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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 simetrichni soglasniki zacetnice istih treh vodilnih pojmov kot v slovenski besedi SRP (Svoboda – Resnica – Pogum / Liberty – Verity – Spirit).

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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)

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Erik Prunch

MATJAZH IN ZALA

KRALJ MATJAZH

I

Sedi. Z lakti je vdolbel
za sedem veder solz globoke
jame v kamnito mizo.
Sedemkrat sedem tisoč

las srebrne brade je raslo
sedemkrat sedem krogov
zhalosti krog mahovito nogo
iz sedemkrat sedem kamnov.

V

Gora si je razparala drobovje:
Z bleshchechim mechem mesechine
si trga raskave bele skorje
s prsi, odpira ostre, tople bolechine

bokov vojski, ki v cheladah
iz zarjavelega zheleza, z mechi
iz strnjenege strahu, koraka
nemo za mogochnimi povelji.

MATTHIAS AND ZALA

KING MATTHIAS

I

Here he sits. His elbows have dug
holes into the stone table
that hold seven buckets of tears.
Seven-times-seven-thousand.

The hair of his silver beard
has grown in seven-times-seven circles
around the moss-covered leg of the table
made of seven-times-seven stones.

V

The mountain rents open its innards.
With the bright sword of moonlight
it slices away the rough white crust
of its breast, hewing warm wounds

which resemble the flanks of a phalanx
with helmets of rusted iron
and swords cast from rigid fear,
grimly following stentorian commands.

MIKLOVA ZALA

IV

Vracham se. Pod
ranjenimi podplati
kot rdechi nageljni
cvetijo kamni.

Pot gorí – pijana
tihih ognjev *njene*
blizhine. Ochi pokrivam
z roso teme.

EPILOG

Nazaj ni poti.
Ladje so krhke,
zastave so mrtve,
veter je zhejen.

Nazaj ni poti,
mornarji, tu,
na obali
moramo najti vasi.

ERIK PRUNCH (tudi Erich Prunch; Celovec 1941), slovenski pesnik, jezikoslovec (koroshka slovenshchina), literarni zgodovinar in teoretik prevajalstva v Avstriji; izdal zbirko pesmi *Tibozhija* (pod imenom Niko Darle; Celovec, 1965), v kateri je s prostoverzno, a strogo zgoshcheno pesnishko obliko izvirno izrazil slovensko identiteto v luchi koroshke ljudske mitologije. (Op. ur. I. A.)

MIKLOVA ZALA

IV

I return. Under
the soles of my feet
stones bloom
like red carnations.

My path burns – intoxicated
by the silent fire
of her presence. I cover
my eyes with the dew of darkness.

EPILOGUE

There's no way back.
Our ships aren't seaworthy.
Our flags refuse to wave.
The wind is thirsty.

There's no way back.
We've got to leave
the sea behind
and settle the land.

Translated by Herbert Kuhner (with Milena Merlak and Feliks J. Bister)

ERIK Prunch (also Erich Prunch, Klagenfurt 1941), Slovenian poet, linguist (Carinthian Slovenian language), literary historian and theoretician of translation in Austria; he published a collection of poems *Still Lives* (under the name Niko Darle, Klagenfurt, 1965), in which he through a »verse libre« but severely condensed poetic form originally expressed the Slovenian identity in the light of Carinthian folk mythology. (Note by editor I. A.)

TA GROZNA UGANKA

Machek

Ko zabrni telefon
dvigne machek pred gostilno glavo
in skoči v senco bližnjega drevesa

Ni sam
trije machki mu delajo družbo

Vzadaj na gredi s chebulo
mezhika peti machek
z rumenkasto se lesketajochimi ochmi

Kaj si misli
ta chudni machek
o ubogem chloveshtvu?

O katastrofah socializma in kapitalizma?

Prevech me vprashate

Vprashajte raje
kar te kosmate navihance
spodaj pri drevesu

Mogoche imajo za vas pripravljene
nadebudne odgovore
ki obetajo zelo srečno novo leto

Najvech pa bi vam lahko povedal
le machek pri chebuli

Je namrech resnichni filozof
in nekakshen polbog
vsekakor nadvse znamenit machek
zares glavni machek ki se pravkar radodarno
preteguje v vrochi travi poletnega vrta

THIS HORRIFIC MYSTERY

The Tomcat

when the telephone rings
the cat raises its head
and jumps into the shade of a nearby tree

it is not alone
three other cats are already there

the yellow eyes a fifth cat glitter
in an onion patch

what does this
capricious cat
think about poor humankind?

about the catastrophes
of socialism and capitalism?

you ask too much of me

just ask around those furry rascals
under the tree

perhaps they have some sanguine
answers for you
that augur a happy new year

perhaps the cat in the onion patch
could give you the answers

he is, you see, a genuine philosopher
and sort of a demigod
and by certainly a relevant cat
if not the most significant cat
which casually prances around
on flagging limbs
in the hot grass of a summer garden

Mnogo lepega bi vam lahko zapel
s svetlim brnechim glasom kot telefon
a zhal molchi kot jezni bog
ki smo ga pravkar razzhalili

Zato se mi zdi
da tisti pri chebuli ni pravi machek
temvech nekaj drugega

Kdo ve
kaj se skriva
v tej grozni uganki?

Riba v aspiku

Temni se
je rekla riba v aspiku
kar je nadvse vazhno za eksport ribje industrije

Notri v delamarisovi * -
vodni palachi
je belolasi morski pes
nazdravil odlicnosti ribje pashtete

Ta mezga torej ni od muh je rekel nekoliko oshabno
in izbochil svoje nazobchane ustnice

Sicer pa vem kako se tem rechem strezhe
je dodal piko na i ...
in konchno imajo ribe vedno zadnjo besedo

Vem ... zhe tretje tisochletje
transportirajo ribjo solato tja dol ...
no kam ... v apulijo in kalabrijo
in v vse morske ozhine
in seveda neizbezhno, zapomnite si to za vselej!
v pompeje in v neapelj na nagrobni lovor nesmrtnega vergila

he could tell you many beautiful things
with his bright buzzing telephone voice
but unfortunately he is as silent as an evil god
we have just insulted

thus it seems to me
that the one in the onion patch
is not a genuine cat
but something completely different

who knows
what is concealed
in this horrific mystery?

Fish in Aspic

it's getting dark
says the fish in aspic
which is extremely important
for the export of the fishing industry

indoors in delamaris * -
water-factory palace
an old white-haired shark drinks
to the health of the fish pie

this brew isn't bad
he says pompously
with his pointed toothy maw

and by the way I know exactly
how to come to grips with such fish dealings
getting to the heart of the matter
and finally the fish as usual
have the final say

you known
that the fish salad
has been transported down for three thousand years ...
you know ... to apulia and calabria
and in all the straits ...
and irrevocably ... remember this for all time
to pompeii and naples on the laurel wreath
of the tomb of the immortal virgil

To je nezaslišano se razburja sardina v konzervi
ta latinščina brez repa in glave
v napachni rabi in uporabi
na pomoč bomo poklicali kakega vesuviusa
da bo z ognjenim pokom naredil konec vsem tem svinjarijam

Gospoda, povem vam,
nič ne bo z vso to vašo gramatiko
in tisto nesrečno *campania felix*
si lahko vtaknete kar za klobuk
nazdravljajo ribe v aspiku
ta kislja hladetina je namreč
od letosnjega novega leta merilo vseh stvari
novodobne civilizacije
ki jo naj dobri Bog b. v. (*bene vertat*)
srečno vodi do ugodnega konca

* Delamaris, tovarna konzerv v Izoli

that's unheard of says the sardine in the can
such latin is without rhyme or reason
totally false with no purpose or sense to it
we immediately call good vesuvius for help
giving us this tempest
saving us from this muck

gentlemen
I posit clear and simple
before the whole wide world
that you know what you can do
with your phony grammar
and miserable *campania felix*
that we have so belittled

so go fly a kite
yell the fish in aspic
this sour jelly
is good for you and since new year's day
the measure of all things in contemporary civilization
and our dear creator should (*bene vertat*)
cause us to be happy until our appropriate end

* Delamaris, cannery in Izola, Slovenia

Translated by Herbert Kubner

Matjazb Jarc

NOVI CHASI

Ne govorim

o ljubezni vech ne govorim gorim
in izgorevam jo dishecha svecha
sem in dishim jo ko se plamen vecha
se talim da bom nekoch ugasnil z njim

v tej tihi dushi se dushim molchim
poslusham pesmi zven zvenecha srecha
sem in chastim jo cheprav je bolecha
zamizhim da she v trpljenju ne trpim

she ta okus po njem se je spominjam
na vsak otip zaznavam nje dotike
kadar prihajam in kadar izginjam

naslikam jo na vse najleshe slike
spochenjam chudezh vanjo se spreminjam
svoboden brez vsebine in oblike

Svetloba

preprosta, chista kot ljubezen sama
lebdi nad razsvetljenimi svetovi
razzharja svetle aure nad bogovi
in sije blagohotno luch nad nama

njen jasni soj je najina omama
in njene solze najini slapovi
in sanje njene najini gradovi
v njih jaz tvoj vitez in ti moja dama

ob njej sva mochna, silna, neranljiva
in najin svet je stkan iz zlatih niti
med njimi ishcheva se in zoriva

chastiva danost njene chiste biti
ko v njej se vsak trenutek prerodiva
uchiva se od nje, kako ljubiti

Matjazb Jarc

NEW TIMES

I no more proclaim

My love I do no more proclaim - aflame
I am a scented candle in its fire
More fragrant as the flame grows ever higher
I melt to be extinguished just the same

Through soul's oppressive silent frame I aim
To hear the bliss of song and I aspire
to worship painful anguish I admire
with my eyes shut I suffering disclaim

This taste I'm tasting brings her fresh to mind
When coming or when fading all away
Through every sense I feel her touch so kind

I always paint her in the nicest way
Become her while my miracles unwind
Substance, form don't hold me in their sway.

Light

Like love itself, as simple and as true
It floats above the worlds so very bright
Setting auras of the gods alight
Above our heads it shines its friendly hue

Its clarity elates us through and through
Its teardrops flow like waterfalls of light
Its dreams are palaces where I'm a knight
with you my loyal lady ever true

No harm can come to us when we're aglow
Our world is woven out of threads of gold
Among them we can find ourselves and grow

We can its essence pure in reverence hold
Each moment born again from tip to toe
We learn to love as much as we can know

Ne, ni she chas

Ne, ni she chas, da bi se vse konchalo,
prezgodaj she je chrto potegniti
pod to zhivljenje in se umakniti,
odeti se v zadnje ogrinjalo.

O, Ti, ki me zapletash v chrne niti,
dovoli mi zhiveti, vsaj she malo,
in stori, da srce bo moje znalo
she nekaj hipov chudezhnih uzhati!

Dovoli, da te misli izzvenijo,
in pesmi te pod nebom naj krvavim
se z zharki spletejo v harmonijo!

Ne hiti, daj, da v miru se odpravim
in vso to nepotrebno ropotijo,
ki sem jo hranil, za seboj pospravim

Novi chasi

cheprav je zima, muzika vesela
z akordi se preлива v tej belini
lasé srebrijo sanje in spomini
kako v ljubezni Zemlja je drhtela

kako brezsramna zhelja je gorela
in se cedila v sladki bolechini
v vrochini so topili se pingvini
iz jantarja vzletela je chebela

v nebeshkih sodih je dishalo vino
na rjuhah so se delali valovi
in ti si she kadila nishko Drino

zdaj ne kadish, minili so vekovi
a lej, she zmeraj se imava fino
saj chasi niso stari, ampak novi

No it is not Time yet

No it is not time yet to repose,
too early still to draw the bottom line
to tally up and utterly resign
to drape myself in final resting clothes

Oh, you who wrap me in your darkened twine
Please leave more time before my sunlight goes,
and make it so that my heart truly knows
to cherish every moment so divine!

Allow these thoughts to form and fully sound,
And for these songs beneath the bloody sky,
to be in harmony with sunbeams bound.

Don't rush me now to say my last goodbye,
Before I clear these things, which all around
I uselessly amassed in high supply.

New Times

In winter joyful music does resound;
and in chords through bright of white it streams
my hair grew silver from delightful dreams
from memories of love that shook the ground

all else impenitent desire drowned
and oozed in sweet excruciating creams
and heat hat melted penguins, so it seems
a bee from ember freed there flew around

And how the heaven's barrels smelled of wine
our sheets made waves in this remebered past
those days you chose to smoke the Drina line

and now you smoke no more, an age has passed
now look and see our life is still just fine
for these are not old times but new at last.

Ivo Antich

KRALJEVA KNJIGA

Jesen je: po dolinah
zhe cvetijo gaji. Kralj
v temni nochi zapusti
skrivaj svoj dvor, jashe skoz
gozdove in prebrede
mnogo rek, veliko gor
je zhe za njim. Dvorjani
ga ishchejo po sobah,
ministri zasedajo
noch in dan, she med ljudstvo
se razshiri glas, da je
kralj izginil neznano
kam. Prvi minister pa
pod blazino kraljeve
postelje najde knjigo,
katere vse izvode
pred leti so sezhgali
na grmadi, skupaj z njo
she krivoverca, ki jo
je napisal bil. Takoj
je ministru jasno, da
je kralj zase shranil ta
primerek in naskrivaj
shtudiral vero krivo.
Ko prelistava knjigo,
na mochno podchrtanem
odstavku obstane mu
pogled. Prebere glasno:
»Svet je privid in blato,
vsako dejanje zlochin.«

KING'S BOOK

It is autumn: in the valleys
already blooming groves. The king
in the dark of night leaves
secretly his court, riding through
the woods and wading
across many rivers, many mountains
are already behind him. Courtiers
search him through the rooms,
ministers are in session
night and day, even among people
spreads the news that
the king disappeared unknown
where. The first minister
under the pillow of king's
bed finds the book,
all copies of which
years ago were burnt
at the stake, along with it
also the heretic by
whom it has been written. At once,
it is clear to the minister that
the king stored for himself that
copy and secretly
studied heretic religion.
While browsing through the book,
his eyes stop at the
strong underlined
passage. He reads aloud:
»The world is an illusion and mud,
any act is a crime.«

Na robu, tik zraven te
misli, je z dobro znano
kraljevo pisavo she
dodano: »To je res, o
luch mrakú!« She je noch, ko
iz gradu cheta tezhkih
konjenikov plane, tja
namenjena, kjer nekoch
v kolibi med gozdovi
so nashli pisatelja
preklete knjige. Kralja,
ki je javno slavil le
pravo vero, a v sebi
vse podlozhnike vodil
za nos, mora najhujshie
mashchevanje, pravichna
kazen doleteti! Res
ga odkrijejo, telo
njegovo razsekajo
na koshchke, glavo pa na
konici sulice v grad
prinesejo. Dezheli
zavlada mlada vdova,
prvi minister, bivshi
ljubchek, postane njen mozh.
Knjigo bere dan in noch.

On the edge, just next to this
thought, by well known
king's handwriting, it is
added yet: »That is the true, oh
the light of the dusk!« It is night yet, when
the troop of heavy horsemen
rushes from the castle
intended there where once
in the shack amid the woods
the writer of damn book
was found. The king
who has publicly praised only
the right religion, but for himself
led by the nose all his
subjects, by the worst
revenge, by the just
punishment must be hit! Really
they discover him, the body
of him they cut to
the pieces, his head they bring
on the tip of the spear
into the castle. Over the country,
the young widow begin to reign;
the first minister, former her
sweetheart, becomes her husband.
He reads the book day and night.

Translated from Slovenian by author

(Original verses are seven-syllabic; translation is syllabically free. – Note by a.)

Marija Sresh

Z VISOKO DVIGNJENO GLAVO

Pred nekaj leti sem zhivela v Banfri, mumbajski četrti bogatega srednjega razreda. Na enem večernih sprehodov sem šla mimo bleshcheche prodajalne. Na pločniku pred njo je, zavita v ponoshen sari, stala mrshava, zgubana starka, obkrozhena s tremi psi. Zadovoljno so grchali okrog nje, ona pa jih je bozhala, chohala in hranila z ostanki hrane iz lonca, ki ga je imela spravljenega v nekem kotu. Pravzaprav si je ta koshchek pločnika kar prisvojila, saj so se mimoidochi ljudje z njega umikali in jo – s psi vred – pustili pri miru.

Postala sem radovedna in sklenila, da ji nazaj grede namenim nekaj vech pozornosti. Uro pozneje sem šla ponovno mimo nje. Lezhala je na plastichnem zvitku, s torbo pod glavo in odprtih dezhnikom nad sabo (bilo je ob koncu monsuna in vechkrat so nas presenetile kakshne plohe), okoli nje zviti psi pa so jo greli in varovali. Mimo so vozili avtomobili, avtobusi in motorji, peshci so hodili gor in dol po pločniku, ona pa je mirno lezhala, ni se menila za nich okoli sebe.

Kakshen prizor! Nepozabno!

Neki drugi vecher sem šla mimo nje malo prej kot ponavadi. Tokrat se je v loncu nekaj kuhalo, iz majhnega ognja pod njim se je sukljal dim. Priblizhala sem se in vdihnila vonj.

Koshchki zelenjave? Ostanke mesa in mashchobe? Stopila sem she blizhe in jo poklicala, da bi navezala stik, a se ni zmenila zame. Poklicala sem jo glasneje, stopila na pločnik. Tedaj sta dva psa zarenchala, starka pa se je obrnila proti meni in me nahrulila z besedami, ki sem jih komajda lahko razumela. Sledil je she glasnejshi lajezh, vsi trije psi in starka so se postavili predme in me kljubovalno gledali, pripravljene na obrambo.

Vsa zmedena sem se pobrala stran.

A moja radovednost glede pasje gospe ni ponehala.

Vsakich, ko sem šla mimo pločnika, sem jo iskala z ochmi. Enkrat je kuhala, drugich pometala, zlagala polena ali urejala plastichne vrechke in ponjave. Vedno so bili zraven psi, vsi krotki so jo prijazno ovohavali in se ji umikali, da ji ne bi bili v napoto. Od kod je prishla, sem se sprashevala. Le kakshno zhivljenje je prej zhivela, sem ugibala, da zdaj popolnoma zavracha chloveshko družhbo in se najbolje pochuti v družhbi psov? Koshchek pločnika, ki si ga je prisvojila, je bil urejen in chist. Kako ji je uspelo, da so jo vsa leta pustili pri miru, sem premishljevala. Bolj bistre pameti mora biti, kot se zdi na prvi pogled.

Marija Sresh

SHE HELD HER HEAD HIGH

A few years ago I was living in Bandra, a wealthy middle-class suburb of Mumbai. On my way to my evening walk, I'd pass by a flashy store, and there on the pavement outside was an aged woman, wrinkled and emaciated, wrapped in a frayed sari surrounded by three dogs. They were all around her, as she petted them, and growled happily as she fed them with scraps from a pot in the corner. In fact she had claimed that corner as her own, for people side-stepped that part of the pavement, and left her – and her dogs – alone.

I was intrigued, and determined to notice her more carefully on my return.

An hour later I passed by that way again. This time she was lying down on a roll of plastic, a bag under her head, an umbrella open above her (it was the end of monsoon, and stray showers often surprised us), and the three dogs curled around her giving her warmth and safety. Around her the traffic swirled, and pedestrians walked up and down. But she lay back peacefully oblivious to her surroundings.

What an image! I can never forget it!

Another evening, I passed by earlier than usual. This time the pot was cooking, as there were puffs of smoke coming from the small fire beneath. I moved closer and sniffed the air. Some pieces of vegetable? Some scraps of meat and lard? I came closer and called out to her, intending to make contact. But she ignored me. I called louder, and stepped onto the pavement. At this, two of the dogs growled, and the old woman turned and barked at me in words I could barely understand. Then there were more loud barks as all three dogs and the woman herself faced me defensively.

I fled confused.

But my curiosity about the »dog lady« wouldn't go away.

Each time I passed by the pavement my eyes sought her out. She would be either cooking or sweeping, or putting her firewood in order, or arranging the plastic sheets and bags. Her dogs would be always around her, docile, sniffing her familiarly, never in the way. Where did she come from, I wondered. What kind of life has she had, I puzzled, so that she shuns human company altogether, and is at home with her dogs? That piece of pavement she claimed as her own was neat and clean. How is it she's succeeded all these years in not being evicted, I ruminated. She must be shrewder than she looks.

Nekaj tednov pozneje me je na večernem sprehodu spremljala prijateljica Sushila, fotografinja. Njena specialnost je urbana fotografija. Povedala sem ji za »pasjo gospo«.

»Mogoče bi jo lahko posnela,« sem predlagala.

»Zakaj pa ne?« se je strinjala Sushila.

Priblizhali sva se starki, in medtem ko sem jaz stopila do nje, je prijateljica nameshchala kamero. Spet je stara babnica zachela vreshchati nerazlochne besede in divje mahati proti Sushili in njeni kameri. Psi so skochili pokonci in vsi trije zacheli lajati, starka pa se jim je pridruzhila.

Zhe drugih sem se umaknila in moja prijateljica je storila enako.

»Ta zhenska ni nora,« je pripomnila Sushila, »ampak se zaveda sebe in svoje pravice do zasebnosti. Noche, da se ji kdo vsiljuje in jo moti!«

Zamishljeno sva nadaljevali svojo pot.

Ko sva tisti vecher malo posedeli pri meni, se nama je pridruzhila soseda Marisa, starejsa zhenska, ki zhe leta dolgo zhivi tu in pozna lokalno sceno kot malokdo.

»Govorita o tisti nori zhenski na plochniku blizu razstavishcha Alpha Century?«

»Ja,« je rekla Sushila, »ampak zakaj pravish, da je nora? Jaz ne bi rekla, da je nora. Ima pach chut za lastno vrednost in se ne pusti motiti.«

»Kakorkoli,« je malo prezirljivo odgovorila Marisa. »Kakshno zasebnost pa sploh lahko prichakuje nekdo, ki zhivi na plochniku? Zhe zdavnaj bi jo morali nagnati, a se je vsakich znova nekako znashla tukaj. Obdrzhala se je. In tako je zdaj tam, kjer je, in nich se ne da storiti.«

»Zdi se, kot da nekaj vesh o njej,« sem spodbudila Mariso. »Povej, je v tej njeni zgodbi she kaj vech?«

»Tukaj se je skupaj prikazala s she nekaterimi ... kdaj zhe ... ja, pred tremi, shtirimi leti. Prishli so z Gujarata. Zaradi bede ali sushe ali nechesa takega, se mi zdi.«

»Se ti zdi? Ne vesh za gotovo?« sem vprashala.

»No ... « je odvrnila Marisa malce pokroviteljsko, »saj so vsi isti, a niso? Nalozhijo se na ulice, vsi umazani in razcapani, prosjachijo za hrano, kjer morejo, ali pa brskajo za njo po smetnjakih. Tezhava je, ker je nasha mestna uprava nesposobna. Ne more ochistiti cest, kjer zhivijo brezdomci, in tako se znova in znova vrachajo ... kot shchurki.«

»Ne govori tako kruto!« sem jo prekinila.

Some weeks later, a friend of mine, Sushila, a photographer, accompanied me for my evening walk. Sushila specializes in urban photography, and I told her of the »dog lady«.

»Perhaps you can take a picture,« I suggested.

»Why not?« agreed Sushila.

We both approached the old woman, and while I approached the old woman, my friend positioned herself with her camera. Once again, the old crone shouted at me in unintelligible words, and then gestured wildly at Sushila and the camera. Her dogs picked up the cue, and started barking, all three dogs and the old woman joined them.

For the second time I retreated, and so did my photographer friend.

»That woman isn't mad,« observed Sushila, »but she has a sense of herself and her privacy, and doesn't want it intruded upon!«

We walked away thoughtful.

That evening as we sat together in my flat, Sushila and I, a neighbour dropped in. She is Marisa, an older lady, who's been living here for years and knows the local scene like few others. We were talking about our experience earlier that evening, and naturally Marisa pricked up her ears.

»You're speaking of that mad woman on the pavement near the Alpha Century showroom?«

»Yeah,« said Sushila. »But why call her mad? The woman isn't mad, I'd say. She has a sense of her own privacy, and doesn't want it intruded upon.«

»Whatever!« replied Marisa somewhat disdainfully. »But what sense of privacy can a pavement dweller expect ? They should have packed her off years ago, but somehow she's always bounced back. She's survived. So there she is, and there's nothing you can do about it.«

»You seem to know something about her,« I prodded Marisa. »Tell me, is there something more to her story?«

»She turned up here with some others, let me see...about three-four years ago. They came from Gujarat. Some calamity, some drought, I think.«

»You think? You're not sure?« I asked.

»Well ...« said Marisa a bit patronisingly, »They're all the same, aren't they? They dump themselves on the city, dirty and ragged, and scrounge for whatever they can find in the dustbins. Trouble is, our municipality is useless. Can't clear the roads of these squatters, so they come back again and again...like cockroaches.«

»Don't use such harsh language!« I interrupted.

Sushila me je podprla. »Marisa, to niso nobeni shchurki, ljudje so, tako kot mi. Hudo zhivljenje imajo za sabo. Najbrzh sta jih z njihovih domov pregnali susha in lakota, oblastem pa je chisto vseeno, kje bodo konchali. V slumih ali na plochnikih, koga le briga ... «

»Pa naj gredo kam drugam ...« se ni dala Marisa. »Ne maram jih pred svojimi vrati!« Medtem ko sta se Sushila in Marisa prerekali, so moje misli odplavale stran ... v majhno vas na severu Gujarata, kjer sem zhivela in delala veliko let. V tistem chasu sem bila vključena v nevladno organizacijo Jyot, kjer smo se trudili za dvig zhivljenjske ravni domorodk. Zadnja leta so bila tam zelo huda.

Susha je povzročila, da na poljih ni bilo pridelka, da so mozhje odshli s trebuhom za kruhom v velika mesta in so zhenske obupano iskale vsako mozhnost zasluzhka, da otroci ne bi trpeli lakote. V obupu so se prijavljale za javna dela, ki so jih nudile vladne agencije. Samo da bi prezhivele!

Spominjam se sestankov, na katerih smo iskali she kakshne druge mozhnosti.

»Povem vam,« je Shankuben nagovorila navzoche, »V Mankrodi smo preko krajevne skupnosti dobile delo pri gradnji cest.«

»Katero krajevno skupnost?« je vprashala Kamlaben iz Laksmanpurja.

»Sri Sanghatan,« je odgovorila. »Che hochete, lahko z odtisom palca podpishete proshnjo, ki jo bomo nato odnesle na taluko (obchino).«

»Pa bodo sploh sprejeli proshnjo, ki so jo napisale zhenske?« je vprashala neka zhenska.

»Da, sprejeli so zhe nashe obrazce,« je povedala Shankuben, »kljub temu, da nashi mozhje kar naprej govorijo, kako zhenske nich ne vemo, so Mankrodske zhene dobile she druge vladne razvojne nachrte ...«

»Ja, zakaj pa ne bi she me naredile kaj takega?« je rekla Kamlaben.

In tako je bil narejen osnutek proshnje za javna dela. Proshnjo je napisala Kamlaben, ki je znala brati in pisati, ker je konchala chetrti razred osnovne shole. Zapechatili so jo odtisi zhenskih palcev. »Jutri nas bo deset odshlo v obchinsko pisarno,« je napovedala Kamlaben. »Katera gre zraven?«

»Ja, pojdimo, ja, ja,« so vpile vsevprek. Vsaka je za potne stroshke prispevala po eno rupijo. Vse je bilo tako spontano! In Kamlaben je prevzela vodstvo skupine.

Toda nekatere so mrmrale. »Tale Kamlaben si pa domishlja, da je ne vem kaj! Prevech se sili! No, ji bomo zhe pokazale ...«

Chez chas so njihovo obchino konchno proglasili za cono pomanjkanja in zhenske so bile nadvse vesele.

V svojem navdushenju so shle she zahtevati, naj javna dela ne bodo take vrste kot ponavadi, namrech graditev ceste za avtobus, temvech raje izravnnavanje polj in poglablanje vodnjakov. O vrsti javnih del in o tem, kdaj se zachnejo, je odlochal okrajni vladni nadzornik.

Sushila took my side. »Yes, Marisa. They're not cockroaches; they're people just like us. They've had a raw deal in life. Probably displaced from their villages because of drought or famine, and the government doesn't give a damn where they end up. Slums or on the pavements, no one cares ...«

»Well, let them go somewhere else...« argued Marisa. »I don't want them on my front door..!«

As Sushila and Marisa argued, my mind drifted away...to the small village in north Gujarat where I had lived and worked for many years. At that time I belonged to the NGO »Jyot«, which worked for the uplift of indigenous tribal women. Those last years there were very bad years.

The drought had meant that nothing grew in the fields, that the men had moved to the big cities in search of work, that the women were desperate for any little income to keep hunger from ravaging their children. In desperation, they had turned to the relief work offered by government agencies. Anything to survive!

I remember our meetings where we tried to find alternatives.

»I'll tell you!« Shankuben spoke to the others. »In Mankroda we got relief work in road-building through a local group.«

»What local group?« asked Kamlaben from Lakshmanpur.

»Stri Sanghatan,« replied Shankuben. »If you want to put your finger-thumb stamp, we can make an application and take it to taluka (=obchina).«

»They will accept application from women?« somebody asked.

»Yes, they have taken our forms,« said Shankuben. »Even though our men continue saying that women don't know anything, yet Mankroda women also got other government development schemes ...«.

»So«, Kamlaben spoke now, »why don't we do something similar?«

So the application for relief work was drafted. It was Kamlaben who wrote it, for she knew how to read and write as she had finished her 4th standard. And women's thumbprints were fixed to it. »Tomorrow ten of us will go to taluka office«, Kamlaben declared. »Who is coming?«

»Yes.Yes!« they all cried out. Each woman contributed one rupee for the travel expenses. Everything was so spontaneous! And Kamlaben led the group.

But some murmured. »This Kamlaben thinks no end of herself, eh. She's too pushy. Wait, we'll show her...«

Finally the area was declared a scarcity zone and women were overjoyed. In their enthusiasm, the women went on to demand that the relief work shouldn't be of the usual kind of road-building for a bus route, but rather to level the fields and deepen the wells. It was up to the Collector of the district to decide what kind of work and when it would start.

In res, javna dela so se zachela naslednji ponedeljek.

Kamlaben in njena skupina so bile vse iz sebe od veselja.

Tu in tam je kakshen moshki nejevoljno pljunil na prashna tla: »Kaj pa misli, da je, ta psical!«

Tisti, ki so delali, v glavnem so bile to zhenske, so bili razdeljeni v skupine po pet, vsako skupino pa je vodil moshki, ki so mu rekli gang man (delovodja). Oni so dolochili mere jarkov: biti so morali meter in pol dolgi, meter in pol shiroki ter meter in pol globoki. Shtiri zhenske so divje kopale v sonchni pripeki, lomile od vrochine zbito zemljo, polnile z njo svoje tagaras (koshare), jih dvigale na glavo in zemljo iz njih stresale stran ...

Che je hotela zasluzhiti enajst rupij na dan, je morala vsaka v osmih urah napolniti svojo kosharo stosedemdesetkrat in z njo na glavi prehoditi osem kilometrov poti. V resnici pa jih je dobila le pet ali shest, ker si je pet rupij prisvojil thekedar – posrednik, eno pa ji je odzhrl gang man.

Obhodila sem delovishche in videla, kako zhenske garajo in se znojijo pod zhgochim soncem. Njihovi obrazi so bili izmucheneni, polni brezupa.

Kamlaben je rekla: »Kako lahko kdo od nas zahteva tako tezhasko delo?«

Prikimala sem ji in vprashala: »Ali ni nobene druge možnosti?«

»Ni,« se je oglasila Kantaben. »Po dveh dnevih takega garanja so zhe tri zhenske v moji skupini padle v nezavest. Samo nekaj lahko naredimo. Podkupiti moramo nadzornika.«

»Tega pa ne, nikoli,« je rekla Kamlaben. »Ne podkupiti, zahtevati moramo. Pojdite z mano, vam bom pokazala, kako.«

Tega vechera so Kamlaben in she petnajst zhensk obkrozhile nadzornika, ki je delil denar. »Zakaj nam dajesh samo po pet rupij plachila, a? Hochemo enajst rupij, taka je tarifa!« Kamlaben je lahko tako govorila, ker je znala shteti. Zhenske so postajale vedno bolj jezne, nadzornik se jih je zbal in tako so tisti vecher vse dobile dogovorjeni znesek.

In naslednji vecher tudi.

Toda glas o tem se je razshiril. »S to visoko adivasi (domorodko) iz Lakshmanpure, s to psico Kamlaben je treba obrachunati! Poskrbi zanjo, ko bo odhajala z dela.«

Ko sem se chez teden dni vrnila, Kamlaben ni bilo vech. Sprashevala sem, kje je, pa mi je gang man odgovoril: »Ne ishchi je. Nje vech ne biti tu. Odshla.«

»Ampak kam?«

»Ne sprashuj, zhenska. Raje ne sprashuj.«

Nobenega odgovora nisem mogla dobiti niti od zhensk iz Lakshmapure niti od kakshne druge od koderkoli drugod. Bile so molcheche, sovrazhne.

In fact, the relief work started the next Monday.

Kamlaben and her group were overjoyed. But some men spat into the dust. »What does this bitch think of herself, eh?«

Workers, mainly women, were divided into five, and each group had a man as a leader whom they called »gang-man«. They planned the measure of their ditch: one and a half meter long, one and a half meter broad and one and a half meter deep. Four women dug away furiously in the heat of the sun, breaking the hard-baked soil and filling their »tagaras« hoisting it on their heads and throwing the mud away...

Each woman had to fill 170 tagaras in eight hours and walk the equivalent of 8 km carrying the mud on her head if each of them were to receive rupees eleven per day! In fact they got just 5-6 rupees a day -- five rupees was grabbed by the thekedar(a contractor), and one rupee was swallowed by the gang man.

I went around the sites of relief work and saw women working and sweating in the sun. Their faces looked tired with despair.

Kamlaben said, »Can someone demand so much work from us?«

I nodded, »Is there no another way?«

»No,« rejoined Kantaben. »After two days of such work, three women from my gang had already collapsed. There's only one thing. We must bribe the overseer, the gangboss.«

»Never, never,« said Kamlaben. »Not bribing, but demanding. Come with me, I will show you how.«

That evening Kamlaben and fifteen other women surrounded the gangboss who made the payments. »Why are you giving us only five rupees, eh ? We want eleven rupees, that is the rate !« Kamla could say this because she knew how to count. The women showed their anger, and the gang boss was afraid, so that evening all the women got their fair rate.

And the next evening too.

But the word went out. »That tall adivasi woman from Lakshmanpura, that bitch Kamlaben must be dealt with. Fix her when she leaves the worksite.«

One week later when I returned, Kamlaben wasn't there. I enquired about her, and the gangboss replied, »Don't search for her here. She no longer here! She's gone.«

»But where?«

»Don't ask, woman. Better you don't ask.«

I could not get any answer from any of the women from Lakshmanpura, nor from any one from the other villages. They were just silent, hostile.

Mene pa je odsotnost Kamlabene begala. Vedno je hodila neustrashno, kjer so se druge bale stopati. Zhivela je sama, z dvema otrokoma in materjo. Zdaj pa je kar izginila.

Shele dosti pozneje sem izvedela, da obstaja podzemna mrežha ljudi, ki ugrabljajo deklice za prostitucijo v rdečih mestnih četrtih.

O, Kamla, Kamla, le kam so te odpeljali? Le kako so te zlomili? ...

Nekega večera sem šla v pekarno v soseshchini. Pred prodajnim pultom se je nabralo mnogo ljudi in nestrpno sem čakala, kdaj bom na vrsti. Nenadoma sem jo zagledala. Znani upognjeni hrbet, enak ponoshen sari (ali pa morda kakšen drug?) in da, rjav pes, ki se je stiskal k njenim nogam. Stala je v gnechi malo naprej od mene.

Hitro sem pomislila: pogledam, kaj bo naročila, in potem placham namesto nje.

Pokazala je na dva gootlisa, zapeчени zhemljici, pecivo, po katerem slovi Mumbai. Prodajalec ju je položil na pult, toda she preden sem utegnila izbrskati kovance iz denarnice, mu je pasja gospa zhe sama navrgla dva kovanca in s kruhom odshla ven. Pred vrati se je obrnila in za hip sta se najina pogleda srečala. V njenih obledelih očeh je bila sled nasmeha, toda odhajala je z visoko dvignjeno glavo in kmalu je skupaj s psom izginila v množhici.

Bila sem brez besed. To ni bila berachica, moledujoča za ostanke mesa. Stara in slabotna se je res lahko zdela, vendar je hodila z odločnim korakom in svoj denar je dala na pult s samozavestjo in ponosom. V njenih očeh je bilo dostojanstvo.

Naenkrat me je postalo sram, napachno sem jo presodila, misleč, da je ponizhna berachica, ki zhivi na ulici. Sodila sem jo po njeni zunanji podobi. V tem trenutku pa sem ugotovila, da je bila popolnoma drug chlovek, dostojanstvena in humana zhenska, ki ji je zhivljenje storilo krivico, chloveshka družhba pa jo je v nekem smislu zavrgla. Nihche ni govoril z njo, niti se ni ona ozirala na mimoidoche, ki so si jo ogledovali. Samo zhivali so jo razumele, ji delale družhbo, nudile varnost in toplino. Tam, kjer je zhivela, si je ustvarila dom, ne glede na to, v kako bednih pogojih je bivala.

Po tistem sem често hodila mimo njenega plochnika in moj pogled, svojchas poln radovednosti, je bil zdaj obarvan s sposhtovanjem.

Her absence puzzled me because Kamlaben had always walked boldly, where others had feared to tread. Kamlaben lived alone with her two children and her mother. Now she had just disappeared.

It was only much later that I came to know of the underground network which kidnapped girls to work in the sex districts of the cities.

Oh, Kamla, Kamla, where did they take you? How did they break you?

One evening I went to the neighbourhood bakery. There was a rush of people at the counter, and I waited my turn impatiently. Suddenly I saw her! The same bent stoop, the same frayed sari (or was it different one?), and yes, one brown dog nuzzling her legs. She was in the press of people, just ahead of me.

I thought quickly: Let's see what she's asked for, and let me pay for it.

She gestured for two »gootlis«, that crusty bun for which Mumbai is so famous. The boy placed two buns on the counter, but before I could even fumble in my purse, the dog lady had slammed two coins herself, and walked away with the bread. As she did so, she turned, and for an instant we gazed into each other's eyes. There was a hint of a smile in those faded eyes, but she held herself high, as she walked through the crowd, and was soon gone, the dog with her.

I was speechless. This was no beggar woman wheedling scraps for her boiling pot. Old and feeble she might look, still she walked firmly, and placed her money on the counter with confidence and pride. I saw dignity in her glance.

Suddenly I was ashamed, I had misjudged her, thinking her to be a lowly beggar, living on the street. I judged by her externals. I realized in that moment that she was quite another person altogether, a woman of humanity and dignity, whom life had wronged, and whom society had, in a sense, discarded. No one spoke to her, nor did she entertain onlookers. It was only animals who understood her, and gave her company, warmth and protection. But where she lived, she had made a home for herself, no matter how deprived her circumstances.

I passed her pavement often after that, and my earlier look of curiosity was now tinged with respect.

Marija Sresh: first version: August 2008; second version: June 2013

O AVTORICI

Marija Sresh je leta 1971 kot misijonarka prishla v Indijo, kjer se je najprej lotila učenja jezika in v Ahmedabadu diplomirala iz gudzharatskega jezika in literature.

Skoraj štiri desetletja je delala s staroselkami Dungri Garasiya Bhils, na odročnem območju države Gujarat, v pokrajini Sabarkantha.

Pochasi in z veliko mero potrpežljivosti je z njimi sestavila program, s katerim so si zagotovile samozadostnost. V tem okviru je organizirala mlekarsko zadrugo, sholo opismenjevanja, projekt sajenja dreves in delavnico vezenja. Zhenskam je pomagala, da so se zavedle lastnega dostojanstva in jih učila suverenega vodenja projektov. To je bil nov način oblikovanja skupnosti, medsebojnega sodelovanja in spodbujanja – ustvarjanja drugachne družbe.

V različnih obdobjih je osnovala tri zhenske organizacije: *Stri sanghatan* (Zhensko gibanje), ki je doseglo vrhunec z vech kot 10.000 chlanicami, *Jyot* (Plamen) in *Pragati Mabila Mandal* (Skupina naprednih zhensk).

Njene staroselke so jo nagovorile, naj namesto njih napishe »resnichne zgodbe«, Marija pa se je odzvala in svoje izkushnje z njimi spravila na papir.

Cenjjeni pisatelj, Manubhai Pancholi »Darshak«, je o njej povedal tole: »Mi, pisatelji iz Gujarata, smo menili, da pisanje o staroselkah nima literarne vrednosti, toda ta tuja *ben* (sestra) je pripeljala staroselke v nasho literarno zavest in za to ji bomo vedno hvalezhni.«

Marijina prva knjiga v gudzharatskem jeziku, *Girasma ek Dungri* (1994), je bila prevedena v angleshchino, shpanshchino in slovenshchino: *Tam, kjer kesude cveto* (1998, 2006).

Pod krosbnjo stare jablane (2015), njena peta knjiga, je zbirka dvajsetih kratkih »zgodb o zhenskah z Vzhoda in Zahoda«, v katerih opisuje, kako se zhenske v Indiji in v Sloveniji soochajo s spremembami – pogumno, potrpezhljivo in iznajdljivo.

Prevod iz angleshchine in opomba o avtorici Nadja Jarc

ABOUT MARIJA SRESH

Marija Sresh came to Gujarat, India, in 1971 as a missionary. She started her work by first learning Gujarati, and in 1976 took a degree in Gujarati literature.

For almost four decades she worked with tribal women, the Dungri Garasiya Bhils, in Sabarkantha district, a remote part of Gujarat state. Slowly and with lots of patience, she planned schemes with them for self-sufficiency – like milk cooperatives, literacy camps, tree-planting projects, and training for embroidery. The work had this aim: to make the women aware of their dignity, and to train them in leadership and authority. It was another way of building community, of sharing and nurturing, of creating a different kind of society. At various times Marija started three women's organizations: '*Stri sanghatan*' (Women's organization) which at one time counted more than 10,000 members; '*Jyot*' (Flame); and '*Pragati Mahila Mandal*' (Progressive Women's Group).

It was her tribal women who asked Marija to write »real stories« for them. She responded by putting her experiences with her women into her writings. As the great Gujarati writer Manubhai Pancholi 'Darshak' said of her, »We writers of Gujarat didn't consider the tribal a worthy topic for literature. But this foreign 'ben' (sister) has brought the tribal woman into our literary consciousness, and for this we shall always be grateful ...«

This is one reason why Marija has been acclaimed both in Gujarat and her native Slovenija, and as proof, she has received more than half dozen literary awards, both in Gujarat and in her home country.

Marija's first book in Gujarati was *Girasma ek Dungri* (1994), translated into English, Spanish and Slovene (*Tam, kjer kesude cveto*, 1998, 2006).

Her latest book, her fifth, is in Slovene, *Pod Krosnjo Stare Jablane* (2015), a collection of 20 »stories of women from East and West«. She describes how women everywhere cope with change, using courage, patience and creativity.

(Note about the author by Nadja Jarc)

Rick Harsch

V SHPANIJO

*Wiec pijmy wino szwolezerowie,
Niech smulki prysna w rozbilm szkle,
Gdy nas nie stanie nikt sie nie dowie,
Czy dobrze bylo nam czy zle.
A gdy cie zdradzi luba dziewczyna,
To ty sie bracie z tego smej,
W milej kompani napij sie wina,
I Bolszewika w morde lej!
I Bolszewika
W morde
Lej.*

Kot vesh, je bila shpanska drzhavljanska vojna vojna velikih pesmi. Cheprav ne poznam niti ene, ti bom povedal vse, kar vem. Ko si zadevo malce poblizhe pogledash, vidish, da to ni shpansko, niti ni povsem na antiteroristichni strani zadev, vendar pa tudi nikoli nisem trdil, da sem bolshevik, mar ne?

I Bolszewika w morde ... lej...

Odgovori mi, Bogomil, che te nekaj vprasham: ima morda zhivljenje dve plati? Ali obstajata dobro in zlo? Ker je Shpanija pobozhna dezhela in ena tistih, ki prav po nebogomilovsko verjame v nadmochi dobrega, obenem pa slavno počenja zlo, so slavnega shpanskega generala, medtem ko je umiral, vprashali, ali oprosti svojim sovrazhnikom.

Sovrazhnikom? je vzkliknil. Saj sem jih vendar dal prav vse postreliti! In zdaj mi povej, Bogomil: ali obstajata dobro in zlo istochasno? Pred vojno so imeli v Guernici navado pojesti hishnega machka s sherijevo omako. Ali obstaja dobro, Bogomil? Ali pa obstaja le zlo? V Shpaniji je, Bogomil, Miguel de Unamuno podpiral nacionaliste, morda je bilo to zato, ker se je bal za svoje lastno zhivljenje, ko pa si je premislil, so ga prijeli in kmalu je umrl.

V Shpaniji se drzhavljanska vojna niti zachela she ni, ko so nekega popoldneva nacionalisti zhe usmrtili Federica Garcio Lorco. Ali obstaja dobro, Bogomil, ali pa samo zlo? Bogatash, Bogomil, svoje bogastvo dolguje revezhem enako kot modrec svojo modrost bedakom.

Naj bodo prekleti siromaki, ker v njih bogati netijo pohlep, in cerkev, ki je dopustila razvoj inkvizicije, v Novem svetu pa, da bi ga ochistila, razshirila gripo. Cerkev je bila namrech od nekdej zemljoposestnica, ki je vselej odpirala boj proti kmetom in delavcem, in njeni prevech chujechni debelushni in predobro obveshcheni svecheniki in nekakshni pedofilski buzeranti s svojimi lastnimi vicami, ki so navdihovali mozhe, kakrshen je bil Franco, medtem ko so Francovi sovrazhniki z nunami ravnali prav po barbarsko. Ali obstaja dobro, Bogomil?

Rick Harsch

ON TO SPAIN!

*Wiec pijmy wino szwależerowie,
Niech smulki prysna w rozbiłm szkiele,
Gdy nas nie stanie nikt sie nie donie,
Czy dobrze bylo nam czy źle.
A gdy cie zdradzi luba dziewczyna,
To ty sie bracie z tego smej,
W milej kompani napij sie wina,
I Bolszewika w morde lej!
I Bolszewika
W morde
Lej.*

As you know, the Spanish Civil War was the war of great songs. I know none of them, yet I give you my best. It isn't Spanish, and it's not altogether on the anti-terror side of things when you come right down to it, but I never said I was a Bolshevik, did I?

I Bolszewika w morde...lej...

Tell me, Bogomil, I ask you: are there two sides to life? Is there good and evil? A famous Spanish general was asked on his deathbed, because Spain is a religious country, one that unbogomil-like believes in the supremacy of good while famously entertaining evil, the general was asked if he forgave his enemies. Enemies! He exclaimed, What enemies—I had them all shot! Tell me, Bogomil: is there both good and evil? In Guernica before the war they ate house cats in a sherry sauce. Is there good, Bogomil? Or only evil. In Spain, Bogomil, Miguel de Unamuno, perhaps distorted under the press of a tragic sense of life, supported the Nationalists, and when he changed his mind was arrested and soon died.

In Spain, the civil war had not yet begun when the Nationalists executed Federico Garcia Lorca late in the afternoon. Is there good, Bogomil—or only evil. The rich, Bogomil, is bound to the poor as the wise man to the fool. Cursed are the poor for the avarice encouraged in them by the rich, and the church that gave rise to the Inquisition, despatched influenza to clear out the New World, this church was a landowner supporting the fight against peasants and workers, stubby priests over-aware like pedophilic faggots of their vice and the scorn they inspired in men like Franco, and meanwhile nuns were savaged by Franco's enemies. Is there good? Bogomil.

Da uravnovesi zlo? Zaradi razkazovanja intimnosti levice so v Španiji mirmidoni kozlali in brez premisleka branili maloshtevilno elito, ki je posedovala vso zemljo – vech kot polovica prebivalcev je namrech imela v lasti manj kot en odstotek zemlje, in zdaj mi prisluhni, Bogomil, tista vojna ni za seboj pustila nichesar drugega kot smrt in klisheje, ki pa sta dva kovanca iste plati, in zato ti, Bogomil, ni treba odgovoriti, saj je v našem svetu dobro samo shala, ki jo pripoveduje zlo. Ne mislim, da tega nisem prav razumel. Pred kratkim sem torej sedel v puljski areni, ne da bi premishljeval o po ulicah pleshochih Uskokih niti ne o njihovih odsekanih glavah, ki so jih razstavljali v Benetkah – njihove odsekane glave so v Rozinih Benetkah razstavljali za chasa zhivljenja Shakespearja, Cervantesa in da Vincija. In od kod, mislish, so sploh dobili idejo za maske? So z njimi morda zheleli prikriti svoje sramovanje? Smejim se ti v obraz. Ne. Vse to je bilo chisto norchevanje, brezdushno norchevanje iz mrtvih in obglavljenih Uskokov. Sicer pa so se v mestu, v katerem je Casanova odkril, kaj pomeni castrato, obrazi nenehno spreminjali, ali ne? Odsekane glave res ni tezhko odstraniti.

Ne, tedaj sem premishljeval o Španiji in njihovih igrah z biki. Komunisti so bili bik, mech je v rokah drzhal Franco, tribune pa so napolnili bankirji iz prav vsega sveta. Celo Stalin je imel svoje bankirje v Odesi, kamor so spravili zlato shpanske republike v trajno hrambo. Naslednjega jutra sem v svoj nahrbtnik shranil tri kose jabolchnega bureka in steklenko vode in se podal na z iksom oznacheno mesto, kjer je nekday stala Viezzolijeva rojstna hisha, kot mi je narisal zhe omenjeni Enzo Viezzoli. Ti ga poznash kot utrganega iridentista, ki po ves dan chepi na obali in v morje meche koshchke Pirana. Saj vesh, na koga mislim? Vchasih chepi v stari rjavi obleki in fedori na vzhodni strani branika Svetega Jurija in je grenko protijugoslovanski, ochitni privrzhenec zone A, ki svojo nekdanjo Italijo zdaj po koshchkih meche v morje. Tisti Enzo Viezzoli.

In pot, oznachena na zemljevidu, me je vodila najprej v smeri Puljskega zaliva, nato pa na sever in po neoznacheni poti oziroma stezici, ki se je ognila majhnemu mestecu Stinjan, kar omenjam, da bi pojasnil, zakaj sem izbral prav to dokaj tezhavno obrezhno pot – samo pomisli! – ki vechinoma sploh ne vodi ob obali, kjer so skladishcha za jadrnice, domovi in mochvirja z neznanim (vsaj meni) namenom – vechkrat sem se moral tudi za pol kilometra oddaljiti od morja, da sem obschel kako oviro, preden sem se lahko spet vrnil na pot – mojo in Viezzolijevo: ob morju oziroma zakrinkanem Puljskem zalivu. Povedal ti bom, kako sem reshil ta problem, a tisto, kar bi rad povedal zdaj, je: malo za tem, ko sem se odpravil na pot, sem prishel do obale, ob kateri je bilo polje dagenj – in tam nisem naletel prav na nikogar drugega kot prav na Enza Viezzolija, ki je med shkoljkami pobiral kamenchke in jih metal v blizhnji zaliv.

Enzo! sem zaklical, njegov pojav se mi je namrech zdel precej bolj resnichen kot dobronameren privid rogajochega se duha, vendar pa tisto seveda sploh ni bil Enzo, temvech njegov dvojnik, in ko sem ga silil k odgovoru, ali je on Viezzoli ali ne, se je zachel rezhati sovrazhno kot najbolj gostoljubni norec. Seveda ni bil.

To balance evil? In Spain myrmidons retched over displays of intimacy by the left, defending without reflection a miniscule elite that owned all the land—less than one percent owned more than fifty percent and listen to me, Bogomil, this war left in its wake nothing but death and cliché, two coins of the same side, and so you need not answer me, Bogomil, for in this world good is a joke perpetrated by evil.

I don't think I misunderstand.

It was not so long ago I sat in the Arena in Pula, thinking not of the Uskoks dancing in the streets, nor of their heads on display in Venice—their *heads*, on *display* in Rosa's Venice, during the life span of Shakespeare, of Cervantes, da Vinci. Where do you think they got the idea for those masks? To hide their shame? I laugh in your face. No. Mockery. Soulless mockery of dead Uskoks, decapitated Uskoks. In the city where Casanova discovered the meaning of castrato, faces ever changing, why? Heads are so easily removed.

What I thought about was Spain. Bull fights. The communist bull, Franco with sword. The stands filled with the bankers of the world. Of the world. Stalin had bankers, too, in Odessa, where the gold of the Republic was put for permanent safekeeping. The next morning I included in my knapsack three wedges of jabuka burek and a bottle of water, and set out for the X marking the spot of the Viezzoli ancestral home, as marked by aforesaid Enzo Viezzoli, whom you know as a crazy irredental who squats all day flinging pieces of Piran into the sea. You know who I mean? Sometimes he'll wear an old brown suit and a fedora, and crouch on the east side of the base of the Jurij ramparts, and bitterly anti-Yugoslav, avidly pro Zone A, remove his former Italy piece by piece to the sea. *That* Enzo Viezzoli. And his map required me to follow the course of the Bay of Pula north around to an unmarked road, more of a trail, that would skirt the small town of Stinjan, which I bring up to explain why I intended to walk the rather difficult bayside route—imagine, there is no convenient obala, there are sailboat inlets, homes, marshes of obscure (to me) objective—often one would have to walk half a kilometer away from the water to avoid some obstacle before I could return to my only means of bearing—Mine, and Viezzoli's: the sea, the disguised sea of the Bay of Pula. I'll tell you how I solved this problem, but what I'm getting at here is this: shortly after I set out I came upon a beach that was a field of mussel shells—I came across there none other than Enzo Viezzoli, picking through the shells, down to the pebbles, which he would fling into the nearby bay. Enzo, I cried, for his appearance to me had more substance than apparition by the ratio of benign spectre to mocking ghost, though of course it was not Enzo, only his double, and his laughter was hateful like an unwelcomed madness as I pressed him for an answer to the question was he or was he not a Viezzoli. Of course he was not.

Sicer pa tudi jaz nisem. In tudi ti nisi. Njegov pojav je bil del nekakšne ureditve oziroma dogovora med nakljuchjem, logiko in hlepenjem. Vesh, obe mesti, tako Piran kot Pulj, sta se – enako kot she sštevilna druga mesta ob obali – nalezli ideje o Latin Mare Nostro, ki ni nich drugega kot nasprotje precej utrganega pojma o posedovanju zemlje – che sem natanchnejshi, pojmovanja, da ima lahko sploh kdo v lasti zemljishche – in ki je nato poskrbel za organizacijo tega lastnishtva in tudi za preureditev razuma, da zdaj lahko prepozna njegovo obliko, ki obdaja dve tretjini morja. Vendar pa so od morja, ki so ga posedovali, Latini premishljevali proti kopnemu – che je bilo morje njihovo, je bilo tudi kopno, ki ga je oblivalo. Enzi Viezzoliji oznachijo obalo z urejenostjo in z zaradi svojih kapric opustoshenimi cerkvenimi stolpi.

Rim je Istro prvich napadel leta 200 pr. n. sht. ali celo she prej, in to zaradi domnevnega gusarstva Istranov. Leta 178 pr. n. sht. so rimljanske legije preganjale istrskega obada Epula, o chemer so se ohranila natanchna porochila. Epul je Rimljane zvalil v zasedo in jih nato nagnal z bojishcha, pri chemer pa so pustili vse nujne potrebschchine za tisto, kar je she danes ostala znachilnost istrskih orgij – namrech hrano in pijacho. Ni mi sicer uspelo izvedeti, kje se je ta bitka odvila, vem pa, kaj se je zgodilo. Epul in njegovi mozheje so se najprej nazhrli rimske hrane, nato pa she napili rimskega vina.

Popoldne so se Rimljani vrnili in jih pobili. Pijani predniki morda tako Uskokov kot tudi Viezzolijev so se le shibko branili, da so predniki nama tako ljubega refoshka barbarsko zmago pretvorili v navdushujoch poraz. Epulu je nekako le uspelo pobegniti. Malo zatem so med bitko pri Nekzaciju rimski inzhenerci speljali reko, ki je dandanes sicer ni vech, tedaj pa je branila istrske polozhaje. Vse je bilo izgubljeno. Bizarne kaprice bojujochega se imperija so Istrani napachno razumeli kot bizarne kaprice Boga in so poraz sprejeli z norim zhrtvovanjem, umorili so svoje druzhice in otroke in jih vrgli chez zidove, preden so prishli Rimljani. Tudi Epul se je sam vrgel v prepad. Tako je Istra postala italijanska in bo to tudi ostala, vse dokler bo chepechi Enzo metal kamne nazaj v morje. To je iredentizem: biti zadnji od tistih, ki so se izselili, da so prezhiveli – seveda so izgnali sštevilne obalne zlikovce, dele obale pa so predali nadzoru Habsburzhanov ali Hrvatov. Vendar pa so bili tam nekje vselej tudi italijanski ribichi. Enzo je bil eden od njih, drugi ali pa tretji nechak sina enega od Viezzolijevih bratov. Druzhine ni dobro poznal in se sorodnika Giordana niti ni spominjal. Na srecho se je vsaj Ernestini dobro spominjal Giordana, saj ga je osebno poznal: bil je velik nepridiprav, divji mladostnik, ki je v posteljo odpeljal sštevilne zhenske, se ni nikoli ozhenil, cheprav je bil nepojmljivo priljubljen tako med slovanskimi kot italijanskimi dekleti, vendar pa je bil obenem tudi zelo resen mozhak, rojen z naravno nestrpnostjo do neenakosti in zaznanih krivic. Verjel je v internacionalizem, ki je skupaj zlepil Jugoslavijo, in kakor vechina Balkancev – in Italijanov, che smo iskreni – je zanicheval avtoriteto Moskve, obenem pa je verjel, da Moskva sicer res ne more osvojiti vseh komunistichnih dezhel, lahko pa vsaj rachunajo na njeno podporo, che chlovek po kominternovsko verjame, da so Rusi lahko varni zavezniki, che zhivi dovolj dalech od tundre. Sicer pa je bila tista vojna uperjena proti fashizmu in se ni borila za nich drugega.

Neither am I. Nor you. His appearance was what I consider a sort of arrangement, an agreement between coincidence, logic, and yearning. You see, both places, Piran and Pula, like so many other towns along the coast, were infected by the Latin *Mare Nostro* idea, nothing more than a reversal of the rather insane notion of land ownership when it comes down to it, the notion that one can own land leads to an organization of it, or an organization of the mind that recognizes the shape of it, so clearly etched by the watery two-thirds. The Latins, though, thought from the sea they owned toward the land—if the sea was theirs so then was the land it lapped. Enzo Viezzolis mark the coast with the regularity and desolate whimsy of church towers.

Rome's first excuse for attacking Istria was the alleged piratical activities of the Istrians as early as 200 years before C. Before that even. The Romans sent their legions after the Istrian gadfly Aepulo in 178 B.C. This is well recorded. Aepulo ambushed the Romans and sent them scurrying from the field of battle, leaving behind the ingredients for what remains the customary Istrian orgy—food and drink. I have been unable to find out where this battle took place, but I know what happened: Aepulo and his men gorged themselves on Roman food and quickly got drunk on Roman wine, and in the afternoon the Romans returned and slaughtered them. The drunken predecessors of perhaps both Uskok and Viezzoli put up feeble resistance, the ancestor of our beloved refoshk transmuted vulgar victory into the elan of defeat. Somehow Aepulo escaped. Shortly afterward, at the battle of Nesactium, the Roman sappers diverted the river—now absent—protecting the Istrian positions. All was lost. The Istrians mistook the bizarre caprices of a fighting empire for the bizarre caprices of God and accepted defeat in a frenzy of sacrifice, murdering their women and children and flinging them over the walls before the Romans. Aepulo ran himself through. Now Istria was Italian, and would remain so, remain so as long as squatting Enzos fling rocks back into the sea. That's irredentism: being the last of those driven out to survive—of course, plenty of coastal goombahs were driven out, stretches of the coast given over strictly to the Hapsburgs, or Croatians. But there were always Italian fishermen somewhere abouts.

Enzo was one of them, a second or third cousin to the son of one of Viezzoli's brothers. He didn't know the family well, and he did not remember ever having met Giordano. At least Ernestini had a memory of Giordano personally: an impossible ruffian, a coarse youth who took many women to bed, never wed, unaccountably popular with girls both Slavic and Latin, yet serious minded, born with a natural intolerance for inequity, perceived injustice. He believed in the internationalism that glued Jugoslavia together, and like most Balkans—and Italians, to be fair—he despised the authority of Moscow, but felt that as Moscow could not conquer all communist countries, that they could be counted on for support if one professed comintern agreement, that as he lived far from the tundra the Russians were a safe ally. The immediate war was against fascism, not *for* anything.

Zhe kot deček je bil zelo bister, je nadaljeval Ernestini, in v primeru sporov je vselej branil družino. Zhal – tako se je izrazil Ernestini – pa so v njem nato prevladala chustva in si je zadal nalogo, da popravi pokvarjeni svet – to breme si je naložil na ramena. Hitro je lahko padel tudi pod tuj vpliv in nekoch je spoznal podezhelskega mladenicha, ki je bil prav tako chlan partije rdechih domachinov, in mladenich ga je za en dan, mesec ali letni chas odpeljal na svojo kmetijo. Ernestini se je she zelo dobro spominjal Giordanove ogorchenosti nad obglavljanjem kokoshi. Z Gordom se je Ernestini zato prepiral v gostilni Verdi, ki se je tako imenovala zhe tedaj, ali to vesh? Stoji na Verdijevi ulici. Ernestini je menil, da je namen civilizacije onemogochiti tiste, ki se ne zhelijo spoprijemati s pishchanci. Gorda pa je prav nasprotno ta naloga zelo navdushevala. Temu ribichu se je lovljenje rib z mrezho oчитno zdelo zamalo, prav nasprotno pa je bilo obglavljanje kokoshi pravo delo za mozha, kmechko delo. Ko je Ernestini izpostavil to protislovje Viezzolijevega prepričanja, da ribich in kmet sodita v različna razreda, mu je Viezzoli zatrdil, da tega pach on ne bo mogel nikoli razumeti, che ne bo prej lastnorочно zavil vrata kakshni kokoshi, da del znanja izvira neposredno iz samega dela – delovna teorija fenomenologije – chlovek, ki je kokoshi, bi moral tudi vedeti, kakshno delo je klanje kokoshi – ali pa rib, ga je oshteval Ernestini, nestabilni Viezzoli pa je odhrumel ven. To je seveda različica o dogodku enega samega chloveka pred shestdesetimi leti. Po tem, precej absurdnem koncu njunega prijateljstva sta se le she redko kdaj pogovarjala, sicer pa bi sploh tezhko govorili o prijateljstvu, saj sta imela povsem različni usodi, che ne tudi v povsem nasprotni smeri. Ernestinija sem moral seveda spodbujati z nekaj dejstvi. Zagotovo je bilo med rdechkarji kar nekaj idealistichnih vrocheglavcev, kakor je Ernestini opisal Gorda. Vendar pa so na ljudi naredili velik vtis dogodki – okolje je tedaj namrech metalo ljudi naokrog s pomochjo tektonskih in podnebnih sil. Leta 1929, ko je bilo Viezzoliju devetnajst let, torej v starosti, ko je chlovek she najbolj nagnjen k temu, da gre zaradi nesrechne ljubezni v vojno, so Italijani usmrtili istrskega Hrvata, ki se je prav ironichno imenoval Vladimir Gortan. Naslednje leto so v Bazovici ustrelili shtiri Slovence.

Saj vesh, kje je Bazovica? Tik ob Lipici, od koder izvirajo lipicanci. Vsi shtirje so bili nedolzhni slovanski domoljubi, ki niso storili drugega, kot da so se srechevali in povezovali, nikoli pa niso agitirali ali kam marshirali. Kdo jih je usmrtil? Izredno vojashko sodishche. Veliko Italijanov je nasprotovalo fashizmu, zato ni prav nich presenetljivega, da je del Mussolinijevih nasprotnikov uvidel, da njihov cilj negujejo tudi slovanski sosedi.

Se spominjate primera Vladimirja Gortana? sem vprashal Ernestinija. Videti je bilo, da ga je moje vprashanje zachudilo. Sprva je samo mrmral nekaj nejasnega, dokler ni prishel do besed 'obzhalovanja vredno', ki ju je poudaril. Njegov spomin res ni bil prijeten. Za nekatere Piranchane – rekel bi sicer raje 'za nekatere Piranesije', vendar pa bi naju to vrnilo v Pulj, kjer obalo krasi na ducate Piranesijev.

He was a smart boy, Ernestini continued, the one who spoke up for his family in disputes. Unfortunately--this Ernestini's word--Viezzoli's emotionalism got the better of him. He adopted the task of fixing the broken world—it was a burden that had somehow fallen on his shoulders. He was too impressionable. Once he met a country lad, a farm boy, also in the party, the local reds, and the boy took Giordano back to his farm with him, for a day or a month or a season. What Ernestini recalls so vividly is Giordano's excitement over the task of decapitating chickens. He and Gordo argued in the Verdi Gostilna, which it was called even back then, you know? On Verdijeva. Ernestini arguing that if civilization has a purpose it's to prevent those who would rather not from having to grapple with chickens. But Gordo—the task excited him. This man of the fishes apparently considered the netting of fish effete. Whilst to break the necks of chickens was a real man's work, peasant work. When Ernestini pointed out this contradiction, I mean in Viezzoli's presumption that fishermen and farmers were of a different class somehow, Viezzoli told him he would never understand until he had broken a chicken neck with his bare hands, that some knowledge must come only from the labor itself—the labor theory of phenomenology—a man what eats chicken must know what is the labor of murdering that chicken—or fish, Ernestini chided him, and the volatile Viezzoli stormed out. This is one man's version after sixty years. They never talked much after that rather absurd way of ending a friendship, but they were hardly friends as it was, and destined for different, if not opposite directions. Of course, I had to prod Ernestini to further memory with some facts. Certainly a number of reds were idealistic hotheads as Ernestini suggests was the case with Gordo. Yet events were working on people—an environment was tossing people about, forces tectonic, climatic. In 1929, when Giordano Viezzoli was nineteen years old, the age when one is most apt to solve a cursed love affair by going off to war, the Italians executed an Istrian Croat named, more or less ironically, Vladimir Gortan. The next year four Slovene men were shot in Bazovic. You know where that is? Right next to Lipica, where the Lipizzaners come from. These were innocent Slavic nationalists who had done nothing more than meet and organize. There had been no labor agitating, no marches. Who killed them? The Extraordinary Military Tribunal. There were plenty of Italians who knew what the fascists were. It's not extraordinary that a number of Mussolini's opponents saw common cause to be made with their Slavic neighbors.

You remember the case of Vladimir Gortan? I asked Ernestini.

You could see it surprised him that I asked.

He muttered, literally muttered, until he arrived at the word regrettable, which he enunciated. It was not a happy memory. For some Piranese—I'd say Piranesi but that would take us back to Pula, where the Riviera was decorated by dozens of Piranesis.

Za nekatere je bila Gortanova smrt trenutek chustvenega preobrata – chloveka je namrech lahko spodbudil, kot je Ernestini priznal, kar se je zgodilo z Giordanom, ali pa je uvidel, da je prishel chas, ko se je treba zacheti varovati, kot ponavadi prizna Ernestini, da je storil on (in na to je najbrzh, tako vsaj sumim, celo ponosen). Ponos. Najbrzh si ga je zasluzhil s tem, da je prezhivel. Ochitno je bilo tudi, da si ne more kaj, da se ne bi pochutil vechvrednega. No, Viezzolijeva smrt. Zanj Ernestiniju res ni bilo mar. V vojni ne moresh unichiti ideje, samo mozhe, in tudi che Ernestini ni zmagal v nobeni vojni, pa je njegovo prezhivetje iz njega naredilo vojnega zmagovalca. Zagotavljal mi je, da je bil komunizem chisto zlo, Viezzoli pa bedasti naivnezh. Sam pa sem mu nasprotoval z argumentom, da komunizem ni bil nikoli monoliten; pravzaprav je bil unichevalna sila zgolj v Rusiji in na Kitajskem – in to sta bila dva zelo razlichna vrcha, kot tudi, da she zlasti v chasu, o katerem govoriva – je bil za posameznika oziroma za osamljenega Viezzolija komunizem minilit, razen che verjamete, da v chasih okupacije in zatiranja mladi idealisti niso iskali drugega kot zgolj lenobni klub ali pa kraj, na katerem so lahko troshili svoje hormone in pretiravanja ter nenaravni strah pred vzponom komercialnosti. Ne bi smela imeti celega sveta za Ameriko in zdaj, ko je tako hudobno zagamano pozno, ne bi vsakega mladega idealista razglasila za naivnezhza kakega pleshastega ali brkatega tirana. Ali nostalgija sploh shkoduje zlu? Zdaj pa se she malce pomuchiva z obujanjem spominov na chloveka, ki ima rad ljudi in idejo o chloveku, na chloveka, ki v pravem skladu s svojo lastno naravo jezdi na poskakujochem minilitu, ki je bil nasprotje El Cida, crknjen konj, lahko tudi lipicanec, che hochesh, ki vodi dobroto, dostojanstveno ogorčenje in bratovstvo k pokolu. Mislim, da sem malo prej govoril in razlagal o tistih Italijanih, od kod so prishli. To je sicer malce nejasno, zamegljeno turobno opito in resnichno, kot je tam notri nevihtni oblak – tu notri – che ga lahko najdem. Leta 932 si je Koper, ki je bil italijanski – rekel bi lahko praitalijanski, ne pa beneshki – za boj proti gorjanom pridobil pomoc Benetk, sam menim, da je zanjo La Serenissimi plachal kar z vinom Vinokopra. Vino je namrech povsem ochitno povezovalo Benechane in Istrane. Pokazhi mi v Pulju enega treznega Uskoka. Kaj bi torej rad povedal? Vino je rdeche kot kri – nich ni tako klishejskega. Vino je rdeche kot bordojec, oche Claret, chigar rdeche je zgolj obrobljalo njegov chrni fashizem, svetovalec nimfomanske kraljice Isabelle, ki ga je pregnal veliki general Prim, prav nich se ne shalim, general Prim. Leta 1868 je bila to Shpanija in je glasno klicala po krvi – rdechi – Giordana Viezzolija. Najbolj nenavadnim okolishchinam zadostuje samo she rahli dotik zgodovine, da se spremenijo v nekaj nadvse moteche nadrealistichnega – primorski mladenich je odshel umret v Shpanijo. Zaradi svojega zgubanega in topografsko prav fascinatnega obraza se tudi ne moresh upirati svoji obsedenosti z etnografijo. In zdaj prihaja nekaj zanimivega: Viezzoliji so – tako kot she shtevilni obrezhni istrski ribichi – izviralih vechinoma iz Gradezha, ki je le malce vech, kot je bila nekdej Akvileja, ta prva rimska kolonija na gornjem Jadranu. Mesto je raslo in cvetelo, medtem ko je imperij propadal. Potem ko jih je kaznoval Atila, so ostali neodvisni od Rima. Shele v petnajstem stoletju so ga Benetke pridruzhile vechjemu latinskemu ljudstvu.

For some the death of Gortan was a fulcrum point. Either one was galvanized, as Ernestini came to admit Viezzoli was, or one realized that it had come time to play it safe, as Ernestini usually admits he did (with a suspect pride). I suppose he earned that pride by surviving. He obviously could not contain his feeling of superiority. Well, Viezzoli's dead. *He* feels nothing. You can't field ideas in war, only men, and if Ernestini never won a war his very survival made of him a winner at war. He argued with me that communism was evil, that Viezzoli was a dupe. I countered with my evidence that communism was never a monolith; in fact, a juggernaut only in Russia and China—and two very different jugs; further that especially during the very time we speak of—to the individual, that is, the lonesome Viezzoli, communism was a minilith, unless you think that in times of occupation and deprivation young idealists sought no more than the languid confines of a club, or a place to spend hormones, and the excess and unnatural angst of commercial spawn...Let us not mistake the whole world for America, now when it is so viciously late, declare every young idealist the dupe of some bald or moustached tyrant. What harm does nostalgia do the devil? Let us torture ourselves with the recollection of man liking man and the idea of man, of a man in true comportment with his own nature riding the bucking minilith, a reverse El Cid, the dead horse, a lipizzaner if you will, leading goodness, honest outrage, brotherhood to slaughter.

I was saying before, I think, explaining how these Italians, where they came from. A point murky, inebriate, true as a thundercloud is in there—in *here*—if I can find it. In 932, Capodistria, herself Italian—you might say proto-Italian, but not Venetian, Capodistria enlisted the aid of Venice in her battle against highlanders, my point being that she paid La Serenissima in vina, in vinakoper. The obvious connection Venetians to Istrians to wine. Show me a sober Uskok in Pula. What am I driving at. The wine is blood like red—no nothing so cliché. The wine is red like claret, Father Claret, whose red was but the border for his black fascism, the advisor to the nymphomaniac Queen Isabella, forced *out* by the great General *Prim*, no kidding, General *Prim*. In 1868 this was Spain, this was the land calling out for the blood—red/Red—of Giordano Viezzoli. The strangest circumstance requires but the lightest touch of history to make disturbing surreal sense—Primorskan lad gone off to die in Spain. With that rugged, topographically fascinating mug of yours you can not resist your obsession with ethnography. Here's the interesting point: the Viezzolis were among the many coastal Istrian fisherfolk, the majority from Grado, which is little more than what once was Aquileia, or the first Roman colony on the upper Adriatic. A city grew and flourished as the empire declined. They were scourged by Attila, after which they remained independent of Rome. Only in the fifteenth century did Venice bring them back into the greater Latin fold.

Najbrž se je Viezzoli sprasheval, kolikokrat se bo moralo she odcepiti od Rima. Antifashizem je bil zgolj drugo ime za nenehni boj proti trapastim in smrtno nevarnim oblastem. Po moji teoriji bi bilo za te ribiche prestaviti svoj boj v Shpanijo enako preprosto kot spechi svezho ribo. Koga moram ubiti, da bom lahko tukaj prodajal ribe? jih slishim, kako so sprashevali. Stvar je namrech v tem, ti vlashka bucha, da je ribichevo zhivljenje zelo preprosto, cheprav tudi tvegano. Morje je nevarno in obenem tudi pomembno, saj ko se enkrat drznejo podati na morje, ni nobene vishje oblasti, ki bi jim ukazovala, kaj naj naredijo s svojo ribo. Benetke so dovolj prijazno Istranom dovolile prodajati svoje ribe, kjerkoli so hoteli, vendar pa so morali vse nasoljene ribe prihraniti za La Serenissimo, ki je bila v tem smislu prevech zhenska. Ali se ti zhe kaj dozdeva? Rad bi samo povedal, da je bilo upornishtvo, che ne v Viezzolijevi glavi, pa v njegovi krvni dedishchini. Ker pa Gradezhani potujejo dalech in – kot pravijo sovrazhniki – je zanje povsem naravno, da si gospodarske zaveznike izberejo ne glede na njihovo narodnost. Morda pa je pomagalo to, da je imela sodno oblast italijanska komunistichna partija. Kljub temu pa je Giordana popeljal v bitko Slovan Peko Dapchevich. O vsem tem dogajanju je Ernestini le malo vedel. Ob komunistih se je slabo pochutil. Plodnich je bil seveda premlad, da bi vse to poznal iz lastnih izkushenj, vedel pa je, da na Primorskem ni bilo slovenske komunistichne partije vse do leta 1939 ali 1941. Viezzoli bi to seveda vedel ...

Gospod! Slivovka – za dva prsta. She ena steklenica bi naju dotolkla.

Vendar pa zdaj poslushaj – prihaja on. Poslushaj: od tu naprej moram priznati, da so podatki skopi in iz druge roke ter da vrzeli zapolnjujejo praznine. Peko Dapchevich se je leta 1939 ustavil v Piranu na svoji poti preko Pariza v Shpanijo. Pozneje je Dapchevich zablestel med drugo svetovno vojno in na Balkanu. O njem pishe v svoji knjigi Djilas. She najboljsha zgodba govori o Italijanih. Na zacetku vojne so Italijani obtozhevali partizane za nechloveshka divjashtva. Partizani so bili ponavadi zelo chastni, vsekakor dovolj, da so raziskali vse takshne obtozhbe. V nekem primeru so Dapchevicha in njegove chete obtozhili, da so trupla padlih Italijanov zazhgali, nato pa so prignali lachne prashiche, ki so pozhrli njihove ostanke. Nihche se ni pritozheval nad nachinom izvrshitve eksekucije, zato se je takshna obtozhba zdela precej neumestna in chista potrata chasa. Vendar pa je vishje poveljstvo zadevo preiskalo. Djilas je osebno zaslisal Peka, ki je mirno priznal, ja, seveda, mi smo to storili – po bitki smo trupla zazhgali, da se ne bi v poletni vrochini shirile bolezni. Lachne prashiche iz zapushchene vasi je privabil vonj in pochakali so, da smo odshli, potem pa so si privoshchili gostijo, ki smo jim jo spekli. Dejstvo je, da je Viezzoli zapustil Piran septembra ali pa v zacetku oktobra skupaj s Pekom Dapchevichem.

Viezzoli must have wondered how many times he would have to break from Roma. Antifascism was merely another name for the persistent battle against daft and deadly authority. I further theorize that shifting the battle to Spain would have been to these fishermen a breath of fresh fish to fry. Who do I have to kill to sell a fish around here? I hear them asking. The thing is, Vlachhead, to a fisherman, life is simple, if precarious. The sea is dangerous, and it is concomitantly important that once the sea is braved one not have a high authority telling one what to do with one's fish. Venice was kind enough to tell the Istrian fishtrians they could sell their fresh fish anywhere they chose, but they must reserve the salted fish for La Serenissima, in this context all too much a woman.

Is this getting through to you? I want to say that this rebellion is, not in Viezzoli's blood, but in his patrimony. And as the Gradezans travel wider and as the enemy bloats, it is only natural that they seek their natural economic allies and ethnic specifications be damned. Perhaps it helped that the Italian Communist Party had jurisdiction. Nonetheless, it was a Slav, Peko Dapchevich, who led Giordano to battle. Ernestini knew little or none of this as it was happening. Communists made him uneasy. Plodnich, of course far too young to know these things first hand, knew only that there was really no Slovene communist party until 1940 or 41. The Comintern had recognized the Slovene right to self-government as early as 1934. Viezzoli would have known that...

Gospod! Slivovich—this much. Another bottle would kill us.

But listen, now. He's coming.

Listen: what I mean is from here the information is vague, second hand, gaps filled in during lapses in gaps.

Peko Dapchevich came to Piran in 1936 on his way to Spain via Paris. Dapchevich was later to distinguish himself in the Balkan aspect of World War Two. You can read about him in Djilas. The best story involves the Italians. Early in the war the Italians accused the Partizans of atrocities. The Partizans were often quite honorable, enough so to investigate such charges. In one case, Dapchevich and his troops were accused of burning the corpses of dead Italians then herding hungry pigs onto them for to shred them to pieces. No complaint was registered against the method of execution, so it seems a rather absurd charge, a waste of time. Still, the higher command looked into the matter. Djilas himself questioned Peko, who said, yeah, sure, we did this—after the battle we burned the corpses so they would not spread infection in the summer heat. Attracted by the smell, hungry pigs from abandoned villages waited for us to withdraw and then closed in to feast on what we had cooked for them.

It is fact that Viezzoli left Piran in September or early October of 1936 with Peko Dapchevich. How they reached Spain is a matter for speculation. The Austrian border could be difficult. Around that time, a year or two before, Tito was nearly captured crossing into Austria. He was saved when a child pissed on him, so amusing the guards they forgot to check his papers.

Hvala and don't come back even if I beg you.

Od vsega se je Viezzoli še najmanj bal prechkanja Italije. Ne sprashuj, kako je to uspelo Dapchevichu. Morda po morju: saj se je rekrutiral med ribiči. In tako so se odpravili in ni jim bilo treba preizkušati sreče, saj so vedeli, da jih v Parizu pričakuje Tito, ki je pomagal prostovoljcem mednarodnih brigad ilegalno prestopiti francosko mejo.

Torej so morali priti samo do Tita, ta pa jih je nato spravil chez mejo. Dandanes oziroma še pred nekaj meseci je bilo potovanje od tukaj v Bern stvar dvanajstih ur: avtobus, vlak, vlak, vlak, Bern, tedaj pa so severno od Domodossola morali narediti več varnostnih ovinkov. Kdo bi vedel? V Shvico fashistom ali pa tistim, ki so se samo izdajali za fashiste, ni bilo težko priti. Zadostovalo je, če je chlovek povedal shtevilko banchne knjizhice ali pa pokazal na polne zhepe papirnatih bankovcev. Tako so kot fashisti potovali chez Bern in spet dol v Zhenevo, ki je pavana v Francijo, nato pa v Pariz, pri tem pa so se ogibali napachne družbe Minhov in Nabokovov, naposled pa jih je Tito spravil na urjenje v Ablacetu, vzhodno od Madrida. Prav nich me ne bi presenetilo, če bi Viezzoli za pot od tukaj preko Pariza in v Shpanijo z vlakom, ki je vozil predvsem po planjavi, porabili približno dva tedna.

O nekaj naslednjih tednih chlovek izve, če preprosto prebira o shpanski drzhavljanski vojni. Najbrzh je Giordana Bruna – opravichujem se – Viezzolija uril drzni ponarejevalec z imenom Vital Gayman, s takshnim imenom pa chlovek v amerishki vishji osnovni sholi ne bi prezhivel niti sedem minut. Zahvaljujoch lunaticnemu homunkulusu, zmotno imenovanemu Lazar, Lazar Stern alias Konrad Kleber, so pri obrambi Madrida imele ključno vlogo prav mednarodne brigade – Viezzoli in Dapchevich sta prishla v Madrid, v katerem so nacionalisti vzpostavili fashistichni polotok, ki je prek Manzanaresa prodril na univerzo, najkasneje prvega novembra. Ernestini ni vedel, ali se je Viezzoli bojeval prav pod Klebersternom ali pa pod kom drugim. Vse skupaj je chista zmeshnjava, vendar pa so o tem le napisali dovolj, da verjamem, da mi je kot discipliniranemu zgodovinarju uspelo vse razjasniti.

Povrh so povsem sluchajno Klebersterna pogosto uporabljali fashisti, da bi ponazorili kretenezem mednarodnega komunistichnega sanjarjenja. Povedati moram tudi, da je Kleberstern umrl v Rusiji, ki zagotovo ni bila dezhele, kjer bi lahko Romun uresnichil svoje romantichne sanje, z drugimi besedami, njegova zelo smeshna vrnitev na stalinistichno usmrtimev res ne zanika idealov, ki jih je izdal Stalin. Prispelo je pismo od nekega Martineta. Martinez, ste najbrzh mislili. Ne. Ernestini je vztrajal in nato ime Martinet še chrkoval. Francoz? Ne vem, je odgovoril Ernestini. In na obrazu se mu je pojavila pristna zhalost. Boji so se odvijali okrog bolnishnice, ki stoji v sklopu naselja madridske univerze. Sovrazhnik je prechkal Manzanares in svoje polozhaje razvil v tako imenovanem univerzitetnem mestu. Ostrostrelci so zasedli izbrane polozhaje. Vedeli so, koga chakajo. Giordana Viezzolija? Ne. Durrutija, Buenaventuro Durrutija.

Listen: why go through Austria when you're already in Italy? You forget that this was Italy then. The least of Viezzoli's fears was getting across Italy. Don't ask me how Dapchevich managed it. Perhaps by sea: he was recruiting amongst fishermen. So here's what they did—no need to test the Italo-Franco, I mean the Italo-Spaniard border yet, for they know Tito is in Paris organizing the underground railway of the International Brigades. All they have to do is reach Tito and he'll get them across.

Now, today, or a few months ago, travelling from here to Berne was a matter of twelve hours: bus, train, train, train, Berne. Back then, various circumlocutions may have been necessary north of Domodossola. Who knows. It could not have been difficult for fascists or those posing as fascists to gain entry into Switzerland. All one had to do was claim a safe deposit number or hint at a pocket full of fillings. So posing as fascists up through Berne, down to Geneva, pavane into France, to Paris, avoiding the wrong crowds, Minhs and Nabokovs, and next thing Josip Broz has got you training in Albacete, east of Madrid. I would not be surprised to learn that from the moment Giordano said ribija derce to this very spot, passed through Paris and on to train in Spain, mainly on the plano, not two weeks had gone by.

The next few weeks one must simply read up on the Spanish Civil War. Giordano Bruno—excuse me—Viezzoli would have trained under a galling embezzler called Vital Gayman, a name which could not survive seven minutes in an American junior high school. And thanks to an homoncular lunatic misnamed Lazar, Lazar Stern, alias Komrad Kleber, the International Brigades would be integral to the defense of Madrid—by the first of November, Viezzoli and Dapchevich would be in Madrid, where the Nationalists had established a peninsula of fascism penetrating across the Manzanares into the University. Ernestini did not know whether Viezzoli fought directly under Kleberstern, or if he was with someone else. It's all a mess, but so much has been written about it, I'm confident as a disciplined historian I could have straightened it out.

Incidentally, as an aside, Kleberstern is often used by fascist swine to illustrate the moronism of international communist dreaming. I would point out that Kleberstern died in Russia, which was not the place for a Romanian to be carrying out his romances, in other words his hilarious return to Stalinist execution hardly makes a case against the ideals that Stalin betrayed.

The letter came from a Martinet.

Martinez, you mean.

No, Ernestini insisted, and spelled out Martinet.

A Frenchman?

I don't know, Ernestini said. And there was real sadness in his expression.

The fighting was around a hospital attached to the University of Madrid. The enemy had crossed the Manzanares into what was called University City. Snipers took their positions. They knew who they were looking for. Giordano Viezzoli? No. Durruti. Buenaventura Durruti.

In ostrostrelec ga je 19. novembra 1936 ob shtirih popoldne tudi pokonchal pred bolnishnichno kliniko. Tistega dne je ostrostrelec na istem območju univerze ustrelil tudi Giordana Viezzolija, seveda pa najbrzih prav nihche ne more natančno vedeti, kje in kdaj se je to pripetilo, razen che bi odkrili dnevnik kakega njegovega bojnega tovarisha.

Chlovek si lahko predstavlja, da je bil s strehe klinichne bolnishnice dober razgled, ki je zajel shtevilne chetrti. Saj si lahko videl, kaj so pocheli ostrostrelci v Sarajevu, ki so mestne obichaje iz kavarnishkega posedanja pretvorili v tekochi Kvazimoto. Ostrostrelchev naboj ne potrebuje vechje tarche od sebe in ostrostrelec je Giordana Viezzolija ustrelil v glavo.

(iz romana *Istrske lobanje*, pogl. 5)

O AVTORJU

Rick Harsch je nadarjen pisatelj z vizijo, njegov bistri intelekt pa polaga najshirshe mrezhe. Je prekanjeno protislovje: osumljenec in detektiv; filozof in igralec; uzhivach in asket; provokator in chlovek na merku pushke (saj tudi sam strelja z izredno globokim poznavanjem zgodovine in iz njega porajajocho se antiutopijo nashih najbolshih civilizacijskih »dosezhkov«). Harsch je pisatelj, v chigar razum si boste zazheleli vstopiti in videti z njegovimi ochmi. Grenka svezhina takshne izkushnje prav vselej osupne bralca.

– David Vardeman, dramatik in romanopisec, avtor *Based on Real events in Atlantis Needs Victims*

Roman Ricka Harscha *Istrske lobanje* v obliki gostilnishke izpovedi je celovitejsi od Camusovega *Padca* in ni nich manj razgledan od Antunesovega romana *South of Nowhere*. Pripovedovalec se enako izvrstno spozna na tragicchno tektoniko politichnega zhivljenja kot vsi pripovedovalci v Harschevih drugih romanih in pri svojih poskusih, da bi se znashel v prepovedanih posledicah vsakdanjosti, ne ravna nich manj neodgovorno. Zgodba je sicer zastrta grozljivka, vendar je najbolj grozljiv prizor v tem romanu tisto izjemno srhljivo srechanje s pravimi lobanjami, ki se mi zdi nadrealistichno ali pa hiperrealistichno ali pa kar oboje. Ta knjiga z lobanje sodobnega chloveka odtrga kozho in s to lobanja udari ob zgodovinske lobanje.

– Trent Stewart, avtor romanov *Flood Summer in The Mysterious Benedict Society*

Iz angleshchine prevedel Peter Amalietti

RICK HARSCH, amerishki pisatelj (r. Denver, Kolorado), avtor trilogije romanov *The Driftless Trilogy* (2002) o zakotju Srednjega zahoda ZDA; od leta 2001 zhivi v Sloveniji (Izola), v novejsih delih obravnava tudi slovenske teme. V slov. prevodu izdane knjige: *Kramberger z opico* (2012), *Arjun in dobra kacha* (2013), *Adriatica deserta* (2015), *Istrske lobanje* (2015). Zastopan v zborniku *Iz jezika v jezik – Antologija sodobne manjsbinske in priseljenske knjižhvnosti v Sloveniji* (2014).

(Op. ur. I.A.)

A sniper got him from the Clinical Hospital at four in the afternoon on November 19, 1936. Giordano Viezzoli was killed by a sniper in that area of the University Hospital on that day, too, but probably nobody can know exactly when or where, unless the diary of a comrade survives. From the Clinical Hospital roof one imagines a commanding vista, a sweep of many city blocks. You saw what the snipers did in Sarajevo, altering the city posture from the café slouch to the running quasimoto. A sniper's bullet requires a target no larger in circumference than its own. A sniper shot Giordano Viezzoli in the head.

(from the novel *The Skulls of Istria* ; chapter 5)

A NOTE ABOUT THE AUTHOR

Rick Harsch is a writer of vision and talent whose sharp intellect casts the widest of nets. He is a wily contradiction: suspect and detective; philosopher and actor; sensualist and ascetic; provocateur and the man in the cross hairs (as he has the long train of history and the resulting dystopia of our "best" efforts at civilization in his cross hairs). He is a writer whose mind you will want to occupy and through whose eyes you will want to see. The bitter refreshment of the experience will never fail to astonish his readers.

– David Vardeman, playwright and novelist, author of "Based on Real Events" and "Atlantis Needs Victims"

Rick Harsch's tavern confession novel, *The Skulls of Istria*, is more seamless than Camus' *The Fall* and every bit as erudite as Antunes' *South of Nowhere*. The narrator is as cognizant of the tragic tectonics of political life as those in Harsch's other books and as feckless in his attempts to navigate the proscribed resultant quotidian. Though the plot is an attenuated thriller, the real thrill of the book is an exquisitely horrific encounter with literal skulls I found either surreal or hyper-real or both. This is a book that tears the skin off the skulls of modern man and butts them against the skulls of history.

– Trent Stewart, Author of *Flood Summer* and *The Mysterious Benedict Society*

RICK HARSCH, American writer (b. Denver, Colorado), author of a trilogy of novels *The Driftless Trilogy* (2002) about remote place in the Midwest of USA; since 2001 he lives in Slovenia (Izola), in more recent works he also deals with Slovenian topics. In the Slovenian translation published books: *Kramberger with Monkey* (2012), *Arjun and the Good Snake* (2013) *Adriatica Deserta* (2015), *Skulls of Istria* (2015). He is represented in the collection *From one language to another – Anthology of contemporary minority and immigrant literature in Slovenia* (2014).

(Ed. note I.A.)

Rajko Shushtarshich

ZHIG in k , u , l , t , u , r , a . . .

To ne more biti res.

Zakaj se to tako z nami
in drugimi ustvarjalci v k , u , l , t , u , r , i dogaja ...
ko se prigramo v razvid
ali prijavimo na neki javni razpis,
ko zaprosimo za uradni zhig,
za priznanje, da smo v javnem,
to je drzhavnem interesu,
ko torej prosjachimo močne
tudi za samó sramotno podporo,
skratka, za majhen denar,
bralcu ne bo tezhko razbrati.*

Ob tej prilozhnosti bi rad dejal samo tole:

Tega, kar se z nami dogaja,
bi mi sebi ne smeli dopustiti.
Nikoli nikomur nikdar!

To je vashe igre domena.

Merite vsebino nashih stvaritev,
kakor hochete,
s chimerkoli hochete,
kolikor hochete.
Preshtevajte verze, strani;
analizirajte njih odmevnost,
zbirajte ocene, recenzije,
fotokopije naslovníc revij;
prerachunavajte stroshke,
kontrolirajte prihodke, odhodke;
zaklepajte in odklepajte postavke:
finančnih nachrtov, rekapitulacij.

Rajko Shushtarshich

STAMP and c , u , l , t , u , r , e . . .

This cannot be true.

As to why this does befall us –
And others who create in c,u,l,t,u,r,e ...
When we file for registration,
Or apply for public tender,
Ask for an official stamp,
To acknowledge that we work in the public,
that is national interest,
When we therefore beg the powers that be,
For their support in shameful sums,
In short, in small amounts of money,
– This the reader will surmise with ease.*

At this juncture I merely want to say:

What befalls us,
We ourselves should not allow be done to us.
Not ever and to no one ever!

This is in your game's domain.

Measure the content of our creations,
As you please,
With whatever you please
As much as you please.
Count how many verses and pages you've seen,
Analyse their dissemination,
Gather together appraisals and reviews,
Copies of covers of magazines,
Calculate expenses,
Control incomes and outgoings,
Lock and unlock the items
Of budgets and recapitulations.

Rezultati vaših izmer,
razvrstitev so predvidljivi,
nam znani vnaprej.

Kujte merila, kriterije pridno,
v nedogled;
nenehno jih spreminjajte,
to je izboljšujte do popolnosti;
pishite bele knjige o kulturi,
sestavljajte nacionalne kulturne programe,
množite predpise s področja kulture;
ishcite vizijo naroda
z luhjo pri temnem dnevu;
ta vas bo obsla, ker
vsebina ustvarjalnih sporočil
vam ne bo nikoli dostopna!

Vrednot, isker duha, odtenkov dushe
vi
ne boste izmerili,
nikoli doumeli;
ker
che bi jih vsaj slutili,
bi takoj,
ampak resnično takoj,
za vselej,
prenehali s temi vašimi neizmernimi
nesmisli.

Pri tem pa
oholosti, nadutosti
ne skrivate;
z njo se ponashate,
ko pisune prezirate,
sebi svojo moč dokazujete,
svoj status, uspeh in prestizh,
od njih zhivite,
zanje zhivite,
z njimi jih hochete okuzhiti;
pa ne bo shlo,
pri individuumih zhe ne.

Results of your measuring,
Of your sorting are predictable,
Know to us well in advance.

Hatch your criteria and standards well,
Indefinitely;
Change them endlessly,
That is, perfect them completely,
Write white books on culture,
Compose national cultural programmes,
Multiply regulations in cultural policies,
Seek out the vision of the nation,
With shining lights in dark days;
It will pass you by, because
The content of the creative message,
Will never be within your reach!

Values, spirit's spark, the shades of the soul
You
Will not quantify,
Never identify
Because
If you could even just come shy of seeing
You would straightaway,
But truly straightaway,
Forever,
Cease your immeasurable
Nonsense.

All the while
You do not hide your
Haughtiness and arrogance;
You take pride
In that you scribblers deride
To yourselves you prove your might,
Your status, success and prestige,
You live off them,
You live for them,
You want to infect them with them,
But it will not work,
Not with individuals.

Bleshchech je grb,
razklana k, u, l, t, u, r, a ...

Najraje bi imeli
enega samega pes, ni, ka...
in morda she
enega in edinega pis, ate, lja...
oba zhigosana,
morda mrtva,
she bolje.

Z malo dela,
veliko razkazovanja
svoje kulturne zavzetosti.

Paralelna stvarnost **

Nam dragi bralci,
redki ali shtevilni,
chudovite knjigarne,
mogochne knjizhnice,
vplivne zalozhbe,
vse to je lepo;
s ponosom nas navdaja,
a kaj,
ko nas gulijo,
she zhive odirajo ...

Od enega zapisovalca
do drugega,
sogovornika zunaj chasa,
prav zanj;
tako je zhivela,
se ohranjala;
in prezhivela veliko grbov,
zastav in drzhav,
in vseh vrst krizhev —
simbolov mochi.

* V elektronski knjigi avtorjev Matjazha Hanzhka, Francija Zagorichnika in Rajka Shushtarshicha: *Zhigosana ustvarjalnost* (Op. avt.);

** *Paralelna stvarnost*, Revija SRP 23/24 (Op. avt.)

Shiny is the coat of arms stamp,
Divided the c, u, l, t, u, r, e ...

It would suit you best to have
a single po,et ...
And perhaps
One and only wri,ter ...
Both stamped
Perhaps dead
So much the better.

With little work
And lots of showing
Of individual cultural enthusiasm.

Parallel Reality **

Our beloved readers
Rare or numerous,
Marvellous bookstores,
Mighty libraries,
Influential publishers
Are all well and good;
We are proud of them,
But what can we do,
When we are being drained
Fleeced alive ...

From one chronicler
To the next
Conversation between partners outside of time,
Just for him,
So it lived
And was preserved;
And survived many seals,
Flags, and countries,
And all manner of crosses –
Symbols of power.

* V elektronski knjigi avtorjev Matjazha Hanzhka, Francija Zagorichnika in Rajka Shushtarshicha: *Zhigosana ustvarjalnost* (Op. avt.);

** *Paralelna stvarnost, Revija SRP 23/24* (Op. avt.)

ZAKLJUČNA OPOMBA

Elektronska knjiga *Zhigosana ustvarjalnost* (in obenem akcijska raziskava) avtorjev Matjazha Hanzhka, Francija Zagorichnika in Rajka Shushtarshicha (pridružili so se nam še novi sodelavci in protagonisti, glej AVTORJI) se je nekoliko zavlekla,¹ kar se akcijskim raziskavam tudi sicer rado dogaja, predvsem ji je manjkala še en dokument, to je pravnomočna sodba iz tozhbe Zavoda Revija SRP zoper Ministrstvo za kulturo RS, vložene na Upravno sodišče RS. Vendar je bil poglobitni smoter zhe dosežen. *Revija SRP* je postala resnično neodvisna revija, zavezana le svoji vrednotni orientaciji. *Revija SRP* ni blago na trgu blaga in storitev. Ne uđinja se politiki (strankam in političnim mogochnezhem) ne gospodarstvu (trzhishchu in/ ali sponzorjem) ne cerkvi; skratka, nobeni realni mochi, nobeni instituciji.

Morda pa bo nekoch koga le zanimalo, kako smo svojsko (na konkretnih primerih in z dokumenti) predstavili osnovni antagonizem med protagonisti: upravljavci kulture na eni in avtorji kot ustvarjalci na drugi strani, ker prvi kulturo, umetnost in kulturnike, umetnike omogochajo oz. onemogochajo, drugi pa kulturo – umetnost zgolj udejanjajo. (Op. avt.)

Iz elektronske knjige avtorjev Matjazha Hanzhka, Francija Zagorichnika in Rajka Shushtarshicha: *Zhigosana ustvarjalnost*, ki je izšla na internetu in na CD-jih v ediciji *Pogum Revije SRP (2003-3)*. Uredil jo je Rajko Shushtarshich. Objavljeno tudi v *Reviji SRP 59/60*, februar, 2004: Rajko Shushtarshich, *Zbig in kultura*, str. 108.

Zadnji dokumenti v el. knjigi *Zhigosana ustvarjalnost* sta napisana zhe leta 2006 jeni tudi v reviji *Lives Journal: Rajko Shushtarshich, – Ivo Antich*, Birokratsko ukinjanje neodvisne revije /Trije dokumenti iz Revije SRP/ (*Lives Journal 10*, 174) ; Glej tudi aktualni povzetek v tej knjigi: Povzetek o absurdnem ukinjanju Revije SRP (samo nekaj absurdov).

http://www.revijasrp.si/knrevsrp/pogum2003-3/UKINITEV_Zavoda.htm#povzetek

(Op. R. Sh.)

¹ Aktualizirana zaključna opomba iz leta 2003, v letu 2016: Doslej traja do aprila, leta 2016; tudi dokument, pravnomočna sodba iz tozhbe zavoda Revija SRP zoper Ministrstvo za kulturo RS ji vech ne manjka; prav tako ne: *Opombe urednika k Sodbi VS RS*.

Zaključek in *Zaključna opomba* v njem sta napisana zhe leta 2006, kot vsaj zachasni ali mora tudi končni *Zaključek*. Vendar zato ta ni ne prerokba ne futuroloshka napoved. Tako to nujno sledi po logiki sistema. Sistem sam po sebi »kot tak« teži k popolni kontroli vsega, kar je institucionalizirano. Tisto, chesr ne more kontolirati v zanj zadostni meri, pa mora ukiniti.

(Op. R. Sh.)

FINAL REMARK

The e-book *Zbigosana ustvarjalnost* (and the action research by the same name) by authors Matjazh Hanzhek, Franci Zagorichnik and Rajko Shushtarshich (we were also joined by new collaborators and protagonists, see AUTHORS) took a tad longer than planned,¹ which is something that generally tends to occur with action research; chiefly, it was missing a document, i.e. the legally binding ruling from the law-suit brought by the Revija SRP Association against the Ministry of Culture of the Republic of Slovenia filed with the Administrative Court of the Republic of Slovenia. However, the primary objective was achieved; the *Revija SRP* became a truly independent journal, bound only by the orientation of its values. *Revija SRP* is not a marketable commodity or a service. It serves neither politics (parties or political bigwigs) nor economy (market and/or sponsors) nor church; in short, no real power and no institution.

Perhaps some day someone may be interested in how we independently (using concrete examples and documents) presented the main antagonism among protagonists: the managers of culture on one, and authors as its creators on the other side, where the former enable or disable culture, art and cultural workers, artist while the latter merely create art – culture. (Authors note)

From the e-book by Matjazh Hanzhek, Franci Zagorichnik and Rajko Shushtarshich: *Zbigosana ustvarjalnost*, which was published on the Internet and in CD form in the edition *Pogum Revije SRP (2003-3)* – (The Courage of the SRP JOURNAL). It was edited by Rajko Shushtarshich. It was also published in *Revija SRP 59/60*, February, 2004: Rajko Shushtarshich, *Zbig in kultura*, p. 108.

The last documents *Zbigosana ustvarjalnost, written already in 2006*, were published already in *Lives Journal: Rajko Shushtarshich, – Ivo Antich, Birokratsko ukinjanje neodvisne revije /Three Documents from Lives Journal/ (Lives Journal 10, 174)*; See also the relevant summary in the following book: *Povzetek o absurdnem ukinjanju Revije SRP (The Summary of the Absurd Cancellation of the Revija SRP Journal)*, just a few absurds.

http://www.revijasrp.si/knrevsrp/pogum2003-3/UKINITEV_Zavoda.htm#povzetek

(Note. R. Sh.)

¹ Updated Final Remark from 2003, in 2016:: At this point in time it endured until April 2016; also the legally binding ruling in the lawsuit brought by the SRP association against the Ministry of Culture of the Rep. of Slovenia has now been added, the same goes for the judge's notes to said verdict: *Opombe urednika k Sodbi VS RS*.

The Conclusion and the *Concluding Remark* therein have been written already in 2006, as at least a temporary and perhaps even final *Conclusion*. This does not make the latter a prophecy or a futurological prediction. Thus it must follow from the logical sequence of the system. A system in and of itself “as is” strives for total control of everything, which is institutionalized. It must abolish all it cannot control to what it defines as sufficient degree.

(Note. R. Sh.)

Translated by Jaka Jarc

Damir Globočnik

RISBA IN GRAFIKA NEJCHA SLAPARJA

Vpogled v likovni opus Nejcha Slaparja odkriva vztrajnega likovnega iskalca, ki se giblje na presechishchu op-arta oziroma optične umetnosti, geometrijske abstrakcije, vizualne in konkretne poezije, konceptualizma, minimalistične umetnosti in drugih, v chasu Slaparjevega vstopa na likovno prizorišče aktualnih usmeritev. Slaparjev likovni nagovor domuje v risbi, čeprav ta najbolj neposredna izrazna prvina dobiva na njegovih delih mestoma izrazito grafičen značaj. Delovanje v grafični industriji je bilo namreč temeljni vzgib za nastanek risb, pri katerih nizanje rahlo modificiranih, na prvi pogled vzporednih chrt spominja na računalniško grafiko. V resnici je vselej mogoče chutiti avtorjevo ročno intervencijo pri razvrščanju črno-belih ali barvnih linij, nanesenih z rapidografom, šablonami in krivuljnikom. Zgostitev in interakcija chrt ustvarita optično prevaro njihovega navideznega gibanja. Z linijskimi strukturami so podani tudi figuralni motivi, pri katerih je bila potrebna skorajda matematična natančnost pri oblikovanju temeljne likovne strategije. Ko je chrti in obliki pridružil tudi chrko, se je Nejch Slapar znashel na področju vizualne in konkretne poezije, ki je eno od torišch javnega delovanja nashla v Kranju. Med pomembnimi mejniki te likovno-literarno-znakovne usmeritve so bili skupina Studio Signum in skupni razstavi Nejcha Slaparja in Franceta Pibernika »Grafični prostor poezije« (1976) in »Barvni prostor poezije« (1980).

Pomembna stalnica Slaparjevega likovnega nagovora je tudi težnja po obvladovanju razstavnega prostora z likovnimi objekti, na primer z veliko kroglo, ki je v resnici polieder, ali z nizanjem manjših poliedrov, s katerimi je pomensko in formalno na novo osmislil razstavishče. S postavitvijo kovinske krogle nad sotesko Kokre je posegel tudi v naravno okolje. Pri podobah, ki jih je pritrdiril na steklo, pa je zrealna površina slikovnega nosilca optično poglobila prostor in v souchinkovanje likovnega izdelka pritegnila gledalce.

V Slaparjev znakovni repertoar se uvrščajo tudi biološke in erotične oblike, ki jih lahko izrishe s širokimi razvidnimi chrtami. Motivi so v enaki meri plod trenutnega avtorjevega navdiha in kljub občasni provokativnosti tudi težnje po likovno urejenih kompozicijah oziroma estetski sintezi. V enaki meri kot nekatere kombinirane likovne tehnike (mdr. *assemblage*), ga zanimata tudi klasična slika in grafika.

Damir Globochnik

DRAWINGS AND PRINTS BY NEJCH SLAPAR

A look into the artwork of Nejš Slapar reveals a tireless visual explorer who is active at the intersection of op-art or optical art, geometrical abstraction, visual and real poetry, conceptualism, minimalist art and other artforms. Slapar's visual discourse is most at home in his drawings although this most direct form of expression sometimes has a very print-like character. It was Slapar's work in the graphic industry which was the main reason for his drawings and we can see that they are composed of slightly modified, at first glance parallel lines which are reminiscent of computer graphics. In reality it is always possible to feel the author's manual intervention in arranging the black and white or coloured lines applied with a rapidograph, stencils and French curve. The thickening and interaction of lines creates an optical illusion which makes it seem as though they are in movement. Linear structures added to a figural motif for which almost mathematical precision was required in creating the desired form. When he also added the letter to the line and shape, Nejš Slapar found himself in the field of visual and concrete poetry, which found one of its locations for public activity in Kranj. An important milestone of this art-literary-sign discipline was the group Studio Signum and the two joint exhibitions held by Nejš Slapar and France Pibernik »the graphic space of poetry« (1976) and »the coloured space of poetry« (1980).

A constant feature of Slapar's visual discourse is also a desire to control the gallery space with objects of art, e.g. a large sphere, which is actually a polyhedron, or by linking together small polyhedrons with which he gives a new meaning to the gallery space. By setting metal balls above the Kokra canyon he made a statement in a natural environment. In the images which he attached to glass, the reflecting surface of the image-bearer has optically deepened the space and allowed the spectator to contribute to the effect of the artwork.

Slapar's repertoire of signs also includes biological and erotic shapes which he draws with broad, clear lines. The motifs are equally the fruit of the artist's momentary inspiration and despite occasional provocativeness also the aspiration for ordered compositions, i.e. aesthetic synthesis. His interest lies not only in some combined art techniques (including *assemblage*), but also in classic painting and printing.

Pri zadnjih ciklusih je Nejch Slapar prisluhnil geslu »manj je več«. Zapustil je predmetni in znakovni svet in se odločil za chisto likovno strukturo. Slike lahko povezhemo s t. i. konkretno umetnostjo oziroma z geometrijsko abstrakcijo. V premishljeno kompozicijsko celoto združuje avtonomne geometrijske oblike, pravokotnike, trikotnike, rombe in druge like, ki so izpeljani iz najosnovnejših. Podani so v znachilni chрно-beli podobi, v kombinaciji chrne in rdeche barve kot pri likovnih avantgardah z zachetka preteklega stoletja, ali pa so prekrti z intenzivnimi barvami. Barve so na posamezne, med seboj strogo lochene ploskve nanese enakomerno, brez niansiranja in rastra. Materialne in simbolne vrednosti barv lahko dojemamo na intuitivni ravni. Barvni odnosi so natanchno preshtudirani in izhajajo iz abstraktnih zasnov. Barve in oblike med seboj korespondirajo. Barvna zaporedja podkrepijo kompozicijski ritem, hkrati pa oblika prispeva barvi dinamiko. Pojavi se vtis prostora in gibanja.

Nejch Slapar operira z majhnim shtevilom likovnih elementov. Minimalistichno reduciranje na temeljne kompozicijske elemente, chrte, oblike, barve in na njihovih primarne pomene vodi v konceptualno chistost in izostri jasnost ideje. V resnici pa razpira pahljacho interpretativnih mozhnosti, ki jih Nejch Slapar udejanja v več manjših skupinah slik. V uravnotezhenem likovnem ritmu lahko sledimo rahlim spremembam osnovne kompozicijske sheme. Prisotna je tezhnja po prikazu kontinuitete oziroma razvoja neke likovne celote in združevanju sorodnih likovnih reshitev, na primer pri modularnih slikah. To so drobne kompozicije, ki so po likovni zgošchenosti primerljive z vechjimi Slaparjevimi slikami, uchinkujejo pa lahko samo kot sestavni del celote.

In his latest series of artworks, Nejš Slapar has stuck to the motto »less is more«. He has abandoned the world of objects and signs and opted for pure artistic structure. We can link the pictures with so-called concrete art or with geometric abstraction. It brings into a well-planned composition autonomous geometric forms, rectangles, triangles, rhombuses and other shapes derived from the most basic ones. They are depicted in their characteristic black and white appearance in combination with black and red colours as in avant-garde artworks from the beginning of the previous century, or alternatively they are covered with intense colours. The colours have been applied evenly to separate surfaces, without nuancing or the use of a raster. The material and symbolic values of colours can be perceived on an intuitive level. Colour combinations have been very accurately studied and have abstract origins. The colours and forms correspond to each other. Colour sequences support the rhythm of the composition while the shape gives dynamics to the colour. There is an impression of space and movement.

Nejš Slapar operates with a small number of art elements. Minimalistic reductions of the fundamental compositional elements, lines, shapes, colours and their primary meanings lead to conceptual purity and a clearer idea. In truth, it unfolds a whole spectrum of possible interpretations which Nejš Slapar realises in several smaller groups of pictures. In a balanced visual rhythm we can follow the gentle changes in the primary composition. We can sense the desire to depict the continuity or development of a visual whole and the bringing together of related visual solutions, for example in modular pictures. These are small compositions which are comparable with Slapar's larger works in terms of visual density but they can have an effect only as a constituent part of the whole.

Translation: Marko Petrovich

LIKOVNA DELA

- 1 Ivan Cankar, 1987, meshana tehnika, 70 x 50 cm
- 2 Brez naslova, 1973, risba s tushem na papirju, 34,5 x 46,5 cm
- 3 Brez naslova, 1973, risba s tushem na papirju, 34,5 x 46,5 cm
- 4-5 XP12 (diptih), 2011, akril, platno, 2 x 100 x 100 cm
- 6 Brez naslova, 2013, modularni tiski, 50 x 50 cm
- 7 Brez naslova, 2013, modularni tiski, 50 x 50 cm
- 8 Autlandija, 2010, akril, platno, 60 x 60 cm

Naslovnica

- 9 Primozh Trubar, 1987, meshana tehnika, 70 x 50 cm

Foto: Boshtjan Gunchar

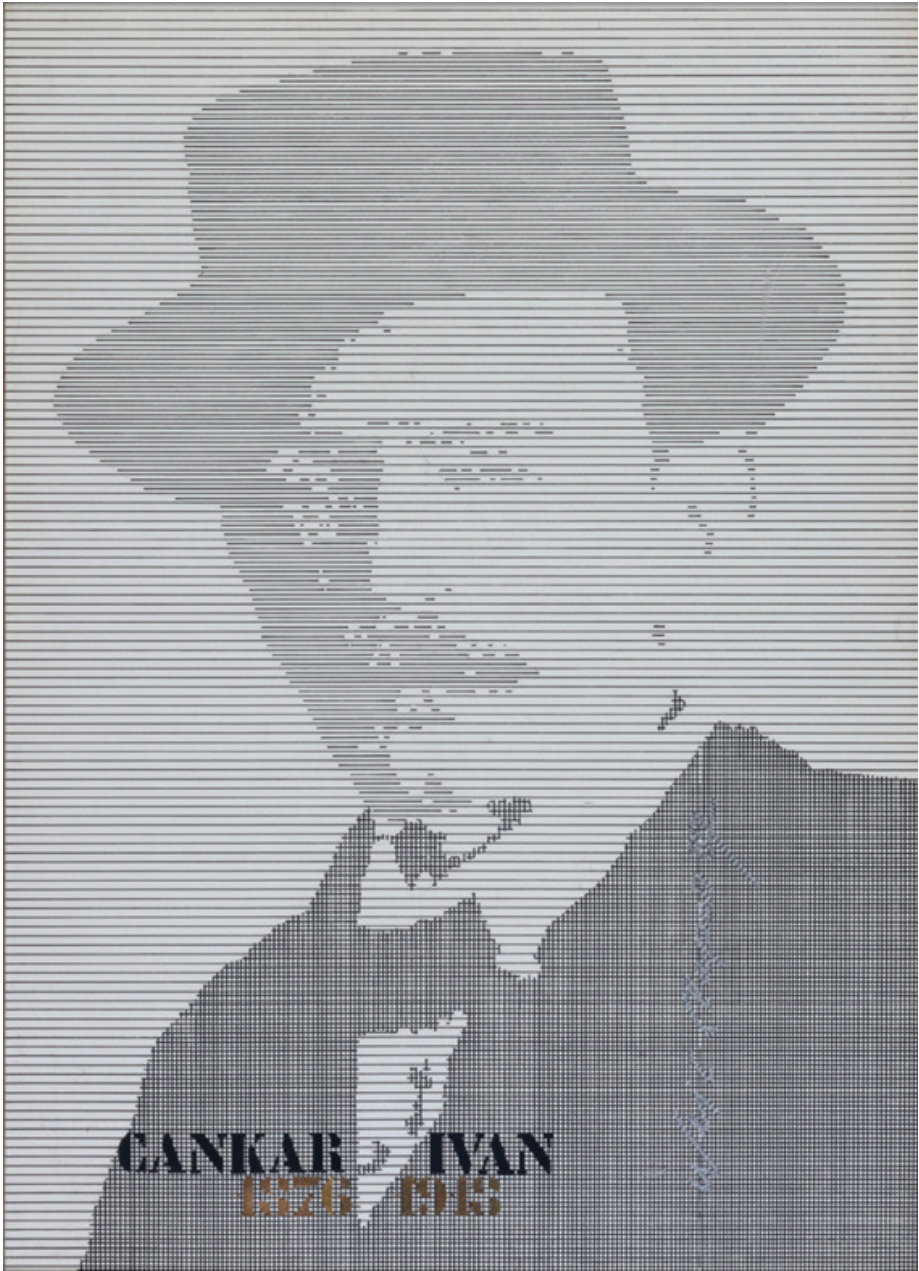
NEJCH SLAPAR

Nejch Slapar, likovni ustvarjalec in glasbenik. Rodil se je 10. marca 1945 v Strazhishchu pri Kranju. Po končani gimnaziji v Kamniku je shtudiral gradbenishtvo (vishja tehnicna shola v Mariboru), nato pa se je preusmeril v graficno industrijo. Leta 1971 se je zaposlil kot grafik-oblikovalec v graficnem podjetju Gorenjski tisk v Kranju. Tu je bil zaposlen do leta 1990.

Skupaj z Janezom Horvatom, Zhivkom Kladnikom in Gashperjem Starcem je ustanovil filmsko skupino *Ime*, ki je v letih 1970–1976 posnela vseh kratkometražnih igranih filmov (Do spoznanja, Rdeča kapica, Balada o mrtvecu, Dolgchas ...) in zanje prejela pomembnejše filmske nagrade takratne Jugoslavije, pa tudi Avstrije in Italije. Sodeloval je z mednarodno konceptualistično skupino *Westeast* (ustanovitelj Franci Zagorichnik) in skupaj s Francetom Pibernikom pripravil nekaj razstav konkretne poezije in grafike. Leta 1977 je bil skupaj s Francijem Zagorichnikom in Zhivkom Kladnikom soustanovitelj skupine *Studio Signum*, ki je izvedla vseh projektov v Kranju, v Bohinju, na Reki, v Piranu in v Benetkah (projekt ABC-Abeceda).

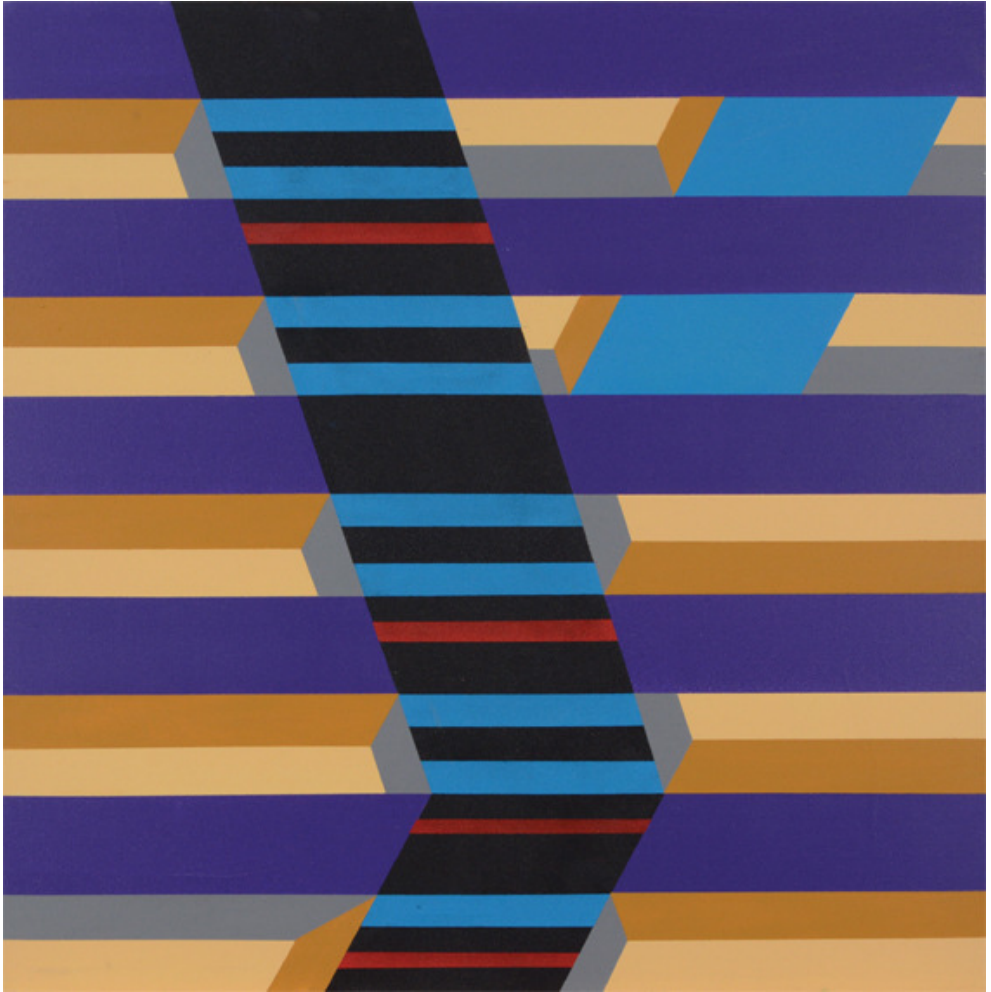
Pripravil je vseh kot sto samostojnih razstav in sodeloval na shtevilnih skupinskih razstavah. Udeležil se je vseh likovnih kolonij. Leta 1978 je prejel prvo nagrado na ex-temporu v Piranu. Chlan Zveze drushtev slovenskih likovnih umetnikov.

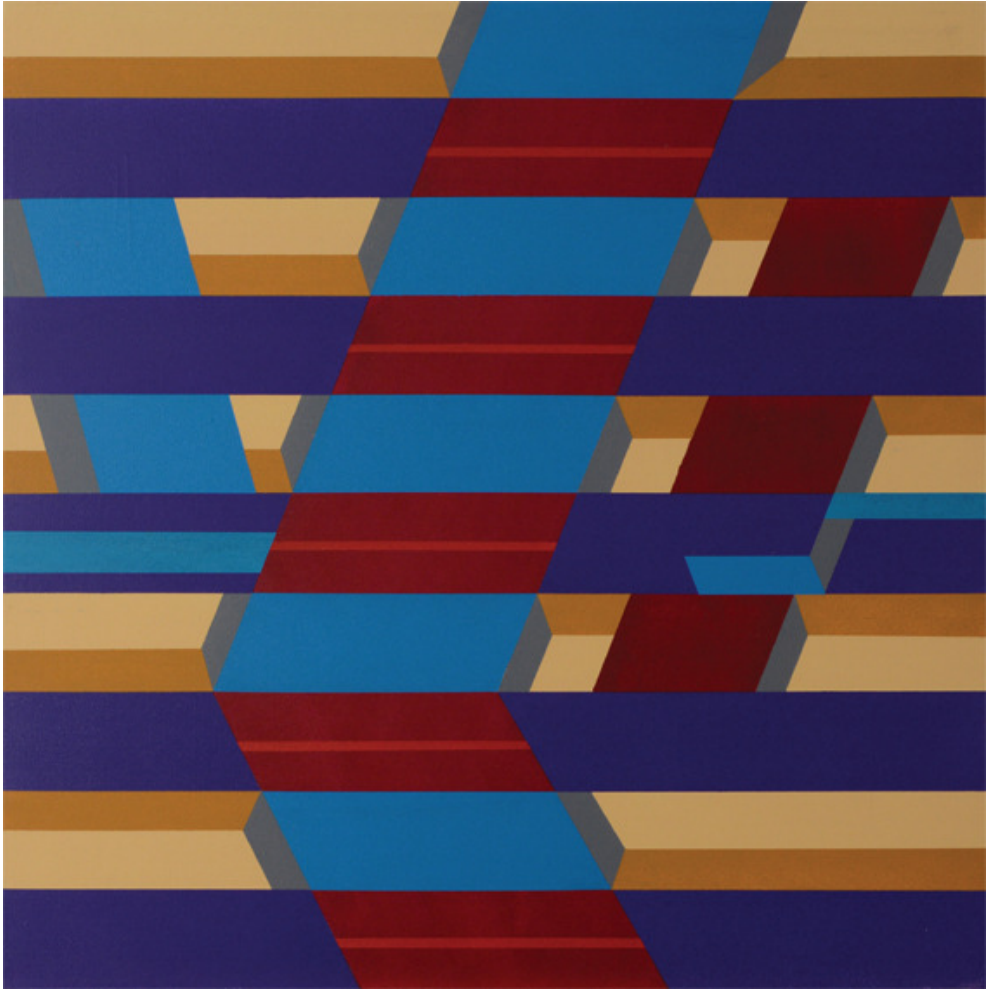
Zhivi in ustvarja v Strazhishchu pri Kranju.

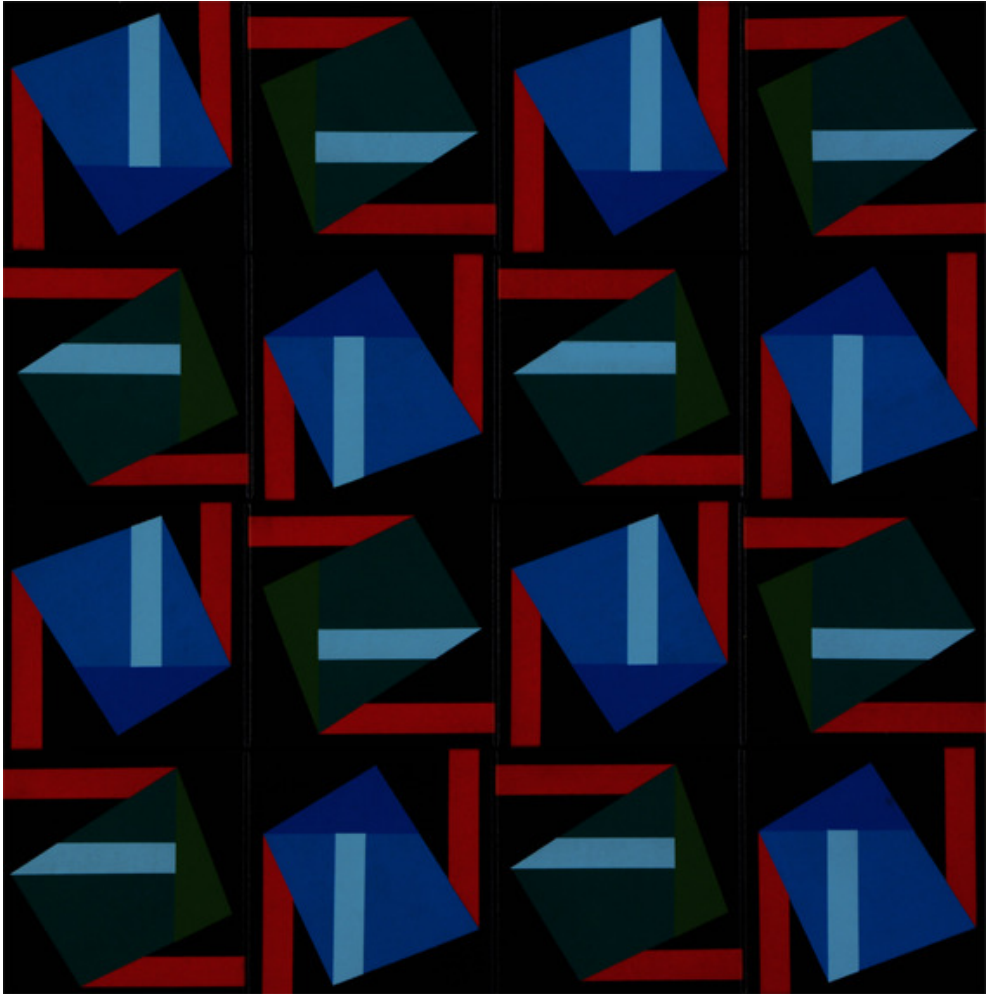


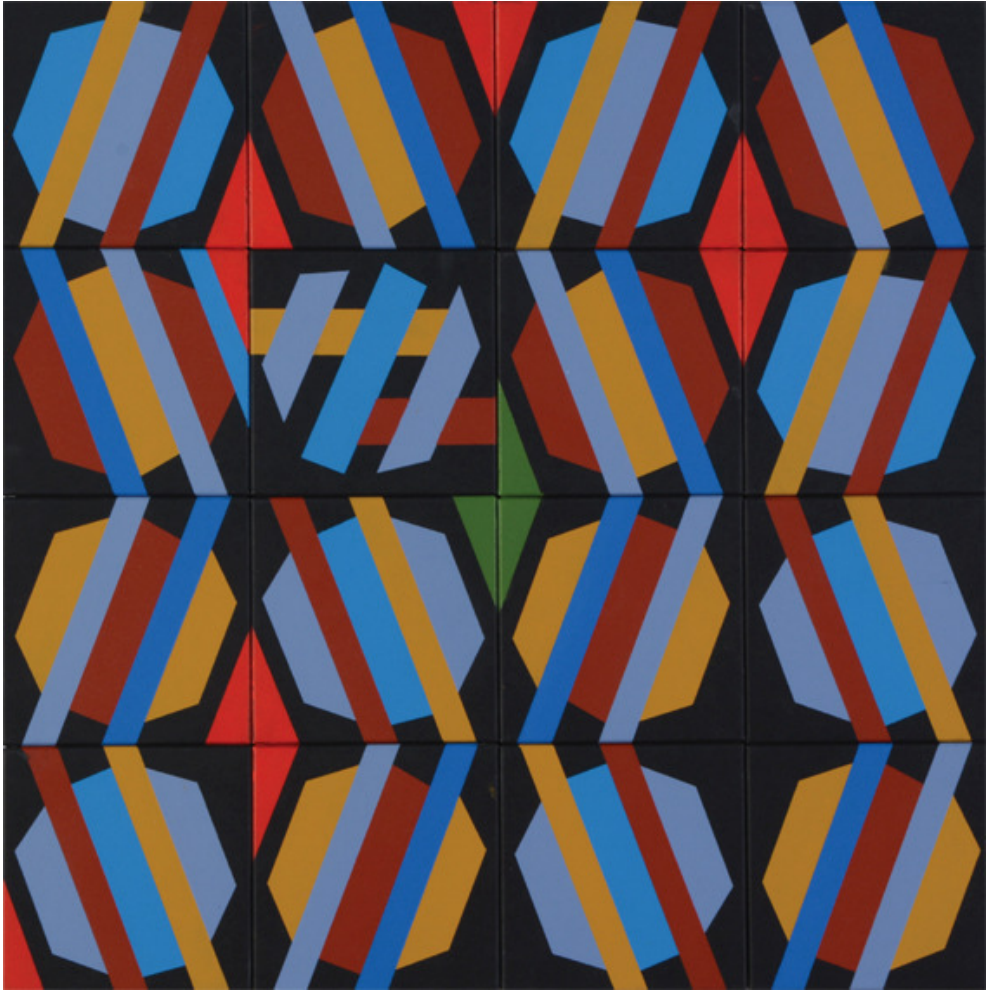














ARTWORKS

- 1 Ivan Cankar, 1987, mixed technique, 70 x 50 cm
- 2 Brez naslova, 1973, drawing with ink on paper, 34,5 x 46,5 cm
- 3 Brez naslova, 1973, drawing with ink on paper, 34,5 x 46,5 cm
- 4-5 XP12 (diptih), 2011, acryl, canvas, 2 x 100 x 100 cm
- 6 Brez naslova, 2013, modular print, 50 x 50 cm
- 7 Brez naslova, 2013, modular print, 50 x 50 cm
- 8 Autlandija, 2010, acryl, canvas, 60 x 60 cm

Naslovnica

- 9 Primozh Trubar, 1987, mixed technique, 70 x 50 cm

Photography: Boshtjan Gunchar

Translation: Marko Petrovich

NEJCH SLAPAR

Nejch Slapar is an artist and musician. He was born on 10 March 1945 in Strazhishche near Kranj. After completing grammar school in Kamnik he studied civil engineering (higher technical school in Maribor) before opting for the graphic industry. In 1971 he found work as a graphic designer in the graphic company Gorenjski tisk in Kranj. He was employed there until 1990. Together with Janez Horvat, Zhivko Kladnik and Gashper Starc he founded the film group *Ime*, which in the years 1970–1976 shot a number of short films (*To Understand, Little Red Riding Hood, A Balad About a Corpse, Boredom*) for which they received some important film awards in the former Yugoslavia, as well as in Austria and Italy. He collaborated with the international conceptualist group *Westeast* (founded by Franci Zagorichnik) and together with France Pibernik prepared several exhibitions of concrete poetry and prints. In 1977 he cofounded the group *Studio Signum* together with Franci Zagorichnik and Zhivko Kladnik. They realised a number of projects in Kranj, Bohinj, Rijeka, Piran and Venice (project ABC-Alphabet). He has prepared over one hundred independent exhibitions and contributed to numerous group exhibitions. He has participated in various art colonies. In 1978 he received the first prize at the ex-tempora in Piran. He is a member of the Association of Societies of Slovenian Artists. Slapar lives and works in Strazhishche near Kranj.

Damir Globochnik

PRVI SLOVENSKI FOTOKLUB – KLUB AMATERJEV- FOTOGRAFOV V LJUBLJANI

Dagerotipija je bil prvi fotografski postopek, ki se je leta 1839 uveljavil v praksi. Izdelava dagerotipij (direktnih pozitivov na posrebrenih bakrenih ploshchah) je bila zahtevna. Lahko so si jih privoshchili samo najpremozhnejshi. Prve dagerotipije so pri nas posneli potujochi fotografi, ki so se ustavili v nekem kraju in ponujali svoje storitve.

Janez Puhar, ki po dostopnih podatkih velja za prvega domachege fotografa, je najprej poskušal izdelovati dagerotipije. Aprila 1842 je odkril cenejsi in lazhji nachin fotografiranja s pomochoj steklenih ploshch, prekritih z zhveplenimi parami, in uporabo joda, broma, zhivega srebra in alkohola. Za pet let mu je sicer uspelo prehiteti podoben izum francoskega izumitelja Abela Niépcea de Saint-Victor, ki je uporabljal steklene ploshche, jajchni beljak, kalijev jodid in srebrov nitrat (t. i. njepsotipija), vendar pa Puharjev postopek (puharotipija) ni prishel v praktichno rabo.

V petdesetih in shestdesetih letih 19. stoletja je dagerotipijo in druge manj razshirjene fotografske postopke povsem nadomestil fotografski postopek z mokrimi kolodijskimi ploshchami. Leta 1851 ga je izumil Anglezh Frederick Scott Archer. Tudi ta postopek je bil zahteven, saj je bilo potrebno s kolodijem (raztopino celuloznega nitrata v alkoholu in etru) prekrito stekleno ploshcho osvetliti, ko je bila ta she v mokrem stanju, razvijanje pa je moralo slediti takoj za osvetlitvijo v kameri mehovki. Steklena ploshcha je bila negativ, ki ga je fotograf na soncu kopiral na papir. Fotografski postopek je bil primeren za ateljejsko fotografijo, saj je krajinski fotograf moral nositi s seboj veliko kolichino opreme. Zato so se s fotografiranjem lahko ukvarjali predvsem poklicni oziroma ateljejski fotografi.

Po zaslugi fotografskega postopka s t. i. suhimi zhelatinskimi ploshchami, ki so prishle v rabo v letih 1879/1880 (1871 ga je odkril angleshki zdravnik sir Richard Leach Maddox), in prirochnejshih fotoaparatorov je postala fotografija dostopnejsha shirshemu krogu fotografskih ljubiteljev, sprva iz vrst premozhnejshih družhbenih slojev. Nov fotografski postopek se je hitro uveljavil. Ivan Shubic (1856–1924)¹ je v prvem slovenskem fotografskem prirochniku zapisal: *»Kolodijevih mokrih ploshch ne bodemo jemali v poshtev, che tudi so za nekatere posebne stroke tam pa tam she v navadi. Za nas so vazhne samo suhe ploshche z bromosrebrno gelatino, ploshche, s katerimi delata danes strokovni in amaterski fotograf, poslednji pach brez izjeme.«*²

Damir Globočnik

FIRST SLOVENIAN PHOTOCLUB – THE CLUB OF AMATEUR PHOTOGRAPHERS IN LJUBLJANA

Daguerreotype was the first photographic process to be established in practice. Making daguerreotypes (direct positives on silver-plated copper sheets) was a demanding task. Only the most well off were able to afford them. First daguerreotypes in Slovenian lands were recorded by travelling photographers stopping over in towns to offer their services.

Janez Puhar, judged according to available sources to be the first native photographer, started out making daguerreotypes. In April 1842 he discovered a cheaper and easier method of taking pictures by means of glass sheets covered with sulphuric vapours using iodine, bromine, mercury and alcohol. He managed to do so five years before the French inventor Abel Niépce de Saint-Victor came up with a similar method, using glass sheets, egg whites, potassium iodide, and silver nitrate (so called niepcotype). Yet, Puhar's method (Puharotype) never came into practical use.

In the 1850s and 1860s daguerreotype and other less popular photographic processes were entirely replaced by the photographic method using wet collodion plates. This method was invented in 1851, by Englishman Frederick Scott Archer. This method was demanding as well, particularly because the glass plate covered in collodion (solution of cellulose nitrate in alcohol and ether) needed to be exposed while wet and then the developing had to be done immediately after the exposure inside the bellows of the view camera. The glass plate captured the negative, which the photographer then transferred to paper in sunlight. This photographic method was more suitable for studio photography, as a landscape photographer would be saddled with a n impractically large amount of gear to carry around. In consequence, photography was predominately in the domain of professional studio photographers.

As a consequence of the photographic process with gelatin dry plates, which came into general use in 1879/1880 (discovered 1871 by an English physician Richard Leach Maddox), and thanks to handier cameras, photography became accessible to a wider circle of photography enthusiasts, initially the richer social classes. The new photographic process quickly caught on. Ivan Shubic (1856–1924)¹ wrote in the first Slovenian photographers' manual: "*We will not be discussing Collodium wet plates, although certain professions may, now and again, persist in making use of them. What we deem sufficiently noteworthy are dry plates with potassium silver gelatin, such plates as are presently being employed by professional and amateurish photographers alike, and the latter without exception.*"²

Sredi osemdesetih let 19. stoletja se je tudi pri nas začela uveljavljati amaterska fotografija. Prvi domači fotografski klub je bil ustanovljen leta 1889 (ob petdesetletnici izuma dagerotipije) v Ljubljani.

Zachasen odbor fotoamaterskega kluba je bil oblikovan novembra 1888. Odbor je pozval vse fotografe in tiste, ki bi se s fotografijo zheleli ukvarjati, naj s svojim pristopom pospeshijo nastanek kluba. Prijave je sprejemala pisarna c. kr. strokovne shole za lesno obrt.³

Odbor je vabilo za pristop h klubu objavil v chasnikih: *»Ker je fotografovanje ne le nad vse zanimiva in lepa zabava, ampak tudi zelo koristna, zato so ukrenili nekateri amatérji v Ljubljani osnovati posebni klub amatérjev, kateremu bode naloga amatersko fotografovanje razširjevati in pospeshovati. Chlani kluba dobili bodo od skusbenih in veshchin amatérjev vsa potrebna pojasnila toliko glede aparator, kolikor glede zvrševanja fotografije. Kdor hoche pristopiti k klubu, amatér fotografov, ta naj se kmalu oglasi pismeno ali ustno pri gospodu Ivanu Shubicu, vodji obrtne shole v Ljubljani. Javljamo, da se sprejmo v klub tudi dame. Udom iz dezhel pa bode odbor v vsaki zadevi skushal vedno pismeno ustreci.«⁴*

3. aprila 1889 je v prostorih strokovne oziroma obrtne shole za lesno industrijo potekal ustanovni zbor kluba. Pravila, ki jih je bilo potrebno predložiti vladi v potrditev, so sprejeli soglasno. Predsednik kluba je postal ravnatelj obrtne shole Ivan Shubic, ki je bil glavni pobudnik ustanovitve kluba, tajnik Gustav Pirc (1859–1923),⁵ ki je bil tudi tajnik Kmetijske družbe in urednik *Novic*, blagajnik profesor Luka Pintar (1875–1915),⁶ odbornika pa gospa Marija Hlavka in kaplan v Dobropolju Anton Tramte (1846–1891). Klub je tedaj imel zhe dvajset chlanov. Letna chlanarina za chlane iz Ljubljane je bila šest goldinarjev, drugi so plachevali tri goldinarje.⁷

Prvi obchni zbor novega kluba je bil 8. julija 1889. Zhe pred obchnim zborom je Ivan Shubic poslal vlogo c. kr. dezhelni vladi, ki je naznanila, da ne nasprotuje ustanovitvi kluba, in potrdila njegova pravila (odlok z dne 5. junij 1889). Dnevni red obchnega zbora je bil naslednji: volitev odbora, nasveti zachasnega odbora, predlogi chlanov.⁸ V klub se niso smeli vpisati poklicni fotografi.

Izvoljeni so bili vsi chlani zachasnega odbora. Sklenili so, da bodo uredili fotografski laboratorij (temnico), kupili nov, sodoben fotografski aparat, ki bo na razpolago chlanom *»v vajo in zabavo«*, in zacheli prirejati predavanja, povezana z demonstracijami, na primer glede pravilne izdelave fotografij. V tisku so bila drushtvena pravila, ki so jih prejeli vsi chlani.⁹

In mid 1880s amateur photography began taking root in our lands as well. The first local photographic club was founded in Ljubljana, in 1889 (at the 50th anniversary of the invention of daguerreotype).

A temporary committee of the club of amateur photographer was formed in November 1888. The committee called upon all photographers as well as all those who would wish to dabble in photography, inviting them to join and so accelerate the creation of the club. Applications were accepted at the administrative office of the specialist woodworking Imperial-Royal school.³

Soon after the committee publicized the invitation for applications in newspapers: *“Since photography is not only a supremely interesting and beautiful pastime, but also hold general benefits, certain amateurs in Ljubljana elected to assemble a particular club for amateurs, one which will take upon itself the charge of promulgating and furthering amateur photography. Club members will benefit from all the necessary explication provided by experienced and practiced members, be it concerning wielding the apparatus or completing photographs. Whosoever wishes to join our club of amateur photographers, should shortly contact by letter or in person Mr Ivan Shubic, head of the trade school in Ljubljana. We furthermore declare that the club is also readily accepting ladies. The committee will attempt in all matters to accommodate the land officials in writing.”*⁴

On April 3 1889 the founding assembly of the club took place in the facilities of the trade school for wood industry. The regulations, which needed to be presented to the government for confirmation, were accepted unanimously. The headmaster of the trade school Ivan Shubic, who was the main instigator of the club’s foundation, became its chairman. Gustav Pirc (1859–1923),⁵ who was secretary of the Farmer’s Society and editor of *Novice*, became secretary; professor Luka Pintar (1875–1915)⁶ treasurer, while madame Marija Hlavka and chaplain Anton Tramte (1846–1891) of Dobrepolje were named committee members. At the time, the club counted only twenty members. Yearly membership fee for members from Ljubljana was six guldens while others paid three guldens.⁷

The first general assembly of the new club took place on 8 July 1889. Prior to the general assembly, Ivan Shubic had sent an application to the Imperial-Royal land government, proclaiming that it did not object to the foundation of the club and ratifying its regulations (decree of 5 June 1889). The general assembly agenda was as follows: electing the permanent committee, advice of the temporary committee, suggestions on the part of the members.⁸ Professional photographers were not allowed to join the club.

All the members of the temporary committee were re-elected. They decided to establish a photographic laboratory (darkroom), purchase a new, modern photographic camera to be available for the members to use *“for practice and fun”*, and to begin organising lectures in combination with practical demonstrations, for example on proper manufacture of photographs. The society’s rules, which had been accepted by all members, were in print.⁹

Klub je nastal po vzoru klubov na Dunaju, v Pragi, v Berlinu in v Rimu.¹⁰ Bil je med prvimi v Avstriji. Ustanovljen je bil kmalu za klubi na Dunaju (tu je 31. 3. 1887 začel delovati *Club der Amateur-Photographen*, prvi klub izven Anglije),¹¹ v Pragi in v Budimpešti. *Wiener Camera Club (Vienna Camera Club)* je bil ustanovljen leta 1887. *Klub fotografů amatérů u Praze* je začel delovati leta 1889. Iste leta kot ljubljanski klub je bil ustanovljen tudi *Club der Amateurfotografen* v Gradcu.

Klub je prostore imel v strokovni oziroma obrtni sholi (c. kr. strokovni sholi za lesno industrijo). V klubu so člani lahko dobili teoretične in praktične napotke za fotografiranje. Ivan Shubic, ki je leta 1884 pisal o uvedbi suhih plošč (»Najnovejša iznajdba v fotografiji«, *Ljubljanski list*, 1884, sht. 149 in 150), je pet let pozneje objavil omenjeni prvi slovenski fotografski priročnik (*Fotografija, Letopis Matice slovenske za leto 1889*, str. 220–262).

Klub je prvo praktično vajo za člane in prijatelje fotografije priredil 28. oktobra 1889. Na njej so bile predstavljene glavne faze fotografskega procesa (ekspozicija, izdelava negativa in fotografij na papir) in fotografiranje pri umetni svetlobi (»magnezijevi bliskovni luči«).¹² 3. in 5. oktobra je klub pripravil teoretični pouk o fotografiji.¹³ 7. januarja 1890 je bila ponovno na programu »magnezijeva bliskovna fotografija«.¹⁴ Vaje so bile povezane z rednimi mesečnimi sejami.

Od marca 1891 so se fotoamaterji sestajali v novem »klubovem lokalu« v hishi zdravnika dr. Karla Bleiweisa.¹⁵ Leta 1891 so redne mesečne seje kluba (prvi ponedeljek v mesecu) potekale tudi v bralni sobi kranjskega Dezhelnega muzeja. Dezhelni odbor je dal klubu na razpolago primeren kletni prostor za fotolaboratorij.¹⁶

Klub je na seji novembra 1890 sprejel sklep o najemu lastnih prostorov, v katere bo imel vsak član vedno dostop.¹⁷ Na občnem zboru 12. januarja 1891 so bili izvoljeni: za predsednika Ivan Shubic, za namestnika Gustav Pirc, za blagajnika Lavoslav Fürsager in za odbornika Luka Pintar in Anton Tramte.¹⁸ Član kluba je bil tudi Srechko Magolich st. (1860–1943), ki je leta 1895 odprl v Celju fotografski atelje Apolon.

Klub je konec leta 1891 pristopil k zvezi avstrijskih in nemških fotoamaterskih društev. *Slovenski narod* piše, da je zveza zhelela s poshiljanjem in izmenjavo fotografij vzpostaviti povezavo med klubi, obveshchala naj bi tudi o uspehih posameznih klubov. Na chelu zveze je bil fotografski klub iz Frankfurta ob Maini. Ljubljanski fotoamaterji so od frankfurtskih in hamburških fotoamaterjev prejeli prvi dve zbirki fotografij. Fotografije so predstavili na drushtvenem večeru 3. januarja 1893 v strokovni sholi za lesno industrijo. Hkrati je potekal tudi redni občni zbor.¹⁹

The club was modelled after similar clubs in Vienna, Prague, Berlin and Rome.¹⁰ It was among the first of its kind in Austria, quickly following the clubs in Vienna (where the *Club der Amateur-Photographen*, the first such club outside England was founded on 31 March 1887),¹¹ in Prague and Budapest. *Wiener Camera Club* (*Vienna Camera Club*) was founded in 1887. *Wiener Camera Club* (*Vienna Camera Club*) was founded in 1887. *Klub fotografů amateu u Praze* in Prague became operational in 1889. The *Club der Amateurfotografen* in Graz was founded in the same year as the club in Ljubljana.

The club operated from the specialist woodworking or trade school (Royal-Imperial school for wood industry). The members of the club received theoretic and practical advice about photography. Ivan Shubic, who in 1884 wrote about the introduction of dry plates («Najnovjša iznajdba v fotografiji» - ("The Newest Invention in Photography"), *Ljubljanski list*, 1884, nos. 149 in 150), five years later published the afore mentioned first Slovenian photography manual (*Fotografija, Letopis Matice slovenske za leto 1889*, pp. 220–262).

The first practical exercise for members and friends organised by the club took place on 28 October 1889. It featured presentations of the main phases of the process of photography (exposition, developing the negative and printing photographs on paper) and photographing in artificial light ("*magnesium flashing light*").¹² On 3 and 5 October the club held theoretical classes on photography.¹³ On 7 January 1890 there was a reprise of the "*magnesium flashing light*" presentation.¹⁴ Practical presentations ran parallel with regular monthly sessions.

Starting with March 1891, amateur photographers began meeting at the new "club locale", Dr. Karl Bleiweis's house.¹⁵ In 1891 regular monthly club sessions (every first Monday of the month) were also held in the reading room of the Provincial Museum of Carniola. The executive committee of the Landtag (the *Landesausschuss*) made an appropriate basement space available for the club to use as a photographic laboratory.¹⁶

At a session in November 1890, the club adopted the resolution to rent their own spaces that would be permanently accessible to every member.¹⁷ At the general assembly on 12 January 1891, Ivan Shubic was elected president, Gustav Pirc deputy, Lavoslav Fürsager treasurer, and Luka Pinter and Anton Tramte were elected committee members.¹⁸

Srechko Magolichsr. (1860–1943), who opened the photo studio Apolon in Celje in 1895, was also a member of the club.

At the end of 1891, the club joined the association of Austrian and German amateur photography societies. *Slovenski narod* reports that the association sought to establish a connection between the clubs through sending and exchanging photographs. It was also intended to disseminate information about the successes of individual clubs. The association was headed by the photography club in Frankfurt am Main. Amateurs from Ljubljana received the first two collections of photographs from amateur photographers of Frankfurt and Hamburg and displayed them at the society's evening on 3 January 1893 at the specialist wood industry school. At the same time the regular general assembly was taking place.¹⁹

Na *Vodnikovi béseidi* v nedeljo 27. marca 1892 v chitalnici v Shishki sta predavala kustos Dezhelnega muzeja Alfons Müllner (o ljubljanskem barju) in tajnik c. kr. Kmetijske družbe Gustav Pirc o kmetijstvu in o fotografiji. Gustav Pirc, ki se je do tedaj s fotografijo ukvarjal 13 let, je bil tudi član uglednega dunajskega fotografskega združenja *Club der Amateur-Photographen*. Poleg Pirca je bil v prvih letih njegovega delovanja v dunajski klub vchlanjen samo še en ljubiteljski fotograf iz dežele Kranjske, baron Leopold Lichtenberg, lastnik gradu Habbach (Jablje) pri Trzinu.²⁰

Klub je junija 1893 pripravil manjšo razstavo v izlozhibi knjigarnarja J. Giontinija v Ljubljani: na tabli so bile na ogled fotografije članov.²¹

Klub je deloval najmanj do leta 1900, saj je tedaj omenjen med ljubljanskimi drushtvi v adresarju Ljubljane za leto 1900.²² Leta 1900 je Ivan Shubic izročil odseku fotografov amaterjev pri Slovenskem planinskem drushtvu fotografski aparat z vso opremo (kamera, stativ, glava, dve kaseti, objektiv (13 x 18) z zaslonkami). To je bil fotoaparat, ki je bil last Kluba amaterjev-fotografov v Ljubljani.²³



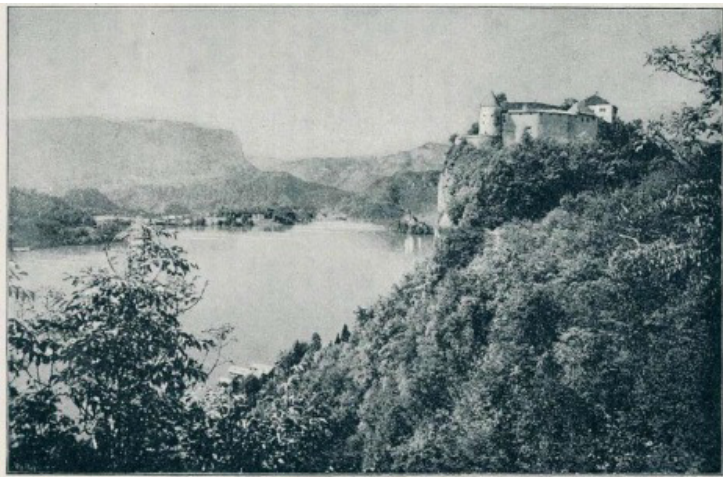
Gustav Pirc, *Obdarjevanje konjev v Sht. Jerneju na Dolenjskem*, (Gifting Horses in Sht. Jernej in the Dolenjska region) 13. 9. 1890 (*Dom in svet*, 1891, no. 1)

Organizator obrtnega sholstva in naravoslovec Ivan Shubic izhaja iz podobarske družine Shubicev v Poljanski dolini. Njegov oče je bil podobar in slikar Janez Shubic st., bratranca slikarja Janez in Jurij Shubic. Na Dunaju je študiral prirodopis in matematiko. Leta 1881 je bil suplent v Mahrovi trgovski sholi v Ljubljani, nato na realki in gimnaziji. Leta 1888 je nadaljeval študij na Dunaju (obrtni muzej). Istege leta je postal učitelj in vodja novoustanovljene strokovne shole za obdelavo lesa ter strokovne shole za umetno vezenje in shivanje v Ljubljani. Od 1890 do 1907 je bil ljubljanski občinski svetovalec, od 1898 do 1901 dezhelni poslanec za mesti Kranj in Shkofjo Loko.

At *Vodnikova béseada* (Vodnik's word), on Sunday the 27 March 1892 at the Reading Society in Shishka the following lectures took place: the curator of the Provincial Museum Alfos Müllner spoke about the Ljubljana Marshes and the secretary of the Imperial and Royal Farming Society, Gustav Pirc addressed the issues of farming and photography. Gustav Pirc, who had practiced photography for 13 years, was also a member of the well regarded *Club der Amateur-Photographen* Viennese photographic society. Aside from Pirc, the only other amateur photographer from the land of Carniola among the members of the Viennese club in the initial years of its operation was Baron Leopold Lichtenberg, the owner of Castle Habbach (Jablje) near Trzin.²⁰

In June of 1893, the club prepared a smaller exhibition in the display window of the bookseller J. Giontini in Ljubljana: a board displaying photographs of the members.²¹

The club was operational until at least 1900, as it is mentioned among the societies of Ljubljana in the Ljubljana Adress Book for this year.²² In 1900, Ivan Shubic presented the section of photographers of the Slovenian Mountaineering Society with a full set of photography equipment (camera, tripod, head, two film cassettes, lens (13 x 18) with shutters). This camera set had been the property of Amateur Photographer's Club in Ljubljana.²³



Gustav Pirc, *Bled (Dom in svet, 1898, sht. 17)*

The coordinator of trade schooling and natural scientist Ivan Shubic hailed from the Poljanska dolina valley's Shubic family of fine artists. His father was Janez Shubic sr., a fine artist and painter, his cousins were painters Janez and Jurij Shubic. He studied natural science and mathematics in Vienna. In 1881, he was the interning professor at Mahr's School of Commerce and later went on to teach at the Realschule and at the Grammar School. In 1888, he continued his studies in Vienna (trade museum). In the same year he became the teacher and head at the newly founded specialist school for woodworking and the specialist school for artful embroidery and sewing in Ljubljana. Between 1890 and 1907 he worked as municipal advisor in Ljubljana, and between 1898 and 1901 held the position of land representative for the towns of Kranj and Shkofja Loka.

² Ivan Shubic, »Fotografija«, *Letopis Matice slovenske za leto 1889*, str. 227.

³ Po: »Klub amaterjev fotografov v Ljubljani«, *Slovenski narod*, 1888, sht. 265, in *Slovenec*, 1888, sht. 265.

⁴ -v., »Fotografija amatérjev«, *Slovenski narod*, 1889, sht. 63, in *Novice*, 1889, sht. 11.

⁵ Kmetijski strokovnjak Gustav Pirc je bil rojen v Shkofji Loki (Mestni trg 116, danes 39). Leto po njegovem rojstvu se je družina preselila v Kranj. Po shtudiju kmetijstva na Cheshkem je postal inshtruktor in upravnik vinogradov Kmetijske shole na Slapu pri Vipavi. Od leta 1884 je deloval kot potovalni učitelj za kmetijstvo na Kranjskem. Leta 1880 je bil izvoljen za tajnika Kranjske kmetijske družbe, leta 1900 je postal njen ravnatelj. Bil je pobudnik ustanovitve Chebelarskega drustva, odbornik Dramatičnega drustva, predsednik in blagajnik Gledalishkega podpornega drustva. Od 1884 do 1917 je bil urednik strokovne revije *Kmetovalec*, od 1884 do 1893 urednik *Novic*. Aktiven je bil tudi v političnem življenju.

⁶ Literarni zgodovinar, jezikoslovec in bibliotekar Luka Pintar je bil rojen v Hotavljah v Poljanski dolini. Po shtudiju v Gradcu je bil zaposlen na gimnazijah v Ljubljani in v Novem mestu. Od leta 1898 je bil skriptor v ljubljanski Dezhelni shtudijski knjizhnici, od 1909 njen ravnatelj. Posvechal se je slovenskemu jezikoslovju in slovstveni zgodovini (preučenje življenja in dela pesnika dr. Franceta Presherna). Bil je odbornik Slovenske Matice in urednik matičnega zbornika. Od 1909 je bil odbornik Muzejskega drustva.

⁷ Po: »Klub fotografov amaterjev v Ljubljani«, *Slovenski narod*, 1889, sht. 79.

⁸ Po: »Klub amaterjev-fotografov«, *Slovenski narod*, 1889, sht. 153.

⁹ Po: »Klub amaterjev-fotografov v Ljubljani«, *Slovenski narod*, 1889, sht. 165, in *Slovenec*, 1889, sht. 164.

¹⁰ Po: Anton Tramte, »Nekoliko o fotografiji«, *Dom in svet*, 1890, sht. 6, str. 182.

¹¹ V Angliji je bilo do leta 1900 ustanovljenih 256 klubov amaterskih fotografov, v ostali Evropi je bilo tedaj samo 23 fotografskih klubov, v ZDA pa 99 klubov (po: Helmut Gernsheim v sodelovanju z Alison Gernsheim, *Fotografija: sazheta istorija*, Beograd 1973, str. 165).

¹² Po: »Klub amaterjev-fotografov v Ljubljani«, *Slovenec*, 1889, sht. 247.

¹³ Po: »Klub amater-fotografov v Ljubljani«, *Slovenec*, 1889, sht. 223.

¹⁴ Po: »Klub Amater-fotografov«, *Slovenski narod*, 1890, sht. 3.

¹⁵ Po: »Klub amaterjev-fotografov v Ljubljani«, *Slovenec*, 1891, sht. 54.

¹⁶ Po: »Klub amaterjev-fotografov v Ljubljani«, *Slovenec*, 1891, sht. 268.

¹⁷ Po: »Klub amaterjev-fotografov v Ljubljani«, *Slovenec*, 1890, sht. 273.

¹⁸ Po: »Klub amaterjev-fotografov Ljubljanskih«, *Slovenski narod*, 1891, sht. 9.

¹⁹ Po: »Klub amateur-fotografov v Ljubljani«, *Slovenski narod*, 1893, sht. 2.

²⁰ Po: »Club der Amateur-Photographen in Wien. Gegründet 1887. Mitglieder-Verzeichnis«, *Photographische Rundschau*, 1888, 12. zvezek, str. 415–416, »Club der Amateur-Photographen in Wien«, *Photographische Rundschau*, 1890, 2. zvezek, str. 61–62.

²¹ Po: »Razstava amaterskih fotografij«, *Slovenski narod*, 1893, sht. 141.

²² Adressbuch ... Laibach 1900, str. 139, po: Mirko Kambich, »85-letnica 'Kluba amaterjev-fotografov' v Ljubljani 1889–1974«, *Sinteza*, 1973, sht. 30–32, str. 36.

²³ Po: »Zahvala«, *Planinski vestnik*, 1900, sht. 6, str. 95.

² Ivan Shubic, »Fotografija«, *Letopis Matice slovenske za leto 1889*, p. 227.

³ From: »Klub amaterjev fotografov v Ljubljani«, *Slovenski narod*, 1888, no. 265, and *Slovenec*, 1888, no. 265.

⁴ From: »Fotografija amatérjev«, *Slovenski narod*, 1889, no. 63, and *Novice*, 1889, no. 11.

⁵ Farming expert Gustav Pirc was born in Shkofja Loka (Mestni trg 116, today numbered 39). A year after he was born, his family moved to Kranj. After studying farming in Czech, he became an instructor and vineyard caretaker at the farming school by Slap pri Vipavi. After 1884, he worked as a travelling teacher of farming in Carniola. In 1880, he was elected secretary of the Carniolan Farming Society and in 1900 became its headmaster. He was the driving force behind the founding of the Apicultural Society, committee member at the Drama Society, president and treasurer of the Theatre Supporting Society. Between 1884 and 1917, he was the editor of the specialist *Kmetovalec* (*Farmer*) publication, between 1884 and 1893 the editor of *Novice* (*News*). He was also politically active.

⁶ Literary historian, linguist and librarian Luka Pintar was born in Hotavlje in Poljanska dolina valley. After studying in Graz he was employed at the grammar schools in Ljubljana and Novo mesto. After 1898, he was the scriptor at the Land's Studying Library and from 1909 onwards its headmaster. He devoted himself to Slovenian linguistics and literary history (he studied the life and works of poet dr. France Presheren). He was a committee member of Slovenska matica (Slovene Society) and the editor of its miscellany. He was a committee member of the Museum Society from 1909 onwards.

⁷ From: »Klub fotografov amaterjev v Ljubljani«, *Slovenski narod*, 1889, no. 79.

⁸ From: »Klub amaterjev-fotografov«, *Slovenski narod*, 1889, no. 153.

⁹ From: »Klub amaterjev-fotografov v Ljubljani«, *Slovenski narod*, 1889, no. 165, and *Slovenec*, 1889, no. 164.

¹⁰ From: Anton Tramte, »Nekoliko o fotografiji«, *Dom in svet*, 1890, no. 6, p. 182.

¹¹ There were 256 amateur photography clubs founded in England before 1900, only 23 photography clubs in the rest of Europe, and in the US there were 99. (from Helmut Gernsheim in collaboration with Alison Gernsheim, *Fotografija: sažbena istorija*, Beograd 1973, str. 165 (*A Concise History of Photography*, London 1965)).

¹² From: »Klub amaterjev-fotografov v Ljubljani«, *Slovenec*, 1889, no. 247.

¹³ From: »Klub amater-fotografov v Ljubljani«, *Slovenec*, 1889, no. 223.

¹⁴ From: »Klub Amater-fotografov«, *Slovenski narod*, 1890, no. 3.

¹⁵ From: »Klub amaterjev-fotografov v Ljubljani«, *Slovenec*, 1891, no. 54.

¹⁶ From: »Klub amaterjev-fotografov v Ljubljani«, *Slovenec*, 1891, no. 268.

¹⁷ From: »Klub amaterjev-fotografov v Ljubljani«, *Slovenec*, 1890, no. 273.

¹⁸ From: »Klub amaterjev-fotografov Ljubljanskih«, *Slovenski narod*, 1891, no. 9.

¹⁹ From: »Klub amater-fotografov v Ljubljani«, *Slovenski narod*, 1893, no. 2.

²⁰ From: »Club der Amateur-Photographen in Wien. Gegründet 1887. Mitglieder-Verzeichnis«, *Photographische Rundschau*, 1888, Vol. 12, pp. 415–416, »Club der Amateur-Photographen in Wien«, *Photographische Rundschau*, 1890, Vol. 2, pp. 61–62.

²¹ From: »Razstava amaterskih fotografij«, *Slovenski narod*, 1893, no. 141.

²² Adressbuch ... Laibach 1900, p. 139, from: Mirko Kambich, »85-letnica 'Kluba amaterjev-fotografov' v Ljubljani 1889–1974«, *Sinteza*, 1973, nos. 30–32, p. 36.

²³ From: »Zahvala«, *Planinski vestnik*, 1900, no. 6, p. 95.

Anthony Ambrožič

VRACHANJE K REKI GARUMNI

(Odlomki iz knjige)

Predgovor

Preučevalci keltske zgodovine in jezika se soočajo z dilemo protislovnosti in negotovosti. Nekateri to pripisujejo »mitu«, ki raste iz »dvoumnosti in predirnosti legende«, in menijo, da »je do nas prishla v simbolichni obliki«. Predlagajo tudi, da »preiskovanje keltske zgodovine ne bi smelo temeljiti le na eni sami znanstveni disciplini, temveč bi moralo upoštevati tudi psihoanalizo mita oziroma legende, kot tudi chista zgodovinska dejstva oziroma pach vse tisto, kar velja za zgodovinsko dokazano.«¹

Drugi odkrito priznavajo, da »zgodovino Keltov zakrivajo nejasnosti«. Pri tem »izvor Keltov skupaj z Indoevropejci postavljajo v tretje tisočletje pr. n. sht., ko so bivali na območju Karpatov. Zgodba o njihovi razselitvi ostaja nejasna. Kljub sicer bogatemu ustnemu izročilu pa je treba podrobnosti o vsakdanjem življenju zbrati iz poznejših klasičnih besedil, arheoloških odkritij in iz legend, ki so jih prvi zapisali irski menihi.« – Pravijo tudi, da »lahko za zdaj Kelte opredelimo kot ohlapno federacijo evropskih plemen oziroma ljudstev, ki sicer niso nikoli ustanovila političnega imperija, so si pa delila skupni jezik, različno materialno kulturo in zelo tesno povezane religijske ideje.«²

Nekateri drugi avtorji pa manijo, da »njihove potomce vse do danes preganja avra nedoumljive skrivnosti.«³ Namen prichujoche knjige je razprshiti vsaj nekaj teh dvoumnosti in negotovosti, vendar pa tega ne nameravam storiti s kakšnim dodatnim dlakočepstvom glede keltskega paradoksa, temveč z izločitvijo zelo motečega in begajočega elementa, ki ga povzroča.

Svoj namen naj ponazorim s primerom protislovja v poročilih o keltskem nachinu bojevanja. Polibij poroča, da se je Kelt v bitko vselej odpravil gol, z izjemo chelade, kovinskega vratnega obrocha in pasu. Verjel je, da ga tako razgaljenega varuje vishja sila. Pa vendar se bojevnik na vrchu iz Gundestrupa, za katerega trdijo, da je zanesljivo keltskega izvora, odpravlja v bitko v tesno prilegajochih se hlachah. V shtevilnih primerih se pojavi podobno protislovje zgolj zato, ker so za nekaj, kar očitno ni bilo keltsko, trdili, da je keltsko. Samo ime Kelt pa je sinonimno s »kilt-om«, ki ga nosi.⁴ Zatorej bojevnik na vrchu iz Gundestrupa zagotovo ne predstavlja Kelta.

Podoben zadevni primer: Keltom pripisujejo chloveshko zhrtvovanje v hrastovih gajih, pri chemer so zhrtvam pushchali kri, da je preplavljala oltarje. Vendar pa je obredna zhrtev, upodobljena na vrchu iz Gundestrupa, mladenich, ki ga je svechenik vrgel v sveti upepeljevalni jashek.

Anthony Ambrozić

JOURNEY BACK TO THE GARUMNA

(Fragments from the book)

Foreward

Scholars of Celtic history and language face a dilemma of ambivalence and uncertainty. Some ascribe it to »myth« arising from »ambiguity and pervasion of legend« and recognize it »as having come to us in a symbolic form.« They suggest that »one of the chief methods of investigation, but not the sole discipline, be ‘to proceed’ by psychoanalyzing the myth, the legend, and at the same time the purely historic, or what is believed to be historic« (Jean Markale, *The Celts*, p. 19).

Others plainly admit that »the history of the Celts is veiled in uncertainties.« They »place the Celtic origin with the Indo-Europeans who, in the third millennium B.C., inhabited the territory of the Carpathian Mountains. The story of their dispersal north and west remains unclear. Rich in oral tradition, details of everyday life must be pieced together from later classical references, archaeological finds, and legends later put into writing by Irish monks.« »For now,« they say, »we must define the Celts as a loose federation of European tribes – people who never formed a political empire but who shared a common tongue, a distinctive material culture, and closely related religious ideas« (Supplement to National Geographic, May 1977, Vol. 151, No. 5, p. 582A).

According to still other authors, »an aura of inscrutable mystery haunts their descendants to this day« (Gwenc’hlan La Scouëzec, *Guide de la Bretagne Mystérieuse*). It is the intent of this book to dispel some of this ambiguity and uncertainty; not by any further refinement of the Celtic paradox but, rather, by detaching from it a very troubling and confusing element causing it.

To give a concrete example of some of what is being attempted, let us examine the paradox of the Celtic mode of fighting. Polybius reports that a Celt went into battle naked, except for his helmet, neck torque, and belt. Thus attired, he felt himself to be protected by a higher power. Yet, on the caldron of Gundestrup, claimed as being of Celtic provenance, the warrior marches into battle clothed in tight-fitting trousers. The paradox arises in many instances from the fact that things obviously not Celtic have been claimed as such. The very name of Kelt is synonymous with the »kilt« he wears. Therefore, the warrior on the caldron of Gundestrup cannot possibly portrait a Celt.

Another case in point: human sacrifices were purportedly conducted by Celts in oak groves and the victims bled so that blood drenched the altars. The sacrificial victim depicted on the caldron of Gundestrup, on the other hand, is a youngster being pitched by the priest into the sacred cinerary shaft.

Z vsem spopštovanjem do pogosto povsem zgrešenih poskusov razvozlanja shtevilnih domnevnih keltskih napisov bi morali uvideti, da ta zgodnja lochitev Keltov od Indo-evropskega debla ponuja preucevalcu Keltov zelo primerne parametre, ne da bi se moral pri tem podajati na jezikovno območje neke očitno pozneje odseljene jezikovne podskupine. Zapis in prevod dvainshtiridesetih venetskih (slovanskih) napisov iz Galije (ki so jih doslej napachno pripisovali galskemu področju) pa bosta razmejitev teh dveh skupin jasno opredelila.⁵ To pa je tudi cilj te moje knjige.

Temeljna pravila izgovarjave

Pofrancozenje je zabrisalo izvirno obliko nekaterih slovanskih imen, v vechini primerov pa so se etnichni elementi ohranili nedotaknjeni. Ne da bi se spustili v nadvse raznoliko izgovarjavo francoskih chrk, bo za nashe namene zadostovalo le nekaj temeljnih pravil francoske izgovarjave:

EAU ali EAUX: beri O;

OU ali OUX: beri U;

E, ER in –IER: beri JE;

EUX: beri JI;

AIS: beri E, OIS: beri O;

Ç: beri S.

Prav nasprotno, kot to velja pri angleshchini, v kateri imajo chrke lahko zelo razlichno izgovarjavo, pa v slovanshchini in kajkavski in chakavski hrvashchini izgovarjajo vse chrke enako (razen manjskih izjem). Glasove njihovih chrk lahko skorajda poistovetimo z glasovi latinskih chrk (razen nekaterih izjem). Ne da bi se podajali v dodatno fonetsko razglabljanje, pa moramo povedati, da diakritichna znamenja nad chrkami C, S in Z podelijo tem chrkam posebno fonetsko vrednost, pri chemer Č izgovorimo kot CH, Š kot SH in Ž kot ZH.

I

Novo indo-evropsko druzhinsko drevo

Pomembno je opozoriti, da ni keltskega porekla prav nobeno od imen, ki jih obdeluje ta shtudija. In she vech – zdi se, da v slovanskih oblikah ni mogoche najti prav nobenega keltskega vpliva, kar bi lahko pripisali pomanjkanju stikov med dvema jezikovnima skupinama, kljub sicershnjemu dejstvu, da je v latenskem obdobju (400-15 pr. n. sht.) keltski superstratum prevladoval tako politichno kot vojashko. V Galiji je bilo to morda posledica vsiljenega *Pax Romana*. Vechina preucevalcev meni, da je ta *Pax Romana* v dvesto letih zadushil in unichil galski jezik.

With all due deference to the often frustrated efforts at description of many a suppose a Celtic passage, it should be realized that the early branching off of the Celtic from the Indo-European trunk offers ready parameters to the Celtic scholar, without the need of encroaching on the linguistic sphere of an obviously more recently departed linguistic subgroup. As a direct result of the transcription and translation of the forty-two Venetic (Slavic) passages from Gaul, a more clearly defined demarcation will benefit both groups. It is to this end that this work is undertaken.

Pronunciational Rules of Thumb

Francization of Slavic place names in France has in some instances obliterated the original form. Yet, in many others, it left the tehnic elements untouched. Without entering into an extensive sound evaluation of the French alphabet, in itself a difficult task, a few rules of thumb may suffice for our purposes:

for EAU or EAUX read O (as in TOW),

for OU or OUX read OO (as in BOOT),

for E, -ER, and -IER read YE (as in YET),

for EUX read YI (as in YIP, although this is an approximation),

for -AIS read E (as in GET), for OI or -OIS read WA (as in WANT),

for Ç read S (as in SAM).

In the Slovene, Kajkavian and Chakavian Croatian, each letter retains its sound unchanged in all words (with minor exceptions), unlike in English in which letters may change their sounds in different words. With some exceptions, Latin sound values for each letter would be an approximate guideline. Without further phonetic elaboration, it should be noted that diacritical marks above C, S and Z do give each a specific sound value. Accordingly, for Č read CH (as in CHIP), for Š read SH (as in SHOP) and Ž read G (as in GENRE, GENDARME). /.../

The reader should also be aware that we are dealing with dialectal and not literary forms. The latter, in Slovene especially, are nineteenth century artificial attempt at integration of some fifty dialects into a cohesive new language. A very prominent feature of such dialectal variance from the literary language is a virtually universal AKANJE substitution of A sounds for the literary O of today. As we go along, the reader will be alerted to this feature by an abbreviated »akn.« designation.

I

The New Indo-European Family Tree

It is of significance to note that in the entire gamut of names treated in this study, with the exception of Sipian, not one appear to be of Celtic origin. Nay, more, there seems to be no Celtic influence whatsoever within the structure of the Slavic forms. This may be ascribed to a lack of contact between the two linguistic groups, in spite of the fact that during La Tène Period (400-15 B.C.) the Celtic superstratum was politically and military dominant. IN Gaul, this may have happened as a result of the forced superimposition of the Pax Romana. According to most scholars, this became the death knell for the Gaulish language within two centuries. /.../

III

Nemeti ali Nemci

Zahodnonemshko pleme Nemetov omenjata tako Tacit kot Plinij. V Cezarjevem času so Nemeti zasedali oba brega reke Ren nad danšnjim Strasbourgom. Na severu meji to območje z ostanki chezalpskih Volkov Tektosagov. Tudi potem ko se je v tretjem stoletju pr. n. sht. vechina Volkov odselila, so ti Tektosagi ostali na območju vzhodno od Rena in severno od izvira Donave.

Nemci so primer majhnega germanskega plemena, ki so ga vechji slovanski sosedje poimenovali »Nemci« zaradi njihovega nerazumljivega zhlobudranja. Beseda NEM se namrech nanasha na njihovo nerazumljivo zhlobudranje. Ker pa so to ime sprejeli tudi Rimljani, lahko povsem nedvoumno sklepamo, da so bili vir njihovih podatkov Slovani. Ni namrech mogoche verjeti, da bi Nemci imeli sami sebe za neme, she manj pa je verjetno, da bi tudi oni zase uporabljali slovanski vzdevek.⁶

Zatorej moramo sklepati, da so Rimljani v Galiji imeli prej stike s Slovani kot z germanskimi plemeni. V nasprotnem primeru bi sicer Rimljani zapisali ime, s katerim so Nemci imenovali sami sebe.

Vendar pa so prve stike Rimljanov s Slovani v juzhni Galiji kmalu zasenchili boji, ki so jim sledili. Ko se je v osrednji in severni Galiji zaostroval odpor, so se proslavila keltska, belgijska in germanska plemena. Cezar je svoje celotno bojevanje v Galiji zemljepisno naslovil »Bellum Galicum« (Galske vojne), na enak nachin pa je tudi vsa plemena, ki so se združila proti njemu, oznachil za galska (oziroma keltska), ne da bi se menil za njihov resnichni etnichni izvor. Posledica tega pa je bila, da so kot galska zachela veljati plemena v juzhni Galiji, ki so sicer bila pretezhno slovanskega izvora.

Veliko slovansko navzochnost na jugu Galije v predrimskih in rimskih chasih izprichujejo tudi trije drugi viri podatkov o tej dobi.⁷

IV

Bogovi in boginje

Petrogorci so tako zelo chastili boginjo Vesunno (Vesno), da so Rimljani njihovo pleme imenovali »PETROGORII vel VESUNNA«. Druga boginja, ki so jo Petrogorci prav tako chastili in katere ime se nahaja na napisu v Perigueuxu, je STANNA, kar pomeni »stojecha ali chakajocha«, bila je namrech zemeljska boginja, skupaj s TELESOM pa je bila tudi zhenska partnerka v Bozhanskem Paru, zadolzhenem za oploditev in blaginjo.

Imena plemen pa niso vselej izviralna iz imen bozhanskih bitij. Pobožhanstvenje ali pa demonizacija zhivali sta bila prav tako totemska izvira kultov. O tem lahko sklepamo po nekaterih plemenskih imenih.

III

The Nemetes

Both Tacitus and Pliny refer to the West Germanic tribe of Nemetes. At the time of Caesar, we see the Nemetes occupying both banks of the Rhine above present-day Strasbourg. The area is just north of the transalpine rump of the Voilcae Tectosages. After most of the Volcae had wandered off in the third century B.C., this Tectosages remainder retained the region east of the Rhine and north of the source of the Danube.

With the Nemetes we have an instance of a small Germanic tribe labelled for their incomprehensibility to their larger Slavic neighbours. The word NM means in generally Slavic »dumb, mute,« i.e. speaking a mumbling incomprehensible language. Since the Romans accepted the label, the inescapable reference is that their first source of information on the Nemetes had been Slavic. It is unlikely the Nemetes saw themselves in this light, and even more inconceivable that they would have given themselves a Slavic moniker.

We must, therefore, assume that Roman contacts with Slavs in Gaul preceded those with the Germanic tribes. Had it been otherwise, Romans would have recorded the name by which the Nemetes called themselves.

The initial Roman interaction with the Slavs in the south of Gaul, however, became overshadowed by the struggles that ensued. As resistance to Rome escalated in central and northern Gaul, Celtic, Belgic, and Germanic tribes came much more in prominence. Caesar places a geographic designation on the entire struggle in Gaul by calling it »*Bellum Gallicum*.« In the same vein, he brands as Gallic (i.e. Celtic) all the tribes aligned against him, regardless of their ethnicity. As a result, the tribes in the south of Gaul, though containing a tangible Slavic substratum, become tarnished with a Celtic imprint.

A substantial Slavic presence in the south of Gaul in the pre-Roman and Roman period is also attested by three other sources of information from the era.

IV

The Gods and Goddesses

The Petrogorii revered the goddess Vesunna to such a degree that the Roman title for their tribe was »*PETROGORII vel VESUNNA*.« Another goddess revered by the Petrogorii, whose name was found on an inscription at Perigueux, was STANNA. Referred to as »the standing or abiding one,« she was an earth goddess. Together with TELO, she is the female member of a Divine Copule who act as agents of fertilization and prosperity.

Tribal identification did not always have its origins with a divine entity. Divinization and demonization of animals as totemic sources of cults was also common.

Lep primer so plemena Volcje/Volkovi, ki so z izbiro tega imena ponazarjali svoje verovanje, da je »volk« zaradi nekaterih svojih magičnih moči bozhansko bitje, takšno verovanje pa je pravzaprav varovalna magija, odganjalna magija in magija nasilja. Verjeli so, da volk poseduje vrline, povezane z naravnimi silami, in ki jih chlani plemena občudujejo ali pa si prizadevajo, da bi jih tudi sami imeli – namrech prekanjenost, divjost, moč in urnost.

Druga taka zhiival je bil konj, ki so ga uporabljali vech kot vse druge zhiivali. Konja so naredili za bozhanskega, ker je dobesedno odlochal tako v vojni kot v miru. Tretja taka zhiival je bil merjasec. V Perigueuxu je ta upodabljan kot androcefalichen (s chloveshko glavo). Merjasec je bil tudi znamenje petrogorskega klana.

Vendar pa takšno chashchenje boginj Vesne in Stane oziroma zhiivali, kot so konj, volk ali merjasec, ni bilo nekaj univerzalnega, temvech se je razlikovalo od plemena do plemena in tudi zemljepisno. Vendar pa *je* kljub temu obstajalo tudi vrhovno bozhanstvo, ki so ga chastili v vsakem plemenu posebej in v vseh venetskih plemenih, in to je bil BELENUS oziroma BELIN.

Tertulijan pove, da je vsaka pokrajina chastila svojega boga in da je bil ta vrhovni bog v Noriji (Noricumu) BELENUS.⁸ V istem chasu je Herodian zapisal, da so v Aquileji (Ogleju) she zlasti chastili BELENA.⁹ Shtevilni napisi prichajo o taistem chashchenju na obmochju vzhodnih Alp, severne Italije in juzhne Galije. Avzonij prav tako poroča, da je v Bordeauxu stalo svetishche, posvecheno Belenusu.¹⁰

Zdi se torej, da so ne glede na vse sicershnje razlike med plemeni imela vsa nekaj skupnega tudi z alpskimi in chezalpskimi plemeni: za nadplemensko vrhovno bozhanstvo so vsi priznavali BELENUSA (oziroma BELENA, BELINA).

V

Rekonstrukcija Lognonovega zemljevida

Stari zemljevid Avgusta Lognona podaja zemljepis Galije leta 400 n. sht. v skladu z dosegljivimi zgodovinskimi viri. Iz imen, ki sledijo, bo očitno, da slovanski jeziki na veliko uporabljajo pripone (ROB-RICA), predpone (BI-GORRA, SE-GORA, LA SE-GOURIE in U-SEL), prav tako pa tudi zlozhenke (BUURDI-GALA, BALATEDO), saj so prav na tak nachin shirili besedishche oziroma razshirili pomene besed.

Izbrani toponimi:

BALATEDO

1. BALATEDO (BLATEDOU) 2. BLATO – slovensko, srbo-hrvashko in cheshchini - »blatno mochvirje« – in DO(U) (DOL) – DOL – tudi v st. hrvashchini in v makedonskem, ruskem in cheshkem narechju »dolina, dol, spodaj«
3. »blatna dolina« (locirana 35 km jugozahodno od LOCCA)

BIGORRA

1. VIGORA (V'GORA) – predpona VI ali pa V' tudi v rushchini in cheshchini; U in VA v srbo-hrvashchini; VE – cheshchina; VO – rushchina– »v, pri, na«
2. GORRA – (GORRA, HORA) – GORA – splošno slovansko
3. »na goratem, hribovitem kraju« (locirano ob vzhodju Pirenejev)

This can be inferred from tribal names, the Volce tribes, for instance, by their choice of name, exhibit a belief that for them the »wolf« was divinised for possessing protective, deterrent, and aggressive magic. For them, it possessed qualities that were aligned with the forces of nature that members of the tribe admired, or sought to be their own, be it cunning, ferocity, power, or speed.

Another such animal was the horse. It was represented more than any other animal. It was divinised because it literally made the difference between war and peace. Another is the wild boar. We find it portrayed at Périgueux as androcephalic (i.e. having a human head). It served as a clan emblem of the Petrogorii.

Veneration of goddess Vesunna and Stanna, or animals such as the horse, the wolf, or the wild boar, was not universal but subject to the vagaries of geography or tribe. However, there *was* a deity regarded as supreme by each tribe individually and at the same commanding general acceptance of all Venetic tribes. This was BELENUS.

Tertullian states that each province had its own god, and that for Noricum it was BELENUS². In the same era, Herodian records that in Aquilea, BELEN (sic) was particularly venerated.³ Similar veneration in the territory of the eastern Alps, northern Italy, and the south of Gaul is confirmed by several inscriptions. Ausonius also reports that there was a sanctuary dedicated to Belenus at Bourdeaux.⁴

It would appear, therefore, that regardless what tribal diversities there may have been in other respects, the one thing they had all in common, together with the Alpine and Cisalpine tribes, was the theodicy of recognizing BELENUS (a.k.a. BLEN, BLIN) as a supratribal supreme deity.

V

Lognon's Reconstructed Map

The old map by Auguste Lognon is a geographical reconstruction of Gaul as it existed in 400 A.D. according to available historical data. From the names that follow it should be noted that the Slavic languages make extensive use of suffixes (ROB-RICA), prefixes (BI-GORRA, SE-GORA, LA SE-GOZRIE, and U-SEL), as well as of compounding (BURDI-GALA, BALATE-DO), thus enhancing word creation or tangential meaning

The (chosen) toponyms:

BALATEDO

1. BALATEDO (BLATEDOU) 2. BLATO – Slovene, Serbo-Croatian and Czech – »mud swamp« – and DO(U) (DOL) – DOL – Slovene, Old Croatian, dial. Macedonian, dial. Russian, dial. Czech- »valley, down, downward« 3. »mud valley« (located 35 kms SW of LOCCA below)

BIGORRA

1. VIGORA (V'GORA) – prefix VI also V – Slovene, Russian, Czech; U and VA – Serbo-Croatian; VE – Czech; VO – Russian – »in, at, into« 2. .GORRA – (GORRA, HORA) – GORA – generally Slavic – »mountain« 3. »at a mountainous, hilly place« (located in the foothills of the Pyrenees)

BLAVIA

1. PLAVIA 2. PLAVATI, PLUTI – splošno slovansko – »plavati, jadрати« (locirano na vzhodnem obrežju ustja reke Gironde, danes se imenuje Blaye)

BURDIGALA

1. BURDIGALA (BRDIGOL) 2. BRDO – tudi v starocerkveni slovenshchini, srbo-hrvashchini in cheshchini – »pobochje, hrib« – in GOL – GOL, HOL – v zg. in sp. luzhishki srbshchini – »gozd« 3. »gozdnat hrib« – Danes se imenuje Bordeaux. Po vsej osrednji Evropi kar mrgolijo toponimi, kot so BRUDO, ZABRUDA; BRIDO, BARDO, BYRDO, BRDO.

CUNNACUS

1. KUNAK 2. KUNA – splošno slovansko – (locirano blizu danashnjega Cognaca)

DOLUS

1. SOL 2. DOL - tudi v st. hrvashchini in v makedonskem, ruskem in cheshkem narechju – »dolina, doli, navzdolnji« (dve istoimenski lokaciji jugo-vzhodno od Toursa)

DOMNOTANUM

1. DOMNOTA 2. DOM – splošno slovansko 3. »domache pristanishche« (locirano na polotoku Médoc, pristanishche v ustju Gironde) – Ta znachilna slovanska oblika pozna shtevilne razlichice.

GARUMNA reka

1. GARUMNA 2. akn. iz GORA –To je orodnishka oblika besede GORA. 3. »gorska reka« (Danes se imenuje Garonne in dolgo teche vzporedno s Pireneji.) /.../¹¹

VIII**Prvo pleme****Saluvijci**

V petem stoletju pr. n. sht. so Saluvijci skupaj z drugimi plemeni zacheli poseljevati Padsko nizhino v severni Italiji. Klasichni pisatelji porochajo, da so se naselili na obrežju reke Ticina, kjer so zacheli gojiti pshenico, proso, jechmen in trto. Ker pa so se na to obmochje nenehno priseljevala she druga plemena, je okrog leta 400 pr. n. sht. prishlo do prenaseljenosti. Med vse hujshimi boji drugih plemen z Rimljani v chetrtem in tretjem stoletju pr. n. sht. so se Saluvijci odselili proti zahodu na obrežje reke Rhone nad Massilio (Marseilles) v okolico Avignona.

Ko so zhe pozabili na lekcije boja z Rimljani iz chetrtega in tretjega stoletja pr. n. sht., se leta 125 pr. n. sht. Saluvijci niso vech mogli upreti skushnjavi in so napadli sosednjo grshko ozemlje Massilijo, pri tem pa chisto pozabili, da so zhe dolga stoletja Masilijci prijateljevali z Rimljani. Ti so res poslali vojsko, ki je po porazu Saluvijcev leta 124 pr. n. sht. ostala v Galiji.

Saluvijci so le tezhko prenashali rimski jarem in so se leta 90 pr. n. sht. uprli, upor pa so nato ponovili tudi leta 83 pr. n. sht. Oba upora so Rimljani neusmiljeno zadushili in pri tem zlomili hrbtenico saluvijske neodvisnosti, tako da so Saluvijci izginili v zgodovinsko pozabo. Za seboj so zapustili le imena svojih naselij in napise, vrezane z grshkimi chrkami na ploshe, zhare in skale. Po dolini Rhone se je grshka abeceda namrech razshirila iz Massilije. /.../

BLAVIA

1. PLAVIA 2. PLAVATI, PLUTI – generally Slavic – »to swim, to sail« (located on the east bank of the Gironde estuary, it is today's Blaye)

BURDIGALA

1. BURDIGALA (BRDIGOL) 2. BRDO - Slovene, Old Church Slavonic, Serbo-Croatian, Czech – »slope, hill« – and GOL – GOL, HOL – Upper Lusatian, Lower Lusatian – »forest« 3. »forest hill« – This is today's Bordeaux. All over Central Europe, toponyms such as BRUDO, ZABRUDA; BRIDO, BARDO, BYRDO, BRDO abound.

CUNNACUS

1. KUNAK 2. KUNA – generally Slavic – »marten« (located near present-day Cognac)

DOLUS

1. SOL 2. DOL – Slovenien, Old Croate, dial. Macedonian, dial. Russian, dial. Czech – »valley, down, downward« (two locations by the same name, both SW of Tours)

DOMNOTANUM

1. DOMNOTA 2. DOM – generally Slavic – »home«. 3. »home port« (located on the Médoc Peninsula, a port on the Gironde estuary) – The typically Slavic form has parallel galore.

GARUMNA RIVER

1. GARUMNA 2. akn. form of GORA – general Slovene – »mountain« – This is an instrumental case form of GORA. 3. »mountain river« (Today's Garonne, running a good distance along the Pyrenees.) /.../⁵

VIII**Tribe One****The Saluvii**

Throughout the fifth century B.C., along with other tribes, the Saluvii began to settle in the Po Valley of northern Italy. According to classical writers, they settled on the banks of the Ticina River. Here they became cultivators of wheat, millet, barley, and vines. Because of continuing migration of other tribes into the area, the population density by 400 B.C. became unsustainable. Sometime during the increasing struggle by other tribes against Rome in the fourth and third centuries, the Saluvii found the prosperous nearby Greek territory of Massilia too tempting a target. In their attack they overlooked the fact that Massilia for centuries had been a friend of Rome. Rome intervened by sending an army which routed the Saluvii in 124 B.C. As a result, a permanent Roman presence in Gaul was established.

The Saluvii found it difficult to bear the Roman yoke and rebelled in 90 B.C. and again in 83 B.C. Each uprising was ferociously crushed. The spine of independence of the Saluvii had been broken and they recede into historical oblivion. All that remains are the names of their settlements and inscriptions cut into stele, urn, and rock in the Greek alphabet characters. /.../

Področje naselbin s toponimi, ki jih tukaj predstavljamo, obdaja mesto Orange v krogu s premerom 35 km.

AUJAC

1. AU(N)JAK (OVNJAK) 2. Primerjaj z besedo OVEN – tudi makedonska, bolgarska, ruska in cheshka beseda; OVAN – srbo-hrvashko; OWIEN – staroprusko – »oven«

CABIAC/CAUVIAC

1. KAVJAK (akn. iz KOVJAK) 2. KOVATI – splošno slovansko 3. »vigenj, kovachnica, topilnica«

COL LESCOU – COL je francoska beseda za »planinski prelaz ali preval«

1. LESKU (LESCOV) 2. LESKA – splošno slovansko

GOURNIER

1. Izg. GOURNJE 2. Ta dvoglasniški toponim prav tako izvira iz besede GORA – vendar s pomenom »gornji, vishji«, ne pa »gorski.«

GOGNE

1. Izg. GONJ 2. GONITI – tudi v srbskih, starocerkevni slovenskih; GONIT – rusko narečje; HONIT – cheshko – »loviti, slediti, preganjati« 3. Ker ima beseda množinsko konchnico, torej pomeni »lovski revir«.

LAGORCE

1. GORCE 2. Francoski dolochni chlen za zhenški spol »LA« je tukaj dodan h »GORCE«, ki je nadvse pogosto ime po vsej Sloveniji in je vse do danes ohranilo enako obliko in pomen. 3. »grichi«

LA JASSE

1. JAS 2. Najbrz je tukaj odveh razlagati, zakaj je pred to besedo francoski dolochni chlen za zhenški spol. JASA – slovensko: chistina v gozdu

LES COGNETS

1. KONJEC 2. Uporabljen je francoski dolochni chlen moshkega spola v množini, ker je COGNETS po svoji obliki množinski. Vendar pa COGNETS (KONJEC) zelo dobro poznajo vsi slovanski bralci, saj je beseda KONJ splošno slovanska – Splošna pripona pa uchinuje enako kot AC, AK ali AJ.

VAUDANOUX

1. Izg. VODANU (VODANOV) 2. VODA – splošno slovansko 3. »vodni kraj«¹²

The area covered by the toponyms that follow is within a radius of about 35 kms from Orange:

AUJAC

1. AU(N)JAK (OVNJAK) 2. Compare with OVEN – Slovene, Macedonian, Bulgarian, Russian, Czech; OVAN – Serbo-Croatian; OWIEN – Old Prussian – »ram«

CABIAC/CAUVIAC

1. KAVJAK (akn. of KOVJAK) 2. KOVATI – generally Slavic – »to forge, to smith« 3. »forge, smithy

COL LESCOU – COL is French for »mountain pass«

1. LESKU (LESCOV) 2. LESKA – generally Slavic – »hazel tree, filbert tree«

GOURNIER

1. Pronounced GOURNJE 2. This diphthonged toponym also comes from GORA – »mountain« – but in the sense of »upper, higher« rather than »mountainous.«

GOGNE

1. pronounced GONJ 2. GONITI - - Slovene, Serbo-Croatian, Old Church Slavonic; GONIT – dial. Russian; HONIT – Czech – »to chase, to pursue, to hunt« 3. Therefore, since the locus has a plural ending, »hunting grounds«

LAGORCE

1. GORCE 2. The French feminine definite article »LA« is here added to »GORCE« which has its counterparts all over Slovenia and even now has exactly the same form, meaning. 3. »little mountains«

LA JASSE

1. JAS 2. It is needless to repeat why the French definite article precedes this toponym. JASA – Slovene – »glade, forest clearing«

LES COGNETS

1. KONJEC 2. The French pl. masc. definite article is chosen because of the seemingly pl. rom of COGNETS. However, COGNETS (KONJEC) is in such a recognizable form that for the Slavic reader needs no further parsing. KONJ – generally Slavic – »horse« – The common suffix has the same effect as AC or AK or AY.

VAUDANOUX

1. Pronounced VODANU (VODANOV) 2. VODA – generally Slavic – »water« 3. »watery place«²

IX**Drugo pleme****Velavijci**

Velavijci so prebivali na ozemlju pod danashnjim Dunajem med rekama Loiro in Rhono. Ker je to ozemlje povezovalo dve pristanishchi, je bilo strateshko pomembno. O glavnih dejavnostih tega plemena prichajo shtevilni toponimi (imena krajev) v krogu s premerom 30 km okrog danashnjega St. Etienna. To dokazujejo tudi imena, kot so ULIECQ (prostor za vleko), VOLVOZ (volovska cesta), VANOSC (noshnja blaga), COLAS(T) (»kolesast«), GENILAC (na zheni prevech!), PAVEZIN (povezava, prikljuchek), NEZEL (NESEL), BOZE (VOZE) in BOZAS (VOZAS(T)) in VALAMS(T) (volovski most).

Dejstvo, da o tem plemenu ni veliko virov, tudi potrjuje, da se je predvsem posvechalo kmetijstvu, prevozom in trgovini, ne pa nasilju in uporom. Zdi se, da tudi ime tega plemena izvira iz besede VELA (VELJA) – v pomenu osebne obveze ob dogovorjeni kupchiji. Ta beseda izvira iz nedolochnika VELJATI-VELAVJI pomeni »tisti, ki so vredni«. Glavna znachilnost tega plemena je bila, da so njeni pripadniki drzhali svojo besedo in da so se za to vselej potrudili.

Razen zgornjih toponimov lahko tam najdemo tudi:

BARBIEUX

1. izg. kot VARBJE (VRBJE) 2. VRBA – splošno slovansko – 3. »dolina vrb«

BEAUZAC

1. POVZAK 2. POVZH, PUZH 3. »polzhji kraj«

BIGORRE

1. VIGOR 2. predpona VI in GORRE

BOUCHALA

1. BUCHALA – dvoglasnishka BOVCHALA 2. BECHELA, danes CHEBELA – se je do danes ohranil v besedi BUCHATI; PCHELA, CHEKA – srbsko in hrvaško; PCHELA – makedonsko, starocerkevno slovensko in rusko: PCHOLA – ukrajinsko; VCHELA – cheshko in slovashko; PSZCZOLA – poljsko

BRIGNALS

1. BRINJALS(T) 2. BRINJE – tudi v srbschchini in hrvaščini

CHARNAS

1. CHARNAS(T) – (CHARNAST) 2. narečno CHARN, knjizhno CHRN – splošno slovansko

CHAVANOL

1. CHAVANOL 2. CHOLN, CHUN – splošno slovansko; slovensko narečno – CHAV'N, CHOV'N

IX**Tribe Two****The Velavii**

Lying between an easterly bulge in the Loire River and a westerly bend of the Rhone, below present-day Vienne, the land occupied by the Velavii had a strategic location as a portage between two rivers. In a circle radiating 30 kms. From today's St. Etienne, several toponyms speak of the focal activity of this tribe. Such names as ULIECQ («hauling place»), VOLVOZ («ox path»), VANOSC («portage»), POTEAU («roadway») COLAS(I) («carriage place»), GENILAC («driving, moving place»), PAVEZIN («linkage, connection»), NEZEL (NESEL – «carrying place»), BOZE (VOZE) and BOZAS (VOZAST) – («transport») and VALAMS(I) («Oxbridge») point in this direction.

The fact that there is paucity of recorded data on this tribe also seems to confirm that its main preoccupation were farming, haulage, and trade, rather than violence and rebellion. Ots very name appears to originate in the word VELA (VELJA) – «agreed,» spoken as a personal bond upon a struck bargain. The etymology of the word arises from the infinite VELJATI- »to value, to be worthy, to agree upon«. The pp. VEL(J)ATI is dial. VELAV and lit. VELJAV, and the dial. VELAVJU means »the valued owns, the worthy ones«. The reputation of the tribe's word being its bond was arguably its major asset and much effort spent in assuring its permanence.

Apart from the toponyms above, we also have the following:

BARBIEUX

1. pronounced very close to VARBJE (VRBJE) 2. VRBA – general Slavi – «willow»
3. «willowdale»

BEAUZAC

1. POVZAK 2. POVZH, PUZH 3. »snail place«

BIGORRE

1. VIGOR 2 prefix VI and GORRE

BOUCHALA

1. BUCHALA – diphthonged BOVCHALA 2. BECHELA, now CHEBELA – is still seen in the verb BUCHATI – »to buzz, to roar« – CHEBELA. Slovene – »bee»; PCHELA, CHEKA – Serbo-Croatian; PCHELA – Macedonian, Bulgarian, Church Slavonic, Russian: PCHOLA – Ukrainian; VCHELA – Czech, Slovak; PSZCZOLA – Polish.

BRIGNALS

1. BRINJALS(T) 2. BRINJE – Slovene, Serbo-Croat – »juniper«

CHARNAS

1. CHARNAS(I) – (CHARNAST) 2. Dial. CHARN, lit. CHRN – generally Slavic – »black«

CHAVANOL

1. CHAVANOL 2 CHOLN, CHUN – generally Slavic – »boat«; dial. Slovene – CHAV'N, CHOVN

COUZON / COUZON REKA

1. KOVZON (KUZON) – dvoglasnishka oblika KOUZA 2. KOZA – »she-goat«
– COUZON na reki COUZON.

CUZIE

1. KUZJE (KOZJOV) 2. KOZA – splošno slovansko

GAUDRAS

1. KAVDRAS(T) – dvoglasnishki KAUDRAS(T)- KODRAST 2. KODER – tudi rusko; KUDRA – srbsko in hrvaško, starocheshko – »koder« 3. pripona AS(T) ga naredi za »kodrastega«

JANCENAY

1. JANCENAJ 2. narečno JANC – iz JANJEC – JAGNJE

LE PRADAL

1. PRADAL (PREDAL) 2. PREDAL, PREDEL

LUZERNOD

1. LUZERNOD (LUZERNAT) 2 LUSNEC – »LATHREA SQUAMARIA«
(»otrobi in mekine«)

MACLAS

1. MAGLAS(T) – ((MEGLEN) 2. MAGLA, MEGLA – splošno slovansko – 3.
»megleno«

MALATRAY

1. MALATRAJ 2. MALA – ednina ženskega spola od MALI, MAL – splošno slovansko – TRAJ iz TRAJATI – tudi srbo-hrvaško; TRATI – starocheshko; TRACH – zg. luzhishkosrbsko – »trajati« 3. torej, »kratkotrajno«

MALLIN

1. narečno MALEN 2. knjizhno MUN – splošno slovansko – »mlin«

LA CULA

1. KULA 2. KULA – srbo-hrvaško – »stolp, grad«

LA JASSERIE

1. JASERI 2. JASA

LA RAJASSE

1. RAJAS – znova je tukaj francoski dolochni chlen ženskega spola pred očitno ženskimi toponimom 2. RAJ – splošno slovansko – »paradizh, eden«; JASSE – JASE – (mnozghina ženskega spola) JASA 3. »nebishka jasa«

LIZERON RIVER

1. LIZERON 2. LESTI – splošno slovansko – »laziti, plaziti se« – prva oseba ednine v sedanjosti: LEZEM

PARC DE PILAT

1. PILAT 2. PILA – splošno slovansko »zhaga«

PELINAC

1. PELINK 2. PELIN – splošno slovansko – »Artemisia Absinthium,«

COUZON / COUZON RIVER

1. KOVZON (KUZON) – diphthonged form of KOUZA 2. KOZA – generally Slavic – »she-goat« – COUZON is on the COUZON RIVER.

CUZIE

1. KUZJE (KOZJOV) 2. KOZA – generally Slavic – »she-goat«

GAUDRAS

1. KAVDRAS(T) – the diphthonged KAUDRAS(T)- KODRASTc 2. KODER – Slovene, Russian; KUDRA - Serbo-Croatian, Old Czech – »curl« 3. The suffix AS(T) renders it »curly«

JANCENAY

1. JANCENAJ 2. Dial. JANC – from JANJEC – Slovene . »lamb«

LE PRADAL

1. PRADAL (PREDAL) 2. PREDAL, PREDEL – Slovene – »something that is fenced, a narrow tract of land«

LUZERNOD

1. LUZERNOD (LUZERNAT) 2 LUSNEC – Slovene – »LATHREA SQUAMARIA« (»bran, bran tailings«)

MACLAS

1. MAGLAS(T) – (MEGLEN) 2. MAGLA, MEGLA – generally Slavic – »fog« 3. »foggy«

MALATRAY

1. MALATRAJ 2. MALA – feminine singular of MALI, MAL – generally Slavic – »little, small, short« – TRAJ from TRAJATI – Slovene, Serbo-Croate; TRATI – Old Czech; TRACH – Upper Lusatian – »to last« 3. Therefore, »short-lasting«

MALLIN

1. Dial MALEN 2. Lit. MUN – generally Slavic – »milk«

LA CULA

1. KULA 2. KULA – Serbo-Croatian – »tower, castle«

LA JASSERIE

1. JASERI 2. JASA – Slovene – »glade, clearing«

LA RAJASSE

1. RAJAS – again the French fem. Definite article before a seeming feminine toponym 2. RAJ – generally Slavic – »paradise, heaven«; JASSE – JASE – (fem. Pl.) . Slovene – »glade« 3. »heavenly glades«

LIZERON RIVER

1. LIZERON 2. LESTI – generally Slavic – »to crawl, to creep« – 1st pers. Sing. Pres. - LEZEM

PARC DE PILAT

1. PILAT 2. PILA – generally Slavic »sawmill«

PELINAC

1. PELINK 2. PELIN – generally Slavic – »Artemisia Absinthium«, i.e. »wormwood, absinthe«

PERUSSEL

1. PERVUSEL 2. PERV- PRVI – tudi srbo-hrvashko, PRVY – cheshko; PERVYJ – rusko – USSEL. SELO – splošno slovansko 3. torej »prva vas, prva naseljena vas«

RIVAS

1. RIBAS(T) 2. RIBA – splošno slovansko

RIVERIE

1. RIBERI 2. RIBA – splošno slovansko

SENEVAS

1. SENEVAS(T) 2. SENO – splošno slovansko 3. pridevnishka pripona tukaj pomeni »poln«

TARTARAS

1. TARTARAS(T) (TRTARAST) 2. TRTA tudi narečno hrvashko – Pridevnishka pripona – glej prejšnjo besedo.

TREVAS

1. TRVAS(I) 2. TREVA, TRAVA – splošno slovansko

VIDRIEUX

1. izg. VIDRIJE 2. VIDRA – tudi srbo-hrvashko; VYDRA – rusko in cheshko « 3. torej »lovishche vider «

VINOY

1. VINOJ 2. VINO – splošno slovansko

YZERON / YZERON reka

1. IZERON (JIZERNO) 2. JEZER-O – splošno slovansko /.../¹³

X**Tretje pleme****Segusjavi**

Podobno kot velja za Velavijce, tudi ni veliko zgodovinskih virov, ki poročajo o selitvah Segusavijcev potem, ko so ti zapustili svojo severno pradomovino. Če sodimo po njihovem imenu, so se tudi oni ukvarjali predvsem s kmetijstvom. Pomanjkanja podatkov pricha o miroljubnem, podezhelskem in poljedelskem prebivalstvu, ki je predvsem gojil zhito, ni pa se kaj dosti ukvarjal z govedorejo. Prvi del njihovega imena SIAVI namreč izvira iz nedoločnika SEJATI in ga lahko pogosto srečamo tudi v sštevilnih toponimih, ki se konchajo s SIAT.

Segusjavi so naseljevali območje, ki je razpolovilo Soano med Loiro in severnim delom toka Rhone nad Lyonom. Če upoštevamo tamkajshnje sštevilne toponime, ki izvirajo iz kmetijskih orodij, pridemo do nespornega sklepa, da prvi del besede SEGU izvira iz SEKU, kar je narečna množina besede SEKATI. Dokaz za to spremeno iz G v K najdemo pri Pliniju, ki to pleme imenuje »SECUSIAVI LIBERI«.¹⁴ Drug primer za to pa smo videli v *Antoninovem vodichu* kot SECUSINA. Iz vsega tega lahko sklepamo, da so Segusjavi obdelovali svoja polja in travnike s koso in srpom, bojevanje z Rimljani pa prepustili svojim sosedom.

PERUSSEL

1. PERVUSEL 2. PERV- PRVI – Slovene, Serbo-Croatian, PRVY – Czech; PERVYJ – Russian – »first« – USSEL. SELO – generally Slavic – »village, hamlet«
3. Therefore, »first village, first settled«

RIVAS

1. RIBAS(T) 2. RIBA – generally Slavic – »fish«

RIVERIE

1. RIBERI 2. RIBA – generally Slavic – »fish«

SENEVAS

1. SENEVAS(T) 2. SENO – generally Slavic – »hay« 3. For the adj. suffix add ED or »full«

TARTARAS

1. TARTARAS(T) (TRTARAST) 2. TRTA – Slovene, dial. Croatian – »vine« – For the AS(T) adj. suffix, one can improvise by adding ED or »full« or some such attribute. The reader has seen this several times and need not be reminded in further toponyms.

TREVAS

1. TRVAS(I) 2. TREVA, TRAVA – general Slovene – »grass, fodder«

VIDRIEUX

1. Pronounced close to VIDRIJE 2. VIDRA – Slovene, Serbo-Croatian; VYDRA – Russian, Czech – »otter« 3. therefore, »otter place«

VINOY

1. VINOJ 2. VINO – generally Slavic »wine«

YZERON / YZERON RIVER

1. IZERON (JIZERNO) 2. JEZER-O – generally Slavic – »lake« /.../7

X**Tribe Three****The Segusiavi**

As with the Velavii, there is little historical information of the Segusavi's movement once they left their northern homeland. Judging by their name, their main preoccupations were agricultural. The paucity of data points to a peaceful, pastoral, farming group, engaged primarily in raising cereal grains and not Cain. That the SIAVI part of their name comes from the pp. of SEJATI (»to sow«) can readily be inferred from the numerous place names as ending in SIAT (»sown«).

Bisecting the Soane, above Lyone, the Segusiavi occupied the area between the Loire and the resumed northerly flow of the Rhone. Again, viewing several toponyms named after cutting farm implements, we are left with the inescapable conclusion that the SEGU portion of the compounded tribal name derives from SEKU, a dial. pp. of SEKATI (»to cut«). Confirmation of the transference from G to K can be seen in Pliny⁸ where he refers to the tribe as »SECUSIAVI LIBERI«. We have seen another example of this in *Antonine Itinerary* in SECUSINA. From the foregoing we can conclude that the Segusiavi worked their fields and meadows with scythe and sickle and left the fighting against Rome to their larger neighbors. /.../

Za nash namen je zelo zanimivo primerjati:

COISIA

1. KVASIA 2. Narečna oblika beseda KOSA – tudi srbo-hrvashka, starocerkveno slovenska, ruska in cheshka beseda 3. »zemljishche, na katerem redno kosijo«

CUISIAT

1. KUJSJAT 2. narečno od KUJ (TAKOJ) – SIAT – množina od SEJATI 3. »chim prej posejano« – torej »chim se stopi sneg«

CHAREYZIAT

1. CHAREJSJAT 2. CHARA – cheshko, slovashko in zg. luzhishkosrbsko – »chrta, brazda«; SJAT – množina od SEJATI 3. torej »posejano v brazdah«

LA RAZA

1. RAZA 2. RAZARA in OZARA – »prekrizhane brazde na koncu polja«

MARBOZ

1. MARVIZ(T) (MRVAST) 2. MRVA – tudi srbo-hrvashko in cheshko; MERVA – rusko

SENOZAN

1. SENOZAN (SENOZHAN) 2. SENO – splošno slovansko –in ZHANJ iz ZHETI – ZHANJEM – prva os. ednine sedanjik – tudi srbo-hrvashko in starocerkveno slovensko; ZHIETI – cheshko; ZHAT – rusko »¹⁵

XI

Chetrto pleme

Mandubijci

Mandubijci so bivali pod gornjim tokom reke Seine. Prav nobeno porochilo ne govori o kakšnem njihovem upiranju proti Rimu. Njihovo ime izvajajo iz DUB, (»dob, hrast«) in torej skupaj s prvo besedico MAN (MANJ) pomeni »mali hrast«.

Izbrani toponimi:

BLANOT

1. PLANOT 2. Glej PLANAY spodaj

BOURBILLY

1. BORBILLY 2. BOR – splošno slovansko ; BILLY – BELI – splošno slovansko 3. Torej, »beli borovci«

BUSSY-RABUTIN

1. RABUTIN 2. RABUTATI; RABOVATI – cheshko ; RABOWAYĆ – poljsko; RABOVAT – narečno rusko – »ropati,, pleniti«

CHARNY

1. CHARNI 2. CHRN; CRN – srbo-hrvashko; CHERNIJ – rusko; CHRNI – cheshko

DRACY

1. DRACI 2. DRACHJE

Of interest for comparison purposes are three toponyms already seen in *Antonine Itinerary*: OSIANA, SEGUSIONA, and SACCASENA, as well as the adjectival SECUSINA. They mirror the SEGU-(SECU-) and -SIACVI, -SIAT forms in Gaul to a T-
The (selected) toponyms:

COISIA

1. KVASIA 2. Dial. Form of KOSA – Slovene, Serbo-Croatian, Old Church Slavic, Russian, Czech – »scythe« 3. »terrain where grass is scythed«

CUISIAT

1. KUJSJAT 2. Dial. Of KUJ (TAKOJ) – Slovene – »immediately, very early« – SIAT – pp. of SEJATI – »to sow« 3 »immediately (as early as possible) sown« i.e. as soon as the snow is gone

CHAREYZIAT

1. CHAREJSJAT 2. CHARA – Czech, Slovak, Upper Lusatian – »line, furrow«; SJAT – pp. of SEJATI – »to sow« 3. Therefore, »sown in a furrowed line«

LA RAZA

1. RAZA 2. RAZARA and OZARA – Slovene – »cross furrow at the end of a field«

MARBOZ

1. MARVIZ(T) (MRVAST) 2. MRVA – Slovene, Serbo-Croatian, Czech; MERVA – Russian – »hay fodder«

SENOZAN

1. SENOZAN (SENOZHAN) 2. SENO – generally Slavic – »hay« – and ZHANJ from ZHETI – ZHANJEM – 1st pers. sing. pres. – Slovene, Serbo-Croatian, Old Church Slavic; ZHIETI – Czech; ZHAT – Russian – »to reap, top harvest«⁸

XI**Tribe Four****The Mandubii**

Occupying the area below the headwaters of the Seine river, the Mandubii are not mentioned in any records as having rebelled against Rome. They take their name from DUB – »the oak tree«. Albeit, a lesser, or smaller, oak (MAN – »less«). /.../

The (selected) toponyms:

BLANOT

1. PLANOT 2. See PLANAY down

BOURBILLY

1. BORBILLY 2. BOR – generally Slavic – »pine, fir«; BILLY – BELI – generally Slavic – »white« 3. Therefore, »white fir, white pine«

BUSSY-RABUTIN

1. RABUTIN 2. RABUTATI – Slovene – »to steal fruit«; RABOVATI – Czech; RABOWAYĆ – Polish; RABOVAT – dial. Russian – »to plunder, to loot«

CHARNY

1. CHARNI 2. CHRN – Slovene; CHRN – Serbo-Croatian, Chernyj – Russian; CHARNY – Czech – »black«

DRACY

1. DRACI 2. DRACHJE – Slovene . »brushwood, dry twigs«

GODAN

1. GODAN 2. GODEN; GODAN - srbo-hrvashko – »primeren«; HODNY – cheshko– »marljiv, dober

JARNOY

1. JARNOJ 2. JAR, JARINA »zgodnja pomladna setev«; JARIJ – staro rusko; JARY – staro cheshko– »pomladna setev«

MOLOY

1. MOLOJ 2. MOLJ – splošno slovansko 3. torej »od moljev obzhrt«

MORVAN

1. MORVAN 2. MRVA – tudi srbo-hrvashko in cheshko; MERVA – rusko 3. pripona AN oznachuje pridevnishko obliko »senen.«

POULIGNY

1. PULNJI (POLNJI) 2. POL, POLJE – splošno slovansko 3. ker je oblika pridevnishka: »posejano«

PLANAY

1. PLANAJ 2. PLANA, PLANINA - tudi srbo-hrvashko, starocerkveno slovensko, makedonsko in bolgarsko; POLONYNA – ukrajinsko; PLONIANA – narečno rusko – »ravnina, neporashcheno zemljishche«

PREGELAN

1. PREZHELAN 2. PREZHATI tudi srbo-hrvashko 3. Pripona AN opisuje mesto, »kjer je chlovek na prezhi,« ponavadi zaradi lova.

VOLAY

1. VOLNAJ 2. VOLNA tudi narečno rusko; VUNA srbo-hrvashko; VLNA – cheshko
/.../¹⁶

XII**Peto pleme****Volcje Arekomiki**

Preden so se razdelili na vech skupin in se podali na svoje pretepashko tavanje, so bili Volcje sosedje Bojev v osrednji Evropi. V petem stoletju pr. n. sht. so se Volcje preselili, ne vemo pa, ali zaradi prevelikega shtevila prebivalcev ali zaradi skitskih vdorov.

Pozneje bomo predstavili tudi njihovo podskupino Volkove Tektosage. Njihovi manj bojeviti sorodniki, imenovani Volcje Arekomiki, pa so v chetrtem ali tretjem stoletju pr. n. sht. poselili desni breg reke Rhone in zaradi njihovega miroljubnega poljedelstva in govedoreje o njih ne slishimo veliko. Rimljani so namrech opisovali zgolj tista ljudstva, ki so se jim uprla, vsa druga pa so pustili izginiti v meglicah nezapisane in nearhivirane zgodovine.

GODAN

1. GODAN 2. GODEN – Slovene – »ripe, productive«, GODAN- Serbo-Croatian – »suitable«; HODNY – Czech – »diligent, good«

JARNOY

1. JARNOJ 2. JAR, JARINA – Slovene – »early spring sowing«; JARYJ – Old Russian; JARY – Old Czech – »sown in spring«

MOLOY

1. MOLOJ 2. MOLJ – generally Slavic – »moth« 3. Therefore, »moth-eaten«

MORVAN

1. MORVAN 2. MRVA – Slovene, Serbo-Croatian, Czech; MERVA – Russian – »hay« 3. the suffix AN adjectivizes it to »hayful«.

POULIGNY

1. PULNJI (POLNJI) 2. POL, POLJE – generally Slavic – »field« 3. since the form is adjectival, »fielded«

PLANAY

1. PLANAJ 2. PLANA, PLANINA - Slovene, Church Slavonic, Serbo-Croatian, Macedonian, Bulgarian; POLONYNA – Ukrainian; PLONIANA – dial. Russian – »plain, open country, ungrown terrain«

PREGELAN

1. PREZHELAN 2. PREZHATI – Slovene, Serbo-Croatian – »to lurk, to lie in wait« 3. The suffix AN is descriptive of a locus »where one lies in wait,« probably for hunting purposes.

VOLAY

1. VOLNAJ 2. VOLNA – Slovene, dial. Russian; VUNA. Serbo-Croatian; VLNA – Czech – »wool«

/.../¹⁰

XII**Tribe Five****Volcae Arecomici**

Before they split in several groups and left for their bellicose wanderings, the Volcae were neighbors of the Boii in central Europe. Whether due to an exploding population or because of Scythian incursions into their territory, by the fifth century B.C., the Volcae are on the move.

A subgroup, known as Volcae Tectosages will be considered later. A less warlike offshoot known as Volcae Arecomici settled on the right bank of the Rhone River sometime in the fourth or third century B.C. On account of their peaceful preoccupation with agriculture and animal husbandry, we hear little of them. Rome recorded the exploits only of the peoples who rose against her. The rest were allowed to vanish into the mists of unannaled history, unchronicled.

In na prvi pogled bi morala biti takšna tudi usoda Volkov Arekomikov, vendar se je zgodilo drugache. Razen njihovega imena poznamo namrech shtevilne napise in she shtevilnejše toponime, iz katerih si lahko ustvarimo jasnejšo podobo tega vitalnega plemena, ki je obdelovalo zemljo, ki je objemala obrežhje, in po veliki reki plulo na morje.

Grobo uho vojashkega pisarja, ki je prvi zapisal njihovo ime, je najbrzh she vedno trpelo zaradi tinitusa, ki ga je dobilo od trushcha ob shchite udarjajochih sekir in kopij. Njegovo napako je popravilo bolj izurjeno uho spretnega kartografa, ki je narisal *Pentingerjevo tabelo* in njihovo ime priblizhal temu, kot je zares zvenelo, namrech VOLCJE, kar je istovetno s staro slovensko besedo za volkove. Volcje, ki so zhiveli ob reki Rhoni, so se imenovali A-REKOM-ICI. Kot pri imenu Garumna tudi tukaj naletimo na orodnishko obliko – REKOM. Očitno se je pleme imenovali »Obrečni volcje«.

Izbrani toponimi

BADET

1. VADET 2. VODA – splošno slovansko 3. »vodnat«

BEZOUCE

1. BEZOVCE 2. BEZEG; BEZEK – kajkavska hrvaščina; BAZAK – narečno srbsko; BEZ – cheshko – (*genus sambucus*) 3. Konchnica CE je znachilna za slovenska krajevna imena – vas z imenom Bezovje je tudi v Sloveniji.

JASSE D'ISNARD

1. JAS 2. JASA, glej LA RAJASSE zgoraj

MAS BADET

1. MAS(T) VADET 2. MOST – splošno slovansko; BADET – VADET iz VODA – splošno slovansko 3. torej »most chez vodo«

MAS DE PIOCH

1. MAS(T) 2. akn. oblika besede MOST – splošno slovansko; PIJOCH – glej PIOCH spodaj 3. »most, pod katerim so pojili govedo«

MEJANES

1. MEJANES(T) 2. MEJA – splošno slovansko

PAZAC

1. PAZAK 2. PAZITI – tudi starocerkveno slovensko in srbo-hrvaščko »varovati, strazhiti«

REDESSAN

1. REDESAN 2. REDITI

RODILHAN

1. RODILAN 2. RODITI – splošno slovansko 3. zaradi pridevnishke konchnice -AN pomeni »ploden«

SERNHAC

1. SERNAK (SRNJAK) 2. SRNA tudi starocerkveno slovensko in cheshko; SERNA – rusko 3. konchnica -AK pa srno spremeni v »srnjaka.« /.../¹⁷

And such it appears at a cursory glance would be the fate of the Arecomici. Yet, it turns out otherwise. Besides their name, we have several inscriptions and numerous toponyms. From these we can cull a clearer picture of the vital people who tilled the land that hugged the coast and sailed the great river to the sea.

The uncouth ear of the military recorder who first tabulated their name must still have ailed from the tinnitus of the striking ax and lance against the shield of battle. His error was corrected by the more sensitive hearing of the refined cartographer of the Peutinger Table, who changed the name to the way it sounded, to VOLCE (VOLTSE). This is very close to the oldest form for WOLVES . i.e. VOLCJE, in the Slovene language. The Volcje living on the Rhone were described as A-REKOM-ICI. As with GARUM-NA River, we again encounter the instrumental case in REKOM (RKA – generally Slavic – »river«).
/.../

The (selected) toponyms:

BADET

1. VADET 2. VODA – generally Slavic – »water« 3. »watery«

BEZOUCÉ

1. BEZOVCE 2. BEZEG – Slovene; BEZEK –Kajkavian Croatian; BAZAK – dial. Serbian; BEZ .- Czech – »elder tree« (genus sambucus) 3. The CE ending is typical for place names. – Bezovje, a locus in Slovenia.

JASSE D'ISNARD

1. JAS 2. JASA – »glare, clearing« – see LARAJASSE supra

MAS BADET

1. MAS(T) VADET 2. MOST – generally Slavic – »bridge«- BADET – VADET from VODA – generally Slavic – »water 3. therefore, »water bridge«

MAS DE PIOCH

1. MAS(T) 2. Akn. Form of MOST – generally Slavic – »bridge« – PIJOCH – see PIOCH supra 3. »bridge of the cattle watering place«

MEJANES

1. MEJANES(T) 2. MEJA – generally Slavic – »boundary, border«

PAZAC

1. PAZAK 2. PAZITI – Slovene, Old Church Slavonic, Serbo-Croatian – »to watch over, to guard«

REDESSAN

1. REDESAN 2. REDITI – Slovene – »to rear, to fatten up«

RODILHAN

1. RODILAN 2. RODITI – generally Slavic – »to give birth to, to generate, to make grow« 3. With the adjectival AN ending »fruitful«

SERNHAC

1. SERNAK (SRNJAK) 2. SRNA – Slovene, Old Church Slavonic, Czech; SERNA – Russian – »deer« 3. The AK ending masculinizes the locus to »roebuck.«
/.../¹¹

¹ Jean Markale, *The Celts*, p. 19

² Supplement to *National Geographic*, May 1977, Vol. 151, Sht. 5, str. 582A

³ Gwenc'hlan La Scouëzec, *Guide de la Bretagne Mystérieuse*

⁴ Keltska plemena v danashnji Franciji so se imenovali les Gaulles (GOLI) prav zaradi njihove navade, da so se v boj odpravljali goli.

⁵ Teh Ambrozicevih prevodov iz knjige nismo objavili, so pa vsekakor povsem prepričljivi in verodostojni. Pri izboru navedkov sem se raje osredotočil na slovenske toponime in avtorjeve opise plemen v Galiji.

⁶ Kot vechina pionirjev se Ambrozic v nekaterih svojih trditvah zmoti, zaradi chesar pa njegove druge, pravilne trditve ne izgubijo svoje veljavnosti. Na primer: tudi germanska plemena (grmarji, grmovniki) so namrech bila prvotno nashe gore list. Ali pa: ko govori o Slovanih zhe v chasih pred 19. stoletjem, se prav tako moti – bili pa so seveda stari Sloveni. Vendar pa pri tem prevodu tega nisem spreminjal, temvech sem ostal zvest izvirniku.

⁷ Vseh teh virov nisem vkljuchil v to objavo.

⁸ *Apologeticus* XXIV, 7

⁹ *Histories*, VIII, 3, 6

¹⁰ *Roschers Lexicon* I, 755

¹¹ V tem navedku sem izpustil she petnajst toponimov, ki jih avtor razlozhi s slovenshchino.

¹² Tukaj avtor predstavi tudi 51 toponimov, ki jih ne navajamo zaradi pomanjkanja prostora.

¹³ Tukaj avtor predstavi tudi 21 toponimov, ki jih ne navajamo zaradi pomanjkanja prostora.

¹⁴ 4, 18, 32 in 107

¹⁵ Tukaj avtor navaja she etimologije 88 toponimov, ki jih nismo vkljuchili v objavo.

¹⁶ Tukaj je izpushcheno she shest razlag toponimov.

¹⁷ Tukaj sem izpustil she 141 avtorjevih etimologij krajevnih imen.

(SE NADALJUJE)

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ANTHONY AMBROZIC, kanadski odvetnik (brat kanadskega kardinala Ambrozica) in raziskovalec zgodovine Slovencev / Venetov; avtor dveh knjig na to temo:

Adieu To Brittany: A Transcription Of Venetic Passages And Toponyms (1999);

Journey Back to the Garumna (2000).

¹ *Apologeticus* XXIV, 7

² *Histories*, VIII, 3, 6

³ *Roschers Lexicon I*, 755

⁴ The author presents us also 15 toponyms that are not included in this citing.

⁵ The author presents us also 51 toponyms that are not included in this citing.

⁶ The author presents us also 21 toponyms that are not included in this citing.

⁷ 4, 18, 32 and 107)

⁸ The author presents us also 88 toponyms that are not included in this citing.

⁹ The author presents us also 6 toponyms that are not included in this citing.

¹⁰ The author presents us also 141 toponyms that are not included in this citing.

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From the book:

Anthony Ambrozic: *Journey Back to the Garumna* ; 2000;

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ANTHONY AMBROZIC, Canadian attorney (brother of Canada's cardinal Ambrozic) and explorer of the history of Slovenian / Venetian people; the author of two books on that theme: *Adieu To Brittany: A Transcription Of Venetic Passages And Toponyms* (1999); *Journey Back to the Garumna* (2000).

Ivan Topolovšek

JEZIKOVNO PRASORODSTVO

(I)

O enotnem izvoru chloveshkega jezika

Zastavlja se vprasanje, ali je imel chlovek jezik zhe v pradomovini ali ne. Prisluhnamo besedam **Fr. Müllerja**¹: »Tako so, che izberemo blizhnji prirochen primer, vsi antropologi enotni v tem, da indoevropska, hamitsko-semitska, kavkashka in baskovska ljudstva pripadajo eni in isti rasi. Ampak po drugi strani med jezikoslovci trdno velja, da indoevropski, hamitsko-semitski in kavkashki jeziki skupaj niso prav nich sorodni z baskovskim.² Ker je vsak jezik po svojem izvoru naravnan v posebno, od drugih locheno skupnost, te razlicne skupnosti pa so naravno izdale medsebojno tesnejšo sorodnost, kar opozarja na prvinski izvor ene in iste vrste, zato se priporoča sklep, da te skupnosti jezika niso mogle prinesiti od doma, temvech so se morale izoblikovati shele **po svoji medsebojni lochitvi**.«

Od temelja te hipoteze se odkrhne drobce za drugo. Pridano je pristno sorodstvo med Hamiti in Semiti.³ Sorodnost med Baski in Indoevropci smo dokazali s tem,⁴ kot opozarjamo tukaj, da smo odkrili zhe drugi element – prvi je slovanski element – v baskovskem jeziku; baskovski jezik je torej meshani jezik, zato je glasoslovno zelo zapleten. Sorodnost med Semiti in Indoevropci so prav tako zhe priznali nekateri uchenjaki. Kavkashki jeziki so bili tudi zhe postavljeni v stik z baskovskim jezikom,⁵ che pa so kavkashki jeziki v soglasju z baskovskim jezikom in je baskovski jezik soroden s slovanshchino, morajo biti tudi kavkashki jeziki sorodni s slovanshchino; dokaz tega bomo tudi she priskrbeli. Preostajajo nam she jeziki Indijancev, Turancev, chrncev in Malajcev, ki so tudi bolj ali manj sorodni z Indoevropci, kar bomo prav tako dokazali v posebnih delih. Ker so torej jeziki vseh ras medsebojno sorodni, zato nastanek jezika pripada chasu, ko se chlovek she ni razdelil na posamezne rase.

Ivan Topolovsbek

ANCIENT CONNECTIONS BETWEEN LANGUAGES

(I)

Concerning a unified origin of the human language

One may wonder whether man had a language in his earliest days or not. This is what **Fr. Müller** had to say¹: »If we take an example that is close to us, all anthropologists agree that the Indo-European, Hamitic-Semitic, Caucasian and Basque peoples belong to one and the same race. But on the other hand, there is a firm conviction amongst linguists that the Indo-European, Hamitic-Semitic and Caucasian languages are not at all related to the Basque language.² As each of these languages comes from a separate community and these different communities naturally revealed the ways in which they were related showing the primeval origin of one and the same race, we can conclude that these communities cannot have brought their language from home but must have formed only **after their mutual separation.**«

From the basis of this hypothesis one bit after another breaks off. The genuine relationship between the Hamites and the Semites is added.³ We have proven the relationship between the Basques and the Indo-Europeans by,⁴ discovering another element – the first is the Slav element – in the Basque language; the Basque language is a mixed language so it is phonetically very complex. Connections between the Semites and the Indo-Europeans have already been recognised by some scholars. The Caucasian languages have also already been brought into contact with the Basque language,⁵ however, if the Caucasian languages are in harmony with the Basque language and the Basque language is related to Slavonic, the Caucasian languages too must be related to Slavonic; we will provide proof for this later. We are left with the languages of the Indians, the Turanians, the blacks and the Malayans who are also more or less related to the Indo-Europeans which we will also prove in separate works. As the languages of all races are therefore related, language must have come about at a time when man had not yet separated into different races.

Baski so jezikovni sorodniki Indoevropejcev

Baske je imeti za jezikovne sorodnike indoevropskega jezikovnega debla, in sicer lingvistično pripadajo družini Slovanov. Ko je izšla nasha knjiga o Baskih, učenjaki niso hoteli nich slisati o tem, vechina she danes taji vsako njihovo sorodstveno razmerje do katerega koli drugega jezika, Baski so po tem nauku popolnoma izolirani, torej niso sorodni z nobenim jezikom na svetu. Učenjaki so si to udobno priredili: o nasprotnem ni sledu, preprosto je zamolchano, zdi se jim praktichno, da ne pokazhejo prave barve. Toliko bolj zabavno je, ko neki kritik, ki je neko delo najprej zavrnil, kasneje prizna, da je v njem podano gledishche povsem utemeljeno, kot se je pripetilo moji knjigi o Baskih. V »Literarisches Zentralblatt«⁶ namrech **Linschmann** brez ovinkov pojasnjuje, da on zdaj soglasha z mojo trditvijo o sorodstvu med Baski in Slovani, ki jo je prej zavrnil.

Trajalo bo she nekaj chasa, preden bodo Baski pripoznani kot sorodniki Slovanov. **Zhunkovich** pishe v svojem najnovejšem delu:⁷ »Trditev, da baskovski jezik lezhi na slovanskem temelju in da Baski she pomenijo predstavnike nekdanjih slovanskih prebivalcev Iberije, naleti **zachasno** she na nekaj nasprotja v učenem svetu, ki prikriva svojo nepomogljivost s pravilom, da naj bi bila baskovshchina nekak **keltski** jezik. Vse se torej vrti v nekem zmedenem krogu okoli **keltshchine**, ker je ta sama za učenjake she uganka ...«

Najodlicnejshi in najbolj pravi izvir baskovshchine je slovenski ljudski jezik, kot ga danes govori na Kranjskem, Spodnjem Shtajerskem, v jugovzhodnem delu Koroshke, v Gorici, na področju Trsta, v severozahodni Istri, v Benechiji in na jugozahodu Madzharska priblizhno 1,200.000 dush. Za nekdanjo zvezo Baskov s Slovani govori na najbolj izrazit in preprichljiv nachin sorodnost baskovshchine s slovanskim jezikom. Ujemanje v vseh bistvenih znachilnostih se lahko zasleduje do podrobnosti: **isti koren, ista tvorba besed s pomocjo pritikanja pripon. Najti je ista imena za dan in noch in za mnoge druge naravne pojave, za družbeno zhivljenje, za dele telesa in bolezni, za hrano in dele obleke. Mnogi izrazi spominjajo na gospodinjske priprave in rochno orodje, nato na zhivinorejo in kmetijstvo. Zelo pomembna so enaka imena za zhivali (domache in divje zhivali, ptice, ribe, zhuzhelke itd.) in za rastline.**

Da bi ponudili tudi tistim, ki niso prebrali knjige »Basko-slovanska jezikovna enotnost«, prilozhnost, da vrzhejo vpogled v to zadevo, zhelimo tukaj po abecednem vrstnem redu navesti vech primerov, ki naj dokazhejo, da Baski **niso izolirani**, temvech da so sorodni z drugimi jeziki. Tukaj sledijo primeri⁸ [avtor v knjigi navaja vech strani primerov; spodaj je za vzorec izbranih le deset bolj enostavnih in z opombami neobremenjenih; navedki iz slovarja so v izvorni obliki; op. I. A.]:

The Basques are the linguistic relations of the Indo-Europeans

The Basques can be considered to be the linguistic relations of the Indo-European language group and linguistically belong to the Slav family. After the publication of our book about the Basques, scholars did not want to hear anything about it and even nowadays most of them deny that they are related to any other language. This would mean that the Basques are completely isolated and not related to any language in the world. Scholars have falsified this for their own comfort: there is no trace of the opposite, it has simply been withheld; they find it practical not to show their true colours. It is all the funnier when a critic who has first rejected a work later admits that the opinion it expresses is completely legitimate as happened with my book about the Basques. In »Literarisches Zentralblatt«⁶ **Linschmann** states very directly that he now agrees with my assertion that the Basques and the Slavs are related which he previously rejected.

However, more time will pass before the Basques will be recognised as the relations of the Slavs. **Zhunkovich** writes in his latest work:⁷ »The assertion that the Basque language has Slav foundations and that the Basques are representatives of the former Slav inhabitants of Iberia, **for now** still inspires some opposition in the academic world, which conceals its ignorance with the rule that Basque is supposed to be some **Celtic** language. Therefore, everything keeps revolving in a confused circle around **Celtic**, which remains an enigma for scholars ...«

The best and truest origin of the Basque language is the Slovenian language as it is spoken nowadays in Carniola, Lower Styria, southeast Carinthia, in Gorizia, in the region of Trieste, northwest Istria, Slavia Friulana and southwest Hungary by about 1,200,000 people. The clearest and most persuasive argument in favour of an ancient union of the Basques and the Slavs is represented by the connections between the Basque and Slav languages. Correspondences in all the fundamental characteristics can be traced in detail: **same roots, same construction of words by adding suffixes. We can find the same words for day and night and for many other natural occurrences, for social life, for parts of the body and illnesses, for food and clothes. Many expressions are reminiscent of household appliances and hand tools, followed by livestock breeding and farming. Similar names for animals (domestic and wild animals, birds, fish, insects etc.) and plants are also very important.**

In order to offer those people who have not read the book »Basque-Slavonic linguistic unity« the opportunity to take a look at the matter, we wish to provide in alphabetical order several examples which prove that the Basques **are not isolated**, but that they are related to other languages. Here is a list of examples⁸ [in his book the author lists several pages of examples; below is only a sample of ten easy to understand examples without footnotes; the citations from dictionaries are in their original form; I. A.]:

Bask. *arin* leicht, hurtig, flink; **slov.** *uren* hurtig, flink.

Bask. *joka* en se battant; **slov.** *jokati* weinen, wehklagen, *jokanje* Weinen, Wehklagen.

Bask. *kob-la* Joch; **slov.** *kob-i-la* Joch, ein zum Tragen bestimmter Balken.

Bask. *korra-le* Hühnerhof; **slov.** *kura, kure* Huhn, Henne.

Bask. *meta, metatu* mettre en tas; **slov.** *metati* werfen.

Bask. *opa* Wunsch, Lust; *opatu* wünschen; **slov.** *up* Hoffnung, *upati* hoffen.

Bask. *peya* Spannstrick; **slov.** *na-peja-ti, na-penjati* anspannen.

Bask. *pikatu* schneiden, stechen; **slov.** *pikati* stechen, mit dem Stachel verwunden, tüpfeln.

Bask. *potika* auf allen Vieren gehen; **slov.** *potikati se* herumstreichen.

Bask. *zoritu* reifen, *zori* reif; **slov.** *zoréti* reifen, *zor* Reife; **chech.** *zráti* reifen; **russ.** *zréto* reifen usw.

Ne more pach biti nakljuchje, da se baskovske besedne oblike v preprichljivi obliki ujemajo s slovanskimi.

Antorjeve opombe:

¹ Fr. Müller: Allgemeine Ethnographie. 2. Auflage, pag. 6.

² »Da se v novejšem času kljub nasprotnim znanstvenim dokazom vedno znova pojavlja strahilo prasorodstva indoevropskih in hamito-semitskih jezikov, nima v nichemer drugem svoje osnove, kot v veroučno vsrkani biblični zgodbi o Noetu in njegovih treh sinovih Semu, Hamu in Jafetu in bi brez tega sploh ne mogla nastati. Poleg tega s pomočjo indoevropsko-semitskega sorodstva domnevna tezhava ni reshena, saj she vedno preostanejo ljudstva Kavkaza in Baski, katerih združitev z Indoevropejci in Hamito-Semiti pod eno streho she nikomur ni prishla na misel.«

³ Fr. Müller, a. a. O., S. 41.

⁴ Joh. Topolovshek: Die basko-slavische Spracheinheit. Wien 1894.

⁵ Heinrich Winkler: Das Baskische und der vorderasiatisch-mittelländische Völker- und Kulturkreis. Breslau 1909.

⁶ »Lit. Zentralblatt für Deutschland«, 61. Jahrg. (1910), Nr. 2, Spalte 6, bei Besprechung des Werkes: Winkler, Das Baskische und der vorderasiatisch-mittelländische Völker- und Kulturkreis.

⁷ Martin Zhunkovich: Die Slaven ein Urvolk Europas. Kremsier 1910. S. 33.

⁸ Che vir za baskovsko besedo ni naveden, je besedo iskati v Dictionnaire basque-française par W. J. van Eys. Paris 1873.

Basq. *arin* easy, quick, nimble; **Slov.** *uren* quick, nimble.

Basq. *joka* en se battant; **Slov.** *jokati* weep, wail, *jokanje* crying, wailing.

Basq. *kob-la* yoke; **Slov.** *kob-i-la* yoke, a bar ready to wear.

Basq. *korra-le* chicken; **Slov.** *kura, kure* chicken, hen.

Basq. *meta, metatu* mettre en tas; **Slov.** *metati* throw.

Basq. *opa* desire, lust; *opatu* wish; **Slov.** *up* hope, *upati* hope.

Basq. *peya* tight rope; **Slov.** *na-peja-ti, na-penjati* tense.

Basq. *pikatu* cut, prick; **Slov.** *pikati* sting, wound with the sting, stipple.

Basq. *potika* walk on all fours; **Slov.** *potikati se* prowl.

Basq. *zoritu* mature, *zori* ripe; **Slov.** *zoríti* mature, *zor* maturity; **Czech** *zřítí* mature; **Russ.** *зрѣть* ripe, etc.

It can not be quite an accident that the forms of Basque words in the convincing size constitute the accordance with those of Slavic languages.

Author's notes:

¹ Fr. Müller: Allgemeine Ethnographie. 2. Auflage, pag. 6.

² »The fact that in recent times despite scientific evidence showing the opposite, the »scarecrow« of the ancient connections between Indo-European and Hamitic-Semitic languages keeps cropping up has no other basis than the Biblical story of Noah and his sons Shem, Ham and Japheth and could not even have come about without it. Besides, with the help of the Indo-European-Semitic relationship, the **alleged** problem is not solved as we are still left with the peoples of the Caucasus and the Basques, whose unification with the Indo-Europeans and the Hamites-Semites under one roof has never occurred to anyone.«

³ Fr. Müller, a. a O., S. 41.

⁴ Joh. Topolovshek: Die basko-slavische Spracheinheit. Wien 1894.

⁵ Heinrich Winkler: Das Baskische und der vorderasiatisch-mittelländische Völker- und Kulturkreis. Breslau 1909.

⁶ »Lit. Zentralblatt für Deutschland«, 61. Jahrg. (1910), Nr. 2, Spalte 6, bei Besprechung des Werkes: Winkler, Das Baskische und der vorderasiatisch-mittelländische Völker- und Kulturkreis.

⁷ Martin Zhunkovich: Die Slaven ein Urvolk Europas. Kremsier 1910. S. 33.

⁸ If the source of the Basque word is not mentioned then the word can be found in the Dictionnaire basque-française par W. J. van Eys. Paris 1873.

(II)

Basko-slovanski primerjalni slovar

Bask. *abodo-ta* Wespe, *abe* Viehbremse ; **krchsl.** *obadiū* neben *ovadiū* oestrus ; **slov.** *obad* Bremse, Rossbremse ; **serb.** *obad.* usw.

Bask. *areatu* eggen (Humb., Mithr.) ; **slov.** *orati* pflügen, *or* Pflügezeit ; **krchsl.** *orati* usw.

Bask. *arin* leicht, hurtig, flink ; **slov.** *uren* hurtig, flink.

Bask. *aska* Trog, Krippe ; slov. *n-ashke* neben *nishke* und *neshke* Mulde.

Bask. *baba* Bohne (Larram., D. T.) ; **krchsl.** *bobū* Bohne ; **slov.** *bob* ; **bulg.** *bob* ; **russ.** *bob* ; **magyar.** *bab* ; **lat.** *faba*.

Bask. *ba-i ja*, *ba*, *ba*, *ba ja*, *ja*, *ja* ; **slov.** *bo j-a* es wird sein, *bo zhe* es wird schon sein.

Bask. *bai* farbiges Abzeichen, Flecken ; **slov.** *boj-a* Farbe, *bojar* Färber ; **serb.** *boja*.

Bask. *baldera* neben *bandera* Standarte, Fahne ; **slov.** *bandera* Fahne ; **bulg.** *bandera* ; **serb.** *bandijera* usw.

Bask. *baratu* aufhalten, verhaften ; **slov.** *barati*, *pobarati* fragen.

Bask. *basa-buru* Gebirgsweiler ; **slov.** *vas*, *ves* Dorf, Weiler ; **krchsl.** *všī* praedium ; **chech.** *ves* usw.

Bask. *bil*, *i-bil* sammeln (Mahn, Bask. Sprach.) ; **slov.** *bir*, *biru* Sammlung, *brati* sammeln.

Bask. *bil-be* Faden, Gewebe, *bilo* Haar des Menschen ; **slov.** *bil* dünner Halm, *bilovje* Menge von Halmen.

Bask. *bula* Brust, *bua* Geschwür, Blattern ; **slov.** *bula* Geschwür ; **chech.** *bul-ka* ein aufgeblasener Körper ; **russ.** *bulka* Semmel usw.

Bask. *bub*, *bubatu*, *bubateca* blasen (Mahn, Bask. Sprach.) ; **slov.** *pihati*, *puhati* blasen, wehen, *pubor* Blase, *pihalo*, *piharnik* Blasebalg.

Bask. *chacha* Ballspiel ; **slov.** *chacha* Tand, Spielerei, *checha* Tändelpuppe.

Bask. *char* schlecht, übel, böser Geist ; *charto* das Böse ; **russ.** *chortū* Teufel ; **chech.** *chrt* Teufel ; **poln.** *czart* ; **klruss.** *chort* ; **lit.** *ciartas* ; **slov.** *chrteti* hassen.

Bask. *chard ango* Windhund (für **chard-nago*) ; **slov.** *bert* Windhund, *nagel* (*nagu* dial.) schnell ; **krchsl.** *chritū* ; vertagus ; **bulg.** *brt* ; **chech.** *chrt* ; **poln.** *chart* ; **preuss.** *curtis* ; **lit.** *kartas*.

Bask. *chehatu* reiben, zermalmen ; **slov.** *chobati* stark reiben, kratzen, striegeln.

Bask. *choratu* bezaubern, blenden ; **slov.** *charati* zaubern ; **serb.** *charati* usw.

Bask. *danga* Glockenschlag ; **slov.** *dinga danga* neben *dingl dangl* Glockenschlag, *don-eti* klingen.

Bask. *deatulu* umgestellt aus **dealutu* tarière ; **russ.** *dolotó* Meissel ; **chech.** *dlato* ; **slov.** *dleto* usw.

Bask. *eders* schön ; **slov.** *v-eder* schön, heiter ; **krchsl.** *vedrū* heiter ; **serb.** *vedar* ; **chech.** *vedro* Wärme ; **poln.** *wodro* Hitze usw.

Bask. *eman* nehmen ; **slov.** *j-eman-je* Nehmen, *jemati* nehmen, zu nehmen pflegen.

Bask. *epel* lauwarm ; **slov.** *t-opel* warm, *toplota* Wärme.

Bask. *e-rreka* Fluss, Strom ; **slov.** *reka* Fluss, Strom ; **chech.** *řeka* usw.

Bask. *ezko* für **esko* Wachs ; **krchsl.** *v-oskū* ; Wachs ; **slov.** *vosek*, *vosek* (dial.) ; **nhd.** Wachs usw.

Bask. *ezpada* ausfallen ; **slov.** *izpada-ti* ausfallen, *izpad* Ausfall ; **russ.** *vy-padat* ausfallen usw.

Bask. *e-špaña* neben *e-spána* und *espaína* Lippe, Spalte, Fuge ; **slov.** *špranja* Spalte, Ritze, Fuge.

Bask. *ezten* Stachel, Treibstachel ; **slov.** *osten* Stachel ; **krchsl.** *ostinū* stimulus ; **serb.** *ostan* ; **magyar.** *ösztön*, *ösztöny*.

Bask. *e-šcurra* Eiche (Larram., D. T.) ; **slov.** *šura* Korkeiche.

Bask. *gorromio* Groll, Rachsucht ; **slov.** *grom*, **gorom* Donner, *grometi* donnern, aufbrausen.

(II)

Basque-Slovene comparative dictionary

- Basq.** *abodo-ta* wasp, *abe* gadfly; **Church Slav.** *obadŭ* next to, *ovadŭ* oestrum; **Slov.** *obad* gadfly, horsefly; **Serb.** *obad* etc.
- Basq.** *areatu* to harrow (Humb., Mithr.); **Slov.** *orati* to plow, *or* plowing; **Church Slav.** *orati* etc.
- Basq.** *arin* easy, quick, nimble; **Slov.** *uren* quick, nimble.
- Basq.** *aska* trough, manger; **Slov.** *n-ashke* beside *nishke* and *neshke* trough.
- Basq.** *baba* bean (Larram., D. T.); **Church Slav.** *bobŭ* bean; **Slov.** *bob*; **Bulg.** *bob*; **Russ.** *bobŭ*; **Hungar.** *bab*; **Lat.** *faba*.
- Basq.** *ba-i* yes; *ba, ba, ba* yes, yes, yes; **Slov.** *bo j-a* it will be, *bo zhe* it will be already.
- Basq.** *bai* colored badges, patches; **Slov.** *boj-a* color, *bojar* dyer; **Serb.** *boja*.
- Basq.** *baldera* beside *bandera* ensign, flag; **Slov.** *bandera* flag; **Bulg.** *bandera*; **Serb.** *bandijera* etc.
- Basq.** *baratu* to stop, arrest; **Slov.** *barati, pobarati* to ask.
- Basq.** *basa-buru* mountain hamlet; **Slov.** *vas, ves* village, hamlet; **Church Slav.** *višŭ* estate; **Czech** *ves* etc.
- Basq.** *bil, i-bil* to collect (Mahn, Basq. language); **Slov.** *bir, bira* collection, *brati* to collect.
- Basq.** *bil-be* yarn, fabric, *bilo* hair of man; **Slov.** *bil* thin stalk, *bilovje* amount of stalks.
- Basq.** *bula* chest, *bua* ulcer, smallpox; **Slov.** *bula* ulcer; **Czech** *bul-ka* an inflated body; **Russ.** *bulka* roll, Vienna bread etc.
- Basq.** *buh, bubatu, bubatcea* to blow (Mahn, Basq. language); **Slov.** *pihati, puhati* to blow, to puff, *puhor* bladder, *pihala, pihavnik* bellows.
- Basq.** *chacha* ballgame; **Slov.** *chacha* trinkets, bauble, *checha* puppet.
- Basq.** *char* bad, evil, evil spirit; *charto* evil; **Russ.** *chortŭ* devil; **Czech** *črt* devil; **Pol.** *czart*; **Ukr.** *chort*; **Lit.** *ciartas*; **Slov.** *chrteti* hate.
- Basq.** *chard ango* greyhound (for **chard-nago*); **Slov.** *hert* greyhound, *nagel* (*nagu* dial.) quick; **Church Slav.** *chriŭti* vertagus; **Bulg.** *brvt*; **Czech** *chrt*; **Polish** *chart*; **Pruss.** *curtis*; **Lit.** *kairtas*.
- Basq.** *chehatu* rub, crush; **Slov.** *chobati* strongly rub, to scratch, to curry.
- Basq.** *choratu* enchant, dazzle; **Slov.** *charati* conjure; **Serb.** *charati* etc.
- Basq.** *danga* bell-ringing; **Slov.** *dinga danga* and *dinŭl dangl* bell-ringing, *don-eti* to sound.
- Basq.** *deatulu* converted from **dealutu* borer; **Russ.** *dolotŭ* chisel; **Czech** *dlato*; **Slov.** *dleto* etc.
- Basq.** *eder* beautiful; **Slov.** *v-eder* beautiful, cheerful; **Church Slav.** *vedrŭ* cheerful; **Serb.** *vedar*; **Czech** *vedro* heat; **Pol.** *wodro* heat etc.
- Basq.** *eman* to take; **Slov.** *j-eman-je* taking, *jemati* to take, to take care of.
- Basq.** *epel* lukewarm; **Slov.** *t-opel* warm, *toplota* heat.
- Basq.** *e-rreka* river, stream; **Slov.** *reka* river, stream; **Czech** *řeka* etc.
- Basq.** *ežko* for **esko* wax; **Church Slav.** *v-oskŭ* wax; **Slov.** *vosek, vosk* (dial.); **Germ.** *Wachs* etc.
- Basq.** *ež-pada* to fail; **Slov.** *iž-pada-ti* fail, *iž-pad* failure; **Russ.** *vy-padatŭ* to fall out etc.
- Basq.** *e-žpaña* beside *e-špaina* and *españa* lip, chink, slot; **Slov.** *špranja* rift, chink, fugue.
- Basq.** *ežten* sting, goad; **Slov.** *osten* sting; **Church Slav.** *ostinŭ* stimulus; **Serb.** *ostan*; **Hungar.** *ösztön, öszöny*.
- Basq.** *e-žcurra* oak (Larram., D. T.); **Slov.** *šura* cork.
- Basq.** *gorromio* resentment, vindictiveness; **Slov.** *grom, *gorom* thunder, *grometi* to thunder.

Bask. *biraka* Sommerlolch, Unkraut ; **slov.** *slak*, **silak*. Lolch ; **chech.** *jilek mámúry* lolium temulentum.

Bask. *biratu* enden, vergehen, zugrunde gehen ; **slov.** *birati* siechen.

Bask. *jaj-o*, *yaj-otcea* geboren werden, entstehen (Mahn, Bask. Sprach.) ; vgl. **slov.** *jaj-ce*, Ei ; **russ.** *jaj-có* Ei usw.

Bask. *jaka* Kleid, Wams ; **slov.** *janka* Weiberkittel.

Bask. *j-ak-i* Art Speise, *abi*, *ai* Muss, Brei ; **slov.** *j-ag-lich-i*, *jeg-le* Hirsebrei W. ; **chech.** *jabla* Hirsekorn, Apfelfbrei, Muss.

Bask. *joka* en se battant : **slov.** *jokati* weinen, wehklagen, *jokanje* Weinen, Wehklagen.

Bask. *južkatu* lächerlich machen ; **slov.** *juckati* jauchzen, schreien, lachen, *juck* Jauchzen.

Bask. *igaru* Mühle (Larram., D. T.), *eibar* (Eys) ; **slov.** *igalica* (Dim. v. *igala*) Zwickmühle.

Bask. *iña-tacia* Hagel (Larram., D. T.) *iño-tazj* (Eys) ; **slov.** *tocha* Hagel ; **serb.** *tucha*.

Bask. *kaka-marto* hanneton avec des cornes (Eys), *caca-lardoa* Käfer (Larram., D. T.) ; **slov.** *koka* Käfer M.

Bask. *kbeeta* espèce de barrière faite de branches d'arbre ; **slov.** *shkit*, *shbit*, nach Marc. *shtit* Schild ; **krchsl.** *shtitü* ; **bulg.** *shtit* ; **serb.** *shtit* usw.

Bask. *kburulla* Schnarchen, Schnauben, Brummen ; **slov.** *keruliti* grunzen, brummen.

Bask. *kob-la* Joch ; **slov.** *kob-i-la* Joch, ein zum Tragen bestimmter Balken.

Bask. *koko* Ei ; **russ.** *koka* Hühnerrei.

Bask. *koma-i* Pathin ; **slov.** *kuuma* Pathin, *kum* Pathe, Gevatter, **krchsl.** *kumü*, *kuuma* usw.

Bask. *koroka* neben *koloka* und *kolka* das Glucksen der Henne ; **slov.** *krokati* krächzen, gackern, *kokla* Gluckhenne.

Bask. *korra-le* Hühnerhof ; **slov.** *kuura*, *kuure* Huhn ; Henne.

Bask. *kora-ña* Sense ; **slov.** *kosa* Sense ; **russ.** *kosá* usw.

Bask. *kukuso* aus **kusuko* Floh ; **russ.** *kusaka* Stachelfloh.

Bask. *lamparoi-nak* selon Pouvreau (Dictionnaire M. S.) dans les dialectes basq. fr. farcin (Springwurm) et en Espagne: écroulles (Skropheln) ; **slov.** *bramor* neben *brambor* Werre, Maulwurfsgrille, *bramorji* (Plur.) Skropheln W.

Bask. *lapa-ra* Zecke (Larram., D. T.) ; **slov.** *klop* Zecke, Schaflaus, Kuhlaus ; **russ.** *klopъ* Wanze.

Bask. *laur-dene-ko mina* viertägiges Fieber ; **krchsl.** *dini* Tag ; **slov.** *dan*, *den* Tag, *o-po-min* Fieberanfall W.

Bask. *len* vor, *len-go* ehemals, zuvor, vor Zeiten ; **slov.** *len-tam* vor einiger Zeit, *lan-i* im vorigen Jahre ; **krchsl.** *lani* ; **bulg.** *lani* ; **chech.** *loni* ; **russ.** *loni*.

Bask. *lod-i* dick ; **slov.** *lad-ki* Dickbein.

Bask. *lupetza* Lehm (Larram., D. T.) ; **slov.** *i-lovica* Lehm.

Bask. *magin-cha* Schote, Hülse ; **slov.** *mekin-a* Hülse, Schote, *mekine* (Plur.) Kleien.

Bask. *mak-a* Bossel, Amboss ; **slov.** *nak-lo* Amboss.

Bask. *maka* neben *makatu* und *makatzen* schütteln, rütteln ; **slov.** *meket ati* schütteln, *makatanje* Rütteln.

Bask. *mamu* fantôme dont on fait peur aux enfants, *mamutu* se masquer d'une manière hideuse ; **slovak.** *mamona* übernatürliche Erscheinung ; vgl. **slov.** *o-mamiti* betäuben ; **krchsl.** *mamiti* täuschen.

Bask. *meta*, *metatu* mettre en tas ; **slov.** *metati* werfen.

Bask. *minga-na* Zunge, Sprache ; **slov.** *po-menkan-je*, *po-menkovanje* Sprache der Tiere W., *pomenkovati se s kom* mit Jem. sprechen, *po-menk* Besprechung, Debatte.

- Basq.** *hiraka* darnel, weeds; **Slov.** *slak*, **silak* ryegrass; **Czech** *jilek márný* Lolium temulentum.
- Basq.** *hiratu* to end, to pass, to perish; **Slov.** *hirati* to languish.
- Basq.** *jaj-o*, *yaj-otcea* be born, arise (Mahn, Basq. language); cf. **Slov.** *jaj-ce*, egg; **Russ.** *jaj-có* egg etc.
- Basq.** *jaka* dress, jacket; **Slov.** *janka* women smock.
- Basq.** *j-ak-i* type dish, *abi*, *ai* must, porridge; **Slov.** *j-ag-lich-i*, *jeg-le* millet W.; **Czech** *jabla* millet grain, apple porridge, must.
- Basq.** *joka* en se battant; **Slov.** *jokati* weep, wail, *jokanje* crying, wailing.
- Basq.** *južkatu* make ridiculous; **Slov.** *juckati* shout, scream, laugh, *juck* yodeling.
- Basq.** *igara* mill (Larram., D. T.), *eibar* (Eys); **Slov.** *igalica* (Dim. v. *i-gala*) predicament.
- Basq.** *iña-tacia* hail (Larram., D. T.) *iño-tazi* (Eys); **Slov.** *tocha* hail; **Serb.** *tucha*.
- Basq.** *kaka-marto* hanneton avec des cornes (Eys); *caca-lardoa* beetle (Larram., D. T.); **Slov.** *koka* beetle M.
- Basq.** *kbeeta* espèce de barrière faite de branches d'arbre; **Slov.** *shkit*, *shbit*, according to Marc. *shtit* shield; **Church Slav.** *shtitŭ*; **Bulg.** *shtit*; **Serb.** *shtit* etc.
- Basq.** *kburulla* snoring, snorting, buzzing; **Slov.** *kruliti* grunt, growl.
- Basq.** *kob-la* yoke; **Slov.** *kob-i-la* yoke, a bar ready to wear.
- Basq.** *koko* egg; **Russ.** *koka* egg.
- Basq.** *koma-i* godmother; **Slov.** *kuma* godmother, *kum* godfather; **Church Slav.** *kumŭ*, *kuma* etc.
- Basq.** *koroka* beside *koloka* and *kolka* the gurgling of the hen; **Slov.** *kerokati* to croak, to cluck, *kokla* hen.
- Basq.** *korra-le* chicken; **Slov.** *kura*, *keure* chicken, hen.
- Basq.** *kora-ña* scythe; **Slov.** *kosa* scythe; **Russ.** *kosá* etc.
- Basq.** *kukuso* from **kusuko* flea; **Russ.** *kusaka* sting flea.
- Basq.** *lamparoi-nak* selon Pouvreau (Dictionnaire M. S.) dans les dialectes basq. fr. farcin (springworm) et en Espagne: écroulles (scrofula); **Slov.** *bramor* beside *brambor* mole cricket, *bramorji* (plur.) scrofula W.
- Basq.** *lapa-ra* tick (Larram., D. T.); **Slov.** *klop* tick, sheeplouse, cowlouse; **Russ.** *klopŭ* bug.
- Basq.** *laur-dene-ko mina* four-day fever; **Church Slav.** *dŭnŭ* day; **Slov.** *dan*, *den* the day, *o-po-min* bout of fever W.
- Basq.** *len* ago, *len-go* formerly, previously, prior periods; **Slov.** *len-tam* some time ago, *lan-i* in the previous years; **Church Slav.** *lani*; **Bulg.** *lani*. **Czech** *loni*; **Russ.** *loni*.
- Basq.** *lod-i* thick; **Slov.** *lad-ki* dick leg.
- Basq.** *lupetza* clay (Larram., D. T.); **Slov.** *i-lovica* clay.
- Basq.** *magin-cha* pepper sleeve; **Slov.** *mekin-a* sleeve, pod, *mekine* (plur.) brans.
- Basq.** *mak-a* kneader, anvil; **Slov.** *nak-lo* anvil.
- Basq.** *maka* shake beside *makatu* and *makatzen* shake; **Slov.** *meket-ati* to shake *makatanje* bleating.
- Basq.** *mamu* fantôme dont on fait peur aux enfants, *mamutu* se masquer d'une manière hideuse; **Slovak.** *mamona* supernatural phenomenon; cf. **Slov.** *o-mamiti* to numb; **Church Slav.** *mamiti* to allure.
- Basq.** *meta*, *metatu* mettre en tas; **Slov.** *metati* throw.
- Basq.** *minga-na* tongue, language; **Slov.** *po-menkan-je*, *po-menkovanje* language of animals W., *pomenkovati se s kom* to talk with s. o., *po-menk* meeting talk, debate.

Bask. *morrode* démon familier ; **slov.** *marot* Art Gottheit.

Bask. *motel* stammelnd, krank, unpässlich, *motel nago* je suis indisposé ; **slov.** *moter* betagt, bejahrt.

Bask. *muga* Grenzstein ; **slov.** *smuga* Linie, Strich (Marc.).

Bask. *mugitu* neben *ig* und *igitu* bewegen (Mahn, **Bask.** Sprache) ; **slov.** *migati* winken, wimmeln, *mig* Wink.

Bask. *negu* Winter ; **krchsl.** *snégü* Schnee ; **slov.** *snég* ; **nhd.** Schnee usw.

Bask. *nihola* de ninguna manera (Aizq.) ; **slov.** *nikoli* niemals.

Bask. *odeitea* nublado, nublo (Aizq.), *oteitu* encapotarse el cielo (Aizq.), *odei* Wolke (Eys) ; **slov.** *odeti*, *odeiti* (dial.) bedecken, *odet* bedeckt, *odeja* Bedeckung, Decke.

Bask. *ogara* Windhund ; **krchsl.** *ogarü* Art Jagdhund ; **slov.** *ogar* Windhund ; **serb.** *ogar* ; **chech.** *obař* ; **poln.** *ogař* ; **magyar.** *agar* ; **rum.** *ogar*.

Bask. *ogaza* neben *pogaza* Kuchen ; **krchsl.** *pogacha* Kuchen ; **slov.** *pogacha* ; **serb.** *pogache* ; **chech.** *pogáčb* usw.

Bask. *omen* un dire ; **slov.** *omen* Erwähnung, *omeniti* erwähnen W.

Bask. *onek* dieser, jener, *onak* (Aizq.) ; **slov.** *onako* (Adv.) auf jene Art. *on er*, *onaj jera* ; **serb.** *onakov* jenerlei.

Bask. *ontzi* Gefäß, Geschirr ; **slov.** *lonec* Topf.

Bask. *opa* Wunsch, Lust ; *opatu* wünschen ; **slov.** *up* Hoffnung, *upati* hoffen.

Bask. *o-scola* Rinde, Schale (Humb. Mithr.) ; **slov.** *shkorja* Rinde, Schale ; **chech.** *skora* Rinde, Haut, Fell (Rank.).

Bask. *palanka* barre de fer, *phalacha* Heeke, Einfriedung ; **slov.** *planka* Zaunpfahl, Einfriedung ; **serb.** *palanka* ; **russ.** *planka* ; **magyar.** *palank*.

Bask. *pertal-a* Besatz, Borte, Lappen ; **slov.** *o-pertal roko nositi* die Hand mit einem Lappen verbunden tragen, *pert* ein Stück Leinwand, Bettuch.

Bask. *peya* Spannstrick ; **slov.** *na-peja-ti*, *na-penjati* anspannen.

Bask. *phenna* schäumend emporsteigen, spritzen ; **slov.** *pěna* Schaum, *penast* schaumig ; **krchsl.** *pěna* ; **poln.** *piana* ; **russ.** *pěna* ; **sanskrit.** *phēna* usw.

Bask. *phiko-ta* Blattern ; **slov.** *pika* Blatternarbe, *pikast* blatternarbig.

Bask. *phizu* Schwere, Gewicht ; **slov.** *peza* Gewicht, *pezati* foltern, quälen W. ; **ital.** *pesa*, *peso* Last, Gewicht.

Bask. *phunzella* Jungfrau ; **slov.** *punchara*, *punza*, *punchika* junges Mädchen.

Bask. *picher* Wassertopf ; **slov.** *pisker* Topf.

Bask. *pikatu* schneiden, stechen ; **slov.** *pikati* stechen, mit dem Stachel verwunden, tüpfeln.

Bask. *pipi* Wurm, *bipbi* Milbe, *bipitatu* von den Würmern zerfressen, wurmstichig ; **slov.** *biba* jedes kriechende Tier, nach Marc. Schlange ; **kroat.** *buba* Insekt, kriechendes Ungeziefer.

Bask. *pitcho* pennis, *phitch-astre* Harnblase, *phich-a* Harn, Urin, *pitch-egin* harnen ; **slov.** *pich-ka* vulva ; **kroat.** *pich-ka* ; **chech.** *pikati*, *pich-kati mingere* ; **poln.** *pica*, *piczka* vulva, *picza*, *pit* vulva.

Bask. *poistarica* Bachstelze (Larram., D. T.) ; **slov.** *pastarica* neben *pastarinka*, *pastrinka* und *pasterinka* Bachstelze.

Bask. *pont-su* Feuchtigkeit, Nass ; **krchsl.** *potü* Schweiß ; **slov.** *pot* Schweiß ; **bulg.** *pot* usw.

Bask. *potika* auf allen Vieren gehen ; **slov.** *potikati se* herumstreichen.

Bask. *puka* Kröte ; **poln.** *ro-pucha* Kröte ; **klrus.** *ryapucha* usw.

Bask. *senar* neben *senbar* Ehemann ; **serb.** *zbenar* Weibermann ; **slov.** *zbenar* usw.

Bask. *seta-be* Sieb ; **slov.** *sito* Sieb, *sitar* Siebmacher ; **chech.** *sito*, *sejto* Sieb usw.

- Basq.** *morrode* démon familier; **Slov.** *marot* a type of deity.
- Basq.** *motel* stammering, ill, unwell, *motel nago* je suis indisposé; **Slov.** *moter* aged.
- Basq.** *muga* landmark; **Slov.** *smuga* line, scratch (Marc.).
- Basq.** *mugitu* beside *ig* and *igitu* to move (Mahn, Basq. language); **Slov.** *migati* waving, swarm, *mig* wink.
- Basq.** *negu* winter; **Church Slav.** *sněgŭ* snow; **Slov.** *sneg*; **Germ.** *Schnee* snow etc.
- Basq.** *nihola* de ninguna manera (Aizq.); **Slov.** *nikoli* never.
- Basq.** *odeitea* nublado, nublo (Aizq.), *oteitu* encapotarse el cielo (Aizq.), *odei* cloud (Eys); **Slov.** *odeti*, *odeiti* (dial.) to cover, *odet* covered, *odeja* cover, blanket.
- Basq.** *ogara* greyhound; **Church Slav.** *ogaruŭ* a type of hound; **Slov.** *ogar* greyhound; **Serb.** *ogar*; **Czech** *oharš*; **Pol.** *ogar*; **Hungar.** *agar*; **Rum.** *ógar*.
- Basq.** *ogaza* beside *pogaza* cake; **Church Slav.** *pogacha* cake; **Slov.** *pogacha*; **Serb.** *pogache*; **Czech** *pogáč* etc.
- Basq.** *omen* un dire; **Slov.** *omen* mention, *omeniti* to mention W.
- Basq.** *onek* this, those, *onak* (Aizq.); **Slov.** *onako* (adv.) on that kind, *on* he, *onaj jera*; **Serb.** *onakov* of that kind.
- Basq.** *ontzi* vessel, tableware; **Slov.** *lonec* pot.
- Basq.** *opa* desire, lust; *opatu* wish; **Slov.** *up* hope, *upati* hope.
- Basq.** *o-scola* bark, shell (Humb. Mithr.); **Slov.** *shkorja* bark, shell; **Czech** *skora* bark, skin, fur (Rank.).
- Basq.** *palanka* barre de fer, *phalacha* heck, fencing; **Slov.** *planka* fencepost, fence; **Serb.** *palanka*; **Russ.** *planka*; **Hungar.** *palank*.
- Basq.** *pertal-a* trimming, ribbon, patch; **Slov.** *o-pertal roko nositi* to bear the hand connected with a patch; *pert* a piece of linen, bed linen.
- Basq.** *peya* tight rope; **Slov.** *na-peja-ti*, *na-penjati* tense.
- Basq.** *phenna* foaming ascend, to spirt; **Slov.** *pena* foam, *penast* frothy; **Church Slav.** *pena*; **Pol.** *piana*; **Russ.** *pena*; **Skt.** *phena* etc.
- Basq.** *phiko-ta* pox; **Slov.** *pika* mark of smallpox, *pikast* pockmarked.
- Basq.** *phizu* gravity, weight; **Slov.** *peza* weight, *pežati* to torture, to torment W.; **Ital.** *pesa*, *peso* load, weight.
- Basq.** *phunzella* virgin; **Slov.** *punchara*, *punza*, *punchika* young girl.
- Basq.** *picher* water pot; **Slov.** *piskeer* pot.
- Basq.** *pikatu* cut, prick; **Slov.** *pikati* sting, wound with the sting, stipple.
- Basq.** *pipi* worm, *biphi* mite *bipitatu* eaten by worms, worm-eaten; **Slov.** *biba* every creeping animal, a snake – according to Marc.; **Croat.** *buba* insect, crawling insects.
- Basq.** *pitcho* pennis, *phitch-astre* bladder, *phich-a* urine, *pitch-egin* to urinate; **Slov.** *pich-ka* vulva; **Croat.** *pich-ka*; **Czech** *pikati*, *pič-kati* to urinate; **Pol.** *pica*, *piczka* vulva, *picza*, *pit* vulva.
- Basq.** *poistarica* wagtail bird (Larram., D. T.); **Slov.** *pastarica* beside *pastarinka*, *pastirinka* and *pasterinka* wagtail bird.
- Basq.** *pont-su* moisture, wet; **Church Slav.** *potŭ* welding; **Slov.** *pot* welding; **Bulg.** *pot* etc.
- Basq.** *potika* walk on all fours; **Slov.** *potikati se* prowl.
- Basq.** *puka* toad; **Pol.** *ro-pucha* toad; **Ukr.** *rjapucha* etc.
- Basq.** *senar* beside *senbar* husband; **Serb.** *zhenar* womanizer; **Slov.** *zhenar* etc.
- Basq.** *seta-be* sieve; **Slov.** *sito* sieve, *sitar* sieve maker; **Czech** *sito*, *sejto* sieve etc.

Bask. *tirria* Lust, Verlangen, *tirriatu* wünschen, verlangen ; **slav.** *tirjati* fordern, verlangen, *tirjatev* Forderung, Verlangen.

Bask. *turrus-ta* chute d'eau ou de tout autre liquide, cataracte ; **slav.** *trush* Lärm, Geräusch, *trushiti* lärmern, rauschen.

Bask. *ugazaba* neben *ugesaba* Hausherr ; **slav.** *ukazova-vec* Gebieter von *ukazovati* befehlen ; **russ.** *ukazb* Befehl usw. Hausherr = der Gebieter.

Bask. *uga-z-aita* Stiefvater ; **slav.** *drugj* der andere, zweite + *ata* Vater = der zweite Vater ; vgl. franz. le second mari de la mère Stiefvater.

Bask. *uga-zama* Stiefmutter ; **slav.** *druga z'hena* die zweite Frau = Stiefmutter ; vgl. franz. la seconde mère Stiefmutter (eigentlich die zweite Mutter).

Bask. *ubel* bleich, trübe, matt ; **slav.** *wel, vel* eingefallen, bleich ; **nhd.** *wel-k*.

Bask. *uste* Glaube, Hoffnung ; **poln.** *z-a-iste* Glaube (Mikl., etym. W. d. slav. Sprach., p. 389).

Bask. *zale* Löffel ; **slav.** *z'hli-ca* Löffel ; **chech.** *lzhice, lzhich-ka* usw.

Bask. *zartsu* aus *zurstu* Kraft, Stärke ; **slav.** *cherstev, cherstu* (dial.) kräftig, *cherstost* Kraft, Stärke ; **krchsl.** *chvrüstü* solidus usw.

Bask. *zata-r* Lumpen, Wischlappen ; **slav.** *cota* Fetzen, Hader.

Bask. *zer, zer-k, ze* Fragepartikel, *zer duzu ?* qu'avezvous? **slav.** *zar* Fragepartikel ; **krchsl.** *e-za* Fragepartikel ; **serb.** *zar* ; **bulg.** *zera* ; **chech.** *za, zazh, zali* ; **poln.** *za, zazh, zali* (vgl. Mikl., etym. Wört. d. slav. Sprach., pag. 399).

Bask. *zi* Eichel, Eiche ; **slav.** *zhi-r* Eichelmast ; **krchsl.** *z'hirü* pascuum ; **chech.** *z'hir* Mast ; **rum.** *zir* glandes usw.

Bask. *zila* membre génital du taureau, nerf de bœuf ; **slav.** *z'hila, Ader, bikova z'hila* Ochsenziemer ; **krchsl.** *z'hila* Ader.

Bask. *zizka* vermoulure, *zizka, zizkatu* se ronger de vers (parlant du bois) ; **slav.** *z'bizhek, z'bizhek* Kornwurm, Rüsselkäfer ; **krchsl.** *z'bizbeli* scarabaeus ; **chech.** *z'bizhala* Wurm usw.

Bask. *zoritu* reifen, *zori* reif ; **slav.** *zoréti* reifen, *zor* Reife ; **chech.** *z'rati* reifen ; **russ.** *z'rêts* reifen usw.

[Ker je namen prichujohega izbora predvsem informativen, so iz slovarja izpushchene Topolovshkove opombe k posameznim geslom. Angleshko verzijo slovarja priredil urednik I. A. – Op. ur. I. A.]

Basq. *tirria* lust, desire, *tirriatu* wish, require; **Slov.** *tirjati* demand, require, *tirjatev* demand, request.

Basq. *turrus-ta* chute d'eau ou tout autre de liquide cataracte; **Slov.** *trush* noise, tumult, *trushiti* to rattle, to rustle.

Basq. *ugazaba* beside *ugesaba* landlord; **Slov.** *ukažova-vec* ruler from *ukažovati* to command;

Russ. *ukažb* command etc. landlord = commander.

Basq. *uga-z-aita* stepfather; **Slov.** *drugj* the other, second + *ata* father = the second father; cf.

French le second mari de la mère = stepfather.

Basq. *uga-zama* stepmother; **Slov.** *druga žbena* second wife = stepmother; cf. **French** la seconde mère = stepmother (actually the second mother).

Basq. *ubel* pale, dull, faint; **Slov.** *ovel, vel* sunken, pale; **Germ.** *wel-k*.

Basq. *uste* faith, hope; **Pol.** *za-iste* faith (Mikl., Etymol. dict. of slav. languages, p. 389).

Basq. *zale* spoon; **Slov.** *žhli-ca* spoon; **Czech** *lžíce, lžíč-ka* etc.

Basq. *zartsu* from *zarstu* power, strength; **Slov.** *čerstev, čerstu* (dial.) vigorous *čerstost* power, strength; **Church Slav.** *chvrŕstŭ* solidus etc.

Basq. *zata-r* rag, duster; **Slov.** *cota* shred, clout.

Basq. *zer, zer-k, ze* question particles, *zer duzu?* qu'avezvous? **Slov.** *zar* interrogative particle;

Church Slav. *e-za* interrogative particle; **Serb.** *zar*; **Bulg.** *zera*; **Czech** *za, zaž, žali*; **Pol.** *za, zaž, žali* (cf. Mikl., Etymol. dict. of slav. languages, p. 399).

Basq. *zi* acorn, oak; **Slov.** *žbi-r* acorn; **Church Slav.** *žbirŭ* pascuum; **Czech** *žir* mast; **Rum.** *žir* gland etc.

Basq. *žila* membre génital du taureau, nerf de boeuf; **Slov.** *žhila*, vein, *bikova žhila* bull's pizzle;

Church Slav. *žhila* vein.

Basq. *žizka* vermoulure, *žizka, žizkatu* se ronger de vers (parlant du bois); **Slov.** *žhizhek,*

žhuzhek weevil, grain weevil; **Church Slav.** *žhuzheli* scarabaeus; **Czech** *žizala* worm, etc.

Basq. *zoritu* mature, *zori* ripe; **Slov.** *zorėti* mature, *zor* maturity; **Czech** *žrāti* mature; **Russ.** *žrėti* ripe, etc.

It can not be quite an accident that the forms of Basque words in the convincing size constitute the accordance with those of Slavic languages.

[Dictionary is without author's special notes which are too complicated for the intention of this place; only German words are translated into English, while author's explanations in French and Spanish are kept in original form. – Note by ed. I. A.]

Basque-Slovene comparative dictionary translated by I.A.

(III)

Povzetek

1. Chloveshke rase niso različne vrste (species), temveč so le različki ene in iste species.
2. Nastanek jezika sodi v čas, ko se chlovek še ni diferenciral v posamezne rase.
3. Tako imenovana sredozemska ali kavkashka rasa (Indoevropci, Baski, Kavkazijci, Hamito-Semiti) se zdi izvorno sredishche tako za vse rase in vsa ljudstva kot tudi za jezike.
4. Jeziki vseh rodov sredozemske ali kavkashke rase so si med sabo sorodni.
5. V predzgodovinskem času je bilo v Evropi neko enotno prebivalstvo, ki se je pozneje razdelilo v severno in južno ter je pri tem imelo nich vech enozlogovni in zhe v narechja razdeljeni jezik. K severni skupini so pripadali predniki danasnjih Germanov in Keltov ter k južni predniki danasnjih Slovanov in Baskov.
6. Od južne skupine se je chlovek polagoma razshiril na vse strani sveta, le proti severu ne. Iz te skupine so se oddaljili predniki danasnjih Turancev, Hamito-Semitov, Indijancev itd.
7. Jezik prednikov južne skupine, danasnjih Slovanov in Baskov, se je v polni meri ohranil pri danasnjih Slovencih, imenovanih tudi Vindi, toda tudi drugi slovanski jeziki – pa tudi germanski, cheprav manj razlochno – nosijo isti pechat in jih je mogoche s primerjanjem uspesno zblizhati.
8. Jezik prednikov južne skupine, danasnjih Slovanov in Baskov, je v najglobljem sorodstvu z jezikom Semitov.
9. Jezik prednikov južne skupine je nadalje soroden z Indijanci. Predniki danasnjih Slovanov, Semitov in Indijancev so morali zelo dolgo skupaj bivati, tako kazhe zgradba besed.
10. Mnogokratno kazhejo tudi Turanci, Hamiti (negridi) itd. iste jezikovne prvine kot južna skupina.
11. Severna skupina, h kateri so pripadali predniki danasnjih Germanov in Keltov, je najdlje ostala v Evropi. Prishel pa je tudi čas, da so tudi ti krenili na jug in vzhod ter so se pomeshali s svojimi poprej priseljenimi predniki.
12. Danasnji Semiti, Indijanci itd. etnoloshko in antropoloshko ne sodijo na isto stopnjo z danasnjsimi Indoevropci (Germani, Slovani, Kelti itd.). V teku tisocheletij so se zaradi med selitvami spremenjenih zhivljenjskih razmer (klima, kakovost tal itd.) etnoloshko, antropoloshko in lingvisticno vechkratno oddaljili od pratipa v pradomovini, toda kljub vsemu so zvesto ohranili tisto jezikovno snov iz chasa, ko so z danasnjsimi Indoevropci (Germani, Slovani, Kelti itd.) she tvorili celoto, le slovnica se je shele pozneje pri vsakem ljudstvu izoblikovala na drug nachin.

(III)

Summary

1. Human races are not of different species, but there are only different varieties of the same species.
2. The origin of language dates back to a time when man was not yet separated into different races.
3. The so-called Mediterranean or Caucasian race (Indo-Europeans, Basques, Caucasians, Hamites-Semites) appears to be the origin for all races, peoples and languages.
4. The languages of all families of the Mediterranean or Caucasian race are all related to each other.
5. In prehistoric times there was a unified population in Europe which later separated north and south and language ceased to be monosyllabic but was already separated into dialects. The northern group included the ancestors of the present-day Germans and Celts while the southern group included the ancestors of the present-day Slavs and Basques.
6. From the southern group, man gradually spread to all corners of the globe, except towards the north. It is from this group that proceeded the ancestors of the present-day Turanians, Hamites-Semites, Indians etc.
7. The language of the ancestors of the southern group, the present-day Slavs and Basques, was fully preserved by the present-day Slovenians, also known as the Vinds, however other Slav languages (as well as Germanic languages, although to a lesser extent) bear the same mark and it is possible to bring them closer to each other through comparison.
8. The language of the ancestors of the southern group, the present-day Slavs and Basques, is most closely related to the language of the Semites.
9. The language of the ancestors of the southern group is also related to that of the Indians. The ancestors of present-day Slavs, Semites and Indians must have lived together for a very long time as is indicated by the word constructions.
10. Often the Turanians, Hamites (negroes) etc. bear witness to the same linguistic origins as the southern group.
11. The northern group, which included the ancestors of the present-day Germans and Celts, remained in Europe for the longest period. Then came the time when these people too headed south and east and mixed with their ancestors who had settled there earlier.
12. The present-day Semites, Indians etc. do not ethnologically and anthropologically belong to the same level as the present-day Indo-Europeans (Germans, Slavs, Celts etc.). In the course of the millennia the changing circumstances of life between the migrations (climate, soil quality etc.) meant that these groups became ethnologically, anthropologically and linguistically far removed from their ancient identities in their ancient homelands, but despite all this they faithfully preserved the linguistic material from the times when they still formed one group with the present-day Indo-Europeans (Germans, Slavs, Celts etc.), only the grammar later developed in a different way for each group.

OPOMBA O AVTORJU

Ivan Topolovshak (1851, Marija Gradec pri Lashkem – 1921, Ljubljana), slovenski jezikoslovec. Oče cerkovnik Jakob, mati Eva r. Jeller; v gim. s pomočjo zhupnika, matura v Innsbrucku, univerza r. t. in na Dunaju, kjer nazadnje knjizhničar na notr. ministrstvu; po letu 1918 se je preselil k bratu Josipu na gradich Vina gorica pri Trebnjem, po dveh letih moral v umobolnico (Lj. Studenec), kjer je umrl.

Povsem pozabljen, zanichevan, zamolčan. S shtevilnimi primeri in z natanchnimi citati je dokazoval pradavne slovenske (slovanske) sledove od Blizhnjega vzhoda prek Iberskega polotoka do Juzhne Amerike (indijanski jezik kechua). Njegovo delo je bilo oznacheno kot diletantsko, cheprav je bil po shtudiju komparativni filolog (sanskr, zend, litavski, hebrejski), ne pa npr. pravnik kot Mikloshich ali Kopitar. Izdal je le dve knjigi – jezikoslovni monografiji v nemshchini, osupljivi po eruditstvu in tudi kot rokopisno-tiskarski eksemplum; danes je v slovenskih knjizhnicah komaj she najti kak njen izvod.

Johann Topolovshak: *Die basko-slavishe Spracheinheit*, Wien 1894 [Basko-slovanska jezikovna enotnost], I. del (nachrtovani II. del ni izshel; op. I. A.).

Johann Topolovshak: *Die sprachliche Urverwandschaft der Indogermanen, Semiten und Indianer*, Wien 1912 [Jezikovna prasarodnost Indoevropejcev, Semitov in Indijancev]

Iz slednje sta tukaj prevedeni dve krajshi, zaporedni poglavji, ki tvorita prvi del prichujočega izbora. Drugi del je celoten Topolovshkov primerjalni basko-slovanski slovar (v izvorniku v glavnem z nemshkimi razlagami), tretji del pa je *Povzetek* (Zusammenfassung); oboje iz iste knjige.

Izbor, prevod iz nemshchine in opomba o avtorju Ivo Antich

A NOTE ABOUT THE AUTHOR

Ivan Topolovshek (1851, Marija Gradec near Lashko – 1921, Ljubljana), Slovenian linguist. His father Jakob was a sexton, his mother was called Eva, her maiden name Jeller. He went to grammar school with the help of his parish priest and passed his matura in Innsbruck where he also went to university. He also studied in Vienna where he ended up working as a librarian at the Ministry of the Interior. After 1918 he lived with his brother Josip in the Vina Gorica mansion near Trebnje but after two years he had to go to a mental hospital (Lj. Studenec) where he died.

Topolovshek was completely forgotten, scorned and ignored. With numerous examples and precise citations he proved ancient Slovenian (Slavonic) traces from the Middle East via the Iberian Peninsula to South America (the native Indian Quechua language). His work was labelled dilettantish although he had graduated as a comparative philologist (Sanskrit, Zend, Lithuanian, Hebrew) and not as a jurist like Mikloshich or Kopitar. He only published two books – linguistic monographs in German which are impressive in their erudition and also as examples of manuscripts-prints; nowadays you can hardly find a copy in Slovenian libraries.

Johann Topolovshek: *Die basko-slavische Spracheinheit*, Wien 1894 [Basque-Slavonic linguistic unity], Part I. (the planned Part II. Was never published; I. A.).

Johann Topolovshek: *Die sprachliche Urverwandschaft der Indogermanen, Semiten und Indianer*, Wien 1912 [The Ancient Linguistic Connections between the Indo-Europeans, Semites and Indians]

Two short, consecutive chapters from the latter which form the first part of this selection have been translated here. The second part is Topolovshek's whole comparative Basque-Slavonic dictionary (the original contains mainly German explanations), while the third part is the *Summary* (Zusammenfassung); both from the same book.

Selection, translation from German and note on the author by Ivo Antich

Translated from Slovenian by Marko Petrovich

Davorin Zbunkovich

NEGA NASHE ZGODOVINE

(Dvoje člankov)

O NASHIH KRAJEPISNIH IMENIH

V »Strazhi« od dne 14. aprila trdi nek M. L., da je »umetna tvorba imena "Maribor" zdaj vendar zhe kakih 60 let stara«.

Chudna trditev iz treh stalishch! – **Prvich** je vech kakor chudno, da se kdo vsaj pri znanstvenih izvajanjih ne podpishe, ako ima za svojo trditev kake drugim neznane vire ali kako drugache utemeljeno nazorje. Kako mirno bi se sploh nashe javno zhivljenje odigravalo, kadar bi se moral vsaki, kateri drugemu v chasopisih kaj predbacivati hoche, s polnim imenom podpisati, kajti s tem bi javno pokazal, da hoche svoje mnenje tudi osebno zastopati ali zagovarjati. To bi moral pri **nas tudi vsak urednik tirjati!** Koliko spake in neutemeljene razdrazhenosti, kakor nesloge bi se pri nas s tem odstranilo! Koliko znanstvenih kritik bi bilo resnejshih, ako bi uredniki ne pustili poshteno delajochih ljudi anonimno blatiti, ali ako bi zhe nash tiskovni zakon odlochno tirjal: **podpishi se, kar imash javnosti rechi, ako sploh iz dobrega namena in preprichanja pishesh.**

Drugich: kje je za to dokaz, da se je ime »Maribor« she le pred 60 leti objavilo? –

Pozna oni M. L. vse listine? Gotovo ne on in ne mi! – Kot protidokaz naj omenim samo naslednje. Trdilo se je, posebno iz nam neprijazne strani, da je ime »Ormozh« she le v 18. stoletju nastalo, in da je prvotno ime bilo nemshkega izvora (»Friedau«). Zahn (»Ortsnamenbuch«) pravi pri chlanku »Friedau«, da je to ime she le nastalo povodom mira (»Friede«) med cesarjem Miroslavom in kraljem Matjazhem (l. 1490). To pa tudi ni res, ker na istem mestu navaja Zahn listino iz l. 1331, katera zhe pishe »Fridowe«. Listina iz l. 1315 zhe pa tudi slichno pishe »Holrmues«. In »Friedau« se tudi ni po l. 1490 dosledno pisalo, ker smo nashli nagrobni kamen iz l. 1504, katerega pa Zahn sploh ne pozna ali vsaj ne omeni, z napisom »Ormosd«. Che toraj vse ali razlicne vire poznamo, izgleda to vse takoj drugache. In poznamo zhe vse vire za ime »Maribor«?! – Gotovo ne! – Zdaj ko smo zacheli sami po starih listinah in kronikah brskati, ker ne verjamenno vech nemshkim izvajanjem, pride z vsakim dnem tem očitneje ohola vseponemchevalna taktika nashih politichnih nasprotnikov na dan. Treba je toraj skrajne previdnosti, prej ko se kaj odlochno ali odlochilno izgovori.

Davorin Zbunkovich

THE CARE FOR OUR HISTORY

(Two articles)

OF OUR PLACE-NAMES

In the »Strazha« journal from 14 April, a certain M. L. posits that the »artificial construct of the name »Maribor«, is now going on 60 years of age«.

A strange position in three ways! **Firstly** it is more than a little strange that a person would fail to sign their name to scientific argumentation, particularly if their statement is derived from sources unknown to others, or some other type of substantiation of their viewpoint. How peacefully our public life would play out, if everyone who would reproach another in a publication, would be obliged to do so by signing their full name, for this would publically demonstrate their willingness to personally state and defend their position. This is something **every editor ought demand!** How much smirking and groundless irritation, how much discord would be eliminated. How many scientific critiques would gain significance, if the editors would disallow anonymous defamation of honest working people, or if our laws for publications would mandate: **sign your name when addressing the public, if your writing come at all from good intentions or personal opinion.**

Secondly: where is there any proof the name »Maribor« only first appeared 60 years ago? Is this M. L. aware of all the writs? Surely, neither he nor the rest of us are! As proof to the contrary, allow me to state the following: There were statements, particularly by a party opposing us, that the name »Ormozh« was created as late as the 18th century, and that the primary name was of German origin (»Friedau«). Zahn (»Ortsnamnsbuch«), under the heading »Friedau«, argues that this name came into being only as a consequence of the peace (»Friede«) between Emperor Miroslav and King Mathias (in 1490). This is also false, since in the same place Zahn himself mentions a writ from 1331, which already references »Fridowe«. A document from 1315 also similarly refers to »Holrmues«. And after 1490 »Friedau« was also not used ubiquitously, since we found the tombstone from 1504 bearing the inscription »Ormosd«, which Zahn does not mention, or perhaps is unaware of. Knowing all, or various sources, it all quickly begins to appear different. And are we already in possession of all the sources for the name »Maribor«?! – Most certainly not! – Now that we have begun exploring old documents for ourselves, no longer dependent on German reasoning, the haughty all-Germanising tactics of our political adversaries is growing ever more obvious each day. Therefore, extreme care must be taken prior to uttering any decisive or deciding words.

Tretjich: posebno chudno je, da M. L. pishe : »kratkomalo uvesti za nemshki izraz kako slovensko ime, ki she vechkrat nima ne zgodovinske podlage, ne ljudskega chuta, ne bo imena tako kmalu utrdilo.« – S tem se toraj reche: ne zahnimo, kakor prej Nemci, slovenskih imen iz nemshkih kovati; nashe ljudstvo ima bolj chut za nemchurska imena! – Gospod M. L., tu ste popolnoma na krivem potu, in za to samo en dokaz ad hoc.

Jaz sem pred desetimi leti pisal, da je slovensko ime za »Spielfeld« – »Shpilje«. Takrat, v dobi hudega nemshkega nasilstva, nisem s tem zachasno nich dosegel; danes se pa zhe to ime rabi, kolikor znano, v obche, toraj tudi pri ljudstvu, ker sluti v tem imenu she kako nepretrgano tradicijo, in ker so tam res »shpilje« (dupline).

Objavil sem zhe tudi, da, ako bi bil »Maribor« kaka prestava nemshkega »Marburg«, potem bi bil iz tega postal gotovo »Margrad«. Che pa ljudstvo »Marpruk« pravi (navadno izgovarja »Marpuk«), je to popolnoma naravno, ker je imelo prej sploh redko prilozhnost slovensko ime slishati.

Ako toraj ljudstvo na znanstveni podlagi pouchimo, naj krajevna imena zgodovinsko pravilno rabi, ne sme to she nikogar k temu zapeljati, da Nemcem vodo na njihov mlin goni, ter reche: ne pachite nemshkih krajevisnih imen! –

Pritrdimo radi, da se je kaj takega zhe zgodilo, pa proti temu smo se tudi kar z znanstvenim orozhjem vpostavili. N. pr. je nek posebno duhovit **Slovenec**, menda je to she le od vseh svetnikov 1. 1918 –, v Ljubljani iztuhtal in kar **uradno** izgovoril, da se ima »Sternthal« za vekovechne chase »Strnishche« imenovati. Ker **strnishcha** sploh na tamoshnji jako prodnati zemlji ni, kajti tam komaj nekaj trave za ovchjo pasho zraste, pravijo tej krajini dalje »Prelogi«, kakor poprej; iz »Sirnishcha« je pa ljudski dovtip »Stranishche« napravil. Tako se mashchuje ljudstvo, ako se mu kaj nenaravnega vsiluje!

Ali bi to tudi bilo pachenje nemshkega imena, ako bi ime »Samoschegg« pravilno imenovali in pisali kot »Zamoshchek«, t. j. **mali zamek** (zamok) ali **gradich**, kar tudi je. Povejte enkrat ljudstvu jezikovno pravilno ime, in takoj ga bo prevzelo, ker opravicheno etimologijo takoj razumi.

In zakaj ni misliti, da bi korenina »mar« pri »Maribor«, kakor pri »Marbregu« ne bila ista? Zakaj ishche kdo siloma tam »Marienberg« (Marijin vrh), ko ni tam, vsaj kolikor je meni znano, cerkev sv. Mariji temvech sv. Mihu posvechena? Je to kak dokaz? Kdo dokazhe, da je »Kremberg« nemshka in tudi slovenska spakedranka? Prvotno ime je res slovenski »krem«, t. j. **trdnjavica**, in so Nemci samo she »Berg« dodali, ako zhe Slovenci sami niso zhe »Kremberg« rekli. Moralo bi se toraj danes pisati »Sv. Ana na Kremu«, kajti vsa krajevna imena, kakor: Kremen, Kremenec, Kremnica, Kremzha, Kreml, Krim itd. so staroslovanskega povoda in je v tem oziru vsa dalnja polemika odvech.

Thirdly: It is particularly odd that M. L. writes: »simply establishing for a German term some Slovenian name, more often than not with no historic basis or liking by the people, will not soon bolster the name's use.« – What is here stated is simply: let us not begin, as the Germans had before, to simply forge Slovenian names from German ones; our people have a better inclination for Gerry names! Mr M. L., you are veering astray here, for which I will quickly recapitulate some proof.

A good ten years ago I wrote the Slovenian name for »Spielfeld« was »Shpilje«. At that time, in an era of strong German pressure, I temporarily achieved nothing; today this name is being used, as far as I know, generally, that is by the people, because they sense some traditional continuity of this name, and owing to the fact that there are »shpilje« (caverns) in the area.

I have also previously published that, were »Maribor« some importation from the German »Marburg« then the new form would surely be »Margrad«. Whereas, where the people say »Marpruk« (usually pronouncing it »Marpuk«) this is entirely natural, as they previously only had rare occasion to hear the Slovenian name.

If, therefore, people are instructed on a scientific basis, to make historically accurate use of place names, then this ought not lead anyone to push the Germans' agenda for them, and posit: do not garble German place-names! –

We are happy to admit that a similar matter may in deed have occurred, but we then used science as weapon to combat it as well. For example, a particularly witty **Slovenian**, apparently only after All Hollows' in 1918 –, in Ljubljana came up with the notion, and **officially** declared, that »Sternhal« is for all time to be renamed »Strnische« (»stubble«). Since there is no **stubble** on that particularly gravelly soil, which barely yields grass enough for sheep fodder, that landscape continues to be called »Prelogi« (unworked land), as it was before; from »Strnische« is derived the popular humorous designation for privy – »stranishche«. Such is the peoples' revenge when something unnatural is forced upon them!

Would it also be deemed the garbling of a German name, if the name »Samoschegg« would rightly be said and written as »Zamoshchek«, i.e. **mali zamek** (zamok) or **gradich** (trans. small castle), which is what it is. Tell the people a linguistically correct name once, and it will be adopted immediately, because they instantly comprehend an apt etymology.

And why is it unthinkable that the root »mar-« in »Maribor« as in »Marbreg« would be one and the same? Why would one forcefully attempt to find »Marienberg« where, at least to my knowledge, the local church is not dedicated to St Mary at all, but rather to St Mihael? Is this any proof? Who can prove that »Kremberg« is either a German or Slovenian garbling? The original name actually is Slovenian »krem«, that is **small fortress**, and the Germans simply added –berg, if the Slovenians did not already use »Kremberg«. Therefore, it ought today be called »Sv. Ana na Kremu«, being that all place-names like: Kreme, Kremenc, Kremnica, Kremzha, Kreml, Krim etc. are of Old Slavic provenance and in this all further polemic is moot.

Mi vemo, da so prvotna imena nashih krajev po Nemcih skoro vseskozi popachena; mi nočemo toraj nich družega, kakor znanstvenim potom onim imenom zopet staro obliko priboriti ali jih vnoviti; za to je zdaj vendar enkrat ugodna doba prishla in pri tem prepotrebem kulturnem zgodovinskem delu si pa vendar ne bomo zacheli drug drugemu nog podstavljati.

(prva objava: *Mariborski delavec* /Politichen list/, 7. maja 1919; shtev. 102, str. 1-2)

SLOVENSKA VOJNA ZGODOVINA

(Uvod)

Ko sem obiskoval 1. 1888. gimnazijo v Mariboru, so nam takratni profesorji, med katerimi je bilo tudi nekaj Slovencev, pripovedovali, da so Slovenci edini narod, ki ne pozna nikake lastne zgodovine, kajti vsa njegova preteklost se je s chasom pozgubila. Chudili smo se sicer tej ugotovitvi, da obstajajo posamezni narodi brez zgodovinskih spominov, chemur smo pa morali takrat verjeti, kajti nismo she poznali nikakih protidokazov; in ker so tudi slovenski profesorji isto zatrjevali, smo se konchno res vzhivali v to mishljenje. Nekdanja usmerjenost strogo nemshkih nazorov v Avstro-Ogrski je bila prav sistematically temu prilagojena, da smo morali v to zacheti verjeti, zlasti, ker se je vedno nashel kak posebno nacionalno usmerjen profesor, kateri nam je vtupal v glavo she ono posebno noto, da je vse, kar mislijo Slovenci, zgolj domishljija takratnega voditelja Slovencev Bleiweisa iz 1. 1848., in s tem so zhe odpadli tudi vsi dokazi v tem smislu. Ako pa hochemo resno o tem misliti brez vsakega shaljivega priveska onega mrachnega opisa nashe zgodovine, potem pridemo res na ono stalishche, da nimajo Slovenci kljub svoji drzhavni prosvetni upravi she danes nikake vzorne, da ne rechemo porabne sholske knjige za svojo zgodovino, i. s. ne za ljudske shole in tudi ne za srednje ali celo za akademske kroge, kajti to, kar v tem smislu poznamo, je le klavrna karikatura, kateri ne more nihche priznati resnosti. Nashi bratje Hrvati in Srbi so s tem popolnoma zadovoljni, ako zaostaja zgodovinska veda pri Slovencih na kraju neke zakrknjene omike, kajti ona zgodovina, ki se je konchno pojavila v Jugoslaviji, in katero so spisali dr. Anton Melik in Janko Orozhen, ter je stopila v uradno veljavo 1. 1928., she vedno ni prinesla kake temeljite orientacije v javnost, ki bi lahko izprichala to nasho vojno zgodovino, kakor je bila zhe znana 1. 1836.

We know that the original names of our settlements have become through German influence almost entirely garbled; we therefore wish for nothing other than to win back by scientific means their old forms or to re-introduce them; now finally the age has come favouring such efforts, and in this more than necessary cultural historical work we will surely refrain from tearing each-other down.

(First publ. in: *Mariborski delavec* / Politichen list/, 7 May, 1919; no. 102, pp. 1-2)

SLOVENIAN MILITARY HISTORY

(Introduction)

When I went to grammar school in Maribor in 1888, the professors at the time, including a few Slovenians, told us that Slovenians were the only nation that had no history of their own, because in time all of their history was lost. Though we were astonished at the thought that there existed individual nations without historical memories, we had to believe it at the time, as we knew of no evidence to the contrary. And since the statement was resolutely repeated by Slovenian professors, our outlook finally became moulded by these views. The formerly strictly German-oriented stance was systematically adapted to make us believe it, particularly since there was always at least one professor with nationalistic views, who took it upon themselves to drill into us the particular idea, that all which Slovenians believe to be true were merely fantasies of the leader of Slovenians at the time, Bleiweis from 1848, and that this ought to suffice for all evidence in this matter to be discarded. However, if we wish to approach the issue in earnest, casting aside humorous insinuations of such murky accounts of our history, then we must truly find that Slovenians, in spite of our national administration, remain without a decent, not to say useful, school book on our history, this goes for public schools, for secondary schools, and even academic circles, for what we do have is but a wretched caricature undeserving of any and all credence. Our Croatian and Serbian brothers are entirely content to see Slovenian historical science at the tail end of some stunted development, for the history, written by Anton Melik and Jank Orozhen, which finally appeared in Yugoslavia and became official in 1928, again failed to introduce a fundamental orientation to the public, such as would testify to our military history, as it was known already in 1836.

L. 1928. je sicer zhe avstrijski profesor Avgust Jaksch v Celovcu v tem smislu sodeloval, ko je objavil I. zvezek svoje zgodovine Koroshke in tam opisal pradobo Slovencev kot Vendov iz 1. 508., toda pri tem je previdno poslal v ospredje Obre in kot pradobne prebivalce oznachil »Skite«, dasi vsi Slovenci vedo, da so kot »Skite« oznachevali le one predhodnike, ki so kochovali in vobche bili brez stalnega selishcha, katere so pa svoj chas vodili »varuhi«, kakor so imenovali njihove zashchitnike ali »jerobe«.

Ravno koroshki letopisec Megiser je pa eden izmed onih, ki jih kot take v svoji zgodovini »Annales Carinthae« zaporedoma kar tridesetkrat chasoslovno na shteva. Tu najde oni, ki se je do sedaj z zgodovino Jugoslavije samo povprechno pechal, zhe tudi mesto, kjer se navaja slovenski vojvoda Vojnimir iz 1. 795., kateri je Karola Velikega krepko podpiral v boju zoper Ogre, in ravno radi tega ne sme nihche vech she nadalje govoriti o kaki zgodovinski zanemarjenosti slovenske zgodovine, chetudi za enkrat javno she ne poznamo vseh tajnosti nashe preteklosti.

Sicer pa nashteva H. Arnshelm (Leipzig 1701) v knjigi: »Das historische Labyrinth der Zeit« she sedem virov stare koroshke zgodovine, katerih pa Jaksch tudi ni pritegnil, kar bi se pa pri opisu kake dezhele ne smelo prezreti.

Toda ravno glede nashe zgodovine vemo, da so se »skitski« vpadi v nashe kraje vrshili v razlicnih dobah in sicer enkrat in mogoche zhe opetovano v starem veku. Kajti mi vemo, iz drugih virov, da je n. pr. vpadel Radegast v nashe kraje 1. 400. in 1. 564. zopet, ochividno radi preobljudenosti izvestnih krajev, in istotako 1. 763., ko se je nek slovenski rod naselil blizu Chrnega morja tik reke Aterne. Razen tega vemo, da so prishli Goti iz Scitije zhe 1. 357. na Balkan, o katerih je bilo dobro znano, da so vsi samo slovensko govorili.

Pri vsem tem je pa treba v prvi vrsti omeniti, da je bila zasluga Cheha Venceslava Jurja Dunderja, da je dal zhe 1. 1836. na Dunaju v »Slovanski knjigarnici« J. Venedikta tiskati Kachićevo knjigo: »Razgovor ugodni Národa Slovinskoga« v hrvashchini, k chemu je pa Kachić zhe 1. 1759. napisal »Uvod«. Toda Slovenci so na to knjigo popolnoma pozabili in niti niso zvedeli, da je tam Kachić zhe navedel vseh 50 slovenskih kraljev od Kr. rojstva, kar je smatrati konchno kot nekaj skrajno patologichen dokaz, kako vihrasta in povrshna lahko postane celokupna zgodovina naroda, ako je zablodil v neko zgodovinsko muzhavo.

Ta dogodek je zhalosten in nas le she bolj opominja na to, da je nega nashe zgodovine v prihodnosti she vse bolj potrebna, sicer se v nadaljnjih 18. stoletjih zopet lahko zgodi, da se nam nasha zgodovina zgubi, kar naj naslednji dogodek tudi potrdi.

In 1928, Austrian professor Avgust Jaksch in Celovec already contributed to these efforts, when he published the first volume of his history of Koroshka (Carinthia) and therein presented the ancient Slovenians as Vends from 508, but he did so while still carefully sending Avars to the forefront and defined the ancient inhabitants as »Scythians«, although all Slovenians know the name »Scythians« was only used to denote those forerunners, who dwelled in camps and were otherwise bereft of regular settlement, but who were occasionally lead by »varuhi« as their protectors, or »jerobi«, were called.

The Carinthian chronicler Megiser was among those who describe them in this way. In his »Annales Carinthiae« he enumerates them chronologically, with thirty mentions altogether. In this work, whosoever displayed even mediocre interest in Yugoslav history, has also come upon the mention of Slovenian Duke Vojnimir in 795, who firmly supported Charlemagne in his fight against the Avars. And this is why no one must continue to reference any historical neglect of Slovenian history, even though we do not yet publically know all the secrets of our past.

H. Arnshelm (Leipzig 1701) in his book: »Das historische Labyrinth der Zeit« enumerates seven additional sources of Carinthian history, which Jaksch did not; the likes of this ought not be overlooked in a description of any land.

But precisely concerning our history we know that the »Scythian« raids of our regions took place in different periods, one of which, possibly itself a recurrence of one in antiquity. For, we know from other sources that Redegast, for example, raided our spaces in 400 and again in 564, apparently due to overpopulation in their own areas, and then likewise in 763, when a Slavic people settled near the Black Sea, by the Aterna river. We also know that Goths, who were well known to have only spoken Slovenian, came to the Balkans from Scythia as early as 357.

In all this, it must first and foremost be mentioned that it was Chech Venceslav Jurij Dunder, who already in 1836 had printed in J. Venedikt's »Slovenian Bookshop« in Vienna Kachić's book »Razgovor ugodni Národa Slovinskoga« (A Pleasant Discussion of the Slovenian Nation) in Croatian, for which Kachić wrote an Introduction already in 1759. But Slovenians this book was forgotten by Slovenians who remained unaware that Kachić already listed all 50 Slovenian kings after the birth of Christ, which is to be seen as near pathological evidence as to how cursory and slovenly an entire nation's history can become, if it wander into such historical quagmire.

This is a sad course of events that serves to further remind us of the even greater necessity to take better care of our history in future, lest in the further 18 centuries our history become lost again, which the following description aims to demonstrate.

V vojni dobi sem prishel iz Rusije na kratek odmor v Lwow, ter sem v tem času obiskal vse tamosnjne antikvarje, pri katerih sem iskal razne stare slavisticzne knjige. Tam sem sluhajno nashel neko zhe izlocheno knjigo Dunderjeve izdaje, katero sem si takoj kupil, kajti shele v tem trenutku sem dobil prvo znanje, da je taka knjiga sploh kdaj izshla. Danes se moram tem bolj chuditi, da sem skoz vech desetletij to prezrl in pri tej prilozhnosti shele zvedel, kako kruto so me moji profesorji na gimnaziji varali. (Dunderjeve knjige imam jaz **en** izvod in **dva** vseuchilishchna knjizhnica v Pragi; da bi jo imeli she kje drugod ne vem, v Zagrebu kakor Beogradu je baje tudi nimajo in v Ljubljani tudi ne.)

Seveda mi je pa bilo znano ono izredno delo domachega zgodovinarja Fr. Kosa (Ljubljana 1911): »Gradivo za zgodovino Slovencev v srednjem veku.« – Toda tudi v tej knjigi je oznachena dokaj chudna trditev (v »Uvodu«), da bo menda ta ali oni trdil, da bi se slichne **izjave v slovenskem jeziku, sploh v tisku ne razshirjale**, iz chesar je razvidno, da se take izjave pri nas zhe legendarno ponavljajo, na kar je pisatelj pa tudi pikro odgovoril, kajti vsak narod mora imeti vsaj toliko zhivljenjske mochi, da ga konchno preteklost strezne in da pozna vse zgodovinske dogodke. Zlasti za nas je to v dvojni meri potrebno, ko vendar poznamo nasho kulturno-zgodovinsko smer, ker prednjachimo v tem vsaj drugim narodom.

Zhe 1. 1919. smo spoznali, da se tu namerava uveljavljati nekako podtalno podkopavanje, ki bi naj javnosti pokazalo, da med tremi brati nismo iste vrste. Kajti kar po zedinjenju Slovencev, Hrvatov in Srbov se je brzo pokazalo, da se mi, kot najkulturnejshi izmed vseh, ne smatramo kot prvovrstni, ker se je zachelo brzo nekako medsebojno zbadanje. Za to je baje dal povod skrajno jetichen prvi prosvetni minister Gregor Zherjav, ki je tudi osnoval neko nacionalistichno akademsko mladino pod imenom »Orjuna«, hotech dokazati da:

- a) Slovenci niso nikak narod za se;
- b) Slovenci sploh nimajo svojega jezika;
- c) Slovenci nimajo nikake lastne zgodovine.

V isti rog kakor Zherjav je potem trobil tudi njegov naslednik Svetozar Pribichević, dasi se je tudi temu protivilo obilo treznega razumnistva v Sloveniji, vendar ni bilo mogoche brzo vseh onih patologichnih elementov ugotoviti, ki so se v ono lokavo zablodo zajedli zgolj iz gole zavisti in da bi nas Slovence pred shirnim svetom do skrajnega ponizhali.

During the war, I travelled from Russia to take a short leave in Lwowo at which time I visited all the local antiquaries in search of various old books on Slavic languages. It was there that I came upon, by sheer accident, a by then abolished Dunder's publication, which I proceeded to purchase immediately, for I was previously unaware such a book had ever been published. Today I have to marvel all the more that I spent several decades unaware of it and only learned on this occasion how cruelly the professors in my secondary school had fooled me. (I own one copy of the Dunder book, while the Prague University library is in possession of two others; I am not aware of any existing elsewhere, purportedly there are none in Zagreb or Belgrade, nor in Ljubljana.)

Naturally, I was aware of the exceptional work by our own historian Fran Kos (Ljubljana 1911): »Materials for the History of Slovenians in the Middle Ages« – but this book also posits a somewhat strange statement (in the Introduction), that **one person or another will claim that similar statements in Slovenian language, particularly in print ought not be disseminated**, which corroborates that such statements are legendarily repetitious here, a point which the writer addressed bitinglly, for every nation must possess at least the amount of life force necessary for the past to finally be sobered by it and to know all historical events. This is doubly necessary for us, since we already know our cultural-historical orientation, because we at least outdo the other nations in this matter.

Already in 1919, we learned that there existed an intent of some covert undermining, which was to demonstrate to the whole of the public that we are not on equal footing with our two brothers. For, after the union of Slovenians, Croatians and Serbs, it fast became evident that we, the most cultured among them, do not think of ourselves as first-rate, as a sort of reciprocal taunting quickly began. This was purportedly instigated by the exceedingly tuberculosis ridden first minister of edification, Gregor Zherjav, who also founded some nationalist academic youth group named »Orjuna«, who was intent on proving that:

- a) Slovenians are not a nation on to themselves;
- b) Slovenians do not possess a language of their own at all;
- c) Slovenians do not possess an individual history.

Zherjav's successor Svetozar Pribichević followed suit, though he too was opposed by prevalent reasonable intellectuals in Slovenia. Unfortunately, it was impossible to identify all those pathological elements, which bought into that crooked delusion, driven by pure envy and the desire to utterly demean Slovenians before the entire world.

Toda to je bilo vse lahko z eno potezo odstraniti, kajti v stari Avstriji ni nad 600 let nihče dvomil, da smo Slovenci narod za se in da govorimo svoj jezik (tudi v parlamentu), ter da imamo tudi svojo zgodovino, in to zhe poznamo od Kr. rojstva.

Ali bi bila danes sploh mogocha kaka Jugoslavija brez Slovencev? Kajti 1. 1919. so se trije narodi zedinili, da tvorijo skupnost nove drzhave. Nikakor ni treba posnemati tu Chehov in Slovakov, kateri se tudi skozi stoletja niso hoteli sporazumeti, da so rodni bratje, dokler ni bilo za to spoznanje zhe prepozno.

Glede nashe pristne zgodovine pa vemo danes naslednje. Kot prvega nashega zgodovinarja moramo danes smatrati Hrvata franchishkana Andrija Kachića, rojenega 1. 1704. v dalmatinskem mestu Makarski. Ko je bil she ljudskosholski mladich, je prishel v Zaostroshki samostan in ker je po prestanem novicijatu chutil, da bo tu lahko na razlichnih podrochjih koristil Slovanom, so ga njegovi predstavniki poslali takoj v Budimpeshto, da tam shtudira teologijo in filozofijo.

Po konchanih akademskih shtudijah se je posebno poglobil v zgodovinsko vedo, se vrnil v domovino ter se podal potem v Benetke. Tu je dovrshil she vse zadnje izpite ter se zopet vrnil v Zaostrovski samostan, kjer so ga takoj nastavili za uchitelja teologije in filozofije in kjer je potem ostal do 1. 1736. Ko se je pa ustanovila v Shibeniku bogoslovna fakulteta in potem tam osredotochila franchishkanska provincija, je bil takoj tja pozvan kot izreden znanstveni delavec na polju zgodovinskih ved.

V dobi od 1. 1750 – 1758 se odigrava pri Kachiću najznamenitejshe udejstvovanje njegovega zhivljenja. Takrat se je podal na raziskovanje Bosne in Hercegovine, katero je bilo pozneje temeljite vrednosti za vse njegovo delovanje. Tukaj je povsod zbiral v samostanih kakor zhupnishchih vsake vrste spise, karte, dukale (uradne liste dozhev), diplome, svedochbe in drugo, da vknjizhi, kar je zanimivega za hrvatski narod ali vsaj she lahko postane vazhno. Takrat si je tudi napravil izpise iz vseh latinskih, italijanskih in hrvashkih letopisov in pri tem tudi ni zamudil sprashevati starejshe ljudi, duhovnike in vsake vrste razumnishtvo o tem, kar se mu je zdelo vredno zabelezhbe, kajti on je takoj chutil, da se vse ono, kar ni v knjigah natisnjeno, lahko zopet zgubi ali pa na to sploh pozabi, nasprotno pa tiskana knjiga roma od enega do drugega, in che se tudi tu ali tam zgubi se zopet kje drugod pojavi. Njegovo vesoljno stremljenje je torej bilo, da se vse, kar se she danes da dokazati, dokazhe v uknjizheni obliki, kajti ravno zhalostna zgodovina Slovencev nam je zgovorna pricha, kako se zgodi narodu, ki se ni nikdar brigal za svojo zgodovino, da bi jo bil pismeno izprichal s posebnimi listinami.

However, this entire argument can be undone in one swoop, for in old Austria for over 600 years no one questioned that Slovenians were a nation, and that we spoke our own language (even in parliament no less), and that we possess our individual history, one which we discern since the birth of Christ.

Could there even exist a Yugoslavia without Slovenians? In 1919 three nations came together to form a union for a new country. We ought not imitate the Czechs and Slovaks who would, for centuries, fail to agree that they are brothers, until such a conclusion was too late.

Concerning our genuine history what we know today is as follows. We must recognise as our first historian the Croatian Franciscan monk Andrij Kachić, born in 1704 in the Dalmatian town of Makarska. When he was but a youth in public school, he came to the Zaoštrog Monastery, and after his novitiate, since he felt that this is where he would be able to serve Slavic peoples in various ways, his superiors immediately sent him to Budapest, to study theology and philosophy.

After finishing his studies, he devoted himself predominantly to historical science, he returned to his native land and from there to Venice. There he passed the last of his exams and then again returned to the Zaoštrog Monastery, where he was immediately instated as teacher of theology and philosophy, remaining there until 1736. When a Faculty of Theology was founded in Šibenik and Franciscan provenance became focused there, he was immediately called to work there as an associate scientific worker in the field of historical sciences.

Between 1750 and 1758 occurred the most notable accomplishments of Kachić's life. At that time he set out to research Bosnia and Herzegovina, which later served as a basis of all his further work. There he collected ubiquitously, both in monasteries and presbyteries, all manner of writing, charts, *ducale* (the Doge's official documents), diplomas, testimonies and other things, in order to document matters of significance to the Croatian people, or at least those that may become significant later. At this time, he also copied from all manner of Latin, Italian and Croatian chronicles and did not fail to interview older people, priests and all kinds of intellectuals about matters he considered worth noting, for he immediately intuited that all which is not printed in books can easily be lost again or forgotten entirely. A printed book, on the other hand, wanders from person to person, and if it be lost here or there, it quickly reappears elsewhere. His universal aim was therefore to prove everything than can be proven in book form, for the sad history of Slovenians itself clearly testifies to what befalls a nation that never cared for its history enough to commit it to writing.

Radi tega se je kar tukaj na mestu pokazalo, da nima menda noben narod tako natančno pisane zgodovine in izpiskov kakor ravno hrvashki, kajti Kachić je najbrž zhe 1. 1759. svoje glavno delo zakljuchil, ker je v tem letu izshla zhe druga izdaja. Prva je morala iziti zhe 1. 1756. v Benetkah, dasi nimamo vech za to izdajo nikakih dvojníc.

In pri vsem tem je vse ono, kar je tukaj nanizal tako urejeno, da nikjer ne moremo ugotoviti kake izmishljotine ali pravljice, kajti tudi tam, kjer ugotovimo zacetkom kaj nedokazanega, sledi obichajno she kako dopolnilo. Zatorej tudi zhe tukaj lahko preprichevalno trdimo, da je vse ono, kar je v teh knjigah zabelezhenó, obenem tudi last vsega kulturnega sveta ali she pa lahko postane, kajti prihodnja doba bo she vse pregledala in vse ono dopolnila, kar bi bilo she dopolnitve potrebno.

Kachić je umrl 1. 1760. in sicer v prav oni dobi, ko je zachela prej tako cvetocha dubrovnishka slovesnost propadati, na kar je takoj nastopil Kachich in pri tem izrazil naslednja temeljna nachela:

- a) da je glede vseh onih narodnih pesmi, ki so v narodu znane zhe od najstarejsih chasov, ugotovil njihovo zgodovinsko tochnost glede starosti, vojnih dogodkov in osebnosti po **letnicah**;
- b) da poda narodu zgodovino pristnih dogodkov vseh Slovencev, Hrvatov, Srbov in Bolgarov, kateri preprichevalno dokazujejo resnico in v nobenem oziru kakega sanjarstva ali bujne prenapetosti;
- c) da morajo biti vsa imena one junashke dobe za vse chase narodu ohranjena.

Kolikokrat je Kachićeva knjiga zhe izshla do danes, she ni točno ugotovljeno, kajti izven izdaj v Benetkah in Dunderjeve izdaje na Dunaju je baje tudi izshla 1. 1809. v Budimpeshti, pri chemur pa hrvashkih izdaj sploh ne omenimo.

O pravih opustnih grehéh in zavestnih potvorbah nashe domache zgodovine je pa mogoche danes vobche samo she naslednje izgovoriti:

Glavni krivec, da je do tega sploh kdaj prishlo, je vsekakor nash slovenski pesnik Simon Jenko, kateri je bil telesno zelo shibke narave in se je imel vedno boriti s tezhko bedo ter je radi tega zhe umrl komaj 39 let star (1835 – 1869).

Moramo smatrati kot najbolj tragicchno ono pesnitev o »slovenski zgodovini«, katera je vobche znana in v vseh zbirkah njegovih pesmi na pretek razshirjena. Ona se glasi:

»Slovenska zgodovina«

Bridka zhalost me preshine
 Pri spominu domovine
 Vsemu svetu nepoznane,
 Od nikogar sposhtovane.

As a result, it became clear here that no other nation purports a history or notes recorded with a diligence comparable to Croats. Kachić probably concluded the bulk of his work by 1759, since this year saw the publication of its second addition. The first edition must have been published already in 1756 in Venice, though no copies have been preserved.

Furthermore, in everything he collected he was methodical to such an extent that it is impossible to find a single invention or fairy tale. Even if we may initially turn up something unsubstantiated it is soon followed up by a supplement of some sort. Therefore, we can state with conviction that all noted in these volumes either doubles as the property of the entire cultural world or may come to do so in future, for in the coming times it will all be reviewed and developed where needed.

Kachić died in 1760, just as the previously blossoming Dubrovnik's notability began to decline. In response Kachić formulated the following basic principles:

- a) define the historical accuracy of all folk songs known to the people since times immemorial according to their age, war events and persons ordered by **year**;
- b) bequeath to the nation a genuine history of events in connection to Slovenians, Croats, Serbians, and Bulgars; these events convincingly represent the truth and are in no way fantasizing or exuberant exaggeration;
- c) preserve all names from the heroic age for the nation for all time.

It has not been established just how many times Kachić's book was reprinted up until now. Aside from the editions published in Venice and Dunder's in Vienna an alleged print was reported in Budapest, not to mention Croatian editions.

Concerning actual sins of omission and purposeful falsification of our history in general the only thing left to say is the following:

The main culprit for their existence is definitely our Slovenian poet Simon Jenko, who was physically very fragile and was permanently combating dire misery resulting in his early death at 39 (1835 – 1869).

We must consider his poem on »Slovenian history«, which is generally known and widely disseminated in all the collections of his poems, the most tragical such occurrence. It goes like this:

»Slovenian history«

I am gripped by desolation
When I think of how my nation,
To the outer world obscure,
does such disrespect endure.

V zlatih chrkah v zgodovini
 Se beró narodov chini,
 Le od nashega ni glasa,
 S prejšnjega, ne zdanj'ga chasa.

Kdo spominja se nekdanjih
 V revni zemlji pokopanih?
 Tiho bori vnuk koraka
 Chez grob borega ochaka.

In ko ura nam odbije,
 Chrna zemlja nas pokrije,
 Kdo bo te po nas poprashal,
 Kdo se z nami bo ponashal?

Kako rod za rodom gine,
 To povest je domovine
 vsemu svetu nepoznane,
 od nikogar sposhtovane. –

Kot nekakega sorodnega »skovika« moramo smatrati tudi knjizhnicharja ljubljanske licejske knjizhnice dr. Jozheta Glonarja, kateri se je zlasti javno spodtikal nad mojo knjigo: »Slovani kot evropski pranarod«, ker sem tam baje brez vsake zasluge in tradicije povelicheval Slovane in na to nekako slichno odgovarjal: **»Mi nismo bili nikdar nich, in tudi danes nismo nich in tudi v bodoche ne bomo nich, ker se v tej smeri ne bo nikdar kaj spremenilo!«**

To skrajno zanicljivo preziranje nashe zgodovine je pa bash odkrila vojna zgodovina Slovencev, kajti ravno ta je jasno dokazala, da ima vsak narod v svoji zgodovinski dobi mnogo tuzhnih dni pa istotako tudi mnogo veselih. Nashe osvobojenje izpod tujega jarma 1. 1919. po vojnem polomu avstro-ogrske drzhave ne bo nihche v bodoche smatral kot nekako narodno nesrecho, s tem pa se je tudi Jenkovo kakor tudi Glonarjevo jadno vedezhvanje spremenilo v chisto veselje. V izvestnih dobah se chesto vsaka zgodovina ponavlja in je tu treba samo na dejstvo opozoriti, kako se je starim Vendom v dobi nemshkega viteshkega reda okoli 1. 1230. godilo, ko je bilo zakonito dolocheno, da se ne sme vendska sluzhkinja posluzhevatí **nemshchine**, drugache je pa morala plachati globo 3 marke, in che je na to katera pobegnila, jo je smel gospodar na prvem skednju, kjer jo je zalotil, na eno uho pribiti.

Big historic golden letters,
Pen all other nations' matters
Only ours receives no mention,
Past and present no attention.

Who remembers our old vanguards,
Laying low in unkarked graveyards?
Humbly lowly grandson now fares
Over bones of lowly forebears'.

When we run out our clocks,
Our bones will rest beneath the rocks,
Who will wish to learn our story,
Who take pride in our glory?

A line of dying generations,
Is the story of our nation's,
To the outer world obscure,
does such disrespect endure. –

To be viewed as a somewhat similar »screech owl« is the librarian of the Ljubljana lyceum library, Dr Jozhe Glonar, who took a particular public issue with my book »Slovani kot evropski pranarod« – »Slavs as a European Para-nation«, where I allegedly aggrandized Slaves meritless and without tradition, responding in the vein of: **»We were always nothing and we are still nothing now and will remain to be noting in future, because nothing will ever change in this regard!«**

This extreme disdain for our history is now undone by the military history of Slovenians, for it clearly proves that every nation's history abounds in both sad and happy days. No one will ever again deem our liberation from under foreign yolk in 1919, after the military downfall of Austria-Hungary, a misfortune. And thus Jenko's and Glonar's wretched prophesising will be converted to pure joy. In certain eras history is often repeated, we need only be reminded of how old Vend's in the age of Teutonic knights, circa 1230, were treated as the law dictated that a Vendish slave woman be disallowed to use **German** on pain of a 3 mark fine, and if any fled their, master was allowed to nail her ear to the barn wherein he had caught her.

Sedemsto let pozneje so pa prishli vsi oni zatirani Vendi zopet v svojo poljsko domovino nazaj, kajti tudi zgodovina narodov se po neki tajni vrsti vedno ponavlja in velja isto tudi za nas Slovence, dasi nismo v vsej zgodovinski dobi nikdar kakih sličnih dejstev doživeli. Tudi v chasu turshkih navalov smo stali precej ob strani, dochim so balkanski Slovani to vse drugache občutili.

Isto velja tudi za rimsko dobo. Rimljani so se pri svojih pohodih obichajno drzhali le glavnih cest, torej Celja, Ljubljane in Ptuja, kajti tezhko oborozeni rimski vojak ni bil sposoben za plezanje po skalovju v nashih hribovitih pokrajinah. Isto velja tudi glede Obrov, s katerimi smo imeli ochividno precej stikov saj do onih dob, ko so Huni izgubili svojo premoeh. Bili smo sluchajno tudi z Goti v zvezi in tuintam tudi z Nemci, kateri so se pa Slovanov in zlasti Slovencev namenoma izogibali, toda o kakih vechjih bitkah nam tudi ne ve nasha zgodovina nichesar povedati.

Opomba. — Tukaj je umestno, da se nashi javnosti pove, da ne obstoja med pisateljem in slovensko akademijo nikaka zveza, kajti ta tekem poldruega leta she ni objavila niti ene chrke glede nashe stare zgodovine.

Ta moj spis je popolnoma samostalen in neodvisen od katerega koli si bodi tujega vpliva.

(iz publikacije: *Slovenska vojna zgodovina od Kr. rojstva do leta 1443*; Maribor, 1939)

OPOMBA O AVTORJU

DAVORIN ZHUNKOVICH (tudi /Martin/ Schunkovitsch, Shunkovich, Zhunkovich, Zunkovic; 1858, Pódlözhe pri Ptujju – 1940, Ptuj), slovenski chastnik, pisatelj, publicist, zgodovinar, jezikoslovec. Po gimnaziji (Maribor, Celje) in vojashkem roku konchal pehotno kadetnico v Innsbrucku (1882), kot chastnik A-O vojske na Moravskem, v Shleziji, Mostarju, na Dunaju itd. S prvo zhenou (Ana Trautmann iz Olomouca, 18 let mlajsha) imel pet otrok; po njeni smrti (1926) se znova porochil (Josipina Gregorec, r. Starich). Leta 1911 upokojen (vzrok »zhivchna izchrpanost« in panslovanstvo). Ob izbruhu vojne reaktiviran, na vzhodni fronti (Galicija) obtozhen nemarnosti, degradiran in obsojen na jecho, nato oproshchen (vrnjen chin); maja 1918 z A-O vojsko v Chrni gori, kot podpolkovnik imenovan za poveljnika Podgorice. Po vojni chastnik v vojski SHS, premeshchen v Nish; 1921 na lastno zheljjo upokojen, nato v Mariboru vech let honorarni knjizhnichar v Shtudijski knjizhnici, ki jo je vzorno uredil.

Uчителja v gimnaziji, polihistorja Josip Shuman in Davorin Trstenjak, sta mu pobudila zanimanje za jezikoslovje, toponimijo in arheologijo z vidika teze o avtohtonosti Slovanov; njihove sledove je etimoloshko odkrival do ledene dobe ter jih istovetil z Etrushchani (slovensko bral njihove zapise kot tudi »germanske« rune), Kelti, Baski, Goti, Vandali, Veneti, Fenichani. Vechinoma je pisal v nemshchini (poleg znanstvene glavnine nekaj leposlovja), pa tudi v slovenshchini, cheshchini, srbsshchini. Po Bohorichu, Vodniku, Matevzhu Ravnikarju Pozhénchanu in Davorinu Trstenjaku je utemeljitelj slovenskega avtohtonizma in venetologije. Njegovo pisanje je pozitivno odmevalo pri Nemcih in Chehih, grobo pa so ga kritizirali nekateri Slovenci (z izjemo Henrika Tume); zlasti obsezhno ga je napadel Jozha Glonar.

Seven hundred years later, all those repressed vends returned to their Polish homeland, for the history of nations also always repeats in some secret order as is true for us, Slovenians, though we were never in our history subjected to similar experiences. Even during Turkish raids, we were mostly away from the bulk of the action, while the Balkanian Slavs experienced the whole matter quite differently.

The same goes for Roman times. On the most part, the Romans limited their campaigns to main roads, namely Celje, Ljubljana and Ptuj, as the heavily armed Roman soldier was ill-equipped for climbing his way through our hilly landscape. The same goes for the Avars, with whom we seem to have had frequent contact, at least before the Huns lost their supremacy. By chance, we would come in contact with Goths, and here and there with Germans who took care to veer clear of Slavs, but our history refrains from saying anything about any larger battles.

Note. — It is here fitting to inform our reader that there exists no connexion between the writer and the Slovenian Academy, for the latter had not published a single letter of our old history in over one-and-a-half years.

My above text is entirely independent and outside any foreign influence whatasoever.

(from the publication: *Slovenska vojna zgodovina od Kr. rojstva do leta 1443*; Maribor, 1939)

ABOUT THE AUTHOR

DAVORIN ZHUNKOVICH (also /Martin/ Schunkovitsch, Shunkovich, Zhunkovich, Zunkovic; 1858, Pódlözhe pri Ptuju – 1940, Ptuj), Slovenian officer, writer, journalist, historian, linguist. After grammar school (Maribor, Celje) and his military term he finished the infantry cadet school in Innsbruck (1882), an officer of Austro-Hungarian military in Moravia and Silesia, in Mostar, Vienna etc. Had five children with his first wife (Ana Trautmann from Olomouc, 18 yrs his junior); after her death (1926) remarried (Josipina Gregorec, nee Starich). Retired in 1911 (cause: »nervous exhaustion« and »Panslavism«). Reinstated on the eastern front (Galicia) at the break of war, charged with negligence, demoted and sentenced to jail then cleared (reinstated to rank): May 1918 with the A-H army in Montenegro as lieutenant colonel appointed commander of Podgorica. After the war, an officer in the Slovenian-Croatian-Serbian military, transferred to Nish; 1921 retired per own request; several years honorary librarian in Maribor's study library, which he arranged meticulously.

His grammar school teachers, polymaths Josip Shuman and Davorin Trstenjak, incited his interest in linguistics, toponymy, and archaeology belief in indigenous origin of Slavs; he etymologically traced their origins to the ice age and equated them with Etruscans (read their writing in Slovenian as well as »Germanic« runes), Celts, Basques, Goths, Vandals, Veneti, and Phoenicians. Mostly wrote in German (some literary but predominately scientific texts), also Slovene, Czech, Serbian. After Bohorich, Vodnik, Matevzh Ravnikar Pozhénchan and Davorin Trstenjak an originator of Slovenian Autochtonism and Venetology. His writing received positive acclaim with Germans and Czechs, but was rigorously criticised by some Slovenians (with the exception of Henrik Tuma); he was particularly extensively opposed by Jozha Glonar.

Zhunkovich je objavil vech eruditskih knjig, poglavitna je *Die Slaven, ein Urvolk Europas* (Slovani, praljudstvo Evrope), tedaj bestseller (Dunaj, 1911 shesta izdaja), izdajal je list *Staroslovan* (v nem.), shtevilni krajshi spisi so razsuti po periodiki. Od 1909 je sodeloval z Ivanom Topolovshkom, ki je lingvisticno (v smislu jezikovne monogeneze, deloma podobno kot nekaj pozneje ital. lingvist Alfredo Trombetti) poglobljajl njegove smernice, in s hrv. generalom Markom Crljenom (Markus von Czerlien), avtorjem knjige *Auf slavischen Spuren* (Na slovanskih sledovih, 1914; zadnja izd. 2014); njihov mecen je bil grof Johann von Harrach (cheshkega porekla).

Zhunkovich je tukaj predstavljen s krajshima (slovenskima) chlankoma, ki pa vseeno nakazujeta njegovo idejno jedro: toponomastika z etimologijo in vojashko-ekonomsko ozadje zgodovine. Drugi spis je tako rekoch testamentaren (tik pred 2. sv. v.): zavzemanje za aktivno slovenstvo, zavrachanje (Jenkove) malodushnosti; tukaj le uvod, ostali del je po Andriji Kachichu-Miosichu povzeto poglavje zgodovine Balkana (od Kr. r. do smrti bos. kralja Tvrtka 1443). Zhunkovich, sledech starim piscem, z imenom Slovenci zajema tudi druge (danashnje) etnije. Za skupni naslov obeh chlankov je vzeta sintagma iz drugega.

Izbor in opomba Ivo Antich

Zhunkovich published several erudite books, most significant among them being *Die Slaven, ein Urvolk Europas* (Slavs the Proto-people of Europe), a bestseller of its time (Vienna, 1911, 6th edition), he published the paper *Staroslovan* (Protoslav – in German), numerous shorter texts are scattered in various periodicals. From 1909 he collaborated with Ivan Topolovshek, who developed his guidelines linguistically (in the sense of linguistic monogenesis, in part similarly to later Italian linguist Alfredo Trombetti), and with the Croatian general Marko Crljen (Markus von Czerlien), the author of the book *Auf slavischen Spuren* (On the Slavic Trails, 1914; latest edition in 2014); his patron was Count Johann von Harrach (of Czech descent).

Here Zhunkovich is presented through two shorter Slovenian articles, which nevertheless demonstrate the core of his ideas: toponymy with etymology and military-economic historic background. The second text is virtually testamentary (immediately before WWI): promoting active Slovenian patriotism, rejecting (Jenko's) despondency; the above text is merely the introduction, the remaining parts summarize a chapter of Andrija Kachich-Mioshich's history of the Balkans (From the birth of Christ up to the death of King Tvrtko in 1443). Zhunkovich follows in the footsteps of older writers by using the term Slovenians to include other present day ethnicities. A syntagma derived from the second articles was used as the common title of the two articles.

Selection and Note by Ivo Antich

Translated by Dr. Jaka Jarc

Rajko Shushtarshich – Ivo Antich

BIROKRATSKO UKINJANJE NEODVISNE REVIJE

/Trije dokumenti iz Revije SRP/

Uvod

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 prežbemanje teh vrednot.

Tak namen ima tudi uredništvo Revije SRP, ki izhaja v posodobljenem prvotnem slovenskem chrkopolisu boborichici, katere utemeljitev predstavlja Zbornik 2001 Boborichica.

Sama ustvarjalnost in avtonomija, njuna utemeljenost v raziskovanju, nachelno in splošno nista vprashljivi, nihche, skoraj nihche ne bo nasprotoval takim usmeritvam. Problem se pojavlja shele na konkretnem nivoju, kot tak je nerazviden in skrit ali zhe prikerit in s tem težhko reshljiv. Problem ukinjanja ustvarjalnosti (in avtonomije) se kazhe v shtevilnih, a na videz nepomembnih malenkostih. Lahko jih ne vidimo ali pa se moramo spustiti na nivo konkretnosti, to je na nivo ukvarjanja z malenkostmi in postati malenkostni.

Institucija brez spomina je kakor podjetje brez knjigovodstva, mochni in mogochni v njej pochno, kar jih je volja, ker vse, kar pochno, utone v pozabljivi zavesti chasa.

Gornji moto je citat iz utemeljitve *Vrednotnih orientacij Revije SRP* (prvotni naslov *Alternativnost Revije SRP*, zdaj *Svojskost LiVeS Journala – Revije SRP*), ki je objavljana na koncu vsake shtevilke revije. Navedeni del se je ohranil vse od prve shtevilke *Revije SRP* (1-2, oktober 1993). Po *Programu Revije SRP* naj bi bil objavljan do oktobra 2022, zadnjih v shtevilki 152/153. Ako pa nam to – kot zdaj kazhe – ne bo uspelo, pa vsaj do shtevilke 131/132, letnik 25, oktober 2017. Chetrt stoletja izhajanja neodvisne revije niti ni tako malo, ko pa uposhtevamo, da je to hkrati chetrt stoletja ukinjanja neodvisne revije, pa je, rekel bi, skorajda nepredstavljivo.

Razumeti ga je mogoche tudi kot samokritiko, namrech, da se zavedam, da se v dokumentih prevech ukvarjam z malenkostmi in sem s tem tudi sam postal malenkosten. Navajam prevech opomb, prispevek bi bil brez njih lepshi ali vsaj berljivejsi. A izgubil bi dokazilno moch konkretnih dejstev. Naj torej vse ostane tako, kot je zhe v dokumentih.

(R.Sh.)

Rajko Shushtarshich – Ivo Antich

BUREAUCRATIC CANCELLATION OF THE INDEPENDENT REVIEW

(Three documents from the independent Revija SRP – Lives Journal)

I. INTRODUCTION

Individuality of the LiVeS Journal

The guidelines of the LiVeS Journal are the three values of the orientation of the individual, that irrelevant shred in the system of institutions. These values are: Liberty, Verity, and Spirit. Each one of them is important in its own 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 Boborichica – the primary Slovenian alphabet, the argumentation behind which is presented in Zbornik 2001 Boborichica.

Creativity and autonomy themselves, their justification in research, are in principle and generally not questionable, no one, or next to no one will oppose such an orientation. It is not until concrete action is undertaken that the problem will occur, and it is therefore uneventful and hidden or even already concealed and thus difficult to solve. The problem of abolishing creativity (and autonomy) presents itself in numerous, but seemingly irrelevant details. We can either leave them undetected or drop down to the tangible level, in other words – become preoccupied with trifles – and grow petty.

An institution with no memory is like a company without accounting, its strong and mighty do what they please because all they do is doomed to drown in the forgetful awareness of time.

The above motto is a quotation from *The Value Orientations of Revija SRP* (the original title was *The Alternativeness of Revija SRP*, now *The Uniqueness of LiVeS Journal – Revija SRP*), which appears at the end of every issue of the journal. This has been preserved ever since the first issue of *Revija SRP* (1-2, October 1993). According to the *Program Revije SRP* it should appear until October 2022, for the last time in the issue 152/153. However, if as it now seems we will not succeed, then at least until issue 131/132, Year 25, October 2017. A quarter of a century is not such a short period for an independent journal and if we consider that this at the same time represents a quarter of a century of attempts to abolish the journal, then I would say that this is almost unimaginable.

It can also be understood as an example of self-criticism, i.e. that I am aware that in documents I am too preoccupied with trivialities and have thereby become petty in nature myself. I make too many citations and the articles would be more attractive and at least more readable without them. But they would lose the power of concrete facts as evidence. So may everything remain as it is in the documents. (R.Sh.)

Prichujoče vrstice so zapisane v dneh, ko je vsa Evropa (zaradi globalne medijske odmevnosti pa pravzaprav ves svet) pod vtisom delirichnega množichnega atentata v Parizu, ki she vedno – vsaj simbolichno – velja za prestolnico zahodne kulture. Golo dejstvo je, da je tovrstno teroristichno dejanje, che se zgodi kje na Blizhnjem vzhodu, za medije le eden od mimobezhnih »vsakdanjih podatkov«. Se pravi: gre za merila. Vsako dejanje je mogoche (interesno manipulativno) meriti, ocenjevati, razlagati, upravichevati in opravichevati. Mimo vsega tega pa v jedru ostaja konkretni rezultat dejanja: zhrtev. Zanj so usodno občutne le posledice: ranjenost, invalidnost, smrt. Revijo SRP je doletel radikalen birokratski ukrep kot »akt iz zasede«. Kot je zhe recheno tudi na drugem mestu: *Praktichni konchni rezultat je namrech: za vech kot dvajsetletno delovanje »nagrada« v obliki kazenske sankcije.* – Mozhne so razlicne (tako nachelno pravnishke kot nachelno etichne) razlage in proti-razlage zadevnega dejanja, neizbrisno pa ostaja dejstvo birokratske arogance kot sistemskega terorizma. (I. A.)

Dokument 1

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PROGRAM RESNICHNO NEODVISNE REVIJE SRP (2013-2022)

Program Revije SRP za desetletje 2013-2022 obsega: 20 dvojnih shtevilk Revije SRP (4 dvojne sht. so zhe izshle, 1 je v pripravi); in 10 shtevilk revije LiVeS Journal (dve sht. sta zhe izshli, 1 je v pripravi).

To je le predvideni program (v določenem smislu: anti-program ali ne-program) za naslednje, tj. tretje desetletje v neupogljivo vztrajnem kulturnem delovanju zavoda Revija SRP. Dejansko pa bosta obe reviji v svojem tretjem desetletju izhajali kot »obchasnika« (po ena oz. dve dvojni shtevilki letno, kako leto lahko tudi nobena). Drugache recheno: reviji sta nacheloma obchasnika; izshli bosta, ko bosta; in bosta, dokler bosta. To bo toliko, kolikor bo – predvsem »stara garda« – nabrala prispevkov za objavo in morebiti pridobila she kakega novega sodelavca pesnika ali pisca. Glej dokumenta:

<http://www.revijasrp.si/knrevsrp/revsrp115/dokum115/1-2dok115.htm>

<http://www.revijasrp.si/knrevsrp/revsrp117/dokum117/1dok117.htm>

Glede vsebine oz. vrednotnega razmerja do sistema glej npr. dokumenta:

Rajko Shusharshich, Nashe razmerje s sistemom – Neodvisni SRP, Revija SRP 103/104, 142

<http://www.revijasrp.si/knrevsrp/revsrp103/rajsh103/razme103.htm>

Matjazh Jarc, Pravica ostati zunanaj, Revija SRP 119/120, 68

<http://www.revijasrp.si/knrevsrp/revsrp119/matja119/pravi119.htm>

These lines are being written in the days in which all of Europe (and because of the global media echo actually the whole world) is preoccupied with the delirious mass assassinations in Paris which is still – at least symbolically – considered the capital of western culture. It is a simple fact that if such an act of terrorism is perpetrated somewhere in the Middle East, it is considered by the media to be only an item of »daily news«. In other words: it is a question of standards. Every act can be (manipulatively) measured, evaluated, explained, justified and excused. However, regardless of all this, in the core we are left with the concrete result of the act: the victim. The consequences are felt most acutely by the victim: injury, invalidity, death. Revija SRP was hit by a radical bureaucratic measure like an »ambush«. As has already been said elsewhere: *The practical final result is: for over twenty years of activity a »prize« in the form of a punishment.* – There are different possible explanations and counter-explanations (both legal and ethical) for the act but bureaucratic arrogance remains as ineradicable a fact as systematic terrorism. (I. A.)

Dokument 1

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PROGRAM OF THE TRULY INDEPENDENT REVILJA SRP (2013-2022)

The program of Revija SRP for the decade 2013-2022 comprises: 20 double issues Revija SRP (4 double issues have already been issued, 1 is currently being prepared); and 10 issues of the LiVeS Journal (two issues have already been issued, 1 is being prepared).

This is only the prospective program (in a certain sense: an anti-program or non-program) for the next, i.e. third decade in the unbendable, persistent cultural work of the institute Zavod Revija SRP. In their third decade, both journals will be issued »occasionally« (one or two double issues annually, sometimes not even one). In other words: the two reviews are in principle »occasionals«; they will come out whenever they come out; and they will exist for as long as they will exist. This will depend on how many articles for publication the »old guard« in particular will succeed in gathering and perhaps acquire some new writer or poet who would be prepared to contribute their work. See the documents below:

<http://www.revijasrp.si/knrevsrp/revsrp115/dokum115/1-2dok115.htm>

<http://www.revijasrp.si/knrevsrp/revsrp117/dokum117/1dok117.htm>

Regarding content or evaluating the value relationship with the system see the following documents:

Rajko Šuštaršič, Nasbe razmerje s sistemom – Neodvisni SRP, Revija SRP 103/104, 142

<http://www.revijasrp.si/knrevsrp/revsrp103/rajsh103/razme103.htm>

Matjazh Jarc, Pravica ostati zunaj, Revija SRP 119/120, 68

<http://www.revijasrp.si/knrevsrp/revsrp119/matja119/pravi119.htm>

Vse od ustanovitve *Revije SRP* na Radioteleviziji Slovenija, tj. leta 1993, je (oblastnishi) sistem revijo ukinjal. Najprej jo je ukinjala institucija Radiotelevizija Slovenija, potem pa je ukinjanje prevzelo Ministrstvo za kulturo RS. Na javnem razpisu v letu 2003 jo je Ministrstvo za kulturo RS zavržlo («utemeljitev»: nepopolnost prijave). S pravnomočno sodbo v imenu ljudstva, septembra 2009, je to potrdilo Vrhovno sodišče RS.

Za sistem nas torej ni vech, smo zavrženi – ukinjeni. Za zgodovinski spomin pa vseeno smol!

S to obsodbo smo lahko postali resnichno neodvisna revija!

(Glej: *Dokumenti urednistva v Revijah SRP*: http://www.revijasrp.si/knrevsrp/avtkaz/z_dokumenti.htm)

Elektronska knjiga: *Zhigosana ustvarjalnost; Rajko Shustarschich, Franci Zagorichnik, Matjazh Hanzhek*:

<http://www.revijasrp.si/knrevsrp/pogum2003-3/zhigo.htm>

Sodba v imenu ljudstva: <http://www.revijasrp.si/knrevsrp/pogum2003-3/VSRsSodba.htm>

Opombe urednika k sodbi v imenu ljudstva VS RS:

http://www.revijasrp.si/knrevsrp/pogum2003-3/VSRs_op_ur.htm)

Ponudba Ministrstva za kulturo, v letu 2007:

<http://www.revijasrp.si/knrevsrp/revsrp87/dokum87/2dok87.htm>

Potrebno je torej she enkrat strnjeno pojasniti: kaj pomeni Program *resnichno neodvisne revije*. To smo sicer zhe velikokrat pojasnjevali v dokumentih in drugih prispevkih v reviji (tudi v zgoraj navedenih), predvsem pa v omenjeni e-knjigi *Zhigosana ustvarjalnost*.

A pomembno je le eno: namrech to, kar smo, kolikor smo, do zdaj zhe v 23-tih letih (tj. od oktobra leta 1993) v svojih prispevkih v obeh nashih revijah (*Revija SRP* in kasneje dodana dvojezichna – slov. in angl. – *Lives Journal*) pokazali, dokazali. Toda kdo le naj bi se nashel, ki bi bil za ustrezen odgovor pripravljen pregledati toliko objavljenih shtevilk revij? Gotovo nihche, zato je moja naloga, da skusham strnjeno predstaviti: kaj je za nas resnichno *neodvisna revija*. Morda bi se moral she bolj omejiti in rechi: kaj je resnichno neodvisna revija zame, ker v *Reviji SRP* se ne prihakuje isto-miselnost v pomembnih recheh. Gre vendarle za revijo individuumov.

Morda bom zbudil nekaj zanimanja s trditvijo: da je to – kolikor je meni znano – za zdaj *edina resnichno neodvisna revija pri nas* (*Revija SRP* – poleg *Lives Journala* – edina tudi v shirshi okolici).

Sprva, ko smo zacheli (recimo v prvem desetletju izhajanja), nam polna neodvisnost ni bila povsem dosegljiva, cheprav smo jo zheleli od vsega zacetka. Resnichno neodvisnost smo lahko dosegli shele, ko nas je zavržel sistem. Lahko bi kdo rekel, da smo to pravzaprav sami hoteli – sami sprovcirali. Morda ... A mi smo hoteli dosechi predvsem svojo resnichno neodvisnost. In smo jo!

Ever since the foundation of *Revija SRP* at Radiotelevizija Slovenija in 1993, the (oppressive) system has been trying to abolish the journal. The first attempts to abolish it came from the institution Radiotelevizija Slovenija, later these attempts came from the Ministry for Culture of the Republic of Slovenia. In a public tender in 2003, the Ministry for Culture rejected the journal's application on the grounds that the application was »incomplete«. In a legally binding verdict in the name of the people in September 2009 this was confirmed by the High Court.

So for the system we no longer exist, we have been rejected – abolished. But for historical memory we nevertheless exist!

This verdict has made it possible for us to become a truly independent journal!

(See: *Dokumenti uredništva v Revijah SRP*:

http://www.revijasrp.si/knrevsrp/avtkaz/z_dokumenti.htm

Electronic book: *Zbigosana ustvarjalnost; Rajko Šuštaršič, Franci Zagorčnik, Matjaž Hanzhek*:

<http://www.revijasrp.si/knrevsrp/pogum2003-3/zhigo.htm>

Sodba v imenu ljudstva: <http://www.revijasrp.si/knrevsrp/pogum2003-3/VSRsodba.htm>

Opombe urednika k sodbi v imenu ljudstva VS RS:

http://www.revijasrp.si/knrevsrp/pogum2003-3/VSRs_op_ur.htm)

Ponudba Ministrstva za kulturo, v letu 2007:

<http://www.revijasrp.si/knrevsrp/revsrp87/dokum87/2dok87.htm>

It is therefore necessary to explain concisely once again the meaning of the: Program *of a truly independent review*. We have explained this on many occasions in documents and other articles in the review (including in the above), and above all in the e-book *Zbigosana ustvarjalnost (Stigmatised creativity)*.

But only one thing is important: what we have shown and proved in 23 years (i.e. since October 1993) in our articles in both our journals (*Revija SRP* and the bilingual – Slovenian and English *Lives Journal* which appeared later). But who would be prepared for a suitable answer to look through so many published issues of the journal? Obviously no-one, so it is my duty to try and present concisely: what is for us a truly *independent journal*. Perhaps I should limit myself even more and say: what is a truly independent journal for me because in *Revija SRP* we do not expect identical thinking in important matters. It is after all a journal run by different individuals.

Maybe I will awaken some interest with the assertion that this – as far as I know – is for now *the only truly independent journal in Slovenia (Revija SRP – alongside Lives Journal)*. Initially (i.e. in our first decade) we could not achieve complete independence although we desired it from the very outset. We could only achieve true independence only after the system rejected us. Someone could say that we actually wanted this ourselves – that we provoked it. Perhaps ... But we wanted to achieve above all our true independence. And we did!

In kako je to mogoče doseči?

Najprej tako, da se doseže finančna neodvisnost. Povej mi, kdo te financira, in povem ti, od koga si odvisen!

Neodvisna revija nima sponzorjev ne drugih pokroviteljev. Neodvisno revijo lahko torej financirajo samo sodelavci (to piše že na prvi strani *Revije SRP* – v kolofonu), tako je odvisna le sama od sebe – to bi lahko bila definicija neodvisnosti. Pri tem se razume, da ne objavlja reklam, da nikogar ne propagira. A to je še najlajzhe doseči.

Ponudbo Ministrstva za kulturo, v letu 2007 (MzK, Direktorat za medije, gen. dir. g. Igor Prodnik), da se lahko prijavimo na razpis za odvisne medije, smo gladko zavrnil: »Tega seveda ne bomo storili, raje smo še naprej neodvisni medij.« (Op. ur.: Ljubljana, 19. maja 2008).

Taka revija ne more biti odvisna niti od bralcev. Ker revija ni blago, ne nastopa na trgu blaga in storitev! Tudi kot internetni medij revija ne teži k čim večjemu številu bralcev ali obiskovalcev strani. Prej ravno nasprotno: manj ko je bralcev, manj bo nesporazumov! Zazheleno pa je, da so ti redki bralci – kritični bralci.

Po vrednotni orientaciji je *Revija SRP/LJ* svojska (ta svojskot je izrecno navedena v opombi na koncu vsake shtevilke).

Revija ima izrazito slovensko identiteto, pisana je v izvirnem slovenskem chrkopisu (tj. v posodobljeni bohorichici). Utemeljitev chrkopisa je objavljena v treh, posebej izdanih tematskih *Zbornikih*:

BOHORICHICA I – Zbornik Revije SRP 2001; BOHORICHICA II – Zbornik Revije SRP 2003; BOHORICHICA III – Zbornik Revije SRP 2006.

<http://www.revijasrp.si/knrensrp/zbornik1/bobor1.htm>

<http://www.revijasrp.si/knrensrp/zbornik2/bobor2.htm>

<http://www.revijasrp.si/knrensrp/zbornik3/bobor3.htm>

Druga pomembna svojskost tako *Revije SRP* kot *Lives Journala* je njuna maksimalna dostopnost. Dostopni sta na internetu – na dveh lastnih domenah: revijasrp.si in livesjournal.eu. Njuna celotna vsebinska knjižnica je dostopna tudi na USB ključih (poprej na CD-jih). Prav tako sta natisnjeni v knjižni obliki. Vsaka shtevilka obeh je poslana Narodni in univerzitetni knjižnici v Ljubljani (16 »obveznih« izvodov, NUK pa potem posreduje 12 izvodov v osrednje knjižnice v Sloveniji), s Slovensko knjižnico imamo dogovor o izposoji revij na dom, v prodaji sta v Mladinski knjigi Konzorcij (morebitnih prodanih izvodov ne obrachunavamo). Z NUK imamo tudi dogovor o vključitvi *Revije SRP* in *Lives Journal* v t. i. Digitalno knjižnico Slovenije.

And how can it be achieved?

Firstly by attaining financial independence. Tell me who you are financed by and I will tell you on whom you depend!

An independent journal has no sponsors or any other kind of patrons. An independent journal can therefore only be financed by its contributors (this is written on the first page of *Revija SRP* – in the colophon), so it depends only on itself – this could be a definition of independence. This also means that it does not feature advertisements. But this is the easiest thing to achieve.

We immediately rejected an offer from the Ministry for Culture in 2007 (MzK, Directorate for the media, gen. dir. Igor Prodnik), that we can apply to a tender for independent media: »We will of course not do this; we prefer to remain an independent media.« (Ljubljana, 19 May 2008).

Such a journal cannot depend even on its readers. As a journal is not a material item it does not appear on the market for goods and services! Even as an internet medium, the journal does not strive to have as many readers or visitors to its site as possible. We would prefer the opposite: the fewer readers there are, the fewer disagreements there will be! However, it is desirable that these rare readers are critical readers.

In terms of its value orientation, *Revija SRP/LJ* is unique (this uniqueness is mentioned in the note at the end of each issue).

The journal has a distinct Slovenian identity as it is written using the original Slovenian orthography (i.e. a modernised Bohorich alphabet). Reasons for the use of this orthography are published in three, specially issued thematic *Zborniki*:

BOHORICHICA I – Zbornik Revije SRP 2001; BOHORICHICA II – Zbornik Revije SRP 2003; BOHORICHICA III – Zbornik Revije SRP 2006.

<http://www.revijasrp.si/kenrevsrp/zbornik1/bobor1.htm> ;

<http://www.revijasrp.si/kenrevsrp/zbornik2/bobor2.htm>

<http://www.revijasrp.si/kenrevsrp/zbornik3/bobor3.htm>

Another important uniqueness of both *Revija SRP* and the *Lives Journal* is their maximal accessibility. They can be accessed on the internet – on two separate domains: revijasrp.si and livesjournal.eu. Their entire content is available also on USB keys (formerly on CDs). They have also been printed in book form. A copy of either issue is sent also to the National and University Library in Ljubljana (16 »compulsory« issues, and the NUL then sends 12 issues to the main libraries in Slovenia); we have an agreement with the Slovanska Library about people borrowing the journals and taking them home, and they can also be bought in the bookshop Mladinska knjiga Konzorcij (we do not charge for any issues that may be purchased). We also have an agreement with NUL about the inclusion of *Revija SRP* and *Lives Journal* in the so-called Digital Library of Slovenia.

Zato bom zopet smelo trdil: da sta *Revija SRP* in *Lives Journal* – kolikor je meni znano – *najbolj dostopni reviji pri nas* (in tudi v širshi okolici).

Nashe dosedanje ustvarjalno delo je, vsaj zdi se tako, dokaj dobro zavarovano zoper morebitni izbris s strani sistema. Vendar to she vedno ni dovolj.

Najpomembneje je, da bi zagotovili trajanje obeh revij – da bi se ohranili za nash zgodovinski spomin. Za slovenski rod, dokler bo ta obstajal, in morda she za koga, ki bi ga zanimalo, kaj je o sistemu imela rechi neka resnično neodvisna revija.

Papir razpade, tisk zbledi; stavimo na svobodni internet. Je pa she vprasanje, ki ostaja brez odgovora: *Kako zagotoviti trajnost nashih dveh domen?*

Vsaj zdaj vse tako kazhe, da ima pri tem zadnjo besedo vendarle sistem, vendar ne nash, slovenski, ampak globalni suprasistem.

V Ljubljani, oktobra 2014

/iz Revije SRP 121/122/

Rajko Shushtarshich

Dokument 2

Rajko Shushtarshich

»BREME LASTNISHTVA« – KRES ZA PRAZNIK USTVARJALNEGA DELA? IN SHE NEKAJ MALEGA O VREDNOTI DELO

Velichasten kres je zagorel na Rozhniku nad Ljubljano na predvečer 1. maja v letu 2015 v pochastitev praznika dela! Zdaj se temu hribu reche Cankarjev vrh, ne vem, ali bi bil Ivan tega ravno vesel? A pojdimo po vrsti, ki jo nakazuje naslov.

Breme lastnistva je težko padlo na moja ramena, tako kot – che se ne motim Pilonu v Steinkovi Polentarski polici. Prijatelji so se bremena znebili tako, da so hisho zazhgali – v eni od pijanskih seans. Od mojega premoženja ni ostalo tako rekoch nich, zato, ker se nisem uklonil sistemskemu ukinjanju Revije SRP. Preostali so mi le ARHIV, ZALOGE in LASTNISHKI DELEZHI (arhiv publikacij in aktov zavoda in zaloge zavoda ter delež-i lastnistva v njem).

Naj za razumevanje tega chudnega uvoda povem she to, da je problem poseben in ga ni mogoche posplošiti na druge revije in knjige, tudi zato, ker sta Revija SRP in Lives Journal med revijami nekaj posebnega – ne nastopata na trgu blaga in storitev in nimata cene! MžK nam je sicer pred mnogimi leti ponudilo pomoch, da bi se uveljavili na tržbisbchu (Majda Shirca) a te ponudbe nismo sprejeli. Ako pa bi jo, si lahko mislite s kaksnim bremenom bi se obremenili. Pa ne samo s pretežkim bremenom, z neodplachljivimi dolgovi in posledichno zanesljivim propadom zavoda tudi.

That is why I will again make the bold claim: that *Revija SRP* and *Lives Journal* – as far as I am aware – *are the most accessible journals in Slovenia* (as well as further afield).

Our creative work thus far has, at least it appears so, been quite well protected against possible erasure by the system. But this is not enough. What is most important is that we ensure that both journals survive – that they may be preserved for our historical memory. For the Slovenian nation, as long as it exists, and perhaps for anyone else who may be interested in knowing what a truly independent journal had to say about the system.

Paper disintegrates, ink fades; we are counting on free internet. But there remains a question without an answer: *How to ensure the durability of our two domains?*

At least for now it appears that it is the system which has the last word in this regard, but not our Slovenian system but the global suprasystem.

In Ljubljana, October 2014

/from *Revija SRP* 121/122/

Rajko Shushrshich

Document 2

Rajko Shushtarshich

»THE BURDEN OF OWNERSHIP« – A BONFIRE FOR THE FEAST OF CREATIVE WORK? AND A FEW SMALL THINGS ABOUT THE VALUE OF WORK

A majestic bonfire was lit on Rozbnik above Ljubljana on the eve of 1 May 2015 in honour of the feast of work! Now this hill is known as Cankarjev vrh (Cankar's Hill), I do not know if Ivan would have liked this? But let us take things in the order dictated by the title.

The burden of ownership fell heavily on my shoulders, as it does – if I am not mistaken – on the shoulders of Pilon in Steinbeck's Tortilla Flat. My friends rid themselves of the burden by burning down the house – in one of the drunken scenes. Virtually nothing remained of my property because I refused to bow to the system's desire to abolish Revija SRP. I was left with only the ARCHIVE, STOCKS and OWNERSHIP SHARE (the archive of publications and the acts and stocks of the institute and the ownership shares in it).

For a better understanding of this strange introduction may I also say that the problem is unique and cannot be generalised to include other journals and books because Revija SRP and Lives Journal are something special amongst journals – they do not appear on the market for goods and services and have no price! Many years ago the Ministry for Culture offered to help us place ourselves on the market (Majda Shirca) but we did not accept this offer. Had we done so you can imagine what kind of burden we would have brought upon ourselves. And not just a heavy burden but also unpayable burdens and consequentially the certain ruin of the institute.

Bi *ARHIV in ZALOG*E morda skurili? Kres za praznik ustvarjalnega dela! Tako demonstrativno-protestno dejanje bi morda bilo zanimivo za nekatere medije. Vendar to bi zahtevalo precej nepotrebne fizichnega truda in tudi določeno mero konspirativnosti.

Bi jih morda zmetali v kontejner za zbiranje odpadkov? Reciklazha starega papirja je danes hvalevredno ravnanje, za knjigotrshtvo je neobhodno! Resnici na ljubo, kar precejšen del nashih zalog je zhe konchal v zbiralniku odpadkov za papir na Mikloshichevi ulici. Vendar tudi to zahteva dobro fizichno kondicijo, ki je vech nimam in tudi določeno mero otopelosti, ki je she nimam dovolj.

Vsaj zdaj se mi zdi, da ne bo treba storiti nichesar, saj so stvari podvrzhene naravnemu zakonu propadanja.

Ko pa sem administrativne zadeve zavoda she enkrat premislil, sem spoznal, da je moj predlog nerealen, tezhko uresnichljiv, tudi smiselno vprashljiv. Saj gre za premozhenje, ki nima cene in ga nihche ne ceni. Zato je res najboljše, che glede te zadeve (arhiva, zalog in bremena lastnishtva) ne storimo nichesar. Tako sem torej potrdil prvotno miselno hipotezo. Ob tem pa se mi je zastavilo she bolj bistveno vprashanje glede smiselnosti zavoda – FIRME: REVIIJA SRP. Firma ni revija, je samo poimenovana po reviji, pa she to je uradno samo skrajshana firma. Celotno ime firme je: ZAVOD ZA ZALozHNISHTVO NA PODROCHJU KULTURE IN UMEINOSTI, Revija SRP (Svoboda, Resnica, Pogum), Ljubljana. Izmislila si ga je sodnica Gorshe Mushich Helena, Okrozhno sodishche Ljubljana. To je bilo 20.1.1999. She danes me bremeni! Zavod je institucionalna tvorba sistema – organizacijska oblika, ki sluzhi sistemu. Komu bi sicer sluzhilo *toliko nepotrebne administrativne dela* (Evidenca medijev, porochila Ajpes-u, Durs-u, MzK, MzF, idr. institucijam)? *Reviji SRP* gotovo ne, zase tega sploh ne potrebujemo, mi bi lahko shajali brez vsega nashtetega – za nas nepotrebne administriranja in brez arhiva in zalog tudi.*

Glede smiselnosti *ustvarjalnega dela* pa nisem niti malo podvomil. Za konec sestavka bom v svojskem propagandnem dodatku povzel nekaj misli iz posebej izbranega chlanka za to prilozhnost – prznik dela:

O vrednoti delo

»Vrednota delo je ena najbolj manipuliranih in manipulabilnih vrednot, pripravna je za utemeljevanje chesarkoli, she posebej pogosto pa se jo uporablja v vrednotnem sistemu institucionalne strukture. Lahko bi rekli, da je delo vrednota, ki je izredno manipulabilna, ki je tako cenjena, ideologom ljuba, pogosto uporabljana in zlorabljana, skratka, da je vrednota, ki naravnost kliche po manipulaciji.

Should we perhaps burn down the *ARCHIVE and the STOCKS*? A bonfire for the feast of creative work! Such an act of demonstration-protest may be interesting for certain media. However, this would demand a fair amount of unnecessary physical effort as well as a certain measure of conspiracy.

Should we perhaps throw them into a waste bin? Recycling old paper is a commendable act nowadays which is unavoidable for bookselling! If truth be told, quite a large amount of our stocks has already ended up in the paper waste bin on Mikloshicheva ulica. However, this too demands good physical condition which I no longer have as well as a certain measure of apathy, which I do not yet have enough of.

At least for now, it seems to me that nothing will have to be done as things are subject to the natural law of decay.

When I considered the administrative affairs of the institute once more, I realised that my proposal is unrealistic, hard to realise and also questionable in terms of meaning. After all this is an asset which has no price and is valued by no-one. This is why it really is best if we do nothing in this case (the archive, stocks and burden of ownership). This is how I confirmed the initial hypothesis. This led me to ask myself the more essential question about the purpose of the institute – the COMPANY: REVIJA SRP. The company is not the journal, it is only named after the journal and even this is officially only the shortened name of the company. The whole name of the company is: THE INSTITUTE FOR PUBLISHING IN THE FIELD OF CULTURE AND ART, Revija SRP (Liberty, Truth, Courage), Ljubljana. It was devised by the judge Gorshe Mushich Helena, District Court Ljubljana. That was on 20.1.1999. It continues to burden me to this day! The institute is an institutional formation of the system – an organisational form which serves the system. Who could be served by *so much unnecessary administrative work* (Media record, reports for Ajpes, Durs, MzK, MzF, etc. institutions)? Certainly not *Revija SRP*, we do not need it for ourselves, we could manage without all the above – the unnecessary administration for us and also without the archive and the stocks.*

I did not have the smallest doubt about the purpose of *creative work*. For the end of my composition I will summarise in the unique propaganda supplement a few thoughts from the specially chosen article for this occasion – the feast of work:

Concerning the value of work

»The value of work is one of the most manipulated and manipulable values, it is convenient for substantiating anything, it is used particularly frequently in the value system of the institutional structure. We could say that work is a value which can very easily be manipulated with, which is so valued, so dear to ideologues, often used and abused, basically a value which simply begs for manipulation.

Preden preidem na opis njene nivojske strukture, bom skushal ilustrirati njene posebnosti, a res le nekoliko, ker so v njenih modalnostih in variacijah neizchrpne. Vrednota delo – nedelo ima med vrednotami, ki utemeljujejo obstojechi red sistema, njegovo institucionalno hierarhijo, prav posebno mesto tudi po tem, da je nepogreshljiva v vseh sistemih sveta kot deklarirana, oziroma deklarativna vrednota. V njej je izpostavljen skrivnostni pomen vrednote, ki osvobaja chloveka. She nedavno tega nam je bila znana v inkarnaciji »Arbeit macht frei«. Pa se kljub temu, da jo je ena najmochnejshih propagand sveta izobesila na slavoloke smrti, ni prav nich izrabila, to je, prav nich ni izgubila na svoji aktualnosti, uporabnosti (dasiravno vemo, da se vrednote z deklariranjem obrabijo). Delovnih taborishch, v katerih prisilno delo osvobaja, prevzgaja, chloveka socializira, tudi danes ne manjka. Obsodba na prisilno delo je priljubljena nagrada za izkazano nelojalnost sistemu in sledi ji preselitev inkriminiranega individuuma v zvrnjeni del institucionalne piramide (hierarhije), vse zato, da ne bi vech kazil njene svetlejshe, bolj osvetljene nadgradnje. V shirshem pomenu pa je vsako delo, ki ga opravlja individuum z nejevoljo, odporom, prikrito prisilo (pa naj je ta materialne ali nematerialne narave), vse prej kot njegovo osvobajanje.

Zakaj je delo lahko tako atraktivna vrednota? Delo je sinonim za chlovekovo aktivnost, ki je sama po sebi nevtralna in je agens, ki naravnost kliche po usmeritvi, po vrednotni orientaciji. Tako da delo vedno pomeni nekaj, kar je opredeljeno in vrednotno usmerjeno shele skupaj z nekim pomenskim dodatkom, ki je navadno neekspliriran, a ga je mogoche iz konteksta (sooznake) razbrati, deshifrirati ali vsaj slutiti. V socialno veljavnih vrednotnih sistemih nastopa najpogosteje v tehle zvezah: urejeno delo, vodilno, vodstveno, upravljavsko, pa umsko ali fizichno delo, merljivo, rutinsko in avtomatizirano delo, za razliko od avtomatskega dela robotov, nadalje kot disciplinirano delo (v tej modalnosti zagotovo poudarja izostritev reda in utrditev hierarhije obstojechega), tako brez konca naprej in vedno bolj zabrisujoch svoje amorfno bistvo v vedno daljshih sestavljenkah nashega novogovora, ki pa jih ne bom nashteval. Tako mi ne preostane nich drugega, kot da she sam dodam nekaj daljshih, a ilustrativnih opisov dela:

- delo je vitalna sila hierarhije, njena dinamika, ki jo je z dejansko vrednotno orientacijo treba shele napolniti, ker samo delo kot tako ne more biti vrednota (!);
- delo samo ne osvobaja. Da bi osvobajalo, ga je treba dvigniti na nivo spontanitete, povezati z ustvarjalnostjo ali kar s svobodo samo, kar pa je v institucionaliziranem delu skozi vso chloveshko zgodovino prej izjema kot pravilo (v tem primeru je opis nekoliko daljsi, ker pri tem oskrunjenju dela prihakujem najvech zgrazhanja);
- delo je razdeljeno, razstavljeno delo (»druzhbena delitev dela« je v resnici najprej delitev vrednotnih orientacij in sledi ji njihova institucionalizacija).« ...

Rajko Shushtarshich

Before I go on to describe its level structure, I will attempt to illustrate its particularities, but only a little as they are inexhaustible in their modalities and variations. Amongst the values which give ground to the existing order of the system and its institutional hierarchy, the value of work – non-work has a very special place in that it is indispensable in all of the world's systems as a declared, or declarative value. Within it is exposed the mysterious meaning of the value which liberates man. Not long ago we knew it in its incarnation as »Arbeit macht frei«. And despite the fact that one of the most powerful propaganda systems in the world hung it on the triumphal arches of death, it has not been worn out at all, i.e. it has not lost any of its relevance, usefulness (although we know that values get worn out with declaration). Nowadays too there is no lack of labour camps in which forced labour liberates, re-educates, socialises man. Condemning someone to forced labour is a favourite prize for someone who has shown disloyalty to the system and it is followed by the incriminated individual being moved to the upside down part of the institutional pyramid (hierarchy), all this so as not to mar its brighter, better illuminated superstructure. In a broader sense any work that is done by the individual with unwillingness, reluctance, covert coercion (whether it is of a material or immaterial nature), is anything but his liberation.

Why can work be such an attractive value? Work is a synonym for man's activity, which on its own is neutral and is the agens, which begs to be directed, to be given a value orientation. So work always means something that is defined and value oriented only together with some meaning supplement, which is usually unexplained, but can be deduced from the context, deciphered or at least sensed. In socially valid value systems it most often appears in the following connections: organised work, leading, managing and mental or physical work, measurable, routine and automatized work, unlike the automatic work of robots, referred to in the continuation as disciplinary work (in this modality it undoubtedly emphasises the sharpening of the order and the consolidation of the hierarchy of what exists), and so on without end and ever increasingly erasing its amorphic essence in longer and longer compound words of our newspeak, but which I will not list. So there is nothing more left for me to do than to add a few longish but illustrative descriptions of work:

– work is a vital force of the hierarchy, its dynamics which must still be filled with the actual value orientation because the value orientation must still be filled as only work on its own cannot be a value (!);

– work on its own does not liberate. For it to liberate it must be elevated to the level of spontaneity, connected with creativity or with freedom itself which, however, has been an exception rather than the rule in institutionalised work throughout human history (in this case the description is a little longer as I expect the greatest amount of frowning to be done over this desecration of work);

– work is separated, dismantled work (»social separation of work« is actually first the division of value orientations followed by their institutionalisation).« ...

*Arhiv in zaloge tiskanih publikacij *Zavoda Revija SRP* in delezhi lastništva (uradno):

Hranjenje zalog in arhiva zavoda:

Delezhi so formalno »v posesti« obeh ustanoviteljev zavoda Revije SRP, vezani so na zachasne delezhe lastništva, ti so letno objavljeni v Ur. l. RS, zadnji, meseca februarja 2015. A tako je to le uradno. Dejansko pa se zaloge kopichijo na sedežu zavoda. Sedanje zaloge zavoda vključujejo *Revije SRP*, zaloge *Lives Journala*, Zbornike Bohorichica in tiskane knjige iz edicije Pogum, ter tudi she nekatere moje publikacije iz starih chasov (iz obdobja ISU in RTV L/S).

ZALOGE zhe lep chas niso vech natanchno preshtete; recimo, da obsegajo she vedno okoli 1500 izvodov.

Lastnishke delezhe ZAVODA REVIJA SRP – natanchneje recheno »**breme lastništva**« – bi lahko porazdelili med zainteresirane sodelavce, sorazmerno z delezhem (pri njih) hranjenega arhiva in zalog. Podatke o osebah, ki imajo delezhe v premozhenju izdajatelja, na podlagi 64. in 14. chlena Zakona o medijih (Uradni list RS, sht. 35/01), ki jih objavlja *REVIJA SRP*, bi sproti aktualizirali in razdelili med zainteresirane sodelavce sproti oz. najkasneje do leta 2022.

Prodaja revij: Kot recheno, reviji ne nastopata na trgu blaga in storitev, zato nimata cene. Izjemi sta le po 2 izvoda *Revije SRP* in *Lives Journala*, ki sta v komisijski prodaji Mladinske knjige v Knjigarni Konzorcij, Slovenska 29, Ljubljana. Tudi tem izvodom mi ne postavimo cene. Ceno teh izvodov revije dolochi prodajalec po lastni presoji. Prodanih izvodov revij in publikacij edicije ne obrachunavamo (rabat je 100%).

(Sestavek *O vrednoti delo* v celoti pa glej: Rajko Shushtarshich, *O vrednoti delo Revija SRP* sht. 33/34, oktober 1999, str. 126, ali v *Traktatu o svobodi*, Lumi, 1992, str. 71.)

(Glej tudi: Dokument 1, Rajko Shushtarshich, Program *resnichno neodvisne Revije SRP* (2013-2022), *Revija SRP* sht. 121/122, str. 191.)

V Ljubljani, maja 2015

/iz *Revije SRP* 123/124/

*The archive and stocks of printed publications of *Zavod Revija SRP* and the shares of ownership (official):

Keeping the stocks and archive of the institute:

The shares are formally »owned« by both founders of the institute *Revija SRP*, they are tied to the temporary ownership shares which are published annually in the Official Gazette of the Republic of Slovenia, the last one having been published in February 2015. But this is so only officially. In reality the stocks are accumulating at the headquarters of the institute. The current stocks of the institute include *Revija SRP*, stocks of the *Lives Journal*, editions of the *Zbornik Bohorichica* and printed books from the edition *Pogum*, as well as some of my publications from times gone by (from the period of ISU and RTV L/S).

The STOCKS have not been counted precisely for some time now; let us say that they still number around 1,500 copies.

The ownership shares of the INSTITUTE REVIJA SRP – or more precisely the »burden of ownership« – could be separated out amongst the interested contributors in proportion with the share of archives and stocks they keep at home. Information about persons who have shares in the property of the publisher, on the basis of articles 64 and 14 of the Law on media (Official Gazette of RS, no. 35/01), which is published by *REVIJA SRP*, could be updated regularly and shared out amongst the interested contributors or by 2022 at the latest.

The sale of journals: as has already been said, the journals do not feature on the market of goods and services so they have no price. The only exceptions are 2 copies of *Revija SRP* and the *Lives Journal*, which are in commission sale by Mladinska knjiga in Knjigarna Konzorcij, Slovenska 29, Ljubljana. We do not set the prices for these copies. It is the seller who decides how much he sells them for. We do not charge for the sold copies of the journal and publications of the editions (the rebate is 100%).

(The composition: *O vrednoti delo v celoti* pa glej: Rajko Shushtarshich, *O vrednoti delo Revija SRP* sht. 33/34, oktober 1999, str. 126, ali v *Traktatu o svobodi*, Lumi, 1992, str. 71.)

(See also: Dokument 1, Rajko Shushtarshich, Program *resnično neodvisne Revije SRP* (2013-2022), *Revija SRP* sht. 121/122, str. 191.)

In Ljubljana, May 2015

/iz *Revije SRP* 123/124/

Dokument 3

Rajko Shushtarshich – Ivo Antich

SHE O UKINJANJU NEODVISNE REVIJE SRP

(Zavod ni bil prava oblika institucionalizacije za neodvisno Revijo SRP^{1, 1a})

Uvod

Vse od ustanovitve *Revije SRP* na Radioteleviziji Slovenija, tj. leta 1993, je (oblastninski) sistem revijo ukinjal. Najprej jo je ukinjala institucija Radiotelevizija Slovenija, potem pa je ukinjanje prevzelo Ministrstvo za kulturo RS. Na javnem razpisu v letu 2003 jo je Ministrstvo za kulturo RS zavrglo (»utemeljitev«: nepopolnost prijave – manjkal naj bi en dokument, ki pa ni bil sestavni del razpisa – razpisne dokumentacije).

S pravnomočno sodbo v imenu ljudstva, septembra 2009, je to potrdilo Vrhovno sodišče – Martina Lippai, Sodba v imenu ljudstva – predsednica senata VS RS.²

Ministrstvo za finance – Finančna uprava RS pa je z izrekom drastične kazni (globo) ukinila she Zavod Revija SRP. PLACHILNI NALOG shtevilka: DT 71010-502091/2015-2 (03-060-09), datum: 15.09.2015, vročen: 22.09.2015:

1. storilcu: REVIJA SRP na podlagi 1. odst. 397. chl. ZDavP-2 globa v višini 1.200,00 EUR;
2. storilcu: SHUSHTARSHICH RAJKO na podlagi 3. odst. 397. chl. ZDavP-2 globa v višini 600,00 EUR – Izdajatelj naloga, pooblaščenca oseba FURS: Anton Vidmar, finančni kontrolor svetovalec specialist.³

Ukinili so nas torej kot Zavod, she natančneje: prisiljeni smo bili ukiniti se sami.

Zato je (samo)ukinitev edini logični izhod, kajti obravnavanje Zavoda Revija SRP ter delovanja njegovih ustanoviteljev in sodelavcev kot »obichajne« pridobitno-poslovne organizacije je dejansko le nepotrebno, nesmiselno in nevzdržno pravno-formalistično onemogochanje (»obdavchevanje«, »kaznovanje«) specifičnega popolnoma neprofitnega delovanja v splošnem nacionalnem kulturnem interesu. Praktični končni rezultat je namreč: za vech kot dvajsetletno delovanje »nagrada« v obliki kazenske sankcije.

Draga shola, a zdaj nam je dokončno jasno, da Zavod ni bil prava oblika institucionalizacije za neodvisno Revijo SRP.

Svet zavoda Revije SRP je 5. oktobra 2015 sprejel sklep o prenehanju (ugasnitvi) Zavoda Revija SRP.⁴

Vendar Zavod preneha v primerih in po postopku, določenem z zakonom (ki ga ni).

Document 3

Rajko Šuštaršič – Ivo Antich

MORE ON THE ATTEMPTS TO ABOLISH THE INDEPENDENT JOURNAL
REVIJA SRP

(The institute was not the right form of institutionalisation for an independent Revija SRP^{1, 1a)}

Introduction

Ever since the foundation of *Revija SRP* at Radiotelevizija Slovenija in 1993, the (oppressive) system has been trying to abolish the review. The first attempts to abolish it came from the institution of Radiotelevizija Slovenija, later these attempts came from the Ministry for Culture of the Republic of Slovenia. In a public tender in 2003, the Ministry for Culture rejected the review's application on the grounds that the application was »incomplete« – one document was supposed to be missing which was not part of the tender.

In a legally binding verdict in the name of the people in September 2009 this was confirmed by the High Court. – Martina Lippai, *Sodba v imenu ljudstva – predsednica senata VS RS*.²

However, the Ministry of Finance – the financial administration of Slovenia – has abolished *Zavod Revija SRP* by giving a drastic fine. PAYAMENT ORDER number: DT 71010-502091/2015-2 (03-060-09), date: 15.09.2015, delivered: 22.09.2015:

1. offender: REVIJA SRP on the basis of paragraph 1, article 397 of ZDavP-2, fine of €1,200;
2. offender: SHUSHTARSHICH RAJKO on the basis of paragraph 3, article 397 of ZDavP-2, fine of €600 – Issuer of the order, authorised person FURS: Anton Vidmar, finančni kontrolor svetovalec specialist.³

So they have abolished us as an Institute, or more precisely: we were forced to abolish ourselves.

That is why (self)abolishment is the only logical solution as treating *Zavod Revija SRP* and the activity of its founders and collaborators as »ordinary« profitmaking-business really is unnecessary, pointless and unbearable legal-formal prevention of (»taxation«, »punishment«) of completely non-profit activity in the general, national, cultural interest. The practical end result for twenty years of activity is: a »prize« in the form of a fine.

An expensive lesson but now it is at last clear that the *Zavod* (Institute) was not the right form of institutionalisation for the independent *Revija SRP*.

On 5 October 2015, the Council of *Zavod Revija SRP* decided to cease (extinguish) the activities of *Zavod Revija SRP*.⁴

However, the *Zavod* ceases in the cases and according to the procedure stipulated by the law (which does not exist).

»Zakon o gospodarskih družbah – ZGD-1. ureja postopek likvidacije za gospodarske družbe (d.o.o., d.d. in druge) in za zavode izrecno ne velja, vendar pa je hkrati to tudi edini veljavni predpis, ki ga je v konkretnem primeru sploh možno uporabiti. Posledično tudi v praksi sodishcha vodijo postopek zaprtja (likvidacije) zavoda po določbah ZGD-1, saj je to edina (analogna) ureditev, ki jo sploh lahko uporabijo.«⁵ Vendar obstoje primeri v sodni praksi, ki kazhejo, da je Zavod mogoče ukiniti, izbrisati tudi drugache kot po teh določilih.

Zato sva ustanovitelja Zavoda predlagala she istega dne, tj. 5. oktobra 2015, Okrozhnemu sodishchu v Ljubljani, v zadevi: vloga za ukinitve zavoda,⁶ da na podlagi v logi navedenih dejstev in pojasnil sprejme sklep o ukinitvi – prenehanju dejavnosti Zavoda in izbrisu Zavoda iz sodnega registra, in ne po pravilih Zakona o gospodarskih družbah – ZGD-1, ker med Zavodom Revija SRP in gospodarsko družbo ni nikakršne analogije.

Rajko Shushtarshich, P. S. (oktobra 2015)

Moj osebni komentar – zgolj kot individuuma (I):

Predlog ni bil sprejet. Likvidacija Zavoda naj bi se po ODREDBI Okrozhnega sodishcha v Ljubljani⁷ izvajala na podlagi 579.a chlena Zakona o gospodarskih družbah (ZGD-1).

V predlogu za vpis sprememb v sodni register smo Okrozhnemu sodishchu v Ljubljani ponovno predlagali izbris Zavoda iz sodnega registra, kot je podan v 2. odstavku vloge za ukinitve zavoda (dne: 5.10.2015, dopolnjen dne: 14. 10.2015)⁸

da na podlagi navedenih dejstev, in pojasnil ter sodishchu dostopnih podatkov na AJPES in DURS/FURS sprejme ugotovitveni sklep o ukinitvi – prenehanju dejavnosti Zavoda – Izbris Zavoda iz sodnega registra po pravilih, ki so primerna za Zavod, in ne po pravilih Zakona o gospodarskih družbah – ZGD-1:

ker med Zavodom Revija SRP in gosp. družbo ni nikakršne analogije; z dodatnim pojasnilom: da ima ZAVOD ZA ZALOZHNIŠTVO NA PODROCHJU KULTURE IN UMETNOSTI, Revija SRP /Svoboda, Resnica, Pogum/ (v likvidaciji), s sedežem: Prazhakova 13, 1000 Ljubljana, rachun zaprt zhe od 15. 1. leta 2010, in da dejansko ne obstaja vech. (Glej tudi : sklep Okrozhnega sodishcha (20.10.2015)⁹ in pritozhbo na sklep (z dne: 23.10.2015)¹⁰ Obstaja pa neodvisni medij Revija SRP, ki je bil, in kot je bil pred ustanovitvijo Zavoda in bo obstajal tudi po likvidaciji Zavoda.

To bo torej le konec institucionalne tvorbe sistema – organizacijske oblike, ki sluzhi zgolj sistemu. Komu bi sicer sluzhilo *toliko nepotrebnege administrativnege dela* (Evidenca medijev, porochila Ajpes-u, Durs-u, Fuurs-u, MzK, MzF, idr. institucijam)? *Reviji SRP* gotovo ne, zase tega sploh ne potrebujemo.

»The Law governing business companies – ZGD-1. defines the procedure of liquidation for businesses (d.o.o., d.d. and others) and it explicitly does not apply to institutes but is at the same time the only valid regulation which can be used in this particular case. Consequently, it is also in practice that courts carry out the procedure of closing down the institute according to the terms of ZGD-1, as this is the only (analogous) order they can use.«⁵ However, there are cases in legal practise which show that the Zavod can be abolished, erased in a different way.

That is why we founders of the Zavod proposed two things on the same day, i.e. 5 October 2015, to the District Court in Ljubljana: an application to close the institute,⁶ that on the basis of facts and explanations listed in the application it accepts the decision to close – cease activities of the Zavod and erase it from the legal register and not according to the rules of the Law governing businesses – ZGD-1, because there is no analogy between the Zavod Revija SRP and a business.

Rajko Shushtarshich, P. S. (October 2015)

My personal commentary – solely as an individual (I):

The proposal was not accepted. According to the DECREE of the District Court in Ljubljana⁷, the liquidation of the Zavod should be carried out on the basis of Article 579 of the Law governing businesses (ZGD-1).

In the proposal to enter the changes in the legal register, we again proposed to the District Court in Ljubljana that the Zavod is erased from the legal register, as it is explained in the second paragraph of the application to cancel the institute (on: 5.10.2015, completed on 14. 10.2015)⁸

that on the basis of the listed facts and explanations and the information available to the court on AJPES and DURS/FURS it accepts the decision to cease the activities of the Zavod – the Erasure of the Institute from the legal register according to the rules which are suitable for the Institute and not according to the rules of the Law governing businesses – ZGD-1:

because there is no analogy between Zavod Revija SRP and a business; with the additional explanation: that the bank account of the ZAVOD ZA ZALOZHNIŠTVO NA PODROČJU KULTURE IN UMETNOSTI, Revija SRP /Svoboda, Resnica, Pogum/ (in the process of being liquidated), based at: Prazhakova 13, 1000 Ljubljana, has been closed since 15. 1. 2010, and that it actually no longer exists. (See also: the decision of the District Court (20.10.2015)⁹ and the appeal against the decision (dated: 23.10.2015)¹⁰ But there is an independent medium called Revija SRP, which was and is as it was before the Zavod was founded, and will exist also after the Zavod is liquidated.

This will therefore only be the end of the institutional structure of the system – the organisational form which only serves the system. Who could possibly be served by *so much unnecessary administrative work* (media record, reports sent to Ajpes, Durs, Furs, MzK, MzF, and other institutions)? Certainly not *Revija SRP*, we do not need this for ourselves.

Za sklep komentarja (I) lahko rechem: *zadeva ad absurdum*, brez primere, nizamo absurd na absurd. Medtem, ko eni nizajo 0 (niche) v horizontali – v svojih plachah npr., jih mi nizamo v vertikali – v letnih poročilih AJPES in DURS/FURS npr.¹¹. Kot vse kazhe, sodishche s svojimi sklepi, razsodbami noče ukiniti Zavoda.^{12 13} Globe so za državo sicer neznamenite, a nachelno pomemben vir prihodka. Hoče pa ukiniti neodvisno *Revija SRP*, njeno ustvarjalnost – motečo svobodo misli in izražanja sodelavcev revije. In to počne zhe od 10. september 2009 s *sodbo v imenu ljudstva Vrhovnega sodishcha RS*.

V Ljubljani, oktobra, novembra 2015
/iz *Revije SRP* 125/126/

Se bo nadaljevalo!

¹ glej: Dokument 1, Rajko Shushtarshich, »Breme lastnishtva« – Kres za praznik ustvarjalnega dela? In she nekaj malega o vrednoti delo *Revija SRP*, sht. 123/124, 193

<http://www.revijasrp.si/knrevsrp/revsrp123/dokum123/1dok123.htm>

^{1a} glej: Dokument 1a, Rajko Shushtarshich, Program resnično neodvisne Revije SRP (2013-2022), sht. 121/122, 191)

<http://www.revijasrp.si/knrevsrp/revsrp121/dokum121/1dok121.htm>

² sodba: <http://www.revijasrp.si/knrevsrp/pogum2003-3/VSRsodba.htm>

³ globa: http://www.revijasrp.si/knrevsrp/pogum2003-3/FURS15sep2015_vr22sep2015.doc

⁴ samoukinitvev: http://www.revijasrp.si/knrevsrp/pogum2003-3/ugasnitev_Zavoda5okt2015.doc

⁵ Zakon o gospodarskih družbah – ZGD-1. e-Knjizhnica: <http://www.nevladnik.info/si/e-knjiznica/?id=5562>

⁶ vloga: Okrozhnemu sodishchu v Ljubljani za ukinitvev zavoda:

http://www.revijasrp.si/knrevsrp/pogum2003-3/Okrozhno%20sodishche_5okt2015.doc

⁷ odredba: o dopolnitvi predloga Okrozhnega sodishcha v Ljubljani, v registrski zadevi, dne 07.10.2015

http://www.revijasrp.si/knrevsrp/pogum2003-3/ODREDBA_Okrozh_sod-7okt2015.doc

⁸ dopolnitev predloga: Okrozhnemu sodishchu v Ljubljani, dne 14.10.2015

http://www.revijasrp.si/knrevsrp/pogum2003-3/Dopolnitev-vloge_Okrozh_sod-14okt2015.doc

⁹ sklep Okrozhnega sodishcha: http://www.revijasrp.si/knrevsrp/pogum2003-3/okro-sod_sklep20okt2015.doc

¹⁰ pritozhba Okrozhnemu sodishchu: http://www.revijasrp.si/knrevsrp/pogum2003-3/Pritozhba_sklep_Okrozh_sod_23okt2015.doc

¹¹ davek: http://www.revijasrp.si/knrevsrp/pogum2003-3/DAVEK_OD_DOBICKA_2014.pdf

¹² sklep Okrozhnega sodishcha 9. nov. 2015: http://www.revijasrp.si/knrevsrp/pogum2003-3/okro-sod_sklep9nov2015.doc

¹³ pritozhba Okrozhnemu sodishchu 2: http://www.revijasrp.si/knrevsrp/pogum2003-3/Pritozhba_sklep_Okrozh_sod_9nov2015.doc

Povezave na druge dokumente v tej zadevi glej na:

http://www.revijasrp.si/knrevsrp/pogum2003-3/UKINITEV_Zavoda.htm

Dokumenti, ki so na internetu, so enaki originalom, le da so slednji podpisani. (Op. R.Sh.)

To finish my commentary (I) I can say: this matter is *ad absurdum*, without comparison, one absurdity after another. While some are adding noughts horizontally – e.g. in their wages, we are adding them vertically – in annual reports for AJPES and DURS/FURS.¹¹ As it appears, the court with its decisions and verdicts does not want to abolish the Zavod.^{12 13} For the state fines are a negligible but important source of income. But it wants to abolish the independent *Revija SRP*, its creativity – the disturbing freedom of thought and expression of the journal's contributors. And it has been doing this since 10 September 2009 with a *verdict in the name of the people by the High Court of the Republic of Slovenia*.

In Ljubljana, October, November 2015

/iz Revije SRP 125/126/

To be continued!

¹ see: Dokument 1, Rajko Shushtarshich, »Breme lastnistva« – Kres za praznik ustvarjalnega dela? In she nekaj malega o vrednoti delo *Revija SRP*, sht. 123/124, 193

<http://www.revijasrp.si/knrevsrp/revsrp123/dokum123/1dok123.htm>

^{1a} see: Dokument 1a, Rajko Shushtarshich, Program resnično neodvisne Revije SRP (2013-2022), sht.. 121/122, 191)

<http://www.revijasrp.si/knrevsrp/revsrp121/dokum121/1dok121.htm>

² sodba: <http://www.revijasrp.si/knrevsrp/pogum2003-3/VSRsodba.htm>

³ globa: http://www.revijasrp.si/knrevsrp/pogum2003-3/FURS15sep2015_vr22sep2015.doc

⁴ samoukinitiv: http://www.revijasrp.si/knrevsrp/pogum2003-3/ugasnitev_Zavoda5okt2015.doc

⁵ Zakon o gospodarskih družbah – ZGD-1. e-Knjiznica: <http://www.nevladnik.info/si/e-knjiznica/?id=5562>

⁶ vloga: Okrožnemu sodishchu v Ljubljani za ukinitiv zavoda:

http://www.revijasrp.si/knrevsrp/pogum2003-3/Okrozhno%20sodishche_5okt2015.doc

⁷ odredba: o dopolnitvi predloga Okrožnega sodishcha v Ljubljani, v registrski zadevi, dne 07.10.2015

http://www.revijasrp.si/knrevsrp/pogum2003-3/ODREDBA_Okrozh_sod-7okt2015.doc

⁸ dopolnitev predloga: Okrožnemu sodishchu v Ljubljani, dne 14.10.2015

http://www.revijasrp.si/knrevsrp/pogum2003-3/Dopolnitev-vloge_Okrozh_sod-14okt2015.doc

⁹ sklep Okrožnega sodishcha: http://www.revijasrp.si/knrevsrp/pogum2003-3/okro-sod_sklep20okt2015.doc

¹⁰ pritožba Okrožnemu sodishchu: http://www.revijasrp.si/knrevsrp/pogum2003-3/Pritozhba_sklep_Okrozh_sod_23okt2015.doc

¹¹ davek: http://www.revijasrp.si/knrevsrp/pogum2003-3/DAVEK_OD_DOBICKA_2014.pdf

¹² sklep Okrožnega sodishcha 9. nov. 2015: http://www.revijasrp.si/knrevsrp/pogum2003-3/okro-sod_sklep9nov2015.doc

¹³ pritožba Okrožnemu sodishchu 2: http://www.revijasrp.si/knrevsrp/pogum2003-3/Pritozhba_sklep_Okrozh_sod_9nov2015.doc

Links to other documents in this case, see:

http://www.revijasrp.si/knrevsrp/pogum2003-3/UKINITEV_Zavoda.htm

Documents that are on the Internet are identical to the original, except that the latter is signed. (Note: R.Sh.)

P. S.

Nadaljevanje do 8. februarja 2016:

Iz: Povzetka o absurdnem ukinjanju Revije SRP*

(samo Splošni absurd in Vsaj zahasni, morda tudi konchni zakljuchek)

Splošni absurd:

– SISTEM »omogocha«, tj. **onemogocha** ustvarjalnost v neodvisni Reviji SRP po svoji naravi. Sistem sam po sebi »kot tak« tezhi k popolni kontroli vsega, kar je institucionalizirano. »Shirshe gledano, zadevamo ob skrivnostnost vrednotenja slovenske kulturne ustvarjalnosti. Najbrzh ne bomo nikoli nashli zadovoljivega odgovora, vsaj takega ne, ki bi kazal na minimalno soglasje med protagonisti, upravljavci kulture na eni in avtorji ustvarjalci na drugi strani, ker prvi kulturo, umetnost in kulturnike, umetnike omogochajo oz. onemogochajo, slednji pa kulturo, umetnost zgolj udejanjajo. Pa vseeno obchasno poskushamo.« (Rajko Shushtarshich: Odprto zaprto pismo MK RS, II – Majdi Shirca, She o vrednotah in vrednotenju; <http://www.revijasrp.si/knrevsrp/revsrp39/dokum39/3dok39.htm>)

Vsaj zahasni, morda tudi konchni zakljuchek:

Imam navado, da na kocu podam she svoj chisto osebni pogled na zadevo – kot individuum Rajko Shushtarshich:

Kot nekdanji papirnati direktor Zavoda se moram she vedno ukvarjati z zadevo, a le toliko, kolikor je oziroma kolikor se meni zdi neizogibno; sodelavcem (sourednikom, soudelezhencom v zadevi) pa tega ni treba. Ta povzetek jim bo povsem zadoshchal, ker mi sodelavci v reviji verjamejo na besedo.

»Oni« pa lahko store – rzsodijo le tako, kot je to v njihovem interesu. Iz izkushenj v administrativnem raziskovanju institucij in spopadanju z mochnimi institucijami sistema lahko domnevam, da je odlochitev znana zhe na samem zachetku, ne glede na izvedena prichujocha dejstva – dokaze. Od mene pa ne bodo dochakali, da bi sodeloval v ukinjanju, likvidaciji Zavoda za ... po ZGD-1. – po analogiji likvidacije gospodarskih druzhb, ker med Zavodom Revija SRP in gosp. druzhbo ni nobene, prav nobene (!) analogije. Bedak pa nisem, da plesal bi po »Njihovih« razglashenih taktih.

Zhelim jim veliko let njegove - t.j. Zavodove uspehne gosp. dejavnosti. Sankcije pa, ki iz tega slede, niso neprichakovane.

*Individuum ne more spremeniti sistema,
lahko pa ne dovoli, da bi sistem spremenil njega.
In to ni malo!*

Rajko Shushtarshich

V Ljubljani, 8. februarja 2016

* Povzetek o absurdnem ukinjanju Revije SRP (samo nekaj absurdov)

http://www.revijasrp.si/knrevsrp/pogum2003-3/UKINITEV_Zavoda.htm#povzetek

P. S.

Continuation until 8 February 2016:

From: The Summary of the Absurd Attempts to Abolish Revija SRP *

(only the General Absurdity and at least the temporary, perhaps also the final conclusion)

General Absurdity:

– The SYSTEM by its nature »enables«, i.e. **disables** creativity in the independent journal Reviji SRP. The system on its own »as it is« strives for complete control of everything that is institutionalised. »Looking more broadly, we stumble across the mysteriousness of the evaluation of Slovenian cultural creativity. We will probably never find a satisfactory answer, at least not one which would show minimal consensus between the protagonists, the cultural directors on the one hand and the authors/artists on the other as the former enable or disable culture, art and artists while the latter solely put culture and art into practise. But we still try now and again.« (Rajko Shushtarshich: Open closed letter MK RS, II – to Majda Shirca, More on values and evaluation; <http://www.revijasrp.si/knrevsrp/revsrp39/dokum39/3dok39.htm>)

An at least temporary, perhaps also final conclusion:

I have the habit of giving my entirely personal opinion on the matter at the end – as the individuum Rajko Shushtarshich:

As the former »paper« director of the Institute I must still be occupied with this matter, but only so far as is unavoidable; my colleagues (co-editors, participants in the matter) do not have to. This summary will be enough for them as my colleagues in the journal take my word for it.

»They« can do—judge only what is in their interest. From experience in the administrative exploration of institutions and tackling mighty institutions of the system I can assume that the decision is known already at the very outset, regardless of the facts – evidence. But they will not live to see me complying with the abolishment, liquidation of the Institute for ... according to ZGD-1. – by analogy with the liquidation of businesses as there is absolutely no analogy between the Institute Revija SRP and a business. I am not a fool to dance to »Their« out of tune rhythms.

I wish them many years of the Institute's successful economic activity. The sanctions that follow are not unexpected.

*The individuum cannot change the system,
but he can prevent the system from changing him.
And that is not negligible!*

Rajko Shushtarshich

Ljubljana, 8 February 2016

* Summary concerning the absurd attempts to abolish Revija SRP (only a few absurdities)
http://www.revijasrp.si/knrevsrp/pogum2003-3/UKINITEV_Zavoda.htm#povzetek

Translated from Slovenian by Marko Petrovich

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 Boborichica*.

Individuality of the *LiVeS Journal*

Guidelines of the *LiVeS Journal* are the three values of the orientation of the individual, 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*.

Sama ustvarjalnost in avtonomija,
njuna utemeljenost v raziskovanju,
nachelno in splošno nista vprashljivi,
nihče, skoraj nihče ne bo nasprotoval
takim usmeritvam. Problem se pojavlja
shele na konkretnem nivoju, kot tak je
nerazviden in skrit ali zhe prikrit
in s tem tezhko reshljiv.

Problem ukinjanja ustvarjalnosti
(in avtonomije) se kazhe v shtevilnih,
a na videz nepomembnih malenkostih.
Lahko jih ne vidimo ali pa se moramo
spustiti na nivo konkretnosti, to je
na nivo ukvarjanja z malenkostmi
in postati malenkostni.

Institucija brez spomina je
kakor podjetje brez knjigovodstva,
mochni in mogochni v njej
pochno, kar jih je volja,
ker vse, kar pochno, utone
v pozabljivi zavesti chasa.

...

a ne gre za chas, ampak za dejstva zavesti,
kjer chasa ni, je samo trajanje,
obche vrednote so neposredna dejstva zavesti,
vsakomur dojemljive, preverljive,
nihče jih chloveku ne more ne dati ne vzeti,
ne sistem ne institucija ne propaganda, tudi kulturna ne,
samo che to sam hoche, jih bo nashel
le v sebi, sebstvu svojem.

Creativity and autonomy themselves,
their justification in research,
are in principle and generally not questionable,
no one, or next to no one will oppose
such an orientation. It is not until concrete action is undertaken
that the problem will occur, and it is therefore
unevident and hidden or even already concealed
and thus difficult to solve.

The problem of abolishing creativity
(and autonomy) presents itself in numerous,
but seemingly irrelevant details.

We can either leave them undetected or
drop down to the tangible level, in other words –
become preoccupied with trifles –
and grow petty.

An institution with no memory
is like a company without accounting,
its strong and its mighty
do what they please,
because all they do is doomed to drown
in the forgetful awareness of time.

...

but it is not a matter of time, but a matter of the facts of awareness,
where time does not exist, there is only length,
general values are direct facts of awareness,
understandable to all, verifiable,
no one can bestow them or take them away,
neither system, nor institutions nor propaganda – not even a cultural one,
only if one so desires, will one find them
only within oneself, in one's own self.

»Torej vsako bitje, ki občuti svojo eksistenco,
občuti zločin pokorjenosti in težji k svobodi;
če se še zivali, ki so udomachene za sluzhenje chloveku,
lahko podrede shele potem, ko jim zatro nasprotno zheljo,
kakshna nesrecha je to lahko za chloveka,
ki je edini resnichno rojen zato,
da zhivi svobodno.

Napravila ga je nenaravnega do te mere,
da je izgubil praspomin na svoje prvobitno stanje,
in na zheljo, da ga ponovno ozhivi ...
Vedno pa se najdejo eni, srechnejshi od drugih,
ti, ki so rojeni pod srechno zvezdo,
ki občutijo težho jarma in ne morejo vzdrzhati,
da bi ga ne stresli, ti, ki se nikoli ne navadijo na jarem ...

*Ko bi bila svoboda povsem izgubljena,
zunaj tega sveta,
bi jo ti ljudje ozhivili v svoji predstavi,
občutili bi jo v **svojem duhu** in jo she vedno uzhivali.*

Suzhenjstvo nikakor ni po njihovem okusu,
celo ko je to okrasheno, ne! ...«

Étienne de La Boétie

»So every being that feels its existence,
feels the crime of submission and strives for freedom;
if even animals that are tamed to serve man,
do not submit until their opposing desires are crushed,
what misfortune can this be for man,
who alone is truly born,
to live freely.

It made him so unnatural,
that he forgot the memory of his primeval state,
and the desire to again revive it ...
But you always find some who are happier than others,
the ones who are born under a lucky star,
who feel the weight of the yoke and cannot stop themselves,
from shaking it off, the ones who never grow accustomed to the yoke ...

*If liberty were to be completely lost,
out of this world,
then these people would revive it in their imaginations,
they would feel it in **their spirit** and continue to enjoy it.*

Servitude is by no means to their taste,
not even if it is adorned! ...«

Étienne de La Boétie

OPOMBA UREDNISHTVA

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