolj bi me skrbelo, che bi bila normalna – po konvencionalnih merilih, seveda.«

»Kaj se pogovarjata z Bojanom, ko sta sama?«



That wasn't me, I never wanted to be like that. And that made me – what? A member of the race of meaning seekers? Of the kind Lana was talking about earlier? I didn't really want to think about it. Who cares if half of the world population can't shit in toilets, don't have drinking water and I don't know what? What's that to me? I'm not the saviour of the world, I didn't design the world, for me the world is something quite abstract, and the only real things are me, my wife, my two kids, my house, my car and – that's it. Every man for himself, period. The rest is none of my concern. I'm not interested in under-nourished blacks in Africa, I'm not interested in genetically modified pigs, I'm not interested in genetically modified corn, I'm not interested in genetically nervous peasants, I'm not interested in genetically unmodified politicians, I'm not interested in anything except...

»Are you still with that guy... what's his name... Bojan?« I asked in order to put a stop to the line of thinking that made me quite nervous.

»Yes, I am, actually.«

»You don't have children, do you?« I continued, and there was a trace of reproach in my voice – yes, I considered her less worthy because she didn't have children. And I was ashamed; not because I considered her less worthy, but because she felt it. On top of it all I had a feeling that she didn't hold it against me, but thought of me as one of those believers in children, as she called them – one of those limited hypnotised freaks she compared to Hitler's boys and girls and men and women and grandfathers and grandmothers and uncles and aunts and he- and she officials, who were marching around the world wearing brown trousers and brown shirts, and so firmly believed in their meaning that they called it Sense with a capital S; and then they fell so in love with it that they added another capital S. And then, in the name of the redeeming SS-ense, they could do anything their sorry SS-enses desired.

It seemed to me I was starting to understand Lana's perception of the world; it was penetrating deeper and deeper into me, and was squeezing me at the same time. But I don't want it! I don't want to have a guilty conscience, I don't want to ponder about the things I have no influence on! Why would I trade my meaning for hers? What sense would it make? My meaning functions damn well! I don't have a guilty conscience, I sleep well, I'm damn happy with my life and I never feel uneasiness in my stomach.

»No, we don't have children,« Lana said.

»Was it a conscious decision or...?«

»Yes, a conscious decision. There's nothing physically wrong with either of us, if that's what you meant.«

»They say that women who don't have children become...weird when they grow older.«

»I don't know what to say to this, Jacob. By conventional standards I'm weird already – not that I really care. I would be more concerned if I were normal – by conventional standards, of course!«

»What do you and Bojan talk about when you're alone?«

»Pravzaprav nisva prav pogosto sama. Bojan je s svetom precej bolj zadovoljen, kot sem jaz. Ne sicer tako zelo kot na primer ti, a dovolj, da brez njega ne more. Zdaj zhe nekaj chasa dela v oglashevalski agenciji; pravzaprav je to njegovo zhivljenje. Z mano je bolj ali manj iz navade. Tako dolgo sva zhe skupaj, da to jemlje skoraj kot nekakshno naravno danost.«

»Pa ti?«

»Morda delno to verjamem tudi jaz... – o chem se pogovarjava? O tem, kaj se dogaja v njegovi sluzhbi, ne govorim prav rada, ker so stvari tako zelo predvidljive in dolgochasne, pogovarjava pa se na primer o knjigah, filmih in podobno. Čeprav se mi zdi – kot sem zhe rekla – da je Bojan s srcem pravzaprav ves chas v sluzhbi – in od njegovih komentarjev ali pripomb nimam v glavnem nich, ker so preprosto prevech povrshne. Sva kot nekakshna brat in sestra, ki sta se navadila zhiveti drug ob drugem, kar pomeni, da znava paziti, da si ne greva prevech na zhivce. To je, na kratko, najbrzh bistvo najinega odnosa.«

»In potem ti ne ostane drugega, kot da se zatekash po morebitne odgovore vase – in si sama s sabo.«

»Ja, tako nekako.«

»Pa ti ni dolgchas?«

»Seveda mi je pogosto dolgchas.«

»Che imash otroke, ti ni nikoli dolgchas.«

»Hochesh rechi, da se splacha imeti otroke zato, da ti ni dolgchas?«

Ta njen splacha je zvenel tako zelo drugache od mojega, da ji nisem mogel odgovoriti pritrdilno. Pravzaprav se mi je zdelo, da o tem sploh ni vredno izgubljeni besed. Otroke je pach treba imeti in pika. Nich nisem odgovoril.

»Kaj je narobe s tem, che je chloveku dolgchas?« je rekla Lana.

Kaj je narobe s tem, che je chloveku dolgchas, sem v mislih ponovil za njo. Spet me je speljevala na teren, kjer pravzaprav nisem hotel biti. To ni bilo moje podrochje.

»Danashnja družhba tako prekleto prezira nekatera chloveshka stanja in obchutja, – zhalost, na primer,« je rekla. »Kot da je to nekaj slabega, kar se modernemu, srechnemu in zadovoljnemu potroshniku ne spodobi. Si kdaj pomislil, odkod pravzaprav izvirajo ti obchutki, kaj nam hochejo sporočiti, zakaj se sploh porodijo? In kakshno medvedjo uslugo si delamo, che si ne dovolimo, da jih obchutimo, che si ne dovolimo vprashati, zakaj nas nadlegujejo, kaj v nas jih je sprozhilo. Da smo potem le nekakshen skupek trzajoche biokemije; le del tistega instant SSmisla, o katerem sva govorila prej. Chreda nasmejanih, hahljajochih, nashminkanih lukenj? Skrbno gradech svojo hahljajocho se srecho na nesrechi milijonov nesrechnih. Je to res srecha ali bi jo morali poimenovati kako drugache, a, Jakob?«

»V kaj pravzaprav verjamesh ti, Lana? Ne reci, da lahko zhivish, ne da bi v kaj verjela?«

»Actually, we're hardly ever alone. Bojan is much happier with this world than I am. Not in the way you are, but happy enough not to be able to do without it. He's been working for an advertising agency for a while now; that's his real life. Being with me has become a kind of habit. We've been together for so long that he takes it almost for granted.«

»And you?«

»I may be taking him for granted, too... What do we talk about? I don't like talking about what's going on at his job, those things are very predictable and boring. We talk about books, films and the like. Although it seems to me, as I said before, that in his heart of hearts Bojan's at work all the time; I don't get much pleasure out of his comments anyway, they're simply too superficial. We're more like a brother and sister, we've grown used to living next to each other, which means we're quite careful not to get on each other's nerves too much. In short, that's probably what our relationship is all about.«

»And then you can't do anything else but search for possible answers within yourself – and be by yourself.«

»Yes, I guess so.«

»Aren't you bored?«

»Of course I'm often bored.«

»If you have children, you're never bored.«

»You mean it pays to have children so that you're never bored?«

Her *pays* sounded so unlike mine that I couldn't say yes. In fact, I felt this wasn't worth any words. One simply had to have children, period. I said nothing.

»What's wrong with being bored?« Lana asked.

What's wrong with being bored, I repeated in my mind. Once more she was leading me off to the terrain I wasn't familiar with. Not my cup of tea.

»Our society is so full of contempt for certain human states and emotions, like sadness, for instance,« she said. »As if it was something bad, something unseemly for a modern, happy consumer. Have you ever thought about where these emotions actually come from, what they are trying to convey to us, why we experience them at all? We're doing ourselves no favour if we don't let ourselves have them, if we never ask ourselves why they bother us and what in us triggered them. What we're left with is just a lump of twitching bio-chemistry, part of that instant *SSense* we talked about earlier. A herd of laughing, smiling, made-up holes, carefully building up our giggling *happiness* on the unhappiness of millions miserable people? Is this true happiness or should we find another name for it, what do you say, Jacob?«

»What do you really believe in, Lana? Don't tell me you can live without believing in anything.«

»V kaj verjamem? – Ja, res se nenehno sprashujem o svojem smislu. Ampak odgovori, s katerimi si ti tako zelo zadovoljen, zame zhe dolgo ne predstavljajo nichesar.«

»In kaj potem storish?«

»Potem grem na primer za teden dni v London; napisem kakšno zgodbo; in ko se jih nabere dovolj, iz njih nastane na primer knjiga.«

»In v chem se potem tako zelo razlikujesh od mene?«

»Mislim, da se od tebe ne razlikujem tako zelo, Jakob. Mislim, da se vsi, ki smo tule, na tem planetu, ne razlikujemo tako zelo drug od drugega. Ne glede na to, kaj pochnemo, kaj občutimo in kaj razmishljamo.«

»Ali kdaj pomislish na samomor?«

»Zelo pogosto mislim na smrt, ja,« je rekla. »Ljudje, ki sem jih nekoch poznala in so mi bili tako zelo blizu, kot je zhivo bitje sploh lahko komu blizu – in jih zdaj preprosto ni vech; pa drugi, ki sem jih poznala zgolj od dalech, in jih tudi ni vech – tega nikakor ne morem razumeti, sprejeti. Ja, zelo pogosto razmishljam o tem.«

»Pa kaj imash od tega, Lana?« sem vprashal, cheprav mi je bilo chedalje bolj jasno, da blebetam neumnosti. »Tudi moja vprashanja so tako zelo predvidljiva, a? Ponavljam vse tisto, kar mislim, da se spodobi govoriti, o chemer menim, da bi tako rekli tudi drugi – ne da bi prav vedel, ali to zares zanima tudi mene. Pravzaprav sem she vedno popoln otrok. Goltam pilule, ki mi jih nastavljajo pred usta, potem pa jih delim she sam in razglasham njihovo zvelichavnost.«

»Odraslost, ja...« je rekla Lana. »Biti odrasel pomeni biti prekleto sam – vsaj v tem nashem svetu.«

Pogledal sem na uro. Prishla sva pred dvema urama in pol. Kako hitro je minilo. Nebo se je rahlo pooblachilo, zdaj je bilo zhe bolj londonsko. Chrska družhina je zachela pakirati koshare s hrano, zlagati deke, pospravljati radie, klicati otroke, ki so she vedno tekali za zhogo in se glasno rezhali.

»Koliko chasa she ostanesh v Londonu?« sem vprashal.

»Do srede. – Ti?«

»Jaz imam avion danes zvecher. Petnajst chez osem s Heathrowa.«

Vstala sva.

»Kje imash hotel?« je vprashala.

»V Russell Streetu – Great Russell Street, se mi zdi, je tochno ime ulice – chisto blizu Tottenham Court Rода.«

»Jaz grem na Leicester Square,« je rekla Lana. »Do Oxford Circusa greva lahko skupaj.«

Shla sva do Marble Archa, kjer sva chakala, da pripelje vlak.

»Je po tvojem kaj upanja za chloveshko raso, Lana?« sem jo vprashal, ko sva tako tiho zrla v nepremichno lezheche tire, in zazdelo se mi je, da je bilo to prvo vprashanje danes, ki sem ga v resnici zastavil jaz.

»What do I believe in? – You're right. I constantly wonder about the meaning of my life. But the answers you're so happy with stopped meaning anything to me a long time ago.«

»And what do you do then?«

»I go to London for a week, for instance; write stories, and when there are enough of them, publish a book.«

»What, then, makes you so very different from me?«

»I don't think I'm so very different, Jacob. I think that all the people on this planet are actually quite similar to each other. Regardless of what we do, what we feel and what we think about.«

»Do you ever think of suicide?«

»I often think of death, yes,« she said. »About people I once knew, who were as close to me as a human being can be close to another human being, and who are gone now; and about people I didn't really know very well, and are also gone; this is something I find very hard to understand, to accept. – Yes, I often think about these things.«

»What's the point of all this, Lana?« I asked, although it was clear I was talking nonsense. »My questions are so very predictable, too, right? I keep repeating what I think is appropriate to say, what I think other people would say, without really thinking about whether I'm interested in them or not. In fact I'm still a child. I swallow the pills other people shove into my mouth, and then offer them to others and praise their healing effects.«

»Adulthood, yes...,« Lana said. »To be an adult means to be so damn alone – at least in *our* world.«

I looked at my watch. We arrived two and a half hours ago. The time passed so quickly. The sky had clouded over and looked more London-like. The black family started packing their food, folding blankets and calling the children who were still running after the ball and laughing loudly.

»How much longer are you staying in London?« I asked.

»Till Wednesday. You?«

»I have a flight tonight. Quarter past eight from Heathrow.«

We stood up.

»Where are you staying?« she asked.

»In Russell Street – Great Russell Street, in fact, quite near Tottenham Court Road.«

»I'm going to Leicester Square,« Lana said. »We can go together as far as Oxford Circus.«

We went to Marble Arch and waited for a train.

»So, what do you think, Lana, is there any hope for the human race?« I asked her when we stared at the silent rails together, and it seemed to me it was the first question today actually asked by me.

Lana me je pogledala in v njenem pogledu je bilo nekaj nevsakdanje ljubeznivega in prijaznega, in ta njena ljubeznivost se je dotaknilo moje dushe – organa, ki mu sicer ne posvečam skoraj nikakršne pozornosti, ker se mi zdi za vsakdanje zživljenje pomemben kot slepich. Kar se mene tiche, bi jo lahko kirurshko odstranili, she preden bi se vnela.

»Ne vem,« je rekla in se me z dlanjo dotaknila tam, kjer naj bi bilo pod obleko srce.

»Zares ne vem, Jakob,« je ponovila, in potem je prishel vlak in sva vstopila.

Na Oxford Circusu je izstopila. Zadnji hip sem tudi jaz skochil z vlaka.

»Che se malo sprehodim, mi najbrzh ne bo nich shkodilo,« sem rekel. »Mudi se mi pa tudi she ne.«

Rekla je, da bo shla pogledat, kaj igra v gledalishchu na Piccadillyju. Potem pa na Lcicester Sqnare, kjer prodajajo gledalishke karte po polovichni ceni.

»Se bova she kdaj videla?« sem vprashal, ko sva se dvignila na zemljino povrshino.

»Mogoche, Jakob,« je rekla, in se me she enkrat dotaknila z dlanjo tam kot zhe malo prej. In jaz sem se spet zavedel tistega dela sebe, ki sem ga tako zelo redko uporabljaj. Ali je to dobro ali ne – o tem nisem bil vech tako nedvoumno prepričan.

Nekaj chasa sem she gledal, kako njena postava izginja izza ovinka na Regent's Streetu, potem pa sem se v svojo smer odpravil tudi jaz.

---

\* »Soweit wir zu erkennen vermögen, ist es der einzige Sinn der menschlichen Existenz, ein Licht anzuzünden in der Finsternis des blossen Seins.« Carl Gustav Jung (1875-1961), *Erinnerungen, Träume, Gedanken* (1962), 11. pogl.

Lana looked at me, and there was something unusually kind and gentle in her eyes; and her kindness touched my soul – the organ I usually didn't pay much attention to and considered no more important for every-day life than the appendix. As far as I was concerned the best thing would be if I had it surgically removed before it started giving me trouble.

»I don't know,« she said and touched me where my heart was supposed to be underneath the clothes. »I really don't know, Jacob,« she repeated, and then the train arrived and we got on.

Lana got off at Oxford Circus. I leaped after her at the last moment.

»A short walk probably won't hurt me,« I said. »And I'm in no hurry anyway.«

She said she'd go and see what was on in the theatre in Piccadilly. And then to Leicester Square, where she could get theatre tickets at half price.

»Will I see you again?« I asked, when we came out of the Tube.

»Perhaps, Jacob,« she said and once more touched me where she'd touched me before. And again I became aware of that part of me I hardly ever use. Was that good or bad? I wasn't so sure about it any more.

For a while I watched her disappear behind the curve in Regent 's Street, and then set off in my own direction.

Translated from Slovenian by Lili Potpara

---

\* Soweit wir zu erkennen vermögen, ist es der einzige Sinn der menschlichen Existenz, ein Licht anzuzünden in der Finsternis des blossen Seins. Carl Gustav Jung (1875-1961), *Erinnerungen, Träume, Gedanken* (1962), ch. 11

*Ivo Antich*

## KAKO JE UMRL FERDINAND MUHA

Ferdinand Muha je v nekem horoskopu prebral, da bo na njegov šestdeseti rojstni dan, ko se bo ravno gromko smejal, pri njem potrkala smrt. Pol leta pred kritičnim dnevom je zapustil družino in se zaprl v najeto podstreshno sobo v stari predmestni hishi. Tu se je poglobil v bukve o astrologiji, hipnozi, telepatiji, vzporednih svetovih, eshatologiji, senzualnosti materije, spominih na sedanost itd. itd., pach z namenom, da bo na dan napovedane smrti povsem prezhet s temi frapantnimi problemi, ki seveda nikomur ne morejo vzbujati smeha. Iz svojega brloga je nekajkrat prishel le toliko, da si je nakupil najnujnejshih zhivil, drugache pa je dneve in nochi prechepel ob namizni svetilki in ril po knjigah. Tako se je blizhal njegov šestdeseti rojstni dan in z njim trenutek, ko bo prelisichil svojo smrt. Bil je zhe docela prepariran; postal je pravo uteleshenje resnosti, kajti blede rumenkasti obraz mu je otrpnil kot maska. Sklenil je seveda tudi, da na usodni dan ne bo stopil nikamor iz svoje sobe, pa naj se zgodi karkoli, da se tako she dodatno zavaruje pred vsako morebitno spodbudo k smehu. Ko se je zjutraj na rojstni dan zbudil, je pojedel koshcek starega kruha in se takoj s strastno mrzlico zapichil v knjigo z naslovom »Spiritualizem ali transcendentalna arheologija«. Na trinajsti strani je naletel na porumenel izrezek iz nekega prastarega chasopisa, kar je nekemu očitno sluzhilo kot znamenje, do kod je prishel pri branju. Ferdinand Muha je pedantno preganjeni izrezek pazljivo razvil, ker si ga je hotel malo podrobneje ogledati, saj je zhe vechkrat na takshnih chisto sluchajnih koshchkih starih chasopisov nashel marsikaj zanimivega. Tako je pred seboj zagledal chlanek z naslovom »Kako je umrl Dnanidref Ahum«, v katerem je bil opisan zadnji dogodek v zhivljenju imenovanega gospoda. Dnanidref Ahum je v nekem horoskopu prebral, da bo na njegov šestdeseti rojstni dan, ko se bo ravno gromko smejal, pri njem potrkala smrt. Pol leta pred kritičnim dnevom je zapustil družino in se zaprl v najeto podstreshno sobo v stari predmestni hishi. Tu se je poglobil v bukve o astrologiji, hipnozi, telepatiji, vzporednih svetovih, eshatologiji, senzualnosti materije, spominih na sedanost itd. itd., pach z namenom, da bo na dan napovedane smrti povsem prezhet s temi frapantnimi problemi, ki seveda nikomur ne morejo vzbujati smeha. Iz svojega brloga je nekajkrat prishel le toliko, da si je nakupil najnujnejshih zhivil, drugache pa je dneve in nochi prechepel ob namizni svetilki in ril po knjigah. Tako se je blizhal njegov šestdeseti rojstni dan in z njim trenutek, ko bo prelisichil svojo smrt. Bil je zhe docela prepariran; postal je pravo uteleshenje resnosti, kajti blede rumenkasti obraz mu je otrpnil kot maska. Sklenil je seveda tudi, da na usodni dan ne bo stopil nikamor iz svoje sobe, pa naj se zgodi karkoli, da se tako she dodatno zavaruje pred vsako morebitno spodbudo k smehu.



## HOW DIED FERDINAND FLY

Ferdinand Fly in an horoscope read that on his sixtieth birthday, when he would just laugh loudly, the death would knock at his door. Half a year before the critical date, he has left his family and closed himself in a rented attic room in an old suburban house. There he pored over the books on astrology, hypnosis, telepathy, parallel worlds, eschatology, the sensuality of matter, memories of the present, etc. etc., surely, with an intention that on the day of his predicted death he would be fully imbued with these amazing problems, which of course nobody can inspire to laughter. From his den he came only a few times so that he bought the minimum food, otherwise the day and night he sat at the table lamp grubbing through the books. Thus, it was approaching his sixtieth birthday and with it the moment when he would cheat his own death. He was completely modified; he became the true embodiment of the seriousness, for his pale yellowish face stiffened as a mask. Of course, he decided also that on the fateful day he would not go anywhere out of his room, whether anything would happen, so as to further guard against any possible incentive to laughter. When in the morning of his birthday he woke up, he ate a piece of old bread and immediately with the passionate fever stuck himself in a book entitled »Spiritualism or transcendental archeology«. On the thirteenth page he encountered a yellowed clipping from an ancient newspaper which to someone has obviously served as a signal of passage reached during the reading. Ferdinand Fly developed carefully that pedantically folded clipping, because he wanted a closer view into it, for he has yet many times in such a purely random pieces of old newspapers found interesting things. Thus, ahead of himself, he saw the article titled »How Dnanidref Ylf died« in which was described the last event in the life of mentioned gentlemen. Dnanidref Ylf in an horoscope read that on his sixtieth birthday, when he would just laugh loudly, the death would knock at his door. Half a year before the critical date, he has left his family and closed himself in a rented attic room in an old suburban house. There he pored over the books on astrology, hypnosis, telepathy, parallel worlds, eschatology, the sensuality of matter, memories of the present, etc. etc., surely, with an intention that on the day of his predicted death he would be fully imbued with these amazing problems, which of course nobody can inspire to laughter. From his den he came only a few times so that he bought the minimum food, otherwise the day and night he sat at the table lamp grubbing through the books. Thus, it was approaching his sixtieth birthday and with it the moment when he would cheat his own death. He was completely modified; he became the true embodiment of the seriousness, for his pale yellowish face stiffened as a mask. Of course, he decided also that on the fateful day he would not go anywhere out of his room, whether anything would happen, so as to further guard against any possible incentive to laughter.

Ko se je zjutraj na rojstni dan zbudil, je pojedel kosček starega kruha in se takoj s strastno mrzlico zapichil v knjigo z naslovom »Spiritualizem ali transcendentalna arheologija«. Na trinajsti strani je naletel na porumenel izrezek iz nekega prastarega chasopisa, kar je nekomu očitno služilo kot znamenje, do kod je pršel pri branju. Dnanidref Ahum je pedantno preganjeni izrezek pazljivo razvil, ker *si* ga je hotel malo podrobneje ogledati, saj je zhe vechkrat na takshnih chisto sluchajnih koshchkih starih chasopisov nashel marsikaj zanimivega. Tako je pred seboj zagledal chlanek z naslovom »Kako je umrl Drefinand Umah«, v katerem je bil opisan zadnji dogodek v zhivljenju imenovanega gospoda. Drefinand Umah je v nekem horoskopu prebral, da bo na njegov shestdeseti rojstni dan, ko se bo ravno gromko smejal, pri njem potrkala smrt. Tistega dne, ko je obhajal svoj shestdeseti rojstni dan, je na vrata njegove podstreshne sobe, kamor se je bil umaknil, da bi se izognil vsakrshnim spodbudam k smehu, potrkal inkasant za elektriko. Drefinand Umah je pach cele dneve prezhdel v povsem zastrti sobi ob namizni svetilki in prebiral parapsiholoshke knjige, tako da je bil rachun za elektriko seveda kar znaten. V trenutku, ko je inkasant potrkal, se je Drefinand Umah ravno gromko smejal chlanku z naslovom »Kako je umrl Fidrenand Huma«, ki ga je bil nashel na trinajsti strani knjige »Spiritualizem ali transcendentalna arheologija«. Sploh se ni zavedal, da se smeje; kar nenadoma se mu je otrpla maska obraza chudno skremzhila in iz grla mu je zachel prihajati rezgetajoch zvok, ki je postajal vedno mochnejshi, dokler se ni sprevergel v glasen krohot. Sredi tega smeha je udarilo inkasantovo mochno trkanje, ki je na smejohega se delovalo kot strela z jasnega. Misel, da trka smrt, je bilo zadnje, kar mu je shinilo skozi mozhgane, potem se je zadet od kapi zrushil pod mizo. Tako je umrl Ferdinand Muha.

(1973)

When in the morning of his birthday he woke up, he ate a piece of old bread and immediately with the passionate fever stuck himself in a book entitled »Spiritualism or transcendental archeology«. On the thirteenth page he encountered a yellowed clipping from an ancient newspaper which to someone has obviously served as a signal of passage reached during the reading. Dnanidref Ylf developed carefully that pedantically folded clipping, because he wanted a closer view into it, for he has yet many times in such a purely random pieces of old newspapers found interesting things. Thus, ahead of himself, he saw the article titled »How Drefinand Lyf died« in which was described the last event in the life of mentioned gentlemen. Drefinand Lyf in an horoscope read that on his sixtieth birthday, when he would just laugh loudly, the death would knock at his door. On the day when he celebrated his sixtieth birthday on the door of his attic room, where he was withdrawn in order to avoid any incentive to laughter, knocked the collector of payments for electricity. Drefinand Lyf, surely, the whole days just spent in completely darkened room at the table lamp reading parapsychological books, so that the electricity bill, of course, was significant. At a moment when the collector knocked Drefinand Lyf just laughed loudly for article titled »How died Fidrenand Fyl«, which he had found on the thirteenth page of the book »Spiritualism or transcendental archeology«. He did not realize he was laughing; all of a sudden the stiffened mask of his face made a strange grimace and from his throat started to come out the neighing sound that has become increasingly stronger, until it was transformed in loud laughter. Midst of this laughter struck collector's strong knocking, which produced on laughing man an effect of bolt from the blue. The thought that the death was knocking was the last thing fliting through his brain, then he stricken by fit of apoplexy fell down under the table. So died Ferdinand Fly.

(1973)

Translated from Slovenian by author

*Matej Krajnc*

## SAJ JE MENE TUDI STRAH

»Vedno sem bil precej glasen dojenček, drl sem se kot zhiival! Me bosh imela zato kaj manj rada?«

»Kaj ti pade na pamet?«

»V spanju she vedno sesam palec. Bo to vplivalo na najino zvezo?«

»Zdaj bosh sesal druge stvari!«

»Kaj che me po nekaj letih ne bosh imela vech rada? Che si bosh zazhelela mlajshega tipa? Takega, ki she ima lase?«

»Ne nori! V soboto se porochiva in koneck!«

»P-pa mislish, da ne bova ...«

»Kaj?«

»Mislish, da si ne bova zhelela drugih partnerjev?«

»Hudicha!«

»Zakaj?«

»Che bi si zhelela drugega partnerja, bi se porochila z drugim partnerjem!«

»Mislish?«

»Seveda!«

»Kaj pa po recimo sedmih letih?«

»Zakaj pa ravno sedmih?«

»Pravijo, da je sedem let nekakshen prag ...«

»To bova zhe videla! Zakaj bi se zdaj obremenjevala s tem?«

»Nich, nich, samo ...«

»Kaj samo?«

»Tega poprej she nisem pochell!«

»Chesa?«

»Nisem se she porochil z nobeno!«

»No in?«

»Strah me je!«

»Saj je mene tudi strah, pa te ne sprashujem oslarij! To je pach ... pach ... velik korak. Ja, tako. Velik korak je!«

»Za oba!«

»Za oba!«

*Matej Krajnc*

## BUT I'M SCARED TOO

»I was always a pretty loud baby. I used to howl like a wolf. Will you love me less, now that I told you?«

»Don't be silly!«

»I still suck on my tumb while sleeping. Is that going to affect our relationship?«

»From now on, you'll be sucking other things!«

»What if you fall in love with another guy after a few years? A younger one, with hair?«

»What a bunch of crap! On Saturday we'll be married and that's it!«

»D-do you think we won't ...«

»What?«

»Want other partners?«

»The hell we will!«

»Why do you think so?«

»If I wanted other partners, I'd marry another partner!«

»You really think so?«

»Of course!«

»What about in ... let's say ... seven years?«

»Why seven?«

»That's a fine line, a marking line, a something ... Seven years of marriage ... A big turnaround, they say!«

»We'll see about that! Why bother now?!«

»Well, yea, yea ... it's just that ...«

»It's just what?«

»I haven't done that before!«

»You haven't done what?«

»I haven't married anybody before!«

»And?«

»I'm scared!«

»But I'm scared too! I'm scared shitless, and still I'm not asking you all that strange shit. It's a ... a big step! Exactly! A big step it is!«

»For both of us!«

»Damn right, for both of us!«

»Bosta tvoja dva pogosto prihajala?«  
»Zakaj te pa to zanima?«  
»Nich, kar tako!«  
»V Nemchiji zhivita, dvomim, da bosta vsak dan tu!«  
»Dobro!«  
»Verjetno bosta prishla, ko bo kak praznik!«  
»Kak?«  
»Kaj pa jaz vem, kak. Bozhich, novo leto, velika noch. To so ponavadi prazniki, ko se koga obishche!«  
»Kaj pa vnebovzetje?«  
»Kaj je z njim?«  
»Za vnebovzetje. Che mislish, da bosta prishla?«  
»In zakaj bi hodila na vnebovzetje?«  
»Kaj vem!«  
»Zaradi mene lahko prideta za vnebovzetje. Ne vem, vprashaj njiju!«  
»Ne morem tega sprashevat. Bi bilo videti, kot da se ju hocheva losati!«  
»Potem pa nehaj s temi neumnimi vprashanji. Ne vem, kaj te je obsedlo. Odkar sva dolochila datum poroke, si postal chisto telechji!«  
»Kako je s Hansom Dietrichom Aleshem?«  
»A?«  
»Hans Dietrich Alesh, kako je?«  
»Narahlo brca, zakaj?«  
»Ne smeva ga poshkodovati do poroke!«  
»Kaj pa govorish, saj je varno spravljen za nekaj centimetri shpeha! She nekaj chasa bo, preden bo pokukal ven!«  
»Chez tri mesece!«  
»Ja, chez tri mesece!«  
»Tvoja mama je hotela, da bi bil Hans Günther Alesh!«  
»Zakaj sploh mora imeti tisti dve neumni nemshki imeni?«  
»Tvoja dva sta tako zhelela, prvi vnuk bo!«  
»Ampak moja mama je Alenka!«  
»Nich hudega!«  
»Zakaj nisi ti katere zinil?«  
»Ne vem. Meni je kar vshech!«  
»Ja, saj to se mi zdi najbolj chudno!«  
»Tako svetovljansko se slishi. Hans Dietrich Alesh!«  
»Neumno se slishi!«

»Will your parents visit on a regular basis?«  
»Why?«  
»Well, just asking!«  
»They live in Germany, I sincerely doubt that they're going to be here every day!«  
»Good!«  
»They'll probably arrive on holidays!«  
»What holidays?«  
»I don't know ... Christmas, Easter ... Those are holidays to plan visits by!«  
»What about the Ascension?«  
»What about it?«  
»Do you think they'll come on the Ascension?«  
»And why should they?«  
»Well ...«  
»They can come, for all I care! I don't know, you probably should ask them!«  
»I can't. They'd think we'd like to get rid of them!«  
»Well, stop asking those foolish questions then! What's come over you? Ever since we've set the date, you act like a moron!«  
»What about Hans Dietrich Alesh?«  
»Pardon?«  
»Is he all right, Hans Dietrich Alesh?«  
»Slightly kicking. Why?«  
»He should be safe at least until our wedding day, you know!«  
»Are you nuts? He's safe behind a few miles of fat! It's not his time yet!«  
»Another three months!«  
»Yep, another three!«  
»Your mama wanted him to be named Hans Dietrich Alesh! A toast to her!«  
»Why those stupid German names? I can't understand that!«  
»Your parents wanted it that way, he's going to be their first grandchild!«  
»But my mother's name is Alenka!«  
»Well, yes, it is, but no harm done ...«  
»Why didn't you say anything?«  
»I dunno! I like it!«  
»And that's what I can't figure out!«  
»It's so cosmopolitan: Hans Dietrich Alesh!«  
»It's stupid!«

»Je brcnil?«  
»Ne, ni brcnil. Kaj si umishljujesh?«  
»Haaa, haaaa, brcnil je!«  
»Ne, ni brcnil!!! Menda bi zhe chutila, che bi brcnil!«  
»Najin prvi bo!«  
»V soboto se porochiva, to je glavno!«  
»Ifigenija me je zadnjih vprashala, che bo veliko povabljenih!«  
»Saj sva jo povabila, a nisva?«  
»Sva!«  
»In kaj jo potem zanima?«  
»Pravi, da bi tamalo privlekla s seboj!«  
»Zaradi mene! Ampak ji bo dolgchas!«  
»Komu?«  
»Tamali!«  
»Na moji poroki ne bo nikomur dolgchas! Saj sem najel *Fante treh dolzhin!*«  
»To rada slishim, ta tvoj entuziazem. Sem mislila, da si se zhe chisto prescall!«  
»Saj sem se, strah me je!«  
»Saj je mene tudi strah, ampak ker sva oba v istem dreku, je lazhje!«  
»Ja, prav imash!«  
»In v soboto se porochiva!«  
»In *Fante treh dolzhin* sem dobil po ugodni ceni!«  
»Menda ja, che si vchasih igral tam bas kitaro!«  
»No ja, lahko bi vseeno zamastili!«  
»Potem jih ne bi najel. Ali bi jih?«  
»Ne, potem bi raje sam pell!«  
»Vsaj orglarja bi moral dobiti!«  
»To bi Franchi naredil!«  
»Kaj?«  
»Igral orgle!«  
»Saj zdaj je vseeno, zdaj bodo Fantje!«  
»Treh dolzhin!«  
»In v soboto se porochiva!«  
»Res je!«  
»Strah me je ko psa!«  
»Mene tudi!«



»He kicked! Damn, he's banging away!«  
»No, he isn't! You're imagining things!«  
»Haaa, haaaaa, he kicked, yes he did!«  
»No, he DIDN'T! I should know that!«  
»He's going to be our first child!«  
»We're getting married on Saturday, that's what's important!«  
»Ifigenija asked me just the other day, if there's a big wedding party after all!«  
»She's invited, isn't she?«  
»Yes, she is!«  
»So?«  
»She asked about bringing her own daughter to the wedding!«  
»Fine! I don't mind! But she'll be bored!«  
»Who?«  
»Her daughter!«  
»Not on *my* wedding! I hired The Falling Stones!«  
»Your enthusiasm really cheers me up! I thought you're scared pissless!«  
»I am, I am scared!«  
»I'm scared too, but we're both waist deep into this, so it's easier!«  
»Yea, right!«  
»And on Saturday, we'll be married!«  
»And The Falling Stones were really cheap!«  
»You played with them a few years ago, damn right they were cheap!«  
»Well ... those bands can charge some heavy shit, you know!«  
»Hey, but you wouldn't be hiring them then. Am I right?«  
»No, I'd sing by myself!«  
»You should at least get the organ guy!«  
»Frankie'd be great!«  
»What?«  
»He'd play!«  
»It doesn't matter, now that we've got the Stones!«  
»The Falling ones!«  
»And Saturday is our wedding day!«  
»Yep!«  
»I'm scared dickless!«  
»Me too!«

Translated from Slovenian by author

*Franko Bushich*

## POGREB

(haibun)

*V spomin na Tonchija Litovicha »Slovenca«*

Pogreb mladega znanca nekega peklensko vročega poletja. Hodim v množici, v gruchi. K prepotenemu telesu, zhganemu s soncem, se mi lepi temna srajca. Opazujem ljudi – pogreb je velik – licemerstvo zahodne kulture.

Tisti ki ne ljubijo  
tistega ki je umrl  
so prishli jokati

Z jokanjem se silijo dekleta in zhenske, lica mozh so stroga in resna, vendar vsi ... so tukaj le zaradi lepshega. Prihajajo, da bi bili opazheni, prihajajo, da bi bili najdeni, da bi pokazali novo obleko, in vchasih, da bi sploh shli iz hishe. Prihajajo zaradi tega, ker prihajajo drugi. Vendar prihajajo zaman. Pokojnik ni imel prijatelja. Pokojnik jih ne more vech videti. Pokojnik se ne smeji vech in njihove obleke mu ne pomenijo veliko.

Lej uzhaloshchene  
v chrnih oblekah  
Valentino Armani

Zhalostna glasba godbe na pihala, napev zlatih trobent – fascinira. Vodi in usmerja nas zvok trobent. Hipnotizira. Dviga in spushcha simulirana chustva mnozhice, tu in tam vplivajoch na hlipanja, tu in tam na zadrzhanost. Trobi, trobentach severnega stolpa, tega pokojnika ne kliche ljubljena ... nikoli vech ga ne bo klicala. Trobi, trobentach, na hribu, na vzpetini, nad morjem. Naj tvoje trobente spev nezni veter nosi.

Zvoki trobente  
dihajo z vonjavami  
severne planine

Premikamo se po nabrezhju majhnega obmorskega mesta. Ljudje stopajo s počasnostjo Saturna. Slishim zhensko za seboj – preklinja, zhulijo jo chevli. Natararji v belih srajcah nosijo truplo v krsti. Male omahljivke, za katere vem, kako so komentirale njegovo smrt, jochejo in vreshchijo. Objokujejo ga zhenske brez srca – zaradi lepshega, vse zaradi lepshega. Tradicija in kulturni moralizem, krichava opolzka licemerstva, ep dvoichnosti.

*Franko Bushich*

## FUNERAL

(haibun)

*In memory of Tonchi Litovich »Slovenian«*

Funeral of an acquaintance in a hell hot summer. I walk in a heap of people. My dark shirt sticks to my sweaty, sunburnt body. I am observing the mob – big funeral – hypocrisy of the west culture.

Those who do not love  
the one who died  
have come to cry

Women and girls cry affectedly, the faces of men are serious and severe, they are all here for a mere formality. They come to be seen, they come to be found, (hey come to show the new clothes. They come because the others also come. But all in vain. The dead had no friend. The dead can not see them any more. The dead laughs no more, and their clothes do not mean anything to him.

Here are the saddened  
in black suits  
of Valentine Armani

The melancholic music of a brass band, gold trumpet and its sound – are fascinating. The sound of trumpet directs us and leads us. It hypnotises. It increases and decreases simulated emotions of the mass, producing sometimes sobbing and sometimes constraint. Play the trumpeter of the north tower, the sweetheart does not call the dead any more... she will never call him again. Play the trumpeter on the hill, above the sea. Let the tender breeze carry the sound of your trumpet.

The sounds of trumpet  
give out smell of  
north mountain

We are moving along the promenade of a small Mediterranean village. The mob moves slowly as Saturn. I hear the woman behind me – she curses, her shoe pinches. The waiters in white shirts carry the corpse in a coffin. Little fickle girls are crying and screaming, although I remember how they commented his death. The heartless women are weeping – for a mere formality, only for a mere formality. Tradition and cultural moralise, the screaming, slimy hypocrisy, the epic of insincerity.

Smeshno ljudstvo  
ubija dolgchas  
ki hlina zhalost

Trobi, trobentach zahodnega stolpa. Naj spev tvoje trobente prinese srd bogov daljnih vulkanov. Trobentach, trobi. Naj seva iz tvoje trobente klic volkov in hlad daljnega severa. Trobentach, trobi. Trobi tiho, ne trobish za ploskanje. Trobi ljubko. Trobi pomirjajoche. Trobi brez pompa. Trobish samo njemu.

Tistemu ki  
zna jahati na zvoku  
ni potrebna družhba

Krsto spushchajo v zemljo. Trobente so utihnile. Zhenske, ki so ga v zhivljenju komaj kdaj pozdravljale, krichijo in vreshchijo. Jochejo in tulijo zhenske, ki so ga prezirale. Zhelijo dokazati svojo zhenskost in materinstvo. Nemara jih gleda bodochi soprog. Mogoche jim vest ne da miru.

Kadar kdo umre  
se negotovosti usode  
bojijo ljudje

Trobentach, ponosno trobi. Trobi imenitno. Naj padajo krhke iglice bora v jamo, noshene z zvokom tvoje trobente. Trobentach, trobi o brezchutnem svetu, o poshastni zhenski in grdem cvetu. Trobi, trobentach, pod borom, na katerem je viselo truplo. Trobi, trobentach, telo mladega chloveka se je bilo obesilo, zaradi ljubljene – neljubljene.

Ubil se je zaradi  
nevrachane ljubezni  
veseli ribich

Kaj lahko chlovek, kakrshen je bil on, ponudi takshni zhenski? Zhal, nich, razen ljubezni. Zopet, zhal, ona ima vse razen ljubezni, in zopet, zhal, je zadnje, kar bi potrebovala, ljubezen.

Trobi, trobentach, in zavijaj, planinski volk! Naj se vajina otozhna pesem vije do morja kot veter! Naj lomi in lizhe veje cipres! Kot burja! Kot orkan! Naj odnese njene chrne lase in naj ji sname nasmeshek z usten!

Dvolichna hijena  
pod krinko zhalosti  
skriva hehet

Funny crowd  
kills the boredom  
pretending they are sad

Play the trumpeter of the west tower. Let the sound of your trumpet bring the rage of Gods from remote volcanoes. Play the trumpeter. Let your trumpet present the call of wolves and coldness of the far North. Play the trumpeter. Play gently, you are not playing for the audience. Play gently. Play without pomp. You play only for him.

The one who knows  
How to ride the sound  
does not need the company

They are putting the coffin into the ground. The trumpets are calm. The women who hardly exchanged greetings with him are screaming and sobbing. The women who despised him are crying and screaming. They want to prove their femininity and maternity. Maybe they are watched by their future husbands. Maybe the conscience stings them.

When somebody dies  
the mob is afraid of  
the uncertainty of the destiny

Play the trumpeter proudly. Play with style. Let the fragile pine needles, carried by the sound of your trumpet, fall into the sepulchre. Play the trumpeter about the insensible world, about the monstrous woman and about an ugly flower. Play the trumpeter beneath the pine tree where his dead body was hanging. Play the trumpeter, the body of a young man hanged, because of his darling – who wasn't his darling at all.

He killed himself because of  
love that was not given back  
cheerful fisherman

What can a man like him offer to such a woman? Unfortunately, nothing except love. Unfortunately, she has all except love and, unfortunately, the last she needs is love. Play the trumpeter. Howl the mountain wolf. Let your melancholic song soar up to the sea like a wind. Let your song lick and break the branches of the cypress. Like a north wind. Like a hurricane. Let it take away her black hair and the smile from her lips.

Insincere hyena  
under the guise of sadness  
hides a giggle

Translated from Croatian by Lana Marich Shtimac

## PRVI STEREOTIPI V SLOVENSKI KARIKATURI

Pri razširjanju stereotipov so imeli pomembno vlogo satirichni listi, in to predvsem s karikaturo, ki je zaradi zmožnosti vizualizacije v podzavest vtisnjenih stereotipnih predstav postala nepogrešljiva v propagandnem in političnem boju. Karikaturisti so pri ustvarjanju stereotipov sledili javnemu mnenju, opirali so se na skupne vrednote, predstave in hotenja, chrpali so iz kolektivnega spomina in nezavednega. Na oblikovanje stereotipov so vplivale tudi trenutne potrebe. Karikaturisti so posamezne stereotipne vzorce opushchali ali prilagajali novim okolishchinam, prevzemali in oblikovali so nove stereotipe.

Politične karikature so se sredi 19. stoletja uveljavile v satirichnih listih, v zacetku 20. stoletja pa so postale nepogrešljive tudi v dnevnem tisku. V slovenskih satirichnih listih jih prvich srečamo konec šestdesetih let 19. stoletja. Poleg liberalizacije političnega zhivljenja in zgledov pri drugih narodih sta na izid prvih satirichnih listov vplivala chasnikarska tradicija in pomen, ki so ga slovenski chasniki pridobili v javnem zhivljenju.

Ena prvih (in najbrzh delno izvirnih) stereotipnih podob v slovenski karikaturi je karikirana upodobitev **nemshkutarja**. Nemshkutar oziroma nemchur (nem. der Deutschthümler) je bil renegat (narodni odpadnik). Po rodu je bil Slovenec, vendar se je odlochil za pripadnost nemshkemu družbenemu, kulturnemu in političnemu krogu.

Pesnik, pisatelj, jezikoslovec, urednik in politični publicist Fran Levstik (1831–1887) je leta 1870 na naslovnica dveh izmed sedmih shtevilk *Pavlibe* (tretjega satirichnega slovenskega lista po vrsti) objavil karikaturi dveh najbolj znanih slovenskih narodnih odpadnikov – Kluna in Dezhmana. Karikaturi je narisal Karel Václav Klích (1841–1926), glavni risar in urednik vodilnega dunajskega humoristichnega chasopisa *Der Flob* (1869–1881, 1883–1919).

Na naslovnici prve shtevilke *Pavlibe* je bila objavljena karikatura trebushastega dvornega svetnika dr. Vincenca Ferrerija Kluna (1823–1875). Karikatura sodi v oblikovno zvrst t.i. »glavonozhcev«, pri kateri je nesorazmerje med veliko glavo in malim telesom krepilo satirichni uchinek. Na debelo glavo Vinka Ferrerija Kluna sta karikaturist in Levstik (Klích je karikature risal po Levstikovih navodilih) posadila visok »nemshki« oziroma »nemshkutarški« cilinder. Klun je oblečen v frak, ki je poleg cilindra v drugi polovici 19. stoletja veljal za »znamenje kapitala in inteligencije« (gre za prevod nemshkoliberalnega gesla »Besitz und Bildung«). Ljudje, ki so premogli ti dve vrednoti ali vsaj eno od njiju, so bili glavna opora nemshke stranke. [sl. 1]

*Damir Globochnik*

## THE FIRST STEREOTYPES IN SLOVENIAN CARICATURE

The spreading of stereotypes was greatly aided by satirical magazines and caricature which became an essential element in the propaganda and political struggle due to the possibility of visualising stereotypical impressions that had become embedded in the unconscious. In creating stereotypes caricaturists followed public opinion, relying on common values, ideas and desires; they drew from the collective memory and the unconscious. Momentary needs also influenced the formation of stereotypes. Caricaturists abandoned certain stereotypical patterns or adapted them to new circumstances; they adopted and created new stereotypes.

In the mid-19<sup>th</sup> century, political caricatures became commonplace in satirical magazines, and in the beginning of the 20<sup>th</sup> century they also became a regular feature in the daily press. We first see them in Slovenian satirical magazines at the end of the 1860s. The publication of the first satirical magazines was influenced by journalistic tradition and the importance Slovenian newspapers had gained in public life, as well as by the liberalisation of political life and the examples given by other nations,

One of the first (and probably partly original) stereotypes to appear in Slovenian caricature is the »*nemshkutar*«. The *nemshkutar* or »*nemchur*« (German: der Deutschthümmler) was a turncoat. Such a person was of Slovenian origin but decided to belong to the German social, cultural and political sphere.

In 1870, the poet, author, linguist, editor and political publicist Fran Levstik (1831–1887) published caricatures of two of the best-known Slovenian turncoats on the front covers of two out of seven issues of *Pavliha* (the third Slovenian satirical magazine in order of appearance). The caricatures were drawn by Karel Václav Klíč (1841–1926), main illustrator and editor of the leading Viennese humoristic newspaper *Der Floh* (1869–1881, 1883–1919).

The front cover of the first issue of *Pavliha* featured a caricature of the paunchy Dr. Vincenc Ferreri Klun (1823–1875). The caricature is of the style in which the disproportion between a large head and small body accentuates the satirical effect. The caricaturist and Levstik (Klíč drew the caricatures according to Levstik's instructions) placed on Klun's fat head a high »German« or »*nemshkutar*« top hat. Klun is dressed in a tailcoat, which alongside the top hat was considered in the second half of the 19<sup>th</sup> century to be a »*symbol of capital and intelligence*« (a translation of the German liberal slogan »Besitz und Bildung«). People who possessed one or both of these values were the German party's main supporters. [fig. 1]

Klunovo publicistično in javno delovanje v petdesetih letih 19. stoletja je kazalo znamenja narodne oziroma dezhelne zavednosti. Leta 1867 je bil na podlagi svojega federalističnega programa kot kandidat slovenske stranke izvoljen v kranjski dezhelni zbor. Junija 1867 se je v dunajskem drzhavnem zboru zaradi vprasanja o konkordatu ločil od slovenskih poslancev. Nepremostljive razlike med Klunom in slovenskim taborom so nastale, ko je Klun, zvest svojemu liberalnemu prepričanju, glasoval za decembrsko ustavo (1867) in naslednje leto za ločitev sholstva od cerkve.

Na karikaturi na naslovnici 4. sštevilke *Pavlihe* je upodobljen Karel Dezhman, ki moli pred simbolom nemshtva in nemshkutarstva – pred svobodoljubnim cilindrom, brez katerega je »svobodoljubnik« (svobodomislec) »podoben devici brez nedolžnosti« (Fran Levstik, *Dragutin Dezhman, Pavliha*, 1870, sht. 5). Okrog cilindra so nanizane makove glavice: Dezhmana je omamilo germanstvo oziroma nemshtvo. Cilinder je imel tedaj sloves »shvabskega« pokrivala. Nosili naj bi ga ljubljanski dopisniki v nemshke dunajske in trzhashke liste. [sl. 2]

Karel (Dragotin) Dezhman oziroma Deschmann (1821–1889) je bil ena najpomembnejših osebnosti tedanjega političnega in kulturnega zhivljenja na Kranjskem. Leta 1852 je postal kustos dezhelnega muzeja, ki ga je vodil do smrti. Sprva je sodil med zavedne Slovence. Pisal je slovenske in nemshke pesmi. Leta 1861 je bil v Idriji izvoljen za poslanca v kranjski dezhelni zbor, ta pa ga je poslal v dunajski drzhavni zbor. Junija istega leta se je pridružil nemshki ustavoverni stranki (nem. Verfassungstreue Partei: stranka na strani decembrske ustave oziroma februarskega patenta). Postal je voditelj ljubljanskih liberalnih Nemcev, glasnik nemshke kulture in eden najnevarnejših nasprotnikov slovenskega naroda. Zastopal je naprednejša liberalna stalishcha kot slovenska stranka, na primer glede vpliva duhovshchine na javno zhivljenje in glede vprasanja razveljavitve zakonskega dovoljenja. Nasprotoval je slovenski univerzi in uveljavitvi slovenshchine v ljudskih in srednjih sholah, v drzhavni upravi in gledalishchu. Kot ustavoverec je nastopal proti federalizmu in zahtevi po Zedinjeni Sloveniji ter Slovincem ochital panslavizem (po: Avgust Pirjevec, *Dezhman Karel, Slovenski biografski leksikon*, 1, Ljubljana 1925, str. 133).

Dezhman je v slovenskih ocheh postal prototip renegata. Med vsemi narodnimi izdajalci, nemshkutarji, kranjskimi Nemci, liberaluhi so njega Slovenci najbolj sovrazhili in zanichevali. Na njegovo mladostno narodnozavedno preprihanje so ga opozarjali s pomocjo humoristichne pripovedne pesmi (verzificirane pripovedke) *Proklete grablje*, ki jo je Dezhman objavil v Bleiweisovem *Koledarichku slovenskem za leto 1855*. Zamisel za pesem izvira iz Majarjevih koroshkih pripovedk.



Klun's journalistic and public activity in the 1850s bore the signs of an awareness of national or provincial belonging. In 1867, he was elected to the Carniolan provincial diet as a candidate of the Slovenian Party on the basis of a federalist program. In June 1867, he separated from the Slovenian deputies in the Reichsrat in Vienna over the question of the concordat. Insurmountable differences between Klun and the Slovenian camp arose when Klun, faithful to his liberal persuasion, voted for the December constitution (1867) and the following year for the separation of Church and schools.

The caricature on the front cover of the 4<sup>th</sup> issue of *Pavliha* features Karel Dezhman praying before what symbolised German culture and the *nemshkutarji* – the liberal top hat, without which the liberal or »free-thinker« *»is akin to a virgin devoid of innocence«* (Fran Levstik, *Dragotin Dezhman, Pavliha*, 1870, No. 5). The top hat is adorned with poppy heads: Dezhman was intoxicated by German culture.

The top hat was considered at the time to be German headwear. It was supposed to be worn by correspondents for German newspapers from Vienna and Trieste who were based in Ljubljana. [fig. 2]

Karel (Dragotin) Dezhman or Deschmann (1821–1889) was one of the most important personalities in political and cultural life at the time in Carniola. In 1852, he became the curator of the regional museum, a position he held until his death. He was initially a patriotic Slovenian. He composed Slovenian and German poems. In 1861, when he was in Idrija, he was elected deputy to the Carniolan provincial diet, which in turn sent him to the Reichsrat in Vienna. In June of the same year, he joined the German Verfassungstreue Partei: the party which supported the December constitution and the February patent. He became the leader of the liberal Germans in Ljubljana, an advocate of German culture and one of the most dangerous opponents of the Slovenian people. He represented more progressive liberal positions than the Slovenian party, for example regarding the influence of the clergy on public life and questions regarding divorce. He opposed the creation of a Slovenian university and the use of the Slovenian language in schools, state administration and theatre. As a supporter of the December constitution he acted against federalism and the demand for a United Slovenia and accused Slovenians of »pan-Slavism« (taken from Avgust Pirjevec, *Dezhman Karel, Slovenski biografski leksikon*, 1, Ljubljana 1925, pg. 133).

In Slovene eyes, Dezhman became the prototype turncoat. Of all the national traitors, *nemshkutarji*, Carniolan Germans and liberals he was the most hated and despised by the Slovenians. He was reminded of the patriotic attitude of his youth with the help of humoristic narrative poems (tales in verse), such as *Proklete grablje* (Damn Rake), which Dezhman had published in Bleiweis' *Koledarček slovenski za leto 1855*. The idea for the poem comes from Majar's Carinthian tales.

Dezhmanova prepesnitev anekdote o »prokletih grabljah« govori o domishljavem abiturientu ljubljanske gimnazije Anzhetu iz Rovt, ki po opravljeni maturi ni vech hotel znati slovenshchine. Ko je ponevedoma stopil na grablje, ki so ga lopnile po ustih, je pozabil na pridobljeno znanje polomljene nemshchine in zaklel v slovenskem jeziku: »Proklete grablje!«

Po zaslugi te satirichne pesmi so grablje po letu 1861 postale Dezhmanov grb oziroma satirichni atribut ter nasploh razpoznavni znak renegatstva in nemshkutarstva na Kranjskem. Drobcene grablje so prisotne tudi na karikaturi Dezhmana na naslovnici *Pavlibe*. Karel Klích jih je skrtil v prvo chrko svojega podpisa.

V prvem slovenskem satirichnem listu *Brencelj* (1869–1875, 1877–1886) je Dezhman veljal za največkrat karikirano osebo, saj se njegova figura pojavlja v vseh letnikih, vselej z grabljami v rokah. Dezhman je prvi stalni junak slovenske karikature. »Za oshabne tvoje zhnable / So nalashch proklete grablje,« je zapisal urednik *Brencelja*, chasnikar, dramatik, pripovednik in satirik Jakob Aleshovec (1842–1901) v persiflazi Dezhmanove pesmi (*Proklete grablje – Stara pesem, po D. Dezhmanu ponarejena, Brencelj*, 1871, sht. 3).

Na karikaturi *Prazno delo* (*Brencelj*, 1871, sht. 23) je Dezhman grablje za trenutek odloznil, da je lahko ochrnil slovenske kandidate s pomocjo ljubljanskega nemshkega chasnika *Laibacher Tagblatt*. Dezhman slovenske poslance mazhe s chrno barvo (chrniti: slabo govoriti o nekom, tozhiti koga). [sl. 3]

Za nemshkutarja je veljal tudi liberalec Karl Wurzbach pl. Tannenberg (1809–1886), drzhavni in dezhelni poslanec, ki je bil od leta 1866 kranjski dezhelni glavlar in v letih 1871–1872 dezhelni predsednik. Na karikaturi *Dezhelni predsednik Wurzbach sprejema svoje prijatelje* (*Brencelj*, 1871, sht. 11) Wurzbach drzhi v roki »proklete grablje«. Nemshkutarji, med njimi je tudi Karel Dezhman, mu vzklikajo z dvignjenimi cilindri.

Zanimivo je, da je karikirana predstavitev Dezhmana kot renegata prevladala nad drugimi njegovimi portretnimi upodobitvami (Dezhmanov slikani portret, fotografije in spomenik v Narodnem muzeju).

Stereotipna predstavitev nemshkutarja je najbrzh nastala na podlagi pojma »shkric« (shkric: vsak od obeh mochno podaljshanih delov na hrbtni strani fraka). »Shkric« je bil gosposki chlovek oziroma meshchan, oblechen v frak (slavnostni moshki suknjich). Iz ustnega izrochila je »shkric« preshel v chasnikarski in literarni jezik. Morda je *Brencelj* iz nemshkih satirichnih listov prevzel vzorec upodobitve nemshkega meshchana in ga povezal s stereotipno podobo Nemcev in nemshkutarjev, ki so na karikaturah skorajda vedno oblecheni v frak in cinder. V 19. stoletju je med Slovenci za normo veljal kmet, meshchanski in kasneje nemshkutarski »shkric« pa je bil delezhen posmeha.

Dezhman's versification of the anecdote about »the damn rake« talks about a presumptuous final-year pupil of Ljubljana's grammar school, Anzhe from Rovte, who after successfully completing his school-leaving exams, no longer wanted to speak Slovenian. When he accidentally stepped on a rake, which struck him on the mouth, he forgot his acquired knowledge of broken German and swore in Slovenian: »damn rake!«

After 1861, thanks to Dezhman's satirical poem, the rake became Dezhman's coat-of-arms or satirical attribute and a recognisable symbol for the turncoats and the *nemshkutarji* in Carniola. A minute depiction of a rake is also present in a caricature on the front cover of *Pavliha*. Karel Klích hid them in the first letter of his signature.

In the first Slovenian satirical magazine, *Brencelj* (1869–1875, 1877–1886), Dezhman was the most caricatured personality who appeared in all editions, always with a rake in hand. Dezhman is the first permanent hero of Slovenian caricature. »A rake is precisely what your haughty lips are in need of,« wrote the editor of *Brencelj*, journalist, dramatist, narrator and satirist Jakob Aleshovec (1842–1901) in a parody of Dezhman's poem (»Proklete grablje (Stara pesem, po D. Dezhmanu ponarejena)«, *Brencelj*, 1871, No. 3).

In the caricature *Prazno delo* (Empty Work) (*Brencelj*, 1871, No. 23), Dezhman let go of the rake for a moment in order to blacken the Slovenian candidates with the help of the German-speaking Ljubljana newspaper, the *Laibacher Tagblatt*. Dezhman applies black paint to the Slovenian deputies (to blacken: to sully or defame). [fig. 3]

Another *nemshkutar* was the liberal Karl von Wurzbach (1809–1886), state and provincial deputy who was Governor of Carniola from 1866 onwards. In the caricature *Governor Wurzbach welcomes his friends* (*Brencelj*, 1871, No. 11) Wurzbach holds the »damn rake« in his hand. Nemshkutarji, including Karel Dezhman, cheer him with raised top hats.

It is interesting that the caricature of Dezhman as a turncoat prevailed over other portrait depictions (Dezhman's painted portrait, photographs and statue in the National Gallery).

The stereotypical depiction of a *nemshkutar* probably came about through the Slovenian word »*shkeric*« which denotes either of the tails of a tailcoat but can also mean a bourgeois dressed in a tailcoat. From oral tradition, the word *shkeric* made its way into journalistic and literary language.

Maybe *Brencelj* adopted the manner of depicting a German bourgeois from German satirical magazines and connected him with the stereotypical way of presenting Germans and *nemshkutarji* who in caricatures almost always appear dressed in a tailcoat and top hat. In the 19<sup>th</sup> century, the Slovenian norm was the peasant farmer, while the bourgeois and later *nemshkutar shkeric* was scorned.

V istem času se je v karikaturi pojavil tudi slovenski avtostereotip (stereotipna predstava tipičnega Slovenca). Figura, ki jo danes najpogosteje poznamo pod imenom **Kranjski Janez**, ima predhodnika v Pavlihi (personifikaciji Levstikovega satiričnega lista *Pavliha*) in v naslovnem junaku *Pavlibove* rubrike *Gregor Potrebnik*. Oba je po Levstikovih navodilih narisal cheshki karikaturist Gustav Jaroslav Schulz (1846–1903). Oblechena sta v narodna, kmechka oblachila, Gregor Potrebnik ima marelo in palico, Pavliha fajfo. Kranjski Janez se kasneje pojavlja v različnih variacijah. Poleg spreminjanja imena lahko sledimo tudi spremembam narodne noshe. [sl. 4]

Kranjski Janez se je zgledoval po sorodnih figurah v tujih satiričnih listih. Stereotipne podobe posameznih narodov so se v evropski karikaturi zachele oblikovati od tridesetih let 19. stoletja dalje. Stalni junaki karikatur so postali figuralni tipi z značilno fiziognomijo, oblachili (nosho), pokrivalom in drugimi atributi.

V teh tipih naj bi bile – kot *pars pro toto* – zajete izbrane značajske, etnične, folklorne in druge lastnosti celotnega naroda. Tipizirane figure morajo biti prepoznavne, zato se ponavljajo. Najbolj znane so: francoska Marianne (izpeljava alegorije Svobode, razgaljena zhenska z jakobinsko oziroma frigijsko chepico, prvich se pojavi med francosko revolucijo), angleshki John Bull, nemshki Michel (der deutsche Michel, od 1843 dalje), cheshki Václav oziroma Wenzel in amerishki Uncle Sam.

Slovenski avtostereotip Kranjski Janez je bil pogojen s socialno strukturo slovensko zavednega prebivalstva. Kranjskega Janeza (suh mozhak, ki je najpogosteje oblechen v prazhnjo, gorenjsko narodno nosho) si prav tako kot sorodni, nekoliko poznejshi alegorichni lik v vlogi personifikacije narodne skupnosti (Slovenija: praviloma je zhenskega spola, dekle ali zhena v narodni noshi) lahko razlozhimo s kmechko strukturo slovenskega prebivalstva. Nemshko opredeljeno prebivalstvo je vechinoma zhivelo v mestih in trgih.

Satirichni listi so bili sicer namenjeni predvsem meshchanski publiki, zastopali so liberalna oziroma svobodomiselna nachela. Konec 19. stoletja najdlje izhajajochi slovenski satirichni list Aleshovchev *Brencelj* je bil v tem pogledu ena izmed izjem. Sledil je pogledom konservativnih in zmernih Bleiweisovih *Novic*. Veliko bralcev je nashel med podezhelskim oziroma kmechkim prebivalstvom. V 19. stoletju razlika med meshchani in podezheljem na Slovenskem ni bila vech tako izrazita, saj je del kmechkega razreda postopoma prehajal v meshchanskega. Socialno diferenciacijo je spremljala tudi narodnostna.

At the same time, caricatures began featuring the Slovenian auto-stereotype (the stereotypical appearance of an average Slovenian). The figure, which we nowadays most often refer to as **Kranjski Janez**, has a predecessor in Pavliha (the personification of Levstik's satirical magazine *Pavliha*), an illustration of whom appeared at the top of the *Pavliha* column entitled *Gregor Potrebnik*. Both were drawn according to Levstik's instructions by the Czech caricaturist Gustav Jaroslav Schulz (1846–1903). They are dressed in the national, rural dress; Gregor Potrebnik has an umbrella and stick, Pavliha a pipe. Kranjski Janez later appears in other variations. The style of his national costume was subject to change, as was his name. [fig. 4]

Kranjski Janez was also inspired by related figures in foreign satirical journals. Stereotypical ways of presenting individual nations began appearing in European caricatures from the 1830s onwards. The permanent heroes of caricatures became figural types with characteristic physiognomies, dress, headwear and other attributes.

Normally, certain characteral, ethnic, folkloric and other characteristics of the nation are taken as *pars pro toto*. Typified figures must be recognisable, that is why they appear again and again. The best known are: the French Marianne (by extension an allegory of Freedom, a bare-breasted woman with a Jacobin or Phrygian cap, she first appears at the time of the French Revolution), the English John Bull, the German Michel (der deutsche Michel, from 1843 onwards), the Czech Václav or Wenzel and the American Uncle Sam.

The Slovenian auto-stereotype Kranjski Janez is directly inspired by the social structure of the population which saw itself as Slovenian. The appearance of Kranjski Janez (a lean man, most often dressed in a ceremonial national costume typical of the Gorenjska region), reflects the farming structure of the Slovenian population, as does the related allegorical figure personifying the nation which appeared later (Slovenia is female as a rule: a girl or woman dressed in the national costume). The part of the population which declared itself to be German lived mainly in the towns and cities.

The satirical journals were, however, aimed above all at bourgeois readers and they represented liberal ideas. At the end of the 19<sup>th</sup> century, the longest-running Slovenian satirical journal Aleshovec's *Brencelj* was an exception in this respect. It was more in line with the views of the conservative and moderate Bleiweis' *Novice*. Many readers came from the rural or farming population. In the 19<sup>th</sup> century, the difference between the urban population and the people from rural parts was not as marked because part of the farming class gradually merged into the middle class. Social differentiation was accompanied by national differentiation.

Slikar samouk in študent bogoslovja Franc Zorec (1854–1930), ki je po letu 1877 risal karikature za satirični list *Brenčelj*, je pogosto uporabljal simbolne in druge tipizirane figure (personifikacije Slovenije in Slovencev, nemški Michel idr.). Tako na karikaturi *Narobe svet* (*Brenčelj*, 1881, sht. 9) srečamo personifikacijo Slovenije in Pavliho. Zorec je po posvetitvi v mashnika leta 1879 služboval kot kaplan v različnih krajih, od leta 1900 je bil župnik v Novi Oselici pri Sovodnjem. [sl. 5]

Proces oblikovanja samopodobe, zavesti o pripadnosti slovenski narodni skupnosti, je povezan tudi z razlikovanjem od drugih, zlasti sosednjih skupnosti – nemških (in pri tržaskih in gorških Slovencih »lahonek«) bi lahko označili za »notranje sosed«.

Stereotipi (zlasti negativni) vselej govorijo o dvostranskem odnosu. Avtostereotip in heterostereotip (poenostavljena predstava o tujih narodih in skupinah) se medsebojno krepi, kajti nasprotniku so pripisane negativne lastnosti, ki naj bi jih druga stran ne imela. Tvorci negativnega stereotipa se v njem uzrejo kot v zrcalu. Negativni stereotip nemških (meshchanskega shkrice, po prepričanju nemškega liberalca) je zrcalna podoba kmečkega Kranjskega Janeza. Medtem je v nasprotnem, nemškem taboru zaradi velikega vpliva duhovščine na slovensko javno življenje in politiko veljalo stereotipno prepričanje, da so vsi Slovenci klerikalni in nazadnjashki.



sl.1



sl.2



sl.3

The self-taught artist and theology student Franc Zorec (1854–1930), who after 1877 drew caricatures for the satirical journal *Brenclj*, often used symbolic and other typified figures, (personifications of Slovenia and the Slovenian, the German Michel, etc.). That is why in the caricature *Narobe svet* (Upside-down World) (*Brenclj*, 1881, No. 9) we come across a personification of Slovenia and Pavliha. After being ordained a priest in 1879, Zorec was a chaplain in various places and from 1900 onwards was parish priest in Nova Oselica near Sovodenj. [fig. 5]

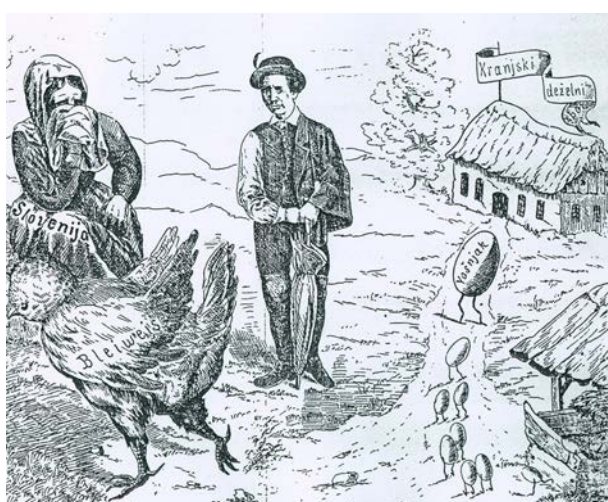
The process of creating a self-image, an awareness of belonging to the Slovenian national community is also connected with being different from other, especially neighbouring communities – the *nemshkutariji* (and for the Slovenes of Trieste and Gorizia, the »*Labonik*«) could be referred to as »internal neighbours«.

Stereotypes (especially negative stereotypes) always comment on a bilateral relationship. The auto-stereotype and the hetero-stereotype (a simplified idea of foreign nations and groups) help each other because the opponent is attributed negative characteristics which it is supposed we do not possess ourselves. The person creating a negative stereotype sees himself in it like in a mirror. The negative stereotype of the *nemshkutar* (the bourgeois *shkeric* who is a German liberal by persuasion), is the mirror-image of the rural Kranjski Janez. Meanwhile, the opposite German camp had the stereotypical conviction that all Slovenians were clerical and reactionary due to the large influence of the clergy on Slovenian public life and politics.

Translated from Slovenian by Marko Petrovich



sl.4



sl.5

*Damir Globochnik*

## MIMOIDOCHI

V ospredju fotografskega delovanja Metke Vergnion je zavedanje o pomenu subjektivne fotografske percepcije stvarnosti. O fotografiji ne razmishlja samo kot o načinu belezhenja motivov, ki so bili v danem trenutku pred fotografskim aparatom. Fotografsko evidentiranje dejstev so nadomestili vizualizacija zamisli, vtisov in dozhivetij oziroma pripovedovanje osebnih/zasebnih zgodb ter fotografsko zajemanje intimnih trenutkov, o čemer pričajo zhe zgodnji črno-beli intimni avtoportretni in drugi motivi, ki jih je Metka Vergnion s pomočjo t. i. kemičnega postopka *solarizacije* in različnih tehnik toniranja in ročnega obarvanja fotografskega papirja včasih spreminjala v barvne fotografije. V osemdesetih letih se je začela ukvarjati tudi z barvno fotografijo, vendar celo v vernem barvnem posnetku lahko zaslutimo predvsem pretanjeno fotografsko meditiranje o konkretnem svetu ter vnashanje poetičnih vsebinskih poudarkov, ki kot da ne pripadajo neposredni izkustveni resničnosti. Zgovoren je najnovejši fotografski cikel *Japonski trenutki*, ki je nastal med obiski Azije.

Che se povrnemo k omenjenim postopkom kemijskega in ročnega obarvanja črno-belih fotografij, ki ga Metka Vergnion pri najnovejših fotografijah dopolnjuje s sorodno računalniško obdelavo posnetkov, velja omeniti dejstvo (in avtorichino prepričanje), da isti motiv v črno-beli ali barvni fotografiji nima več istega konteksta. S pomočjo barve v fotografski posnetek vnasha nove vsebinske in formalne poudarke. Fotografski posnetek se spreminja v svojevrstno likovno podobo, pri kateri ne moremo spregledati vpliva slikarstva, mdr. abstraktne umetnosti, kar velja tudi za serijo *Mimoidochi*, ki nastaja od leta 2003.

Pripovedni pol serije *Mimoidochi* bi lahko opredelili kot izbrani izrezi in utrinki iz urbanega okolja, v katerem prevladujejo različna zaporedja chloveshkih figur, ki se pomikajo po praznih prizorishchih. Toda fotografirana realnost je po zaslugi obdelave z računalnikom na ekranu in naposled na površini fotografskega papirja dobila nove formalne in vsebinske dimenzije. Figure so spremenjene v barvne sence in mavrične odseve, kot da bi jih na fotografskem papirju izrisala intenzivna umetna svetloba. Deskriptivni nivo analognega posnetka je ohranjen, vendar je dokumentarna realnost fotografiranega prizora po zaslugi računalniških manipulacij izbrisana in prekrita z barvno in svetlobno povrhnjico, ki se podreja novi likovni harmoniji. Svetlobne in tonske prehode črno-bele fotografije, ki jo nekje od daleč še vedno lahko slutimo, so prekrile sijoče, neobichajne, nenaravne barve in barvna razmerja ter kontrasti, v katerih lahko v enaki meri vidimo tako igrive estetske poudarke kot avtorichino težnjo po raziskovanju odnosov med svetlobo in senco, gibanjem in mirovanjem, fotografskim poljem in navidezno fotografsko obrisno »risbo« ter ne nazadnje raziskovanje dialektike realnega in imaginarnega, ki ju uspe povezati v sugestivno fotografsko podobo.



---

*Damir Globočnik*

## PASSERS-BY

One can only notice the importance focused on the subjective perception of reality present in Metka Vergnion's photographic activity. She uses photography as a tool to visualize concrete ideas and reflects her intimate impressions. This can be found in examples of her early black and white series of autoportraits and other motives, that Metka Vergnion transforms into color, using various chemical procedures as well as solarisation and hand painting directly on photographic paper. In the 1980's she started concentrating her work on color. Even in the most conventional photographic series, the viewer can get a feel for a certain refined and meditative photographic sensation mixed in with a concrete state of mind and additions of poetic accents that create an elusive reality. This state of mind was reflected in the *Japanese moments* series and intensified with each new visit to Asia.

If we return to the chemical procedure and hand painted black and white photographs, the image, which has been turned into color, clearly doesn't have the same context anymore. There is creation of a new dimension. Metka Vergnion uses modern technology and computer based-software in her most recent works in order to transform pictures into authentic works of fine art, without overlooking the influence of painting, in particular – abstract art. This is reflected in the *Passers-by* series.

The narrative concept of the *Passers-by* consists of introducing chosen details and fragments from urban surroundings, including scattered human figures, moving within empty stages. These same figures are metamorphosing through computer interventions into rainbow like shadows, as if they were painted with intensive artificial light. The descriptive feel of analog picture is preserved, nevertheless the documentary-like reality of the photographic scene has been changed through the use of computer-generated manipulations, and a whole new harmony arises. The luminous and tonal transitions of black and white photography are still perceived and further enhanced by vibrant, unusual color combinations and contrasts. The viewer can simultaneously envision either accents of playful aesthetics, or simply the author's tendency to explore relationship between light and shadow, motion and stillness, photographic field and apparent photographic contour »sketch«. By exploring dialectical relationship between real and imaginary, she succeeds to connect both into suggestive photographic image.

Translated from Slovenian by Metka Vergnion

## LIKOVNA DELA

- 1 Mimoidochi 13
- 2 Mimoidochi 7
- 3 Mimoidochi 3
- 4 Mimoidochi 9
- 5 Mimoidochi 2
- 6 Mimoidochi 10
- 7 Mimoidochi 18
- 8 Mimoidochi 27

Naslovnica

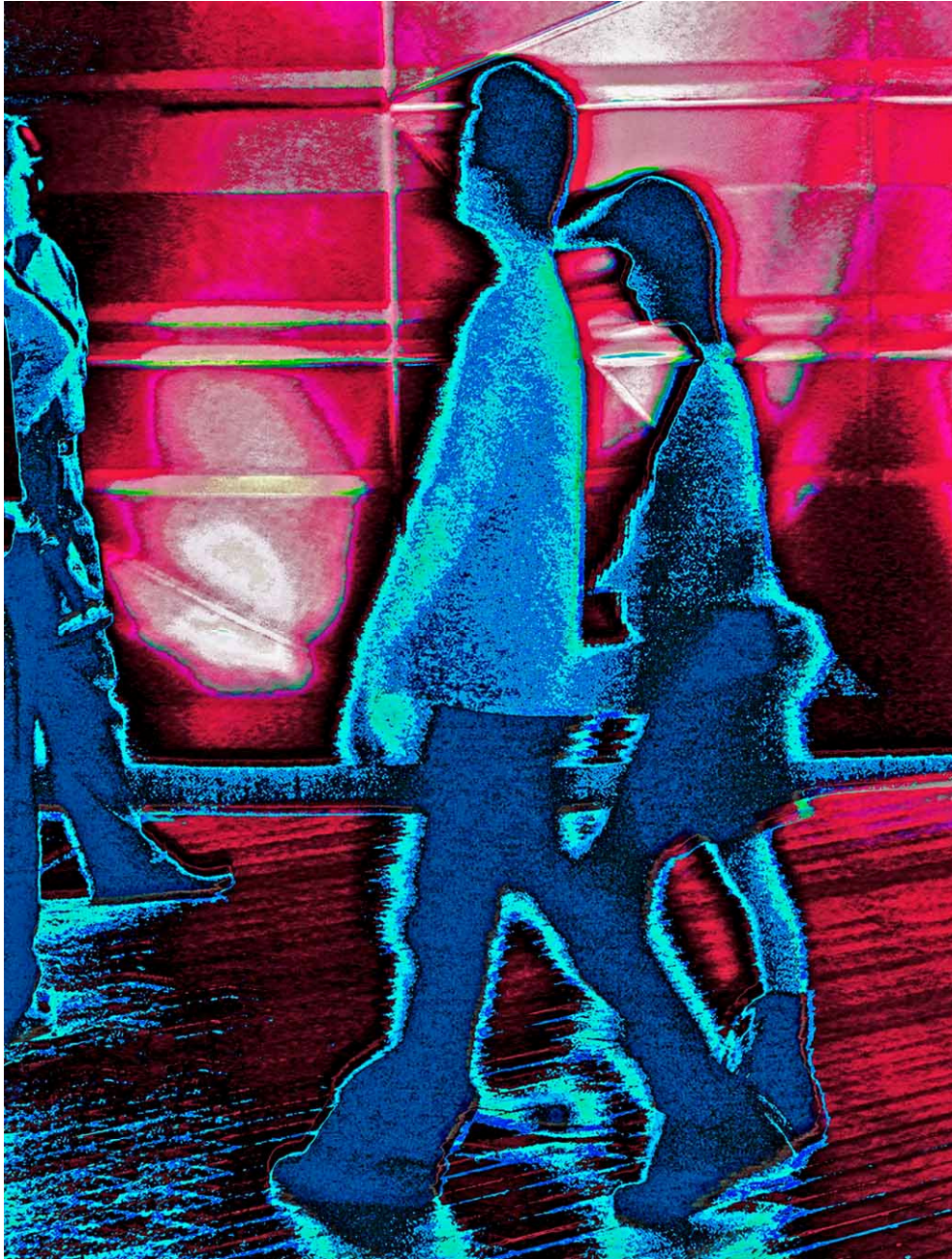
- 9 Mimoidochi 22

Fotografije del: Metka Vergnion

---

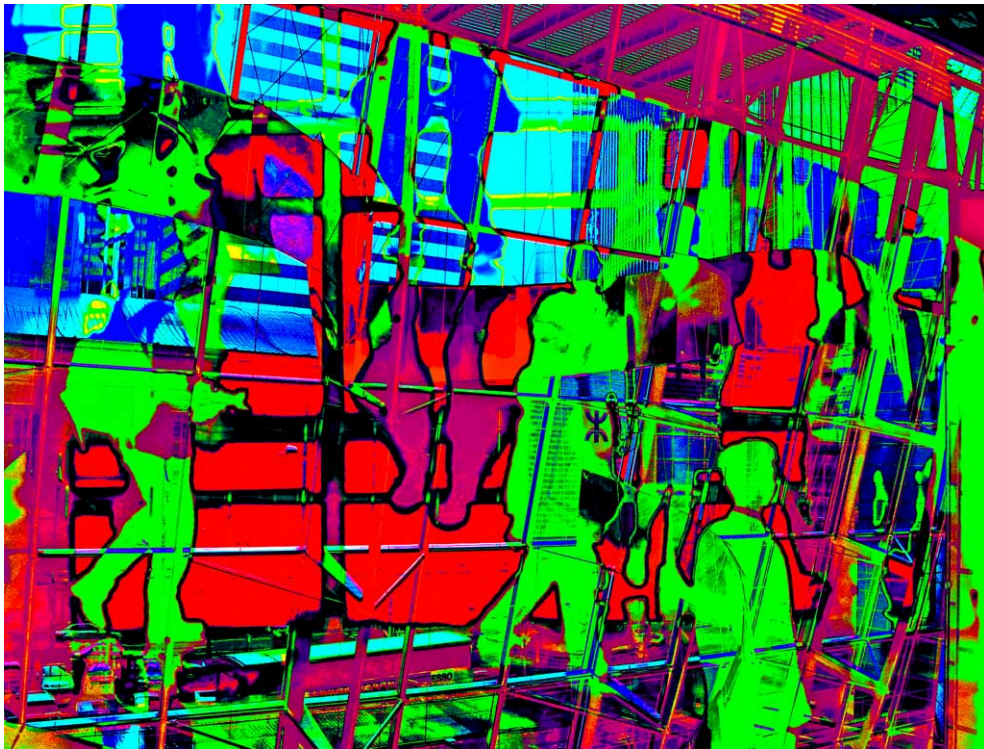
METKA VERGNION se je rodila v Ljubljani. Fotografija jo je spremljala zhe od otroštva. Njen oče Vlastja Simonchich, priznani umetnishki fotograf in pedagog, je bil njen prvi mentor. Shtudij je prav tako posvetila fotografiji na Ecole Nationale Supérieure Louis Lumière v Parizu. Kot svetovna popotnica je chrpala inspiracijo za svoj obshirni kreativni opus na shtevilnih potovanjih in med bivanjem v tujini. Sodelovala je na vech kot 100 skupinskih razstavah in zachela samostojno razstavljati leta 1980. Zhivi in ustvarja v Zhenevi, Shvica.







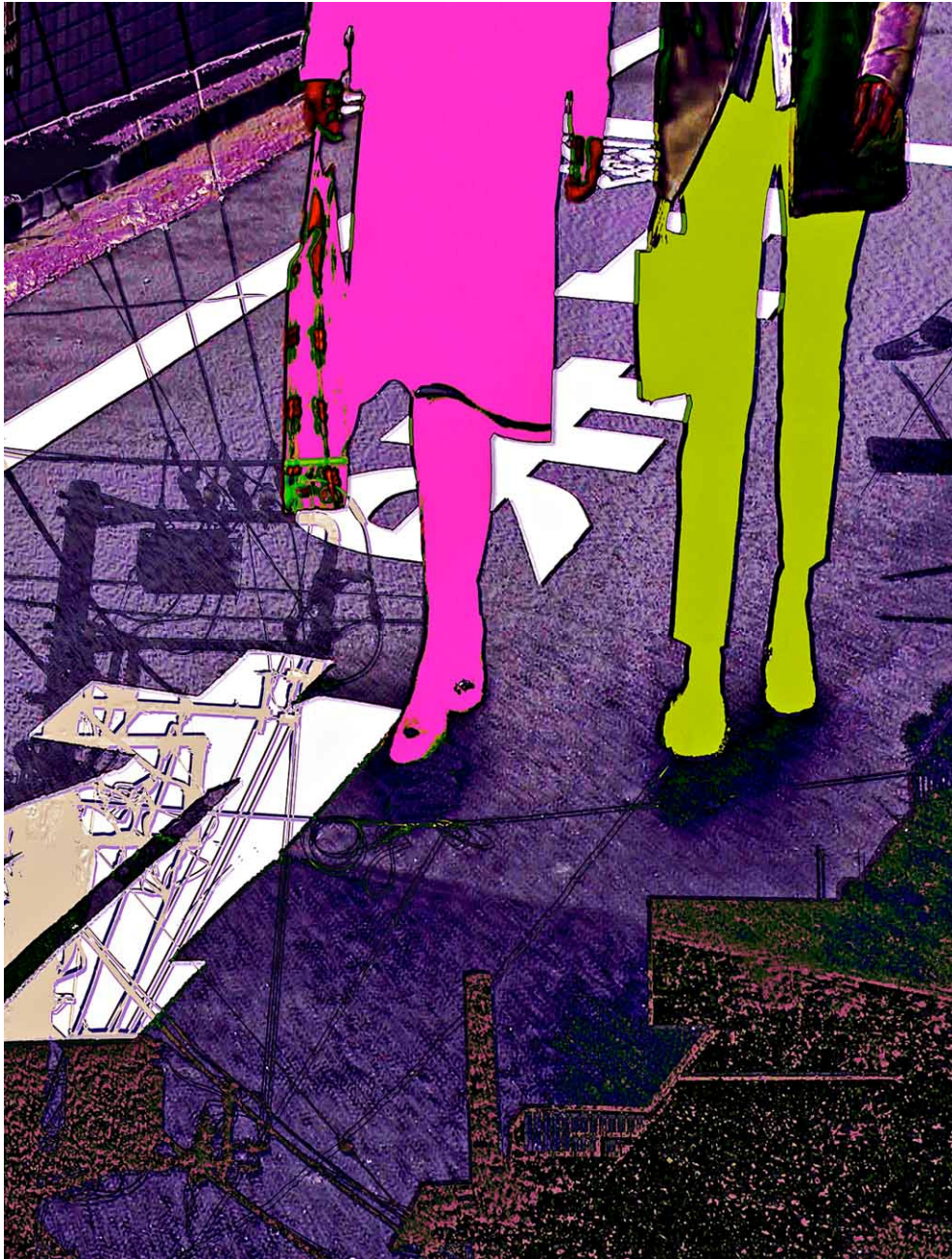












## ARTWORKS

- 1 Passers-by 13
- 2 Passers-by 7
- 3 Passers-by 3
- 4 Passers-by 9
- 5 Passers-by 2
- 6 Passers-by 10
- 7 Passers-by 18
- 8 Passers-by 27

Front page

- 9 Passers-by 22

Photography of: Metka Vergnion

---

METKA VERGNION was born in Ljubljana, Slovenia. Photography has been part of her life since childhood. Her father Vlastja Simonchich, well-known art photographer and teacher, was her first mentor. She also dedicated her studies to photography at Ecole Nationale Supérieure Louis Lumière in Paris. As a globetrotter she drew inspiration for her vast creative repertoire from her numerous travels and leaving abroad. She participated in over 100 group exhibitions and started to show her work individually since 1980's. She lives and works in Geneva, Switzerland.

## SPREMENITE IME! – NOMEN EST OMEN!

Stari latinski pregovor kazhe, kako pomembno je bilo ime za antichnega individua. Dandanes moramo napisati malo vech, recimo: ime simbolizira identiteto subjekta – individuum; ali, kot pravi Lojze Adamich, »istovetnost imena z njegovim jazom«. Ta istovetnost imena z njegovim jazom pa ni mishljena kot poudarjanje ega in bi morda bilo bolje rechi: istovetnost imena z njegovim sebstvom (bistvom individuum). Latinci so nedvomno vedeli, za kaj gre, danes pa tega ne vemo vech, ker se pregovori obrabijo kot apeli propagande. Tudi che o problemu napisemo obsezno razpravo, nam ne bo razjasnila tega, chesar nochemo vedeti.

Kratica iz imena in priimka avtorice citiranega chlanka M. P. (tj. Mira Puc) ravno kot podpis njenega besedila she posebej ni primerna. Vendar ochitek ne gre njej, marvech takratnim postrevolucijskim uredniskim navadam. V letu 1949, ko je chlanek nastal, v uradni kolektivni zavesti individuum (tako tudi njegov simbol – ime) ni pomenil kdove kaj. V novoreku so naravnost ljubili kratice. Zachetnici imena v glasilu NS (Novi svet) naj bi dodatno simbolizirali skromnost avtorja in skromnost individua v SD (socialistichni druzhbi). Tema pa je za Slovence ponovno aktualna, ali celo bolj aktualna, kot je bila takrat, ker se danes soochamo z vprashanjem »What's Your Name?« zhe kar doma, v svoji domovini.

Takole na hitro bi dejal: reshitev problema je preprosta, treba je le zapisati ime v posodobljeni bohorichici in odlochno vztrajati pri njegovi pravilni izgovorjavi. Tako bo ime ostalo neokrnjeno, le zapisano bo malo drugache (v latinskih chrkah namrech), in nihche nam ga ne bo vech malichil, naj bo to z dobrohotnimi praktichnimi razlogi ali zgolj iz nevednosti, ali pa, kot je prevladujocha praksa, z nespodobnimi nameni velikih kultivatorjev, da bi nas potujchevali oziroma, po njihovo, udomachili (asimilirali).

Resnichnost je seveda bolj zapletena – vchasih kruta, drugich bolj mila; vedno pa jo je treba pogledati posamichno. Individuum gre skozi razvojni proces, v zelo razlicnih okolishchinah, in se na določeni točki zave pomena svoje identitete. V citiranem chlanku je predstavljena avtorefleksija Lojzeta Adamicha. Sprva mu je, kot sam pravi, malichenje njegovega imena celo godilo, »kot mlad zelenec, si je prva leta v Združenih drzhavah zhelel, da bi se chimprej amerikaniziral«. Vendar se je njegovo staro – pravo ime oglashalo, ga opominjalo na narod, rod, iz katerega izhaja, in da se ne more mirne vesti izkoreniniti. Sicer pa v Adamichevi knjigi (pravi Mira Puc) sprememba imena simbolizira problem »chesto zelo bolechega stapljanja tujerodnih priseljencev z njihovo anglosashko okolico«.

## CHANGE YOUR NAME – NOMEN EST OMEN!

The old Latin saying says how important a man's name was in ancient times. Today we have to write a little bit more, such as: The name symbolizes the identity of a subject – individual; or, according to Lojze Adamich, »one's identity is one's name«. The statement 'one's name is one's self-perception' does not mean to stress the ego and maybe it would be better to say: 'one's name is one's essence' (an individual's essence). Latin experts certainly knew what it was all about, but today we do not know anymore, as sayings are wearing out like a propaganda appeal. Even if we write a comprehensive dissertation about the problem it will not make those we do not want to know disappear.

The abbreviation M.P. of the name and surname of the authoress of a cited article (i.e. Mira Puc) as a signature under her article is particularly inappropriate. However she can not be blamed, as this was a post-revolution editor's practice. In 1949, when this article was written, an individual (as well as his symbol – name) did not mean much. In the new way of expression, abbreviations were just adored. The initials in the gazette NS (*Novi svet – New World*) should additionally symbolize the modesty of an author and the modesty of an individual in SD (socialistichna družba – socialist society). This theme is for Slovenes again topical or maybe even more topical than it was at that time, because today we are faced with the question »What is Your Name?« just at home, in our native land.

Let me say in short: The solution is simple: you just need to write your name in *bohorichica* (pronounced: Bohorichitsa), the Slovenian alphabet used by the middle of the 19<sup>th</sup> century, and decisively insist on its correct pronunciation. So, the name will stay intact, except that it will be written a little bit differently (that is, in Latin letters), and nobody will corrupt it any more, whether for well-meaning, practical reasons or (only) because of ignorance or, mostly, with the improper objectives of large cultures wanting to denationalize us or, as they call this, to familiarize (assimilate) us.

The reality is of course more complex – cruel at one time, and milder at another time; however it is always necessary to look individually. An individual goes through his personal growth process in very different circumstances, and at a certain point he becomes aware of his personal identity. The cited article describes an auto-reflection of Lojze Adamich. At first, as he described it, he was even pleased by the wrong spelling of his name because »the first years in the USA, as a young greenhorn, he wanted to Americanize as soon as possible«. However his old, real name was pricking him, reminding him of his nation, his roots, and he felt that he could not uproot himself with a clear conscience. Otherwise, (according to Mira Puc) Adamich stated in his book that changing a name is a symbol of »merging the outlandish immigrants into their Anglo-Saxon environment which is often extremely painful«.

To potujchevanje – asimilacijo osveshcheni posameznik zavracha, nanjo se pogosto odzove z iskanjem korenin svojega rodu, naroda, z odkrivanjem in ohranjanjem svoje osebne in narodove identitete, kot pravimo danes. Bistveno pri tem je, da se identiteti individuuma in naroda – rodu tako prezhemata, da ene ne moremo obravnavati brez druge. Če se odrechemo narodni identiteti, je vprasanje osebne identitete izkoreninjeno, in ko individuumi v »cvetu naroda« (njegova kulturna elita) zanemarjajo pomen svojih osebnih imen, bodo zanemarili tudi samosvojost naroda – narodovo svobodo. Ko se to dogaja, narod (iz)umira.

Drzhava RS (Republika Slovenija) porabi velike vsote za promocijo Slovenije v svetu (največ stavi na shportne dosezhke nashih in uvozhnih shportnikov, pa na turistichno uveljavljanje dezhele), njeni najvidnejshi predstavniki, posebej pa najmochnejshi mediji venomer tarnajo o neprepoznavnosti Slovenije v tujini. Za prevladujocho slovensko politichno, gospodarsko, znanstveno in tudi kulturnishko elito vprasanje identitete naroda torej ni pomembno. Skoraj vsi ti vplivni dejavniki mirne dushe zamenjavajo identiteto naroda Slovencev – slovenstvo s prepoznavnostjo nashe dezhele oziroma drzhave Republike Slovenije. George Robertson, nekdanji generalni sekretar NATO, jim je kot odgovor na jadikovanje predlagal (v shali seveda), naj se preimenujejo v »Jadransko republiko«, pa bodo prepoznavni, ne bodo jih vech meshali s Slovashko ali Slavonijo.

Nashi najvidnejshi protagonisti vprasanje istovetnosti »Kako mi (nam) je ime?«, kako se to ime zapishe, shtejejo za nepomembno formalnost. Jo bo zhe reshil npr. *Zakon o rabi slovenshchine v Republiki Sloveniji*. Identitetna vprashanja – kdo smo, od kod smo, doklej she bomo narod, rod – veljajo za obrobnna, nebistvena dlakocepstva. Nekateri jih imajo celo za shkodljivo nacionalistichno omejenost. Zamenjava identitete naroda s prepoznavnostjo – z »imageem Slovenije«, identitete individuuma pa z »imageem posameznika« (npr. pisca tega in tega) ni opravihljiva, ko gre za kulturnike. Chast in slava plasiranih pisateljev in pesnikov na evropskem in svetovnem trzhishchu je nedvomno pomembna, a je le »image«, ki se razblini ob prvem pishu vetra. Prepoznavnost dezhele, naj bo she tako vsiljiva, je prenapihnjjen balon, lebdech le v nashih ocheh; v svetu njegova podoba zbledi hitreje, kot jo mi uspemo ponujati.

V pisni komunikaciji na internetu prevladuje zmeda brez primere, na tisoche slovenskih uporabnikov mirno registrira svoje popacheno ime, tj. ime brez shumnikov. V pisnih internetnih in drugih elektronskih sporoehilih shumniki kratkomalo izginjajo. S tem se slovenshchina pachi kot she nikoli doslej. Zavod za sholstvo pa nich, kot da problema ni ali kot da je za slovenshchino zgoj obrozen.

In the case of an aware individual this denationalization and assimilation is rejected, and his response is often to search for his roots, nation by discovering and preserving his personal and national identity, as we call this today. A person's individual identity and his national (descent) identity are mutually intertwined in such a way that both should be taken into account for studying them. If we waive our national identity we consequently root out our personal identity, and when individuals »in the flower of the nation« (its cultural elite) neglect the importance of their own names, they will in the same manner also neglect the independence of their nation – their national freedom. When such things happen, the nation becomes extinct.

The Republic of Slovenia spends a lot of money promoting itself in the world (it spends most money on the sporting achievements of sportsmen/women, both ours and imported ones, and also promoting State tourist products); however, its most visible representatives, in particular the most powerful media, always complain that Slovenia is unrecognizable abroad. For the prevailing Slovenian political, economic, scientific and cultural elite, the question of a national identity is not important. Almost all the above-mentioned groups/elements mistake a Slovenian national identity for the recognition of our country - the Republic of Slovenia - in the world. George Robertson, former Secretary General of NATO, replied to their complaints (as a joke, of course) with a suggestion to change their name to the »Adriatic Republic«; so, everybody will recognize them and nobody will mix them with Slovakia or Slavonia.

Our most visible protagonists regard the question of identification »What is your (our) name?«, and how this name is spelled, as an unimportant formality. As if it would be solved by the introduction of a new law - for example, the Law on the Use of the Slovene Language in the Republic of Slovenia. The questions of our national identity – Who are we?; Where are we from?; How long will we be a nation? – are deemed to be marginal, and unessential hair-splitting. Some even regard those questions as being detrimental nationalist narrow-mindedness. Mistaking a national identity for recognition of the State, the so-called »image of the Republic of Slovenia«, and mistaking an individual's identity for an »image of the individual« (for example, writer XX) is in the case of the cultural activists inexcusable. The honour and glory of the writers recognized in the Europe and the world are undoubtedly important, and again these manifestations are only their image which will vanish at the first wind that blows. The recognition of the Land, after so much pushing, is an over-inflated balloon, whose floating only hits us in the eye; in the world this image fades faster than we can promote it.

A fearful mess prevails in written communications via the Internet; thousands of Slovenian users easy in their minds register their incorrectly spelled names i.e. without accents. In written e-mail and SMS messages the accents also disappear. In such a way the Slovene language is being disfigured as never before. However, the National Education Institute has done nothing, and acts as if the problem does not exist or as if its importance for the Slovene language is only marginal.

Ko v Slovenski akademiji znanosti in umetnosti (SAZU) slišijo besede *boborichica* ali *Veneti, nashi davni predniki* ipd., se samo najezhijo; javna skrivnost je namreč, da so to ali prepovedane teme ali omembe nevredni izzivi.

Slovenski parlament zhe vech kot deset let ni uspel sprejeti zakona o rabi slovenskega jezika. Za pobudo *Revije SRP* ob predlogu *Zakona o rabi slovenshcine kot uradnega jezika* se ne zmeni; opozorili smo namreč, da bi tak zakon neizogibno moral vsebovati vsaj en chlen, ki bi opredelil, *kako naj se slovenshcina pishe – po novem zakonu?* Tako malo bi nam bilo treba storiti za identiteto v primeri s cirkusom, ki ga pochnemo za »prepoznavnost«, da bi chlovek komaj verjel. She vechkrat pa nam za identiteto slovenstva ne bilo treba storiti nichesar! Namreč nich od tega, kar drugi hochejo z namenom, da bi nas udomachili. V Evropski uniji bo problem slovenstva pochasi, a sistematically bledele; razumljivo, ko pa je toliko pomembnejshih skupnih vprashanj, iz dneva v dan jih bo vech, in sproti nam bodo povedali, katera vprashanja so to. Morda to niti ne bo potrebno, ker smo res mojstri v tem, da uganemo, kaj hoche od nas gospodar, she preden zahtevo izreche. Obljube o Evropi enakopravnih narodov, velikih in malih, so privlachne. Kdo, ki ni naiven, bi jim verjel? Tudi na identitete narodov je treba gledati realno. Vsak narod je individualnost zase, in ta se ne ohranja kar tako, npr. s pomochojo nove institucionalne tvorbe – Unije. Torej bo nekako tako, kot pravi George Orwell o zhivalih v *Zhivalski farmi*: »Vsi (narodi) so enakopravni, toda nekateri so enakopravnejshi od drugih.«

Od nekdej je bilo tako, da so se v novih okvirih (tvorbah) eni narodi shirili, drugi krchili. Nash narod pa ima veliko narodnjakov, ki so v udinjanju EU in NATO presegli sami sebe. To, chemur pravijo »velika zmaga racionalnih argumentov« na referendumu ZA vkluchitev v obe tvorbi nad tistimi, ki so bili PROTI, tj. proti vstopu v Unijo in proti pristopu v vojashki pakt, je dishalo po udinjanju brez primere. Podanishtvo, hlapchevstvo se vedno znova in na novo potrjuje kot posebnost slovenstva, kot nacionalna jed prve vrste. Od zdaj naprej se torej zopet zachenja nashe prizadevanje za ohranitev slovenstva – za ponovno osamosvojitev; za narodno gibanje torej, ki smo ga vajeni, cheprav njegovih sadov nikakor nochemo.



When in the Slovenian Academy of Sciences and Arts (SAZU) they hear the words *boborichica* and *Veneti, our ancient ancestors* and similar, it ruffles their feathers; it is a public secret, in fact, that these are either taboo themes or challenges not worthy to be mentioned.

The National Assembly of the Republic of Slovenia has not been able to adopt the Law on the Use of the Slovene Language for more than ten years. They did not issue any answer to the suggestion of the *Revue SRP (Revija SRP /Svoboda, Resnica, Pogum – Liberty, Verity, and Spirit)* relating to the draft Law on the Use of Slovene as the Official Language (*Zakon o rabi slovenshchine kot uradnega jezika*); we put forward a proposal that this law should compulsorily include at least one article defining *how the word »slovenshchina« (Slovene language) shall be spelled in accordance with the new law.*

We need so little to promote our identity compared to the fuss made about »recognition«, one can hardly believe it. In most cases we don't have to do anything for Slovene identity ! In fact, nothing of what others want us to do to be assimilated. The problem of Slovenian nationality in the EU will fade slowly but systematically; this is understandable as there are so many more important common issues, and day after day their number will increase and the EU leadership will tell us which of them are the most important. Maybe this will not be necessary, as we are really skilled at guessing what the master wants us to do before he even says what he wants. The promises about the European Union, where all nations, big and small, have equal rights, are attractive. I am wondering is there anyone, except naive people, who could believe this? National identity should also be observed realistically. Each nation is an individual in itself and it cannot be preserved easily, for example by the new institutional formation – Union. In this case, it would be pretty much like in the book *Animal Farm* by George Orwell: »All (nations) are equal, but some of them are more equal than others.«

It has been known for a long time now that the new formations mean enlargement for several nations and restriction for others. Our nation actually has many nationalists who, in selling themselves to the EU and NATO, have surpassed themselves. The results of the referendum, where 'FOR accession to both structures' prevailed over 'AGAINST accession to the Union and joining NATO' were described as »a great victory for rational arguments«, but this smelled a great deal of selling out. Time and again we can see that being in subjection and servitude is acknowledged to be the distinct feature of the Slovenian nationality, as a first-class national dish. So, from now on, our efforts for preserving the Slovenian nation – for renewed independence – is commencing again; this is about a national movement, which we are familiar with, but somehow we do not want the fruits of our efforts.

Glede identitete obeh subjektov (individuuma in naroda) pa bi bilo lepo in koristno, če bi sistem – naša država, zlasti pa njena množična občila, poslej nehala skrbeti tako za identiteto individuuma kot za identiteto naroda na splošno. Verodostojnost za tako prizadevanje smo namreč zaigrali za lep čas. Bodimo skromnejši, ostanimo pri prizadevanju za podobo dezhele, za njeno prepoznavnost v svetu, skratka, skrbimo za »image Slovenije«, pa za status (ugled, prestizh ter kar je še ustreznih modalitet istega) izbranih posameznikov. Te vrednosti se izražajo, lahko tudi izmerijo, v »imageu posameznika« (lahko tudi v »imageu množice posameznikov«). V obcih vrednotah, nasprotno kot v institucionalnih (sistemskih) vrednotah, ni bolj ali manj individuumov, ni bolj ali manj narodov. Ti to so ali pa niso. V njihovem izvirnem pomenu jih ne bomo nikakor uspeli zadovoljivo razvrščati in zato tudi ne tržiti.

Potemtakem bi težko rekli, da trdovratno nezanimanje za identiteto subjekta (tako individuuma kot naroda) na Slovenskem ni dediščina prejšnjega sistema. To velja tudi za omenjene narodne (državne) institucije, ki jih konkretna vprašanja o bistvenih simbolih slovenstva, po vsem sodeč, sploh ne zanimajo.

P. S.

Ker se nikakor ne moremo zediniti glede pomena imena rodne dezhele in države, v kateri živimo, bi predlagal kar dve imeni. Zavedni Slovenci naj svojo dezhele dosledno poimenujejo **Slovenija**. Zavedni državljani RS in vladajoča slovenska politična, gospodarska, znanstvena in tudi kulturniška državna elita pa naj svojo državo imenuje **Republika Sloveni(j)a**, se pravi tako kakor zdaj, toda le kot skrajšano ime, kajti celotno ime naj bi bilo nedvoumno prepoznavno: »Nekdanja jugoslovanska republika Slovenija« (The Former Yugoslav Republic of Slovenia). Slednje je resda nekoliko tradicionalistično, zadržano v preteklost, ampak ustrezno tudi sedanjosti. Tisti pa, ki so zadržani v prihodnost, lahko to zadržano tvorbo zanemarijo oziroma kar preskocijo, saj se tako ali drugače v zadostni meri, nekateri zhe povsem, identificirajo z Evropsko unijo (European Union).

It would be nice and useful in relation to both subjects (individual and national identity), if the system - i.e., our State, in particular its mass media - would henceforth stop being preoccupied with individual identity and also national identity in general. The credibility for such efforts has been lost for a pretty long time now. We should just be more modest and keep trying to improve the State image, its recognition in the world; in sum we should be more concerned about the »image of Slovenia«, and the status (reputation, prestige and other modalities of the same meaning) of its chosen individuals. These values may be expressed, as well as measured and shown by the »individual image« (or by the »image of a great number of individuals«). Regarding common values, in contrast to institutional (system) values, one cannot be more or less individual, neither can a nation be more or less a nation. They are, or they are not, what they are. In their original meaning we cannot in any way rank them and consequently we cannot trade them. Accordingly, we can hardly say that the stubborn lack of interest in the subject of identity (both individual identity and national identity) in Slovenia is not something inherited from the former system. Judging from their activities, the same may be said for the above-mentioned national (State) institutions which are not interested at all in the concrete questions of the essential symbols of the Slovenian nation.

P. S.

As there is no way to agree on the importance of a name for our native land and State where we live, I would like to suggest two names. Aware Slovenians may consistently call their land **Slovenija**. Aware citizens of the Slovenia and the governing Slovenian political, economic, scientific and cultural State elite may call their state **Republika Sloveni(j)a** (the Republic of Slovenia), which is exactly the same as now, but this should only be its abbreviated name, as its full name will be unambiguously recognized: »The Former Yugoslav Republic of Slovenia«. The truth is that the latter, somewhat traditional name, looks back to the past, but it is also appropriate for today. Those who are looking towards the future may ignore this temporary formation or just skip it, as one way or another some of them feel very much, or even completely, identified with the European Union.

Translated from Slovenian by Tajana Ida Feher

*Andrej Lenarčič*

## MIROVNA KONFERENCA O JUGOSLAVIJI

*(Uvodna opomba)*

Po genocidni vojni na Balkanu *mirovne konference* (she) ni bilo. Kar pa je konferenc vendarle bilo, so kvechjemu povzročale in spodbujale etnocid.

Hkrati je zelo pomembno, kar sem odkril. Seveda kot ponavadi nich takega, chesar povprechen zgodovinar/kronist ne bi imel na mizi. A iz neznanega razloga bistvenega ne opazijo. Tako ne vidijo, da so bile slovenske dezhele – Dedne dezhele – vedno DRZHAVE, in da so kot take, tj. kot subjekti drzhavnega prava pod vlado v Ljubljani, vstopile v Kraljevino SHS, kar je potrdil regent prestolonaslednik Aleksander v odgovoru na adresu Pribichevicha, da se Drzhava SHS združuje s Kraljevino Srbijo. V odgovoru ga je Aleksander namrech POPRAVIL z jasno izjavo: »S Kraljevino Srbijo se združujejo DEZHELE AVSTRIJSKEGA CESARSTVA.« To je izjemno pomembno, ker najprej razkriva, da je shtudirani Karadjordjevich dobro vedel, kaj je drzhavnost, in je razumel manifest cesarja Karla z dne 16. oktobra 1918, v katerem je cesar odločno pribil, da se DEZHELE NJEGOVEGA CESARSTVA (to so Dedne dezhele – slovenske dezhele) lahko po svoji volji razdružujejo in združujejo (saj je to izvorna pravica vsake suverene drzhave!), ne more pa v nobenem primeru dovoliti RAZKOSANJA OGRSKEGA KRALJESTVA. To pomeni, da pokrajine Kraljevine Ogrske NISO BILE DRZHAVE, chetudi so Habsburzhani iz politichnih razlogov (da so jezili Budim) radi podpihovali sicer neupravicheno napihovanje s »kraljevinami« (Hrvashka, Slavonija), in se, ker niso bile drzhave, niso mogle razdruževati od ENOVITE DRZHAVE OGRSKE. Seveda je bila A-O/KuK porazhena in je volja ZDA, tj. Wilsona, ki je dovolil nastanek SHS, prevladala drzhavnopravne razloge, pa so razkosali Ogrsko. Ni pa to v nichemer naredilo iz ogrskih administrativnih pokrajin (»kraljevin« Hrvashke in Slavonije) DRZHAV, kakor so bile slovenske dezhele vedno v vsej znani zgodovini ter so imele svoje (ustolichevane) suverene iz habsburshke dinastije. Zato je tudi v mirovnem sporazumu med Napoleonom in cesarjem Francem, sklenjenim pri Leobnu leta 1797, jasno zapisano, da bo Napoleon cesarju VRNIL NJEGOVE DEDNE DRZHAVE, ki jih je bil zasedel. (Mirovni sporazum je javno objavljen in tako v francoskem kot nemshkem izvorniku je jasno zapisano »Erbstaaten« oziroma »états héréditaires de la Maison d'Autriche«; gl. prilogo z dokumenti:

\* <http://www.revijasrp.si/knrevsrp/revsrp97/dokum97/1idok97.htm>).

*Andrej Lenarchich*

## PEACE CONFERENCE ON YUGOSLAVIA

*(Introductory Note)*

After the genocide war in the Balkans there has not (yet) been any *peace conference*. However, those conferences which did take place at most led to or encouraged ethnocide.

At the same time I have made a very important discovery. Of course, as usual, this is not a big deal as every average historian/chronicler has this on his desk. Still, somehow, the essential element has slipped their attention. So, they do not see that the Slovene Lands – the Hereditary Lands – were always the STATES and as such, i.e. as a subject of State law under the rule of Ljubljana, they entered the Kingdom of SHS (Slovenes, Croats and Serbs), and this fact was also confirmed by Crown Prince Alexander, Regent of Serbia in his reply to (Svetozar) Pribichevich's address that »the State of the Slovenes, Croats and Serbs is joining the Kingdom of Serbia«. Crown Prince Alexander CORRECTED him and stated clearly: »THE LANDS OF THE AUSTRIAN EMPIRE are joining the Kingdom of Serbia.« This statement is a very important one, as it reveals (i) that the educated Karadjordjevič had a good knowledge of what statehood means and (ii) he understood a proclamation issued by King Karl I (»Imperial Manifesto of 16 October 1918«), in which he decisively announced that the LANDS OF HIS KINGDOM (which were the Hereditary Lands – including the Slovene Lands) may separate from or join others of their own free will (as this is an original right of every sovereign state); however, NO DISSOLUTION OF THE KINGDOM OF HUNGARY will be allowed, whatsoever. This means that the provinces of the Kingdom of Hungary WERE NOT THE STATES, notwithstanding that for political reasons (to make Budim angry) the Hapsburg monarchs liked to name their provinces as »kingdoms« (Croatia, Slavonia) underpinning unduly the pomposity of those names, as they have never been states and consequently could not separate from the UNITED HUNGARIAN STATE. The Austro-Hungarian State/Dual Monarchy k.u.k. (Kaiser und König) as it was known was defeated and dissolved as the USA's will, i.e. the will of (then President Woodrow) Wilson was to allow the establishment of the State of the Slovenes, Croats and Serbs (SHS), superseding the national law of the Austro-Hungarian state. Nothing in this agreement could proclaim that the administrative provinces (»kingdoms« of Croatia and Slavonia) became STATES in such a way as the Slovene Lands had always been in the past with their own (enthroned) rulers from the Hapsburg dynasty. Therefore, in the agreement between Napoleon and the Austrian Emperor Franz Joseph Karl II\*, called the Treaty of Leoben (also known as the Peace of Leoben), signed in 1797 by Napoleon Bonaparte it was clearly stated that Napoleon would RETURN to the EMPEROR HIS HEREDITARY STATES WHICH WERE OCCUPIED BY NAPOLEON. (The Peace of Leoben was published in both French and German languages and in both originals is written »états héréditaires de la Maison d'Autriche« and »Erbstaaten« respectively; see the appendix with documentation.

Ni torej nobenega dvoma, da se je Zagreb, ki je ves čas varal svet (in trapaste slovenske kvazipolitike) z nekim fantomskim »hrvatskim drzhavnim pravom« (ki niti pravljica ne more biti), preprosto shlepal na slovenski drzhavnosti in jo seveda krepko zlorabil ter si prilastil ne le drzhavne atribute, marveč tudi ogromno kulturne in politichne dedishchine pa seveda OZEMLJA. Zagreb je osvobodilni napor Slovencev brezsravno zlorabljal za svoje separatne koristi. Pri tem ni imel nobenega obzira, kakor je totalno brezobzirno ochistil Srbe z vech kot tretjine svojega ozemlja. In se seveda ni ustavil – nadaljevanje sledi tako v Bosni kot v Sloveniji (she niso na Karavankah ...)

#### DOSEDANJE KONFERENCE OB RAZPADU JUGOSLAVIJE

Razpad in secesijske vojne v SFRJ so spremljale naslednje internacionalne konference:

1) *Haashka konferenca »o pribodnosti Jugoslavije in njenih narodov« od 7. do 12. septembra 1991.*

Chetudi ni bil izpolnjen noben pogoj za mirovno konferenco, jo je EU vseeno sklicala. Predsedoval je lord Peter Carrington, ker je imel izkushnje s frakcijskimi spori v Rodeziji (!) in je vodil taborishche jugoslovanskih vojnih ujetnikov leta 1945.

12. septembra so podpisali izjavo o namerah; na primer o sposhhtovanju manjshinskih pravic pa o odpovedi nasilju, kar zadeva spremembe meja.

Konferenca je bila farsa in je pomenila nov zagon vojnemu obrachunavanju, pri katerem je resolucija VS OZN 713 o embargu na trgovino z orozhjem dala vso prednost beograjskemu Miloshevichevemu rezhimu.

2) *Prva Londonska konferenca – razshirjena konferenca o nekdanji Jugoslaviji od 26. do 27. 8. 1992.*

Sklicala jo je Velika Britanija kot predsedujocha EU. Udelezhenci: republike SFRJ, drzhave EU, ZDA, Kitajska, Rusija, Japonska, Kanada, ChSR (kot predsedujocha KEVS), Turchija (v imenu Svetovne islamske konference) in sosede Avstrija, Madzharska, Romunija, Bolgarija, Albanija.

Podlaga za sklepanje: Resolucija VS OZN 242 iz leta 1967 o vojni na Blizhnjem vzhodu – temelji za posredovanje.

Konferenca je bila fiasko. Na silo je bilo izglasovano 13 nachel, ki so v bistvu pomenila podlago za nadaljevanje vojne.

Za Slovenijo so zanimiva nachela:

- mednarodna skupnost ne priznava s silo pridobljenih ozemelj;
- obsodba etnichnih chishchenj;
- drzhave, nastale na ozemlju SFRJ, bodo priznale medsebojne meje;
- drzhave, nastale na ozemlju SFRJ, bodo reshile problem dedishchine.

So, there is no doubt that Zagreb has been deceiving the world all along (and the foolish Slovenian quasi-politicians) with a certain phantom »Croatian State Law« (which could not exist even in fairytales) using this deception to be towed by Slovenian statehood and of course abuse it strongly by usurping not only state attributes but also a vast amount of cultural and political heritage and of course the TERRITORY. Zagreb has shamelessly abused the Slovenian liberation efforts for its own separatist goal. Its activities were unscrupulous and so was its ruthless cleaning more than third of its territory from the Serbs. As might be expected, it has not suspended those activities yet – further steps are likely to be taken in both Bosnia and Herzegovina and Slovenia (they are not in the Karavanke Mountains, yet...).

#### CONFERENCES CALLED SO FAR IN RELATION TO THE BREAKUP OF YUGOSLAVIA

The breakup of and the secessionist war in the SFRY were accompanied by the following international conferences:

1) *The Hague Conference on the future of Yugoslavia and its nations, from 7<sup>th</sup> to 12<sup>th</sup> September 1991.*

Not one condition for convening this peace conference was fulfilled, yet the EU still convened it. The Conference was chaired by Lord Peter Carrington because he had experience with the fractional conflicts in Rhodesia (!) and he ran a camp of Yugoslav prisoners of war in 1945.

On 12 September 1991 the participants signed a Declaration of Intent; for example, a declaration on respecting minority rights, resulted in violence over the change in boundaries.

This conference was just a farce, giving a fresh impetus to the outbreak of war; in addition, the United Nations Security Council Resolution 713 on an Arms Embargo to the Socialist Federal Republic of Yugoslavia gave all the advantages to Belgrade and (Slobodan) Miloshevič's regime.

2) *The first London Conference – extended conference on the former Yugoslavia from 26<sup>th</sup> to 27<sup>th</sup> August 1992.*

This was convened by Great Britain, which held the presidency of the EU at the time. The Participants were: The SFRY republics, the EU countries, the USA, China, Russia, Japan, Canada, The Republic of Czechoslovakia (as a state which held the presidency of CSCE – Commission on Security and Cooperation in Europe) and the neighboring countries: Austria, Hungary, Romania, Bulgaria, Albania.

The grounds for its conclusions: United Nations Security Council Resolution 242, 1967 on the Middle East war – grounds for mediation.

The conference was a fiasco. In the tight vote the participants adopted 13 principles which as a matter of fact were the basis for continuing the war.

The principles interesting for Slovenia are:

- The international community will not recognize territories gained by force;
- Condemnation of ethnic cleansing;
- The countries established on the SFRY territory will mutually recognize their boundaries;
- The countries established on the SFRY territory will solve their heritage problems.

Konferenca je ustanovila Izvršni odbor, ki naj bi nadaljeval delo konference za nekdanjo Jugoslavijo. V odboru:

- trojka EU;
- trojka KEVS;
- predstavnik stalnih članic VS OZN;
- predstavnik islamskih držav;
- dva predstavnika sosednjih držav;
- lord Carrington.

Tudi ta konferenca je le še pospeshila razmah vojne.

### 3) *Druga Londonska konferenca 20. in 21. julija 1995*

Zunanji in obrambni ministri NATO, Rusije in predstavniki OZN so se v palachi Leicester House v Londonu sestali zaradi BiH. Polom. V bistvu je konferenca legalizirala »Srebrenice«, zato je protestno odstopil Tadeusz Mazowiecki, posebni odposlanec OZN za človekove pravice.

### 4) *Zbenevska konferenca 7. in 8. septembra 1995.*

Udeležene Hrvashka, BiH, ZRJ in kontaktna skupina brez Italije (spor zaradi sedeža za mizo!)

Konferenca je reshevala problem v BiH in spodbudila nova vojna zharishcha.

Vsi nadaljnji sestanki, vključno z Daytonom, so imeli omejen predmet obravnave.

## SKLEP GLEDE DOSEDANJIH KONFERENC

Dejstvo je, da v zadevi vojne na območju nekdanje Jugoslavije ni bilo nobene mirovne konference. Konference, ki so bile, so se ukvarjale s parcialno problematiko, niso zaznale dejanskega stanja in so napachno ugotavljale dejstva. Posledice vsake od teh konferenc so bile zgolj nadaljevanje in zaostrovanje spopadov.

Prav to, da mirovne konference po prekinitvi oboroženih spopadov na območju nekdanje Jugoslavije še ni bilo ter da so vsi parcialni dogovori in sporazumi doslej temeljili na napachno ugotovljenih dejanskih razmerah in sprevrzheno prikazanih dejstvih, je bistveni generator za ohranjanje stanja, ki vsak čas grozi z obnovitvijo oboroženih spopadov.

## UTEMELJITEV NUJNOSTI IZVEDBE MIROVNE KONFERENCE O NEKDANJI JUGOSLAVIJI

Dejstvo, da prave mirovne konference o nekdanji Jugoslaviji doslej še ni bilo in da to povzroča permanentno nevarnost obnovitve vojashkih obrachunavanj, samo po sebi zahteva tako konferenco. Posebej pa je potrebno tako konferenco organizirati zaradi dosedanjih napachno ugotovljenih dejstev in nekonsistentnih odlochitev.



The conference established an Executive Committee which was expected to continue the work of the conference on the former Yugoslavia. The Executive Committee included:

- Troika EU;
- Troika CSCE;
- Representative of the permanent members of UN Security Council;
- Representative of Islamic countries;
- Two representatives of the neighbouring countries;
- Lord Carrington.

This conference also only accelerated the expansion of the war.

3) *The second London Conference from 20<sup>th</sup> to 21<sup>st</sup> July 1995*

Foreign and Defense Ministers of NATO, Russia and UN representatives assembled at Leicester House in London to discuss the war in Bosnia and Herzegovina. It was a total failure. As a matter of fact this conference legalized the Srebrenica massacre; as a result, the special delegate of the UN for human rights, Tadeusz Mazowiecki, protested by resigning his post.

4) *The Geneva Conference on 7 and 8 September 1995.*

The participants were Croatia, Bosnia and Herzegovina, SFRY and the Contact Group without Italy (there was a dispute because of the position of their seat at the table!).

The conference tried to solve the problems in Bosnia and Herzegovina, but it provoked new war zones.

All meetings since than, including Dayton, had limited subject matter.

#### CONCLUSION RELATING TO THE CONFERENCES HELD SO FAR

The truth is that no peace conference on the war issue has been convened in the territory of the former Yugoslavia. The conferences held dealt with partial issues and had never recognized the real situation and consequently the established facts were erroneous. The consequences of those conferences were merely the continuance of the armed conflicts and aggravation of the situation.

These two elements, (i) failing to convene a peace conference after the termination of the armed conflict over the territory of the former Yugoslavia, and (ii) giving partial answers and entering into treaties which so far were based on erroneous statements and distorted facts, are the essential reasons for generating the tension that threatens to trigger new clashes at any time.

#### FOUNDATIONS FOR THE NECESSITY TO CONVENE A PEACE CONFERENCE ON THE FORMER YUGOSLAVIA

The fact that a peace conference on the former Yugoslavia has not yet been convened, and that it constitutes a permanent threat of armed conflict to be recommenced, in itself constitutes a basis for convening such a conference. In particular, this conference should be urged to identify the erroneous facts established so far and reveal the inconsistent decisions.

Tako je 20. decembra 1991 lord Carrington vprashal Badinterjevo komisijo, ali ima srbski narod kot konstitutivni narod Jugoslavije pravico do samoodlochbe in ali so notranje meje med Srbijo, Hrvashko in BiH meje v okviru internacionalnega prava. Badinterjeva komisija je odgovorila, da imajo Srbi pravico do identitete, ne pa do odcepitve, in da v skladu z ustavo SFRJ iz leta 1974 nosilci suverenosti niso narodi, marvech republike, ki se med razpadom zveze lahko lochijo po nachelu »uti possidetis« od zvezne drzhave. Sklicevali so se na primer Burkin Faso in Malija.

Mnenju komisije je botrovala bojazen zaradi procesa razpadanja Sovjetske zveze. Komisija je tudi dopustila mozhnost, da se republike dogovorijo po svoje.

Takemu sklepu komisije Slovenja ni ugovarjala, ker je shkodoval Srbiji, chetudi je neposredno koristil Hrvashki, ki je s tem sklepom legitimirala svoje ozemeljske pridobitve od leta 1918 naprej.

Nedvomno je bila na ta nachin Republika Slovenija tedaj obravnavana kot talec tako Jugoslavije kot Rusije.

Badinterjeva komisija je tudi ugotovila, da Jugoslavija razpada. Temu sta ogorcheno ugovarjali Srbija in Chrna gora, ki sta se sklicevali na lastno drzhavnost in trdili, da gre pri drugih republikah zgolj za secesijo.

Sklep Badinterjeve komisije o mozhnem priznanju republik nekdanje Jugoslavije je dopushchal takojshnje priznanje le Slovenije in Makedonije. Za Hrvashko je komisija terjala ureditev problema manjshin, glede BiH pa je ugotovila, da ni nedvoumno izkazana volja prebivalstva.

Navedeno razkriva vso zmedo in nekompetentnost udelezhencev pri odlochanju o krucialnih vprashanjih usode celih narodov. Zaradi povrshnosti in nestrokovnosti ter nesposhtovanja mednarodnopravno relevantnih dejstev so v krute secesijske vojne pognali prebivalstvo leta 1918 nastale drzhavne skupnosti, ki se je znashla v procesu razreshevanja ob njeni ustanovitvi in v chasu njenega obstoja nastalih problemov.

Badinterjeva komisija ni znala razbrati niti svojega lastnega sklepa o razpadu drzhave, ki pod nobenim pogojem (razen che se udelezhenci drugache dogovorijo) ne more razpasti drugache, kot je nastala. Ker je s svojo odloचितvijo dala krila ozemeljskim apetitom zagrebshkih oblastnikov, je tako povzročila katastrofo na Hrvashkem in v BiH. Da ni prishlo do totalne vojne z vkljuchitvijo Republike Slovenije, gre zasluga izkljuchno Sloveniji, ki drzhavnosti in ozemeljske celovitosti svojih zgodovinskih dezhel, s katerimi je leta 1918 vstopila v drzhavno zdruzbo pod imenom Kraljevina Srbov Hrvatov in Slovencev, ni hotela zavarovati s pomocjo krvave vojne. To pa seveda pod nobenim pogojem ne more pomeniti, da soglasja s takim ekspanzionizmom sosednje drzhave in da rezultate vojnega, civilnega in genocidnega nasilja v tej smeri sprejema kot izvrsheno dejstvo.

So, on 20 December 1991 lord Carrington submitted a question to the Arbitration Commission created by EU (usually known as the Badinter Commission after its chairman, Robert Badinter) asking whether the Serbian nation, as the constitutive nation of Yugoslavia, has the right to self-determination and whether the inner boundaries between Serbia, Croatia and Bosnia and Herzegovina the boundaries acknowledged by international law. The Badinter Commission replied that Serbs are entitled to their ethnic identity, but they are not entitled to separation, and in accordance with the SFRY Constitution, 1974 the bearers of sovereignty are not nations but republics and if the centralized government is broken up the republics will separate from federal republic by application of *uti possidetis juris*, which is a principle of international law stating that newly formed sovereign States should have the same borders that they had before their independence. They referred to the African conflict in the case of Burkina Faso and Mali.

The opinion issued by Commission was influenced by a fear of the breakup of the Soviet Union. The Commission allowed the possibility that republics may also negotiate agreements other than *uti possidetis juris*.

Slovenia did not object to the Commission's decision as this decision was unfavourable for Serbia, notwithstanding that it was of direct benefit to Croatia, which in this way legalized its territorial gains from 1918.

At that time both Yugoslavia and Russia undoubtedly held Slovenia hostage.

The Badinter Commission also found out that Yugoslavia was in the process of destruction. Serbian and Montenegro objected indignantly, stating that they had their own statehood and that the other republics were only secessionists.

The decision of the Badinter Commission on the possibility of recognising the Republics of the former Yugoslavia allowed immediate recognition only for Slovenia and Macedonia. The Commission required Croatia to solve its minority problem and for Bosnia and Herzegovina it ascertained that the unquestionable will of the population had not been demonstrated.

The foregoing reveals all the confusion and incompetence of the participants in making decisions which were crucial for the destiny of whole nations. Because of their superficiality and unprofessional work, as well as disrespect of the facts relating to international law, they pushed the population of the federal State established in 1918 into severe secessionist wars, which resulted in the problems come into being at the date of its establishment and over the period of its existence. The Badinter Commission could not clearly understand its own decision about destruction of the State, which under no circumstances was allowed to be broken up in any way other than that in which it was established (unless the population involved otherwise agreed). This decision gave impetus to the territorial appetites of the Zagreb powers and caused a catastrophe in Croatia and Bosnia and Herzegovina. The total war which might also have included the Republic of Slovenia did not occur, only thanks to Slovenia which did not want to secure its statehood and the territorial integrity of its historical Slovene Lands, which were in 1918 joined to the federal State known as the Kingdom of Serbs, Croats and Slovenes, by a bloody war. Under no circumstances of course did this mean that Slovenia agreed with this expansionism of its neighboring country or that Slovenia accepted as a *fait accompli* the results of war, civil and genocidal violence during the course of it.

Različni sklepi Badinterjeve komisije in drugih gremijev, ki so se dotlej ukvarjali s problemi razpadajoče Jugoslavije, potrjujejo, da so vsi po vrsti v marsichem korektno in pravilno razmisljali, a povsem napachno sklepali. V zadevi razpada Jugoslavije, ki ga je dokonchno ugotovila Badinterjeva komisija, ni mogoche uporabljati kriterija ustave SFRJ 1974, saj znotraj neke drzhavne tvorbe nastali novi subjekti nimajo drzhavnopravne subjektivitete, she posebno, ker je omenjena ustava sploh ne predvideva. Tako ni nobenega legalnega ukrepa, ki bi tistim delom skupne drzhave, ki so imeli drzhavno subjektiviteto v trenutku združitve v Kraljevino SHS, to subjektiviteto odvzel ali ukinil. Drzhavnopravni subjekti ob nastanku Kraljevine SHS pa so bili izkljuchno Srbija, Chrna gora in slovenske dezhele, ki so se v okviru Drzhave SHS pridruzhile novi drzhavi. Zato sta Srbija in Chrna gora utemeljeno ostro protestirali glede tega sklepa Badinterjeve komisije, in vztrajali, da gre pri republikah za secesijo. Pozabili sta (ochitno, ker s Slovenijo nista imeli nobenega spora), da more poleg njiju le she Republika Slovenija izstopiti iz zvezne drzhave, kamor je kot subjekt s svojimi dezhelami vstopila leta 1918.

Morebiti ni odvech dodati zelo ilustrativno dejstvo glede drzhavnosti dejavnikov nastanka Kraljevine SHS. O statusu t.im. kraljevin Hrvashke in Slavonije je prav gotovo najbolj verodostojno, kar pove uradna zgodovina drzhave, katere integralni del sta bili ti pokrajini vso dokumentirano zgodovino. Zgodovinar Stephen Pálffy v svoji *Hungarian History* navaja, da je leta 1918 Kraljevina Srbija okupirala (!) Hrvashko in Slavonijo, s Trianonskim sporazumom pa sta postali del Kraljevine SHS. To pove vse in pritrjuje zgoraj zhe citiranemu odgovoru prestolonaslednika Aleksandra na adresu Pribichevicha. V trenutku nastajanja Jugoslavije sta bila subjekta mednarodnega prava le Kraljevina Srbija (s takrat zhe pridruzheno Kraljevino Chrno goro) in slovenske dezhele pod vlado Narodnega sveta v Ljubljani, ki so svojo drzhavnost ohranile ne nazadnje tudi skladno z memorandumom cesarja Karla.\*

The different decisions of the Badinter Commission and other groups, which so far dealt with the problems of the breakup of Yugoslavia showed that all of them mostly thought correctly but that their conclusions were absolutely wrong. In the case of the destruction of Yugoslavia, finally ascertained by the Badinter Commission, the regulations from the SFRY Constitution of 1974 can not be applied, as the new subjects established within the State formation cannot be subjects under the State Law, especially because the aforementioned Constitution did not assume such a possibility at all. There is also no legal measure which can take away or cancel subordination to such State law in the case of those parts of the united State that were already subject to State law when they joined to the Kingdom of Slovenes, Croats and Serbs. The State-Law subjects at the time of the establishment of the Kingdom of Slovenes, Croats and Serbs were solely Serbia, Montenegro and the Slovene Lands; the latter joined the new State within the State of Slovenes, Croats and Serbs. That is why Serbia and Montenegro resolutely protested against this Badinter-Commission's Decision, and insisted that in the case of the federal republics it was about secession. They obviously forgot to mention (because there were no disputes between them and Slovenia) that the Republic of Slovenia may also separate from the federal State as Slovenia had joined it as a State-Law subject with its Slovene Lands in 1918.

It might not be too much to add a very illustrative fact regarding the statehood of the formations which had united in the Kingdom of Slovenes, Croats and Serbs. The most credible source of knowledge about the status of the Kingdom of Croatia and the Kingdom of Slavonia is certainly the official history of the State, of which these kingdoms were part. The historian Stephen Pálffy in his *Hungarian History* stated that in 1918 the Kingdom of Serbia occupied (!) Croatia and Slavonia, and by the Treaty of Trianon they became part of the Kingdom of Slovenes, Croats and Serbs. This tells us everything and also confirms the above-mentioned statement of the Crown Prince Alexander (Karadjordjević) in reply to the (Svetozar) Pribichević's address. At the time when Yugoslavia was established, the State-Law subjects were the Kingdom of Serbia (and the Kingdom of Montenegro, which then had already joined the Kingdom of Serbia) and the Slovene Lands under the rule of the National Council in Ljubljana, which had kept its statehood, also acknowledged by the Imperial Manifesto of 16 October 1918 issued by the Emperor Karl I.\*

Ni dvoma, da se je Kraljevina Srbija lahko združila le z drugo državo (tj. z deželami Avstrijskega cesarstva), nikakor pa ne s kako pokrajino druge države. Zato je lahko Hrvashko in Slavonijo, ki nista bili subjekta mednarodnega prava, le okupirala. Tako se je od Jugoslavije / Srbije lahko leta 1991 razdružila le Slovenija, ostale republike, ki so nastale znotraj Jugoslavije po njenem nastanku, pa so imele po ustavi SFRJ 1974 pravico do odcepitve, kar pomeni, da so potrebovale dogovor s konstitutivnima elementoma Jugoslavije – z Republiko Slovenijo in z Republiko Srbijo-Chrno goro. Dogovor seveda predpostavlja stanje leta 1918, v trenutku nastanka.

Na takih nepravilnih, nedoslednih, nepravilnih ugotovitvah in sklepih temelječe odločitve, ki so poskusile legitimizirati mnoge nelegalne, nasilne in na genocidu utemeljene ozemeljske pridobitve zlasti Republike Hrvashke, so mednarodni gremiji, ki so doslej delovali in ukrepali na območju razpadle Jugoslavije, povzročili ne le shtevilne krivice in nepravilnosti, marveč so predvsem vzpostavili trajno zharishche napetosti in konfliktov, ki lahko vsak hip sprožijo obnovitev vojne.

**ZATO JE TREBA NUJNO IN TAKOJ PRISTOPITI K ORGANIZACIJI MIROVNE KONFERENCE O NEKDANJI JUGOSLAVIJI.** Le tako je mogoče popraviti dosedanje napachne odločitve, zaustaviti shovinistične in genocidne sile pri njihovem razdiralnem delovanju in ozemeljskem ekspanzionizmu ter na ozemlju razpadle Jugoslavije vzpostaviti območje miru, stabilnosti in propulzivnega razvoja.

#### OPOZORILO:

Od shtevilnih sklepov prve Londonske konference je za Slovenijo izjemno pomemben naslednji: »mednarodna skupnost ne priznava s silo pridobljenih ozemelj«. To pomeni, da Hrvashka ne more obdržati delov slovenskih dežel Primorske in Slovenske krajine, ki si jih je pridobila z nasiljem, s prevaro (policija, »zahasne mejne točke« ipd. – tako v Istri kot ob Muri) in z genocidom (poboji Slovencev v Istri, v Medmurju in na Gorjancih).

(1. januar 2010)

---

\* Franc I. Avstrijski (polno ime Franz Joseph Karl von Habsburg-Lothringen), zadnji cesar Svetega rimskega cesarstva nemške narodnosti in prvi avstrijski cesar, znan tudi kot dvojni cesar, \* 12. februar 1768, Firence; † 2. marec 1835, Dunaj.

There can be no doubt that the Kingdom of Serbia could unite only with the another State (i.e. the Slovene Lands of the Austrian Empire) and in no way could it be done with the province of other State. Therefore the provinces Croatia and Slavonia, which were not State-Law subjects could only be occupied by the Kingdom of Serbia. So, in 1991 only the Republic of Slovenia could separate from Yugoslavia/Serbia, while other Republics, constituted within Yugoslavia after its establishment, had the constitutional right of secession in compliance with the SFRY Constitution of 1974, which means that for a secession from the SFRY they had to conclude an agreement with the constitutional elements of Yugoslavia: the Republic of Slovenia, the Republic of Serbia and the Republic of Montenegro. The Agreement of course assumes the situation in 1918 at the moment of the establishment of the State.

The international bodies (and guilds) – which so far acted in the territory of the broken-up Yugoslavia – took measures, based on their erroneous, inconsistent and unlawful decisions, which tried to legitimise various unlawful and violent territorial gains based on genocide, in particular the gains of the Republic of Croatia; their activities caused not only various injustices and irregularities but above all contributed to instability which could also serve to ignite or fan the flames of smoldering tensions and conflicts and to recommence the war at any time.

CONVENING OF A PEACE CONFERENCE ON THIS MATTER IS AN URGENT NECESSITY AND ITS PREPARATION SHOULD START THIS VERY MOMENT. Only thus it will be possible to repair the erroneous decisions made up till now and to stop chauvinistic and genocidal forces in their destructive activities and territorial expansionism, and to build peace and stability and to enable forward-looking development in the territory of the broken-up Yugoslavia.

**WARNING:**

Among the various decisions made at the London Conference the most important for Slovenia is: »The International Community shall not recognize territories obtained by violence«. This means that Croatia cannot keep those parts of the Slovene Lands, Primorska and Slovenska krajina, which were obtained by violence, by fraud (police, »temporary boundary points« and similar – both in Istria and at the Mura river) and by genocide (killing of Slovenes in Istria, Medmurje and Gorjanci).

(1 January 2010)

---

\* Francis Austrian (full name Franz Joseph Karl von Habsburg-Lothringen), last emperor of the Holy Roman Empire of the German ethnic origin and the first Austrian Emperor, also known as double Emperor, \* 12. February 1768, Florence; † (d.) 2. March 1835, Vienna.

*Andrej Lenarčič*

## O ZGODOVINSKI DRŽAVNOSTI SLOVENSКИH DEZHEL

(ter o Temeljni ustavni listini Republike Slovenije in o razsodbi Ustavnega sodišča Republike Slovenije o arbitražnem sporazumu)

Prichujoči spis kritično analizira poglavitne točke nedavne razsodbe Ustavnega sodišča Republike Slovenije o t. i. arbitražnem sporazumu med Republike Slovenije (RS) in Republike Hrvashke (RH).\*

*Temeljna ustavna listina o samostojnosti in neodvisnosti Republike Slovenije je veljaven ustavni akt ter trajni in neusahljivi vir državnosti Republike Slovenije.*

Temeljna ustavna listina o samostojnosti in neodvisnosti Republike Slovenije je vsekakor veljaven ustavni akt. Vir – tak ali drugachen – državnosti Republike Slovenije pa ni in ne more biti. *Non bis in idem* (Heraklit). Ljudstvo, ki naseljuje ta del Evrope, ki je dalo prvotna imena dezheli in nje pojavom, ki ji je dalo nje podobo, je dokumentirano ustvarilo tudi držhavo z njenim lastnim denarjem in oblastjo. Drzhava-oblast nikoli ni bila ločena od ljudstva, ki jo je nosilo, pa naj so se nje ime, oblika in oblastniki s chasom kakor koli zhe spreminjali, preoblikovali. Slovenski jezik pri drzhavnih opravilih, udeležba ljudstva pri njih, njega kultura je izprichana in dokumentirana od zacetkov (t.i. stroka – in politika she toliko manj tega ne vidi rada), saj so ta dejstva in prichanja edinstvena:

- norishki kralji, oblast in denar, »provincia Sclaborum« (leta 595; po Pavlu Diakonu);
- »windischer rede sol er phlegen« – »Grawen windischen hutt uff« – »mitt jerem windischen gesang« – »Der windisch man der in also ansprichtt mit windischer zungen so sol er sprechen« (ustolichevanje prvich zapisano leta 1161; citati iz: Shvabsko ogledalo, 13. stol., Avstrijska rimana kronika, 14. stol.);
- leta 1160 prva kartuzija v dezhelah Rimskega cesarstva: Zhiche; kartuzijanski uradni viri lombardske province imenujejo dezhelo »Slovenija« (prim.: Dolinar, Slovensko katolishko znanstveno delo, 1946-47);
- od leta 1600 naprej dokumentirana sodna opravila v slovenshchini (prim. Ribnikar, Blejske podlozhnishke prisege);
- vojvoda Friderik V. posebej potrди dezhelno ustavo (leta 1440);



*Andrej Lenarčič*

## ON THE HISTORICAL STATEHOOD OF THE SLOVENE LANDS

(and on the Basic Constitutional Charter of the Republic of Slovenia, as well as on the judgment of the Constitutional Court of the Republic of Slovenia regarding the Arbitration Agreement)

This document presents a critical analysis of the most important points of the recently made judgment of the Constitutional Court of Slovenia regarding the so-called *Arbitration Agreement* between the Republic of Slovenia (RS) and the Republic of Croatia (RC).\*

*The Basic Constitutional Charter on the independence and sovereignty of the Republic of Slovenia is a valid constitutional act and permanent and inexhaustible source of Slovenia's statehood.*

The Basic constitutional charter on the independence and sovereignty of the Republic of Slovenia is in all respects a valid constitutional act. However, it cannot be – one way or another – a source of Slovenia's statehood. *Non bis in idem* (Heraclitus). It is proven by documents that the peoples who were settling in this part of Europe, and who gave the first names to the lands and its features, as well as created its appearance, also established a State with its own money and powers. The State-powers had never been separated from the people who bore it, no matter which name, form or ruler it might have over time. The Slovene language in State affairs, the people's participation in it, and its culture have been proven and documented from its very beginning (the so-called profession is not happy about it, and even less so the politicians), as these facts and testimonies are unique:

- The kings of Noricum, powers and money, »provincia Sclaborum« (in the year 595; according to Deacon Paul);
- »windischer Rede sol er phlegen« – »Grawen windischen hutt uff« – »mitt jerem windischen gesang« – »Der windisch man der in also anspricht mit windischer zungen so sol er sprechen« (the first written document of Inauguration in 1161; the citations from: Swabian Mirror, 13th century, Austrian rhymed chronicles, 14th chronicle);
- In 1160 the first monastery of Carthusian monks in the countries of the Roman Empire: Zhiche; the official sources of the monastery of Carthusian monks in the Lombard province named the land »Slovenija« (Slovenia) (collate with: Dolinar, Slovenian Catholic Scientific Work, 1946–47);
- Since 1600 the documentary court records in the Slovene language (collate with: Ribnikar, Bled Serf Oath);
- Duke Friderik V especially approved the Land's Constitution (in 1440);

- leta 1510 kranjski parlament (Dezhelni stanovi) ukazhe Zigmundu Herbershtajnu, naj z vojsko izzhene Benechane iz Istre; da so imele habsburshke dedne drzhave ne le lastno vojsko, marvech tudi lastno diplomacijo, dokazuje isti z opisi svojih diplomatskih misij po pooblastilu npr. Shtajerske in Dolnje Avstrije, preden je sprejel diplomatsko sluzhbo pri Dvorni komori (Herbershtajnovu zhivljenje, Moskovski zapiski, 1951);
- »Dezhelni stanovi« – torej parlamenti slovenskih dezhel/drzhav – narochijo in omogochijo tisk Dalmatinove Biblije (1584);
- leta 1680 kranjski parlament (Dezhelni stanovi) imenuje svobodnjaka (nem. Freiherr, fr. baron) Janeza Valvazorja za stotnika dolenjskih peshcev; v spomin na zmago nad Turki in upornimi Madzhari na vzhodni meji Shtajerske je pobudil in zasnoval spominski Marijin steber, ki danes v Plechnikovi preureditvi stoji na Levstikovem/Shentjakovskem trgu v Ljubljani; ploshcha z dokumentarnim zapisom je vzdana v avli pod zvonikom cerkve sv. Jakoba;
- she leta 1728 se isti »stanovi« poklonijo svojemu novemu vladarju, Karlu VI., ochetu Marije Terezije, v slovenskem jeziku;
- Préliminaires de paix de Leoben du 18 Avril 1797; tj. sporazum med Napoleonom in cesarjem Francem I. : Napoleon bo vrnil cesarju njegove dedne drzhave (états héréditaires): Tirolsko, Koroshko, Kranjsko, Shtajersko in Furlanijo;
- z Napoleonovim unichenjem (nemshkega) Rimskega cesarstva nastopijo nacionalistichni imperiji; habsburshke/slovenske dedne dezhele/drzhave preplavi nemshki nacionalizem, a she vedno ostajajo drzhave, kajti:
- cesar A-O Karl v manifestu 16. oktobra 1918 potrди suvereniteto dednih dezhel/drzhav, ki se imajo pravico svobodno razdruzhevati in zdruzhevati, in zato:
- 1. novembra 1918 centralna administracija na Dunaju brez pripomb vzame na znanje sporočilo predsednika slovenske vlade v Ljubljani, Jozhefa pl. Pogachnika, o prevzemu vseh drzhavnih pooblastil v slovenskih dezhelah;

- In 1510 the Carniola Parliament (the Estates) ordered Sigismund Herberstein Herberstajn to evict Venetians from Istria; Sigismund Herberstein proved that the Habsburg Hereditary Lands had not only their own army but also their own diplomacy, by his descriptions of the diplomatic missions that he carried out - for example, on behalf of Styria and Lower Austria, before he accepted his appointment at the Court Chamber (The life of Herberstein, Moscow notes, 1951);
- »The Estates« – that is the Parliament of the Slovene Lands – ordered and enabled the printing of the Jurij Dalmatin's translation of the Bible (1584);
- In 1680 the liberal (Germ. Freiherr, French: Baron) Janez Valvazor was appointed captain of Lower Carniola (Dolenjska) foot-soldiers, by the Carniola Parliament (the Estates); to commemorate the victory over the Turks and Hungarians on the eastern boundary of Styria, the Parliament gave the initiative and established Maria's Column, which is today situated in Levstik/Shentjakob square within Plechnik's design in Ljubljana; the memorial plaque with the documentary record is built in the hall under the bell tower of St. Jacob's Church;
- It was only in 1728 that those same Estates bowed down in the Slovene language before their new ruler Charles VI, the father of Maria Theresa;
- *Préliminaires de paix de Leoben du 18 Avril 1797*; i.e. in the agreement between Napoleon and the Austrian Emperor Franz Joseph Karl II, called the Treaty of Leoben (also known as the Peace of Leoben), signed on 18 April 1797 by Napoleon Bonaparte it was written: Napoleon would return to the emperor his hereditary States (*états héréditaires*): Tyrol (Tirolska), Carinthia (Koroshka), Carniola (Kranjska), Styria (Shtajerska) and Friuli (Furlanija);
- When the (German) Roman Empire was destroyed by Napoleon the nationalist empires arose; the Habsburg/Slovene/Hereditary Lands/States were overwhelmed by German nationalism, but they were still States, since:
  - the Austro-Hungarian Emperor Karl I issued the Imperial Manifesto of 16 October 1918 which acknowledged the statehood and sovereignty of the Hereditary Lands/States (which included the Slovene Lands) acknowledging their right to separate from or join others of their own free will, and thereupon:
  - The central administration in Vienna on 1 November 1918 acknowledged, without any objections, the information on taking over all the State powers in the Slovene Lands, sent by Jozhef pl. Pogachnik, the Head of the Slovenian government in Ljubljana;

– srbski prestolonaslednik Aleksander Karadjordjevič v odgovoru na adresu Svetozarja Pribičeviča, podpredsednika Narodnega sveta SHS, 1. 12. 1918 v Beogradu pove, da se s Kraljevino Srbijo in Črno goro ne združuje Država SHS, marveč »pokrajine SHS« (D. Lončar, 1921), kajti le njene slovenske »dežele« so bile na ravni države Srbije, ki se s subjekti brez državnostnih atributov ni mogla združevati, lahko jih je le okupirala; temu pritrjuje madzharsko zgodovinopisje: »1918 je kraljevina Srbija okupirala madzharski pokrajini Hrvatsko in Slavonijo« (Pálffy, 1995); zato je bil za ta del nove države potreben poseben Trianonski sporazum.

V novo državo, Kraljevino SHS, kasneje Kraljevino Jugoslavijo, in do razpada leta 1991 Socialistično federativno republiko Jugoslavijo je torej Slovenija – slovenske dežele/države pod vodstvom vlade v Ljubljani – vstopila s svojo lastno trajno državnostjo in z mejami, ki so bile v teku zgodovinskega dogajanja dogovorjene in uveljavljene z meddržavnimi sporazumi Jugoslavije s sosedomi, meje slovenskih dežel med seboj in s preostankom Jugoslavije pa so ostale, kakor so bile v času združitve, njih meddržavni značaj v času obstoja enovite države na obeh straneh zaznamovane mejne črte pač začasno ni imel zunanjega učinka.

Državnost slovenskih dežel, tj. dežel, ki sestavljajo Republiko Slovenijo in so vstopile leta 1918 v Jugoslavijo, je torej obstajala že davno pred nastankom TUL in ni bila nikoli z nobenim aktom ukinjena (če bi bilo državnost sploh mogoče ukiniti). TUL torej v nobenem primeru ne more biti vir slovenske državnosti. Morebiti je nje jamstvo dandanes. Zagotovo pa je – tudi zaradi nepojmljivih in nedopustnih pomanjkljivosti – trajen vir hudih tezhav.

*Razdelek II Temeljne ustavne listine o samostojnosti in neodvisnosti Republike Slovenije varuje državne meje Republike Slovenije in v zvezi s 4. členom Ustave pomeni veljavno in upoštevno ustavnopravno opredelitev ozemlja Republike Slovenije.*

Vsaka ustava, ustavna listina, in seveda tudi TUL, je sholski primer, zgled, unilateralnega akta, katerega bistvena značilnost je, da zavezuje – dokler velja – le eno stran. TUL torej lahko pomeni podlago za varovanje državne meje in ozemlja, ne more pa v nobenem primeru opredeljevati ne ozemlja ne meje.

– Crown Prince Alexander Karadjordjevič, Regent of Serbia in his reply to Svetozar Pribičević's address (Pribičević was a vice-president of the National Council of the Serbs, Croats and Slovenes) stated that the State of the Slovenes, Croats and Serbs (Država SHS) was not joining the Kingdom of Serbia and Montenegro, but only the »provinces of the Slovenes, Croats and Serbs« (D. Lončar, 1921), because only its province called »Slovene Lands« was subject to State law and might join the Kingdom of Serbia and Montenegro which was also subject to State law, while other provinces – without the attributes of a State – might only be occupied by the Kingdom of Serbia and Montenegro; this was proved by the historian Stephen Pálffy in 1995 in his *History of Hungary*, who stated: »in 1918 the Kingdom of Serbia occupied Croatia and Slavonia«; it was therefore necessary to conclude an additional agreement called the Treaty of Trianon which made Croatia and Slavonia a part of the Kingdom of the Slovenes, Croats and Serbs.

So, Slovenia – the Slovene Lands under the rule of Ljubljana – entered the Kingdom of SHS (Slovenes, Croats and Serbs), and later the Socialist Federal Republic of Yugoslavia until its breakup in 1991, with its own abiding statehood (as a subject of State law) and with boundaries being through the historical events agreed and enforced by the international agreements between Yugoslavia and its neighbouring countries, while the boundaries between the Slovene Lands and other Yugoslav territory remained unchanged as they were at the time of joining; however, during the existence of the common State their international nature on both sides of the boundaries was temporarily without effect outside.

The statehood of the Slovene Lands – i.e., the Lands which are the constituent parts of the Republic of Slovenia and which in 1918 entered Yugoslavia, thereupon existed long before the Basic Constitutional Charter (BCC) came into being and this statehood has never been taken away or cancelled by any legal measure (if it would be possible to cancel its statehood at all). Therefore the BCC cannot be deemed a source of Slovenian statehood in any case. It might be today's guarantee of its statehood. However, it is for sure a constant source of major problems, also partly because of incomprehensible and inadmissible deficiencies.

*Section II of the Basic Constitutional Charter on the independence and sovereignty of the Republic of Slovenia secures the boundaries of the Republic of Slovenia and, with regard to Article 4 of the Constitution, it presents a valid and notable constitutional and legal definition of the territory of the Republic of Slovenia.*

Any Constitution, or Constitutional Charter – and, of course, the BCC – is an academic example of a unilateral act, whose essential characteristic is the binding of only one party, as long as it is in force. So, the BCC may constitute the basis for the protection of the boundaries and the territory of the State, but it cannot define either the territory or the boundaries.

Določanje ozemlja v ustavi/ustavni listini/TUL je ali vojna napoved (che pomeni prilashchanje ozemlja, ki ga sosed ima za svojega) ali pa dokument o kapitulaciji, che prepushcha sosedu vech, kot bi si ta celo v sanjah zhelel. Obravnavanje meje in ozemlja v ustavi, razen v smislu varovanja in ravnanja s tem v zvezi, je torej vsaj brezpredmetno, che ne slaboumo. Kar je zapisano v TUL o meji Republike Slovenije, je verjetno veleizdaja, che se vztraja na veljavnosti TUL.

Republika Slovenija je subjekt, ki je leta 1918 vstopil v Jugoslavijo z lastno drzhavnostjo in mejami. Meje z Italijo, Avstrijo in Madzharsko so bile določene in uveljavljene z ustreznimi meddrzhavnimi sporazumi drzhave Jugoslavije s sosedami. Meja med slovenskimi dezhelami in ostalim ozemljem Jugoslavije je na chrti od Zavrcha na Dravi do tromeje Primorske-Kranjske-Kraljevine Madzharske pod Snezhnikom ostala do razpada Jugoslavije kot znotrajjugoslovanska meja med Slovenijo in Hrvashko (tj. med Dravsko banovino in Savsko banovino oz. med Republiko Slovenijo in Republiko Hrvashko). Na vzhodu je do ukinitve *Mariborske oblasti* meja ostala na Dravi od Zavrcha do sotochja Drave z Muro, potem pa je z banovinsko ureditvijo Kraljevine Jugoslavije Savska banovina prestopila reko Dravo in je Chakovec prishel pod hrvashko lokalno upravo.

Na zahodu je meddrzhavna meja Primorske s Kraljevino Madzharsko potekala do italijanske okupacije 1922 od omenjene tromeje do Kantride nad Reko potem, ko je Dunaj pristanishche Reko leta 1867 prepustil Budimpeshti. Po letu 1922 je Italija okupirala she Reko. Poraz Italije med drugo svetovno vojno je po vojni vrnil Primorsko z Reko, a brez Trsta in Gorice, v Jugoslavijo. Razen meje z Italijo ni na tem obmochju pravnoveljavno nastala in ni bila uveljavljena vse do danes nobena nova meddrzhavna meja. Celovita Primorska (razen Trsta in Gorice) je bila skupaj z ostalimi slovenskimi dezhelami/drzhavami znotraj Jugoslavije.

Kakrshna koli sprememba tukaj opisanih obstojechih meddrzhavnih mej v trenutku razpada Jugoslavije bi morala biti predmet bilateralnih ali multilateralnih pogajanj in dogovora. To se ni zgodilo. Sklicevanje na unilateralne akte – na »drugi razdelek TUL« – pa je, kot recheno, nelegalno in abotno, ker pomeni nezakonito poseganje v temelje slovenske drzhavnosti in – ne nazadnje – tudi v interese sosedu, ki ima do njih pravico, tudi che do predmeta svojih interesov nima nobene legitimacije.

The fixing of boundaries by the Constitution/Constitution Charter/BCC is either a declaration of war (if it is about usurpation of the territory which the neighbour regards as its own), or a document of capitulation, if it leaves to the neighbouring country more than it wanted, even in its dreams. Thus, the fixing of the boundaries in the Constitution, unless relating to their protection and with reference to this objective, is at least superfluous if not even weak-mindedness. With regard to the statements in the BCC about the boundaries of the Republic of Slovenia, the persistence in keeping such a text in force may in all probability be treated as committing high treason.

The Republic of Slovenia in 1918 entered Yugoslavia as a subject with its own statehood and fixed boundaries. The boundaries with Italy, Austria and Hungary were fixed and made valid by the appropriate international agreements of the State of Yugoslavia with its neighbouring states. The boundary between the Slovene Lands and other Yugoslav territories was along the line from Zavrch on the Drava river to the boundary point under the Snezhnik mountain, where three boundaries intersect: Primorska – Carniola (Kranjska) – the Hungarian Empire, and it stayed fixed until Yugoslavia was broken up; the inner Yugoslav boundary between Slovenia and Croatia (i.e. between Dravska province and Savska province or the Republic of Slovenia and the Republic of Croatia) was also fixed in the same way.

The boundary on the East, until the cancellation of the rule of Maribor, stayed along the Drava river starting from Zavrch and ending at the point of the confluence of the Drava and Mura rivers; upon the introduction of the provinces, the Kingdom of Yugoslavia established the Savska province which was situated on both sides of the Drava river including the town of Chakovec, which consequently came under Croatian local government.

On the West, there was the international border between the Primorska Land and the Hungarian Kingdom and it was lined from the above-mentioned intersection of the three borders to Kantrida above Reka (Rijeka) harbour (as after 1867 Vienna surrendered Reka harbour to Budapest) and this border was fixed until 1922, when this area was occupied by the Italians, and later they occupied Reka harbour, too. The defeat of Italy in World War II brought back the Primorska land with Reka harbour into Yugoslavia, but without Trieste and Gorica. Except for the border with Italy, no new, legally valid international boundary has been established in this area since that time. The whole of Primorska (except Trieste and Gorica) was, together with other Slovene Lands/States, within Yugoslav territory.

If there is a change in the above-mentioned boundaries – being valid at the moment when Yugoslavia was broken up – any such change should be subject to bilateral or multilateral negotiations and agreements. Such meetings have never been convened. Making changes in the boundaries merely by reference to unilateral legal documents – »section II of BCC« – would, as mentioned above, be illegal and preposterous, as this would mean an illegal interference in the basis of Slovenian statehood and – last, but not least – an interference of another State in its neighbouring State's interests, on which this neighbouring State has rights, even though it might not have any identity document on this subject.

*V delu, v katerem II. razdelek Temeljne ustavne listine o samostojnosti in neodvisnosti Republike Slovenije varuje državne meje med Republiko Slovenijo in Republiko Hrvaško, ga je treba razlagati v smislu mednarodnopravnih nachel uti possidetis iuris (na kopnem) oziroma uti possidetis de facto (na morju).*

Poskus elaboriranja TUL, ki ga razkriva citirani tretji odstavek – in je v prvem delu (zachuda) sicer pravilen, saj si ne uzurpira pravice, da določa meje – zahteva dve pojasnili.

1) Nachelo *uti possidetis* se uporablja za urejanje posledic vojashkega spopada in odmerja zmagovalcu ozemlje, ki ga v trenutku konchanih spopadov zaseda. Ker vojne med Republiko Slovenijo in RH ni bilo, saj v chasu nastajanja TUL Hrvaška sploh ni bila drzhava (svojo drzhavnost in samostojnost je razglasila 8. oktobra 1991), tega nachela ni mogoche uporabiti.

2) Podtikanje US (Ust. sod.), da pomeni to nachelo obmochje izvajanja oblasti, pa seveda tudi ni uporabno za pripisovanje kakrshne koli veljavnosti ali uporabnosti TUL glede meje med Republiko Slovenijo in Republiko Hrvaško. Razlog je preprost in ga ni

treba posebej elaborirati: t.i. republike znotraj SFRJ niso izvajale svoje lastne drzhavne oblasti, marvech so izvajale – kolikor pach so jo – drzhavno oblast SFRJ. V nobenem primeru torej ni mogoche »republiškega« upravljanja po »jugoslovanskem pooblastilu« uporabiti kot izgovor za prilashchanje drzhavnopravnih ingerenc – toliko bolj, ker so drzhavnopravne ingerence subjektov, ki so soustvarili Jugoslavijo, obstajale zhe davno prej. Pseudodržavnost, ki jo je tistim delom Jugoslavije, ki vanjo niso vstopili z lastno drzhavnostjo, prisodila ustava SFRJ 1974, v nobenem primeru ne more biti podlaga za teritorialno ekspanzijo in she najmanj opravichilo za okupacijo ozemlja slovenskih dezhel/drzhav, ki so leta 1918 vstopile v Jugoslavijo. Pseudodržavnost po ustavi 1974 so pridobile republike Hrvaška, BiH in Makedonija, toda s tem, da niso pridobile pravice do razdruzhitve, marvech izključno le pravico do sporazumne odcepitve. Sporazum se ni zgodil. Je pa protizakonita odcepitev nashtetih povzročila krvave vojne in grozovito etnichno chishchenje v vseh tistih delih Jugoslavije, ki vanjo niso prinesli svoje drzhavnosti: na Hrvaškem, v BiH in v Makedoniji, oziroma v tistih, ki so kakrshno koli zhe drzhavnost pridobili z ustavo 1974 (prim. Kosovo).



*That part of Section II of the Basic Constitutional Charter on independence and sovereignty of the Republic of Slovenia which protects the boundaries between the Republic of Slovenia and the Republic of Croatia should be interpreted as implying the international legal principles of *uti possidetis iuris* (hinterland) and *uti possidetis de facto* (in the sea).*

Making an attempt to elaborate the BCC, as shown in the above-cited third paragraph – which is (surprisingly) correct in its first part, as it does not usurp the rights to fix the boundaries – requires two explanations.

1) The principle of *uti possidetis* is applied for settling the consequences of military conflicts and it measures out the territory which the victor is entitled to, and that is the territory which the victor had usurped at the time when the armed conflict ended. Because the Republic of Slovenia and the Republic of Croatia were not at war, as Croatia was not even a State at the time when the BCC was drafted (Croatia announced its statehood and independence on 8 October 1991), this principle cannot be applied.

2) The imputation of the CC (Const. Court) that this principle takes into account the area of the execution of powers cannot be used, of course, to prove any validity or usability of the BCC to fix boundaries between the Republic of Slovenia and the Republic of Croatia. The reason is very simple and there is now need for additional explanation: the so-called republics within the SFRY did not execute their own governmental powers, but they execute to a certain extent the governmental powers of the SFRY. Therefore, in any case whatsoever, the right to act as a subject of State law cannot be usurped by the entities which merely had the right to execute »republic« administration on the basis of the authorisation granted by Yugoslavia – in particular because the entities which co-created Yugoslavia were the subjects of State law a long time ago. The pseudo-statehood which was awarded by the Constitution of the SFRY, 1974, to those areas which entered Yugoslavia without their own statehood cannot be a basis for territorial expansion in any case, and above all it cannot be an excuse for occupying the territory within the boundaries of the Slovene Lands/States which entered Yugoslavia in 1918. In 1974, pseudo-statehood was awarded to the republics of Croatia, Bosnia and Herzegovina and Macedonia by the Constitution of the SFRY; however, they were not awarded the right to separate from the central administration but exclusively the right of consensual secession. Such agreements have never been concluded. Therefore, the illegal secession of the republics mentioned caused the bloody wars and a horrible ethnical cleansing in all those parts which entered Yugoslavia without their own statehood: Croatia, Bosnia and Herzegovina and Macedonia – that is, all those parts which gained a kind of the statehood as laid down in the 1974 Constitution (collate with Kosovo).

*Po II. razdelku Temeljne ustavne listine o samostojnosti in neodvisnosti Republike Slovenije je meja med Republiko Slovenijo in Republiko Hrvaško ustavnopravno varovana na kopnem po nekdanji republiški meji med Slovenijo in Hrvaško v okviru nekdanje Socialistične federativne republike Jugoslavije, na morju pa po črti, do katere je Republika Slovenija pred osamosvojitvijo izvrševala dejansko oblast do odprtega morja.*

Dikcija tega – četrtega – odstavka ima vse odlike poprejšnjega, le da she bolj določno kazhe intenco uveljaviti škodljiva in nezakonita dolochila TUL. Je sicer res, da največji del meje med Slovenijo in Hrvaško – vsaj dve tretjini – poteka she danes po določeni meddržhavni meji slovenskih dezhel s Kraljevino Madzharsko, katere pokrajina je bila Hrvaška. Za prestop Drave, ki jo je Trianon prepoznal kot mejo Slovenske krajine, na vzhodu ter onkraj nekdanje meje dezhele Primorske na zahodu pa Hrvaška nima nobene pravne podlage.

Nich, kar se je od nastanka Jugoslavije dogajalo na tem območju in zadeva Hrvaško, nima mednarodnopravnega značaja. Edini dogodek meddržhavne vrste, ki se je zgodil z nastankom nacifashistične vazalne tvorbe t.i. »Nezavisne države Hrvatske« (1941-1945), je v trenutku znova uveljavil edino meddržhavno mejo med slovenskimi dezhelami in Hrvaško, o kateri je bilo tu dovolj povedanega.

Nacistična in fashistična hrvaška zaveznica niti pod razno nista dovolili svoji »držhavni tvorbi«, da bi se polastila dela Slovenske krajine ali celo dela Primorske (Istre in otokov v Kvarnerju). Do 25. junija 1991 torej nobeno dejanje ali akt ni spremenil dejstev, ki zadevajo slovensko južno mejo. Kar koli pa se je zgodilo tedaj in kasneje, razveljavlja – che je kakor koli zhe pridobilo mednarodnopravni značaj – *Sporazum o arbitražbi*, njegov 5. člen.

Ponavljati tukaj, da ne Socialistična republika Slovenija ne Socialistična republika Hrvaška nista v obdobju 1918-1991 (iz moralnih in estetskih razlogov ne omenjajmo ponovno NDH) na nobenem delu ozemlja izvajali svoje državne oblasti, ker je ta bila jugoslovanska, resnično ni potrebno. Da je tako, prichajo meddržhavni sporazumi SFRJ z Italijo, ki republik niti ne omenjajo. Omenjajo – in zahtevajo (!) – pa, da se občinske in okrajne meje ne spreminjajo.

*Arbitražni sporazum med Vlado Republike Slovenije in Vlado Republike Hrvaške ne dolocha poteka držhavnih mej med državama pogodbenicama, temvech vzpostavlja mehanizem za mirno resbitev mejnega spora.*

*According to Section II of the Basic Constitutional Charter on independence and sovereignty of the Republic of Slovenia, and in compliance with constitutional law, the inland border between the Republic of Slovenia and the Republic of Croatia is protected along the same republic border between Slovenia and Croatia which was fixed during the former Socialist Federal Republic of Yugoslavia, and the sea border is protected along the line which presents the same border as the Republic of Slovenia had before its independence and where it executed real power towards the open sea.*

The wording of this – fourth – paragraph has all the characteristics of the previous, only it is more determined in its intention to enforce the prejudicial and illegal provisions of the BCC. Though it is true that most of the border between Slovenia and Croatia – at least two-thirds – is the same nowadays as it was fixed between the Slovene Lands and the Hungarian Kingdom, whose province was Croatia; however, for going over the Drava river – which was recognized by the Treaty of Trianon as a border of the Slovene March (*Slovenska krajina*) – in the East and beyond the former border of the Primorska Land in the West, Croatia does not have any legal grounds.

Nothing that happened in this area relating to Croatia, from establishing Yugoslavia till it was broken up, was of an international-legal nature. The only event of an international nature, which instantly re-establishes the only international border between the Slovene Lands and Croatia – which is comprehensively described in this paper – was the establishment of the nazi-fascistic vassal State, the so-called »*Nezavisna država Hrvatska*« (1941–1945). There was no way that the nazi and fascistic allies of Croatia would allow their vassal State to usurp part of the Slovene March (*Slovenska krajina*) nor even a part of Primorska (Istria or islands from the Quarnero bay). Thus, till 25 June 1991 any deed or any legal document changed the facts regarding the Slovenian South border. Whatever happened at that date and since then, providing it in some way obtained an international-legal nature, would be cancelled by Article 5 of the *Arbitration Agreement*.

It really is not necessary to repeat the details of how during the period 1918–1991 neither the Socialist Republic of Slovenia, nor the Socialist Republic of Croatia (because of moral and ethical reasons, not to mention again the Independent State of Croatia – NDH) executed their state powers over any part of their territory, as they were constituent parts of Yugoslavia. This may be proved by the international agreements concluded between the SFRY and Italy, which did not even mention the republics. However, they did mention – and require (!) – that the communal and regional borders remain unchanged.

*The Arbitration Agreement between the Government of the Republic of Slovenia and the Government of the Republic of Croatia will not fix the boundaries between the contracting States, but will only establish the mechanism for the peaceful solution of the boundary conflict.*

*Točka (a) prvega odstavka 3. člena, točka (a) 4. člena ter drugi in tretji odstavek 7. člena Arbitražnega sporazuma med Vlado Republike Slovenije in Vlado Republike Hrvashke, ki jih je treba razlagati in presojeti kot vsebinsko celoto, niso v neskladju s 4. členom Ustave v zvezi z II. razdelkom Temeljne ustavne listine o samostojnosti in neodvisnosti Republike Slovenije.*

Šesti odstavek je edini, ki v celoti ustreza dejanskemu stanju in logiki stvari. Shkoda, da isti um ne odkrije prav tako očitnega dejstva, da tudi ustava in TUL ne določata – preprosto ne moreta določati – meje.

Sedmi odstavek pa se zoperstavlja oslovi senci, saj nich, kar sporazumno – oziroma na nachin, ki nadomeshcha vojno ali dvostranski sporazum – določa mejo med drzhavami, ne more biti v nobenem primeru v neskladju z določili katere koli ustave ali drugega ustavnega akta. Členi ustave, ki zadevajo mejo – posebej nje varovanje – pach varujejo oz. kako drugache obravnavajo tisto mejo, ki je določena, privojskovana ali pa jo bo na podlagi podpisanega dvostranskega *Sporazuma o arbitražhi* in tistega, kar bosta drzhavi zapisali vsaka v svoj memorandum, določil arbitražni tribunal.

Ne ustava ne TUL ne moreta določati poteka meje. In glede na dikcijo 3. člena meja tudi v resnici ni določena, saj jo je arbitražni tribunal dolžan določiti tako na kopnem kot na morju.

Iz *Sporazuma o arbitražhi* in iz izreka slovenskega ustavnega sodishcha sledi, da je vsakršno dodatno potrjevanje (referendum) tega sporazuma popolnoma brezpredmetno. Da slovenska politika ni znala opredeliti drzhavnopravnih dejstev, ki se tichejo slovenske drzhave; da so se v procesu razdruzhevanja slovenskih dezhel/Slovenije iz Jugoslavije dogajale abotnosti in da so nastajali mednarodnopravno nezavezujoči in tudi shkodljivi dokumenti, je na dlani, zato o tem ni nobene potrebe odločati z referendumi. Prav tako je nonsens z referendumom odkrivati splošno znano notorichno dejstvo, da glede meje med Republiko Slovenijo in Republiko Hrvashko ni nobenega, niti minimalnega soglasja, in da ni videti, da bi do njega kadar koli lahko prishlo.

V tem smislu je podpisani *Sporazum o arbitražhi* dosezhek, ki presega vsa prichakovanja. Prava znanstvena fantastika. Da bi bil dosezhen kakrshen koli dogovor, ki bi dopushchal uposhtevanje kriterijev internacionalnega prava (kamor seveda sodijo zlasti obstojeche meddrzhavne meje) in izlochitev vsakega argumenta, ki ne ustreza zahtevanemu kriteriju, je bilo nemogoche prichakovati. Toliko bolj, ker so celo slovenski vodilni politiki in strokovnjaki spushchali »dimne bombe« neke pravichnosti ter trdovratno vztrajali pri svojih prividih in vztrajno zamolchevali evidentna upravichenja drzhave Slovenije.

*Point (a) of the first paragraph of Article 3, point (a) of Article 4 as well as the second and third paragraphs of Article 7 of the Arbitration Agreement between the Government of the Republic of Slovenia and the Government of the Republic of Croatia, which should be explained and evaluated as a whole, do not conflict with Article 4 of the Constitution in connection with Section II of the Basic Constitutional Charter on the independence and sovereignty of the Republic of Slovenia.*

The sixth paragraph is the only one which completely accords with the real situation and the logic of things. It is a pity that the same mind cannot realise the obvious fact that this Constitution and BCC also do not fix the boundaries – as they simply cannot do it.

The seventh paragraph defies any reason, as any deed which replaces the war by reaching an agreement on boundaries or enabling a bilateral agreement on boundaries cannot in any case conflict with the provisions of any constitution or another legal document.

The articles of the Constitution relating the boundaries – in particular its protection – protect or in some other way deal with those boundaries, which are fixed, won by force of arms, or would be fixed by the Arbitration Commission on the basis of the signed *Arbitration Agreement* and the submitted memorandums written by each State. The boundaries cannot be fixed either by the Constitution or by the BCC. Really, regarding the wording of Article 3, the boundaries are not fixed, as the responsibility of the Arbitration Commission is to fix them both inland and in the sea.

From the *Arbitration Agreement* and the wording of a sentence from the Constitutional Court of the Republic of Slovenia, it follows that any additional confirmation (referendum) of this Agreement would be completely unfounded. It is obvious that the Slovenian politicians were not able to define the State-law facts relating to the Slovenian State; during the separation of the Slovene Lands/Slovenia from Yugoslavia preposterous deeds were drawn up and internationally invalid, even disadvantageous documents were issued, and there is no need to decide on these events by referendum. Besides, it is nonsense to discover in a referendum the well known, notorious fact that the Republic of Slovenia and the Republic of Croatia cannot reach mutual agreement on their common boundaries; they are not even close to it, and so far one can see that such an agreement will never happen. In this context the signed *Arbitration Agreement* is an achievement, which is beyond all expectations. A real science fiction, one may say. It was almost impossible to expect that any kind of agreement would be reached, in particular one which would enable international-law criteria (which include of course the existing boundaries between the states) to be taken into consideration and excluding any argument which does not comply with the required criteria. So much the better, as even the Slovenian politicians and experts were throwing »smoke-bombs« by talking about justice and holding on to their illusions and persistently keeping secret the evident rights of Slovenia.

Da to škodljivo ravnanje ni le golo naključje, se razkriva v »referendumski obsedenosti« tam, kjer za kaj takega, kot rečeno, zares ni nobene potrebe; slovenska država se celo smeshi pred mednarodno javnostjo. Na drugi strani pa vlada popoln molk strokovne in politične elite tam, kjer bi resnično bila potrebna zagotovila (dosežena na plebiscitarni način z referendumom), namreč pri vsebini memorandum, ki ga zahteva *Sporazum o arbitražbi*. Od tega namreč, kar bo zapisano v memorandum, je odvisno vse. Tribunal lahko odloča izključno le na podlagi tistega, kar stranka v postopku zapiše v svoj memorandum. In zhe samo omemba kakega navideznega argumenta, ki ne izpolnjuje zahtev 4. člena *Sporazuma o arbitražbi*, bo bistveno prizadela težo pravzaprav edinega – a prevladujočega – argumenta, ki ga ima (le) Slovenija: to so meddržavne meje slovenskih dežel, ki so kot konstitutivni element vstopile 1. 12. 1918 v Jugoslavijo.

Prevladujoča kvaliteta *Sporazuma o arbitražbi* je to, da jasno postavlja kriterij internacionalnega prava. Poleg vsega doslej povedanega to pravilo postavlja na raven arbitražne obravnave izključno mednarodnopravno relevantna dejstva, ki jih mora in sme slovenska vlada zapisati v memorandum. Jugoslovanska notranja zakonodaja in ureditev nimata na mednarodni ravni nobenega učinka; na odločanje arbitražnega tribunala bi učinkovali le v primeru, da drzavnopravnih argumentov ne bo na mizi.

Zato je potrebno na primeren način (lahko tudi z referendumom, saj drzhavotvorno ravnanje slovenske politike in neoporečnost stroke tod nista v navadi) zagotoviti, da bo imel arbitražni tribunal na mizi argument: meje in celovitost slovenskih dežel. V civilizirani Evropi so to nedotakljivi imperativi. So primeri, in to ne malosštevilni, da so dežele z drzavnopravno osebnostjo prehajale iz ene vechje drzhavne skupnosti v drugo in nazaj, a njih ozemeljska celovitost, drzavna in kulturna integriteta pri tem niso trpele. Teritorialni in etnični ekspanzionizem, katerega zhrtev so zhe vech kot sto let slovenske dežele (in to na nashi juzhni meji she kar traja), pa je zavrzhena, primitivna praksa: zhalitev za Evropo po grozovitostih druge svetovne vojne in za svet 21. stoletja v celoti.

(Andrej Lenarchich, poslanec prvega sklica)

---

\* citati iz rabsodbe so navedeni v kurzivu

The »obsession by referendum« when there is really no need for it, as previously explained, shows that this unfavourable attitude is not only coincidental; Slovenia even makes itself ridiculous in front of the international public. Otherwise, the Slovenian expert and political elite envelop themselves in silence on a matter which definitely needs to be proved (and settled by referendum), and that is the contents of the memorandum required by the *Arbitration Agreement*. In fact, everything that is important for the final decision will depend on the statements included in the memorandum. The Arbitration Commission may reach its decision only on the basis of the statements written in the memorandum by the party to the procedure. If the party merely refers to some quasi-argument, which would not meet the requirements of Article 4 of the *Arbitration Agreement*, the party will significantly reduce the credibility of its most important argument – as a matter of fact, an argument which (only) Slovenia has: the international boundaries of the Slovene Lands, which were in force on 1 December 1918 when the Slovene Lands, as the constitutive nation, entered Yugoslavia.

The essential quality of the *Arbitration Agreement* is the clearly quoted international-law criteria. Besides all previously cited facts, these criteria submit to arbitration only those facts relating to international law, which must be – and are allowed to be – written into the memorandum by the Slovenian Government. The Yugoslav internal legislation and legal regulations do not have any effect at international level; it might influence the decision of the Arbitration Commission only if the arguments on the State law were not put on the table.

Therefore it is necessary to appropriately ensure (e.g. in a referendum, as in this case the capacity of the Slovenian politicians to contribute to the State identity and integrity of the profession are not the usual practice) that the Arbitration Commission can be acquainted with all the relevant arguments: the boundaries and the integrity of the Slovene Lands. In a civilized Europe these are inviolable demands.

There are various examples when States with State-law identity transferred from one larger State community to another and returned back to their previous State community; however, they kept their territorial and cultural integrity, as well as their statehood. The territorial and ethnic expansionism – whose victim the Slovene Lands were for more than a hundred years (and such aspirations are continuing on our southern border) – is today a rejected and primitive practice; after the cruelty of World War II, it is an insult for Europe and the world of the 21<sup>st</sup> century as a whole.

(Andrej Lenarchich, Member of Parliament of the first democratic convocation)

Translated from Slovenian by Tajana Ida Feher

---

\* The citations from the judgment are written in italics.

*Rajko Shushtarshich*

## VIZIONARJEM ZA NAROD NI MAR Zavednim Slovincem, III

Vizijo razvoja svoje dezhle ishchemo zhe kakih dvajset let. Zaman! Izbrani avtoritativni strokovnjaki, med njimi prednjachijo pravniki, ekonomisti, za sistem spodobni zgodovinarji in drugi izvedenci, nas v sila zapletenem jeziku – »novoreku« preprichujejo, kaj je pravilno in dobro za nas ter kaj je neizogibno. Kaj je za narod Slovencev bistveno, se pravi zhivljenjskega pomena, tega ne povedo, verjetno tudi sami vech ne vedo. Medtem pa se nam dezhela krchi pred nashimi ochmi, narod umira – izumira, zgodovinski spomin nas zapushcha, prihodnost Slovencev vidimo samo she v blaginji standarda v Evropski uniji (European Union). Ta bo zhe poskrbela za svojo vizijo in s tem tudi za nasho prihodnost. Najprej seveda v hitrosti razvoja. Evropa se bo namrech razvijala v dveh hitrostih. Nasha pobozhna zhelja je le, da bi bili med dezhelami prve hitrosti, med tistimi, ki se bodo razvijale hitreje, na rachun onih seveda, ki bodo relativno zaostajale. Te pozicije smo vajeni zhe iz prejsnjih skupnih drzhavnih tvorb. Dejstvo, da je taka Evropa vrednotno konfliktno utemeljena, pa nas ne vznemirja, cheprav bi nas moralo, ker bi vsaj iz nedavnih preteklih izkushenj lahko vedeli (che ne bi brisali svojega zgodovinskega spomina), da se to ne more dobro konchati. Posebej ne za male narode. Posebej ne za take, ki jim zase (za narod) ni mar. Kaj lahko Slovenci prichakujemo od take Evrope, ki odkrito podpira nacionalistichno ekspanzijo Hrvashke – she nechlanice EU?

Unikum vizije nasho prihodnosti v EU pa je zadnji dosezhok nashih vizionarjev, to je *Sporazum o arbitrazhi* in manipulacija ob njegovem uveljavljanju. Brez zadrzhka bi ga oznachil kot zgodovinski dokument o hlapchevstvu – ne naroda, marvech o hlapchevstvu njegovih vizionarjev.<sup>1</sup> (Skushal ga bom osvetliti s svojo trinivojsko razlago.)

Interpretacija 1 – interesna (nivo interesov vladajoche politike in preprichane javnosti): Dolochitev meje med Republiko Slovenijo in Republiko Hrvashko naj bi sporazumno prepustili arbitrazhni komisiji EU, ker se drzhavi o poteku meje med njima doslej nikakor nista mogli sporazumeti. Za EU in USA (njihove ključne glasnike) naj bi bil to le prepir dveh sosedov zaradi nekaj milj meje na morju in nekaj kilometrov na kopnem. Sporen pa naj bi bil predvsem potek meje v Piranskem zalivu, ki ga je RH zhe preimenovala v Savudrijsko valo.



*Rajko Shushtarshich*

## VISIONARIES DON'T CARE ABOUT NATION

To patriotic Slovenes (III)\*

We have been looking for a vision of the development of our country for twenty years. In vain! The chosen authoritative experts, among whom are mostly lawyers, economists, historians approved by the system and other experts, are persuading us in extremely complicated language, newspeak, what is correct and good for us and what is unavoidable. They have never mentioned those essential subjects that are of vital interest for the Slovenian nation, and it is very likely that they themselves do not now what they are any more. In the meantime our country is shrinking in front of our eyes, the nation is dying off, its historical memory is leaving us, and we see the future of Slovenians solely in terms of our standard-of-living within the European Union. The EU will now provide for its future and at the same time for ours, too. In the first place is of course the rate of development. The development of Europe will have two growth rates. Our piece of wishful thinking is to find ourselves among the States with a higher increase in the standard-of-living, affordable of course only at the expense of those States which will lag behind. We used to be in such a position within the former State structures. The fact that such a Europe is obviously based on conflicts relating to common values does not bother us, although it should have, because we would easily see from past experience (if only we had not erased our historical memory) that no good will come of it. Especially not for small nations. And above all not for those that do not care about themselves (their nation). What can we Slovenians actually expect from such a Europe which openly supports the nationalistic expansion of Croatia which is not even a member State of the EU?

A unique example of the vision of our future within the EU is the last achievement of our visionaries, that is the Arbitration Agreement and the manipulations (a ruse) when it came into force. Without hesitation I could designate it as a historical document on servitude - however, not the servitude of a nation but the servitude of the nation's visionaries.<sup>1</sup> (I will try to throw some light on this Agreement with my three-level explanation).

Interpretation 1 – Level of Interest (the level of interest of the governing policy and the belief of the public):

Determination of the State border between the Republic of Slovenia and the Republic of Croatia should be as per agreement left to the EU Board of Arbitration, as the States so far could not agree on the common State border in any way. For the EU and the USA (Croatia's key messengers) this should be only a quarrel between two neighbouring countries over several miles of a State sea-border and several miles of an inland-border. The border in dispute is in particular the border at *Piranski zaliv* (Piran Bay), which has been already renamed by the Republic of Croatia as *Savudrijska vala* (Savudria Cove).

Torej je treba v duhu dobrososedskih odnosov ta sporazum le še potrditi v slovenskem parlamentu, slovenski volivci ga morajo izglasovati na referendumu in spor bo pravično in v skladu z načeli mednarodnega prava razrešila arbitražna EU. Enkrat za vselej.

*To je kratka in jedrnata razlaga normativne realitete – normativnega nivoja nekega meddržavnega akta; tak je dostopen nepoznavalcem problema in seveda širši slovenski javnosti.*

Interpretacija 2 – racionalna (analitični nivo na osnovi zgodovinskih in aktualnih dejstev):

Bistvo spora pa je vendarle nekoliko globlje. O njem vizionarji raje molče. Države in njihove meje so zelo spremenljive tvorbe. Neprestano se tvorijo in spet razpadajo. Vzrok spora pa le ni tako skrit v mednarodnopravnih razmerjih, da ga ne bi mogli uvideti; korenini v nacionalistični ekspanziji »Velike Hrvatske«, ki potrebuje svoj »zhivotni prostor« in v umišljeni velichini »pravog choveka«, vse to zhe od chasov Anteja Pavelicha, njegove Nezavisne države Hrvatske.<sup>2</sup>

Slovinci pa, tudi ko bi hoteli, ne bi mogli biti nacionalisti (ne govorim o posameznikih, marveč o uradni oz. vladajoči ideologiji). V vsej svoji zgodovini se nismo ne širili ne shopirili kot nacija. Samo vztrajno krčili in manjšali smo se, kot se za majhen narod spodobi. Pri takem (silnem) razvoju dobrososedskih odnosov lahko na Slovenskem kmalu pričakujemo tudi ozhivljanje vizije hrvashkega ilirizma.

Zdi se, da v izhodishchih za sporazum ni bila reflektirana vednost o slovenskih in hrvashkih geostrateshkih interesih,<sup>3</sup> prizadevanjih. Kajti sicer bi gornje bistvo – vzrok spora o meji težko spregledali. Videti je namrech, kot da tozadevna (t.i. preliminarna) racionalna analiza sploh ne bi bila opravljena. Tudi ne, kot bi se za temeljito obdelavo spodobilo, analiza geostrateshkih interesov treh posredno, tako ali drugache vpletenih sosednjih držav (posebej Italije). Odnos do slovenske manjšine v sosednjih državah (posebej skrivnostno izginotje slovenske manjšine – ped desetletji še vechine – v Istri) je prav tako dovolj zgovoren indikator njihovih geostrateshkih prizadevanj.

*To pa je drugi ali globlji ali skritejši nivo nekega normativnega akta oziroma nekega problema. Ta nivo je dostopen le poznavalcem – ekspertom, ki pa, zavezani lojalnosti vladajočim o teh dejstvih molče. Dostopen pa je tudi redkim neodvisnim raziskovalcem v t. i. zainterisirani javnosti, ki si problem skusbajo razložiti s pomocho vseh njim razpoložljivih virov, in teh je veliko. »Veliko dela za prazen nich,« bodo rekli mnogi in se raje zadovoljili s prvo, tj. uradno razlago.*

Hence it follows that on the basis of good neighbourly relations this Agreement should only be approved by the National Assembly of the Republic of Slovenia and, if so decided in referendum by the majority of Slovenian voters, the dispute will be solved by EU arbitration justly and in accordance with international law. Once and for ever.

*This is a short end concise explanation of the normative reality, i.e. a normative level of an interstate act; as such it is accessible to those who are not familiar with the issue and of course for a broader Slovenian public.*

Interpretation 2 – Rational (the analytical level on the basis of cultural and up-to-date facts):

The focus of this dispute is somewhat deeper. Our visionaries prefer to keep silent about it. States and their boundaries are very changeable structures. They are continuously being established and breaking up. The reason for the dispute is not so well hidden in the international-law relations as to be invisible; its roots are in the nationalistic expansion of the »Great Croatia« which needs its own »lebensraum« and in the imaginary greatness of the »right man«; these ideas came into being upon the formation of the Independent State of Croatia<sup>2</sup> (NDH/*Nezavisna država Hrvatska*), led by its head-man Ante Pavelich.

Slovenians could not be nationalists (here I do not mean individuals but the official governing ideology), even if they wanted to. In all our history we have not been invaders, nor have we boasted of our national greatness. Our territory has been sustainably reduced as it should be in the case of small nations. With the (so great) development of good neighbourly relations we may expect that Croatian *Illyrism* will be revived in the territory of Slovenia soon.

It seems that the platform for the agreement did not include knowledge of the Slovenian and Croatian geostrategic interests<sup>3</sup> and efforts. Otherwise the above-mentioned essential reason for the border disputes could hardly be overlooked. It seems, in fact, that the relevant (i.e. preliminary) rational analysis was not made at all. A thorough analysis of the geostrategic interest of three directly or otherwise involved neighbouring States (Italy in particular) was not made either, even though this would be appropriate for detailed settlement of this issue. The talkative indicator of our neighbouring States' goals is their attitude towards the Slovenian minority (in particular the mysterious disappearance of the Slovenian minority from the territory of Istria, when it is known that several decades ago Slovenians were the majority population in Istria).

*Well, this is the second or better hidden level of a certain normative act or a certain issue. This level is accessible only to the professionals and experts, who say nothing about these facts as they are obliged to be loyal to the governing policy. It is also accessible to rare independent researchers from the so-called interested public and they try to explain this issue by using all the available sources, and there are a great number of available sources. Many of them will say »a lot of work for nothing« and they will prefer the first, official explanation.*

Interpretacija 3 – intuitivna (nivo vrednot kot neposrednih dejstev zavesti):

Vendar pa ostaja še senzibilnejše bistvo našega problema – problema slovenstva, tako, ki presega nivo racionalne analize, in se oglasha z intuicijo iz sfere (nivoja) našega uma. Po njem ne gre le za spor o meji, o zanemarljivem delčku ozemlja trenutnih ali zahasnih meja v Evropi, niti ne le za uravnoteženje geostrateskih interesov v tem delu Evrope, marveč še za nekaj, kar je dosti globlje in je za ogrožen narod bistveno. Narod namreč ni zgolj poljubna, spremenljiva, kratkotrajna tvorba. Narod (rod) se rodi in zhivi svoje zhivljenje stoletja (tisočletja) v svoji domovini, ko pa umira – izumira, hoče umreti pokončno – stoje!<sup>4</sup>

*To pa je tretji, najbolj skriti nivo nekega problema. Ta nivo je dostopen le tistim, ki se z intuicijo dokopljejo do neposrednih dejstev zavesti. Javnosti je neznan, tudi v (vseh) razpoložljivih dokumentih o tem problemu ni sledu. Tudi tu velja: le chemu toliko truda za osvetlitev? Spet se je lažbe zadovoljiti s priročno uradno razlago.*

Po devetih letih sem si moral ponovno zastaviti vprasanje o našem narodu: kje smo zdaj, kako obstajamo. Doklej tako? Ponovno bom preveril *Kasnejshe hipoteze o narodu*<sup>1</sup> (tj. samo P. S. dodatek k temeljnim hipotezam *O nacionalni identiteti* iz leta 2001.) Le iz hipotetične jih bom premenil v trdilno obliko, tako kot mi narekuje narodova sedanost.

#### KASNEJSHE OPOMBE K HIPOTEZAM O NARODU (danes, leta 2010)

Svojskost naroda Slovencev – narodova identiteta nam dandanes ne pomeni dosti, skoraj nič,

svojo zemljo (domovino) razprodajamo,

tujcem se udinjamo chez mero okusa,

slovensko kulturo smo zanemarili na rachun udobja stvari (standarda),

zgledi tujih kultur so nam zvelichavni.

Slovenski jezik malichimo do neprepoznavnosti, kjer je in ko je to le mogoče,

ob vsakem imenitnem tujcu zatajimo svojo svojskost – sebstvo sebe.

Vse to, kar je bilo še prej – v dosedanji zgodovini naroda – težje videti, je zdaj povsem očitno.

Smo potemtakem sploh še narod?

Gotovo smo, a smo majhen narod, narod, ki izginja, ki vidno umira, le še peshchica tistih, ki so posebnost, zanimivost za zgodovinski spomin (nekega naroda), ki je bil nekoč svoboden.

Treba je rechi, da narod svoje najvehje nasprotnike poraja sam.

Najvehji nasprotniki naroda niso ne tujci ne gospodarji njegovi lastni, ki so ga najprej zatajili, vehji so: »nacisti« – nacional-isti.

Interpretation 3 – Intuitive (level of values as the direct facts of consciousness)

However there is one more essence of our problem which is more sensitive, and it is about the Slovenian-nation issue; it goes beyond the level of a rational analysis and speaks through intuition from the sphere of our brain. According to this essence this dispute is not about borders, or about a negligible section of territory on the temporary borders in Europe, or about the balance of geostrategic interests in that part of Europe, but it is about something very important for the nation whose existence is being put in jeopardy. A nation is not just a changeable, short-term structure. A nation (population) was born, lives its life over the centuries (millennia) in its native land, and when the time comes to die off it wants to die on its feet!<sup>4</sup>

*This is the third the most hidden level of the issue. This level is accessible only to those who use their intuition to obtain the direct facts of consciousness. It is publicly unknown and none of the available documents include it, either. The public reaction here is the same: why should one try so hard to throw some light on the essence of problem? It is, again, easier to satisfy people with the handy official explanation.*

Nine years after my first article about the nation I have to ask myself again about our nation: Where are we now, and how we exist? How long we can exist like this? I will again review my article Later Hypothesis About the Nation<sup>1</sup> (*Kasnejshe bipoteze o narodu*) (i.e. only the postscript to the basic hypothesis On National Identity in 2001 / *O nacionalni identiteti iz leta 2001*). I will read my hypothetical statements from that time and correct them as final statements in accordance with the present time.

LATER NOTES TO THE HYPOTHESIS ABOUT THE NATION (today, 2010)

Originality of the Slovenian nation – today, our national identity does not mean much to us, it means almost nothing;

We sell out our (native) land;

We hire ourselves out to foreigners beyond measure;

We neglect Slovenian culture in favour of the comfort of things (standard-of-living);

We take examples of foreign culture as exclusively appropriate;

We deform the Slovene language making it unrecognizable, wherever and whenever this is possible;

In the presence of each eminent foreigner we deny our originality – our own self.

All these facts, which have over the long years of our national history been less visible are today absolutely obvious.

Are we after all still a nation?

Yes, indeed; however, a small disappearing nation, which is visibly dying off; there is only a handful of people who are distinguished, interesting for the historical memory (of a certain nation), which was once free.

Here it is appropriate to say that the biggest adversaries of a nation are created by that very nation.

The biggest adversaries of a nation are not foreigners, or its own domestic masters, who first denied it, but the biggest are: »Nazis« – nationalists.

Oni so velichali nacijo – svojo drzhavo, in ne narod. Cheprav so nas dejanja – posebej nekdej bratskih narodov – prav glede tega največ uchila. Osvobodili smo se, a ne kot narod, ampak kot nacija z napako – majhna nacija, ki ki nima možnosti za zgodovinski obstoj. Razlika med narodom in nacijo namrech ni majhna, in ni le v intenziteti politichne demonstracije narodne zavednosti, she manj v nastopih narodnjakov. Osvobodili smo se, ali natanchneje: Oni, vidni in nevidni vizionarji – predstavniki naroda – (she nedavno proletarski internacionalisti), ki so nas osvobodili iz okov SFRJ (Socialistichne federativne republike Jugoslavije), so nas znatno pomanjšane povedli v novo unijo stare Evrope (EU). Rekli so, da nismo vech le narod, rod, narojena skupnost, v svoji dezheli – domovini, da smo sedaj Nacija RS (Republike Slovenije). Komu mar narod, saj je »povelichan« v nacijo z lastno drzhavo, cheprav majhno, vedno manjšo. Ne samo ozemeljsko (ne samo po velikosti ozemlja). Nadomestna vrednotna orientacija za avantgardni proletarski internacionalizem je burzhoazni internacionalizem – globalizem, obema za narod ni mar.

#### SAMO DOBESEDNO LAHKO PONOVM ZAKLJUCHEK (IZ LETA 2001):

*»Dan(dan)es bi rekel, da je bila moja takratna hipoteza o »dubu svobodnem« naroda mojega vendarle bolj iluzija, ki se je celo stopnjevala vse do leta 1991, ko je moj narod dosegel svojo osamosvojitve. Vendar osamosvojitve she ni svoboda, svoboda duba namrech. Narod moj je vse svoje duhovne energije usmeril izven sebe, ravno tja, kjer nima nobene možnosti, da bi obstal svojsko svoj. Usmeril jih je ne le v odnose do drugih narodov, ampak v novo skupnost narodov ekspanzivne Evrope. Narod se je duhovno podal v »prostovoljno suzhenjstvo«. Po njem hrepeni tako mochno, da je skoraj gotovo za vselej izgubil svojo svobodo, svojskost sebe ali, kot danes pravimo, svojo identiteto. V njej hoče biti tvoren narod, za vsako ceno, za ceno sebe. Che bi bila Evropa res skupnost narodov in ne le nastajajochi naj-sistem, ter che bi z doslejšnjimi skupnostmi narodov ne imeli toliko izkušenj, potem bi chlovek to usodno zmoto she lahko razumel, se z njo pomiril. Tako pa? Biti tvoren narod za vsako ceno?*

*Vendar v tej sklepni hipotezi she nekaj manjka, tako se mi zdi vsakich, ko preberem ta moj umotvor. Zavracham misel, da je resigniran. Vendar, nekoliko brezoseben, brezdušen je, tak se mi zdi. Prepoceni izhod iz moje zagate bi bil, che bi rekel, da ji (hipotezi namrech) manjka nekaj zhivega ali celo zhivljenje samo. Ker hipoteza govori (upam, da je tako), ravno o utripu zhivljenja mojega naroda v danem trenutku chasa (zanj usodnih dejstvih zavesti). Morda pa ji manjka ljubezni do naroda? (Pa nimam v mislih ljubezni iz triade: vera, upanje, ljubezen). Morda res? A povejte mi, kako naj ljubim svoj narod, ki se je prostovoljno podal v suzhenjstvo (duba), ki je izdal sebe, svojo svojskost, to, po chemer on je? Je bil Ivan zato tako jezen na narod svoj in tudi moj?«*

(Ljubljana, junij 2001, marec 2010)

They glorify their State – and not their nation (population). The deeds of our former sister nations gave us the most important lesson on this issue.

We set ourselves free - but not as nation-population but as nation-State with one error – a small State (nation) which does not have possibilities for a historical existence.

The difference between the nation (population) and the State (nation) is not small, and it is not only about the intensity of the political demonstration of national awareness, or about the public appearance of nationalists.

We set ourselves free, or more precisely: those visible and invisible visionaries, representatives of the nation (until recently proletarian internationalists) who set us free from the SFRY (the Socialistic Federal Republic of Yugoslavia) and broke our fetters, shortly afterwards led us (as a significantly reduced nation) to join the new Union of the old Europe (EU). They explain to us that we are not only a nation (population), a community born in our land – native-land, but we are now the Nation of the Republic of Slovenia. Who cares for the nation (population), as it is now »promoted« into the Nation with its own State, although small and becoming smaller day after day. Not only territorially.

The substitute value orientation for an avant-garde proletarian internationalism is a bourgeois internationalism – globalism, neither of them care for the nation (population).

#### I CAN LITERALLY REPEAT MY CONCLUSIONS (OF 2001)

*»Today I can say that my hypothesis of that time about the "free spirit" of my nation, was however just an illusion, which was increasing by 1991, when my nation achieved its independence. However that independence is still not freedom - namely, freedom of spirit. My nation has concentrated all its spiritual energy outside of its State, precisely where it has no chance to remain itself. It concentrated its energy not only in relations with other countries, but also in the new community of the Nations of the expanding Europe. The nation embraced the "spiritual slavery of its free will". It wants to access this community so strongly that it lost its freedom, almost for ever, its own self, or as we call it today, its personal identity. It wants to be a member-nation at any price. If Europe were a true community of nations and not only the beginning of the existence of the super-system, and if we, until now, had not had so much experience with unions of nations,, then such a fatal mistake might be understandable and it would be easy to live with it. But, like this...? To be a member-nation at any price?*

*However, every time I read this work I have a feeling that in my concluding hypothesis something is missing. I reject the thought that it is resigned. However, I have a feeling that it is a bit impersonal, soulless. To find a way out of this trying situation I may say that it (meaning the hypothesis) needs something living or maybe life itself, but this would be too cheap. This hypothesis speaks (I hope) just about my nation's life as it throbs at the given time (when the facts of consciousness are fatal for its future). Is it maybe love for a nation which is missing? (I do not have in mind the love from the trio of faith, hope, love). Could it be true? Will somebody tell me how can I could love my nation, if it embraced the (spiritual) slavery of its free will and betrayed itself, its personal identity, its own self? Was this the reason that Ivan /Cankear, Slovenian writer famous for his criticisms of his fellow countrymen/ was so angry with his nation which is mine, too?«*

(Ljubljana, June 2001, March 2010)

## SKLEPNA OPOMBA

Ob tem, za narod ponizhevalnem, da ne rečem izdajalskem **sporazumu o arbitrazhi**, bi zavednim Slovencem položil na dušo le tole:

Che je narod svoboden, mu njegove narodnosti ne more vzeti noben drug narod; nobena moč, nobena sila, ne moč orožja ne vojska ne okupacija ne raznarodovanje ga ne more ogroziti, che se brani tako, da povecha svoje hrepenenje po svobodi, svojo identiteto.

Torej ni bistvo narodove svobode v tem, da se nekemu drugemu narodu nekaj odvzame, temveč je v tem, da se mu nichesar, kar je njegovo in je zanj bistveno, ne da! Pa tako malo je bilo to pot treba storiti – samo nichesar ne dati prostovoljno (sporazumno). Ne poklekniti!

---

<sup>1</sup> Rajko Shushtarshich, *O nacionalni identiteti; O hlapčevstvu naroda*, Revija SRP, junij 2001, sht. 43/44. str. 138  
»Tako zelo radi podležemo vplivu aktualizirane vrednote o hlapčevstvu v narodu Slovencev, pri čemer navadno mislimo, da hlapčevstvo zadeva le hlapce in ne gospodarjev, da se sramujemo hlapčevstva hlapcev, ne pa njega tvorcev.« in *Kasnejše opombe k hipotezam*, Revija SRP, junij 2001, sht. 43/44. str. 141

<sup>2</sup> Rajko Shushtarshich, *O dobrososedskih odnosih (med narodi) in narodni samobitnosti / Zavednim Slovencem, II/*, Livesjournal 1, januar 2010, sht. 1, str. 114

<sup>3</sup> Rajko Shushtarshich, *Geopolitična strateshka razmišljanja / velike vojne?/*, Revija SRP, junij 2001, sht. 91/92, str. 129

<sup>4</sup> Rajko Shushtarshich, *Umiranje naroda in volja do moči; /»Državo dam za narod, državljanstvo za svobodo« Chlovekov razvoj na račun narodne samobitnosti?/*, Revija SRP, oktober 2002, sht. 51/52. str. 122



## CONCLUDING NOTE

Regarding this **Arbitration Agreement**, humiliating for the nation, not to say treasonable, I would like to say the following to the patriotic Slovenes' heart:

If the nation is free, its nationality cannot be taken from it by any other nation, any power, any force, neither by arms, army, occupation, nor can it be threatened by denationalization, provided that it defends itself in such a way as to increase its yearning for freedom and preserve its identity.

So, the essence of the nation's freedom is not taking from others, but keeping what belongs to it and what is of essential importance to it! So little needed to be done this time – just do not give away any of your free will (consensual). Do not fall to your knees!.

---

<sup>1</sup> Rajko Shushtarshich, *About nationalni identity; About nation servitude*, *Revija SRP*, June 2001, no. 43/44. p. 138

"We like so much to succumb to the influence of modern-day values regarding the servitude among Slovenians, and we usually think that servitude is only the characteristic of servants and not of masters, that we are ashamed of the servants' servitude, and not of their masters' servitude", from the article *Later notes to hypothesis*, *Revija SRP*, June 2001, no. 43/44. p. 141

<sup>2</sup> Rajko Shushtarshich, *On proper neighbourly relations (between nations) and on a nation's sovereignty /To patriotic Slovenes, II/*, *Lives Journal* 1, January 2010, no. 1, p. 115

<sup>3</sup> Rajko Shushtarshich, *Geopolitical strategic reflections /big wars?/*, *Revija SRP*, June 2001, sht. 91/92, p. 129

<sup>4</sup> Rajko Shushtarshich, *National dying off and will for power; /I am giving a state for nation and nationality for freedom • Human development on account of the national originality?/*, *Revija SRP*, October 2002, no. 51/52. p. 122

Translated from Slovenian by Tajana Ida Feher

*Radivoje Peshich*

## CATENA MUNDI

CATENA MUNDI  
(Spona sveta – Balkan)*Obtozhujem molke.  
Naj reka teče svojo pot,  
a naj ne uničuje mojega doma.  
Beg ne bo moja obramba.  
Jaz nimam kam iti,  
ta tla so moja last.*

Zgodnje evropske civilizacije, katerih sredishche je bilo v Podonavju, so shirile svoj krog v smeri juga in severa, vendar zmeraj v navpični chrti s tendenco vzhod-zahod, kar je v popolnem soglasju z naravnim tokom gibanja po zakonitosti harmoničnega ritma duhovnega mehanizma, iz katerega so izvirale in v katerem so trajale ali morda še trajajo, neopazne za oko modernega tehnološkega instrumentarija.

Tendenca vzhod-zahod pa ima tudi nasprotno usmeritev, ki je neizogibna težnja k izviru svetlobe. To dokazuje, da zgodnje evropske civilizacije po svojem smislu, zhe kot samo ravnovesje bivanja, na katerem je temeljila enotnost njihove strukture, veljajo kot univerzalno nachelo obstajanja. Niso niti uhajale iz uspavanega ravnovesja niti niso vstopale vanj, a vseeno je prishlo do motnje v njem. Ta motnja je med drugim prekrila s pozabo zgodnje evropske civilizacije in s tem izključila njihov pomen za razvoj naslednjih civilizacij, ki so se mu pozneje resda zoperstavljale z obnavljanjem zapostavljenih zakonitosti ali z uvajanjem novih modelov. Vendar novi modeli niso v zadostni meri obnovili zapostavljenih zakonitosti niti niso svojih projekcij zasnovali na pravih temeljih. To je bil morda le privid o osvajanju neosvojljivega chasa in prostora, v vsakem primeru pa posledica neuposhtevanih zakonitosti. Radikalne spremembe, ki so jih zahtevale nove projekcije, so se zatele h ključnemu brisanju sledov preteklosti, ker so se novi koncepti spopadali s tistimi, ki bi lahko bili dedishchina.

Nastale so se nove vsebine in nov smisel teh vsebin preteklosti. Skratka, preteklost je bila preoblikovana kljub temu, da njena prava podoba ne bi mogla biti bistvena ovira za uresnichenje konceptov novih projekcij. To je paraliziralo preboj do korenin slovanske civilizacije, ki je bila v prvi vrsti zakrita z nenatančno interpretacijo etničnih arealov shirom po Evropi v spisih antičnih zgodovinopiscev, nato pa z indoevropsko lingvistično teorijo in s teorijo o pozni slovanski pismenosti. Tako so bile zemljepisne karte Evrope napolnjene med drugim z manj znanimi ali neznanimi plemeni, z manj znanimi ali neznanimi etničnimi skupinami, ki so bile nekako zahasno umeshchene v evropskem prostoru, pogosto brez porekla in brez usode.

*Radivoje Peshich*

## CATENA MUNDI

### CATENA MUNDI

(Link of the World – Balkan)

*I accuse the silence  
Let the river flow down its way,  
but let it not destroy my home. Escape  
shall not be my defense  
I have nowhere to go  
This soil is my own.*

The early European civilizations with their epicenter in the Middle Danube Basin expanded their circle towards the south and the north, but always along the vertical line tending towards the east-west, being in complete concordance with the natural movement direction due to the order of harmonious rhythm of spiritual mechanism from which they stemmed and through which they lasted or even have been lasting ever since, unperceived by the eye of the modern technology and spiritual instrumentation.

The tendency of the east west has, however, an opposite direction, being the ever-inexorable tendency towards the source of light. Tills confirms the early European civilizations to have stuck to their dormant equilibrium in pursuit of the sense of living and existence, as they represented the existential equilibrium proper on which unity of their structure, as the universal survival principle was based. Neither did the civilizations have come out of their dormant equilibrium, nor entered into it, but, nevertheless, disturbance had occurred and, inter alia, threw into oblivion the early European civilizations, excluding thus their impact on the development of later generations, which would oppose this disturbance by renewal of disregarded orders of things or by introduction of new models. The new models have, however, neither renewed to a sufficient extent the disregarded order of things, nor based their projections on right foundations. It may have been only an illusion to be able to conquer the unconquerable time and space, but in any case, it is a consequence of the e disregarded orders of things. New projections demanded radical changes, which meant erasement of past traces, as the new concepts collided with the heritage.

The past was given new contents and new sense. In a word, the past was created in spite of the tact that its reality could not have been an essential hindrance in implementation of new projections concepts. Consequently, the breakthrough lo the very roots of the Slav civilization was paralyzed. It was concealed behind imprecise interpretations of ethnic regions across Europe in the writings of ancient historiographers and thereafter by the Indo-European linguistic theory as well as the theory on the belated Slav literacy. The geographic maps of Europe were marked, inter alia, with less known or unknown tribes, less known or unknown ethnic formations, situated in a kind of transitory fashion on the European soil, often without origin or fate.

Tisto, kar je predstavljalo novi svet, je zajemalo izbrane etnične skupine, pogosto s kvalitetami tistih etničnih skupin, ki niso bile zajete v to izbiro. Toda po lastni volji ali v nasprotju z njo so vse etnične skupine, ki so se znashle na tleh Evrope v času nastanka tega novega sveta, neposredno ali posredno sodelovale pri njegovem oblikovanju.

She enkrat je bila prikrita vloga slovanske civilizacije, in she enkrat je geografija dobila drugachne oblike, ki niso bile v skladu z njeno resnično podobo. To je povzročilo katastrofalne posledice v nadaljnjem razvoju sedaj zhe nove, evropske civilizacije. In te so se ponavljale v zelo kratkih chasovnih intervalih, ki so lahko tako sporočilo kot poduk.

Chrto vzhod-zahod ali zahod-vzhod zarisuje ravno Podonavje kot izvir in sredishche evropske in slovanske civilizacije. Staro ime za Donavo je *Istar* (Ister, gr. Istros – op. prev.), ki izhaja iz etruschanske besede *histrío* ali *ister* ali po mnenju rimskih gramatikov iz ilirske *istra*, odtod Istra (*terra rossa*) po rdechi zemlji, na kateri lezhi Istra v severnem Jadranu. Tudi prebivalci Lepenskega vira ob Donavi so 7000 let pred Kristusom prekrivali tla v svojih bivalishchih z rdecho zemljo. Po tej rdechi zemlji so znani tudi Kanaanci, ki so ob koncu tretjega tisočletja pred Kristusom zhiveli na sirsko-palestinskem področju. Toda pri Grkih je ekvivalent za rdecho zemljo tudi Fenicija. Vendar pa Shtefan Bizantinec in Evstatij pisheta, da ima Istar oziroma Donava tudi ime *Mataos*, kar pomeni Mati. Che uposhtevamo dolzhino njenega toka, ob katerem je na obalah nashlo materinsko zatochishche vech etničnih skupin, je izvor tega imena zanesljiv.

V chasu Strabona in Ptolemeja so na zemljepisnih kartah Evrope poudarjali gorsko verigo, ki se brez prekinitve razteza od Chrnega morja do Alp. V dobi renesanse so to verigo imenovali **Catena Mundi**. Njen vzhodni del, nedalech od Carigrada, se je imenoval Hemus. V 19. stoletju so odkrili, da je pravo ime za klasični Hemus ravno Balkan. Kljub temu, da so geografi (A. Zeune, 1808) pomeshali njegov osrednji in vzhodni greben, je del Evrope, ki povezuje to verigo od Chrnega morja do Alp, poimenovan Balkanski polotok. Na vzhodni strani Balkanskega polotoka je Mala Azija, ki obsega Anatolijo, na zahodu pa je Apeninski polotok. Etimologija imena Anatolija (Anadolu) izhaja iz *ana* – mati in *dolu* – veliko, kar pomeni *mnogomaterinska* ali *dezbela mnogih mater*. A tudi etimologija Balkana ima enako vsebino, saj izhaja iz *balk*, kar pomeni *zbiralishche*, *panj*, in *ani* – mater. Torej *zbiralishche mater*. Etimologija Apeninskega polotoka izhaja iz *ape*, kar pomeni chebela, latinsko *apis*, to pa je tudi ime egiptovskega bozhanstva (bik), ki so ga sposhtovali tudi Slovani kot simbol mochi in svetlobe, ter iz *nini*, grshke besede za *otroci* oziroma panj, v katerem so chebele (matere) s svojimi otroki.

The new world was represented by chosen ethnic formations often with qualities usurped from the ethnic formations left out by the choice. All ethnic formations inhabiting Europe at the time of creation of the new world, willingly or not, took direct or indirect part in its creation.

The role of the Slav civilization was screened once again and geography acquired once more different forms, not concurring with the real picture of the world. This will bring about catastrophic consequences in the further development of the now, already new, European civilization. They will be recurring in very near time intervals, which could simultaneously be both a message and a moral.

The Middle Danube Basin, as the source and center of the European and Slav civilizations, draws out the line, the east west, or the west east. Old name for the Danube was Istar, from Etruscan *histrion* or *ister*, or according to Roman grammarians, from Illyrian *istra*, there from comes *Istra* (*terra rossa*) from red soil on which *Istra* is situated in the north of the Adriatic. The inhabitants of *Lepenski Vir* on the Danube, 7000 years B.C. covered the floors of their abodes with red soil. The Canaanites, who lived in Syrian-Palestinian region at the end of the third millennium B.C., are known by red soil. The Greek equivalent for red soil is *Phoenicia*. Stefan Byzantine and Eustathius, however, mention the name of *Mataos*, meaning Mother, for the Istar - the Danube. If we take into consideration length of its flow at the banks of which several ethnic formations found their motherly abode, the origin of its name is self-sufficient.

During the lifetime of Strabon and Ptolemy, the geographic maps of Europe showed a mountain ridge stretching uninterruptedly from the Black Sea to the Alps. During the Renaissance, the ridge was called *Catena Mundi*. Its east part, not far from Istanbul was called *Hemus*. The real name for the classic *Hemus* was *Balkan* as discovered in the last century (19th). In spite of the fact that the geographers (A. Zeune, 1808) mistook the central for the eastern ridge, this part of Europe, connected by the mountain ridge from the Black Sea to the Alps, is called the *Balkan Peninsula*. On the east of the *Balkan Peninsula* is *Asia Minor* encompassing *Anatolia* and on the west is the *Apennine Peninsula*. The etymology of *Anatolia* (*Anadolia*) runs as follows: *Anadolu* stems from *ana* – mother and *dolu* – a lot, many, meaning a lot of mothers, or the country of a lot of mothers. The etymology of *Balkan* has identical content, *balk* – means a meeting place, a beehive, and *ani* – mothers. Hence, it means a meeting place of mothers. The etymology of the *Apennine Peninsula* comes from *ape* – meaning a bee, from Latin *Apis*, the same as the Egyptian deity (the bull), worshiped by the Slavs as a symbol of energy and light and *nini* – from Greek children i.e. a beehive in which bees (mothers) live with their children.

Ti trije polotoki so bili od najstarejshe zgodovine pravi panji plemen in narodov, istorodnih ali vsaj blizhnjih po sorodnosti. Najstarejsi med njimi so Pelasti, katerih zgodovinska navzočnost je dokumentirana na področjih danashnjega Balkana, Male Azije in Apeninskega polotoka. Na teh področjih so se nahajali Trachani in Iliri, Mezapi in Mizijci, Japodi, Japigi, Pelagonci in Peonci, Dardanci in Brigi oziroma Frigi (Frizhani), Enetoi, Vendi ali Veneti, ki se raztezajo od Paflagonije v Mali Aziji, prek danashnjega Balkana, v srednjem Podonavju, vzdolh Timoka in Morave do Vardarja ter she naprej prek severne Italije, danashnje Shvice, Avstrije in Nemchije do Baltika, znanost pa jih je dokumentirano ugotovila kot Slovane.

Rim, Grchija in Bizanc, ki so pozneje prekrili ta področja kot nosilci nove civilizacije, niso prihajali na prazen prostor niti niso ustvarjali dosezhkov nove civilizacije brez ljudstva, ki je imelo svojo domovino na teh tleh. Duh tega ljudstva je vgrajen v temelje teh novih civilizacij, in kar je predvsem pomembno, je to, da je ta duh prezhivel te civilizacije. To je zelo pomembno odkrito povedati.

Vsi poskusi religij in ideologij, ki so si prizadevali za odtujevanje tega ljudstva, za njegovo drobljenje, delitve in selitve, da bi bilo chim bolj priročno tako materialno kot duhovno dokončno pokorjeno, ga niso mogli ločiti od porekla. Ne zametavanje zgodovinskih dejstev, ne zemljepisne spremembe, ne uvajanje novih družbenih sistemov ne morejo premagati preteklosti in izvirov. Mnoga nasilstva so se zlomila prav tukaj, na tej *verigi sveta*, kajti funkcija verige ni le v povezovanju sveta, temveč tudi v obvladovanju podivjanih strasti. Motnja v enem členu povzroča motnjo v celotnem nizu, kot je to potrdila zgodovina. Zavedajoch se tega, Balkan kot krizhishche in zakladnica najzgodnejshih evropskih civilizacij s svojim polozhajem, s svojo usodo v sedanjem trenutku, zdi se, zavezuje nosilce nove evropske civilizacije, ki si predvsem prizadevajo za skupnost, da med drugim uposhtevajo tudi zanemarjena nachela bivanja minulih civilizacij, kot tudi nachelo, da pravi tako duhovni kot materialni prerod lahko nastane le iz energije, ki se je zbirala desetletja. Kajti tudi ob tej prilozhnosti ne kazhe pozabiti, da je pismenost kakor svetloba prishla prav z Balkana. To pa je eden od najvechjih dosezhkov civiliziranega chloveshtva.

---

Chlanek *Catena mundi* srbskega arheologa Radivoja Peshicha (1931-1993; iz knjige *Obtozhujem molk*, Peshich & sinovi, Beograd, 2001) zgoshcheno predstavlja jedro njegovega pionirskega raziskovanja: Balkan s slovanstvom kot ključni »potlatcheni fenomen« evropske civilizacije; gl. tudi njegovo razpravo *Po sledovih avtohtonosti Slovanov na Balkanu*, Revija SRP 91-92, junij 2009. (Op. ur.) <http://www.revijasrp.si/knrevsrp/revsrp91/radpe91/posle91.htm>

From the earliest history, the three peninsulas were the real beehives of tribes and nations of same origin or of kindred people. The oldest were the Pelasgi, the historical presence of which across the regions of the present Balkans, Asia Minor and Apennine Peninsula was documented. The others were: Thracians and Illyrians, Mesapy and Mezians. Yapodi Yapigi, Pelagonians and Peonians, Dardanians and Bryggis i.e. Phryggis (Phrygians), Enetoi, Vendis i.e. Venelis to be found in Paphlagonia in Asia Minor, across the present Balkans in the Middle Danube Basin, along the rivers the Timok and the Morava up to the Vardar and further on across the north of Italy, the present Switzerland, Austria and Germany up to the Baltics, proved by science to be the Slavs.

Later on, these vast expanses will be covered by Rome, Greece and Byzantium as representatives of a new civilization. But they neither came to empty territories nor did they create heritage of a new civilization without the world, which had its homeland in these regions. The spirit of that world is built in into the foundations of these new civilizations and what is of primary importance, that very spirit outlived all of them. It is of utmost importance to say it openly.

All efforts on the part of various religions and ideologies to alienate this world, to divide it into smaller communities, to force their divisions and migrations in order easy to conquer it definitively, both materially and spiritually, could not deprive them of their origins. The past and I lie sources cannot be annulled either by rejection of historical facts, by changes of geography or by introduction of new social systems. Many brute forces were destroyed right here in these regions, across this chain of the world (*catena nimit*) for the function of a chain is not only to connect, but also to terminate the violent passions. Rupture of only one link causes rupture of the whole chain, as confirmed by history. Bearing this in mind, the Balkans, being the crossroad and treasury of earliest European civilizations, as if at this moment, by its geographic situation and its fate, obliges the representatives of the new European civilization, the primary aim of which is community of nations, to appreciate the up to now disregarded survival principles of previous civilizations as well as the principle that only the energy accumulated in past decades could bring about true spiritual and material recovery. One must, even now, not forget that the literacy as a light sprung up right from the Balkan soil. And that represents one of the greatest heritages of the civilized Mankind.

---

The article *Catena Mundi* by Serbian archaeologist Radivoje Peshich (1931-1993; from the book *I accuse the silence*, Peshich & sinovi, Beograd, 2001) represents condensely the core of his pioneering research: Slavic Balkans as a key »oppressed phenomenon« of European civilization; see also his treatise *On the traces of autochthonous Slavs in the Balkans*, Revija SRP 91-92, June 2009. (Note by editor I. A.)

## PO SLEDOVIH AVTOHTONOSTI SLOVANOV NA BALKANU

Sorodnost, najpogosteje pa istorodnost kulturne vsebine na neolitskih lokacijah od Krete in Tesalije prek področja Vardarja in Kosova vzdolh Pomoravja in Podonavja ter dalje na sever, vse do Dnepra in Dnestra, razširja svojo razprostranjenost tudi z vsebinami t. i. *tripoljske kulture*,\* ki med drugim nakazuje tudi istorodnost etničnih formacij. Toda antichni zgodovinpisci so med sabo najpogosteje kontroverzni v svojih poročilih o etničnih formacijah, ki pokrivajo ta sicer res zelo obširna področja. Vendar pa tudi pri nekaterih od njih obstajajo ustrezni namigi, čeprav blede in negotovi. Meglene predstave, ki jih je imel Herodot o plemenih in etničnih formacijah, bolj ali manj oddaljenih od njegovega možnega obzorja, so povzročile vrsto protislovij in nepovezanosti, ki so se, namesto da bi bile osvetljene in nujno rekonstruirane, podvojevale pri njegovih sodobnikih in pri poznejših zgodovinpiscih. Zato se je pokazalo, da je treba resnico prepustiti času in jo iskati v zgodovinskem arhivu, ki ga skriva drobnozemlje. Preostala je torej ta edina zanesljiva dokumentacija, ki je nedotakljivo prichevanje o tokovih davne preteklosti.

Ko je Anglezh Arthur Evans odkril (1900-1904) kretsko-minojsko civilizacijo, je zgodovinisje pomaknilo nastanek helenske civilizacije globlje v preteklost in se soočilo s civilizacijo, ki jo je potem poimenovalo *predgrška*. Toda odgovora na vprašanje, kdo je pravi nosilec te civilizacije, še ni. Pelazgijski etnični areal, ki ga omenjata tako Homer kot Herodot in ki zavzema poleg Krete in Miken obširna področja od zahodnega dela Male Azije prek celotnega Balkanskega polotoka do Apeninskega, B. Georgiev<sup>1</sup> povezuje s Trachani, Locher-Huttenbach<sup>2</sup> z Iliri, v njihovem kasnejšem obdobju, ko je prishlo do njihove definitivne asimilacije, pa Milan Budimir del njih povezuje s Heleni, druge pa s Slovani. Gregorius Dankovsky v svoji primerjalni študiji *Homerus Slavicis dialectis cognata lingua* (1829) dokumentirano razlaga Homerjev pelazgijski jezik kot substrat slovanskih jezikov. Zhe enciklopedist Alijan je poudarjal, da je obstajala *Iliada* v jeziku Brigov (Brizhanov ali Frizhanov, Frigijcev), blizhnjih sorodnikov Dardancev. Ta *Iliada* je torej obstajala zhe pred letom 560 pred Kr., ko je tiran Pizistrat ukazal njeno novo, jezikovno redigirano izdajo.

Armenski pisec Mojzes Horenski iz 5. stoletja po Kr. piše, da je Trakijo sestavljalo pet manjših drzhav in ena vechja, v kateri je prebivalo sedem slovanskih plemen.

Etnično formacijo Venetov, ki jo prav tako omenjata tako Homer kot Herodot okoli 1000 pred Kr., najdemo v Mali Aziji ob reki Helis v Paflagoniji in v Pontskem (Chromorskem) primorju, pa med Chnim in Kaspijskim morjem, v Rusiji in odtod vse do Baltskega morja.



---

## TRACES OF SLAV AUTOCHTHONY ON THE BALKANS

The finds of cultures discovered on Neolithic sites from Crete to Thessaly, across the Vardar and Kosovo regions, along the river Morava and the Middle Danube Basins and further up to the north, up to the rivers the Dnepr and the Dnestr encompassing Tripolje culture as well, are mutually affiliated and, consequently, suggesting affinity of ethnic formations. Ancient historiographers, however, most often are very controversial in their information concerning ethnic formations that inhabited these vast expanses of land. Some hints, though vague and uncertain, could be found with some of them. The hazy suppositions by Herodotus about tribes and ethnic formations, more or less far away from his possible perception, caused a series of contradictions and unreliabilities, thus causing his contemporaries and later historiographers to double these suspicions instead of to clear them up and offer necessary reconstructions. As a result, truth had to be surrendered to the time and searched for in the only true historic archives, in the bowels of the earth. This was the only reliable documentation left over as an inviolable testimony of the very far past.

When the Englishman Arthur Evans discovered Cretan-Minoan civilization (1900/04), the historiography had to push the beginnings of the Hellenic civilization much further into the past and face itself with a civilization, named by historiographers, pre-Greek. The question: who were the real representatives of the said civilization, has remained yet unanswered. The Pelasgi ethnic areas, as mentioned by Homer and Herodotus, covering next to Crete and Mycenae, regions of the west part of the Asia Minor, across the whole of the Balkan Peninsula up to the Apennine Peninsula, were connected to the Thracians according to B. Georgiev,<sup>1</sup> to the Illyrians according to Locher-Hutterbach,<sup>2</sup> while in their later period, when the definite assimilation took place, Milan Budimir connected one part of the Pelasgi to the Hellenes and the other part to the Slavs. In his comparative study *Homems Slavicis dialectis cognata lingua* (1829) Gregorius Dankowsky, supported by documents, discusses Homer's Pelasgi language as a substratum of Slav languages. The encyclopedist Alian was the one to point out to the existence of the Iliad in the language of the Bryggis (Bryggians or Phrygians) close relations of the Dardanians. Bearing this in mind the Iliad had existed prior to 560 year B.C. when the Pejistrat the Tyrant ordered its new edition in the Greek language.

The Armenian writer, Moses von Chorene, from the V century A.D. wrote Thrace had consisted of five smaller states and a larger one inhabited by seven Slav tribes. The Veneti ethnic formation, mentioned as well by Homer and Herodotus about the II millennium, is to be found in Asia Minor along the river Helis in Paphlagonia and by the Ponte's shores, between the Black and the Caspian Seas, in Russia, and there from to the Baltic Sea.

Dalje najdemo Venete v Noriku (med Donavo in Karnskimi Alpami), v Gornji Tirolski, vse do Bodenskega jezera, ki je po njih imenovano Lacum veneticus, ter v Krajini in ob Jadranskem morju. Appian<sup>3</sup> najde Venete tudi v srednjem in spodnjem Podonavju, v skladu s temi in drugimi viri jih Contzen<sup>4</sup> najde ob Timoku, vzdolh Morave in Vardarja, odtod pa prek celotnega Kosova in Sandzhaka do Chrnogorskega primorja. Gotski zgodovinopisec Jordanes iz 6. stoletja po Kr. v svojem delu *Getica* piše, da »mnogoljudno pleme Venetov samo sebe imenuje Sklavini ali Anti« ter da je tudi v njegovem chasu nosilo imena »Veneti, Anti, Sklavini«. In še bolj izrecno v istem delu (2, 14) pravi: »Scriptores aequivalenter modo Venedos, modo Venetas ac Vindos scripserunt, sesub hoc nomine semper Vindos seu Sclavos intellexerunt.«

Polibij meni, da so Veneti ena od vej Ilirov. S tem Venete posredno povezuje tudi s Pelazgi, kakor Helanik, Mirsal, Plutarh povezujejo Etrurce oziroma Rasene prav tako s Pelazgi. Uposhtevajoch okolje Apeninskega polotoka, kjer v neposredni bližini in v tesni medsebojni komunikaciji najdemo Etrurce in Venete, katerih pisavi sta tako rekoč istovetni, jezik pa soroden, bi bilo vsekakor potrebno vključiti tudi to komponento.

Milan Budimir v svoji shtudiji *Grki in Pelazgi* (Grci i Pelasti, Beograd, 1950) dokumentirano poudarja najstarejši indoevropski substrat na Balkanu, ki ga imenuje Pelazgi (Pelasti), kar je, kot smo videli, v soglasju s trditvami ali z namigi predhodnih zgodovinopiscev. Budimir sklepa, da so se iz tega substrata razvili Trachani, Iliri, Makedonci. Primerno je tukaj spomniti na ugotovitev vidnega francoskega zgodovinopisca Cupriena Roberta, ki jo navaja v svoji obsežni shtudiji *Le monde Slave* I, II (Paris, 1852). Robert ne razločuje Ilirov od Slovanov, o katerih pravi, da enako kot Heleni s svojim jezikom in kulturo izvirajo iz iste zibelki ali iz pelazgijskega debla.

Herodot navaja, da so bili Veneti in Iliri v soseshchini z Dardanci in Makedonci, toda nich ne ve o njihovi sorodnosti, kajti kako bi se sicer ti Veneti skupaj s Peonci in Brigi (Frigijci) pridružili Dardancem in se družhno z njimi napotili v Trojo, kjer so potem skupaj sodelovali v trojanski vojni. Strabon in Appian ugotavljata, da so si Dardanci in Iliri sorodni, medtem ko jih Polibij razlikuje.

Nikakršne podlage ni za enachenje med *dardanos* in pomenom »chlovek temnih las«, kot to nepreprichljivo pochne lingvist August Fick. *Dardana* ni mogoche povezovati niti z *dardbus*, ki v albanskem jeziku oznachuje hrushko. *Dada* je v tako imenovanem predgrshkem ali pelazgijskem jeziku, kot bi ga natanchneje oznachili, *chebela*. Toda to je le prva plast identifikacije. *Dardhya* je v sanskrtu *stanovitnost, neomajnost, veljava, moch*. Bozhanstvo *Turan* pri Etrurcih je *darovalec, darovalka*.

Further, we find the Venetis in Norick, in upper Tyro I, up to the Boden Lake, named after them *Lacum veneticus*, then in the Krajina (part of present Croatia) and along the Adriatic. Appian<sup>3</sup> finds the Venetis in the Middle and Lower Danube Basins, while, according to related sources, Contzen<sup>4</sup> finds them along the river Timok, the river Morava to the river Vardar and from there, across the whole of present Kosovo and Sandzak, up to the Montenegrin seaside. The Gothic historiographer Jomandes from the VI century A.D. wrote in his work *Getica* »that the numerous Veneti tribe calls itself Sclavini and Anti« and that during his lifetime they were named »Veneti, Anti, Sclavini«. In the same work, he explicitly wrote: »Scriptores aequivalenter modo Venedos, modo Venetas ac Vindos scripserunt, sesub hoc nomine semper Vindos seu Sclavos intellexerunt«.

Polibiy considers the Venetis to belong to one of the Illyrian branches. By doing so he indirectly connects the Venetis with the Pelasgi, while Hellanic, Myrsal and Plutarch connect the Etruscans i.e. Rasens with the Pelasgi. If we take into account the climate of the Apennine Peninsula, its nearness and close mutual communications between the Etruscans and the Venetis, nearly identical script and related languages, this component should, by all means, be taken into consideration.

In his study *The Greeks and the Pelasgi* (Beograd, 1950) Milan Budimir, supporting by documents, points out to one of the oldest Indo-European substratum on the Balkans, the Pelasgi, as he named them, and this is, as we have already mentioned, in accordance with statements and hints of preceding historiographers. Budimir concludes, that the Thracians, Illyrians and Macedonians developed from the said substratum. At this point it would be opportune to remember the findings of the renown French historiographer Cyprien Robert disclosed in his voluminous study *Le monde Slave I, II* (Paris, 1852). Robert fails to make distinction between the Illyrians and the Slavs and speaks of the latter to stem, like the Hellenes, from the Pelasgi' body, both by the language and the culture.

Herodotus writes that the Venetis and the Illyrians were in the neighborhood with the Dardanians and the Macedonians, but does not know anything about their affiliation, for, why would otherwise these Venetis, together with the Peonians and the Bryggis (Phrygians) join the Dardanians and set jointly out to Troy to take part in the Trojan wars. Strabon and Appian find the Dardanians and the Illyrians affiliated, while Polibiy makes distinctions between them.

There is no basis whatsoever to identify *dardanos* as »a man of dark hair« as quite convincingly suggested by the linguist August Fick. *Dardan* cannot either be connected to *Dardbus*, meaning a pear in the Albanian vocabulary. *Dada* means a *bee* in the so-called pre-Greek, which we would closely define as Pelasgi. But that is only the first layer of identification. *Dardhya* in Sanskrit means *stability, steadiness, force, power*. The deity *Turan* with the Etruscans means *one giving gifts (daritelj, daritejica in Serbian)* both in masculine and feminine senses.

Staroslovansko *daronosie* je grško *doropsoria*, kar pomeni *prinashanje darov*. Potemtakem iz zlozhenke *Dardan*, *Dardanija*, *Dardanele* izhaja slovansko *da-dat*, *dar-dal* ali *dar-dal-nam* ali *dar-dali*, kar je v soglasju s pelazgijskim *darda* (chebela), to je tista, ki daje dar, torej darovalka, kakor pri Etrurcih *turan* (ali daran). To je izprichano tudi v mnogih slovanskih antroponimih (Bogdan, Vojudan, Gordan, Jordan, Lordan, Prodan, Slob/o/dan itd.), sanskrt pa nam odkriva celotno jedro *dara-darovanja-daronosia* kot etichno kategorijo stanovitnosti, neomajnosti in mochi, iz katere izvira dar kot tak. Skladno s tem tudi *Ras*, izvira iz *Ar*s (odtod toponim Arsova med Panfilijo, Kapadokijo in Ciprom), pripada pelazgijski toponimiji, v kateri bi vsekakor kazalo iskati tudi etrusko *Rashni*, *Rashani*, *Raseni* ali srbsko *Raci*, *Rasi*, *Rashani* (kot so se nekoch Srbi tudi imenovali). Tu je analogno tudi etnonim *Sarmat*, ki zahteva anagramsko identifikacijo *rasmat*. Etrusko bozhanstvo je *ris*, ki so ga Etrurci imenovali *ras*. Torej podobno bozhanstvo, kot ga na znamenitem bareljefu drzhi v roki Gilgamesh. Ne pozabimo pri tem na lidijsko mesto *Sard*, pa tudi ne na najnovejshe ugotovitve Massima Pitaua,<sup>5</sup> da so Etrurci najprej s Sardinije preshli v Italijo v 15. ali 16. stoletju pred Kr. Sem sodi she pelazgijski hidronim za danashnje Dojransko jezero, ki je bil *Prasijas* in ki v svojem korenu vsebuje *ras*. Potemtakem *Sarmat*, *Sarmati*, *Sarmatija* ali *Rasmat* ni nich drugega kot domovina Rasov ali, kot bi rekli Rusi, matjushka Rasov (iz sanskrtskega *matrmat*). Sicer pa je bilo veliko pelazgijsko bozhanstvo Damatros, ki so ga sprejela mnoga okolishka plemena, toda le Sarmati so pisali njegovo ime s svojo bogato pisavo, ki je glede na identichnost vsekakor imela svoj izvor v Vinchi.

V *Letopisu* Nestorja Kijevskega iz 12. stoletja po Kr. pishe, da so Slovani dolgo prebivali ob Donavi, in ko so se zacheli seliti, so ohranili svoja imena, so pa tudi prevzemali imena mest, v katera so se naseljevali. Tisti, ki so se naselili na Moravskem, so bili Moravani, drugi pa Chehi. To se je zgodilo tudi s Slovani, ki so se pozneje poimenovali »beli Hrvati«, in s tistimi, ki se bodo imenovali Srbi. Tako je po Nestorju pradomovina Slovanov na meji med srednjim in juzhnim Podonavjem in v Panoniji.

V chasu Herodota in tudi pozneje pa so Slovani znani le v etnichnih formacijah kot Veneti, Iliri, Trachani, Skiti, Sarmati, Anti, Neuri ali Dardanci, Brigi, Dalmati, Pajonci, Marjani, Mezijci, Japodi itd. Toda v vechji ali manjsi meri so bili povezani z imenom Pelazgov, ki nakazuje sinonim za Slovane. Po Gilbertu Murayu<sup>6</sup> je *pelas* mogoche razlagati kot: *blizsek*, *soroden*, *blizhnji*, *biti komu sosed*, *druzhaben*, *prijateljski*, vendar ta interpretacija nima dovolj podlage za blizhjo etimologijo.

Old Slav *daronosie* is Greek *doropsoria*, meaning bringing of gifts. Accordingly, from the compound *Dardan*, *Dardania*, *Dardaneli* we get the Slav *da-dat* (*give, given*), *dar-doneo* (*gift-brought*) or *dar-dao-nama* (*gift given to us*) or *dar-doneli* (*gift brought by*) being in accordance with the Pelasgi *darda* (*a bee*), the one giving a gift, that is to say, *daritejjica* (*she-giver of gifts*) alike the Etruscan *turan* (*or dardan*). All this has been reflected in many Slav anthroponyms (Bogdan, Vojdan, Gordan, Jordan, Lordan, Prodan, Slob(o)dan, etc. ). Sanskrit discovers the whole essence of *dara-darivanja-daronosia* (*gift-giving of gifts-bringing of gifts*) as an ethnic category of stability, steadiness and power from which *dar* (the gift) accrues as such. Accordingly, *ras* stems from *ars* (there from *Arsava* between Panphilia, Capadokia and Cyprus) and belongs to the Pelasgi toponymia in which one should search for the Etruscan *Rashni*, *Rashani*, *Raseni* or for the Serbian *Razi*, *Rasi*, *Rashani* (as Serbs were called at one time). This is analogue to the ethnonym *Sarmat*, which demands an anagrammatical identification *rasmat*. A wild cat (*ris*) is an Etruscan deity. named by them *ras*. It is a similar deity to the one held in the hand by Gilgamesh on the well-known relief. At this point, we should keep in mind the Eydian town of Sard and the most recent researches of Massimo Pitau<sup>5</sup> that the Etruscans came to Italy from Sardinia in the XV or the XIV century B.C. The Pelasgi hydronym *Prasijas* for the present-day Eake of Dojran comes into this category having in its root *ras*. Accordingly, *Sarmat*, *Sarmatians*, *Sarmatia* or *Rasmat* is nothing else but the ancestors' land of the Rasians or *matushka Ras* (*mother of the Rasians*) as the Russians would put it (from Sanskrit *matr*-mother). Domatros is the great Pelasgi deity, accepted by neighboring tribes, but the Sarmatians where the only ones to write its name with their exuberant script, no doubt originating from Vincha, due to its identity with it.

Nestor Kievski, in his Annals from the XII century A.D., writes that the Slavs inhabited the regions along the Danube and that they kept their own names even when migrating, accepting also the names of places they had moved to. Those inhabiting the Morava region became the Moravians, the others the Czechs. Some of the Slavs called themselves white Croatians, the others Serbs. According to Nestor, land of the Slavs ancestors was situated on the borders of the Middle and Lower Danube Basins and in the Panonian Plane.

During the lifetime of Herodotus, however, the Slavs were known only in ethnic formations as the Venetis, Illyrians, Thracians, Scythians, Antis, Neuris or Dardanians, Bryggis, Dalmatians, Peoncians, Mezians, Yapodi, etc. They all were connected, to a lesser or greater extent, by the name of the Pelasgi, suggesting a synonym for the Slavs. According to Gilbert Muray<sup>6</sup> *pelas* could be interpreted by: closely related, next of kin, to be a neighbor to someone, sociable, friendly, but this interpretation fails to have foundations enough for closer etymology.

Che pa sprejmemo običajni prehod P v B, iz *pelasti* zlahka dobimo *belasti*. Stari narodi pa so Pelazge (Pelaste) imenovali *beli bogovi* ali prvi naseljenci v Levantu, kot se je v davni imenovala stara Fenicija. Če potemtakem še sprejmemo pomen prav tako pelazgijskega pojma *pleistoi*, ki je bil oznaka za podonavske askete, ki so chastili kult Helija in so zato bili *blestechi* (sh. blistavi) ali *razsvetljeni*, nas torej etimologija privede do pojma svetlobe (light), se pravi *blestechi-sijajni-svetli*. A glede na to, da se *svetlo* istoveti s *sveto* (holiness), je vse to bivanje v slavo svetosti. V sanskrtu je svetloba *satyasam*, ki izhaja iz *satyam* (resnica) in *sam-biti* (biti v svetlobi torej pomeni biti v resnici), to pa je sveto in zahteva *sposhtovanje, chast, slavo*. Torej se dialektika pojma giblje v smeri: *svetlost-svetost-slavnost*. Odtod tudi bolj logična pot etimologije za *Pelast* (Pelazg).

Predindoevropska ali jafetitska stopnja razvoja Slovanov poleg Ilirov, Trachanov, Skitov, Sarmatov in zhe omenjenih Etrurcev zajema še Kimerce (Kineri ali Iberi – Kimberi), ki jih M. Budimir<sup>7</sup> na podlagi termina *sebar* (starejša oblika: *simb/e/ro*) istoveti s poznejšim imenom Srbov, tj. srbskih Slovanov.

V duhu jafetitske teorije je tudi Mavro Orbini,<sup>8</sup> ki etnogenezo Slovanov odkriva v etničnih formacijah: Sarmati, Skiti, Vendi (Veneti), Anti, Sirbi (Srbi), Shvedi, Finci, Prusi, Vandali, Burgundi, Goti, Polomi, Boemi, Bolgari, Iliri, Trachani itd. Teorija Mavra Orbinija ni dovolj upoštevana in ne dovolj preverjena, da bi jo lahko zavrnil, ostaja pa dejstvo sledov slovanskega zhivlja v preteklosti, ki so se do danes ohranili na vseh področjih, ki jih omenja Orbini – od Finske, Shvedske, Norveshke, Danske in Holandije do Anglije, Nemčije, Avstrije in Italije.

Poleg *Letopisa* Nestorja Kijevskega in slovanske zgodovine v *Kraljestvu Slovanov* Mavra Orbinija davno preteklost Slovanov odkrivajo tudi t. i. *Izenbekove tablice*, s katerih so dele teksta deshifrirali in prvich objavili med 1954 in 1959 v San Franciscu v redakciji A. A. Kura in J. Miroljubova. Celotna izdaja tega nenavadnega dokumenta zgodovine Slovanov je izšla v Haagu leta 1967 pod naslovom *Veles knjiga* (Velesova knjiga, tj. o slovanskem bogu Velesu) v desetih zvezkih, skupaj s prevodom v ukrajinschino, v redakciji M. Skripnika. Neznani avtor je na teh tablicah (brezovih deshchicah) v predcirilichni pisavi zapisal zgodovino Slovanov v obdobju od leta 650 pred. Kr. do 11. stoletja nashe dobe; na podlagi tega je možno domnevati, da je napisana v 9. ali 10. stoletju.

Ta svezhe odkrita zgodovina Slovanov, nenavadna v vseh pogledih, vzbuja temeljna vprasanja o etnogenezi Slovanov in slovanski zgodovini ter priteguje pozornost znanstvenih krogov z opozarjanjem na pomen Slovanov v dobi pred Kristusom na zelo obširnem področju evropske in tudi na delu azijske celine.

Veliki raziskovalec slovanske zgodovine Shafarik<sup>9</sup> (Pavel Joseph Schaffarick) niti za hip ne postavlja pod vprashaj avtohtonosti Slovanov na Balkanu. Dokumentirano zavracha kakršno koli zanesljivost Porfirogenetovega porochila o domnevni selitvi Slovanov in o njihovi naselitvi na Balkanskem polotoku v 7. stoletju.

If, however, we accept the usual transition of P into B, Pelasgi (Pelast in Serbian) will become Belasgi (Belast, meaning whitely in Serbian). The Pelasgi were called by ancient nations white Gods or the primal inhabitants of the Levant, being the ancient name for old Phoenicia. Accordingly, if we care to accept the meaning of Pelasgi's word *pleistoi*, a name for the ascetics who lived in the Middle Danube Basin and worshiped Helios cult and therefore had been *shiny* or *enlightened*, the etymology brings us to the concept of light, that is to say, to *luminescent-gleaming-radiant*. If radiant is identified with holy, then everything represents existence in the name of holiness. In Sanskrit, light is *satyasam-satyam-tmth*, and *sam* - *to be* (to be in the light, i.e. to be in the truth), all that is holy demands *respect, honor, worship*. The dialectics of the concept moves up the line.' *light - holiness - worship*. This is a more logic way of etymology for the Pelasgi.

Pre-Indo-European or Yaphet phase in the Slav development encompasses the Illyrians, Thracians, Scythians and Sarmatians and already mentioned Etruscans as well as Kimerians (Kineris or Iberis – Kymberis), which M. Budimir,<sup>7</sup> interpreting the term *sebar* (the older form *simb/e/ro*), identifies with later Serbian Slavs.

Mavro Orbini<sup>8</sup> follows the photic theory and he finds the ethno geneses of the Slavs in ethnic formations of: the Sarmatians, Scythians, Vendis (Venetis), Antis, Sirbis (Serbs), Shwedis, Finns, Prussians, Vandalis, Burgundis, Ghoties, Polomis, Bohemians, Bulgarians, Illyrians, Thracians etc. Not many paid sufficient attention to Marko Orbini's theory nor was it sufficiently verified to be rejected, but, any way, a fact remains of the Slav traces in the past to be found up to the present days in all regions mentioned by Orbini, from Finland, Sweden, Norway, Denmark and the Netherlands up to England, Germany, Austria and Italy. In addition to Nestor Kievski's Annals and the history of *The Slav Kingdom* by Marko Orbini, the deep past of the Slav history was disclosed in the so-called *Isenbeck's slabs*, parts of the text of which were deciphered and published for the first time in 1954-1959 in San Francisco, edited by A. A. Kura and J. Miroljubov. The complete edition of this unusual document of the Slav history under the title of *The Veles Book* appeared in ten volumes with a translation into Ukrainian, edited by M. Skripnik in the Hag in 1967. An unknown writer wrote on these slabs in a pre-Cyrillic script the Slav history from 650 B.C up to the IX or X centuries A.D. on the basis of which one may presume it was written in the IX or X centuries.

The newly discovered unusual chronicle of the Slavs sets in motion basic questions of the Slav ethno genesis and the Slav history drawing the attention of scientific circles to the mention of the Slavs in the epoch before Christ on the vast expanses of the European and on one part of the Asian continents.

The great researcher of the Slav history, Pavel Joseph Schaffarick,<sup>9</sup> has had no doubts whatsoever of the autochthonism of the Slavs on the Balkans. On the basis of documents, he rejected any credibility of Porphyrogenitus' s information concerning the professed migration of the Slavs and their settlement on the Balkan Peninsula in the VII century.

Kategorično zavrachajoch verodostojnost Porfirogenetovega poročila, ga Shafarik vidi tudi kot namerno »zapleteno«, da bi uresnichilo svojo »politichno apologijo«. Na take in podobne apologije sočasne politike naleti zgodovina pblemov o poreklu Slovanov zhe pred Shafarikom in tudi po njem, toda politichne apologije nikakor ne morejo biti sprejete kot zgodovina, lahko so le neka druga »zgodovina«.

Nova arheoloshka odkritja, do katerih je prishlo v preteklem stoletju, so nam ponudila zelo bogato dokumentacijo, ki dokončno zavracha vse dvoumnosti, domisllice in igre z zgodovino. Arheoloshke, etnoloshke, semioloshke in lingvistichne raziskave v našem stoletju so nove luchi zgodovine, ki si vech ne zatiska oči pred dejstvi. Tako imenovani panslavizem, ki ni nastal kot nasilje nad zgodovino, temvech kot zashchita pred pannordizmom v zgodovinopisju, je spodbudil odprt prostor obzirnosti in ponizhnosti pred fundamentalnimi dejstvi. Zdi se, da je bil ravno to tudi bistveni namen tega izziva.

Arheoloshke raziskave V. V. Hvojka<sup>10</sup> na področju Dnepra in Dnestra so odkrile bogato kulturno vsebino neolitika, v arheologiji znano kot *tripoljska kultura*. Na podlagi vsestranske analize vsebine te kulture, kot so jo opravili Hvojka in pozneje Rudenko, T. S. Pesak, M. M. Gerasimov, F. K. Chernish, B. V. Gornung, se je pokazalo, da je bilo nosilec te kulture stalno naseljeno poljedelsko ljudstvo, »v katerem je mogoche videti le nashe prednike Praslovane (ali Protoslovane), ki so kot predhodniki prezhiveli na našem ozemlju vse do zdaj znane premike in vdore drugih tujih plemen, njihovi potomci pa so v svoji lasti obdržali kraje svojih prednikov do danashnjih dni.« V svojih nadaljnjih ugotovitvah ugledni arheolog Hvojka med drugim poudarja, da je zacetek tripoljske kulture mogoche datirati do 3500 let pred Kr. S splošnim tipom svojih stvarnih spomenikov in z osnovami socialne ureditve, ki jih je po njih mogoche ugotoviti, se ta kultura najtesneje povezuje s kulturami v spodnjem Podonavju, na celotnem Balkanskem polotoku s Tesalijo in z najstarejšim kulturnim sredishchem Sredozemskega morja – z Mikenami in s Kreto, na vzhodu pa z Malo Azijo. To je dalo mnogim arheologom podlago, da so tripoljsko kulturo oznachili kot *predmikensko*.

Uposhtevajoch to dokumentacijo, zelo bogato kulturno vsebino na neolitskih lokacijah v Jugoslaviji (Lepenski vir, Starchevo, Vincha in drugo) ter na lokacijah na Madzharskem, v Romuniji in Bolgariji, nimamo podlage, ne glede na dolocene stilske odmike, da bi podvomili o sorodnosti ali istorodnosti te vsebine na tako obshirnem področju.



Schaffarick rejects categorically the credibility of Porphyrogenitus's information and explains its »intricacy« as purposeful, in order to implement its »political apology«. The history of research into the problems of the Slavs' origin faced such and similar apologies of current politics before and after Schaffarick. Political apologies can in no way be accepted as the history, but only as some other kind of »history«.

New archaeological discoveries during the 19<sup>th</sup> and 20<sup>th</sup> centuries offered a profuse documentation definitively rejecting all doubts, intricacies and history charades. The archaeological, ethnological, semiological and linguistic researches of our century (20<sup>th</sup>) represent the new lights of the history, refusing to close any more its eyes in front of the facts. The so-called Panslavism, arisen not as a pressure over history, but as a protection from Pannordism in history, caused a vacuum of considerations and indulgencies in front of the fundamental facts. It seems this was the essential purpose of such a challenge.

The archaeological researches of V.V. Hvojka<sup>10</sup> in the regions along the rivers the Dnepr and the Dneestr discovered plentiful cultural finds from the Neolithic, known in archaeology as Tripoli culture. On the basis of a wide analysis of the finds pertaining to this culture, made by Hvojka and later by Rudenko, T.S. Pesak, M.M. Gerasimov, F.K. Chemish and B.V. Gomurig, a conclusion had been reached that the culture pertained to a native agricultural nation, »which could have been non other but our forefathers Pre-Slavs (or Proto-Slavs), which preceded and survived on our terrain up to now all the known movements and invasions of other foreign tribes, and the descendants of which have succeeded to keep under their reign the vast regions of their forefathers to these present days.« The renowned archaeologist Hvojka, in his further conclusions, points out, inter alia, that the beginning of the Tripolje culture could be dated to 3500 B.C. By the general type of their real monuments and by the basis of their social structure established thereon, this culture is most closely connected with the cultures in the Middle Danube Basin, with that on the whole territory of the Balkan Peninsula, in Thessaly and with the oldest cultural center of the Mediterranean – with Mycenae and Crete, and in the east with Asia Minor. All this prompted many archaeologists to mark the Tripolje culture as pre-Mycenaean.

Having in mind all this documentation and very rich cultural finds on Neolithic sites in Yugoslavia (Lepenski Vir, Starchevo, Vincha, etc.), on sites in Hungary, Romania and Bulgaria, we have no foundation to doubt the affiliation or affinity of those finds on such vast territories, regardless of some mild differences in style.

Zelo zgodnji pojav pismenosti (vinchanska pisava) in njena razprostranjenost dokazujeta visoko stopnjo civiliziranosti tega kulturnega areala, ki je bil verjetno podlaga za razcvet kretsko-minojske civilizacije. Podonavje, zlasti njegov del na meji med srednjim in južnim, kot zibelka tako razprostranjene, sistematizirane in vsakodnevno uporabljane pismenosti je dokaz dolocene zavesti, ki je to pridobitev chloveshkega duha privedla do svetosti. To je bil proizvod skupne misli, skupnega ideala in skupnih tezhenj. Antropolohske raziskave na teh območjih so pokazale rezultate skupnih lastnosti tega prebivalstva, ki je znalo izkoristiti plodnost tal za izraz vse svoje ustvarjalne energije.

Iz teh plodnih tal je vzniknilo tudi veliko deblo Pelazgov, katerega veje so se dotikale obal Sredozemskega, Kaspijskega, Baltskega, Severnega in Tirenskega morja. To potrjuje bogata dokumentacija iz arhiva v drobovju zemlje. Bolj verodostojne dokumentacije zgodovina ne more najti.

---

<sup>1</sup> L'Éthnogenèse paléobalkanique d'après les données linguistique; Sofia, 1971.

<sup>2</sup> Die Pelasger; Wien, 1960.

<sup>3</sup> Bellum Mithrid; 1, 5.

<sup>4</sup> Die Veneter, 1875.

<sup>5</sup> Massimo Pitau, La lingua dei Sardi Nuragici e degli Etruschi; Sassari, 1981.

<sup>6</sup> The Rice of the Greek Epic; London, 1907.

<sup>7</sup> M. Budimir, Sa balkanskih istochnika; SKZ, 1960.

<sup>8</sup> Kraljestvo Slovanov, 1601.

<sup>9</sup> Slovanske starozhitnosti; Praha, 1837.

<sup>10</sup> Drevne obitатели; Kiev, 1913.

\* tripoljska kultura – ime po vasi Tripolje pri Kijevu v Ukrajini (op. prev.)

#### Prevod iz srbschine Ivo Antich

RADIVOJE PESHICH (1931 - 1993), srbski arheolog, profesor na univerzah v Beogradu, Rimu in Milanu; poglobitna teza njegovega raziskovalnega opusa je, da so Slovani zhe tisočletja prebivalci vechjega dela Evrope in dela Azije (z Malo Azijo, Trojo itd.) ter da je bilo Podonavje (Lepenski vir, Vincha) sredishche njihove izvirne kulture, katere epohalni izum je prva linearno-chrkovna pisava v zgodovini chloveshtva (zacetke te pisave je datiral v chas 8.000 let pred. n. sht., pred sumersko, staroindijsko, kitajsko, egipchansko itd.); z enkratno erudicijo je analiziral specifichni znakovni sistem (predstavil ga je leta 1987 v Milanu; Lucijan Vuga org. njegovo predavanje v Sloveniji) te pisave in ugotovil, da so apeninski Etrushchani in Veneti kot njihovi neposredni veji ter po njih drugi antichni narodi uporabljali le njene modifikacije. Po Peshichu danashnji chas terja od Slovanov temeljit samopremislek lastne identitete, kaotichno razbite po strahotah, ki so jih dozhiveli zlasti v 20. stoletju; pri tem naj bi bil znova v ospredju njihov iz pradavnine izviraiochi civilizacijski prispevek, ki ga je novoveshko obdobje z vodilnim pangermanizmom sistematically skushalo izbrisati.

Gornja chlanka sta poglavji iz knjige *Obtozhujem molke* (Optuzhujem chutanje, 2003), ene od publikacij, ki jih v Beogradu izdajajo Peshichevi potomci. Predvsem chlanek *Catena mundi* zgoshcheno predstavlja jedro Peshichevega pionirskega raziskovanja: Balkan s slovanstvom kot ključni »potlineni fenomen« evropske civilizacije. (Op. ur.)

The very early appearance of literacy (Vincha script) and its widespread testifies of the high level of cultivation of this cultural area, which could have easily been the foundation on which the Crete-Minoan civilization flourished. The Middle Danube Basin, particularly the part on the border of the Middle and the South ones, being the cradle of literacy, which was widespread, systematized and in constant everyday use, shows the consciousness that turned this heritage of human spirit into holiness. It was a result of common thoughts, common ideals and common tendencies. Anthropological researches across these regions showed the common features of that world which knew to use fertility of its soil to express its creative energy.

The great Pelasgi tree grew out of that fertile soil and its branches reached the shores of the Mediterranean, the Caspian, the Baltic, the North and the Tyrrhenian Seas. This is confirmed by the rich documentation in the archives of the earth bowels. The history cannot find more credible documentation than that.

Translated from Serbian by Olivera Popovich

<sup>1</sup> L'éthnogenèse paléobalkanique d'après les données linguistique; Sofia, 1971.

<sup>2</sup> Die Pelasger; Wien, 1960.

<sup>3</sup> Bellum Mithrid; 1, 5.

<sup>4</sup> Die Veneter, 1875.

<sup>5</sup> Massimo Pitau, La lingua dei Sardi Nuragici e degli Etruschi; Sassari, 1981.

<sup>6</sup> The Rice of the Greek Epic; London, 1907.

<sup>7</sup> From the Balkan Sources, Beograd, 1969

<sup>8</sup> The Kingdom of the Slavs. 1601

<sup>9</sup> Slovenski starozhitnosti. Praha, 1837

<sup>10</sup> Drevne obitateli; Kiev, 1913.

\* Tripolje culture – name according to village Tripolje by Kiev in Ukraine

RADIVOJE PESHICH (1931 - 1993), Serbian archaeologist, professor at the University of Belgrade, Rome and Milan; the main thesis of his research opus is that the Slavs are the inhabitants of the main part of Europe and a part of Asia (in Asia Minor, Troy, etc.) for many millenniums, and that the Danube area (Lepenski vir, Vincha) has been the center of their original culture, with its epoch-making invention of the first linear-letter-script in the history of humanity (beginnings of this script he dated into 8000 years BC, before sumerian, oldindian, chinese, egyptian writing etc.); with his unique erudition, he analysed a specific system of signs (he introduced it in Milan in 1987; Lucijan Vuga organised his lecture in Slovenia) of that script, and found out that the Apennine Etruscans and Veneti as their immediate branches and after them the other ancient peoples have been used only its modifications. Accordingly to Peshich, nowadays time demands of the Slavs a radical autoreflexion of their own identity, chaotically broken in horrors experienced especially in the 20th century; at the same, it should be restored their from ancient times originating contribution to the human civilization, for the leading postrenaissance pangermanism has been made many systematic attempts to erase that contribution.

The above two articles are two chapters from the book *I accuse the silence* (2001), one of the publications issued by the Peshich's descendants in Belgrade (Serbia). In the first line, the article *Catena mundi* condensely represents the core of Peshich's pioneering research: the Balkans and the Slavs as the key »oppressed phenomenon« of European civilization. (Note by ed. I.A.)

*Lucijan Vuga*

## VENETI IN (PROTO)SLOVANI

»PROTOSLOVANI« NA APENINSKEM POLOTOKU  
(pred tremi tisočletji)

*»Doumel si shirino novega raziskovalnega obzorja;  
so stvari, ki se izmikajo vechjemu delu akademikov,  
predvsem specialistov v eni sami disciplini.«*

Giovanni Semerano,  
Firenca, maja 2000

Jeseni leta 1956 sem prishel na srednjo sholo v Ljubljano, ki sem jo le bezhno poznal po nekajkratnih obiskih. V tistem chasu se ni toliko potovalo kot danes, ko se nekateri dnevno vozijo tja na predavanja ali v sluzhbo. Ljubljana takrat ni bila mesto, kakršno poznamo danes, a mi je vzbujala spomine na Gorico, v kateri sem prezhivel otroshka leta, dokler se jeseni 1947. niso starshi preselili v Solkan, mesto pa je ostalo onkraj meje. O Novi Gorici se je takrat shele zaneseno govorilo in je bila Ljubljana nam edino blizhnje, dosegljivo mesto, predvsem pa eksistenchno potrebno, saj so bile tam bolnice, gledalishcha, opera, vrsta srednjih shol, univerza ...

Cheprav se v Ljubljani nisem nikoli pochutil domache, sem tam prezhivel skoraj celo desetletje in se she vedno pogosto vracham; je sredishche, ki se mu ni mogoche izogniti. Toda poleg ustanov nacionalnega pomena, ki so mi bile odrashchajochemu mladenichu nekaj sposhtljivo odmaknjenega, rahlo tujega, sem v mestu odkrival tudi zanimive drobne posameznosti, ki so mi bile blizhje in bolj po meri, knjizhnice, razstave in, kar me je najbolj razveselilo, antikvariat. Tam sem pogosto brskal med novimi poshiljkami in pod roke mi je prishla zajetna mehko vezana in she nerazrezana knjiga iz 1926. leta v italijanshchini: *Le prime e le più antiche civiltà* (Prve in najstarejshe civilizacije), izpod peresa Giuseppa Sergija. Zhe pri prvem bezhnem prelistavanju je njena vsebina sprozhila v meni pravcati miselni in chustveni vihar, saj so bile misli v njej dalech od vsega, kar sem poslushal v sholi ali mi je dotlej uspelo prebrati. Vzemimo le nekaj stavkov, ki jih navajam v prevodu (sicer pa jih je moch najti v izvirniku na str. 261-263):

»Nasprotno, imamo natanchne vesti o evrazijskih migracijah v Italijo in s severa v prvem obdobju zhelezne dobe. Tako sem zhe vechkrat pokazal, da so z zahodnih Alp prishla keltska plemena, ki so zasedla Piemont in Lombardijo, z vzhodnih Alp pa plemena, ki se jih navaja kot ilirska, a sem jih jaz zhe imenoval Praslovani (Protoslavi), spricho afinitete Slovanov z Iliri, ki so prodrli v Veneto in prishla vse do Bologne in she chez.

*Lucijan Vuga*

## VENETS AND (PROTO)SLAVS

»PROTO-SLAVS« ON APENNINES PENINSULA  
(three millennia ago)

*»You have realised how wide is the range of research topics;  
there are subjects which hence might not be seen by most academicians,  
in particular experts in a single discipline.«*

Giovanni Semerano,  
Florence, May 2000

In autumn 1956 I came to a secondary school in Ljubljana which was casually known to me from a few visits. At that time people did not travel as often as they do today – when some of them even travel to and fro every day to go to work or to attend lectures – and Ljubljana was not the town as we know today, but being in Ljubljana evoked my memories of living in the town of Gorica, where I spent my childhood until autumn 1947 when my parents moved to Solkan and the town stayed at the border. Since then we only could talk about Nova Gorica with passionate zeal. Ljubljana, however, was the only town in the vicinity, reachable for us and necessary for our existence as it had hospitals, theatres, opera, a number of secondary schools, and a university and so on.

I had never felt at home in Ljubljana, though I lived there almost ten years and I still do return there very often, because it is a centre of events and as such can not be avoided. But yet, in addition to the town's institutions of national importance – which were for me, a young man growing up, respectfully distant and slightly strange places – I also discovered interesting, small details which suited me more, such as libraries, exhibitions and finally antique shops which pleased me the most. I used to rummage there often among the new deliveries and it happened that an Italian comprehensive, soft-covered book published in 1926 came into my hands: *Le prime e le più antiche civiltà* (The First and the Oldest Civilizations), written by Giuseppe Sergi. The very next moment, after I started to glance through its contents, the book aroused in my mind a real mental and emotional storm, as the written words were far from anything I knew from the school lectures and the books I had read so far. Let's take a few sentences, which are quoted below as a translation from the Italian source (they also may be found in the source language on pages 261-263):

»On the contrary, we have detailed reports on Euro-Asiatic immigrations into Italy from the North during the first period of the Iron Age. In addition, I showed in the various quotations that the Celtic tribes, who occupied Piedmont and Lombardy, came from the Western Alps; the tribes, quoted as the Illyrian tribes, who expanded to the Veneto region and went as far as Bologna and farther – whom I have already called the Old Slavs (Italian: Potoslavi) because of the affinity between the Slavs and the Illyrians – came from the Eastern Alps.

Grobishcha v Este in njegovi okolici, ona v Bologni in okolici, v Riminiju, ki so odkrila civilizacijo poimenovano po Villanovi, grobishche nedaleč od Bologne, nakazujejo ilirske imigracije; medtem ko so grobishcha v Ticinu najstarejši dokumenti keltskih vdorov ...

Tezhko je določiti obdobje teh vdorov, v splošnem jih postavljajo v čas okoli 8. stoletja pr.n.sht., čeprav se mi to zdi nekam pozno, če jih primerjamo z ahajskimi vdori v Grchijo in če jih primerjamo z etrushchansko kolonizacijo, ki je zagotovo bila najmanj eno stoletje pred ustanovitvijo Rima, ki jo Montelius hoče predstaviti v 10. st.pr.n.sht. ...

Tem plemenom oziroma Praketom (Protocelti) in Praslovanom gre pripisati spremembo jezika v Italiji; ta, kot sem zhe dokazal, ni bil nek prineshen italski jezik, kot se je trdilo, ampak lokalna tvorba, nastala iz govora staroselcev ob soochanju z novim jezikom, enako kakor se je dogajalo v Grchiji. Tako so se v Italiji rodila narechja, podobno kakor v Grchiji, kot posledica obstoja dialektov v jeziku staroselcev, ter izgovorjave in naglashanja evrazijskih skupin ali plemen, ki so zagotovo tudi poznali narechne oblike... Iz tega je naravno moral nastati nov jezik, ki je konchno postal latinshchina ...«

To je bilo zame tolikanj shokantno, da sem moral prebrano trezno pretehtati z vseh plati, ohraniti distanco in preveriti pri drugih piscih. Navdushenje se je sprva prepletalo z zmedenostjo, saj se moje novo vedenje ni skladalo z nauchenim. Prvi vprashanji sta se mi utrnili sami od sebe: Kdo je ta Sergi; da ni morda kakshen zanesenjaka, shpekulant, potvarjevalec? In kdaj ter v kakshnih okolishchinah je ta knjiga izshla; je bil zadaj kakshen skrit namen? Knjiga je izshla, ko je bil fashizem zhe trdno na oblasti in ta ni hotel imeti s Slovani nich skupnega. Poduchil sem se, da je bil avtor Giuseppe Sergi, priznani italijanski zgodovinar, antropolog in filolog s konca prejšnjega in zacetka dvajsetega stoletja. Tako se je zachelo moje dolgoletno preucevanje davnih dogajanj na nashem prostoru, dasi sem se bolj osredotochil na etimologijo, ali kot se nekateri izrazhajo, arheologijo jezika ...

Immigration of the Illyrians is indicated by the remnants of a cemetery found near Villanova, south-east of Bologna, in the Este region (in the Iron Age it was a major centre of the Veneto) and its surroundings, and in the Rimini region; those findings revealed the earliest Iron Age culture of central and northern Italy, called the Villanovan culture, after the type-site of the first archaeological finds near Villanova. The oldest documents of the Celtic expansion are the remnants of a cemetery found in the area of what is today Ticino (southernmost canton of Switzerland) ...

It is difficult to tell precisely the age of this expansion, but it is generally assumed that it was about the 8th century BC, although it seems to me rather late, if these invasions are compared with the invasions of the Achaeans (Ahhiyans) into Greece and with the Etruscan colonization, which Oscar Montelius in his chronology puts in the 10th century BC, though it was for sure at least one century before the formation of Rome ...

The language in Italy was transformed and evolved under the Proto-Celtic and Proto-Slavic influences; as I proved before this language was not some imported Italic language, as it was believed in earlier times, but it was a local formation which derived from the primeval speech facing the new language, in just the same way as it happened in Greece. At that point Italy was the cradle of dialects, and as in Greek they were entailed by dialects of a primeval tongue and by the pronunciation and accentuation of Eurasian groups or tribes, who for sure were also familiar with dialect formations. ... These varieties of dialects had to result in a new language which evolved still further in the Latin language ...«

These theses were for me so astonishing that I had to evaluate them critically from all sides by keeping a distance and looking for other opinions. At the beginning my enthusiasm was interwoven by confusion, as my new knowledge did not accord with the facts I was taught. The first two questions came spontaneously: Who is that Sergi? Is he perhaps some dreamer, speculator, or forger? When and in which circumstances was that book published? Does it have some hidden intentions? The book was issued in a period when sovereign power was in the hands of fascists and they did not want to have anything in common with Slavs. I learned that the author, Giuseppe Sergi, is a well-known Italian historian, anthropologist and philologist from the end of 19th and the beginning of 20th century. That is how my many years of studying ancient events in our region started, though I focussed more on etymology or, as some researchers like to say, language archaeology ...

Tisti chas nas Gorichanov ni bilo prav veliko v Ljubljani, toda k sreči sva prijateljela s sedanjim doktorjem zgodovine Brankom Marushichem, ki je bil strokovno strog, da sva skupaj prebila marsikateri konec tedna. Ko sem mu pripovedoval o tem, kar sem nashel, mi je dal prvo lekcijo, ki se je izkazala za zelo dobro in koristno, saj sem vsak podatek, ki sem ga kje staknil, poskušal vechkrat preveriti pri razlicnih avtorjih. Pri tem pa se mi je vechkrat potrdilo spoznanje, izrazheno s pirandellovskim vprashanjem: Kaj je resnica? Cheprav si nismo enotni niti pri ugotavljanju dandanashnjih dejstev, ko nas ob silnem razmahu rachunalnishke tehnologije nenehno preplavlja veletok informacij, je she veliko tezhje rekonstruirati prazgodovino (jezika). Ko hochemo izoblikovati neko tezo, to terja oblikovanje podmen in domnev, kar prinasha tveganje, ki se mu ni mogoche izogniti in ga mora vsak avtor prevzeti na svoja plecha, cheprav pri tem dela z vso vestnostjo in dobrimi nameni.

Po dolgih letih raziskovanja sem dobil novo vzpodbudo v obsezhnem delu filologa G. Semerana, uchenca De Sanctisa, Devota, Migliorinija in Furlanija: »Le origini della cultura europea« (1984/1994). Ponovnemu raziskovanju civilizacij in jezikov Blizhnjega vzhoda gre pripisati, da se je njihova intuicija in učenje lahko potrdilo v Semeranovih historichno-lingvisticnih delih, ki slone na preucevanju akadshchine in njenih povezavah z grshchino in latinshchino. Uspelo mu je etimoloshko razjasniti mnoge besede (toda ne le) iz teh dveh jezikov, ki so bile sicer opremljene s pripombo: »etimologija neznana«. Izpeljal je vrsto razlag tudi za slovenske izraze, kar me je vzpodbudilo, da sem se v to poglobil, uporabljajoch njegov pristop.«

Najnovejshe raziskave (tudi s področja genetike) vedno bolj postavljajo izvor Indoevropcejev v blizhino Anatolije, che ne celo v samo njeno sredishche, s chimer se dopolnjujejo dognanja jezikoslovcev, ki kot Semerano, odkrivajo prastare povezave med Blizhnjim vzhodom in Baltikom. Te so vodile tudi preko nashega ozemlja – in to je mitichna »jantarna pot«. Na njej sem se trudil poiskati preostale koshchke jantarja, ki jih je chas potisnil v pozabo, in jih sestaviti v ogrlico, ki sicer ni popolna in je marsikje okrushena, toda dovolj nanizana, da opozarja na velichastno preteklost obsezhnega prostora, v katerem se je v krchih rojevala nasha civilizacija.



At that time there were only a few of us from Gorica, but I was lucky to be a friend of Branko Marushich, today a Doctor of History, who was professionally very strict and we spent many weekends together. When I told him about my discovery, he gave me the first lesson, which proved to be very useful, as since then I have always looked for a second opinion from different authors for each matter I was investigating. Many times, in doing so, I came to understand the conception of reality as expressed by Pirandello's question: What is the difference between reality and illusion? /Luigi Pirandello, Italian novelist (1867-1936)/. It can be imagined how awfully difficult is to reconstruct ancient history (of language), if we realise that even today with all the abundance of information enabled by computer technology, which is in full swing, we are not able to give a unanimous opinion on today's facts. Trying to constitute a thesis one should start by constituting hypotheses and assumptions and these bring with them an unavoidable risk, a burden that each author must bear, even if he works conscientiously and with good intentions.

After many years of research I got a fresh impetus by the comprehensive book of the Italian philologist Giovanni Semerano (1913-2005): *»Le origini della cultura europea«* (1984/1994) /The Origins of European Culture/. He was a student of Gaetano de Sanctis, Giacomo Devoto, Bruno Migliorini and Giuseppe Furlani. Thanks to new research into civilizations and ancient languages of the Middle East, the intuition and study of the above-mentioned historians and linguists was proved true by G. Semerano's books about linguistic history written on the basis of studies which unveiled the relationship between Acadian, Greek and Latin. He succeeded in finding an etymological explanation for many Greek and Latin words, as well as for other languages which he marked with the words: »etymology unknown«. He derived from these languages a variety of explanations and among them also for Slovenian words. His work stimulated me to make my own research using his approach.

The latest research (also in the genetic field) increasingly supports the theory that the Proto-Indo-Europeans' origin is in the vicinity of Anatolia, if not even in its very centre, and that accords with the findings of linguists who, like Giovanni Semerano, unveiled the ancient connections between the Middle East and the Baltic. These connections also led across our territory – this is the mythical »Amber Road«. On this ancient trade route for transporting amber, I make considerable efforts to find the remains of amber pieces that were lost and forgotten in time, and to put them together in a necklace. Although this necklace is not complete and it is broken-off in many places, it is still tied-up enough to remind us that this broad territory with a great past is the cradle of our civilization which has developed in the throes of social change.

---

From the foreword at the beginning of the book written by Lucijan Vuga: *Jantarska pot* (Amber Road) / Unveiling Our Ancient Past; Bilje, 2000

## INDOEVROPEJCI

Zhe mnogi so se vprashali, od kod so prishli Veneti na obale Chrnega morja, npr. Pomponij Mela, ki jih omenja med Armenci na Kavkazu in v Kapadokiji, Apolonij ob reki Halis, kjer spet najdemo zanimiva topografska imena – Zara, Ibora, Zela, Komana, Komisha – Mons rotundus. Zlasti dejaven je bil A. F. Gilferding (1831-1872), ruski zgodovinar in filolog. Trdil je, da so se tja priselili iz osrednje Azije ob veliki venetski selitvi, ko so se razvejali na vech strani. Moses Chorenski (roj. 370 – um. 489 n.sht.) citira stare zapise, da je leta 127. pr.n.sht. vdrla ena veja tatarskih Bolgarov v armensko pokrajino: Vanat – Vanand (kar potrjuje Pomponijevo in Apolonijevo porochanje), ter se tam z njimi pomeshala, zato so kasneje te prebivalce imenovali Bulgar –Vanand oz. Pulgar – Vend. In konchno tudi Apijan (Bellum Mithrid. C.I.V.) omenja Venete ob dolnjem Istru – Donavi, v soseschini Dardanov in Sintov tja do meja Makedoncev »Veneti kakor Dardanci in Sinti so sosedje Makedoncev« (»Enetois kai Dardaneas, kai Sintois, perioikia Makedonion ethne«).

Eno osrednjih vprashanj zgodovinske vede je she dandanes, od kod so Indoevropejci, od kod njihova etnogeneza. Pri tem naletimo na resne zgodovinarje, ki trde, da teh sploh nikoli ni bilo oziroma so najrazlicnejshe, rasno razlicne skupine sodelovale pri oblikovanju neke jezikovne osnove, iz katere so potem nastali sodobni indoevropski jeziki; na drugi strani pa so oni, ki si prizadevajo dokazati, da je nekoč obstajalo ljudstvo s skupnim jezikom, ki naj bi se postopoma, v zelo dolgem chasovnem obdobju razseljevalo in se meshalo z drugimi ljudstvi, spricho chesar so nastajali novi jeziki, ki so se med seboj oddaljevali in te imenujemo indoevropski jeziki, razlicna ljudstva, ki so jih govorila ali jih govore, pa Indoevropejce.

Najsi bo z jezikom tako ali drugache, uganka ostaja tudi geografsko podrochje indoevropske geneze. Nekateri jo postavljajo v osrednjo Azijo ali na Pamir oziroma v pogorja Himalaje, drugi v Skandinavijo, tretji v stepe juzhne Rusije, cherti v srednje Podonavje. ... Ta dokaj shirok ozemeljski okvir, ki je v vsakem primeru v loku, razpetem nad Chrnim morjem in Kavkazom, pa nam hkrati nakazuje naravno mozhnost njihovega razseljevanja. In kam bolj primerna smer prodiranja proti jugu, kakor po eni strani proti Indiji in Iranu, po drugi chez Kavkaz in po tretji na Balkan.

## INDO-EUROPEANS

Many historians and geographers have already asked themselves: where did the Venetic people come from to the coast of the Black Sea, as did the earliest Roman geographer Pomponius Mela (AD 43) who mentioned them between the Armenians on the Caucasus and in Cappadocia (from the Greek *Kappadokia*). Apollonius Rhodius (3rd century BC–after 246 BC) mentioned them at the Halis River, in the Persian Empire (the Gezel Irmaş River of today), where we also can find very interesting topographic names: Zara, Ibora, Zela, Komana, Komisha – Mons rotundus. The Russian historian and philologist A. F. Gilferding (1831–1872) was particularly active. He maintained that the Venetic people moved to the Black Sea from central Asia at the time of a great migration when they set out in various waves from the common Asiatic centre and established themselves in their different seats. Moses Chorencki (AD 370–489) in his book quoted a text from an ancient record which says that in 127 BC one Tatar Bulgarian branch invaded an Armenian province, Vanat – Vanand (that proved Pomponius' and Apollonius' reports), and during the time they had been united and these people were called Bulgars – Vanands or Pulgars – Vends. The historian Appian /Bellum Mithrid. C.I.V./ mentioned the Venetic people in the territory which stretched along the river Lower Istru – Danube, in the vicinity of the Dardanians and Sintians, to the boundaries of Macedonia; he quoted: The Veneti (also Venethi) as well as the Dardanians and Sintians are the neighbours of the Macedonians («*Enetois kai Dardaneas, kai Sintois, perioikia Makedonion ethnē*»).

Where did Indo-Europeans come from? Establishing of the ethnogenesis system of the Indo-Europeans is one of the central problems of the science of history. Working to solve this question, we come across historians who hold that Indo-Europeans have never existed as a united group of peoples at all, but that various racial-distinct groups participated in constituting a single language basis, and that all contemporary Indo-European languages were derived from this original single stock; others believe that in old times there was a single people with one common tongue, and during a very long period of migrations this people dispersed from the common centre in various directions and established themselves in their different seats where they united with other peoples and began to vary and diverge in language, constituting the new languages known as Indo-European languages and the different peoples who spoke them are known as Indo-Europeans.

Regardless of which among those theories is true, the mystery of a geographical position of the origin of Indo-European-civilisation remains. Some of them maintain that the Indo-European civilisation appeared in central Asia or the Pamir mountain region, or the Himalaya mountain region; others maintain that it appeared in Scandinavia; some of them argue that its origin was in Russia, and others believe it was in the central Danubian area, etc. Anyway, this rather wide geographical area is in any case an arc spreading between the Black Sea and Caucasus, and this indicates the natural direction of their migrations. Thus the most convenient directions of advance towards the South were first towards India and Iran, second through the Caucasus and third into the Balkans.

Toda vse te tri smeri se na koncu srečajo v Anatoliji, kar dokazuje prodiranje Grkov z Balkana v Malo Azijo (trojanske vojne se niso odvile v nekaj letih, ampak je ta prodor trajal zelo dolgo, saj je bil odpor tam zhivechih ljudstev prav trdovraten; in Troja simbolizira ta spopad), potem napredovanje iz Irana v Anatolijo, ter ne nazadnje njeno osvajanje chez Kavkaz – skratka Indoevropci so zelo vztrajno in v dolgotrajnih prizadevanjih zasedali nova ozemlja na vse shtiri strani sveta!

Zhe v zendskih svetih knjigah in v indijskih Vedah obstajajo jasne navedbe o skupnem arijskem poreklu velike skupine ljudstev.

Sanskrtski viri sodijo med najobilnejshe starinske vire starega Vzhoda, pisane v sanskrtu, katerega chrkopolis je poznal 48 znakov. Kodificirali so ga shele v 4. st.pr.n.sht., kar nas mora presenetiti, che pomislimo, da so zhe dolgo prej obstajale pisave, kastna skrivnost svechnikov, ki so jih tudi razvijali in izpopolnjevali literarni jezik.

To pa ni bila vech pogovorna vedshchina – staroindijskhchina (danashnja hindujshchina je zaradi islamskih osvajanj meshanica s perzijskhchino in arabshchino). Ta pozni zapis bi si lahko razlozhili z brahmanskim prepričanjem, da je znanje sveto in zato neprimerno, da bi ga s pisanjem zaupali posvetni množici. In tudi potem, ko so nastali sveti spisi v sanskrtu, so jih ljubosumno in trdovratno skrivali.

Che privzamemo, bodisi da so Ariji prishli s Pamirja, z obmochja izvirov rek Jassarte in Osso, bodisi s stepskega obmochja Aralskega jezera ali s Kavkaza ali z juzhnoruskih ravnin ali pa kar iz srednjega Podonavja – Panonije, kjer je bil povsod prikladen teren za konjerejo, zhival, ki je noben drug antichni narod ni poznal, moramo ugotoviti, da je prav konj omogochal tisto vojashko prednost, ki je bila odlochilna za osvajanja novih ozemelj.

V Indijo so nedvomno prishli s severozahoda kot vzhodna veja Arijev, okoli 2.000 let pr.n.sht., in kazhe, da niso nikoli izoblikovali neke vechje centralistichne drzhave, temvech so zhiveli v majhnih kraljevinah pod absolutistichnim vodstvom.

All these three directions finally come together in Anatolia; this may be proved by the penetration of Greeks from the Balkans to Asia Minor (the Trojan wars did not last a few years, but this advance lasted for a long time, because the Greeks met with strong resistance from the original inhabitants; Troy is a symbol of this clash of arms.) They continued to advance from Iran to Anatolia and finally they occupied Anatolia from the direction through the Caucasus. In a word, the Indo-Europeans, with persistent and long-lasting efforts, finally succeeded in occupying new territories from the east to the west and then from the north to the south!

Already in the sacred Zend books and the Veda texts from India we can find records which can prove the close relationship of certain groups of peoples with their Aryan ancestors.

The Sanskrit sources are the largest body of texts originating in the ancient East, written in the Sanskrit language which had an alphabet with 48 characters. The language was codified only in the 4th century BC, and this should surprise us, if we realise that alphabet was known a long time before it was deciphered, but it was kept as a secret of the priest caste; priests also developed the alphabet and improved the literary language.

The Sanskrit was not a colloquial Vedic language, as it was ancient Hindu (contemporary Hindu language is compound of Persian and Arabic, due to the Islamic conquests). So the late appearance of written texts may be explained by the Brahmin belief that knowledge is sacred and therefore it is inappropriate to entrust it to the common people by setting it down in written form. Even after the sacred texts known as the Vedas were written in Sanskrit, they were jealously and stubbornly kept hidden.

Knowing that only Aryans among all the ancient peoples were familiar with horse-breeding, and assuming that the Aryans came from the Pamir mountain region, or from the source of the rivers Jassarte and Osso, or from the steppe regions in the vicinity of the Aral Sea (Aral Lake) or from the Caucasus, or from the southern Russian plains or even from the middle of the Danubian area (the Pannonian Plain) – all these geographic positions are suitable for horse-breeding – we must conclude that the horse enabled the Aryans to have the decisive military advantage for the Aryan invasion of new territories.

They undoubtedly came to India from the northwest about the 2nd millennium BC, and it is known that they were the eastern Aryan branch; it seems that they had never constituted any larger centralistic State, but they were organized in small kingdoms under an absolutist regime.

Morda prav zaradi tega ni bilo kakšnih posebnih stikov z zahodom; prve izmenjave z Egiptom in Babilonijo se zachenjajo shele v XII. st. pr.n.sht. Če je Ramzesovo (II) zavzetje Inda zgolj legenda in prav tako osvajalni pohod mezopotamske kraljice Semiramide, je res, da je v tistem času prihajalo blago z vzhodnih obal Inda chez Perzijski zaliv in Arabsko morje. Shele v letu 510. pr.n.sht. grški admiral Skilos iz Kariande po nalogu Darija I. dospe do izliva Inda in na obeh bregovih ustanovi perzijsko satrapijo.

Dve stoletji kasneje Aleksander Veliki (327 pr.n.sht.) zavzame Indijo, razdeljeno na množico majhnih kraljevin – radzh.

Najbolj slovechi spisi o tistem času so:

*Svete knjige, imenovane VEDE* (ki so neke vrste indijska biblija); sestojijo iz štirih delov ter dodatne zbirke himen, molitev, verskih zapovedi, svetih legend itd.; pretezhna vechina poznavalcev sodi, da so nastale najmanj 1.500 let pr.n.sht.

*Kodeks zakonov – Manu*, verjetno iz IX. st. pr.n.sht., vsebuje zbirko civilnih zakonov in verskih zapovedi, ki urejajo brahmanski družbeni red.

*Paranasova knjiga*, pesnisha zbirka indijskih obichajev in mitskih legend, ki jo spremljajo filozofski in moralni napotki.

Iz kasnejshega »herojskega« obdobja Indije so:

*Mahabharata* (njen tvorec je Viasu), epska poema v dvajset tisoeh verzih, ki pripoveduje o herojskih dejanjih Arijev med osvajanjem indijske podceline, ko so se dolgo in srdito spopadali s prvotnimi nearijskimi prebivalci, vendar je spricho obsezhnih zastranitev nepregledna in zamegljuje osrednjo pripoved.

*Ramajana*, ki jo pripisujejo Valmikiju, Ramov zhivljenjepis, epska pripoved o njegovem osvajanju Dekkana, tudi ta je preoblozhena z nepovezanimi dogajanjmi, cheprav so za prouchevalce izrednega pomena.

Poleg pesnisha obstaja tudi prozna zapushchina, npr.:

*Jataka*, najobsezhnejsha zbirka pripovedk na svetu, ki so si jih priredili kasnejshi klasichni narodi;

*Panchatantra*, zapisi iz opazovanja zhivalskega sveta; za to delo domnevajo, da je sluzhilo kot osnova slavnemu grshkemu basnopiscu Ezopu. Po mnenju mnogih prav ta poslednja dela dokazujejo tesno povezanost indijske kulture z grshko.

*Zendski viri*, poimenovani po ljudstvu Zend, ki je prishlo na jug z goratega obmochja Pamirja, se nato kot veja Arijev obrnilo na zahod in se konchno naselilo na planoti, ki je dobilo ime prav po Arijih – Iran.

This might be the reason why they did not have any significant contacts with the West; the first trade with Egypt and Babylonia started only in the 12<sup>th</sup> century BC. If the Conquest of the Indus Valley by Ramses the Second is only a legend as well as being a campaign by the Mesopotamian queen Semiramis, it is certain that in that time the goods came from the eastern shore of the Indus River through the Persian Gulf and Arabian Sea. It was only in 510 BC that the Greek admiral Skilos from Korinthos (*Karianda*) reached the Delta of Indus River on the orders of King Darius the First and established the Persian Satrapy on both the river's shores.

Two centuries after that, the king of Macedonia, Alexander the Great (327 BC) conquered India, which was divided into a great number of small kingdoms (Rajah: princely ruler).

The best known documents from that period are:

*The sacred texts known as VEDAS* (a kind of bible for the peoples of ancient India); these are composed of four parts: collections of hymns, prayers (to be recited by the officiating priest), religious commandments, sacred legends and so on; most experts assume that these texts appeared as early as 1500 BC.

*The Law Code of Manu*, probably from the 9<sup>th</sup> century BC; it contains a collection of civil laws and religious commandments which governed the Brahmin social order.

*The Book of Paranas* – this is a collection of poems about the customs and mythical legends of India, with philosophical and moral instructions.

The texts from the later »heroic« period of India are:

*The Mahabharata* (its authorship is attributed to Vyasa) is a Sanskrit epic of ancient India. It contains twenty thousand verses and narrates about the conquest of the Indian subcontinent by Aryans describing their heroic actions during a long and wrathful struggle with the primary non-Aryan inhabitants; however the central story is blurred and hard to follow, because of its many digressions.

*The Ramayana* is an ancient Sanskrit epic. It is attributed to the Hindu sage Valmiki. The name Ramayana is compound which means Rama's Journey and tells the story about Rama and his subjugation of the Deccan. This book also contains too many unrelated events; however, their descriptions are of vital importance for researchers.

In addition to the poetry there is also the prose legacy, for example:

*The Jataka* is the most comprehensive collection of tales and narratives in the world, edited by later, classical nations.

*The Panchatantra* is a collection of originally Indian animal fables; it is assumed that the famous Greek writer Aesop used this book as a basis for his fables. Most experts assume that these last books are proof that the cultures of India and Greece are closely linked

*The Zend Books* are written in the Zend language. The Zend people, who originally lived in the Pamir mountain region, derived their name from the language in which the Zend Books are written. They later migrated to the south, and turned to the west; some historians called them pure Aryans, however they were formerly called Arii and the plateau where they finally settled was named Iran after them.

V zemljepisnem smislu je celotno območje, ki se razteza od Kaspijskega morja do Perzijskega zaliva, od doline Tigrisa do veletoka Inda, obkroženo z mogočnimi gorskimi venci, ki zhe na naraven način branijo dostop v to stepsko in sushnato pokrajino, v njenem osrednjem delu celo pushchavsko, posejano le s slanimi jezери. Le v jugozahodnem predelu so rodovitne in bogate doline, odprte proti Indijskemu oceanu, ki zagotavlja obilne padavine. Tudi na severozahodu (ki sovpada s staro Medijo) ne manjka rodovitnih dolin in kotlin, zlasti v delu okoli Kaspijskega morja z umirjenim in vlažnim podnebjem.

Antichni Iran se je delil na vzhodu na Gedrozijo in Karmanijo na jugu, Akrozijo in Paropamizijo na vzhodu in Baktriano s Sogdanijo na severovzhodu ter Drandzhijano v sredishchu. Na zahodu so lezhale tiste pokrajine, ki jih ima zgodovina za najpomembnejše: Medija, stisnjena med južno kaspijsko obalo in zgornji tok Tigrisa, in Perzija, vkleschena med Medijo in Perzijski zaliv.

Pretežno pustinski značaj obseznega osrednjega ozemlja, ki shtevilnemu prebivalstvu ni dajalo dovolj hrane, je iranske Arije prisilil, da so se sprva posvetili pastirstvu in tezhavnemu kmetijstvu, kasneje pa so se odpravili na osvajalne pohode. To jih je zachelo lochevati, cheprav so bili sprva enotnega jezika, obichajev in vere, da so celo zamenjevali Medijce in Perzijce med seboj.

Tudi zgodovinski zacetki teh ljudstev so zaviti v meglo, poznamo jih zgolj po legendah, kasnejsha obdobja pa so obsezno dokumentirana. Ne nazadnje je bogat vir Biblija. a tudi grshka storiografija ne skopari z vestmi o njih; tu prednjachijo Herodot, Ksenofont in Plutarh.

Vendar pa obstajajo tudi neposredni iranski viri:

*Kraljevski napisi* Kira Velikega in njegovih naslednikov, najdeni v Bitsumu, Susi in Perzepoliju, med katerimi so posebno pomembni tisti iz chasa Darija I., ki so pisani trojezichno: medijsko, perzijsko in asirsko (obsezhen napis 45 x 30 metrov je vsekan v zhivo skalo; razvozlal ga je Rawlinson). Ti trije jeziki so, skupaj z aramejskim iz Kaldeje, tvorili uradne jezike perzijskega imperija.

*Zend – Avesta*, knjiga z dualistichnimi verskimi nauki Zaratustre (Zoroastra), vsebuje veliko podatkov o njihovi najstarejschi zgodovini; navajajo razlichno datacijo nastanka od 1.000 do 600 pr. n.sht. Avestski jezik, vzhodno narechje staroperzijschine, so prej imenovali starobaktrijski, ker so mislili, da je iz Baktrije, kasnejshi prevod in komentar Aveste pa so poimenovali Zend.



This is geographically a whole region which spreads from the Caspian Sea to the Persian Gulf and from the Tigris Valley to the Indus Delta, surrounded by immense mountain ranges, which by their nature are a defence against entering into this dry, steppe province, interspersed with salt lakes, which even changes into a desert in its central part. The fertile and wealthy valleys are in the southwest; they open towards the Indian Ocean, which provides plentiful rain. In the northwest (which coincides with the ancient Media) are also fertile valleys and basins, particularly in the area of the Caspian Sea; the climate is calm and humid.

Ancient Iran encompassed Gedrosia (the present-day Baluchistan) in the east and Karmania (Central – Eastern Iran) in the south, Arachosia (Southern Afghanistan) and Paropamisadae in the east, Bactriana with Sogdiana in the northeast and Drangiana in the central region. The western region is the most important for historians: the Media (also Medea) was squeezed between the Caspian coast and the upper Tigris, and Persia bounded by Media and the Persian Gulf.

As this wide central region is predominantly desert and the increasing population could not produce enough food, the Iranian group of Aryans thereupon were forced to work as shepherds or devote themselves to difficult farming; later, they began invasive raids. At the beginning they had a single national language, single civilisation and religion and sometimes they even mistook the Medes for Persians and vice-versa. In the course of invasions, during various pauses before reaching their final destinations, they began to vary in language and other social manifestations.

The historical origins of these peoples are shrouded in mystery, and we used to learn about them merely from the legends, but the later periods have a comprehensive documentation. One of the significant sources of knowledge is the Bible, as well as the Greek historiography which has many reports about them; the historians Herodotus, Xenophon and Plutarch left many reports on these peoples.

There are however the indirect Iranian sources:

*The ancient inscriptions regarding Cyrus the Great, king of Persia* (also known as Cyrus II, the first Zoroastrian Persian emperor) and his successors, found in Bitum, Susa and Persepolis; the most important among these inscriptions are those written in the period of Darius the First (King of Persia), which are written in three languages: Median, Persian and Assyrian (the large inscription of 45 x 30 m is cut into living rock; it was deciphered by Rawlinson). These 3 languages together with the Aramenian language from Chaldaeus (*Greek Khaldaios*) constituted the official languages of the Persian Empire.

*The Zend-Avesta* is a book with dualistic religious Zoroastrian scripture. It contains much information about their ancient history; the documents on this text quote different dates of origin which are within the interval 1000–600 BC. The Avestan language, which presents the eastern dialect of ancient Persian, was formerly called ancient Bactrian, as it was thought that it originated from Bactria, but this proved to be wrong and the translations and comments of the Avesta text were named Zend.

*Knjiga kraljev*, ki jo pripisujejo Firdusiju, enemu največjih pesnikov vseh časov, in naj bi nastala v X. st.n.sht. V njej je avtor zbral usode petdesetih perzijskih kraljev od davnine do njegovega časa, oslanjajoč se na ljudsko izročilo in pisne vire, zato je prava zakladnica zgodovinskih podatkov.

*Grški viri*, med katere v prvi vrsti sodijo Homerjeva dela, ki so najbolj popularizirana spricho srečne kontinuitete z rimsko kulturo. Vendar je treba prav v primeru Grčije opozoriti na nekatera dejstva, na katera pogosto nismo dovolj pozorni. Zato pa naj tudi zanje podamo kratko genezo.

Vechina zgodovinarjev meni, da so bili Heleni veja Arijev oziroma Indoevropejcev, ki so prodrli na Balkanski polotok in prevladali nad tamkajšnjimi praprebivalci. Heleni so sprva predstavljali zgolj prebivalce Helade, ozhjega predela Tesalije, to ime pa se je kasneje razširilo na celotno ljudstvo.

Pravzaprav je bil tisti predel le izpostavljeni del amfizonije, katere sedež je bil v Termopilah. Amfizonije so bile administrativne, religiozne in politične zveze, ki so nekaj časa povezovale obmejne drzhavice. Med najbolj sloveče sodi amfizonija v Delfih, ki se je zhe v najstarejših chasih sestajala v enem od templjev v bližini Termopil, katerega ustanovitelj naj bi bil Amfizonij.

Zamenjala naj bi dvanajst drzhavic Tesalije in Helade, v skupni amfizonijski svet pa so pošiljale svoje poslanke, ki so jim rekli Heleni – dvakrat letno. Sami imeni Grčija in Grki sta po mnenju vechine zgodovinarjev latinskega izvora, manjšina pa trdi, da je Graikoi vzdevek za prebivalce Dodone in Epira, Graia pa sta bili mesteci v Eubeji in Beociji.

Kazhe, da ti Heleni niso prishli chez Chrno morje, ampak so polagoma prodirali ob njegovem severnem obrezhju, prechkali Donavo in se sprva zaustavili v gorati Makedoniji. Odtod so v drugi polovici III. tisočletja pr.n.sht. zacheli pritiskati proti jugu in izrinjati prvotne, predhelenske prebivalce. Od njih so prevzemali jezikovne elemente, ohranili pa so se v klasičnem obdobju prvotni toponimi. mitoloshki pojmi, imena zhivali in rastlin. Kdo so bili prvotni prebivalci Balkanskega polotoka, ni mogoche natanchno ugotoviti, zagotovo pa to niso bili Heleni. Tja so prishli zhe nekaj tisočletij prej, skoraj gotovo s severa, iz Trakije, kamor so se priseljevali deloma iz Mezopotamije, deloma iz Male Azije in celo iz Egipta she kasneje v drugem tisočletju pr.n.sht. – to naj bi bili Lelegi, Kari, Frigi ipd.

*The Persian Book of Kings* was written by one of the greatest poets of all times, Firdusi Shahnameh (also spelled Firdawsi). It is assumed that the book originated from the 10<sup>th</sup> century AD. The author recounts heroic tales of ancient Persia which describe the destiny of 50 Persian kings from ancient times till the time when he lived and worked (AD 935–1020). The book is based on the people's oral tradition (reports) and written documentation, and it is therefore a veritable treasury of the historical data.

*The Greek sources* include many important documents, but the most interesting are those written by Homer, which are the most popular because they were all written in the period of Roman culture. We must be cautious about certain facts relating to Greek origin, as we often fail to keep these facts in mind. Therefore we will give here a short genesis of the Greeks.

Most of historians maintain that the Hellenes were an Aryan branch or Indo-European branch which invaded the Balkan Peninsula and predominated over the primary population. The Hellenes were at first only the population of one Greek region called the Hellas, which was the narrower region of Thessaly, and at a later time this name was broadened to include the whole people of Greece.

This region factually was only the exposed part of »Amphiktyon« which had its seat in Thermopylae. The »Amphiktyons« were the administrative, religious and political regions which for some time had the function of mutually connecting the neighbouring states. The best known is ancient Amphiktyon, constituted by the Hellene named Amphiktyon, which was located in Delphi and its members met on a regular basis in one of the Temples near Thermopylae. The Amphiktyonic Council was a council of representatives from twelve Hellene tribes. They met biennially and came from Thessaly and central Hellas. Most historians maintain that the words Greece and Greek have a Latin origin, however some of them argue that the root is in the word Graikoi, the nickname for the inhabitants of the Dodona and Epirus; the Graia was a common name for small places in Euboea and Boeotia.

It seems that this Hellenic branch did not come over the Black Sea, but that they expanded slowly through its northern coast, went over the Danube and at first stopped in the mountainous region of Macedonia. From this point in the 3<sup>rd</sup> millennium BC they started to push towards the south, dislodging the primary, pre-Hellene populations. They had begun to take over some language elements from the primary inhabitants, however in the classical period they saved their original toponymy, mythological terms, and the names of animals and plants. Historians cannot say exactly who the original inhabitants of the Balkans were, but they are unanimous that the primary (pre-Hellenic) inhabitants did not originally constitute a single people with the Hellenic people. The original inhabitants came a few millennia before the Hellenes; it is almost certain that they came from the north, from Thrace. In the 2<sup>nd</sup> millennium BC different peoples immigrated into Thrace from Mesopotamia, Asia Minor and even from Egypt – it seems that they were the Lelegi, Carians, Phrygians etc.

Njihovi naj bi bili tudi heroji – Kadmos, ki je priplul iz Fenicije in pristal v Beociji., utemeljil Kadmejo, tebansko trdnjavo in uvedel fenichansko pisavo. Pelop je bil doma v Mali Aziji; sem je prishel s shtevilnim spremstvom in se nastanil v Elidi. Kasneje so Pelopidi (Agamemnon, Menelaj, Atrej, Tiest itd.) uveljavili svojo nadoblast v pretezhnem delu južnega dela Balkanskega polotoka, ki ga danes imenujemo Peloponez.

Danaj naj bi prishel iz Egipta v Argolido in zgradil mesto Argo. Tudi Kekropio naj bi prishel iz Egipta v Atiko in ustanovil prvo naselbino Kekropio, kjer je kasneje zrasla »akropola«, atenska trdnjava. Nekateri sicer skushajo dokazati, da vsa ta slavna imena pripadajo prav tako Helenom, da so bili pach nekaj chasa na tujem kot trgovci ipd. ter se kasneje vrnili in so jim dali vzdevke: Egipchan, Frigijec itd.

Toda to niti ni tako pomembno, pach pa dejstvo, da so bila pred Heleni tod druga neindoevropska ljudstva. V tistem paleoneolitskem obdobju so si za dobro utrjenimi gradnjami postavili bivalishcha z vech prostori, eden od njih je bila velika osrednja soba, slichno so imeli kasneje tudi Grki svoj »megaron« Zhiveli so v plemenski skupnosti, ukvarjali so se s pastirstvom in kmetovanjem, zhgali so zhe glino, poznali so preprosto orodje in orozhje. Tudi glede Pelasgov ni enotne razlage. Pelasgotida je bilo podrochje v Tesalji, Pelasgi njeni prebivalci.

»Pelagos« naj bi bila (po mnenju nekaterih) v grshchini »ravnina« in nasprotno naj bi bilo »makednos« = vishavje, torej eni »Dolenjci« drugi »Gorenjci«. Po tej tezi so bili tudi Pelasgi Heleni, le da se je njihovo ime opustilo, kar navaja na misel, da so bili izginulo predhelensko ljudstvo.

Toda na tej točki se zgodovinarji mochno razhajajo: Ali so bili indoevropski Heleni primitivni in so prevzemali od prvotnih prebivalcev visoko razvito kulturo, ki je cvetela na Kreti in otokih, ali pa so bili tudi sami zhe visokocivilizirani?

---

Iz knjige Lucijana Vuge: *Jantarska pot / Odgrinjanje tanchic z nashe davne preteklosti*; Bilje, 2000 (op.ur.)

It is assumed that the heroes who were mentioned in the ancient documents were also the original inhabitants. For example: Cadmus (*Kadmos*), who sailed from the Phoenicia and arrived in Boeotia, a region of ancient Greece; he founded a city with Cadmean population there, Thebes, and the acropolis of Thebes was originally named Cadmeia in his honour; he developed the Phoenician alphabet. Pelops arrived from Phrygia (a province in Asia Minor). He came to Greece escorted by many men and settled in the district not far from Elis. Later the Pelopidai (Agamemnon, Menelaus, Atreus, Thyestes etc.) established their supremacy in most of the southern Balkans, which is today the Peloponnese.

Danaus came from Egypt into Argolida (in Greece) and founded the city of Argos. Cecrops also came from Egypt. He settled in Attica, and founded the city of Cecropia, where at later date the acropolis (Acropolis of Athens) was built. Some historians try to prove that all these famous heroes belonged to the Hellenes, that they only spent some time abroad as traders or similar and that they later came back to Greece and acquired the nicknames Egyptian, Phrygian etc.

However, this is not so important. The important thing is that the Balkan Peninsula was inhabited by other non-Indo-European peoples before the Hellenes came. In that Palaeolithic-Neolithic epoch the non-Indo-Europeans built their residences as well-fortified housing complexes with several rooms, and one of them was the great central hall (in a later period the Greeks had similar great halls called »megaron/plural megarai«). They lived in tribes and they worked as shepherds or farmers; they also made utensils from baked clay and were able to make simple tools and arms. Historians are not unanimous regarding the Pelasgians (*Pelasgi* is the Greek word for the oldest inhabitants of Greece). The Pelasgotide (Pagasai) was a region in Thessaly and the Pelasgians were its inhabitants.

Some historians maintain that the Greek word »*pélagos*« (mediaeval Latin is *pelagus*) means »plain« and the Greek word »*mekednos*« means »highlands«, though the Pelasgians and Macedonians may be translated respectively as the »plainsmen (Slovene *Dolenjci*)« and »highlanders (Slovene *Gorenjci*)«. According to this thesis the Pelasgians were also Hellenes, but over time their name was abandoned; this sets one thinking that this abandoned name in fact was the pre-Hellenic people.

However this is a point which draws a huge difference of opinion among historians. Did the Indo-European Hellenes come as the primitive and savage people who took over a highly-developed culture – which was undoubtedly flourishing on Crete and the nearby islands – from the primary inhabitants, or did the Indo-European Hellenes come as a civilized people who brought their own advanced culture?

---

From the book by Lucijan Vuga: *Jantarska pot* (Amber Road) / Unveiling Our Ancient Past; Bilje, 2000 (note by the editor)

## VENETSKA DEZHELA

Ta »venetska dezhela« je bila v Paflagoniji, maloazijski pokrajini na južni obali Črnega morja, tudi »Pontus Euxinus« imenovanega – EUXINUS v latinščini pomeni: GOSTOLJUBEN; PONTUS pa pomeni: SHIROKO, ODPRTO MORJE, torej je »Črno morje« v tem prevodu »Gostoljubno, odprto morje«; kako nasprotujoče si poimenovanje, saj nam sedaj »Črno« sugerira negostoljubnost, temachnost, nevarnost in nesrečo. Prav tako je zanimiv prevod imena reke »Partenia«, ki je v grščini »Devishka reka« – torej gre obakrat za nevenetski poimenovanji. Tako se lahko oslanjamo le na izraz: PAFLAGONIJA, ki ga nekateri (npr. G. Semerano) primerjajo s Pelagonijo v Makedoniji (pokrajini nista kdo ve kako narazen, pa še le ozek preliv je med njima). To ozemlje sega od črnomske obale v notranjost do reke Halis, torej so bili tod zhivechi prebivalci pomorci. Nekateri utemeljujejo etimologijo na asirski osnovi: baal – palag: obvladovalci vodnih poti, gospodarji morja. Zhe Herodot (Enetoi, I, 196) opozarja na sovpadanje med Veneti ob Jadranu in onimi v Paflagoniji. Prav tako ni ushlo. Strabonu, ki se opira na Meandria, da izhajajo Veneti iz dezhele Lukosirov, torej iz Kapadokije, in da so ushli iz Troje skupaj s Traki vse do severnih obal Jadrana. Tudi Katon (to najdemo pri Pliniju. N.H., III, 130-131) pricha: »Veneti izvirajo iz trojanskega debla« (»Venetos roiana stirpe ortos«). Ker so ti Veneti zhiveli v neposredni soseshchini z anatolskimi (semitskimi in indoevropskimi ljudstvi), je prihajalo med njimi do kulturnih in jezikovnih vplivanj. Odtod nekatera iskanja, usmerjena v etimoloshke primerjave, kot npr. prav za Paflagonijo oz. Pelagonijo (razvija G. Semerano). Asirski: baal je v akadshchini: belu – velik (vele), vzvishen, gospod, gospodar, medtem ko je asirski: palag – prehod, pot, kanal. Vendar bo to razmishljanje predmet posebnega poglavja.

Druga mesta v Paflagoniji, ki jih navajata Strabon in Ptolomej, so: Zagora, Sivata, Rastia, Olen, Titva, Sekora, Tobata, Laskoria, Elvia. Homer omenja Egial ali Aigial, v katerem je za nekatere mogoče prepoznati igalo, egalo – pobrezhje, ne nazadnje pa je tudi igovina, ivovina, rakitovina, vrsta vrbovega lesa (Janezhich, Slov. – nemshki slovar, 1893), ali pa igo (jarem) – Joch, Jochholz; Wagebalken, vendar pa tudi pomeni igo (stsl., rus.) – nadoblast. Toda o tem bomo spregovorili na drugem mestu.

## VENETIC LAND

This Venetic land was in Paphlagonia, a region in Asia Minor on the south coast of the Black Sea, also called »Pontus Euxinus« – EUXINUS in Latin means HOSPITABLE; PONTUS means WIDE, OPEN SEA; so we might translate the Black Sea as the »Hospitable, Open Sea«, which are rather counter-intuitive as Black suggested inhospitability, darkness, danger and bad luck. The translation of the river's name »Partenia« is also interesting; in the translation from Greek this means the »Virgin River«. However, none of these names have Venetic roots. Hence we can only incline to the term PAPHLAGONIA. Some historians (for example, Giovanni Semerano) compare this name with Pelagonia which was on the territory of today's Macedonia (the regions are not very far from each other and only a narrow channel divides them). This region spreads from the coast of the Black Sea up to the Halis River in the hinterland, and its inhabitants were sailors. Some try to unveil the etymology on the basis of the Assyrian language *baal* – *palag*: the rulers of waterways, the masters of the sea. Already the historian Herodotus (Enetoi, I, 196) warned about the coincidence of the Veneti on the Adriatic Sea with those in Paphlagonia. Also the geographer and historian Strabon (63 BC), who quoted the Meandri, maintains that the Veneti came from the country of Lukosiri, that is Cappadocia, and that they fled from Troy together with the Thracians and arrived as far as the north coast of the Adriatic Sea. The historian Cato (this may be found in Pliny the Elder's Natural History N.H., III, 130-131) says: »The Veneti originated from the Trojan stem (*Venetos roiana stirpe ortos*).« As the Veneti lived in the vicinity of the Anatolian (Semite and Indo-European) peoples, they had begun to vary in languages and other cultural manifestations under their mutual influence. For this reason some historians have carried out comparative etymology research into these languages; examples are the words Paphlagonia or Pelagonia (developed by G. Semerano). Assyrian: baal in Akkadian is belu which means big, superior, lord, master; in Assyrian: palag – passage, way, channel. Such comparative research will be the subject of a separate chapter.

Other cities in Paphlagonia recorded by Strabon and Ptolemy (Claudius Ptolemeus) are: Zagora, Sivata, Rastia, Olen, Titva, Sekora, Tobata, Laskoria and Elvia. Homer mentions Egial or Aigial, and some recognized in these names the words *igalo*, *egalo* – shore, as well as *igovina*, *ivovina*, *rakitovina*, a type of willow wood (Janezhich, Slov. – nemshki slovar, 1893 /Slovene – German Dictionary, 1893/), or the word igo (Slovene: *jarem* /yoke/) – German: *Joch*, *Jochholz*; *Wagebalken*; however the word igo also means (in old Slavonic, Russian) supremacy. However this will be discussed in another study.

---

From the book by Lucijan Vuga: *Jantarska pot* / (Amber Road) / Unveiling Our Ancient Past; Bilje, 2000 (note by the editor)

## ALI JE KLJUCH DO ETRUSHCHANOV V VINCHI?

Presenetljivo odkritje dr. Radivoja Peshicha, profesorja na inštitutu za orientalske študije v italijanskem Arezzu

Nedalek od Beograda lezhi ob Donavi vas Vincha s samostanom sv. Vavedenja iz 14. stoletja, poleg katerega so odkrili prazgodovinsko neolitsko naselbino, ki so jo izkopavali od leta 1908. Zhe pred desetletji so nekateri arheologi opozorili na napise, ki jih je bilo moč videti na teh arheoloških najdbah. Toda zadržano, nihče se ni lotil njihovega preučevanja vse do pred nekaj leti, ko je dr. Peshich temu posvetil svoje znanje in čas. Tisto, kar je tudi njega dražilo, je za nas prav šokantno – čeprav je vinchanska kultura trajala od leta 4400 do 3200 pred našim štetjem, so napisi v črkah, identičnih z etrushchanskimi.

Za Etrushchane pa zagotovo vemo, da so živel od 8. do 3. stoletja pred našim štetjem, čeprav nekateri trde, da so še starejši. Toda to še ni najbolj vznemirljivo; vse doslej je namreč veljalo, da je najstarejši črkopis kretska linearna pisava iz okoli 1800 pred n. št.

Strokovnjaki navajajo, da prvotno najpreprostejšo obliko »pisanja« predstavljajo risbe, ki jih je zapustil jamski človek, kar se je postopoma razvijalo v zarezovanje palic (to so rovashi), vozlanje (kot je znano pri srednjeameriških ljudstvih), rezanje kamna (petroglifi) in risanje predmetov (piktografija). Šele mnogo pozneje naj bi prišlo do zaznamovanja posameznih glasov s črkami, kar uporabljamo tudi mi danes. To silno popreproščeno razvojno pot pisave je treba tu navesti, ker vinchanska pisava, o kateri govori dr. Peshich, postavlja to zaporedje na glavo. Ali vsaj do neke mere na glavo, saj je tudi za latinico in cirilico znano, da izvirata od Fenichanov, ni pa še dognano, od kod so jo ti dobili. Sodijo, da ni fenichanska, marveč kanaanska ali severnosemitska abeceda iz 17. stoletja pred našim štetjem. To kaže na to, da je tudi razvoj abecede pomaknjen daleč v preteklost in da le ni šel razvoj tako postopno, kot se zdi prvi hip logično.

Prav zato je tako zanimivo, kar trdi dr. Peshich, da je ob Donavi odkril abecedno obliko napisov, starejšo od 3000 let, ta pisava pa je skoraj natanko taka, kakršna je etrushchanska. Po metodi radioaktivnega ogljika C-14 so opravili v zahodni Evropi meritve in ugotovili, da so izkopanine stare 3470 let.

Predel, kjer so izkopali te za nas tako zanimive ostaline, spada v območje, kjer so nastajala indoevropska ljudstva. Nekateri trde, da so ljudstva kulture »bojne sekire« iz srednjega Podonavja neposredni predhodniki Indoevropejcev in prav tu je tudi najdena ta črkopisna pisava, tako da lahko sklepamo na neko protoindoevropsko (ali, kot meni dr. Peshich, kar evropsko) pismenost.



## IS A KEY TO THE ETRUSCANS IN VINCHA?

The astonishing concepts of the archaeologist Dr. Radivoje Peshich, Professor at the Italian Institute for Oriental Studies in the city of Arezzo

Near to Belgrade lies the village of Vincha with the 14<sup>th</sup>-century monastery of St. Vavedenja where a prehistoric Neolithic settlement was discovered. This archaeological site has been excavated since 1908. However, surprisingly, nobody began to study the findings till a few years ago, when Dr. Peshich devoted his knowledge and time to researching those findings. The facts which aroused his curiosity are for us simply astonishing. He proposes that the signs of the inscriptions on the excavated artefacts are identical with Etruscan letters, although the Vincha culture existed in the period between 4400 and 3200 BC.

We are certain that the Etruscans lived in the period between 800 and 300 BC, although some historians maintain that they are older. However this is not the most exciting point; in fact, we know that the oldest alphabet was the Cretan linear alphabet dating back to around 1800 BC.

According to experts, the primary and most primitive forms of »writing« (proto-writing) were rock drawings, left by cavemen which developed over time into tallies (notching into wood), cord-knotting (this is known among the Central-American peoples), stone carving (petro-glyph) and the drawing of objects (pictographic script). Many years later the writing system which had a single sound marked by a letter came into use, and this type of writing is used today. This genesis of writing is extremely simplified, but it is just mentioned to show that the Vincha Alphabet proposed by Dr. Peshich put this sequence of events upside-down. Well, at least partly, as it has not been revealed yet when and by whom the Latin and Cyrillic alphabets were created; it is known only that they were used by Phoenicians. In fact, historians believed that this alphabet is not the Phoenician but the Canaanite alphabet or the Northern-Semite alphabet from the 17<sup>th</sup> century BC. These findings remove development of the alphabet in the oldest past and show that the development of proto-writing was not linear, as might seem logical at first sight, but it evolved independently in a number of societies.

This is why the theory of Dr. Peshich is so interesting. He claims to have deciphered symbols dating from earlier than 3000 BC – from the inscriptions on the artefacts excavated at the Danube – as letters which are almost the same as the letters in the Etruscan alphabet. The age of the excavated artefacts was carbon-dated to 3470 BC by laboratories in Western Europe (a radiometric dating method that uses the naturally occurring radioisotope carbon-14 (14C) to determine the age of carbonaceous materials up to about 58,000 to 62,000 years ago).

The origins of Indo-European people, but perhaps not all its peoples, lay precisely in that region where the remnants, so interesting for us, were excavated. Some historians hold that the Central Danubian region is the cradle of the peoples of a »battle-axe« culture who are the direct predecessors of the Indo-Europeans. The archaeological finds relating to the discovery of the alphabet similar to the Etruscan alphabet are precisely in this region; hence we may conclude that it is a some kind of Proto-Indo-European - or (as Dr. Peshich believes) just European script.

Piktografska pisava je namreč povezana z imeni tako slovečih ljudstev, kot so Sumerci, Egipčani itd., torej z vzhodnimi ljudstvi. To, kar pa se sedaj pojavlja pred našimi očmi, prihaja z zahoda oziroma iz Evrope. Obstaja celo razlaga, zakaj je v zacetku prevladovala piktografska pisava: je slikovna, bolj dekorativna in za takratno raven znanosti in medsebojnega komuniciranja kar zadostna. Shele bogastvo in narashhajocha abstraktnost mishljenja zahtevata drugachen nachin izrazhanja in sporochanja svojih misli drugim na natanchnejshi in nedvoumnejshi nachin – to pa je lahko le abeceda, kjer ima vsak glas svojo chrko ali enovito dolocheno skupino chrk.

Dr. Peshich je preuchil 89 fragmentov keramike, ki so z nahajalishcha na Banjici in sodijo v vinchanski krog. Na njih so vrezani znaki, ki jih je lahko hitro identificiral kot chrkopis, ki se ujema z etrurskim – spochetka mu je manjkala le chrka »f«, ki pa jo je odkril na statueti iz Vinche. Celotna najdba obsega okoli osemsto fragmentov.

Vincha je 14 km oddaljena od Beograda, drugi prav tako pomemben kraj za to kulturo je Banjica, ki je do nedavna bila predmestje Beograda, pa tudi Shabac, Tuzla itd. Nashtejemo lahko she Tordosh, Tartario, Karanovo, Sitovo in Gradeshnico v Romuniji in Bolgariji. Izkopanin ni tako malo in prav chudno je, da jim doslej niso posvechali ustrezne pozornosti, saj je ta kultura bila v svojem chasu dokaj razprostranjena. Tehnika keramichne proizvodnje, katere arheoloshke najdbe potrjujejo zhe dokajshnjo raven, je dopushchala vrezovanje napisov pred zhganjem in po njem; poznali so vrche, amfore, urne, sklede, amulete, statuete ipd. Popisala jih je izurjena roka, kar kazhe na razshirjenost in pogostost uporabe te pisave. Velikost chrk je usklajena z velikostjo posode, tako da poleg velikih chrk dobimo tudi pravcate miniature.

Nekateri oporekajo dr. Peshichu s tem, da hochejo razvrednotiti te znake v nekakshne simbole ali le oznake za lastnishtvo, chesh da ne predstavljajo abecednega sistema in da jih niso uporabljali za trajno belezhenje sporočil, kar je pglavitni namen pisave. Morda bi pri tem le opozorili bralca, da so v istem chasu zacheli uporabljati piktografsko pisanje in, kot smo zhe rekli, je bila sploshna raven chlovekovega intelekta na taki razvojni stopnji, ko ni terjala zahtevnejshih oblik pisanja (Kitajci so zacheli z uporabo pisave okoli leta 2000 pr. n. sht., torej skoraj 1500 let za dogodki, o katerih tu govorimo). Zato bi bilo skrajno nestrokovno in tudi neodgovorno vztrajati pri tem, da bi zhe v tej dobi na tak nachin nashli izprichano neko celovito filozofijo oz. religijo ali kaj podobnega, cheprav ni dvomiti, da so druzhbeni odnosi in chloveshka tvornost dosegli zhe dokaj visoko stopnjo. Iz prilozenega posnetka si lahko vsakdo sam ustvari sodbo o podobnosti vinchanskega in etrushchanskega chrkopisa.

The pictographic script is connected with such famous peoples as the Sumerians, Egyptians etc. – in a word, the Eastern peoples. However, we are now faced with inscriptions whose origins lay in the West or in Europe. Historians have the following explanation why at the beginning of civilization the pictographic script prevailed: It is more decorative and for the level of science and mutual communication at the time it was quite enough. Only wealth and the increasing human ability of abstract thinking required different ways for the expression and communication of one's thoughts with precision and unambiguousness. The only way to achieve that is with an alphabet, where each sound has its letter or a certain group of letters.

Dr. Peshich has analysed the inscriptions on 89 fragments of pottery which were found in Banjica (near Belgrade) and are included in the Vincha circle. He analysed in particular the symbols incised in the fragments and he discovered that they constituted a writing system, where each symbol coincides with a letter from the Etruscan alphabet – at the beginning he missed a letter »f«, but he found it later on a figurine from Vincha. The whole archaeological site encompasses about 800 fragments.

The Vincha village is 14 km from Belgrade, and the second important cultural site is Banjica, which recently was a suburb of Belgrade; the places Shabac, Tuzla etc. are also important. We should also mention Tordosh, Tartaria, Karanova, Sitovo and Gradeshnica in Romania and Bulgaria. There, the number of excavated artefacts is quite considerable and it is really odd that so far the findings have not been given the appropriate attention, as in ancient times this culture was fairly widespread. The archaeological findings proved that the technique of pottery production was quite highly developed, which allowed the incision of inscriptions in the clay before and after baking; they were familiar with making jugs, amphorae, urns, bowls, amulets, figurines etc. They had inscriptions written by a skilled hand, which shows that this script was in common use. The size of the letters depends on the size of earthenware, so in addition to the large letters, miniature scripts were also found.

Some people are opposed to Dr. Peshich trying to prove that the Vincha markings do not represent writing but just the bulk of the symbols created for religious purposes or merely symbols used as property marks (conveying information about the value of the pots or their contents), arguing that the symbols are arranged in no particularly obvious pattern and therefore cannot be an alphabet system, and besides, that the symbols tend almost exclusively to appear on pots and were not used to record messages, which is the main purpose of writing. It might be useful to remind the reader that pictographic script was created in the same period, and, as mentioned above, the average level of human intellect did not require a demanding alphabet system (the earliest known Chinese inscription dates from about 2000 BC, which is almost 1500 years after the Vincha script). It will be therefore extremely unprofessional and also irresponsible to hold that it is possible to unveil and prove in such a way some accomplished philosophy, or religion, or anything like that which dates so far back in the past; however, there is no doubt that the people in the territory of the Vincha culture had quite a high level of social manifestations and human creativity. From the enclosed photo everybody can make his own judgment as to the similarity of the Vincha and Etruscan alphabets.

Zelo zanimivo in hkrati odločilno vprašanje, na katerega moramo dobiti odgovor, pa je, kako so določili glasovne vrednosti posameznih chrkovnih znakov. Dr. Peshich trdi naslednje:

»S primerjanjem z etrushchanskimi znaki smo prishli do presenetljivih ugotovitev:  
– vinchanski chrkopis je v celoti zajet v fondu etrurskih grafemov;  
– vse vinchanske grafeme, tudi v variantah, najdemo v fondu etrurskih grafemov;  
– po opravljenih poskusih pri iskanju ekvivalentnih glasovnih vrednosti vinchanskega chrkopisa smo z zelo preprosto operacijo prishli do ustreznih rezultatov z uporabo etrurskih elementov.

Te rezultate smo le delno dobili z uporabo fenichanskega chrkopisa, kar bi lahko pomenilo, da so Etrushchani z dokončnim sprejetjem svoje abecede našli vse potrebne glasove v vinchanskem chrkopisu. To je verjetno zaradi tega, ker je bil njihov jezik soroden. Sledove fenichanske pisave res najdemo tudi na Apeninskem polotoku, toda le fragmentarno, kot imamo tudi tam sledove drugih pisav, toda etrurski chrkopis je najbolj razširjen in redno uporabljen.«

S tem se odpira znano vprašanje, odkod so prishli Etrushchani, kdo so in kakšen jezik so govorili? To je uganka, ki she danes ni razreshena in ki je tudi v tesni zvezi z Veneti, o chemer je zhe bilo tudi pri nas prelitega obilo chrnila. Naj kar naravnost povemo, da se dr. Peshich nikakor ne izrazha negativno o morebitni tesni povezanosti s slovenskimi predniki, oziroma da bi lahko brali te jezike tudi na slovenski etimoloshki podlagi. Izrecno namrech pravi, da ni bilo prav, ko so nekateri napadali Mateja Bora zaradi njegovih hipotez v zvezi z Veneti. Ne bi smeli prezreti, da je dr. Peshich jezikoslovec in da se njegove trditve lahko pobija le s strokovnimi nasprotnimi argumenti, nikakor pa ne z omalovazhevanjem in zasmehovanjem.

Ker je ta nova smer dokaj spodbudna za vse tiste, ki so se zhe pred tem ogrevali za t. im. slovensko-venetsko-etrushchansko zvezo, in drazhecha za nasprotnike te teze, ne bo odvech spomniti na novejshe teorije ruskih zgodovinarjev o Venetih.

V ruski reviji »Znanje — sila« je izshel pogovor z mag. zgodovinskih znanosti G. Lebedjevom o izvoru Slovanov (prevod chlanka je izshel tudi v »Nashih razgledih« 13. marca 1987). Zachenja z urednishkim uvodom: »Eden najskrivnostnejshih in najbolj shpekulativnih problemov v zgodovini in arheologiji je vsekakor problem pojava Slovanov na zgodovinskem prizorishchu. Raziskovalci slovanske kulture razlichnih generacij so se namrech trudili in se she trudijo, da bi ga pojasnili z bolj ali manj utemeljenimi hipotezami.«

A very interesting and at the same time crucial question which must be answered is how the sounds for the respective letters were selected. Dr. Peshich holds the following:

»By comparative analysis of the Vincha and Etruscan alphabets we came to the following astonishing conclusions:

- The signs from the Vincha alphabet are on the whole incorporated into the main body of Etruscan graphemes;
- All Vincha graphemes and their variants can be found in the main body of Etruscan graphemes;
- After making tests to search for the equivalent voice sounds for the Vincha alphabet we used a very simple operation and came to the appropriate results by use of the Etruscan elements.

These results were only partially obtained by use of the Phoenician alphabet, which means that the Etruscans finally adopted their alphabet (the earliest known inscription dates from the middle of the 6<sup>th</sup> century BC) after they found all the necessary voice-sounds in the Vincha alphabet. The reason probably lies in the similarity of the Vincha and Etruscan languages. Traces of Phoenician inscriptions were also found in the Apennines, although only fragmentary, similarly to the way we find traces of other inscriptions, but the Etruscan alphabet is the most widespread and used in everyday life.«

This raises the well-known questions: Where did the Etruscans come from? Who were they? What language did they speak? This is a mystery which still remains unsolved today and it also closely relates to the Veneti, and there is a lot of ink spilled on that issue, worldwide and in Slovenia, too. Let us speak directly and say that Dr. Peshich has no scruples about a possible close connection of these languages with the Slovene predecessors, in other words that these languages may also be read by analysing Slovene etymology with a technique known as the comparative method (word roots can be traced all the way back to their origin – for instance, the Indo-European language family). It was not right, Dr. Peshich says, that the certain persons attacked and criticized Matej Bor. We should not forget that Dr. Peshich is a philologist and that his theories may be opposed only by scientific arguments and not by disregarding and jeering at him.

As this new direction is quite an incentive for all those who were previously interested in the so called Slovenian-Venetic-Etruscan connection, and irritating for the opponents of this connection, it would not be inappropriate to mention the latest theories of Russian historians about the Veneti.

In the Russian magazine *Knowledge – Power (Znanje – sila)* they published an interview with G. Lebedjev, MA (Science of History), about the origins of the Slavs (the translation of this article was published in the Slovenian periodical »Our views« (*Nashi razgledi*), 13 March 1987). It starts with the editor's introduction: »One of the most mysterious and speculative issue in history and archaeology is certainly the appearance of the Slavs on the stage of history. In fact, researchers of the Slavic culture from various generations have made considerable efforts, and they still do, to explain their appearance with more or less well-founded hypotheses.«

Mislim, da k temu ni kaj dodati; in če se kdo potruži posvetiti v ta labirint z novimi dejstvi ali domnevami, ne bi smel biti podvržen porogu, kot se je to zgodilo M. Boru, pač pa prej blagohotnemu sprejemu in strokovni podpori. Tudi to, kar ruski zgodovinarji razvijajo, ni nekaj dokončnega in celovitega, temveč le poskus nekakšnega drugachnega, nekonvencionalnega izhodishča, kar naj bi omogočilo zgraditi sprejemljivo teorijo o nastanku Slovanov, ki so se pojavili na zgodovinskem prizorišču bliskovito, iznenada. Neverjetno je, da se v 6. stoletju hkrati pojavijo vsi pisni dokazi in zhe tudi samo ime »Slovani«. Presenetljivo je tudi, da vsi zgodovinski viri enako prikazujejo skorajda istochasni nastanek povsem določene zgodovinske podobe tega ljudstva kot tudi ozemlja, kjer so se Slovani naselili.

Teorija, ki jo zagovarjajo ti ruski znanstveniki, je v bistvu naslednja:

Nekaj pred sredino prvega tisočletja pred našim shtetjem se vklini na ozemlje severnih Indoevropecev (predniki Baltov in Slovanov) »južna etnična skupina«, povezana s sredozemsko kulturo: plemena luzhishke kulture, katerim je verjetno prvotno pripadal vzdevek »Veneti«; ta klin se ohrani nekako do 3. stoletja pr. n. sht., ko ti podležejo z zahoda Keltom, z vzhoda pa Skitom. Pa tudi s severa pritiskajo Germani. V spletu okolishchin se proti prelomu našega shtetja lochi »venetski« del baltoslovanskega prebivalstva in na prizorišču se pojavi slovanska kultura prashkega tipa, ki zajame ogromna območja od Pripjata do Karpatov, od srednje Elbe na zahodu do Donave na jugu.

Torej če ponovimo: Veneti so z juga vdrli v baltsko-slovanski svet na severu Evrope in omogočili ustvariti prashko kulturo Slovanov, lochenih od Baltov. Vse to pa se je dogajalo v neposrednem stiku z območjem, kjer dr. Peshich ugotavlja nastanek prastarega chrkopisa, tako podobnega etrushchanskemu, pri chemer ne smemo spregledati neverjetne pogostosti selitve ljudstev na tem predelu Evrope, in to v vseh smereh, zdaj z juga na sever, nato obratno, ter z vzhoda na zahod in nazaj.

Ruski zgodovinarji prishtevajo Venete k južnim Indoevropecem, katerih kultura je v tesni povezavi s sredozemsko omiko, sorodni pa naj bi bili najbolj Ilirom (izrecno navajajo ilirske »Venete«, po katerih naj bi se imenovale Benetke), pa tudi Italom in v določeni meri Keltom. Toda ta poslednja opredelitev je megljena, kajti drugi znanstveniki imajo drugachno mnenje o tem, kako vzpostaviti sorodstvene vezi med ljudstvi, kot so Iliri, Kelti in Itali ...

I think that this introduction does not need any addition; if somebody makes efforts to shed some light on this labyrinth with new facts and assumptions, he should not be jeered at, as happened to Mr. Matej Bor, but he should be accepted amicably and with professional support. The Russian theories are not anything final and accomplished either, but only a search for some different, unconventional concepts which might help to find some scientific theory on the appearance of the Slavs, whose appearance on the stage of history was lightning-like. It seems unlikely that all the written documents and the name Slavs, kept to this very day, appeared at the same time, in the early 6<sup>th</sup> century. Surprisingly, all historical sources describe in the same way the almost simultaneous appearance of the fully defined historical portrait of the Slavic peoples as well as the region they settled in.

The Russian historians have the following theory:

Before the middle of the 1<sup>st</sup> millennium BC, the Southern ethnic group, related to the Mediterranean culture, penetrated to the region of the north Indo-Europeans (predecessors of the Baltic and Slavic tribes); these were Lusatian tribes (bearers of the Lusatian culture), who were probably called Veneti (also Venthi); this wedged position was maintained till the 3<sup>rd</sup> century BC, when they were defeated by Celtic tribes from the west and by Scythian tribes from the east. The Germans put pressure on them from the north. In the period between the 2<sup>nd</sup> century BC and the 5<sup>th</sup> century AD, the Venetic group separated from the common Balto-Slavic ethnicity. Later they constituted the Prague-Korchak cultural complex which is regarded as the Slavic cultural model which spread over a wide area from the Pripyat Marshes to the Carpathians, and from the middle Elba in the west to the Danube in the South.

To sum up: The Venetic peoples penetrated into the Balto-Slavic region in northern Europe. Later they separated from Balto-Slavic ethnicity and became the proto-Slavic bearers of the Prague-Korchak culture. All these events took place in the region where Dr. Peshich is making an analysis to find out when the Vincha-alphabet, which is almost identical with the Etruscan alphabet, was created. We should bear in mind that the ancient peoples in this European region had migrated very often in different directions: from the south to the north and vice-versa, and from the east to the west and vice-versa.

The Russian historians include the Veneti among the Indo-Europeans, whose culture is closely connected with the Mediterranean civilization. According to them the Venetic peoples are closely related to the Illyrians (they explicitly mention the people called Illyro-Veneti, maintaining that Venice got its name after the Illyro-Venetic people), to the Italics and partly to the Celts. However, this last definition is ambiguous, as other scientists have a different approach when defining mutual relations between peoples, such as Illyrian, Celts and Italics ...

Toda niti zato, pustimo to nadaljnji znanstveni obdelavi. Kar nas izrecno zanima, je Venetski prodor na sever in njegov pomen za etnogenezo Slovanov, ki so se kasneje, (recimo) v 6. st. n. sht. začeli seliti na to sedanje področje. Torej spoznavamo približen tokokrog medsebojnega vplivanja in niti chudnega, che najdemo v slovenski kulturi ostalini toliko venetskih elementov, she manj nas sme chuditi, che je she vech te sorodnosti opaziti med slovenshchino in venetshchino (da o drugih kulturnih sestavinah davne skupnosti niti ne govorimo, saj niso bile she niti zachete ustrezne poglobljene raziskave), na kar je med drugim opozoril tudi M. Bor.

Kako lepo je, da vsega she ne vemo in nas raziskujocha znanost presenecha z novimi odkritji, ki nas osebnostno in chloveshko bogate. Tudi o Venetih in Slovanih bomo she marsikaj zvedeli!

ETRUSHCHINA			LATINSHCHINA			VINCHA		
ETRUSCAN	LATIN	VINCHA	ETRUSCAN	LATIN	VINCHA	ETRUSCAN	LATIN	VINCHA
1. A	A	A	14. 𐌆	N	𐌆			
2. B	B	B, D	15. 𐌇	ST, ŠT	𐌇			
3. C	G	I	16. O	O	O			
4. D	D	Δ	17. 𐌈	P	𐌈			
5. E	E	⋈	18. M	SC	M, U			
6. F	V	⋈	19. 𐌉	R	⋈, P, R			
7. I	Z	I	20. S	S	⋈, D, Z			
8. 𐌊	TH, H, DE	𐌊	21. 𐌋	T	𐌋, T, M			
9. 𐌌	DH	⊙	22. 𐌍	V	Y, V			
10. I	I	I	23. X	H	X			
11. K	K	K	24. 𐌎	C	Y			
12. J, A	L	J, A	25. >	S, K	>			
13. 𐌏	M	M, 𐌏	26. 𐌐	F	𐌐			

V stolpcu *LATINSHCHINA* shumniki oznachujejo glasovne vrednosti, ne pisnih znamenj. (Op. ur.)



But let this alone, and let the scientists solve this question. What we are really interested in is the Venetic penetration to the north and its meaning for the ethnogenesis of the Slavs, which later, about the 6<sup>th</sup> century AD, had begun to migrate to the present day region. Well, we are coming to perceive a rough course of the historical events and mutual influence and it is not odd if we find in the cultural remnants so many Venetic elements and we should not be surprised at all if we find out that there is much similarity between the Slovenian and Venetic language (let alone other cultural elements from the common ancient-past, as the preliminary scientific research has not started yet), and this was pointed out by Mr. Matej Bor and others.

It is delightful that we do not know everything yet, and that the scientists may surprise us with their discoveries, which will deepen our comprehension and widen our horizons. We will also find out many things about the Slavic and Venetic peoples!

*VARIANTE  
VARIATIONS*

	<i>ETRUSHCHINA</i> <i>ETRUSCAN</i>	<i>LATINSHCHINA</i> <i>LATIN</i>	<i>VINCHA</i> <i>VINCHA</i>
1.	+	ξ	+ , +F
2.	Υ	U	Υ
3.	Ϟ	ξ	Ϟ
4.	V	U	V
5.	↓, Λ	H, CW	↓, Λ
6.	8	B, F	8

In column LATIN ξ, ζ mark the votes value, not the written signs. (Note by ed.)

Translated from Slovenian by Tajana Ida Feher

## ENA ALI DVE GORICI?

(So meje res le she v glavah?)

Za predsednika nashe vlade Boruta Paharja imam vprasanje, ki je zame zelo vazhno (prevazhno), morda tudi zanj vazhejshe od vprashanj, ki mu jih sicer postavljajo, in bi me premier, ali kdo zanj, neznansko osrechil, che bi se vanj najprej zamislil in shele nato odgovoril, ne samo vljudno, bla, bla bla, marvech prav premishljeno in resno. Ne bom mu hvalezhna samo jaz, pach pa vechina Primorcev, tudi oni onkraj podrtih meja.

V *Primorskib novicab* – in tudi v drugem nashem tisku, saj je novica odmevala – sem nedavno\* brala, kako se novoizvoljeni predsednik vlade veseli z zhupanom Nove Gorice Brulcem et co. spojitve obeh Goric v eno. Ko bodo tako v slovenski Novi Gorici kot v pretezhno italijanski Gorizii menda zachele padati kar mnozhichno – domnevam celo s precejshnjim hrushchem in trushchem – tudi znamenite **meje v glavah** in bo tako rekoeh napochila nova era evropske vzajemnosti in – postopoma – totalnega sozhitja. Vprashanje pa je to: V katerem jeziku bo potekal ta veseli – po scenariju zhe nekam znani – proces bratstva in edinstva? V esperantu? V angleshchini, ki si jo bomo druzhno izvolili kot lingua franca? Si bodo nashi sosedi – rochni, kot so: *detto, fatto!* – umislili osebnega tolmachia, in ko bodo zachutili potrebo, da nas ogovorijo ali pokramljajo z nami, ga bodo potegnili iz zhepa in skozi njegova dvojezichna usta bo kot olje gladko stekel dialog? Na nashi strani so namrech jezikovne meje pa narechne planke in zhelezne zavese zhe davno padle, she preveh temeljito, se mi zdi vchasih, saj smo Slovenci bolj ali manj vechinsko zhe dvo- in vechjezichni, chesar pa ne bi mogli trditi, cheprav bi radi, za nashe pretezhno enojezichne sosede, ki jim je slovenshchina, z redkimi izjemami, shpanska vas, pa she mar jim ni zanjo, saj o njej najvehkrat nochejo niti slishati; za nekatere – tiste z jezikovnimi predsodki v glavi, ne samo z mejami in pregradami, in ti so nam zategadelj precej sovrazhni, in niti malo jih ni, na zhalost – je nash govor nich drugega kot *lingua de merda*. Tako rekoeh prej za v sekret kot za v njihova usta. *Allora?* Kaj pa zdaj? Kako si nash slavni vrh predstavlja to kochljivo zadevo spojitve in prelitja v eno celoto? Anti nam na tihem ne predlaga, da se potujchimo iz chiste in neskaljene ljubezni do sanjske pa sanjane in nedosanjane evropske unije, ki ne bo dolgo trajala, che bo od svojih shibkejskih chlanov in podanikov pa satelitskih drzhavic terjala tako velike zhrtve.

*Jolka Milich*

## ONE OR TWO GORICAS? (Are the frontiers really only in our heads?)

I have a question for our Prime Minister Borut Pahor, which is for me very important (crucial), maybe even more important than the questions they usually ask him; so the Prime Minister, or somebody entitled to answer in his name, will make me really happy if he first takes this issue into deliberation and only then reply to me, as I do not want just formal politeness - bla, bla, bla, ... but a well considered and serious answer. I am not the only one who will be grateful but also most of the Primorska people as well as those who live near the frontiers being torn down.

I have recently\* read in the journal *Primorske novice* and also in our other press – as this news was met with a wide response – that the newly elected Prime Minister and the Mayor of Nova Gorica, Brulc and co., are glad to unite Nova Gorica and Gorizia into a single city. When that happens, in the Slovenian Nova Gorica and the Italian Gorizia, mostly settled by Italians, the famous **mental frontiers** will presumably start to drop down en masse – I assume accompanied by a lot of fuss – and one may say the new era will start; the era of European mutual cooperation and gradually-constructed total coexistence. My question is the following: In which language will the celebration take place? – How will we communicate during this scenario of the brotherhood and unity process (well-known to us from former experience)? In Esperanto? In English, which will be collectively elected as the *lingua franca*? Or maybe our neighbours – handy, as they are: *detto, fatto!* /said-done/ – will provide a personal interpreting device and when thy feel like talking, they will pull it out of their pocket and talk to us fluently through its bilingual mouth? On the our side, in fact, the language barriers and dialect fences as well as the iron curtains dropped down a long time ago, and sometimes I think even too radically, as we Slovenians have already mostly been bilingual or multilingual, which I am afraid cannot be said, although I would love it to be otherwise, for our mostly mono-lingual neighbours for whom the Slovene language (with rare exceptions) is all Greek; what is more, they do not care about the Slovene language and most of the time they do not want even to talk about it; for some of them – those with a prejudice against foreign languages in their heads, not only with barriers and fences, who are pretty hostile to us, and moreover many more than a few of them unfortunately – our Slovene language is nothing more than, as they call it, the *lingua di merda* /good-for-nothing language or literally »shit language«/. As they say, it is more for the toilet than for their mouths. *Allora?* What now? How does our celebrated summit plan to carry out this process of becoming a single city and creating a common environment? Is it possible that our summit quietly suggests or abandons us to be deprived of our national identity for the sake of a pure and untroubled love towards: the dream-EU; the EU we were dreaming of; and finally the unfinished dream of the EU, which could not continue for long, should it demand such a great sacrifice from its weaker members, citizens and satellite States.

Tega ne sprashuje navadna ozkogledna podezhelanka, nacionalno omejena in obremenjena s starokopitno mentaliteto, marveč – pravijo – zelo sposobna in nadarjena italianistka in prevajalka s kar debelim dvojezičnim opusom, chlovek, ki je tako rekoch v obeh jezikih vech kot doma in se zhivo zaveda vseh njunih vechplastnih in mnogostranskih tegob. Smo se mar kot narod in posamezniki ruvali recimo z Beogradom, da nas bo Bruselj pustil pohrustati od shtevilchnejshih sosedov, ne da bi trenil z ochesom, nich manj kot s suvereno privolitvijo nashega politichnega vrha, ki se bo, zdi se, prav tvorno zavzel, z raznovrstnimi investicijami, evropskimi in domachimi, da bo podvig uspel v rekordnem chasu? Chemu smo se potemtakem sploh borili? In chemu osamosvojitve pa parlament in vojska pa ambasade in podobne rechi, v bistvu sami dragi shpasi za drzhavico, ki bo v nekaj desetletjih postala zaspano in napol pozabljeno predmestje mejashev, jezikovno pa, vsaj v javnosti, izginila? Najprej zhe vidno izginjajocha slovenska Istra, nato Gorica in ostala Primorska itd. Smo res folk iz nizhje kulture, kot nas radi obravnavajo skozi zgodovino vsi nashi sosed, ker se baje le nizhje kulture strashno rade zgledujejo po vishjih, schasoma pa izgubijo svojo faco ali fris in se radi prepoznavajo kot dvozhivke, ne pa v tem, kar so, na koncu, da zabrishejo she zadnje dvoumne sledove do sebe, pa prevzamejo tudi tuj jezik in shege. In smo spet tam. Pri zdruzhenih Goricah v eno samo mesto, kjer se chivka in cheblja tudi v novogorishki coni, torej v Sloveniji, le po italijansko, ker ona druga polovica, ki lezhi v Italiji, ne zna nashega jezika, ker ga noche znati. Zhe spet se bomo shli enakost in multikulturalnost na tipichno evropski nachin: vsi ta mali bodo skoraj enaki s ta velikimi – pod pogojem, da prevzamejo njihove jezike. Drugache bodo delezhni pravic le na papirju, na tistem, ki vse prenese, dejansko pa bodo dozhivljali dan za dnem nonstop same srchkane in pisane shikane in zajebancije, pa rezanje sredstev za domach tisk in podobne poniglavosti in ribarije, dokler se na smrt ne utrudijo in ne kapitulirajo sami od sebe, kot prezrele in potolchene tepke. Saj se tudi Bruselj de facto ravna po Orwellovi zapovedi iz *Zhivalske farme*, ki jo je malce nespretno po svoje prikrojil: vse drzhave-jeziki so enaki, le zahodni, tisti, ki veljajo kot zgodovinski, so bolj enaki od vzhodnih in nezgodovinskih. A dokler jim bomo dovolili take norme in pravila, le-ta zlepa ne bodo prishla iz navade. Verjetno shele chez mnoga leta, ko bo za marsikoga in marsikaj prepozno, z uporom izigranih in nategnjenih. Tudi ta scenarij poznamo. Nich novega pod soncem, na zhalost.

This question is not written by some narrow-minded country-dweller, burdened by his nationality with a conservative attitude, but – so they say – a very capable and gifted translator of the Italian language with a lot of bilingual translated material, a person who is at home in both languages and who has a very vivid picture of all these multi-layered and many-sided problems. Have we, as a nation and as individuals, struggled in vain - with Belgrade, for example - only now to look passively at how Brussels, without batting an eyelid, is letting our numerically-superior neighbours gobble us up? Our political summit even gave its absolute consent, and it seems that it will very creatively include in the realization of this objective by various investments, both European and domestic, the conclusion this heroic deed in the record time? Why did we then struggle in the first place? Why independence, and then parliament and army, the embassies and similar things? As a matter of fact they are only expensive jokes for a small country which will in a few decades become a sleepy and half-forgotten suburb of the borderland people, and its language will disappear, at least publicly. The first to disappear will be the Slovenian Istria, and then Gorica and other parts of the Primorska region etc. Are we really a folk from some lower cultural class, as all our neighbouring countries like to say, because, as they say, the lower cultures like very much to follow the example of big ones and over the decades they lose their face (*Slov.* colloquial: *faca* or *fris*) and like to see themselves as an amphibian and not what they really are; in the end they erase the last obvious signs of their existence and take over foreign languages and customs. And there we are again – in the two cities, Nova Gorica and Gorizia, joined into a single city. In Nova Gorica, meaning in the Slovenian part, the gossip and chatter can be heard only in Italian, because the citizens of the other half, situated in Italy, are not able to speak our language, as they are unwilling to learn it. Once again we will get equality and a multicultural environment in a typical European way: all those small cultures will be almost equal to the big ones – providing that they take over the foreign languages. Otherwise, they will have rights only on paper, on a paper which can say anything; as a matter of fact, the people will experience day after day, non-stop, only lovely, sweet and variegated chicaneries and deceptions, and then the cutting of funds for domestic press media and similar insidiousness and squabbles, until they become bored to death and surrender themselves, like over-ripe pears, beaten down. As a matter of fact, Brussels also acts in accordance with Orwell's order from *Animal Farm*, but Brussels uses a custom-made version: All nations-languages are equal, but the western nations-languages – which are approved as historical – are more equal than the eastern and non-historical. If we allow the application of such standards and rules, they will never give up their habit of using them. They will likely give up such habits only after many years, once those who have been double-crossed and deceived have risen up, but I am afraid that for many a man and many things it will be too late then. This is also a scenario well known to us. To my sorrow, there's nothing new under the sun.

\*P. S.

Zgoraj nakazano vprasanje premieru Pahorju je bilo zhe zastavljeno v *Reviji SRP 89/90*, februar 2009, kmalu po njegovi izvolitvi, tj. leta 2008, nanj pa se ni nihche odzval, ne pritrdilno ne odklonilno, kot da ni bilo postavljeno. Celo ogovorjeni premier ni rekel niti mu, cheprav slovi po olikanosti in zgovornosti. Danes bi rekla (dodala), da se stanje medtem ni nich izboljšhalo, prej se je poslabshalo, zlasti pri uradnih (drzhavnih) odnosih do nas, saj se pri nashih zahodnih sosedih nekako skusha spet uveljaviti obramba tako imenovanih najbolj vzvisenih ciljev in idej z zhe vech kot sto let staro zgodovinsko tradicijo neusmiljeno ostrega in neizprosno kulturno-civilizacijskega boja, ki je usmerjen le v ohranjanje in krepitev italijanskih pozicij in njihovega jezika. Drugache recheno: chim manj (vidne) ali sploh nich slovenshchine. V duhu gesla: na stezhaj odprta vrata multikulturalnosti, a bog ne daj, da bi potekala tudi v slovenshchini, poteka naj le na lashki bolj izbrani in mestni nachin, saj slovenshchino komaj kdo zna, medtem ko italijanski jezik chebljajo zhe vashi (tj. slovenski!) dojenchki. No ja, kakshen pozdrav na zacetku – *dober dan* ali *dober vecer* – in na koncu – *labko noch* ali *nasvidenje* – bomo stoichno prenesli, vashih italijanskih sosedov ne bo (z)motil, ne bodo ga shteli za provokacijo, nasprotno, srechanje bo zavoljo teh pozdravov pridobilo na folklor(istich)ni ravni, s pozdravi lahko prinesete tudi klobase, ocvirke in teran, pa she kakshen kmechki muzikant v narodni noshi bi se prilegal in naj se vam le pridruzhi, da se bomo na koncu lahko zavrteli, ne *ringa ringa raja*, *kuzhek pa nagaja*, marvech samo po sebi umevno: *giro, giro tondo, com'è bello il mondo* ... Pri oblozheni mizi – pretezhno z vashimi specialitetami, ki jih bomo druzhno in slastno pohrustali (potrudili se bomo pach, chesa vsega chlovek samopozhrtvovalno ne stori za chlanstvo v tej blazheni Evropi!) – pa bomo obenem poglabljali prijateljstvo. Ponavljam vprasanje slovenskemu liderju Borutu Pahorju: Se nam obeta ta dolgometrazhni filmchek, pozhegnan od nashih vrhovshchekov z vami na chelu, ali she kaj hujshega?

\* P. S.

The above-mentioned question for our Prime Minister Borut Pahor, had already been asked in the magazine *Revija SRP 89/90*, February 2009 (SRP stands for Freedom, Truth, Bravery), shortly after his election in 2008, but nobody responded to it, neither to support it or object to it, as if nobody had asked anything. The Prime Minister to whom the question was addressed did not even utter one word in reply, although he is known for his good manners and eloquence. Today I want to add that in the meantime the situation has not been improved - moreover it has become worse, in particular regarding the official (state) measures towards Slovenia, as our western neighbours somehow want to revive the defence of their supreme goals and ideas, as they call them, and, in accordance with their more than century-old historical tradition, they are preparing a ruthless and inexorable cultural-civilization war, which is directed towards preserving and improving the Italian position and their language. In other words: the less visible the Slovene language, the better (or better still, completely invisible). According to the motto »A multi-culture door is thrown open – but God forbids the use of the Slovene language - it should be in the urban Italian language (*lashki jezik*), as the people hardly know the Slovene language, but the Italian language is babbled even by Slovenian babies. Well then, you may offer salutations at the beginning of the meeting in Slovene – *dober dan* or *dober vecher* – and at the end – *labko noch* or *nasvidenje* – this will be stoically tolerated; your Italian neighbours will not be bothered and will not take this for provocation - on the contrary, the meeting will improve its folklore level because of such greetings; with your greetings you may also bring sausages, pork cracklings and Teran (wine), besides some rural musician in national costume will be just fine and allow him to accompany you, so we all can dance at the end, although you will not sing *ringa ringa raja, kuzhek pa nagaja*, but of course: *giro, giro tondo, com'è bello il mondo* ... At the table loaded with – mostly your specialties, we will crunch them together with a great appetite (we will make our best efforts, as we are doing everything and sacrificing ourselves for membership of this blessed Europe!) – at the same time we will cultivate a friendship. I am repeating the question for the Slovenian leader Borut Pahor: Could we expect such a feature-length film, blessed by our beloved summit with you at its head, or even something worse?

Translated from Slovenian by Tajana Ida Feher

Svojskost *LiVeS Journala – Revije SRP*

Vodilo *LiVeS Journala – Revije SRP* so tri vrednotne orientacije individua, tega ne nepomembnega drobca v sistemu institucij.

Te vrednote so: Svoboda, Resnica, Pogum. Pomembne so, vsaka od njih posebej, pomembno je prezhemanje teh vrednot.

Tak namen ima tudi uredništvo Revije SRP, ki izhaja v posodobljenem prvotnem slovenskem chrkopisu bohorichici, katere utemeljitev predstavlja *Zbornik 2001 Bohorichica*.



Individuality of the *LiVeS Journal*

Guidelines of the *LiVeS Journal* are  
the three values of the orientation of the individuum,  
that irrelevant shred in the system of institutions.

These values are: Liberty (freedom), Verity (truth), and Spirit (courage)  
Each of them is important in its separate way,  
the infusion of these values is important.

This is also the intention of the LiVeS Journal editorial board,  
which is published in an updated version of Bohorichica – the primary Slovenian alphabet,  
the argumentation behind which is presented in *Zbornik 2001 Bohorichica*.

## OPOMBA UREDNISHITVA

*LiVeS Journal* (in *Revija SRP*): <http://www.livesjournal.eu> (<http://www.revijasrp.si>)

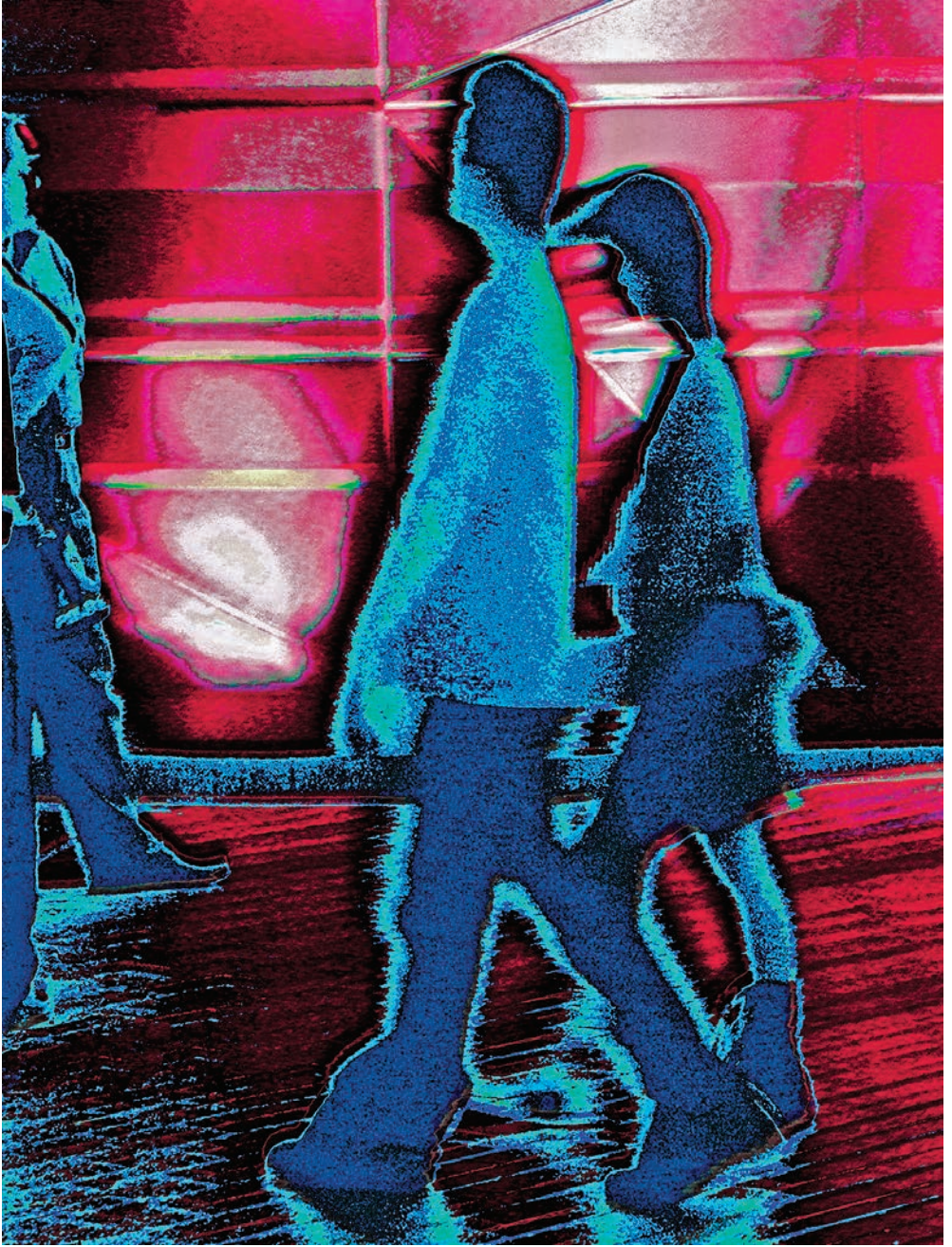
Internetna uporaba *Revije SRP* je brez omejitev; enako velja za *LiVeS Journal*, ki mu je z vzporedno dvojezičnostjo namenjena širša dostopnost, tudi za izseljenske korenine. Predvideno je, da bodo med novimi sodelavci tudi prevajalci, ki bodo postopoma dodajali prevode iz *Revije SRP* v »globalnem jeziku« (za globalni zgodovinski spomin), danes v angleškem (britanskem ali ameriškem). Izvirnik vsakega teksta je avtorski unikat, prevodov pa je lahko več, zato bo v internetni izdaji *LJ* kak prevod lahko tudi dodan k predhodnemu ali pa ga bo nadomestil.

## EDITORIAL NOTE

*LiVeS Journal* (and *Revija SRP*): <http://www.livesjournal.eu> (<http://www.revijasrp.si>)

Internet use of *Revija SRP* is without limits; the same is valid for *LiVeS Journal*, for which the wider accessibility is intended by the means of two parallel languages, even to the roots of diasporas. It is expected that the new translators among the contributors gradually will add new translations of the texts from *Revija SRP* in the "global language" (for the global historical memory), today in English (British or American). Every original text is unique as a fact of authorship, but translations may be several, so in the Internet edition of *LJ* new translations also could be added to the preliminary ones, or those could be replaced.















# SMOKING ROOM



