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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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Matej Krajnc

## KAKO JE PROPADEL SMRDLJIVI MASSEY IN DRUGE PESMI

### KAKO JE PROPADEL SMRDLJIVI MASSEY?

Najprej je bila postelja.  
Odzhagali so ji nogo.  
Noga je rodila chetvorchke.  
Ko so zrasli,  
so shli v samostan,  
da bi se nauchili vrtnarjenja.  
Obupali so  
po dnevu in pol.  
Ker jim je grozilo zatrganje  
s svetimi spisi,  
so pobegnili na plano.  
Zadnji je bil Massey.  
Zaudarjal je.  
Mati prednica je namerila z mushketo  
in mu prestrelila desno ramo.  
V levi mu je medtem Tereza Kesovija  
prepevala: *Sve se vracha, sve se placha,*  
*svaki stari dug.*  
Massey je za las ushel drugemu strelu,  
a za vedno ostal  
brez treh bratov.  
Shel je po svetu,  
a rama mu je prevech krvavela,  
da bi hodil po avtocesti.  
Zavlekel se je v grmovje tik pred Uncem,  
izdihnil, ne da bi trak v levi rami  
poprej previl nazaj.

Jebesh bitnishko orientacijo,  
je zahropel.  
Dan se je spustil  
na pol droga ...



## THE DECLINE OF STINKY MASSEY AND OTHER POEMS

### THE DECLINE OF STINKY MASSEY

First there was a bed.  
They cut off her leg.  
That leg had quadruplets.  
When they grew up,  
they checked into the monastery  
to learn about gardening.  
They gave up  
after a day and a half.  
They ran away,  
chase by the holy scriptures.  
Massey was the last one of them.  
He stank.  
Mother superior aimed the gun  
and shot him through the right arm.  
Meanwhile, Tereza Kesovija was singing  
Sve se vracha, sve se placha, svaki stari dug  
in the left one.  
Massey was lucky to escape the second shot,  
but he lost his brothers.  
He went tramping around the world,  
but his wound was too severe  
to be seen on highways.  
He gave up a few miles before Unec  
and died, without ever rewinding the tape  
in his left arm.

Fuck the beatnik orientation,  
he groaned.  
And the day  
began to mourn.

## COOPER GA JE PREJ

Hudich na desni  
se je zresnil,  
prebral par pesmi,  
zlozhil odejo,  
a Cooper ga je ustrelil prej,  
preden se je zmozel porochiti.

Hudich na desni  
je takrat ravno pisal biografijo,  
avtobiografijo  
in bibliografijo,  
a Cooper ga je ustrelil prej,  
preden je zmozel dopolniti deset enot.

Hudich na desni  
je bil zmeden,  
ni mu bilo jasno,  
od kod toliko krvi,  
a Cooper ga je ustrelil prej,  
preden je zmozel dolochiti krvno skupino.

Petdeset let  
zhe gledam filme,  
po glavi mi  
rojijo scene,  
bi jih rezhiral,  
a se bojim  
dreves, ki padejo  
na neposhtene!

Celo brezplachno  
bi shel nastopit  
kot dvojnik  
kakshnega kavboja,  
che kri, ki bi  
pritekla s chela,  
ne bi bila  
domnevno moja ...

Cooper ne razlikuje  
med namenom in dejanjem!  
Cooper je pravichen sodnik,  
ki dobro in hudo ustrelil!

## COOPER WAS FASTER

The devil on the right  
got serious,  
read a few poems,  
folded his blanket,  
but Cooper was faster,  
he shot him before  
he could have gotten married.

The devil on the right  
was writing his biography at that moment,  
his autobiography  
and bibliography,  
but Cooper was faster,  
he shot him before  
he could have written ten units of all that.

The devil on the tight  
got confused,  
he couldn't figure out  
all the blood on the scene,  
but Cooper was faster,  
he shot him before  
he could have determined the blood types.

I've been watching moves  
for fifty years,  
there are several scenes  
on my mind,  
I would direct them,  
but I fear the trees  
falling down on those  
who are not righteous.

I'd act for free,  
I'd double for a cowboy,  
if the blood from the forehead  
wasn't mine.

Cooper doesn't know  
intention from action.  
Cooper is a righteous judge  
who shoots the good and the evil.

## NEODPOSLANA PROTESTNA PESEM

Raskolnikov ni vedel, kaj dela,  
vsaj tako se je zagovarjal pred Budom Spencerjem,  
ko je ta prishel  
reshit zaostale sodne zadeve.  
Bud Spencer se ni niti preznojil,  
pustil je kladivcu, naj odlochi.  
Na veshala z njim!  
Smo se zato borili,  
da bojo zdaj obeshali legende?  
Fant je pobil tisto staro,  
pa kaj!  
Koliko si jih pa ti pobil,  
Spencer,  
si kdaj preshtel?  
Spencer ni shtel.  
Spal je.

## NIEBELUNGENLIED

Sodobnega epa  
se ne da napisati,  
pravijo.  
Motijo se,  
da se ga strniti v eno vrstico:  
zzz!

## PETNAJSTA STRAN

Stran s temle Krajncem,  
klobuke nosi,  
sloka pojava je,  
a to ni dovolj,  
da bi ga jemali resno.  
Lejte, grizlja kreker,  
fotografira se z Daleom Watsonom,  
kar nikakor ni zapisano v ustavi,  
niti kako drugache pozhegnano.  
Obesimo ga!

## THE UNSENT PROTEST SONG

Raskolnikov didn't know what he was doing,  
at least that were the words he uttered in his defense  
to Bud Spencer,  
when he came to solve  
the unsolved problems of the court.  
Bud Spencer didn't sweat a bit,  
he let the gavel do the thinking.  
Hang the sucker!  
Hey, hey,  
is this what we were fighting for?  
Should all the legends hang from the nooses now?  
The boy killed that old wench,  
so what!  
How many did you kill, Spencer,  
tell us!  
Spencer didn't count.  
He was asleep.

## NIEBELUNGENLIED

A modern epic poem  
cannot be written,  
they say.  
They are wrong.  
It can be captured in one line:  
fast asleep.

## THE 15th PAGE

Dispose of this Krajnc,  
he wears hats,  
he is lanky,  
but that isn't enough for him  
to be taken seriously.  
Look, he nibbles a cracker,  
takes photographs with Dale Watson,  
but that's not written in the constitution,  
it isn't legal.  
Let's hang him!

## NAPOLEON

V trebushni votlini  
me shchipa  
kot Napoleona.  
Chrevesje me izganja  
na Sveto Heleno,  
kjer na koncu potegnem vodo.  
Chista poezija.

## NAPOLEON

I've got troubles with my stomach  
just like Napoleon.  
I was exiled  
to St. Helen  
by my bowels.  
I flush the toilet there.  
Pure poetry.

Translated by author

*Dani Bedrach*

## POD KAPILARAMI MOJIH VEK

*Balada*

Spala si  
pod kapilarami mojih vek  
in zhivali so dihale.

Molchala si  
v pesku mojega srca  
in oblaki so jokali.

Bila si  
v meni, kakor she nikoli  
in angeli te niso kaznovali.

Sanjala si  
o kapljah na mojem rezilu  
in rime te niso dosegle.

Zbudila si se  
s pojocho vodo v ocheh,  
z izpranim prodom na ustnicah  
in z vrochimi prsti  
v nezhnem, izvotljenem telesu!

Kikirikanje jutranje smrti  
pa je vendarle prishlo prepozno,  
da bi te she lahko vznemirilo.



*Dani Bedrach*

## BENEATH THE VEINS OF MY EYELIDS

*Ballad*

You were asleep  
beneath the veins of my eyelids  
and the animals were breathing.

You were silent  
in the sand of my heart  
and the clouds were crying.

You were  
in me as never before  
and the angels have not punished you.

You were dreaming  
of drops on my blade  
and the rhymes have not reached you.

You were awoken  
with singing water in your eyes,  
with washy gravel on your lips,  
and with burning fingers  
in a tender hollow body.

But the crowing of the morning death  
has nevertheless turned up too late  
to still disturb you.

*Mozhb s srcem ptice*

Pil si temno mleko zvezd,  
neuslishani, skrivnostni starec  
in na vlazhna, prstena tla  
tujih prenochishch  
dan za dnem  
in noch za nochjo  
polagal utripajoche ozhilje  
svojega ptichjega srca.

V tisocherih templjih  
si vedril z romarji in mornarji  
in skupaj z njimi  
dan za dnem  
in noch za nochjo  
preziral odsotnost  
nikoli izrechenega.

Bival si v kamnu in shepetal vetru,  
prezhet z vonjem smole in mahu.  
Hodil si po zhivem steklu,  
ti, vrvohodec in zvezdogled!

In glej:  
dan za dnem  
in noch za nochjo  
so ti vnetljive psice  
pohlepno lizale ogenj  
z nabreklih stopal.

Je morda zhe chas, da obmirujesh  
in she zadnjih raztrosish svoje zrnje  
po brazdah tistih dishechih njiv,  
ki jih nikoli nisi utegnil  
povsem razocharati?

*Man with a birdlike heart*

You have drank dark milk of the stars,  
unheard mysterious elder,  
and on the damp earthly ground  
of unknown shelters  
day by day  
and night after night  
you laid down throbbing veins  
of your birdlike heart.

In thousand temples  
you have sheltered with pilgrims and mariners,  
and together with them  
day by day  
and night after night  
scorned the absence  
of never told.

You have dwelled in the stone and wispered to the wind,  
imbued with a scent of resin and moss.  
You have walked on the living glass,  
you, rope dancer and stargazer!

And look:  
day by day  
and night after night  
the inflammable bitches  
have greedily licked fire  
from your swollen feet.

Is it time for you to stand still  
and for the last time scatter your grains  
on furrows of those fragrant fields  
which you never had time  
to completely disappoint them?

*Kitara*

S pajchevinasto jutranjo srebrnino  
pozhenesh v dir svojih šest suzhenj,  
kadar ti z veshchim ptichjim prijemom  
drgnem vretenca vitkega vratu.

Danes pojesh kot she nikoli:  
tridesetletna devishka starka,  
ljubljenka mrtvega Boga,  
drhteča v tihem zanosu!

Sem mar jaz tisti, ki te vznemirja  
ali pa me morda ti  
vedno znova vznemirish  
s svojo tiho negibnostjo?

Se bova kdaj utrudila  
od dihanja v tistem prijemu,  
ki rezhe svetle koncentrichne kroge  
v neizrekljivost najinih  
trpinchenih teles?

*Letni chasi*

Razrahljana v lepoti prebujajoče se pomladi  
se bela odeja snega  
nezhno izmika  
prstom predrznega sonca.

Odkod ivje v srcu, vechni nomad?  
Pokrpaj vendar svoj shotor  
in zapoj svojim nestrpnim konjem  
pesem o zelenih, vznemirjenih uzdah!

Ne odlashaj v minevanju  
in naj te od drzne pomladne poti  
ne odvrne turobna slutnja  
razzharjenega, peshchenega obzorja.

*Guitar*

With cobwebby morning silver  
you gallop your six slaves,  
when with a skilled birdlike grasp  
I rub the brae of your slender neck.

Today you sing as never before:  
old maid of thirty years,  
favourite of a dead God,  
trembling in silent ecstasy!

Am I the one who disquiets you  
o maybe are you  
who always anew disturbs me  
with silent motionlessness?

Will we ever get tired  
from breathing in that grasp  
which carves bright concentric circles  
into unspeakableness of our  
tormented bodies?

*Times of year*

Broken up in beauty of awakening spring,  
the white cover of snow  
gently withdraws  
from fingers of daring sun.

Whence rime in the heart, eternal nomad?  
Patch your tent  
and sing your eager horses  
a song of green, restless bridles!

Do not delay in passing away  
and do not be from a daring spring way  
turned away by sorrowful foreboding  
of glowing sandy horizon.

Bodi studenchnica,  
ki v ranjeno peno krvi  
prinasha hladen veter odpushchanja!

Ko bo mimo tvoje poslednje poletje,  
bo prishla nagajiva jesen  
- tista rjava, spogledljiva starka -  
in pogasila tvoje nemirno ognjishche  
z belim, zamolklo pojochim dezhhjem.

Takrat ji povej,  
da si s svojim usnjenim obrazom  
in s svobodnim, cheprav prebichanim srcem  
ljubil lahkotno spreminjanje  
letnih chasov.

### *Cvetna nedelja*

Odpusti mi dvom in negotovost,  
moja potrpezhljiva ljubica:  
nikoli mi niso povedali,  
da sem vreden njihove ljubezni.

Odpusti mi trde besede,  
moje nezahno dekle:  
z njimi obdajam vse tiso,  
kar ne zheli biti vedno znova ranjeno.

Odpusti mi dolge zimske ure,  
moja igriva razuzdanka:  
v njih se skriva bojazen,  
da morda ne bom znal prepevati  
v tvojem vrochem, poletnem dezhhju.

Odpusti mi nerazumljive sanje,  
moja budna zhena:  
le v njih sem she lahko  
tisti radosten otrok,  
ki ni bil nikoli kaznovan  
za svoje rojstvo.

Be the spring water  
that in a wounded froth of blood  
carries a cold wind of forgiveness!

When your last summer passes by  
a teasing autumn will come  
that brown coquettish old woman -  
and put out your restless fireplace  
with white, hollow singing rain.

Tell her then  
that with your leathery face  
and with free, though scourged heart,  
you have loved gentle changing  
of times of year.

*Palm Sunday*

Forgive me my doubt and uncertainty,  
my patient love:  
they have never told me  
that I am worthy of their love.

Forgive me my hard words,  
my gentle girl:  
with them I surround everything  
that does not want to be hurt always anew.

Forgive me my long winter hours,  
my playful wanton:  
in them is hidden fear  
that I might not know how to sing  
in your hot summer rain.

Forgive me my abstruse dreams,  
my watchful wife:  
only in them I can still be  
that joyful child  
who was never punished  
for his own birth.

Pusti mi biti to, kar sem,  
moja velika ljubezen:  
le tako bova lahko  
skupaj mirno zrla  
v zahajajoče sonce.

*Pokrajina*

Antropomorfna rana:  
mrtva pajčevina sonca  
kriči v nedoumljivi geometriji.

Potrpežljiva beseda  
lizhe z lepljivim jezikom  
ohlapne gobe zraka.

Stiri srebrne ptice  
pa so nad izsusheno polje  
točno opoldne  
zarisale zvok viole.



Let me be what I am,  
my great love:  
only this way we shall be able  
to calmly look together  
into the fading sun.

*Landscape*

Antropomorphous wound:  
dead cobweb of sun  
cries in inconceivable geometry.

Patient word  
licks with sticky tongue  
loose sponges of air.

Four silver birds  
have over a parched field  
right at midday  
drew a sound of viola.

Translated from Slovenian by Matjazh Drev

*Ivo Antich*

## TAMGA

(sarmatski solarni ideogram)

### TAMGA NOCHI

Neshteto besed  
za eno samo,  
ki je prava  
in prava ni.  
Ogenj zunaj ognja,  
sončni ples,  
svet in protisvet svetóv.  
Vse je odsotnost  
vsegà: zvezde  
stojé nad obalo.

### JUTRO TAMGE

Bela krila  
k svitu vrat.  
Ni oblakov,  
le modrina hitra  
v salu noch  
prebija: kamikaze,  
kose shvist,  
galeb jeklen,  
kraljevski strel  
na travniku, nikjer.

### POLDNE TAMGE

Na palubi iz oblakov  
razkol krmila,  
zabetoniran  
v pozhar bodal.

*Ivo Antich*

TAMGA  
(Sarmatian solar ideogram)

TAMGA OF THE NIGHT

Countless words  
for one word,  
the right one  
and the wrong one.  
Fire outside the fire,  
the dance of the sun,  
the world and the counterworld of the worlds.  
Everything is the absence  
of everything: the stars  
stand above the seaside.

THE MORNING OF TAMGA

White wings  
by the dawning of the doors.  
No clouds,  
just the speedy blueness  
pierces  
the night: the kamikaze,  
the swoosh of the scythe  
the steely seagull,  
the royal shot  
on the meadow, nowhere.

THE NOON OF TAMGA

On the deck made of clouds  
the split of the rudder,  
concreted  
in the fire of the blades.

V bonaci sin-tagme  
se borita  
shiroko in  
tramontana.  
Sredi ljubezni  
pechkà smrt.

#### VECHER TAMGE

Pod vecherno  
tiho vodo  
davno sonce  
tli: znak, ki spi.  
Noch se ogleduje  
v ogledalu,  
kjer bo kmalu  
spet doma.  
Chez morje  
krizhana sled krvi.

#### NOCH TAMGE

Noch tamge  
je dan: dialog.  
Sonce, feniks,  
na drugi strani  
nočne luknje zhivi.  
Tam se odpre  
mirni sijaj,  
drugo polje,  
drugi chas, razpad.  
In znova vse.

In the stilness of the syntagm  
there's a battle  
between the scirocco  
and tramontana.  
In the middle of love  
stirs death.

#### THE EVENING OF TAMGA

Under the quiet  
evening water  
there's an ancient  
sun that glows: the sign that's asleep.  
The night looks at herself  
in the mirror,  
soon she's going to be  
at home there again.  
Across the sea –  
the cross-trail of blood.

#### THE NIGHT OF TAMGA

The night of tamga  
is the day: the dialogue.  
The sun, the phoenix,  
lives on the other side  
of the hole of the night.  
A peaceful smile  
opens there,  
another field,  
another time, decay.  
And the reprise of everything above.

Translated by M. Krajnc

*Matej Krajnc*

## KARANTANC

Ko sem v Ljubljani še imel bend, je h kitaristu, v chigar kleti smo vadili, hodil mozhak, sicer majhne postave, a chokat in nabit. Predstavljal se je kot Jozhe, vendar so ga, sicer na skrivaj, vsi klicali Karantanc.

»Slovenija-Karantanija!« je vpil, ko se ga je vtil. »Slovenci-Venetik!«

Vtil se ga je vedno. Ko se je to zgodilo, je bil neizrekljivo tečen.

»Vesh,« mi je vedno govoril, »ne hodi ponoči mimo Stare Cerkve. Tam je banda. Zgrabili te bodo in ti vzeli nedolžnost!«

Nato je zachel gestikulirati.

»Rit bosh imel kot vrocho zharnico!«

Takrat sem stanoval nasproti Tivolija, blizu Stare Cerkve, in sem hochesh-nochesh po vajah z bendom moral tam mimo. Vchasih so se vasovanja pri kitaristu, v chigar kleti smo vadili, zavlekla v pozen vecher, še posebej poleti, ko smo sedeli na njegovem vrtu za leseno, od starosti zhe precej zdelano mizo.

»Jozhe, kaj bodo naredili z njim?« je vedno izzival kitarist in kazal name.

»Jasna zadeva!« je zavpil oni. »Nedolžnost mu bojo vzeli.«

Karantanc je bil precej skrivnostna oseba. Ni bil zaposlen, ne zavarovan, zhivel je, kjer je nanoslo, saj so ga v glavnem napodili iz vseh najemniških stanovanj, ker je razgrajal, ni placheval in pod blazino je imel nozh.

»Ne bojo me dobili!« je govoril.

Shiril je legendo, da je bil zaprt, ker je v chasu propadanja bivshe drzhave govoril za svobodno Slovenijo.

»Zaprl so me!« je govoril in si prizhigal cigareto. »In tepli! Pa kaj! Iz zapora še pridesh zhiv, iz groba ne vech!«

Nato me je pogledal.

»Ti pa se le pazi, shkoda te je!« mi je govoril. »Dusho ti bodo iztrgali in jo poteptali!«

Nato je narochil še en pir.

»Jaz se ne bojim nikogar!« je nadaljeval. »Naredim tole ...« – pri tem je poskochil – »...in tole!«

*Matej Krajnc*

## THE CARANTANIAN

When I was still in a rock band in Ljubljana, there was a man, small, but muscular, that used to visit us in a cellar of a band's guitarist. We practiced there regularly, at least three times a week. The name of the man was Jozhe, but everybody called him The Carantanian. Behind his back, of course.

»Slovenia-Carantania!« he shouted when he got drunk. »Slovenes-Venetil!«

He was always drunk. When he was drunk, he was a pain in the ass.

»You know,« he used to tell me, »don't walk by Stara Cerkev at night. There's a gang there. They'll grab you and take your virginity!«

Then he started to gesticulate.

»They'll make a hot bulb outta your ass!«

Back then I was living across the Tivoli park, near Stara Cerkev, so I had to pass it by after our band's practice. Sometimes I walked home very late at night, as the practicing continued into some very late hours. In the summer we used to sit in his garden behind the very old, wooden table.

»Jozhe, what will they do to him?« asked the guitarist mischevously and pointed at me.

»It's obvious!« shouted the Carantanian. »They'll take his virginity!«

The Carantanian was a very mysterious person. He was unemployed, without social security, living in various places. All the landlords and landladies kicked him out sooner or later, because he was making fuss, wasn't paying the rent and kept a knife under his pillow.

»They'll never get me!« he used to say.

In his own mind he was a legend, a martyr, giving his word and soul for the freedom of Slovenia.

»They locked me up!« he used to say, lighting his cigarette. »Used to beat me like hell! So what! You can break out of prison, but when you're ten feet under there's no way out!«

He always looked at me after that.

»Watch after yourself, you're precious!« he used to say. »They'll rip out your soul and dance on it!«

Then he ordered another beer.

»I'm not afraid of anybody!« he continued. »I do this ...« – he made a jump – »... and this!«

She enkrat je poskочil, vendar smo nekako ugotovili, da je »tole in tole« pomenilo, da je nekoga totalno razsul.

Poleti je delal pri razliхnih ljudeh v Shishki, Kosezah in Podutiku. Belil je, popravljал strehe, tudi zidal.

»Star sem 61 let,« je vpil, »ampak opletach she stoji!«

Zarezhal se je.

»Seka in klesti!«

Vchasih je prishel med vajo in pri vratih poslushal, kako smo igrali. Takoj, ko je v besedilu zaslislhal kako besedo, ki mu ni bila vshech, je vzrojil.

Kitarist je vedno precej nestrpno mahal z roko, naj gre ven.

»Ha!« je vpil Karantanc. »Podrekáne pesmi pojete, nash lep jezik tlachite!«

»Hudicha, Jozhe!« je robantil kitarist. »Kaj se vtikujesh v nashe delo?«

»Kaj te briga!« je rojil Karantanc. »Kar drekájte, che hochete! Fuj!«

Pri tem je pljunil na tla.

»Jozhe,« sem rekel, »a te moti ta too much v besedilu ali kaj?«

»Too much?« je zarobantil Karantanc. »Too much je hudobna beseda, slaba beseda. Anglosaksonsko drekánje. Mi smo Slovenci, Veneti, Karantanci! Anglezhi so slabi ljudje, radi bi iztrebili Slovane!«

Oglasil se je bobnar.

»In vse to zaradi too much?«

»Jasna zadeva!« je nadaljeval Jozhe. »Too much ne sodi v lepo slovenshchino. To je anglosaksonska beseda, slaba beseda je, podrekána!«

»Jozhe,« sem dejal, »too much sta dve besedi!«

»Slabi besedi sta!« ni odnehal Karantanc. »Jaz z opletachem napishem boljši.

Kako lahko pojesh tak drek?«

Kitarist je odredil premor, ker je spoznal, da tako ne bomo nikamor prishli.

»Jozhe, ne hodi na vaje!« mu je rekel. »Kvarish nam voljo do dela!«

»Po cigarete grem!« je odvrnil Jozhe. »Na vaje pa ne bom hodil. Ne bom poslushal, kako svinjate!«

»No, Jozhe,« je rekel bobnar, »chisto stoodstotnega jezika ni, vesh!«

»Slovenshchina je chista, kristalna zadeva!« je odvrnil Jozhe. »Chudovita zadeva! Slishish, France?« se je obrnil h kitaristu.



He made another jump, but it was obvious to us that he was showing us how he beat somebody into molasses.

In the summer he was always working at various houses in the suburbs of Shishka, Koseze and Podutik. He was good at painting the facades of houses, fixing the roofs and also working construction.

»I'm 61 years old,« he used to claim, »but my pecker is as good as new!«

Then he grinned.

»He beats and slams, that pecker!«

Sometimes he came in while we were practicing and listened to us playing. He raised hell as soon as he heard a word that was Muzak to his ears.

The guitarist always showed him the door rather impatiently.

»Hah!« the Carantanian used to shout. »You sing shitty songs, you oppress our beautiful language!«

»Jozhe, what the hell!« the guitarist used to grumble. »Don't meddle in our work!«

»Go to hell!« shouted the Carantanian. »Shit, if you want to! Phew!«

He spat on the floor.

»Jozhe,« said I, »is it the »too much« that we put into the lyrics that bothers you?«

»Too much?« ranted the Carantanian. »Too much is an evil word, a bad word.

Anglo-Saxon shit! You know who we are? We are Slovenes, Veneti, Carantanians!

The English people are bad, they want to exterminate us Slavs!«

Our drummer said:

»All that because of our 'too much'?«

»But of course!« Jozhe continued. »Too much is not a Slovenian word. It's not a nice word. It's an Anglo-Saxon word, a shitty word!«

»Jozhe,« said I, »too much are two words!«

»And they're both bad!« the Carantanian persisted. »I can write two better ones with my pecker. How can you sing that kind of shit?«

The guitarist called for a pause, figuring we'll never manage to play and listen to the Carantanian at the same time.

»Jozhe, don't come back again while we're practicing!« mu je rekel. »You're ruining it for us!«

»I'm going to get cigarettes!« said Jozhe. »I won't come again! I can't listen to you shitting like that!«

»Well, Jozhe,« said the drummer, »no language is pure, you know!«

»Our language, our Slovenian language is a pure, a crystal thing!« said Jozhe. »A beautiful thing! Do you hear that, France?« he turned to the guitarist.

»Povej to njemu, on pishe besedila!« se je izmazal ogorjeni in kazal name. Jaz sem medtem sedel na vrtu in se pogovarjal po telefonu. Kar naenkrat je Karantanc stal poleg mene in zachel s svojim naukom:

»Ti si velik chlovek!« je zachel. »Pishesh velike pesmi! Ampak jih posvinjash z anglosaksonskimi tujkami. Anglezh je slab chlovek, rad bi iztrebil Slovane!«

V hipu se je nechesa spomnil.

»Pa opletach?« je vprashal in zachel gestikulirati. »Dela? Dela?«

Prekinil sem zvezo.

»Dela!« sem odvrnil in se zbal, da bo kitarist spet zachel rajcati Karantanca s Staro Cerkvijo.

»Razgibavash se? Jesh?« je nadaljeval Karantanc.

»Jem!« sem rekel. »Vsak dan imam redno kosilo ...«

»Jest je treba zaseko na kruhu!« je vzrojil Karantanc. »Mast za prst debelo. To daje moch opletachu. Razgibavash se?« je ponovil.

»Pesh hodim na vaje!« sem odvrnil.

»Kje stanujesh?« je zanimalo Karantanca.

»Nasproti Tivolija!« sem odvrnil. »Na Zhibertovi!«

»Tam je banda!« je vzrojil Karantanc. »Vse jih potolchem, potrem! Nimam zastonj nozha pod blazino, vesh!«

Vmeshal se je bobnar.

»Pa si ga zhe uporabil?«

»O, smo zhe plesali, smo!« je vpil Karantanc. »Pet jih je shlo name! Pa sem jim pokazal vruga. Kot Krjavelj vruga, tako sem jih!«

»Mhm!« sem pomislil sam pri sebi. »Petkrat je reklo shtrbunk in petkrat shtrbunk!«

»Bil si pijan in si jih zmerjal s podrekánimi hudichi, saj ni chudno, da so se te lotili!« se je oglasil kitarist.

»Jaz pijan?« je zarjul Karantanc. »Bil sem trezen kot zdajle!«

Pri tem se je opotekel po vrtu.

»Trezen!« je vpil. »Z opletachem jih razkoljem!«

Pogledal je proti meni.

»Kje si rekel, da stanujesh?«

»Pri Stari Cerkvi, Jozhe!« je odgovoril kitarist.

O, hvala! sem pomislil.

»To ni dobro zate!« je dejal Karantanc. »Dobili te bojo in ti vzeli nedolzhnost. Rit bosh imel kot vr...«

»He writes the lyrics, tell him that!« said the guitarist while pointing at me again.

Meanwhile I was sitting in the garden, talking on the phone. Suddenly the Carantanian appeared before me and began lecturing me:

»You are a great man!« he began. »You write great songs! But you always soil them with that Anglo-Saxon shit! The English people are bad, they want to exterminate us Slavs!«

Suddenly he remembered something.

»What about your pecker?« he asked and started to gesticulate. »Is he working? Is he?«

I hung up the phone.

»He is working!« said I, afraid of being reminded of Stara Cerkev again.

»Do you exercise? Do you eat?« continued the Carantanian.

»Yes, I do!« I answered. »I eat lunch every day and ...«

»Lunch? You have to eat minced lard and bread!« ranted the Carantanian. »A lot of fat and grease! It strenghtens the pecker! Do you exercise?« he repeated.

»I always come here by foot!« I answered.

»Where do you live?« he asked.

»Across the park!« I said. »On Zhibertoval!«

»There's a gang there!« howled the Carantanian. »I'll beat them, I'll crush them!

There's a reason for that knife under my pillow, you know!«

Our drummer said:

»Did you ever use it?«

»Damn right I did!« shouted the Carantanian. »I was alone and there was five of them! Oh, but I showed them hell, just like Krjavelj did!«

»I bet you did!« I mumbled. »Five times splash and five time sp-lllllash!«

»You were drunk and called them shitty motherfuckers!« said the guitarist. »What did you expect?«

»Me, drunk?« howled the Carantanian. »I was as sober as I'll ever be!«

And he stumbled across the garden.

»Sober!« he shouted. »I'll split them all with my pecker!«

He looked towards me.

»Where did you say you live?«

»Near Stara Cerkev, Jozhe!« said the guitarist.

Oh, thanks a lot!

»That's not good for you!« said the Carantanian. »They'll get you and take your virginity. They'll make a hot b...«

»Jozhe, saj je v redu, smo zhe slisali!« sem nestrpno rekel.

»Ne ne, kar naj pove!« je vztrajal kitarist.

»Rit bosh imel kot vrocho zharnico!« je zmagoslavno dejal Karantanc, kar je izzvalo salve krohota pri kitaristu.

Che se je Karantanc napil bolj pozno ponochi, je redno prihajal na kitaristova vrata.

Ob pol enih zjutraj je tolkel po shipi.

»France! France!«

Kitarist je nejevoljen vstal in mrmral skoz shipo.

»Jozhe, pojdi spat! Vse sosede bosh zbudil!«

»Kaj me brigajo sosedje!« se je drlo zunaj. »Jim zhe pokazhem! France, odpri! Bova eno pokadila!«

»Ob enih zjutraj ne bom kadil!« je odvrnil kitarist in zagrnil zaveso. Karantanc je potem ponavadi zaspal kar na klopi na vrtu in zjutraj izginil neznano kam.

Zadnje tri mesece ga ni bilo vech na vaje. Tudi drugache ga nisem vech videl.

Zadnjih za osmi marec lani, ko sva se sreчала na trzhnici.

»O, Jozhe!«

»Pozdravljen! Kako opletach? Dela?« je bil obichajen pozdrav.

»Dela!« sem odvrnil. »In ti?«

»Oh, meni ni nich hudega!« je rekel Karantanc, tokrat svezhe obrit. »Po kruh grem in po fizhol! She hodish k Francetu?«

»She!« sem dejal. Vendar takrat ni bilo vech dalech do konca te chudne pravljice.

»Pazi se!« je dejal Karantanc. Zaupno me je potegnil k sebi.

»Dusho ti bojo vzeli!«

Pozneje sem spoznal, da je imel prav. In od tistega srečanja nisem vech nichesar slishal o njem.

Upam, da mu je dobro, kjer koli zhe je. Bodisi kje v kakshnem novem stanovanju, bodisi med svojimi prijatelji Veneti. Kakshnega pol leta po razpadu benda sem napisal pesem Vrocha zharnica. Bolj zase in za Karantanca. Pri Stari Cerkvi ne zhivim vech in tudi bend je zhe preteklost, cheprav je za nami ostalo precej dobrih pesmi. Morda bi bila Vrocha zharnica hit. In che bi bil Karantanc shesti chlan benda, bi imeli res same lepe, slovenske pesmi. Puristichni rokenrol.

»Jozhe, it's all right, we've heard it already!« I said impatiently.

»No, no, let him say it!« said the guitarist.

»They'll make a hot bulb outta your ass!« said the Carantanian victoriously, and the guitarist just couldn't stop laughing.

If he got drunk, he used to come banging on the guitarist's door in the middle of the night.

»France! France!«

The guitarist wasn't happy about it. He came to the door and tried to shut him up.

»Jozhe, go to sleep! You'll wake up the neighborhood!«

»Who the hell cares!« shouted the Carantanian. »I'll show them! France, open the door! Let's smoke one!«

»No smoking for me at one a. m.!« said the guitarist while shutting the blinds. The Carantanian used to fall asleep on the bench in the garden. In the morning he was gone.

Then he stopped coming to see us. I didn't see him again until last March. We met at the marketplace.

»Hello, Jozhe!«

»Hello to you, too! How about your pecker? Is he working?« he greeted me.

»Yes, he is!« I answered. »What about you?«

»Oh, I'm all right!« he said, freshly shaven. »I'm out to get some bread and beans.

Do you still practice at France's place?«

»Yes!« said I. But the end of that fairyltale was approaching fast.

»You watch out!« he said. He grabbed my hand confidentially.

»They'll take your soul!«

He was right. That was also the last time I ever saw him. Or heard of him. I hope he's doing all right, wherever he may be. In some new apartment, among his friends Veneti ... I wrote a song *Hot Bulb* about six months after I left the band.

For me and for the Carantanian. I don't live near Stara Cerkev anymore and the band is history. We did some good songs and maybe the *Hot Bulb* would also be a hit. And if the Carantanian would join the band as the sixth member, we'll be playing beautiful, nice Slovenian songs. Puristic rock'n'roll.

Translated by author

*Marko Petrovich*

## POTOVANJE S TOVORNO JADRNICO OB ZAHODNI OBALI MADAGASKARJA

### **Mahajanga**

Vroče in suho obmorsko mesto Mahajanga lezhi na obali ob ustju široke reke, ki predaja morju z rdečo zemljo obarvano vodo kot paradiznikovo juho. Zaradi blizhine Komorskih otokov je chutiti muslimanski vpliv, predvsem po navzochnosti nekaj moshej in po znachilnih ohlapnih oblekah nekaterih prebivalcev.

Mi bi radi potovali naprej proti jugu in v glavnem pristanishchu nam povedo, da ni nobene ladje, ki bi shla v Morondavo – 700 kilometrov juzhno od Mahajange. Iz Mahajange plujejo bolj v Diego ali na Nosy Be ter na Komorske otoke. K pomolu je privezana ladja, ki chaka na odhod na Komore. Ko bo polna, bo odplula.

Kasneje gremo v manjshe pristanishche, kjer v blatu, ki ga je odkrila oseka, lezhijo tovarne jadrnice (vsaka nagnjena malo po strani zaradi okroglega trupa). Rechejo jim »boutre« (izgovori se »buchi«) in v glavnem pristanishchu so nam povedali, da gredo nekatere na jug, v smeri Morondave. Zachnem sprashevati ljudi na barkah, kam so namenjeni in kdaj. Z ene od bark mi mahajo, naj pridem k njim, in ker so bolj oddaljeni od kopnega, je treba chez dve drugi barki, da pridem do njih. Barke povezujejo deske, po katerih je treba kar previdno stopati. Na zhalost pa je ta namenjena na Nosy Be. Vseeno potem kar hitro odkrijem boutre, ki se pripravlja na dolgo plovbo v Morondavo. Kapitan govori nekaj francoshchine, z lepim naglasom, in je videti she kar poshten. Pove, da bo odhod naslednji vecher, potem ko bodo nalozhili ves tovor – 15 ton sladkorja in 10 ton mila. Nosilnost tega dvojambornega, petnajst metrov dolgega plovila, ki nima kobilice, je trideset ton. Izdelujejo jih na roko v kraju Belo sur Mer na zahodni obali. S kapitanom se zmeniva za ceno 300.000 FMg do Morondave. Hrano in pijacho je treba imeti vso s seboj. Vprasham, kakshno hrano in koliko vode naj vzamemo, pa odvrne, da moramo to mi sami vedeti, da se po njih se ne smemo zgledovati. Do kraja Maintirano se ponavadi potuje tri ali shtiri dni, che pa je premalo vetra, lahko tudi shest. Tam se barka ustavi za dan ali dva, da se raztovori, in do Morondave je potem she kakshen dan ali dva plovbe.

*Marko Petrovich*

## TRAVELS ON BOARD A CARGO-CARRYING SAILING SHIP OFF THE WEST COAST OF MADAGASCAR

### **Mahajanga**

The hot and dry coastal city of Mahajanga lies by a wide river mouth which pours into the sea water coloured so red by eroded soil that it resembles tomato soup. The vicinity of the Comoros Islands gives the city a Muslim flavour, which is expressed by the presence of mosques and the typical baggy clothes worn by some inhabitants.

We would like to travel southwards and are told in the main port that there is no ship bound for Morondava – 700 kilometres south of Mahajanga. From Mahajanga they tend rather to go north to Diego Suarez, Nosy Be or the Comoros Islands. The main ship in port is waiting to set off for the Comoros Islands once it is fully loaded with cargo.

We later visited a harbour where cargo-carrying sailing ships rested on the mud uncovered by the low tide, each one slightly tilted due to their rounded hulls. They call them »boutre« (pronounced »boochoy«) and in the main port they told us that some of them sail southwards to Morondava. I began asking the people on the vessels where they were going and when. They waved to me from one of the ships to come over and as they were quite far from dry land I had to cross two other boats to get to them. The boats were connected with wooden planks which I had to cross with great care. Unfortunately, this one was headed for Nosy Be. However, it did not take me very long to discover a boutre that was getting ready for the long sail to Morondava. The captain spoke some French – with a nice accent – and he seemed reasonably trustworthy. He told me they would set sail the following evening after they had loaded up – 15 tonnes of sugar and 10 tonnes of soap. The total tonnage of this two-masted, fifteen metre long vessel with no keel is thirty tonnes. They are handmade in a place called Belo sur Mer, also on the west coast of Madagascar. The captain and I agree on a tariff of 300,000 FMg for the voyage to Morondava. We must bring food and drink with us. I ask what kind of food and how much water we should take and he replies that that is up to us to decide, that we should not follow their example. Apparently, it usually takes three or four days to get to Maintirano, but it can take six if there is not enough wind. Maintirano is a port of call where the boutre stops for a day or two to unload its cargo and Morondava is only a further day or two's sailing from there.

## Odplutje

V veleblagovnici Magro, kjer se iz zvočnikov razlega avstrijsko jodlanje oziroma nekaj temu zelo podobnega, nakupimo hrano in pijacho: 24 litrov vode, 3 kile rizha, kozarec marmelade, dve pashteti, en »corned beef« in dve konzervi zgoshtenega mleka. Kruha nimajo, zato grem sam na lov za njim, medtem pa se punci vkrcata na ladjo. Pri manjših uličnih prodajalcih ne najdem kruha in na tržnici ga tudi ni, mi pa pozornost pritegnejo oklepi morskih zhelv in zhage rib zhagaric ... Na poti nazaj proti pristanishchu k sreči najdem pekarno, kjer imajo lepo ponudbo peciva, kot v Evropi. Vzamem šest baget. Blizu pristanishcha na pločniku ob hishi sedi rikshar na svoji rikshi z otrokom v naročju in ob sebi ima radio, iz katerega se sliši vesela glasba. Nasmehnem se mu in vrne mi nasmeh z lepimi belimi zobmi.

Malo predolgo sem pohajkoval po mestu, in ko pridem do pristanishcha, barke ni več! Ljudje me takoj opazijo in mi s prstom pokazhejo drevak, ki me je prishel iskat. Barka nima motorja in uporabi tok ob oseki, da odpluje, zato ni možno chakati zamujajocih belcev! Do barke, ki je zhe doseglja široke vode rechnega izliva, me z drevakom pripelje neki domachin.

Sedimo na palubi in gledamo, kako se oddaljujejo mestne luchi in luchke ribishkih ladij, zasidranih v ustju rdeche reke. Ostali potniki so Malgashi in si zhe kuhajo vecherni rizh. Z vljudnostno besedo »mandroso« me povabijo, naj se jim pridruzim, in skupaj jemo na tleh iz iste sklede. Mlajsha zhenska z ruto na glavi se sladko smeje, che kaj rechem po malgashko. Vsi smo polni tistega prijetnega občutka zachetka avanture, ki spremlja vsako izplutje in sploh vsak zachetek potovanja. Eva in Jasna sta utrujeni in zhe lezhita na strehi kabine v spalnih vrechah. Ostali ljudje (potnikov nas je 15, mornarjev 9) lezhijo na velikem pokrovu odprtine za tovor in po tleh, pokriti z odejami.

## Jadranje

Okoli dveh zjutraj mornarji dvignejo jadra in kar hitro krenemo na shirno morje. Neverjetno, kako se z bosimi nogami oprijemajo zheleznihih kablov, ki drzhijo jambor: kabel zgrabijo med dva prsta na nogi in tako zlezejo gor ter nastavijo jadra. Za navigacijo so ponoči le zvezde. Barka ne pozna niti najmanjshega navigacijskega pripomochka – niti kompasa! Voda zachne valoviti in barka se zaziba. Ko smo zhe dovolj dalech izven rechnega ustja, zavijemo proti jugu in mimo svetilnika. Zaspim na palubi na svojem lezhishchu.



## Departure

We buy food and drink in the Magro supermarket where Alpine yodelling, or something closely resembling it, is being played on the loudspeakers. We purchase 24 litres of water, 3 kilos of rice, a jar of marmalade, two patés, one corned beef and two tins of condensed milk. They have run out of bread so I head off to search for it elsewhere while the two girls board ship. All the street-side vendors have run out of bread as has the main market where my attention is caught by turtle shells and sawfish rostra. On the way back towards the harbour I stumble across a bakery, which offers a nice selection of bread and pastries like somewhere in Europe. I buy six baguettes. Not far from the harbour, on the pavement in front of a house, a rickshaw puller is sitting on his rickshaw with a child on his lap and a radio beside him is playing upbeat music. I smile at him and he beams back at me, showing his beautiful white teeth.

I spent a little too much time searching for bread and when I at last reach the harbour, the *boutre* is nowhere to be seen! The people in the harbour immediately notice me and point to a dugout canoe that has come to pick me up. The *boutre* has no motor and makes use of the current that accompanies the ebbing tide to set sail, so there was no time to wait! It was a local who paddled me over to the *boutre*, which had by now already reached the broad river mouth.

We sit on the deck and watch how the city lights and the lights of the fishing boats anchored in the mouth of the river slowly grow smaller and more distant. All the other passengers are Malagasy and are already cooking their evening rice. As Malagasy custom demands, they invite me to eat with them with the word »mandroso«, so I join them on the floor where we all eat rice from the same bowl. A youngish woman with a headscarf laughs sweetly every time I say anything in Malagasy. We all share that pleasant feeling that accompanies a departure and the beginning of an adventure. Eva and Jasna are tired and are already lying on the roof of the cabin in their sleeping bags. The other people (we are 15 passengers and 9 crewmembers) go to sleep on the large cover which provides access to the hold, as well as on the floor.

## Sailing

Around two o'clock in the morning, the sailors hoist the sails and we accelerate gently out into the open sea. I am amazed by how they climb up the metal cables that hold the mast with their bare feet, gripping the cable with their toes and pulling on the sails with their hands. At night there are only the stars for navigation: the vessel does not possess even the most basic navigational aid – not even a compass! The water becomes a little choppier and we begin to rock. When we have gone far enough out into the sea we turn towards the south and pass the lighthouse. I fall asleep on the deck.

Zbudita me vroče sonce in dim ognja, na katerem zhe kuhajo jutranji rizh. Ogenj je zakurjen v posebnem zaboju, ki se nahaja v sprednjem delu barke, tik za sprednjim jamborom. Veter je zelo ugoden, vendar povzroča valove, zato mi chez nekaj chasa postane slabo. Ne upiram se bruhanju in se kmalu znebim zajtrka – kruha in ananasove marmelade. Toda slabost ostane in she vechkrat bruham, marmelada pa postane bolj in bolj grenka ... Ko tako sedim na premcu in praznim zhelodec, naenkrat zagledam na morski gladini veliko zhelvo, ki pa se kmalu potopi.

Popoldne srečamo motorni choln, ki je verjetno ilegalno lovil zhelve. Mornarji z nashe ladje se dogovorijo za nakup ene zhelve. To zhelvo privezhejo na vrv in jo povlechejo na nasho barko. Lepa rumena zhival ima neprijeten vonj. Takoj se je lotijo z nozhi. Spodnji del oklepa vrzhejo proch, skupaj s chrevesjem in ostalo drobovino. Tace dajo sushiti v drevak, ki lezhi na palubi, mast pa razrezhejo v podolgovate trakove in jih potem obesijo na deblo. Neprijeten vonj nas je spremljal vse do mesta Maintirano. Zhelvino meso skuhajo in ga ponudijo. Ni mi vshech, ker je okus ravno tako neprijeten kot vonj. Morda se mi je zaradi slabosti zdel okus she slabshi.

Prijazen francosko govorechi Malgash srednjih let pove, da decembra zhelve valijo jajca in jih je zato tedaj prepovedano loviti. Pove mi tudi, da zhelve jedo ribe in niso nevarne za ljudi. Zhelve lovijo s trnkom kot ribe. Moj sogovornik je sicer ekonom za neko gradbeno podjetje. Gradijo shole, vodnjake in podobno. Kritizira novega predsednika (Ravalomanana), chesh da je baraba in da dela samo za svoje interese ter da je sramota, da tako navija ceno rizha, ki se je zadnje chase astronomsko dvignila. Pravi, da je predsednik tipichen pripadnik dominantnega plemena Merina. On sam pa je ponosni »côtier« ali prebivalec obalnega dela otoka in izhaja iz plemena Vezo, ki zhivi na jugozahodni obali, chlani pa so zelo sposobni pomorshchaki. Pravi, da bi lahko potoval s taxi-broussom ali z letalom, ampak gre raje z barko, ker to pomeni njegovo tradicijo. Ko potuje z barko, nich ne je, marvech le pije, ker na barki ni nobenih sanitarij. Stranishche je pach rob ladje! Mornarji, ki so bolj spretni, se postavijo na verigo, ki je obeshena pod kolom, shtrlechim iz premca, in opravijo veliko potrebo!

Zvecher se zasidramo in valovi barko tako zibajo, da zopet bruham. Nisem se pravočasno »zagrebel« za lezhishche in ostanem brez njega. Na tleh pa ne kazhe lezhati, ker se barka tako mochno ziblje, da voda vdira skozi odtočne luknje. Kasneje se morje k srechi umiri in se lahko ulezhem na tla.

The following day I am awoken by the hot sun and the smoke from the fire on which the morning rice is being cooked. The fire is lit in a special box located in the forward part of the vessel, just aft of the foremast. The wind is very favourable but is kicking up waves and after some time I begin to feel sick. I make no real effort to resist the urge to vomit and soon get rid of what I had had for breakfast – bread and pineapple marmalade! However, the feeling of sickness continues to linger and I vomit a few more times, the taste of marmalade growing bitterer and bitterer. As I sit on the bow, emptying my stomach, I notice a large sea turtle on the water surface but it quickly dives into the depths.

In the afternoon we meet a motorboat which has been catching sea turtles – probably illegally. The sailors from our boat agree to buy one of the turtles. They tie it to a rope and pull it aboard. The magnificent yellow-coloured animal has an unpleasant smell, which spreads even more as the people pull it apart with knives. They discard the lower part of the shell together with the intestines and the entrails. They put the feet to dry in the dugout canoe that lies on deck and cut the grease into longish strips which they hang from the boom. The unpleasant smell accompanied us all the way to Maintirano. Meanwhile, they cooked the meat and offered it to us. Despite being pleasantly tender, its taste was just as unpleasant as its smell. Perhaps my sickness made the taste seem even worse.

A friendly middle-aged fellow passenger, who spoke good French, told me that turtles lay their eggs in December and that that is why it is forbidden to catch them in this period. He also told me that turtles eat fish and that they present no danger to humans. They catch them with a hook on a line like fish. The man works as an accountant for a construction company. He criticised the new president of Madagascar and said that he is a crook who only works for his own interests and that it is scandalous that he is raising the price of rice which recently reached astronomical levels. He said the president is a typical representative of the dominant Merina tribe. He himself is a proud »côtier«, as the inhabitants of the lower-lying coastal regions are called in French, and belongs to the Vezo tribe, which inhabits the southwest coast and whose members are known for being very capable seamen. He said he could also travel by taxi-brousse or plane but he prefers to sail because it is in keeping with his tradition. When at sea, he does not eat anything but only drinks because there are no toilets on board. You simply do whatever you have to do over the edge of the boat! The sailors, who are more agile, stand on a chain that hangs from the bowsprit where they have a little more privacy!

In the evening we anchor up and the waves rock us so vehemently that I vomit again. I left it too late before I began looking for a place to lie down for the night and am left without one. I do not want to lie on the deck as the boat is rocking heavily and seawater is coming through the scuppers. After some time the sea calms down and I lay down on the deck.

## Brezvetrje in nevihta

Brez vetra je morje mirno, zato mi ni vech slabo, ampak sonce je naslednji dan obupno vroche. Vsi ishchemo senco, a ko je sonce najvishje na nebu, je na ladji izredno malo sence. Ljudje z vrvicami napenjajo odeje in druge kose blaga ali obleke ter se nato ulezhejo v njihovo senco. Ko sonce ni naravnost nad glavo, nam tudi jadra nudijo senco, a jo je treba loviti, ker ladja pogosto spreminja smer in se senca premika. Bezhati moramo tudi pred deblom (dolg tram, ki drzhi spodnji konec jadra), ko se zapelje chez nas. Krizh me zachne boleti od raznih skrchenih polozhajev.

Popoldne se pojavijo morski psi, ki pa niso veliki – najvechji meri morda meter in pol. Krozhijo okoli barke. Mornarji jim nekaj vrzhejo in bliskovito vse pojedjo.

Zvecher vidimo nevihtne bliske nad kopnim na vzhodu. Prav lepo osvetljujejo velike, bele, vataste oblake. Niti ne pomislimo na mozhnost, da bi nevihta dosegla tudi nas. Spravimo se spat na streho kabine, a nas kar kmalu zadenejo prve kapljice dezhja. Mornarji hitro postavijo zasilno zavetishche tako, da chez deblo kot shotor obesijo cerado. Zhal ima cerada luknje in smo hitro premocheni do kozhe. Zebe nas. Bliski osvetljujejo morje z nenavadno belo-sivo barvo. Nevihta chez nekaj chasa pojenja, a noch je she dolga. Dodatno trpljenje povzrochi majhna punchka (ime ji je Sarobidy, kar pomeni »dragocena«), ki lezhi blizu mene ter tako maha in krili z nogami in rokami, da se moram prav paziti pred njo.

Jutro prinese upanje, da bo mogoche ogreti premrazhena telesa in posushiti premochene obleke, spalne vreche itd. Cheprav je radio (za poslushanje kaset) edini tehnicni predmet, ki ga premorejo mornarji, nimajo tezhav z navigacijo. Vchasih smo tako dalech od obale, da je sploh ne vidimo; ko pa je vidna, vidimo le chrto z majhnimi »igلامي« na obzorju – to so palmovci, po katerih mornarji tochno vedo, kje se nahajamo. Veter je bolj mochan kot prejsnji dan in zvecher dosezhemo mestece Tambohorano, ki ga prav tako oznachuje določena kombinacija palmovcev. Ravno ob sonchnem zahodu se prebijemo skozi valove ob obali in pazimo, da ne bi nasedli na pesku pri izlivu reke. Zato gresta dva mornarja z drevakom preverit, ali je voda she dovolj globoka (ali ni morda zhe oseka) za vhod v reko. Vidimo, kako ju blizu obale valovi mechejo gor in dol. Ko se spustita v »kotlino« med dvema valoma, za nekaj chasa izgineta, dokler se zopet ne povzpneti na naslednji »greben«. Po precej dolgi odsotnosti se vrneti in z jadrnico previdno krenemo izlivu reke naproti. Na najbolj plitvih predelih s koli preverjajo globino. Ko dosezhemo globlje vodovje reke, lahko zopet bolj korajzhno zajadramo v smeri mesteca, ki je malo oddaljeno od morja.

### **Calm followed by a storm**

The next day there is no wind and the sea is very calm so I have no more trouble with sickness but the sun is unbearably hot. Everyone is looking for shade but when the sun nears its zenith there is very little shade on deck. People are hanging up blankets, pieces of textile or clothes and then laying down in their shade. When the sun is not directly overhead, the sails too provide some shade but you have to constantly move to catch it as the boat frequently changes direction and the shade moves with it. We also have to dodge the boom as it moves across every so often. I develop back pain from spending time in various contorted positions.

In the afternoon some sharks appear but they are not so large – the largest one measuring maybe one metre and a half in length. They circle us and when the sailors throw them something to eat they gobble it up on no time at all.

In the evening we see lightning flashes over land in the east. They provide beautiful illumination for the large, white, cotton wool like clouds. We don't really even think that the storm could reach us and go to sleep on the roof of the cabin, but the first raindrops soon begin to fall. The sailors rush to set up an emergency »roof« by hanging a very big tarpaulin over the boom, rather like a tent. Unfortunately, the tarpaulin has many holes and we are soon drenched to the skin and become very cold. The lightning flashes light up the sea, lending it an unusual grey-white colour. After some time the storm subsides but the night is long. An additional form of suffering for me is caused by a small girl (her name is Sarobidy, which means »precious«), who is lying near me and waves her arms and legs so vehemently that I must keep moving to avoid her.

The morning brings hope of warmth for our frozen bodies and the possibility of drying our soaked clothes, sleeping bags etc. Although a radio (for listening to cassettes) is the sole technical object possessed by the sailors, they nevertheless have no trouble with navigation. At times we are so far from the coast that we can no longer see it; when we do see it we can only see a line on the horizon with small »needles« sticking up from it – these are palm trees which allow the sailors to know exactly where we are. The wind is stronger than the day before and in the evening we reach a small town called Tambohorano, which can be recognised from afar by a unique combination of slender palm trees. It is already sundown when we approach the mouth of the river. To avoid running aground, two of the crew go ahead in the dugout to check if the water is still deep enough (if it is not already low tide) to sail up the river. We watch how the dugout is thrown up and down by the waves. When it descends into the trough between two waves, the dugout and its two »pilots« disappear for a moment before rising up onto the next wave. After a fairly lengthy absence they at last return and we carefully set off towards the mouth of the river. In the shallowest parts the sailors check the depth with long stakes. When we reach the deeper waters of the river we can again sail more freely in the direction of the small town, which is situated a short distance from the coast.

Tambohorano sicer ima »pristanishche« – betonski pomol ob blatnem obrezhju, a se zhe od dalech vidita jambora dveh »boutre«, kar pomeni, da ni prostora za nas, zato se zasidramo kar na reki, nedalech od blatnega obrezhja.

Ves chas prihoda se je vecherilo s prekrasnimi barvami, ki spremljajo sončni zaton. Obchudovali smo bel peshchen jezik, ki ločuje morje od reke, in nad njim silhuete palm in mangrov na oranzhnem obzorju – krasota. In kakshen mir! Edini zvok je nezno butanje vode ob barko. Vsi v tishini obchudujemo naravo. Od sidrishcha do obrezhja nas prepeljejo z drevakom. Kapitan (klichejo ga »Caresse«) mi da denar, da bi zanj kupil cigarete, in kmalu izvem, da ni dal dovolj – hoche, da jaz placham preostalo!

Ko stopimo na trdna tla, je zhe noch; pesh gremo v mestece po peshcheni cesti. Po treh dneh na zibajochi se barki se majemo kot pravi mornarji! Z nami gre francosko govorechi mozh, ki pravi, da v tem kraju ni nobenega lokala, zato gremo z njim v neko trgovino, ki pa ne prodaja skoraj nobenih prehrabnih izdelkov. Lastniki so indijskega porekla in jih nash prijatelj dobro pozna. Najprej si omislimo pijacho, potem nam postrezhejo z domachimi pishkoti, ki jih tudi plachamo. Nato se prijatelj z Indijci zmeni, da nam bodo skuhali pashto in jo bomo pojedli kar pri njih. Takoj pristanemo na to zamisel, ker smo zhe navelichani rizha in precej potrebni prave hrane. Medtem ko chakamo, da nam skuhajo, sedimo v trgovini in se pogovarjamo z Indijcem, ki she nikoli ni bil v Indiji. Prijazen mozhakar, musliman (Tambohorano je sploh bolj muslimanski kraj), trpi za ishiasom in ga mochno zanima, kako bi si to stanje izboljsal – sploh ko izve, da je Eva medicinka. S prestrashenim izrazom na obrazu se zanima, kako je videti operacija.

Ko je vecherja skuhana, nas pride poklicat sluzhabnica, domachinka, in gremo skozi velike prostore v pritlichju ter po stopnicah do mize, postavljene v dolgi, shiroki vezhi. Jemo skupaj z nashim prijateljem – pashto s paradizhnikovo omako in nekaj suhih rib. Imam občutek, da se mi je zhelodec zhe malo skrчил, ker ne pojem toliko, kot bi sicer lahko! Po vecherji nam Indijec ponosno pokazhe svojo pisarno – veliko sobo z majhno, nepomembno mizico, na kateri je skoraj edina stvar radijska postaja. Vecherjo nam placha prijatelj z barke.

Vrnemo se na barko siti in zadovoljni ter veseli ob pogledu na ozvezdeni nebesni svod. Ampak tisto noch so nam komarji povzročili precej trpljenja ...

## **Dan na soncu**

Zjutraj pochasi odjadramo. Veter je shibak in blizu izliva reke jadra podrejo ter za pogon raje uporabijo dolge kole, na katere se oprejo in tako porinejo barko naprej. Potem poshljejo Krempeljchka (tako smo poimenovali nekega malo norega mornarja) z mladim Richardom v drevaku naprej proti izlivu. S seboj imata sidro in petdeset metrov vrvi. Sidro odvrzheta, mornarji na barki potegnejo vrv, in na ta nachin premaknejo barko.

Tambohorano indeed has a »port« – a concrete dock on the otherwise muddy riverside, but we can see from afar the masts of two boutres which means that there is no room for us, so we anchor in the river, not far from the muddy riverbank. All this time that we are approaching Tambohorano, the setting sun is treating us to a display of beautiful colours. We particularly admire the white sandbank, which separates the sea from the river, with palm trees and mangroves silhouetted above it on the orange horizon – beautiful. How peaceful it all is! The only audible sound is that of water gently lapping against our boutre. We all admire nature's wonderful display in silence. The dugout is used to ferry us across from where we are anchored to the riverbank. The captain (they call him »Caresse«) gives me money to buy cigarettes for him, but I later find out that it is not enough – he obviously wanted me to pay the rest!

When we set foot on terra firma, the night has already fallen. We walk into town along a sandy road; after three days on the rocking boat we sway like true sailors! We are accompanied by the French-speaking passenger who says there is no bar or place to eat in this town. He leads us into a shop, which hardly sells anything edible. The owners are of Indian origin and our friend appears to know them well. We order something to drink and they offer us some homemade biscuits but we also have to pay for them. Then our friend and the Indians agree that they will cook us some pasta. It is not hard for us to accept this proposition as we are quite fed up with rice. While waiting for them to prepare the meal we sit in the shop and chat with the Indian shop owner who has never been to India. This friendly man, a Muslim (Tambohorano appears to be a predominantly Muslim place), suffers from sciatica and is very keen to find out how he can treat his condition – especially after learning that Eva is a student of medicine. He has a very anxious expression on his face when enquiring about what an operation involves.

When supper is ready, a servant girl (Malagasy) comes for us and we follow her through the spacious ground-floor premises and up some stairs to a table that has been set in a long, wide hallway. We eat together with our friend – pasta with tomato sauce and some dried fish. It seems like my stomach may have shrunk a little as I cannot eat as much as I normally could! After supper the Indian proudly shows us his office – a large room with a small, insignificant desk on which there is a radio transceiver and little else. Our friend from the boutre kindly pays for the supper. We return to ship satiated and happy, especially at the sight of the starry sky. But that night the mosquitoes made us suffer...

### **A day in the sun**

In the morning we slowly set sail. The wind is weak and near the river mouth the sailors take down the sails and again make use of the long stakes on which they lean with all their weight to propel the vessel along. Then they send Little Claw (that is how we had named one slightly crazy sailor) with young Richard to go off ahead towards the river mouth in the dugout. They take with them an anchor and fifty metres of rope, one of which is held on the boutre.

Tako se pochasi približamo kraju, kjer morski valovi butajo ob rečni iztok. Tam postane očitno, da smo prepozni, da je zhe oseka in je preplitvo, da bi lahko izpluli. Precej obupani (vsaj mi trije belci) se sprijaznimo z dejstvom, da bo treba ves dan prechepeti na ladji pod zhgochim soncem, v sicer rajsko idilichnem zalivchku, obdanem z rajsko idilichnimi plazhami. Tako smo izchrpani, da se nam ne da preplavati niti kratke razdalje do plazhe! Celo prevoz z drevakom nam ponudijo, a nas to sploh ne zanima ...

Okoli poldneva pa me vprashajo, ali bi shel z enim od mornarjev z drevakom nazaj v Tambohorano kupit hrano in pijacho. Takoj sem za stvar, ker uzhivam ob veslanju in se bom vsaj malo razmigel. Zadovoljstvo chutim, ker se mi zdi, da bom naredil vsaj nekaj koristnega. Odveslava v ozkem drevaku, ki ima na desni strani stabilizator. Kar hitro gre, verjetno zato, ker sta veter in tok ugodna. S soveslachem izmenjava nekaj osnovnih podatkov – ime in podobno. Sami zobje so ga – verjetno je vesel, da ima belca za druzhbo! Trudim se, da bi veslal chim bolj »profesionalno« oziroma tako kot on. Veslo je treba chimbolj gladko povlechi iz vode. Che eden od veslachev bolj mochno vesla, se to takoj pozna, ker zachne drevak spreminjati smer. Tisti, ki vesla zadaj, ima boljshi nadzor nad smerjo drevaka in lahko prilagaja svoje veslanje, da smer ostaja prava.

Izstopiva blizu privezanih »boutre«, na spolzkem, rdechcem, blatnem nabrezhju, ki je polno luknjic, v katerih zhivijo drobni rakci. Pri Indijcu je trgovina zaprta, je pa odprta pri Komorcu na drugi strani ceste. Resen mozhakar z ochali, muslimansko kapico in samozavestnim nastopom. Dobro govori francosko. Edino pijacho, ki jo ima, je »Bonbon Anglais« – limonada s posebnim okusom. Na trzhnici kupim kokosove pishkotke, sadja pa ni. Pri iskanju sadja mi pomaga neki domachin, ki sprashuje ljudi, kje bi se dobilo mange. Po peshchenih cestah prideva do ograjenega dvorishcha, kjer poleg hishe stoji velik mangovec. Gospodar poshlje dechka na drevo in ta nam vrzhe dol okoli deset zrelih sadezhev. Ko mu hochem plachati, pa se brani; to me prav preseneti, ker na Madagaskarju se ljudje redkokdaj branijo denarja! Konec koncev pa je bogat zhe s tem, da zhivi v tako idilichnem kraju – mehkec topel pesek pod ного, lichne palme in lesene barakice, ki se estetsko prav perfektno ujemajo z okoljem. Ampak vrochina je taka, da na ulicah skorajda ni ljudi. Raje se hladijo v svojih hishkah. Tambohorano naredi vtis skrajno zaspanega kraja.

Z drevakom se vrneva na barko, tokrat proti toku in vetru. Kar namuchiva se in voda pljuska spredaj v drevak, da jo mora kolega z lonchkom metati ven.



When they run out of rope they throw the anchor overboard and the sailors on the boat pull on the rope to get us moving. In this way we slowly advance to where the sea waves meet the waters of the river. It becomes clear that we are too late; that the tide is low and the water is therefore not deep enough for us to reach the sea. Feeling rather despondent (at least us three foreigners) we must resign ourselves to spending the rest of the day under the scorching sun in an otherwise idyllic, paradisiacal bay surrounded by idyllic, paradisiacal beaches. We are so lethargic that we cannot even muster the motivation to swim the short distance to the beach! The crew even offer to take us there by dugout but we are simply not interested...

Around midday, the crew ask me if I might want to go with one of the sailors in the dugout back to Tambohorano to buy food and drink. I immediately agree to this as I enjoy paddling and will also get some exercise! I am happy because I feel that I will be doing something useful. So we paddle off in the narrow dugout, which has a stabiliser on its right-hand side. We make quite rapid progress, probably because the wind and tide are on our side. My co-paddler and I exchange a few words and find out each other's names. He is all smiles – and probably very pleased to have the company of a foreigner! I make an effort to paddle as »professionally« as possible, i.e. like him. After every stroke, the paddle must be pulled out of the water as smoothly as possible. If one person paddles more strongly than the other then the dugout immediately begins to change direction. Whoever is at the back has better control over the direction of the dugout and can adjust his paddling (either increase or decrease the force) to keep the dugout going in the right direction.

We land near the moored boutres on the slippery, red, mud riverbank, which is riddled with little holes inhabited by small crabs. The Indian's shop is closed but a shop held by a man from the Comoros Islands on the other side of the road is open. He appears to be a serious man and wears glasses, a Muslim cap and acts very self-confidently. He speaks good French. The only drink he has is »Bonbon Anglais« – a kind of lemonade with a special taste. At the market I buy some coconut biscuits but unfortunately there is no fruit. I am helped in my search for fruit by a man who asks people where we might get some mangos. Walking along the sandy roads we come to a fenced courtyard. Alongside the house within the courtyard stands a large mango tree. The man of the house sends a young boy up into the tree and he proceeds to throw us down a dozen ripe mangos. When I offer him money he refuses payment; this is a pleasant surprise because in Madagascar people very rarely refuse to accept money! One could say that he is already »rich« living in such an idyllic place with soft, warm sand underfoot, beautiful palm trees and small wooden houses, which fit in perfectly with the environment. But the heat is so intense that there is hardly anyone in the streets. They prefer to keep cool in their little homes. Tambohorano gives the impression of being an extremely sleepy place.

We return to our mother ship with the dugout, this time paddling against the tide and against the wind. It is quite hard work and water regularly splashes into the front of the dugout so that my friend has to bail it out with the help of a cup.

Preostanek dneva prezhivimo na barki. Čeprav so bližnje bele plazhe še vedno mikavne, smo tako izchrpani, sonce pa je tako vroče, da se nam še vedno ne da odplavati ali odveslati do njih. Raje vedrino v senci, kolikor je sploh je na barki. Mornarji pa se vechkrat podajo na obalo ter zhivahno chofotajo v vodi in tekajo po pesku. Zavidam jim njihovo energijo in utrjenost!

## Maintirano

Naslednje jutro s pomocjo drevaka in sidra zapustimo zaliv.

Popoldne priplujemo v Maintirano. Ker je pristanishche juzhno od mesta, mi pa prihajamo s severa, lepo vidimo lego kraja in krasne plazhe. Kot pishe v turistichnem vodichu, je mesto »morju obrnilo hrbet« – ob morju je le nekaj lesenih koch, mesto samo pa je malo odmaknjeno. Do pristanishcha priplujemo po izlivu reke, ki ima rdecha blatna obrezhja, pokrita z mangrovami. Tudi tu je blato prevrtano z neshetimi luknjicami – domovi rakovic. Mornarji se tako obirajo s privezovanjem barke, da jih mi trije belci prav tezhko gledamo! Nadaljevanje poti do Morondave je še povsem negotovo, ker nihche ne ve, kako dolgo bo trajalo raztovarjanje petnajstih ton sladkorja in desetih ton mila. Tudi ni gotovo, ali bo treba chakati na nov tovor za Morondavo ali pa bomo nadaljevali kar brez tovara. Ker se za Evo in Jasno zhe naglo priblizhuje datum odhoda nazaj v Evropo, se pozanimamo za mozhnost, da bi pot nadaljevali kar s taxi-broussom. Izjemno prijazni uslužbenci lokalnega ribishkega podjetja nas zapeljejo v mesto in nam pomagajo iskati taxi-brousse. Vsi nas svarijo, da se lahko v tem dezhevnem letnem chasu vsako potovanje krepko zavleche. Neki terenski kamioncek se pripravlja na pot v Antananarivo in krozhi po mestu, ishchoch potnike. Razlicni viri so nam navajali razlicne mozhnosti glede trajanja potovanja. V lepi restavraciji, v kateri smo presedeli najvec chasa, je neka zhenska rekla, da kamioncek lahko potuje deset dni, lahko pa se zgodi, da sploh ne pride na cilj! Francoz, ki je z motorjem vechkrat zahajal v isto restavracijo in je bil v Maintiranu zaposlen pri organizaciji, ki pomaga ljudem, prizadetim od ciklonov, je rekel, da ni govora, da bi shli s taxi-broussom, ker bosta sicer puncu zamudili letalo. Odlochili smo se, da pochakamo in vidimo, kdaj bo barka odplula v Morondavo. Če bo trajalo predolgo, še vedno obstaja letalska povezava: Maintirano – Tsiroanomandidy, ki je blizu Antananariva.

We spend the rest of the day on board ship. Although the nearby beaches remain tempting, we are too lethargic and the sun is too hot for us to be able to gather the necessary motivation to swim or paddle across to them. We prefer to rest in what little shade there is on the boat. Meanwhile, the sailors make several trips to the beach, splashing in the water and running on the sand like children. I envy them their energy!

### **Maintirano**

The following morning we succeed in leaving the bay with the help of the dugout and anchor.

In the afternoon we reach Maintirano. As the harbour is located south of the town and we are coming from the north, we get a good view of the town's location and its beautiful beaches. Just as it says in the tourist guidebook, the town has »turned its back on the sea« – there are only a few wooden huts by the sea while the town is a little further back. We sail into the harbour along the mouth of a river lined with red mud banks which are covered with mangroves. Here too the mud is riddled with countless little holes that are home to crabs. The sailors take so much time tying up the *boutre* that we three foreigners find it very hard to remain patient! The remainder of our journey to Morondava is still in doubt as nobody knows how long it will take to unload fifteen tons of sugar and ten tons of soap. It is also not certain if we will have to wait for new cargo bound for Morondava or whether we will continue the journey without cargo. As the date of Eva and Jasna's flight back to Europe is rapidly approaching, we enquire about the possibility of continuing our journey by taxi-brousse. Some very friendly employees of the local fishing company give us a lift into town in their car and help us look for a taxi-brousse. Everyone warns us that in this rainy season any overland trip can take much longer than planned. One 4X4 truck is getting ready for the trip to Antananarivo and is circling the town looking for passengers. Different sources give us different information concerning the length of the journey. In a nice restaurant in which we spent most of our time, a lady told us that a truck can take ten days but it is also possible that it never reaches its destination! A Frenchman who often came by motorbike to the same restaurant and who worked in Maintirano for an NGO that helps cyclone victims, said there was no way we should take the taxi-brousse because the girls would miss their flight. We therefore decided to wait and see when the *boutre* would set sail for Morondava. If this was going to take too long then there was always a plane which flew from Maintirano to Tsiroanomandidy, which is near Antananarivo.

V Maintirano smo prispeli v ponedeljek in najprej nam je bilo recheno, da bomo morda shli dalje v sredo. Torej smo imeli dovolj chasa, da Maintirano kar dobro spoznamo. Cheprav je kraj veliko vechji kot Tambohorano, je zaradi obupnih cest prav tako izoliran. Ampak občutek sem imel, da so ljudje v najbolj odmaknjenih krajih bolj prijazni. Maintirano se nam je v shtirih dneh, ki smo jih tam prezhveli, kar priljubil. Mesto velja za enega najbolj vrochih krajev na Madagaskarju in smo kar gagali, ko se je temperatura dvignila na 38 stopinj v senci. Ko smo se pogovarjali z ljudmi, smo opazili, kako vrochina vpliva na mozhgane: ko jih kaj vprashash, pochasi premislijo in traja malo dlje kot obichajno, da dobish odgovor. Tudi sami smo ugotovili, da vrochina otezhuje miselne procese; porabili smo vech chasa, da smo kaj razmislili.

Spoznal sem indijskega trgovca, ki je dobro znal angleshko (redkost na Madagaskarju). Rojen je bil v Tanzaniji in je tam tudi odrashchal. Na Madagaskar se je preselil, ker ima tu sorodnike. Omenil je, da ima v Angliji dva brata, ki ga stalno vabita, naj ju obishche.

V sredo popoldne sem shel do pristanishcha, ker nas nihche ni prishel iskat, cheprav so nam prejsnji dan obljubili, da pridejo po nas. Na svoje zachudenje, jezo in nejevero sem ugotovil, da nashe barke ni vech ... Sprasheval sem, kje je, in so mi povedali, da ni odplula, ampak da se je le priblizhala morju in se zasidrala ob izlivu reke. Do nje me je peljal mozhakar z drevakom, ki je sicer vozil she vrecho rizha in drugo robo. Kamen se mi je odvalil od srca, ko sem zagledal nasho barko. Nekaj mornarchkov jo je strazhilo. Kapitana »Caressa« ni bilo. Nazaj v Maintirano po puncu sem shel kar po plazhi – razdalja morda dveh kilometrov. Bil je krasen, toda utrujajoch sprehod v vechernih urah po sledeh, ki so jih pustili mornarji v pesku ob vsakodnevnem odhajanju do mesta.

Jasna in Eva sta mi povedali, da jima je kapitan prishel povedat, da okoli treh zjutraj odplujemo (takrat bo plima). Shli smo na zadnjo vecherjo v mestu in povabili kapitana. Nerodno mu je bilo in ni hotel jesti kakor mi. Potem smo se mi trije odpravili s tezhkimi nahrbtniki po pesku do barke. Zopet smo bili priche chudovitemu sonchnemu zahodu. Ker je barka chepela v blatu, je bilo treba malo potelovaditi, da smo zlezli na palubo. Noch na prostem je pomenila ponovne bitke s komarji, in cheprav sem se dobro »zadelak« v spalno, je bil spanec kljub temu zaradi mrchesa zelo nemiren. Ko je prishel chas plime, nas je zbudila zhivahna dejavnost na drugih barkah, na nashi pa je bilo nekam chudno mirno. Z narashchajocho zhivchnostjo smo opazovali, kako drugi odhajajo, medtem ko nashi mornarji z nichimer ne kazhejo, da bi se pripravljali na odhod. Razlog: kapitan se ni vrnil iz mesta ... Plima se je pochasi spremenila v oseko in zamudili smo mozhnost za odhod. Zjutraj smo od muzajochih se mornarjev izvedeli, da se je kapitan v mestu napil.

We arrived in Maintirano on Monday and we were first told that we might sail again on Wednesday. So we had enough time to become well acquainted with Maintirano. Although the town is much larger and more important than Tambohorano, it is just as isolated due to the terrible roads. However, I gained the impression that people in the remotest places tended to be friendlier. In the four days that we ended up staying in Maintirano we came to like this town. It is otherwise known for being one of the hottest places in Madagascar and we almost found it a little harder to breathe when the temperature rose to 38 degrees centigrade in the shade. When talking to people we could see how the heat appears to affect behaviour: when we asked a question they slowly thought about it and it took a little longer than usual to get the answer. We also realised how the heat slowed down our own thought processes; it took us more time to think something out!

One day I met an Indian trader who spoke good English. He was born in Tanzania and grew up there before moving to Madagascar where he has family. He also has two brothers in England who keep inviting him to visit them there.

On Wednesday afternoon I went down to the harbour because no-one came to fetch us despite having promised us the previous day that they would do so. To my surprise, anger and incredulity I discovered that our vessel was no longer there... People told me that it had not sailed away but had only moved closer to the sea and had anchored in the mouth of the river. I got a »lift« with a man in a dugout who was also transporting a sack of rice and other things. I was relieved when I saw our *boutre*. There were a few sailors looking after it but captain »Caresse« was not there. I went back to Maintirano to fetch the girls by the most direct route along the beach – a distance of perhaps two kilometres. It was a beautiful but tiring walk in the evening hours along the tracks left by the sailors in the sand on their daily trips into town.

Jasna and Eva told me the captain had come to tell them we would be setting off around three o'clock in the morning (the hour of high tide). We went out for our last evening meal and invited the captain to join us. He was shy and did not want to eat much. The girls and I then set off with our heavy rucksacks along the sandy beach to the boat. We were again treated to the sight of a beautiful sunset. As the boat was marooned on the mud we had quite a challenge to hoist ourselves up onto the deck. A night out in the open again meant war with mosquitoes and despite tucking myself thoroughly into my sleeping bag, the nasty vermin still managed to disturb my sleep. When the tide rose, we were awoken by the sound of lively activity on the other boats while our own remained strangely tranquil. We watched with growing nervousness as the others departed while our crew showed no signs of preparing to sail. The reason: our captain had not yet returned from town... The tide slowly began to ebb and we missed our last chance for departure. In the morning we found out from the smirking sailors that the captain had had a little too much to drink.

Cheprav je bil odhod obljubljen za naslednjo noč, puncu upravičeno nista verjeli tej napovedi in sta še isti dan odleteli z Air Madagascarijevim Twin Otterjem v Tsiroanomandidy, od koder sta imeli potem kratko vožnjo s taxi-broussom do prestolnice.

Meni se ni mudilo in zanimal me je zadnji krak poti do Morondave, zato sem ostal še en dan v Maintiranu, naslednjo noč pa smo res odpluli. Barka je bila tako rekoch prazna, vozili smo le eno omaro, pa smo se med vožnjo skrili pred soncem kar v prostornem, smrdečem podpalubju, iz katerega je bilo treba redno z vedrom odnashati vodo. Zahvaljujoch ugodnemu, mochnemu vetru in lahki barki, smo Morondavo dosegli v manj kot 24 urah. Mornarjem se je zdelo zelo smeshno, da sta me puncu zapustili in so me stalno sprashevali, kje sta. Kapitan pa se me je izogibal. Verjetno ga je bilo sram ali pa celo strah. Puncu sta bili zelo prijazni do njega – za zobobol sta mu dajali protibolechinske tablete, in še na večerjo smo ga povabili. Dobro je vedel, da se dekletoma mudi, pa nas je vendarle takole »zashikl

V Morondavi (precej velik kraj) je bilo vreme muhasto; pri tem sem tudi hitro spoznal, da ni prav nich zabavno potovati sam. S prvim mozhnim taxi-broussom sem se vrnil v Antananarivo in še ujel dekleti, preden sta odleteli z otoka.

Although we received promises that we would depart the following night, the girls (understandably) did not believe this and decided to fly the same day with an Air Madagascar Twin Otter to Tsiroanomandidy, from where they had only a short taxi-brousse journey to the capital.

As I was not in a hurry and was interested in continuing on by boat to Morondava, I spent another day in Maintirano, and the following night we did indeed sail on. The boat was almost empty; the only cargo was a large wardrobe, so we were able to hide from the sun in the roomy but stinky hold, from which water had to be regularly removed with a bucket. Thanks to a good, strong wind and our light weight we reached Morondava in less than 24 hours. The sailors found it hilarious that I had been »abandoned« by the girls and kept asking me where they were. As for the captain, he avoided me. He was probably ashamed and maybe even a little afraid. The girls had been very friendly to him – they had given him painkillers for his toothache and we had invited him to eat with us. He was well aware that the girls did not have time to waste and he had let us down.

In Morondava (a fairly large place) the weather was rather miserable; I also soon realised that it was no fun travelling on my own. I took the first available taxi-brousse to Antananarivo and saw the girls there before they left Madagascar.

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Translated from Slovenian by author

*Rajko Shushtarshich*

## ENDOFAZIJA II

O narodu iz metastvarnosti – neposredna dejstva zavesti

*»Pravilna predstava (je dejala Diotima Sokratu),  
ta, kakor vesh, ne stoji na dokazu in torej ne more biti vednost,  
kajti kako bi nedokazana reč mogla biti vednost, pa tudi nevednost ni,  
kajti kako bi nekaj, kar pogojuje resnico, moglo biti nevednost?  
Jasno je tedaj, da pravilna predstava dela nekako srednjo stopnjo med  
vednostjo in nevednostjo.«*

Platon

OSEBE:

Shusovi (pogovori s) sogovorniki izven chasa: Sokrat, Henri, Étienne ...

Drugi (v ozadju) nastopajoči: Diotima, Niccolo, Ivan, Homer in drugi  
(Sedaj, deset in petnajst let pozneje, sicer pa chas tu ni niti malo pomemben)

- SHUS Danes bi rekli, da je resnica o narodu in narodnosti naroda, za to nam gre v našem primeru, she vedno enako dalech kot neresnica. Sistem hipotez in predpostavk v vrednotnih izhodishchih pa je ta, ki premika nashe predstave o narodu iz nekake sredine med vednostjo in nevednostjo na rob vednosti ali nevednosti. To premikanje nekako lazhe vidimo kot chisto resnico ali chisto lazhe.
- SOKRAT Che je resnica o narodu vrednota, ki ima svoj protipol v neresnici, potem je nekje med njima, nikoli ne chisto na sredi, »pravilna predstava«.
- SHUS Ta predstava se dandanes mochno nagiba, premika stran od sredine k resnici tistih, ki jo posredujejo mnozhici, jo zanjo kroje. To so dandanes mochni mediji – mediji mochi. Medijevi kriteriji resnice ali resnica medijev za mnozhice je dalech, vedno dlje, od pravilne predstave in resnice.
- SOKRAT Kaj je potemtakem po tvoje resnica o tvojem narodu ali vsaj pravilna predstava o njem. Vendar povej to na kratko, kar se da.
- SHUS Narod moj umira. Izginja s prizorishcha.
- SOKRAT Vsi narodi nekoch umro, tako kot ljudje. Nihche njih ni nesmrten, tako mogochni in slavni med njimi kot tudi mali, za zgodovino komaj opazni. To, kar ostane v vechnosti, je njih svojskost, dusha naroda ali duh njegov svoboden – osvobojen.
- SHUS Saj to je ravno tisto, kar me boli. Dusha naroda gnije, duh njegov svobodni se razblinja. Prostovoljno se podaja v suzhenjstvo, po njem hrepeni. Natanko tako, kot pravi Étienne.



Rajko Shushtarshich

## ENDOPHAZIA II

Concerning the nation from metareality – facts stemming directly from consciousness

*»A correct notion (said Diotima to Socrates), as you well know, is not based on evidence and therefore cannot be cognisance, for how could something that has not been proven be cognisance, and neither is it incognisance, for how could something that determines the truth be incognisance? It is therefore clear that a correct notion is somewhere halfway between cognisance and incognisance.«*

Plato

### CHARACTERS:

Shus's conversations with some men outside the frame of time: Socrates, Henri, Étienne ... Others (in the background): Diotima, Niccolo, Ivan, Homer and others (The present, ten and fifteen years later, and anyway time is of no importance here)

- SHUS One would say nowadays that the truth about the nation and the nationality of a nation, which is what we are dealing with in this case, is still as far as untruth. The system of hypotheses and assumptions in terms of values is the one which shifts our notions of the nation from a kind of middle point between cognisance and incognisance, to the edge of cognisance or incognisance. We can see this shift more easily as the pure truth or a pure lie.
- SOCRATES If the truth about the nation is a value, whose opposite is an untruth, then it is somewhere between the two, never entirely in the middle, »a correct notion«.
- SHUS Nowadays, this notion is leaning heavily, it is moving away from the middle to the truth of those who pass it on to the masses, who shape it for them. These are strong media nowadays – media of strength. The media's criteria of truth or the truth of the media for the masses is very far, further and further from the true notion and the truth.
- SOCRATES So what in your opinion is the truth about your nation, or at least a correct idea about it. But tell me as briefly as you can.
- SHUS My nation is dying. It is disappearing from the stage.
- SOCRATES All nations die once, just like people. Not one of them is immortal, the great and famous just as the small ones who are hardly noticed by history. That which remains in eternity is their uniqueness, the soul of the nation or its free – liberated – soul.
- SHUS And that is precisely what is hurting me. The soul of the nation is rotting; its free soul is evaporating. It is voluntarily giving itself up to slavery, it is yearning for it. Just as Étienne said.

- SOKRAT Che smrt naroda tvojega taka, kot pravish, da je, ni ravno chastna. Vendar svarim te pred malodushnostjo spricho te, morda zadnje, preizkushnje tvojega naroda, zakaj iz nje nastaja sovrashtvo do logosa in raziskovanja uma, podobna sovrashtvu do ljudi: ena kakor druga imata izvor v razocharanju.
- SHUS Hvala ti, Sokrat, za svet tvoj modri. Kaj mi je storiti ...?
- SOKRAT Hipoteze torej!
- SHUS (Shus se je sprva izgovarjal: »Izvedene so iz mojega endofaznega umevanja subjekta po vmeshavanju Henrija Bergsona ali z njegovo pomocjo. Torej so zapisana presoja, premislek, meditacija, kakor hochete.« Potem pa ...):  
O Henri ... Ko bi mi pomagal iz te nevednosti moje ...
- HENRI Zahtevash razsodbo?
- SHUS Morda ne chisto dobesedno razsodbo, morda presojo. Obupno si zhelim pogovora. A preprichan sem, da ima vsakdo, ki to res hoche, pravico do razsodbe.
- HENRI Samo to, preprichan si?
- SHUS Sedaj nisem vech chisto preprichan. Mi se kar naprej preprichujemo. Preprichujemo druge, sami sebe, drugi nas preprichujejo. Konec koncev je, da je vse polno preprichanih, zazrtih v nazore, in ne moremo se prebiti iz goste megle.
- HENRI Potem niste svobodni.
- SHUS Vchasih smo, na trenutke morda.
- HENRI Trenutkov ni, je samo trajanje. Razteza se v vecnost, vecno je.
- SHUS Potem je pravi, resnichni chas razpotegnjen in hkrati sohasen, toliko vechen in brezhasen, kot sami hochemo. Bi potemtakem zadoshchalo le prechesati dejstva zavesti, jih ochistiti v sebi, jih tako povelichati v trajanje? Saj vchasih to delamo ...
- HENRI Tudi shematika in naprezanje tu ne bosta kaj dosti prispevali. Za neposredna dejstva zavesti gre, mar ne? Ta pa niso tako preprosta, da bi shla v katerokoli definicijo. Le razumeti jih, to ni mogoche, in nesmiselno je. Zhiveti jih, dozhivljati, to je nekaj drugega. A pustiva zdaj to. Potrebujesh me, da bi reshil nalogo, ki ti jo je zastavil Sokrat, mar ne?
- SHUS Zastaviti hipoteze kar se da pravilno, to mi je vedno bilo tezhko, tezhje kot njih preverjanje.
- HENRI Preverjajo jih drugi. Nisi svoboden, da bi sprejemal ali zavrachal razsodbe.
- SHUS V chem sem potem svoboden?

- SOCRATES If the death of your nation is such, then it is not honourable. But let me warn you against despondency in the face of what is perhaps your nation's final trial, for from it stems hatred for logos and the exploration of reason, similar to hatred for people: both stem from disappointment.
- SHUS Thank you Socrates for your wise counsel. What can I do...?
- SOCRATES Hypotheses therefore!
- SHUS (Shus first tried to find some excuses: »They are executed from my endophasal understanding of the subject following the interference of Henri Bergson, or with his help. So we have written down an opinion, a reflection, meditation, as you wish.« And then ...):  
O Henri ... If only you would help me in my ignorance...
- HENRI You demand judgement?
- SHUS Perhaps not literally judgement, perhaps an opinion. I yearn terribly for conversation. But I am convinced that everyone who truly desires it has the right to a judgement.
- HENRI Is that all, are you convinced?
- SHUS I am no longer entirely convinced. We keep persuading each other. We are persuading others, ourselves, other people persuade us. In the end there are many people who are convinced, who are stuck in their beliefs and we cannot exit this thick fog.
- HENRI So you are not free.
- SHUS We are sometimes. Perhaps occasionally.
- HENRI There are no occasions, there is only duration. It stretches into eternity, it is eternal.
- SHUS Then true time is elongated and synchronous at the same time, as eternal and timeless as we ourselves want it to be. Would it therefore suffice if we only scoured through the facts of consciousness, if we cleansed them in themselves, if we kept on glorifying them? For we do that sometimes...
- HENRI Even schematics and exertion will not help a great deal. It is a question of direct facts, is it not? And they are not so simple that they may fit into any kind of definition. Simply to understand them is not possible, and it is absurd. To live them, experience them, that is something else. But let us leave that for now. You need me to fulfil the task that Socrates set you, don't you?
- SHUS To put forward hypotheses as correctly as possible, I always found that hard, harder than verifying them.
- HENRI They are verified by others. You are not free to accept or decline judgements.
- SHUS In what am I therefore free?

- HENRI Ko si izbiral razsodnika, si bil svoboden, ne moreš pa spremeniti njegove razsodbe, tudi zavrechi je ne moreš. Zaletav si, neuchakan, s to zahtevo razsodbe. Meni ne moreš nichesar prikriti. Mar misliš, da ne vem, da si obravnaval moj »Esej o neposrednih dejstvih zavesti« ali »Razpravo o nesmrtnosti dushe«, kot namigujesh v svojem »Traktatu o svobodi«? Morda misliš, da ne vem, da bi ga z omalovazhevanjem zavrgel, che bi ga nakljuchno ne odprl na strani 102 v Feliksovem prevodu?
- SHUS Oprosti mi, Henri. Potem tudi vesh, da sem imel solze v okeh, ko sem prebral tvojo trditev, da svobode ne moremo definirati ravno zato ne, ker smo svobodni. Da sem se sam sebi zdel smeshen, kako lahko imam solze v okeh ob branju suhega odstavka razprave, saj ni roman. Saj nisem cmerav in to se mi je prvich zgodilo.
- HENRI Samo zato se lahko sedaj pogovarjava. In morda tudi zato, ker si izgubil veselje do ribolova. Klen, ko ga udarish po glavi zajoka kakor otrok, in ko si slishal ta krik, ti je vechno ostal v glavi, traja, ne moreš ga vech utishati. Skushash ga pozabiti, nasilno ga pozabish, potlachish v sebi, zaman. Tudi ta krik je postal neposredno dejstvo tvoje zavesti, tvojo dusho je prezhel.
- SHUS Res je, chisto sem pozabil, toliko let je preteklo od tega dogodka, kako bi se mogel spomniti?
- HENRI Zate je bilo to seveda nakljuchje, saj drugo v tako umetno razdeljenem chasu ne more biti. Tisto, kar se vam resnichno dogaja, se vam sploh ne dogaja, dogodki so le razvrshcheni v chasu, zaporedno, kronoloshko natanchno. Po vashe chlovek sploh ni z nichemer zaznamovan. V trajanju ni ga. A to ni chlovek.
- SHUS Zaznamujejo ga drugi, drug drugega oznachujemo, zhigosamo, definiramo po vlogah. To delamo, vedo bolj natanchno.
- HENRI Vendar sedaj ne govoriva o tem, to je povrshno, povrshinsko. Ko si slishal ta krik, to ni bilo prvich. Kot otrok si ga slishal, ko so zaklali prashicha, ki si ga vzljubil. Kako mu je bilo ime? Si komu zaupal to dozhivetje svoje?
- SHUS Dal sem mu ime, a se ga ne spominjam. Ne, mislim, da ne. Komu naj bi se zaupal? Groze moje zhalosti, z jezo prezhetee (na klavce), vsega tega nisem mogel prikriti, pa tudi treba mi ni bilo, saj sem bil otrok. Predvsem pa tega ne bi razumeli. Smejali bi se mi.
- HENRI Tudi tisti, ki so te imeli radi?
- SHUS (Je bil vidno v zadregi, ni imel kaj odgovoriti, pa saj mu ni bilo treba.)
- HENRI Zdaj vesh, zakaj ti ne gre iz zavesti konec Jozefa K. v Ka-jevem romanu. Saj je samo roman, si pravish. Franc je dal ime Jozefu K., in rad ga je imel.
- SHUS Zakaj ga je potem moral (v romanu) zaklati kot prashicha? Hochesh rechi, Henri, da to ni bilo samo v romanu, kako je pri vas s temi procesi?

- HENRI When you were choosing an arbiter you were free, but you cannot alter his judgement, nor can you reject it. You are reckless, impatient, with this demand for a judgement. You cannot conceal anything from me. Do you really think that I do not know that you dealt with my »Essay on the Immediate Data of Consciousness« or the »Discussion on the immortality of the soul«, as you allude to it in your »Treatise on Freedom«? Perhaps you think that I do not know that you would have rejected it with contempt had you not accidentally opened it on page 102 in Feliks's translation?
- SHUS I am sorry, Henri. Therefore, you also know that I had tears in my eyes when I read your claim that freedom cannot be defined precisely because we are free. I found myself ridiculous at the thought that I could have tears in my eyes when I read the dry paragraph of the treatise, for it is not a novel. And I am not the weepy type, yet this is the first time it happened.
- HENRI It is only for this reason that we are now able to talk. And perhaps also because you lost your passion for fishing. The bleak, when you hit it on the head, cries out like a baby, and when you hear this cry it stays in your head forever, you can no longer silence it. You try to forget it, you forget by force, you repress it, to no avail. This cry also became immediate data of your consciousness, it pervaded your soul.
- SHUS It is true, I completely forgot, so many years have passed since that event, how could I possibly remember?
- HENRI For you this was of course a coincidence, for it cannot be anything else in so artificially partitioned time. What is actually happening to you, is not really happening to you at all, events are only arranged in time, consecutively, chronologically, precisely. In your opinion man is not marked by anything at all. He does not exist in duration. But this is not man.
- SHUS He is marked by others, we mark one another, we give each other labels, we define each other according to roles. We do this, they know more precisely.
- HENRI But we are not talking about this now, this is shallow, superficial. When you heard this cry, it was not for the first time. As a child you heard it, when they slaughtered the pig that you had grown to love. What was it called? Did you tell anyone about this experience of yours?
- SHUS I gave it a name, but I cannot remember it. No, I do not think so. Who could I tell? The horror of my sadness, imbued with anger (against the butchers), I could not hide any of this, and neither did I need to, as I was a child. Above all they would not understand this. They would laugh at me.
- HENRI Even those who loved you?
- SHUS (He was visibly uneasy, he had nothing to say, and after all there was no need for him to say anything.)
- HENRI Now you know why you cannot forget the end of Josef K. in Ka's novel. It's only a novel you say. Franz gave Josef K. a name, and he loved him.
- SHUS So why did he have to slaughter him like a pig (in the novel)? Do you mean to say, Henri, that this was not just in the novel; how do these trials take place where you live?

- HENRI Pri nas je drugache. Praga, Berlin, Moskva, Beograd, Pariz, v vseh velikih mestih sveta in v malih tudi proces traja. Je v bistvu en sam proces. Franc ga je kar dobro konchal, le tako je lahko slisal svoj krik.
- SHUS Ja, tudi v malih mestih je veliko krikov. Moja Ljubljana ima na kupe sodnih spisov, da ne govorim o procesih, ki so tako pomembni, da o njih spisov ni. So mesta, ki so znamenita ravno po velichastnosti svojih procesov.
- HENRI Vechina vas gleda na to zastrashevanje svobode chloveka tako kot Niccolo. Chesh, da je mogoche uchinkovito vladati chloveku – ljudem le s silo, mochjo, zastrashevanjem z zlochinom, z vsemi sredstvi, ki so uchinkovita. Skoraj isto velja za vashe besede.
- SHUS Nashe najbolj buchne in hrupne besede so mrtve parole, slogani, apeli. Le vchasih zasije iz Njih-ovih besed presojni soj omrtvichene dushe. Ko najbolj buchni med nami govore kot zemeljski bogovi, nas preslepi podoba videza, ki ga sami ustvarjajo o sebi, drug o drugem med seboj.
- HENRI Ples senc, ... ko sence pleshejo, se dusha umakne. Mislim, da sva kramljala dovolj, vsekakor vech, kot je potrebno, da se uglasiva za reshevanje tvoje domache naloge.
- SHUS Sokrat, Sokrat ...  
Resnichno, resnichno ne vem ...
- HENRI (Henri sedaj vendarle pomaga Shusu formulirati zanj zagonetno, a ključno vprasanje v Endofaziji II.): Je narod subjekt?
- SHUS Che je narod subjekt,  
che je zhivo bitje,  
che je bitje kot tako, bitje po sebi, bitje za sebe,  
potem narod ni:  
ekonomska tvorba, tvorba kapitalizma, kapitala  
ali politichna tvorba ali drzhavna tvorba ali tvorba  
armade ali administracije  
ali pa skupne religije, tvorba cerkva  
ali kaka druga tvorba;  
potem narod ni institucija in narodovega bistva ni moch opredeliti niti z drzhavnimi niti z republiskimi mejami niti z nacionalnimi institucijami ne, pa naj bodo te:  
politichne, vojashke, ekonomske ali celo kulturne institucije, in naroda ni mogoche opredeliti niti s knjizhnim jezikom, kaj shele politichnim govorom, ker celo knjizhevni jezik ni zhiva govornica naroda, ampak tvorba njegovih institucij, ker je ranljiv in podvrzhen samovolji in moch, njenim intervencijam, v smislu Novoreka,  
niti z ochali ideologije zapisano proklamirano zgodovino,  
niti s planirano skupno prihodnostjo na podlagi trendov, vidnih sedanosti, pa tudi z deklariranimi vrednotami prihodnosti, celo tistimi o nacionalni samobitnosti in identiteti kot folklorno posebnostjo, ki jo dopushcha zdruzha narodov, naroda ni mogoche definirati.

- HENRI It is different. Prague, Berlin, Moscow, Belgrade, Paris, in all the large cities of the world as well as in the small ones the trial takes time. It is really all one trial. Franz succeeded in ending it well, only that way could he hear his cry.
- SHUS Yes, in small towns there are also many cries. My Ljubljana has heaps of legal documents, let alone trials that are so important that there is no documentation on them. There are cities that are famous simply for the grandeur of their trials.
- HENRI Most of you look on this intimidation of human freedom in a similar way to Niccolo. As though it is only possible to effectively rule man – people with force, by threatening to commit an offense, using all effective means. Almost the same is the case with your words.
- SHUS Our loudest words are dead slogans and appeals. Only occasionally does there shine forth from Their words, the transparent shine of a numbed soul. When the loudest people among us speak like earthly gods, we are blinded by the image they create of themselves, of each other, one about the other amongst themselves.
- HENRI The dance of shadows... when shadows dance, the soul withdraws. I think we have chatted enough, by all means more than is necessary, for us to harmonise with each other in order to do your homework.
- SHUS Socrates, Socrates...  
Truly, truly I do not know...
- HENRI (Henri now at last helps Shus formulate what is for him an enigmatic but crucial question in Endophasia II.): Is the nation a subject?
- SHUS If the nation is a subject,  
if it is a living being,  
if it is a being as such, a being in itself, a being for itself,  
then it is not a nation:  
an economic structure, a structure of capitalism, of capital  
or a political structure or national structure or the structure  
of an armada or of administration  
or a common religion, the structure of a church  
or some other structure;  
then the nation is not an institution and the nation's essence cannot be defined, neither with state nor with republican boundaries, nor with national institutions, whether they be:  
political, military, economical or even cultural institutions, and the nation cannot even be defined with a literary language, let alone political speech, for even literary language is not the living language of the nation but the formation of its institutions for it is vulnerable and subject to autocracy and power, its interventions, in the sense of Newspeak,  
neither with history written through the optics of ideology,  
nor with the planned common future based on trends,  
visible present times, nor with the declared values of the future, including those concerning national independence and identity as a folkloric particularity, which is permitted by the community of nations, the nation cannot be defined.

- HENRI Che je narod subjekt, kaj je to zanj, kaj mu to pomeni?
- SHUS Che je narod subjekt, potem kot subjekt zhivi, v odnosu do drugih narodov, svobodno, le tako mu lahko rechemo, da je narod. Che je tako, potem je narodova svoboda njegovo bistvo in ga ni mogoče definirati ravno zato, ker je svoboden, che je tako z njegovim bistvom, je tako z narodom samim, z vsem njegovim bitjem. Potem naroda v bistvu in po njegovem bistvu sploh ni mogoče definirati.
- HENRI Vsaka definicija naroda bo dala prav nekemu determinizmu, nekemu integralizmu, nekemu totalitarizmu, nekemu institucionalizmu. Definiran narod je mrtev narod, je papirnati narod, narod na papirju. V definiciji naroda je lahko marsikaj, kar je zhivljenjskega pomena za narod, za njegovo bivanje, eksistenco, le svobode v tej definiciji ne more biti. V chem vidish svojskost naroda?
- SHUS Che je narod subjekt, bo chrpal svojo svojskost iz sebe, iz svojega hrepenenja po svobodi, tako bo zhivel in bo umrl, ko bo izchrpal to svoje hrepenenje. Ko mu ne bo vech do svoje lastne svobode, shele takrat bo kot narod umrl (izumrl). Ostala bo tvorba, opredeljena v okviru institucije, ali pa se bo zil v druge narode in nikoli le v enega. Che je narod svoboden, mu njegove narodnosti ne more vzeti noben drug narod, nobena moch, nobena sila, ne moch orožnja, ne vojska, ne okupacija, ne raznarodovanje ga ne more ogroziti. Narod se brani tako, da povecha svoje hrepenenje po svobodi, svojo identiteto velicha.
- HENRI O raznarodovanju ...? Kaj je raznarodovanje?
- SHUS Raznarodovanje ...? Che se narod, del za delom (njega) odreka svoje identitete, che z raznarodovanjem naroda, sebe, soglashajo njegovi pripadniki in soglashajo narodova jedra in sprva neopazno, komaj vidno soglasha narod kot nedeljiva celota, vsa narodova skupnost, potem je narod ogrožen. Ogrozila pa ga ni nobena zunanja sila ali pritisk, ogrozilo ga je njegovo soglashanje. Che je narod svoboden, se lahko svojemu rodu odreche le sam, le svobodno se mu lahko odreche. Narod, ki je neshtevilen, in narod, ki se manjša po shtevilu narodnjakov, ni nich manj narod, kot so to drugi, veliki narodi. To je tako, ker narodnost ni shtevilčnost, ni shtevnost, ker se velikost naroda ne da izmeriti, ne po velikosti zasedenega ozemlja ne po shtevilu dush. Potem morajo biti blizhe resnici tisti, ki pravijo, da je majhen narod lahko bolj svoboden, kot so svobodni veliki narodi, in kar je pomembno: bolj svoboden kot skupnosti narodov, che se ne odreche hrepenenju po svoji svobodi.
- HENRI O pripadnikih naroda ...: O Njih pa nimash ravno dobrega mnenja. Zgolj (suho) mnenje ne pomeni dosti. Hrepenenje pa, che je pristno. Nesrechen je ta izraz: pripadnik. Pripadnik je tisti, ki nekomu pripada, se k njemu shteje. Biti določen po narodu, prezhet z njegovo narodnostjo, je nekaj povsem drugega, sega v globino in ne v shtevnost.



- HENRI If the nation is a subject, what is that for it, what does it mean for it?
- SHUS If the nation is a subject, then it lives as a subject, in a relationship with other nations, freely, only then can we say that it is a nation. If it is so, then the nation's freedom is its essence and it cannot be defined precisely because it is free, if this is how it is with its essence, it is also so with the nation itself, with all of its essence. In this case the nation cannot even be defined in its essence.
- HENRI Every definition of the nation will corroborate some determinism, some integralism, some totalitarianism, some institutionalism. A defined nation is a dead nation, it is a paper nation, a nation on paper. There can be many things present in the definition of a nation that are of vital importance for the nation, for its existence; only freedom cannot be present in this definition. Where do you consider the uniqueness of a nation to come from?
- SHUS If the nation is a subject, it will draw its uniqueness from within itself, from its desire for freedom, it will live and die in this way, when it exhausts its desire. When it no longer desires its own freedom, it will die (die out) as a nation. All that will remain will be a structure, defined within the framework of an institution, or alternatively, it will blend in with other nations and never with one nation alone. If a nation is free, its nationality cannot be taken away from it by any other nation, no other power, no force, no weapons, war, occupation, or denationalisation can threaten it. The nation defends itself by increasing its desire for freedom; it extols its identity.
- HENRI Concerning denationalisation...? What is denationalisation?
- SHUS Denationalisation...? If the nation gradually gives up its identity, if its members agree to denationalisation, if the nation's cores agree to it and at first unnoticeably, barely perceptibly, the nation as an indivisible whole agrees with it, the nation's entire community, then the nation is threatened. However, it has not been threatened by any external force or pressure, it has been threatened by its consent. If the nation is free, it alone can choose to deny its lineage, it can deny its lineage only if it is free. A nation that is very large in number and a nation whose population is dwindling is no less a nation than are other, great nations. This is so because nationality is not numerousness, for the greatness of a nation cannot be measured, neither by the size of the occupied territory nor by the number of its souls. Therefore those nearer the truth are those who say that the small nation can be freer than large nations, and what is important: freer than the communities of nations, if it does not give up yearning for freedom.
- HENRI Concerning the members of the nation...: You do not appear to have a very high opinion of them. Just a (dry) opinion does not mean much. But desire does, if it is genuine. It is an unfortunate term: member. A member is someone who belongs to someone, who counts himself as belonging to someone. To be determined by the nation, to be imbued with its nationality is something completely different, it runs deep and has nothing to do with numbers.

- SHUS Pa se vseeno venomer preshtevajo pripadniki naroda: s popisi prebivalstva, vodi se njihova statistika, registrira se njihova pripadnost narodu. Temu preshtevanju bi se narodnost brez shkode odrekla in v resnici se ji tudi pripadniki naroda upirajo, to preshtevanje samo se jim upira.
- HENRI Resničnosti njihove pripadnosti, intenzitete njihove identitete se ne dá izmeriti.
- SHUS Svoboda naroda je potemtakem prezheta s svobodo vsakega svobodnega individuuma, njegovo svobodo lahko dopolnjujejo le svobodni subjekti. Ko je ogrožen subjekt – individuum, ta drobec v narodu, je ogrožen narod, njegova svojskost, njegovo sebstvo, lahko rechemo, da takrat narod ogrožha sebe.
- HENRI Tako mora biti po hipotezah, che je narod subjekt?
- SHUS Svoboda naroda zhivi le, che se ozhivlja svoboda v narodu, sicer narodnost postaja narodnjashstvo, ekskluzivizem clandestinih zdruzhb. Propaganda je usmerjena na subjekta: na individuuma in na narod. Njen cilj je objektivizacija obeh. Propaganda agitira pripadnike, a to je le zunanji videz. Propagandna gesla so sicer mrtvi simboli, parole, ki pa imajo magichno moch, ko prodro v subjekta in postanejo dejstva zavesti.
- HENRI Res je nesrechen ta izraz »pripadnik naroda«, vodi nas stran od bistva.
- SHUS Vendar govoriva o dveh subjektih. Med subjektiviteto ali svojskostjo subjekta individuuma in subjektiviteto subjekta naroda ni le analogija, ampak je vez mochnejsha. Ta zveza izhaja iz univerzalnosti vrednote svobode in je usodna. Chlovek in narod sta ji usodno zavezana. To sta dva subjekta in vech jih ne poznam.
- HENRI Che pa je en sam subjekt, je to chlovek? Potem narod ni subjekt in potem te hipoteze zavajajo, vodijo stran od resnice.
- SHUS Che pa bi bil en sam subjekt in bi bil to narod, potem jaz ne bi vedel zanj, za narod moj. Samo narod bi vedel zame in ne bi me potreboval. Che pa bi me potreboval, bi me potreboval le kot sredstvo, za to, da bi realiziral hierarhijo nadljudi brez subjektivitete, na vrhu katere je en sam subjekt, ki je pouzhlil vse ostale.
- HENRI Kar nekaj takih poizkusov v zgodovini narodov je zhe spodletelo. Pa vendar!
- SHUS Vendar se iz zgodovine nikoli nichesar ne nauchimo, dasi neprestano trdimu in predvsem razglashamo nasprotno. Tako smo, do nedavna she, imeli en sam zgodovinski subjekt: ZK, »Zvezo pravichnih«. Od tod tudi tezhave z razumevanjem subjekta individuuma in naroda.
- HENRI Vendar te muchi she neki tretji subjekt.
- SHUS Res je. Vchasih se vprasham, kaj che imajo vendarle prav tisti, ki pravijo da so trije subjekti.
- HENRI Sprashujesh me, che je Bog subjekt. Kaj nisi to resnichno res pomembno vprashanje odgonetil v pogovoru z Janezom?

- SHUS And yet they keep counting the numbers of members of nations: with censuses, numbers are kept, their appurtenance to the nation is registered. The nationality could give up this number-counting with no harm and in truth the members of the nation do resist it, this counting disgusts them.
- HENRI The truth of their appurtenance, the intensity of their identity cannot be measured.
- SHUS Therefore, the freedom of the nation is imbued with the freedom of every free individual, his freedom can only be supplemented by free subjects. When the subject is threatened – the individual, this small particle in the nation, the nation is threatened, its peculiarity, its identity, we can say that the nation is endangering itself.
- HENRI It must be so according to hypotheses, if the nation is a subject?
- SHUS The freedom of the nation is alive only if, the freedom in the nation is revived, otherwise nationality becomes superficial patriotism, the exclusivity of secret societies. Propaganda is aimed at the subject: at the individual and the nation. Its aim is the objectivisation of both. Propaganda agitates the members, but that is only the external impression. Propaganda slogans are admittedly dead symbols, slogans which have magical power when they penetrate into the subject and become facts of consciousness.
- HENRI This term »member of a nation« is truly unfortunate, it leads us away from what is essential.
- SHUS But we are talking about two subjects. There is not only analogy between subjectivity or the uniqueness of the subject of the individual and the subjectivity of the subject of the nation; the tie is stronger. This connection stems from the universality of the virtue of freedom and it is fateful. Man and nation are fatefully connected to it. These are two subjects and I know no others.
- HENRI If there is only one subject, is that man? Then the nation is not a subject and then these hypotheses mislead, they lead away from the truth.
- SHUS If there was only one subject and it was the nation, then I would not know about it, about my nation. Only the nation would know about me and it would not need me. But if it would need me, it would need me only as a means to realise the hierarchy of supermen without subjectivity, on the summit of which is just one subject, which has consumed all the others.
- HENRI Quite a number of similar attempts in the history of nations have gone wrong. But still!
- SHUS But we never learn anything from history, even if we constantly claim and above all proclaim the opposite. Until recently we had one sole historical subject: the ZK, »Zveza pravichnih« [Union of the Just]. From there stem the difficulties with understanding the subject of the individual and the nation.
- HENRI But you are being tormented by a third subject.
- SHUS It is true. Sometimes I ask myself, what if those who say that there are three subjects are right after all.
- HENRI You are asking me if God is a subject. But didn't you solve this truly important question in your conversation with John?

- SHUS Seveda sem, a dvom se mi znova in znova poraja. Obozhevanje Boga osebe, kot zgolj subjekta torej, je pri nas prevladujoča religija. Spricho novih in novih uvoženih ver, njihovih pripadnikov, pa se zopet poraja neki planetarni (globalni) neo-politeizem. Njih bogovi so edini, ali vsaj nadsubjekti so.
- HENRI Vendar to ni tvoj problem, prepričanjem, veri ne podlezhesh. Za nekaj drugega gre. Bistvo ...?
- SHUS Gotovost, za katero mi gre, se mi vendarle zdi včasih blizu veri ali prepričanju, izmika se mi, ko zhe mislim, da jo imam, se razblini.
- HENRI »Se-ve-da resnica je chudezh, a je le umiranje vednosti, kakshen chudezh je potem vednost?« Bistveno je zamegljeno z meshanjem nivojev transcendence in realnosti. Bistvo ...
- SHUS Vednost nam govori, da je ravno bog bistvo v nas. Drugache recheno, svojskost individuuma in naroda, dveh subjektov torej, je bozhanska – je bog v njih.
- HENRI No vidish (se poshali), za nekaj chasa bi zhe moralo zadoshchati, pomiriti tvoj dvom. Vendar to, kar nas zanima, je konkretna individualnost, svojskost sebe, pojavnost bistva tebe in tvojega naroda. »Hic Rodos! Zhivo (zhivljenjsko) te zadeva, kaj ne? ... «
- SHUS: (Shus je rotil svojega sogovornika v svojem nekoliko vznesenem stilu):  
 Che bi svojskost naroda spregledali,  
 che bi zemljo razprodajali,  
 che bi se tujcem udinjali chez mero okusa,  
 che bi kulturo naroda zanemarili na rachun udobja stvari (standarda),  
 che bi jezik svoj zatajili, kjer je in ko je to le mogoche,  
 che bi sestvo sebe zatajili tako, da bi ga bilo komaj mogoche videti,  
 (kot je bilo to doslej – v dosedanji zgodovini naroda),  
 bi bili potem she narod?

(Sogovornika molchita, navadno je tako, vsaj na zacetku pogovora. Potem se oglasita izven chasa, sochasno; a tako, kot se to dogaja, tega, zapisati ni mogoche. Njun govor, po-govor se staplja, natanchneje recheno, prezhema se s Shusovim notranjim govorom. Na koncu povzame Shus she nekaj njunih zunajchasnih odgovorov, te kar se da dobesedno zabeleži v »njunih opombah«! Vendar tudi teh ne dobesedno, ker ko to stori – dovolj je, da samo poskusha ali se trudi za to – sogovorniki hipoma umolknejo. Ali pa bi temu pre-molku – njih zhive besede, misli – morda lahko rekel, da mu sogovornika ne govorita vech zhivo. On pa hoche ravno to, namrech povzeti zhiv pomen njunih misli, ne le mrtve besede. Teh, namrech zhivih misli, ne more dojeti niti prebrati niti dvakrat na isti nachin. Notranji govor pa lahko prevede samo v zhiv jezik, in tega shele mu je mogoche izraziti v svojem narojenem »materinem« jeziku, che se posebej potruди tudi knjizhnem. Shele ta je prevedljiv v vse jezike. Vendar mi se pogovarjamo neposredno, v notranjem govoru, mar ne?)

- SHUS        Of course I did, but doubt keeps on surfacing. To worship God as a person, i.e. as a subject, is our dominant religion. In view of the increasing number of new imported faiths and their members, a kind of planetary (global) neo-polytheism is again appearing. Their gods are singular or at least super-subjects.
- HENRI        But that is not your problem; you do not succumb to convictions or faith. There is something else. The essence...?
- SHUS        The certainty I am after sometimes seems nevertheless close to faith or conviction; it evades me; when I think I have it, it disappears.
- HENRI        »Of course we all know that the truth is a miracle, but it is only the death of knowledge; what miracle is knowledge then?« It is fundamentally obscured with the mixing up of levels of transcendence and reality. The essence...
- SHUS        Knowledge tells us that it is god who is the essence within us. In other words, the uniqueness of the individual and the nation, two subject therefore, is divine – god is in them.
- HENRI        So you see (he jokes), it should be enough for some time, to soothe your doubt. But what interests us is concrete individuality, the uniqueness of the self, the manifestation of the essence of yourself and your nation. »Hic Rodos! What is alive (vital) concerns you, does it not? ...«
- SHUS:        (Shus beseeched Henri in his somewhat enraptured style):  
 If we overlooked the uniqueness of the nation,  
 if we sold out the land,  
 if we hired ourselves out to foreigners beyond the limits of good taste,  
 if we neglected the culture of the nation in favour of material comfort (a high living standard),  
 if we renounced our language wherever and whenever possible,  
 if we disowned our uniqueness to such an extent that it we could hardly notice it any longer,  
 (as has been the case thus far – in the history of the nation so far),  
 would we still be a nation?

(The two men remain silent, it is usually so, at least at the beginning of the conversation. Then they speak outside time, at the same time; but the way it happens cannot be written down. Their speech blends into one, or more precisely, it is imbued with Shus' inner speech. At the end Shus sums up a few more of their extratemporal replies and he makes note of them as literally as he can under »their comments! But he does not write them down literally because as he does this – it is enough simply to try or to strive for this – the two men go quiet for a moment. Alternatively, one could possibly say about this pause – their living words, thoughts – that the two men have stopped talking live to it. But he wants precisely that, to summarise the living meaning of their thoughts, not just dead words. He cannot grasp or read these living thoughts even twice in the same way. And he can only translate inner speech into living language, and this one alone can he express in his native »mother« tongue, if he makes a special effort also in literary language. Only this one can be translated into all languages. But we are conversing directly, in inner speech, aren't we?)

- HENRI (Henri ga sedaj vendarle /u/slishi.): Pa she sklepno hipotezo! Drugich!
- SHUS (Zdaj se Shusu odpre, kot sholarchek /z/deklamira svojo prvotno sklepno hipotezo iz leta 1985, pa she pojasnilo ali dopolnilo k njej.):  
 Sklepna hipoteza – prva: Zachel bom z onim drugim: ona povsem druga je negativna hipoteza. Je neverjetno razshirjena in otipljiva, celo objektivna je, izhaja iz dejstva, da je chlovek objekt, in po njej je narod objektivna tvorba, a tvoren narod nima duha in nima ga zgrajeni chlovek ali pa ga celo imata, duha namrech, a she vedno nimata sebe, kajti sama mozhnost imeti duha je subjektoma dana shele potem, ko je zabrisana razlika med imeti in biti. V resnici je teh drugih hipotez na kupe, imajo pa vendarle neko skupno smer in izhajajo iz tockhe obrata, zato o njih govorim kot o eni sami.
- Njena problematicnost je v tem, da je tudi ona postavljena z duhom, cheprav proti njemu samemu, zato ji rechem negativna hipoteza, a bi ji prav tako lahko rekel obrnjena hipoteza, zaradi ontoloshkega obrata. Narod in narode preprichash, da je duh nich in materija vse (ter stvari in njih stvarni red), sam pa vladash z duhom.
- Tezhko mi je formulirati sklepno hipotezo, tisto edino, s katero bi bil duh naroda zadovoljen, moj pa pomirjen. Vendar zhe ko sem zachel, sem vedel, da se ne bom mogel ustaviti. Narodov duh hrepeni po svobodi, jo ishche. Sprashuje se: ali je she svojski, ali je duh naroda sploh zhiv, ali je to le iluzija? Umevanje uma mu odgovarja nekako nejasno:
- »Svoboda naroda je dejstvo, med dejstvi v njegovi zavesti bolj gotovega dejstva ni. A vseeno je ne bo nikoli nashel, che jo bo iskal izven sebe, v odnosu do drugih narodov. Ena sama mozhnost je, da jo najde, da se premakne s tockhe obrata, ki zastira videnje, in videl bo le to, da to, kar ishche, je on sam.«
- Res je, to je zelo stara hipoteza, cheprav ne prevech znana, in vsakich se mora vsakdo poglobiti vanjo, che jo hoche dojeti, tu ne pomaga nikakrshno prerichevanje.
- Che vas hipoteza spominja na kateregakoli chloveka svobodnega duha, ki tava v temi za svojim duhom in sprashuje, ali ima njegovo telo dusho, in ker ga je strah zanjo, se sprashuje she, kaj ji grozi in ali je umrljiva, se utegneta dodobra nasmejati.
- Upanishadski modrec pa je resen in pravi: »Napachno vprashanje, napachen odgovor. Ti nimash duha, dushe, to si ti sam.« Med kaj imeti in kaj biti pa je neopisna razlika.
- HENRI Kaj pravish danes k svojemu takratnemu umotvoru?
- SHUS Skorajda nimam kaj dodati.
- HENRI Potem jo vsaj v duhu obnovi. Takole z deklamacijo recitirane ne slishim. (se poshali Henri) She sam je ne slishish vech. Sklepna hipoteza – druga!

HENRI (Henri now hears him at last): And the concluding hypothesis! For the second time!  
 SHUS (Now Shus grows talkative, like a school pupil he recites his original concluding hypothesis from 1985, as well as the explanation or amendment to go with it.):

The concluding hypothesis – the first one: I will begin with the other subject: the other one is a negative hypothesis. It is unbelievably expanded and tangible; it is even objective; it stems from the fact that the person is an object, and according to it the nation is an objective formation, but the creative nation does not have a spirit and neither does the firm man or maybe they do have it, a spirit namely, but they still do not have themselves, for the possibility alone to have a spirit is given the subject only after the difference between having and being has been erased. In truth, there are heaps of these other hypotheses, but they nevertheless have a common direction and stem from the turning-point, that is why I speak of them as one sole.

Its problematic lies in the fact that it is also set up with a spirit, although against it alone, that is why I call it negative hypothesis, but I could just as well call it an inverted hypothesis, because of the ontological turn. You convince the nation and nations that the soul is nothing and matter everything (and things and their material order), while you rule with the spirit.

It is difficult for me to formulate a concluding hypothesis, the only one with which the spirit of the nation would be satisfied, and my spirit at peace. But already when I began, I knew that I will not be able to stop. The nation's spirit yearns for freedom, it seeks it. It wonders: is it still unique, is the nation's spirit even alive or is it only an illusion? His reason's understanding replies somewhat unclearly:

»The freedom of the nation is a fact, there is no surer fact among the facts in his consciousness. But still he will never find it if he looks for it outside himself, in relationship to other nations. There is only one possibility, that he finds it, that he moves off the turning point, which is blocks his sight and he will see only that what he is looking for is himself.«

It is true, this is a very old hypothesis although not very well known and every time everyone must delve into its details if they want to understand it; persuasion will not help.

If the hypothesis reminds you of any person having a free spirit, who is wandering around in the dark looking for his spirit and asking whether his body has a soul, and because he is afraid for it he also asks what is threatening it and if it is mortal; you may have a good laugh.

The Upanishads sage is serious and says: »Wrong question, wrong answer. You have no spirit or soul, that is you alone.« There is an indescribable difference between what to have and what to be.

HENRI So what do you now say about your piece of work from those times?

SHUS I have hardly anything to add.

HENRI Then renew it at least in spirit. I do not hear it recited like this. (Henri jokes) You do not even hear it any more yourself. Concluding hypothesis – another one!

- SHUS (se izmotava iz zagate): Tezhko sem formuliral sklepno hipotezo, tisto edino, s katero bi bil duh naroda zadovoljen, moj pa pomirjen. To sem vendarle storil pred petnajstimi leti. (Prvih je bila objavljena, che dvajsetim izvodom lahko rechemo objava, v poročilu ISU, leta 1985.) Zhe sedaj pa jo moram dopolniti.
- Cheprav mislim, da v teoretskem smislu she vedno stoji, praktično pa nima vech svoje predmetne podlage – osnove. Tezhko bi namrech danes izrekel njeno bistvo. Naj jo ob tej prilozhnosti najprej ponovim (ne chisto dobesedno):
- Narodov duh hrepeni po svobodi, jo ishche. Sprashuje se: ali je on she svojski, ali je duh naroda sploh she zhiv, ali je bila to vseskozi le iluzija? Umevanje uma mu odgovarja nekako nejasno ...
- HENRI (Henri vidi vedno vechjo Shusovo zagato, zhe skoraj brezizhodnost; mu pomaga): »Svoboda naroda je dejstvo, med dejstvi v njegovi zavesti bolj gotovega dejstva ni. A vseeno je gotovo dejstvo: svobode ne bo nikoli nashel, che jo bo iskal izven sebe, v odnosu do drugih narodov, she manj v njih narochju. Ena sama možnost je, da jo najde, da se premakne s točke obrata, ki zastira videnje, in videl bo le to, da to, kar ishche, je on sam.«
- SHUS Danes bi rekel, da je bila moja takratna hipoteza o »duhu svobodnem« mojega naroda vendarle bolj iluzija, ki se je celo stopnjevala, dosegla vrh, ko se je moj narod odločil za osamosvojitve – deset let pred iztekom drugega tisočletja. Vendar osamosvojitve she ni svoboda, svoboda duha namrech. Narod moj je vse svoje duhovne energije usmeril izven sebe, ravno tja, kjer nima nobene možnosti, da bi obstal svojsko svoj. Usmeril jih je ne le v odnose do drugih narodov, ampak v skupnost narodov ekspanzivne Evrope. Narod se je duhovno podal v »prostovoljno suzhenjstvo«. Po njem hrepeni tako mochno (ponizhujoche hlapchevsko), da je skoraj gotovo za vselej izgubil svojo svobodo, svojskost sebe ali, kot danes pravimo, svojo identiteto. V njej hoche biti tvoren narod, za vsako ceno, za ceno sebe. Che bi bila Evropa res skupnost narodov in che bi z doslejšnjimi skupnostmi narodov ne imeli toliko izkushenj, potem bi chlovek to usodno zmoto she lahko razumel, se z njo pomiril. Tako pa? Biti tvoren narod za vsako ceno? Imeti svojo drzhavo in zanemariti identiteto ...
- HENRI Vendar v tvoji prvi sklepni hipotezi nekaj bistvenega manjka, tako se mi zdi vsakich, ko slishim ta tvoj umotvor. Zavracham misel, da je resigniran. Vendar, brezoseben in brezdušen je, tak se mi zdi. Bo Sokrat soglashal? Kaj ni te svaril: podlechi razocharanju, zapasti v malodushje ...



- SHUS (tries to talk his way out of a pickle): it was hard for me to formulate a concluding hypothesis, the only one with which the spirit of the nation would be satisfied and my spirit at peace. I nevertheless did this fifteen years ago. (It was first published, if we can call twenty copies a publication, in the ISU report in 1985.) Already now I must complete it. Although I believe that in a theoretical sense it continues to stand, it practically no longer has its material basis. It would be hard for me to say what its essence is now. May I take this opportunity to first of all repeat it (not completely literally):  
The nation's spirit yearns for freedom, it seeks it. It asks itself: is it still unique, is the spirit of the nation alive at all, was it just an illusion all along? The comprehension of reason answers it somewhat unclearly...
- HENRI (Henri sees Shus' growing pickle which is almost becoming hopeless; he helps him): »The freedom of a nation is a fact, there is no surer fact among the facts in his consciousness. But still, one thing is certain: he will never find freedom if he looks for it outside himself, in relation to other nations, even less so in their laps. There is only the possibility that he will find it, that he will shift from the turning-point, which is blocking the view, and he will only see that what he is looking for is himself.«
- SHUS Nowadays I would say that my former hypothesis about the "free spirit" of my nation was nevertheless more of an illusion, which gradually grew, reached a climax when my nation decided to gain independence – ten years before the end of the second millennium. But independence does not yet mean freedom, i.e. freedom of the spirit. My nation directed all its spiritual energy outside of itself, precisely where it has no possibilities to remain uniquely unique. It not only directed them at relations with other nations but also at the community of nations of expansive Europe. The nation spiritually entered into "voluntary slavery". It desires it so strongly (humiliating servility), that it has almost certainly forever lost its freedom, its uniqueness or, as we say nowadays, its identity. It wants to be a fruitful nation within it, at all costs, at its own expensive. If Europe really was a community of nations and if we did not have as much experience with communities of nations as we do, then one could understand this fateful error, one could accept it. But as it is? To be a fruitful nation at all costs? To have one's own state and to neglect one's identity...
- HENRI But in your first concluding hypothesis something fundamental is lacking, that is the impression I have every time I hear this idea of yours. I reject the thought that he is resigned. However, he is impersonal and soulless, that is the impression I have. Will Socrates agree? Did he not warn you against succumbing to disappointment, or becoming dejected...

- SHUS Da: »pred mladostjo, spricho te, morda zadnje preizkušnje mojega naroda, kajti iz nje nastaja sovrastvo do logosa in raziskovanja uma, podobna sovrastvu do ljudi. Ena kakor druga imata izvor v razočaranju«, je dejal. Prepeceni izhod iz moje zagate bi bil (tako bosh rekel Henri), če bi se zagovarjal, da ji (hipotezi namrech) naravno manjka zhihost, nekaj zhivega ali celo zhihljenje samo, da tega v hipotezah ni. Ker hipoteza govori – upam, da je tako – ravno o utripu zhihjenja mojega naroda v danem trenutku chasa (zanj usodnih dejstvih zavesti).
- HENRI Morda pa ji manjka ljubezni do naroda. In nimam v mislih ne dejavne ljubezni ne Pavlove (iz triade: vera, upanje, ljubezen).
- SHUS Morda ljubezen iz treh vrednot (resnico, svobodo, ljubezen)? Da, ljubezen po njem je prezmeta z resnico, svobodo. A povej mi, Henri, kako naj ljubim svoj narod, ki se je prostovoljno podal v suzhenjstvo duha, ki je izdal sebe, svojo svojskost, to, po chemer on je? Kaj ni bil Ivan zato tako jezen na narod svoj, tudi moj?
- HENRI Vprashaj ga!
- SHUS Ne bo mi odgovoril. Ne morem se uglasiti nanj. Mislil sem, da zato, ker je bil je prevech jezen na svoj narod (tudi moj). Res je, o hlapchevstvu mojega naroda imam obchasnno podobno občutenje kot on, vchasih pa ravno nasprotno. Res ne vem ...
- HENRI Ta negotovost veje iz tvoje hipoteze, kako zhe gre ...
- SHUS (brez posebnega zhara, navdushenja prebere Shus svojo hipotezo O hlapchevstvu naroda, na katero je bil she nedavno tega posebej ponosen): Tako zelo radi podlezremo vplivu aktualizirane vrednote o hlapchevstvu v narodu Slovencev, pri chemer mislimo, da hlapchevstvo zadeva le hlapce in ne gospodarjev, da se sramujemo hlapchevstva hlapcev, ne pa njega tvorcev. Che me nekdo zmerja s hlapcem, potem me toliko ne moti, che to dela s prezirom ali iz njega, kot me moti, da to dela z namenom, da me kot hlapca ohranja.
- To hlapchevstvo pa je le premena (modalnost) lojalnosti in ta je strukturo tvorna (konstitutivna) vrednota vsake institucionalne hierarhije, reda institucij. Je nacionalna obarvanost slovenskega hlapchevstva skozi stoletja tako zelo svojska Slovencem, je zanje tako tipichna? Treba jo je videti tako, kot je, v svoji chisti obliki, to posebnost hlapchevstva, brez vrednote lojalnost, ki je pravzaprav hlapchevstvo, lastno vsem narodom sveta, le da so vechinoma tvorci njih hlapchevstva iste narodnosti kot v hlapce pretvarjani. Hlapchevstvo takega naroda se ne le manj vidi, ampak tudi manj propagira.
- Druga emanacija hlapchevstva, in to je treba lochiti od prve, pa je: hlapchevstvo naroda drugim narodom. Zopet je posebnost zgodovinskega hlapchevstva Slovencev drugim narodom eno in podrejanje narodov po narodih drugo. In tu prvega, te posebnosti, zopet ne kazhe aktualizirati chez vsako mero okusa kot nacionalno jed prve vrste.

- SHUS Yes: “against becoming dejection, in the face of this, perhaps final trial of my nation, for from it is growing hatred towards logos and the exploration of reason, similar to hatred for people. Both have their origin in disappointment”, he said. It would be too cheap an exit from my quandary (that is what you would say Henri), if you argued that it (the hypothesis) naturally lacks vivacity, something living or even life itself, that this does not exist in hypotheses. As the hypothesis speaks – I hope that is the way it is – precisely about the life beat of my nation in a given moment of time (fateful facts of consciousness for it).
- HENRI Perhaps it lacks love for the nation. And I have in mind neither active love nor Paul’s love (from the triad: faith, hope, love).
- SHUS Perhaps love from three virtues (truth, freedom, love)? Yes, in his opinion love is imbued with truth, freedom. But tell me, Henri, how should I love my nation, which has voluntarily chosen servitude of spirit, which has betrayed itself, its uniqueness, that which makes it what it is? Is that not why Ivan was so angry with his nation that is also mine?
- HENRI Ask him!
- SHUS He will not answer me. I cannot tune into him. I thought perhaps because he was too angry with his nation (also mine). It is true, I sometimes have a similar feeling about the servility of my nation as he did, sometimes the very opposite. I really do not know...
- HENRI This uncertainty comes from your hypothesis, how does it go...
- SHUS (without any enthusiasm Shus reads out his hypothesis. About the servility of the nation, of which he was until recently particularly proud): We so readily succumb to the effect of the actualised virtue of the servility of the Slovenian nation, and think that servility affects only farmhands and not landowners, that we are ashamed of the servility of farmhands but not of its authors. If someone calls me a farmhand, that does not bother me as much if they do that with contempt than if they do it with the purpose of keeping me in the role of farmhand. However, this servility is only an alternation (modality) of loyalty and it helps create the structure (is constitutive) of every institutional hierarchy, the order of institutions. Is the national colouring of Slovenian servility through the centuries so very characteristic of the Slovenians; is it so typical of them? It must be seen as it is in its pure form, this particularity of servility, without virtue loyalty, which is actually servility, characteristic of all nations on this earth, except that those who create their servility are of the same nationality as those who pretend to be farmhands. The servility of such a nation is not only less evident, but is also less propagated. The second emanation of servility, and this one must be separated from the first one, is: the servility of the nation towards other nations. Once again the particularity of the historical servility of the Slovenians towards other nations is one thing and the giving way of one nation to another is a different thing. And there is no need to actualise the first of these particularities beyond all good taste as though it were a national dish of the finest sort.

Che je narod Slovencev narod – rod hlapcev, che so »Slovenci hlapci, za hlapce rojeni, za hlapce vzgojenik«, je potem to Ivanovo zmerjanje svojega naroda, ta jeza na svoj narod upravicena? Che je tako, potem tudi ni treba stvari obrachati in se izgovarjati na simbolno in mobilizatorsko moch tega ideoloshkega apela narodu, ki da je usmerjen z zheljo osvobajanja svojega naroda hlapchevstva in ne narobe, z zheljo gospodovanja svojemu narodu. Stvari so stvari in simboli so stvari, ki ne ostanejo samo tam, kamor jih vrzhesh. (Vem, da sem dregnil v srshenje gnezdo.)

Ko bi apel mochneje govoril o rodnosti (generiranju) hlapchevstva namesto o rodu hlapcev, bi ne bil eden tistih apelov, ki je tako zelo mochan in toliko chasa aktualen. Ivan je, pa naj je to hotel ali ne, z njim k hlapchevstvu svojega naroda sam prispeval. Bil je zelo jezen, ko je vrgel narodu ta apel, in tega hlapchevstva svojega naroda ni videl v luchi hlapchevstva v narodih in hlapchevstva narodov. Aktualizirati hlapchevstvo kot temeljni greh naroda ali vsaj kot njegovo poglavitno narodno posebnost, je vsaj pretirano, che ne hud redukcionizem mochnega simbola – apela, ki bo morda trajal stoletja.

Tezha hlapchevstva, vrednotne orientacije svojega naroda, je velika, njen predznak je negativen, zato v narodu vzbuja občutenje nesvobode, nesvobode v narodu, in che taka vrednota zazhivi v narodovem duhu, ga prav gotovo ne osvobaja, ne vodi k svobodi. (Che se izrazim zamotano: evalvacija te vrednote in tega apela je intenzivna in negativna in tega ni mogoche prikriti. Intenziteta pa je neizmerljiva in lahko je tudi neizmerna.)

Apel in vrednota v njem sta simbola, navzven so to mrtve besede, v sebi pa nosijo magichno moch. Vrzhen v svet, je beseda mrtva, ko pa se je samo dotaknesh ali se te ona dotakne z duhom, je kot zhiva in deluje in usmerja. To vedo propagandisti vsake vrste. Ti operirajo z izlochenim simbolom, apelom in ne z njegovim pomenom v kontekstu. Propagandist ne vrzhe knjige, on vrzhe apel, pa she ta je samo zunanji znak tega, kar vrzhe.

Che me vprashate, kaj bi s tem hotel Ivanu? Hotel bi zmanjšati njegov vpliv, njegovo moch, uporabo te njegove mochi, in ne recite, da bi zhelel utemeljiti omejitev umetnishke svobode. Toliko samo kot primer, ker velika je tezha apela o hlapchevstvu naroda. Mochan bes in jezo na narod, tudi moj, je občutil Ivan, ko je izrekel ta apel, njegova magija deluje, ko ga narodnjak izreche, izreche tako, da občutim ta bes in to jezo. In ta bes in ta jeza se me dotakneta in ne geslo samo, zanju je geslo le iztochnica, le sopotnik, korelat njun, in che me vprashate: kaj bi hotel s tem? Hotel bi iznichiti njegovo magichno moch.

Jezik pravi, da je geslo zhivo in mochno, pa ni tako. Da bi to mogel, bi moral biti mochnejshi od tega, kar je v njem, potem bi jezik ozhivljaj in bil bi jezik: zhiv.

If the nation of Slovenians is a clan of farmhands, if “Slovenians are farmhands, born to be farmhands, brought up to be farmhands!”,

is Ivan’s scolding of his own nation, this anger with his own nation justifiable? If it is so then there is no need to turn things around and blame the symbolic and mobilising power of this ideological appeal to the nation which is directed with the desire to free its nation from servitude and not the other way round, with the desire to preside over the nation.

Things are things and symbols are things that do not stay just where you throw them. (I know I have hit a raw nerve.)

If this call spoke more strongly about the generation of servility instead of about the clan of farmhands, it would not be one of those calls that is so very strong and remains topical for so long. Whether he wanted to or not, Ivan contributed to the servility of his nation with this appeal. He was very angry when he made this appeal to the nation and he did not see this servility of his nation in the light of servility in nations and the servility of nations. To actualise servility as the fundamental sin of the nation or at least as its main national characteristic, is at least excessive, if not the gross oversimplification of a powerful symbol – an appeal that will perhaps last for centuries.

The burden of servility, the value orientation of one’s nation, is great, its connotation is negative, that is why it makes the nation feel servitude, servitude in the nation, and if such a value comes alive in the nations spirit, it certainly does not liberate it, does not lead to freedom. (If I express myself in a rather more complex way: the evaluation of this value and this appeal is intensive and negative and this cannot be concealed. However, intensity is immeasurable and can also be infinite.)

The appeal and the value in it are symbols; they are dead words on the outside but within themselves they contain magical power. Thrown into the world, the word is dead, but when you so much as touch it or it touches you with its spirit, it is as though it were alive and functioning and directing. Propagandists of every kind know this. They operate with an alienated symbol, an appeal and not with its meaning in context. The propagandist does not throw the book, he throws an appeal, and even that is only the external sign of what he is throwing.

If you ask me what I want with Ivan? I would want to reduce his influence, his power, the use of this power of his, and do not say that I want to establish the limitation of artistic freedom. So much only as an example, for great is the weight of the appeal concerning servitude of the nation. Ivan also felt a rage and fury against the nation, that is also mine, when he uttered this appeal, its magic works when a compatriot utters it, utters it in such a way that I feel this rage and fury. And this rage and fury affect me and not just the slogan, for them the slogan is just a cue, just a fellow passenger, their correlation, and if you ask me: what would I want with this? I would want to destroy its magic power.

Language says that the slogan is alive and strong, but it is not so. To be able to do this, I should be stronger than what is inside it, then I would revive the language and the language would be: alive.

- HENRI (hudomushno pripomni): Nekam kisel obraz imash, ko jo danes prebirash. She celih petnajst let vashega chasa ni minilo, ko si jo izpisal. Ko bi videl svoj obraz, ko si deklamiral zaključek udarnega apela: bo morda trajal stoletja!?
- SHUS Res ne vem, kaj naj si mislim o tem nesrečnem hlapčevstvu danes, she manj, kaj si bom mislil jutri. Kaj menish Henri?
- HENRI Vprashaj Étienna!
- SHUS She enkrat?
- HENRI Vprashaj ga vsakich, ko potrebuješ njegov odgovor, pronicljivost duha njegovega. Vsakich bosh odkril novo razsežnost misli njegovih. Edinstven je v tem vprashanju Étienne, namrech o prostovoljnem suzhenjstvu ljudstev, narodov, rodov.
- SHUS Kar se mene tiche, sem miren (je dobesedno ponovil Shus svoj takratni zaključni izgovor, ker z njim je bil she posebej zadovoljen): Skushal sem slediti umevanje subjekta, tako kot ga je umeval Henri Bergson. To pomeni: v tem premikanju nashih predstav o narodu sem ves chas skushal govoriti le o neposrednih dejstvih zavesti.

- HENRI (adds roguishly): the expression on your face is a little sour as you read it today. Not even fifteen years of your time have passed when you wrote it. If you saw your face when you recited the end of the striking appeal: will it perhaps last for centuries!?
- SHUS I really do not know what to think of this unfortunate servility today, even less what I will think tomorrow. What do you think Henri?
- HENRI Ask Étienne!
- SHUS Again?
- HENRI Ask him every time you need his answer, the insight of his spirit. Every time you will discover a broader dimension of his thoughts. Étienne is unique as regards this matter, concerning the voluntary servility of peoples, nations and clans.
- SHUS As regards me, I am at peace (Shus literally repeated his concluding excuse from that time because he was particularly pleased with it): I tried to follow the comprehension of the subject as Henri Bergson understood it. This means: in this shifting of our perceptions of the nation I kept trying to speak only about direct facts of consciousness.

*Rajko Shushtarshich*

## ENDOFAZIJA II

(nadaljevanje)

O narodu iz metastavnosti – neposredna dejstva zavesti  
ter nasha vsakdanja stvarnost

*»Pravilna predstava (je dejala Diotima Sokratu),  
ta, kakor vesh, ne stoji na dokazu in torej ne more biti vednost,  
kajti kako bi nedokazana rech mogla biti vednost, pa tudi nevednost ni,  
kajti kako bi nekaj, kar pogojuje resnico, moglo biti nevednost?  
Jasno je tedaj, da pravilna predstava dela nekako srednjo stopnjo med  
vednostjo in nevednostjo.«*

Platon

OSEBE:

Shusovi (pogovori s) sogovorniki izven chasa: Sokrat, Henri, Étienne ...

Drugi (v ozadju) nastopajoči: Diotima, Niccolo, Ivan, Homer in drugi

(Sedaj, deset in petnajst let pozneje, sicer pa chas tu ni niti malo pomemben)

(Shus se sprashuje, ne gre mu v glavo, kako je mogoch tak hiter preobrat v narodovi samo-zavesti. »Je bila to le moja napachna predstava o njem?« Od nekod iz ozadja mu sili v zavest: misel, opozorilo, namig, porog. Sam ne ve kako bi poimenoval to dejstvo zavesti, she manj, kako bi ga odgnal. »To bo Sokrat«, ga preshine.):

SHUS Pa dobro, brez razocharanja, malodushja, a dejstva zavesti govore, da kmalu bo le she peshchica njih, ki mar jim je za narod Slovencev, njegovo svojskost, svobodo, identiteto (kot danes radi pravijo, dasi jim je malo mar, kaj ta resnichno pomeni). Peshchica njih ...

Bi bili potem she narod?

Gotovo bi bili,

a bili bi majhen narod, narod, ki izginja,

katerega shtevnost in shtevilchnost zopet postaja odlochilna  
za njegov obstoj.

Zdi se mi, mochno se mi zdi,

da bili bi narod, le she peshchica njih,

ki so le posebnost, zanimivost

za zgodovinski spomin (naroda),

ki bil je nekoch za hip svoboden.



Rajko Shushtarshich

## ENDOPHASIA II

(continued)

Concerning the nation from metareality – facts stemming directly from consciousness and our daily reality

*»A correct notion (said Diotima to Socrates),  
as you well know, is not based on evidence and therefore cannot be cognisance,  
for how could something that has not been proven be cognisance, and neither is it incognisance,  
for how could something that determines the truth be incognisance?  
It is therefore clear that a correct notion is somewhere halfway between cognisance and  
incognisance.«*

Plato

### CHARACTERS:

Shus's conversations with some men outside the frame of time: Socrates, Henri, Étienne ...

Others (in the background): Diotima, Niccolo, Ivan, Homer and others

(Now, ten and fifteen years later, but time is of no importance here anyway)

(Shus wonders, he cannot understand, how can so rapid a turn in the nation's self-confidence be possible. »Was it just my false perception of it?« From somewhere in the background he cannot help thinking: a thought, a warning, a hint, a gibe. He does not himself know what to call this fact of consciousness, even less how to repel it. »That will be Socrates«, it occurs to him.):

SHUS Very well, without disappointment, dejection, but the facts of consciousness are saying that soon there will be only a handful of people that care about the Slovenian nation, its uniqueness, freedom, identity (as they like to say nowadays, they care little for what that really means). A handful of them...

Would they still be a nation?

Of course they would be,

but they would be a small nation, a nation that is disappearing,  
whose number is again becoming decisive for its existence.

It seems to me, it really seems to me,

that we would be a nation, only a handful of them left,  
who are only a peculiarity

for the historical memory (of the nation),

which was free for a moment.

SHUS (Shus roti: Sokrata, Henrija, Étienna):  
 O nasprotnikih naroda – največjih – nich she ni bilo rechemo!  
 Kdo so Oni? (sprashuje Shus samega sebe):  
 Najprej je treba rechi, da narod svoje največje nasprotnike  
 poraja sam.  
 Največji nasprotniki naroda niso ne tujci,  
 ne gospodarji njegovi lastni, ki so ga najprej zatajili,  
 večji od njih so: nacionalisti med njimi.  
 Oni so velichali nacijo – drzhavo, in ne narod.  
 Cheprav so nas dejanja – sedanja zgodovina nekdej bratskih narodov –  
 glede tega največ uchila.  
 Osvobodili smo se (ali natanchneje: so nas),  
 a ne kot narod, ampak kot nacijo!  
 Razlika med narodom in nacijo namrech ni majhna, in ni  
 le v intenziteti narodne zavednosti naroda in narodnjakov.  
 Osvobodili smo se ali natanchneje,  
 Oni (vidni in nevidni predstavniki naroda – narodnjaki),  
 so nas osvobodili.  
 Iz okov Jugo-sklavije so nas povedli v svobodo.  
 Rekli so, da nismo vech le narod, rod, narojena skupnost,  
 da smo sedaj Nacija. To je narod z lastno drzhavo! –  
 (po) njihovo seveda.  
 Nashi dovcherajshnji bratje – sklavi z juga – so nasedli  
 Njim – gospodarjem svojim in narodnjakom svojim največjim –  
 sanjajem v SANU.  
 Verjel jim je njihov rod in verjeli so tudi Oni,  
 da niso vech narod med narodi,  
 da so prav oni izbrani – poklicani narod –  
 za drzhavotvornost svojo in drugih nedrzhavotvornih narodov,  
 da bodo prav oni gospodovali svojim manjšim bratom,  
 le narodom in rodovom.  
 Bili so pozvani, da povedejo novo Nacijo – Drzhavo Srbosklavijo –  
 v svetlo prihodnost.  
 Che ne vseh, pa vsaj tiste, na katerih zemlji so zakopane kosti  
 Njihovih: ochetov, dedov, pradedov, prednikov Srbov.  
 Pa saj te so tudi pod obzidjem Dunaja /Wienne/Vindobone,  
 ko smo kot janicharji, vazali Turkov oblegali belo mesto.  
 (Tako so rekli razsodnejshi, a njih poslushali niso.)  
 Morija se je zachela, ne vem vech, katera zhe, a vem,  
 da najbolj neslavna, nesmiselna na Balkanu doslej.  
 Moril je brat brata, suzhenj suzhnja, narod bratski narod je ubijal.  
 Za slavo, za zgodovino, za svetlo prihodnost  
 Njih, ki so izgubili razsodnost.

SHUS (Shus implores: Socrates, Henri, Étienne):  
Nothing has yet been said about the greatest opponents of the nation!  
Who are They? (Shus asks himself):  
Firstly it must be said that the nation itself conceives its greatest opponents.  
The greatest opponents of the nation are neither foreigners,  
nor its own rulers who first disowned it,  
they are greater than them: nationalists among them.  
They extolled the country – the state, and not the nation.  
Although acts – the current history of once brotherly nations – have taught  
us most about this.  
We liberated ourselves (or more precisely: they liberated us),  
but not as a nation, but as a state!  
The difference between a nation and a state is not small and is not only in  
the intensity of the national consciousness of the nation and the patriots.  
We liberated ourselves or more precisely,  
They (the visible and invisible representatives of the nation – the patriots),  
liberated us.  
From the fetters of Yugo-slave-ia they led us into freedom.  
They said that we are no longer just a people, a clan, a community,  
that we are now a State. That is a nation with its own country! –  
in their opinion of course.  
Our brothers until yesterday – the »Sclavi« from the South – were fooled by  
Them – their rulers and greatest patriots –  
dreamers in SAN.  
Their clan believed them and They also believed,  
that they are no longer a nation among nations,  
that they are themselves a chosen nation –  
called to form a state for themselves and other non state-forming nations,  
that they themselves will rule their smaller brothers,  
only peoples and clans.  
They were summoned to lead the new Nation – the State of Serbosclavia –  
into a bright future.  
And if not all, then at least those in whose soil are buried the bones of  
Their: fathers, grandfathers, great-grandfathers, the ancestors of the Serbs.  
But these lie also under the walls of Vienna/Wienne/Vindobone,  
when as Janissaries and vassals of the Turks we besieged the city the white  
city.  
(That is what the more prudent ones said, but they did not listen to them.)  
The slaughter began; I no longer know which number it is, but I know that  
it was the most inglorious and pointless one in the Balkans so far.  
Brother murdered brother, slave murdered slave, one nation killed its  
brother nation.  
For glory, for history, for a bright future  
Them who have lost their sound judgement.

Vojna je bila okrutna tako, kot da tod na jugu Balkana civilizacije še nikoli ni bilo.  
 Če bo treba, bomo (kar pomeni boste) jedli travo, so jim rekli  
 Oni, ki bogateli so v vojni z ropom osvajalcev,  
 še bolj z ropanjem naroda svojega.  
 Se je Njim kaj zgodilo?  
 Se jim zganila je vest?  
 Svarili so nekateri svobodnejši med njimi sonarodnjake svoje,  
 zaman, bili so slepi in gluhi za vse, razen za  
 voditelje svoje.  
 Še najbolj pa so verjeli Njemu, Enemu in Edinemu,  
 ki je bil svoboden za vse njih,  
 ki pouznil je svobodo njihove odločitve v celoti  
 za čas zgodovine ne majhen.  
 Ime mu je bilo Slobodan, kako chudno  
 se včasih poshali zgodovina z imeni Njih.  
 Drugi po velichini je bil Tudzhman,  
 po klicu general-zgodovinar-vladar.  
 Njega, Enega in Edinega posnemalec –  
 zatiralca vseh narodov z juga Balkana.  
 Imeli smo Veneti s svojim Milanom še srečo.  
 Domachija, ochetnjava je njegova, a  
 najmilejši je med njimi vladar.  
 All(es) klein: majhna država, majhen predsednik,  
 mala personalna legitimiteta, malo narodnjakov,  
 a malodushja, podanikov veliko. Veliko preveč!  
 (V uradnem jeziku se bo reklo):  
 All(es) klein: Klein/es/-Führer/s/ Kleinstaat,  
 kleine persönliche Herrschaft, Nationalisten wenig,  
 aber viel Kleinmut, viel Uterworfene. Viel zu viel!

(Shusu se zazdi, kot da sliši Étiennovo svarilo):  
 »Kaj se mu nisi zhe dovolj zameril z esejem  
 “Streha Sveta – Obisk dolincev na strehi sveta”?«  
 O, Étienne ... Kako je to mogoče, Étienne, da se zgodba  
 o prostovoljnem suzhenjstvu narodov Njim,  
 (narodnjakom nacionalistom) v svoji naciji, in Njim,  
 v nacijah tujih, in ona druga, ki je nelochljiva od prve:  
 o Enem in edinem, neprestano ponavlja?  
 Je vechna? Tako trdovratno se obnavlja,  
 skozi vso zgodovino rodov, ljudstev, narodov?

The war was as cruel as though there had never been any civilisation in the southern Balkans.

If necessary, we will (which means you will) eat grass, said They, who grew rich in the war by robbing their conquerors, and even more so by robbing their own nation.

Did anything happen to them?

Were their consciences stirred?

Some of the freer ones among them warned their compatriots, in vain, they were blind and deaf for all, except for their leaders.

But they most believed Him, the One and Only, who was free for all of them,

who consumed the freedom of their decision in its entirety for a time of history that was not small.

His name was Slobodan, how strangely history sometimes jokes with Their names.

The second in greatness was Tudzhman, called to be a general-historian-ruler.

An imitator of Him, the One and Only – oppressor of all the nations in the southern Balkans.

We Veneti were relatively lucky to have Milan.

The homestead, the homeland is his, but he is the mildest of the rulers.

All(es) klein: small country, small president, small personal legitimacy, few patriots, but much despondency of the subjects. Far too much!

(In the official language it will be said):

All(es) klein: Klein/es/-Führer/s/ Kleinstaat, kleine persönliche Herrschaft, Nationalisten wenig, aber viel Kleinmut, viel Uterworfene. Viel zu viel!

(Shus thinks he hears Étienne's warning):

»Have you not sufficiently offended him with the essay

“The roof of the world – The valley-dwellers visit the roof of the world”?»«

O, Étienne ... How can it be possible, Étienne, that the story of voluntary slavery of the nations to Them,

(the nationalists) in their nation, and Them,

in foreign nations, and that other which is inseparable from the first:

about the One and only that is constantly being repeated?

Is it eternal? It is being so obstinately renovated,

through all the history of the clans, peoples, nations?

(V ozadju se sliši hvalnica mogočnega zbora na stadionu, z njim pojejo: drug za drugim, ki so zbrani tu, kmalu zhe množhica, zhe stotine, tisochi njih.):

*»Ako ima večnosti,  
ako večnost ima ime,  
ime večnosti je Titovo ime.«*

(Shus se zgrozi. ... Zbere se, in potem se obupno trudi najti sogovornika, vsaj nekoga, koga, ki bi hotel slišati, kaj poje ta mogočni zbor na stadionu ob praznovanju dneva mladosti): »On je bil za njih Bog.«

Ni dovolj prebrati poetični tekst in se mu prepustiti,  
le-ta ni isti, che analiziramo njegov pomen,  
ni isti, ko slišimo she njegovo melodijo,  
ni isti, ko jo slišimo tisti trenutek v trajanju,  
ko jo slišijo množhice sočasno.  
Che dojamete vse to in she to, chesar ni mogoche izraziti  
niti z besedami niti z melodijo, to, kar ju kot korelat  
poraja, ste dojeli transcendentalnost vrednot.  
On je bil za nas Eden in edini, on je bil za nas bog.  
Ko preminul je (cheprav za zgodovino On nikoli ne umre),  
so vzniknili Njegovi nasledniki.  
Bilo jih je zdaj šest, zdaj osem,  
(prve tri – od treh nekđaj narodov v SHS –  
pa sem zhe izpostavil).  
Lahko pa rechemo, da jih je vseh včasih deset  
(vsekakor tu ne bom prevech natanchen),  
potreben je odmik chasa, dejstev zavesti,  
da jih vidimo jasneje, se na Njih uglasimo,  
se sprijaznimo z Njimi.  
In narodov je bilo sedaj sedem ali osem.  
Rodil ali prerodil se je v krvi »nov« narod Boshnjakov,  
do sedaj so mu priznavali le religijsko svojskost  
(muslimansko identiteto).  
Uprl se je narod Albancev,  
njih shtevnost je podvajana shtevilchnost.  
Nochejo biti le narodna skupnost, le rod,  
hochejo biti Nacija, najshtevilnejsha skupnost rodov,  
najmochnejsha na Balkanu (ali vsaj v dezhelah sosedov).  
Zachasno je utihnila skupnost Vojvodincev.  
Njih vojvode vodijo vojne nachelno  
(na chelu so le na zachetku vojne).  
Osvobajalo se je pol naroda Chrnogorcev  
(po Njih, ki niso zaupali Belemu gradu).

(In the background we can hear a hymn of the great choir in the stadium and they are singing with them: one after another, they that are gathered here, soon to be a multitude, already hundreds, thousands of them.):

*»If eternity exists,  
if eternity has a name,  
the name of eternity is Tito's name.«*

(Shus is horrified... He pulls himself together and then he tries terribly hard to find someone to talk with, at least someone who would want to hear what this mighty choir is singing at the stadium while celebrating the day of youth): *»He was God for them.«*

It is not enough to read a poetic text and to abandon oneself to it,  
it is not the same if we analyse its meaning,  
it is not the same when we also hear its melody,  
it is not the same when we hear it that moment in duration,  
when the multitudes hear it at the same time.  
If you understand all this and also that which can be expressed  
neither with words nor with melody, that which brings them into being as a correlate,  
then you have understood the transcendental nature of values.  
He was for us the One and only, he was God for us.  
When he died (although for history He will never die),  
His successors appeared on the scene.  
At times there were six of them, at times there were eight,  
(the first three – the three nations that once made up the SHS –  
I have already presented).  
But we can say that they are sometimes ten in total  
(by all means I will not be too precise here),  
time must move away, the facts of consciousness,  
to see them more clearly, to harmonise ourselves with Them.  
And there were now seven or eight nations.  
A »new« nation of Bosniaks was born or reborn in blood,  
so far it had only been acknowledged its religious uniqueness  
(Muslim identity).  
The nation of Albanians revolted,  
their number is a doubled number.  
They do not want to be just a national community, just a clan,  
they want to be a Nation, the most numerous community of clans,  
the strongest in the Balkans (or at least in the neighbouring lands).  
The Vojvodina community has gone temporarily quiet.  
Their dukes are leading the wars in principled fashion  
(they are at the head only at the beginning of the war).  
Half of the nation of Montenegrins were also liberating themselves  
(through Them that did not trust the 'White City' [Belgrade]).

Makedonci so se drzhali kar se je dalo zase,  
 Njih vodniki so iskali identiteto med Grki, Bolgari  
 (she bolj od Srbov se boje Grkov in »svojih« Albancev).  
 Na obzorju zgodovine se rishe najozhja mogocha Srbija,  
 tako majhna, da je noben Srbonarodnjak ne vidi,  
 che vidi jo, pa komaj kakega Srba v njej.  
 In vstala je mogochna Hrvashka (»Ustashe« v njej),  
 Njeni zgodovinarji so pisali zachasno zgodovino,  
 da je edina zmagovalka v tej vojni.  
 Zasedla je svoja sanjsko-zgodovinska ozemlja,  
 (razen vseh "predalpskih Hrvatov" – Venetov – Slovencev).

(»Vendar to pesem je mogoche slishati le, che jo poslushate ob spremljavi gusek«, je trdil Shus. Gusle so najbolj priljubljeni narodni oziroma ljudski inshtrument na jugu Balkana. Tam pravijo, da ga je tako uporabljaj zhe Homer.)

#### »MOJA DEZHELA JE PRODANA!«

(Tako je vzkliknil Shus, takoj nato pa se je umiril, zavedel se je, da ga je inshtrument, glasba njegova, zanesel v stanje zavesti, ki ji rechemo patos. Skushal je nadaljevati v mirnejšem, spravljujejšem tonu. Seveda mu to ni uspelo takoj.):

SHUS Lahko bi rekel, da je moj narod »nacijica« ali pa sedaj zhe (pravilneje) »narodnostna skupnost« ali pa le she rod sonarodnjakov. Da vech daje, kot dobi ali prichakuje, ker daje namrech sebe, svojo svojskost. Ko se ta staplja, utaplja ali asimilira, kakor hochete, v obljubljeni dezhele EU. Seveda bodo predstavniki velike dezhele rekli ravno nasprotno. In tretji, najpametnejshi, bodo rekli, da je to odvisno zgolj od zornega kota zrenja (gledanja). Seveda, che si zhe Evropejec – namrech pripadnik »evropske nacije« – potem res nimash kaj izgubiti, svojo svojskost, narodno identiteto si zhe zatajil. Odrekel si jo sebi, to je tvoja stvar, a s tem jo odrekash she svojim, do nedavna sonarodnjakom. Kaj nismo ravno prezhiveli polomije enega samega »jugoslovanskega naroda«? Vedno nas premami pot v obljubljeno dezhele ali svetlo prihodnost. Le za kratek chas smo se osvobodili, se udinjali iluziji svobode, da smo kot narod pozabili na previdnost in trdozhivost samoobrambe. Svojih zamejcev nismo poslushali, na njih smo pozabili, jih zatajili zhe davno poprej. Prej so Oni letali v Beograd, sedaj letajo v Bruxelles. Da se pogajajo? Res? Le kdo jim bo verjel chez petdeset let? Germanizacija s severa, italijanizacija z zahoda, ogrizacija z vzhoda. Na jugu se shopiri Tudzhman. Pravi, da smo predalpski Hrvati.



The Macedonians kept to themselves as much as they could,  
 Their leaders sought their identity amongst the Greeks and the Bulgarians  
 (they are afraid of the Greeks and »their Albanians« even more than they  
 are of the Serbs).

On the horizon of history is appearing the smallest possible Serbia,  
 so small that no Serb patriot can see it,  
 and if he sees it, then he can see hardly any Serb in it.  
 And there arose a mighty Croatia (the »Ustasha« in it),  
 Its historians wrote a provisional history,  
 saying that it is the only victor in this war.  
 It occupied all its dream-historical territories,  
 (except for all the »subalpine Croats« – the Veneti – the Slovenians).

(»But this song can only be heard if you listen to it to the accompaniment of the  
 Gusle«, claimed Shus. The gusle is the most popular folk instrument in the southern  
 Balkans. The people say that even Homer knew how to play it.)

»MY LAND HAS BEEN SOLD!«

(This was Shus' cry, then he calmed down, aware that the musical instrument, his music,  
 had taken him into a state of consciousness that we call pathos. He tried to continue in a  
 more peaceful, more reconcilable tone. Of course, he did not succeed immediately.):

SHUS I could say that my people are a »nation« or now (more correctly) a  
 »national community« or even just a clan of compatriots. That it is giving  
 more than it is receiving or expecting because it is giving itself, its unique  
 identity. When it blends in, drowns or assimilates in the promised land  
 that is the EU.

Of course, the representatives of the great land will claim the opposite.  
 And the third group, the most intelligent ones, will say that it depends  
 only on the point of view. Of course, if you are a European – a member of  
 the »European nation« – then you have nothing to lose, you have already  
 disowned your uniqueness and national identity. You have deprived  
 yourself of it, that is your problem, but in doing so you also deprive your  
 own people of it, people who were until recently your compatriots.

Have we not just survived the fiasco of just one »Yugoslav nation«? We  
 are always lured by the path to the promised land or a bright future.

We became free only for a short time, we sold ourselves for the illusion  
 of freedom, that as a nation we had forgotten caution and the tenacity of  
 self-defence. We did not listen to Slovenians living just outside our  
 borders, we had forgotten them, disowned them a long time ago.

They used to fly to Belgrade, now they fly to Brussels. To negotiate?  
 Really? Who will believe them in fifty years time?

Germanisation from the north, Italianisation from the west, Hungarisation  
 from the east. Tudzhman is strutting about in the south. He say we are  
 subalpine Croats.

SHUS (se obupano sprashuje): In kakshna je ta obljudljena dezhela Evropa? Zbirokratizirana, pohlepna, zatiralska; vojashko strahopetna je. Razen ko se ji primeri zgodovina, ko se njeni narodi spopadejo med seboj. Doslej so zakuhali shele dve svetovni vojni (na tem planetu Zemlji). Nacionalno dominirata le dva nad-naroda – naciji: Nemci in Francozi. In po tem shivu poka, zhe sedaj, ko nastaja. Njeni najprodornejsi individui-emigranti she vedno napajajo Novi svet – USA. Versko je razklana, kulturno je ohola. Kiti se z zavzemanjem za chlovekove pravice in pozablja na pravice celih narodov. (Dobrobit deklariranega zavzemanja za pravico do dela pa she posebej občuti narashchajocha armada brezposelnih.) Krni, in vech, celo negira pravice – manjsih narodov, manjsin – do samobitnosti, njihove kulturne identitete. Brezobzirno, zahrbtno jih asimilira, da, tako kot Njih je poduchil Niccolo.

»Ste se res zhe dogovorili, kakshen bo nash uradni jezik v EU? Zakaj se moramo ravno mi (nasha generacija) uchiti toliko okupatorskih jezikov?«

Rajshi me ne vprashajte, katerih. V zameno nam nudite evropsko identiteto, ki je morda nikoli ne bo. Pri tem me pa najbolj pekli svetohlinstvo novoveshke ekspanzije nad-sistema(ov). Nekoch so se shirili z odkrito versko ekspanzijo – pobožnostjo – pokristjanjevanjem in z mechem – vojskami najemnikov vseh vrst. Danes, v modernih chasih, pa z ekspanzijo kapitala transnacionalk z vsemi sredstvi. Zdaj preizkushajo doslej manj poznano (vsekakor najbolj prikrito) ekspanzijo, ko narodi sami moledujejo za svojo okupacijo. Pri tem se sramotno ponizhujejo in ponosni so na svoj napredek. V prostovoljno suzhnost se podajo s preprichanjem, da gredo v obljudljeno dezhelo. Da le ne bi zamudili s TRANZICIJO, to je s transportom prostovoljnih suzhnjev. Rajshi me ne vprashajte, kdo jih je v to preprichal.

O Étienne ..., pri nas se govori samo she o voznem redu. Kdo bo prvi in kdo bo zadnji, ki bo morda zamudil vlak, ki pelje v EU. Ne zanima nas nashe hitro razslojevanje ne stotisochi bednih in obubožhianih, ki jih poraja premena sistema. (Strokovno ji sociologi rechejo restratifikacija in transformacija sistema, vendar za zdaj o njiju she previdno molche. Rekli so jim, da ni tako ...) She v nebo vpijochi privilegiji peshchice, nove ekonomske elite in parvenijev na oblasti, nas ne vznemirjajo prevech.

Seveda pa to ni edina mozhnost, kako se chim hitreje odrechi svoje identitete. Tu je she SECI – sprva trgovinska skupnost juzhne Evrope, kasneje morda, she politichna, vojashka in potem, se razume, prava SEU (Juzhna Evropska Unija). Bo potrebna she ena vojna med njenim bogatim severom in zaostalim jugom, za nadaljnji razvoj chloveshtva, preden USA uresnichi projekt globalizacije planeta? Vendar to je (za zdaj she) rezervni scenarij, glede katerega se Oni she niso povsem dogovorili. Kaj pravish, Étienne, na to nasho nesrecho? Je naravno to ...?

SHUS (wonders in desperation): And what is this promised land of Europe like? Bureaucratised, greedy, oppressing; militarily cowardly. Except when it is hit by history, when its nations start fighting each other. So far they have only stirred up two world wars (on this planet Earth). Only two super-nations are nationally dominant: the Germans and the French. And it is bursting at these seams, already now as it is coming about. Its most penetrating individuals-emigrants are still fuelling the New World – the US. In terms of faith it is divided, culturally it is arrogant. It adorns itself with standing up for human rights and forgets about the rights of entire nations. (The welfare of the declared fight for the right to work is particularly felt by the growing armada of unemployed persons.) It curtails, and more, even negates the rights of smaller nations and minorities to their own cultural identity. It thoughtlessly, treacherously assimilates them, yes, just as They were instructed by Niccolo.

»Is it true that you have agreed as to what will be our official language in the EU? Why do we (our generation) have to learn so many languages of occupying nations?«

Better not ask me which ones. In return you offer us European identity, which will perhaps never exist. And what hurts me most in this is the hypocrisy of the modern-day expansion of the super-system(s). They used to expand with open religious expansion – piety – Christianisation and with the sword – armies with mercenaries of all types. Nowadays, in modern times, this is happening with the expansion of the capital of multinational companies using all means. Now they are testing what has so far been the lesser known (by all means most hidden) form of expansion, when nations themselves beg to be occupied. In this they humble themselves shamefully and are proud of their progress. They give themselves voluntarily into slavery with the conviction that they are going into a promised land. Concerned only with not missing the TRANSITION, i.e. the transport of voluntary slaves. It is better not to ask me who persuaded them to do this.

O Étienne ..., the people here talk about nothing else but the timetable. Who will be first and who will be the last, who will perhaps miss the train that leads to the EU. We are not interested in our rapid stratification into hundreds of thousands of poor and miserable people which is caused by the change in system. (Sociologists learnedly refer to it as restratification and the transformation of the system, but for now it is keeping cautiously quiet about it. They told them that it is not so...) Even the scandalous privileges of a handful of people, the new economic elites and parvenus in government do not upset us too much.

But of course this is not the only way of rapidly ridding oneself of one's identity. There is also SECI – originally a southern European trade community, later perhaps to be a political, military and then, of course, a veritable SEU (Southern European Union). Will another war be necessary between its wealthy north and backward south, for the continued development of humanity, before the USA realises the project of globalising the planet? But this is (at least for now) the reserve scenario, regarding which They have not yet reached a full agreement.

What do you say, Etienne, about this misfortune of ours? Is this natural...?

ÉTIENNE (skorajda ogorcheno): Kaj nisva o tem zhe nichkolikokrat razpravljala?

SHUS Seveda sva ... Vendar to pot te bom poslušal pozorneje. Vsakdan moj mi pravi, da mi govoriš o prostovoljnem suzhenjstvu bolj jasno kot katerikoli sodobnik.

ÉTIENNE Poskusiva torej!

SHUS Zhe razujem... (Shus prebere prva dva odstavka iz svojega Traktata o svobodi: O prostovoljnem suzhenjstvu. Bere in se chudi ... »Étienne, saj to je, kot da bi te slisal prvich«.):

ÉTIENNE Resnici na ljubo, neplodno je razpravljanje o tem, ali je svoboda naravna. Zhe zato ne, ker nihche ne more biti v suzhenjstvu, ne da bi se mu s silo nad njim delalo neko zlo. In nichesar ni, kar bi bilo tako nasprotno svetu, ki mu vlada narava, ki je umna, kot je nepravichnost, krivica sama.

Ostane nam, da rechemo le to, da je svoboda naravna, in zato, po mojem, ne samo, da smo rojeni s svojo svobodo, temvech tudi z voljo, da jo branimo. Che pa kdaj le podvomimo o tem in che smo toliko odtujeni od sebe (svojega sebstva) da ne moremo vech razpoznati svojega bistva niti svojega prirojenega nagnjenja ne, potem vam moram izkazati chast, da tako rekoch dvignem divje zveri na pedestal, da bi vam pokazal vasho naravo in vashe stanje.

SHUS Bolj jasnega odgovora na vprashanje, ki me muchi iz dneva v dan bolj in bolj, bi ne mogel dobiti. O Étienne, vechna zahvala gre tebi, vseh, ki omahujejo, ko jim jemljejo voljo braniti sebe, svojo svobodo.

(Étienne sedaj moli, cheprav bi danes mnogi rekli, da recitira neko svojo pesem ali da ima vajo iz retorike. Shus dobro ve, da ni tako. Resnichna molitev je enkratna, ne moresh zbrisati njenega pomena, che jo enkrat slishish, ker je zapisana v vechnost. Vendar chudno je le to, da je v duhu svojem ne slishish niti dvakrat enako, nikoli na isti nachin.):

...

O Bog, pomagaj mi;

ko so ljudje gluhi,

zveri tulijo: Zhivela svoboda.

Mnoge od njih poginejo takoj, ko jih polove;

kot riba umira, brzch ko ni v vodi,

tako razna bitja zapushchajo svetlobo dne,

ne zhele prezhiteti izgube svoje naravne svobode.

Che bi med zhivalmi bila hierarhija,

bi zveri, ki takoj umro, ko jih ulove,

pripadale zhivalskemu plemstvu.

ÉTIENNE (almost indignant): Have we not already discussed this numerous times?

SHUS Of course we have... But this time I will listen to you more attentively. My daily routine informs me that you are telling me about voluntary servitude more clearly than any contemporary.

ÉTIENNE Let us try then!

SHUS I already understand. (Shus reads the first two paragraphs from his Treatise on Freedom: Concerning voluntary servitude. He reads it and wonders... »Étienne, this is as though I heard you for the first time«.):

ÉTIENNE To be perfectly honest, it is unproductive to discuss whether freedom is natural. The first reason being that no-one can be in servitude without being forced to suffer some kind of evil. And there is nothing that would be so much opposed to the world, that is ruled by nature, which is intelligent, than injustice itself.

All that we can say is that freedom is natural, and therefore, in my opinion, not only are we born with our own freedom, but also with the will to defend it. If we ever doubt about this and if we are so estranged from ourselves that we can no longer recognise neither our essence nor our innate inclination, then I must honour you by, so to speak, lifting the wild beasts onto the pedestal in order to show you your nature and your state.

SHUS I could not have received a clearer answer to the question that has been tormenting me more and more each day. Oh Étienne, eternal thanks go to you from all who are wavering when they are being deprived of the will to defend themselves, their freedom.

(Étienne now prays, although many would nowadays say that he is reciting one of his poems or that he is practising his rhetoric. Shus knows very well that this is not so. True prayer is a one-off, you cannot erase its meaning having heard it once because it is recorded in eternity. But what is strange is that in your soul you never hear it twice the same way, never the same way.):

...

O God, help me;  
 when people are deaf,  
 beasts howl: Long live freedom.  
 Many of them die immediately after they are caught;  
 as a fish dies, as soon as it is not in water,  
 in this way many beings leave the light of day,  
 do not wish to survive the loss of their natural freedom.  
 If there was a hierarchy amongst animals,  
 then beasts that die immediately after being caught,  
 would belong to the animal nobility.

Ostale zhivali pa, od najmanjših do največjih,  
 ko jih ulove, se tako zelo upirajo,  
 s kremplji, rogovi, kljuni,  
 da s tem dovolj jasno govore,  
 koliko jim je do tega, kar so izgubile.  
 Ko pa so povsem ujete,  
 nam dajejo toliko jasnih znakov svoje nejevolje,  
 da je lahko videti,  
 da od tega trenutka dalje bolj cheme, kot zhive,  
 da svoje zhivljenje zadržujejo bolj zato,  
 da bi obzhalovale svojo izgubljeno dobrino,  
 kot pa, da bi she uzhivale v svojem suzhenjstvu.  
 She voli stokajo pod jarmom. Ptice kopne v kletki ...

ÉTIENNE Torej, vsako bitje, ki občuti svojo eksistenco, občuti zločin pokorjenosti in težji k svobodi; che se she zhivali, 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, resnichno rojen zato, da zhivi svobodno. Napravila ga je nenaravnega do te mere, da je izgubil praspomin na svoje prvobitno stanje in zheljo da ga ponovno ozhivi.

SHUS Je potemtakem suzhenjstvo za chloveka, ljudi posledica izgubljenega praspomina na svoje naravno, prvobitno stanje zavesti? Zakaj se potem nekateri vseeno upirajo suzhnosti, ravnajo naravno, prvobitno?

ÉTIENNE Vedno se najdejo eni, srečnejši od drugih, ti, ki so rojeni pod srečno zvezdo, ki občutijo težo jarma in ne morejo vzdržati, da bi ga ne stresli, ti, ki se nikoli ne navadijo na jarem.

(Shus ga ni vech upal prekinjati, motiti s svojimi neumestnimi vprasanji. Endofazija je bila sedaj skorajda idealno uglashena. Étienne je z občasnimi premolki nadaljeval svojo vizionarsko meditacijo):

ÉTIENNE In 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! ...

Gotovo je torej dejstvo, da se s svobodo sočasno izgubi tudi srchnost. Podaniki pa nasprotno v boju ne kazhejo niti navdushenja niti jeze: nevarnosti gredo nasproti, kot da so zvezani, otrpli, sploh ne občutijo, da v njih globini gori strast za svobodo, ki daje moč, da se nevarnost prezira, in ki ustvarja zheljo po slavi in chasti, ki jo daje lepa smrt med tovarishi.

But the other animals, from the smallest to the largest,  
 when they are caught, put up so much resistance,  
 with claws, horns, beaks,  
 that they speak clearly enough this way,  
 how much do they care about what they have lost.  
 Being completely caught,  
 they give us so many clear signs of their disgust,  
 that it can clearly be seen  
 that from this moment onwards they are vegetating rather than living,  
 that they are restraining their lives rather  
 to deplore their lost advantage,  
 than to continue enjoying their servitude.  
 Even oxen groan under the yoke. Birds melt away in the cage...

ÉTIENNE So, every being that feels its existence, feels the crime of subjugation and tends to freedom; if even animals that have been tamed to serve man can be subjugated only after their contrary desire has been suppressed, what misfortune this can be for man who alone is truly born to live freely. It has made him so unnatural that he has lost his ancient memory of his original state and his desire to revive it.

SHUS Is servitude for man then the consequence of the lost original memory of our natural, original state of consciousness? Why then do some people keep putting up resistance against servitude and act naturally, in primeval fashion?

ÉTIENNE There are always some that are happier than others, those that are born under a lucky star, that feel the weight of the yoke and cannot help shaking it off; the people that never grow accustomed to the yoke.

(Shus did not dare interrupt him any more, or disturb him with his inappropriate questions. Endophasia was now almost ideally in tune. With occasional pauses, Étienne continued his visionary meditation):

ÉTIENNE And if freedom were lost completely, outside this world, these people would revive it in their perceptions, they would feel it in their spirit and keep enjoying it. Servitude does not suit their taste, not even when it is embellished, no! ...

It is therefore certain that with the loss of freedom, bravery is also lost. And subjects, in contrast, show neither enthusiasm nor anger in battle: they approach danger as though they were bound, numb; they do not even feel that deep inside them the passionate desire for freedom is burning, giving them the strength to ignore danger, and creating the desire for fame and honour given by a beautiful death surrounded by comrades.

...  
O dobri Bog!  
Kaj bi moglo biti to?  
Kako naj to imenujemo?  
Kakshna je to nesrecha?  
Kaka hiba je to, kakshna brezmejna hiba je to,  
da je mnozhica ljudi ne samo poslushna, she hlapchevska je?

...  
Naj se na dve strani postavi  
petdeset tisooh oborozhenih ljudi,  
naj zavzamejo borbeni polozhaj, naj se spopadejo;  
eni so svobodni in bore se za svojo svobodo,  
drugi poskushajo z vojno, da jim jo vzamejo;  
komu bo pripadla zmaga, kateri bodo shli srchneje v boj:  
ti, ki upajo, da jim bo nagrada zmage  
ohranitev lastne svobode,  
ali tisti, ki za nagrado  
za zadane in dobljene udarce  
prichakujejo samo suzhenjstvo drugega?  
A kaj? Che je svobodo dovolj zazheleti,  
che je enostavno zanjo potrebna le volja,  
se bo nashel katerikoli narod, ki bi verjel,  
da predrago je plachal svobodo, che ve,  
da jo je mogoche dosechi z enostavno zheljo?

...  
Vendar od vseh dobrin sveta, ki jih ljudje tako zhele, je ena sama  
vrednota, za katero ljudem, ne vem zakaj zmanjka sle, da bi hrepeneli po  
njej – a ta je svoboda – tako velika vrednota, tako prijetna dobrina. Che  
se ta dobrina izgubi, privrela bodo vsa zla, in dobrine, ki preostanejo po  
njej, v suzhenjstvu sprijene, izgube svoj okus in vonj.

...  
Edino svobode ljudje ne zhele,  
in to, zdi se tako,  
z enim samim in edinim razlogom:  
che bi jo zheleli, imeli bi jo;  
oni zavrachajo svobodo, ta dragulj,  
ker je prevech lahko priti do nje.



...

O good God!

What could this be?

What shall we call this?

What misfortune is this?

What kind of a flaw is this, what immense flaw is this,  
that a multitude of people is not only obedient but actually servile?

...

Let fifty thousand armed persons  
stand on two sides,  
let them take up fighting positions and fight;  
some are free and fight for their freedom,  
others use war to try and take it away from them;  
who will win, which side will go more heartily into battle:  
those that hope that the prize for victory will be  
the preservation of their own freedom,  
or those that expect only the other party's servitude  
as a prize for the blows inflicted and the blows received?  
But what? If it is enough to desire freedom,  
if all that is needed for it is willpower,  
will there be a nation that believes,  
that it has paid its freedom too dearly, if it knows,  
that it can be attained simply through desire?

...

But of all the good things of this world that the people so strongly desire, there is only one value, for which people, I do not know why, lose the desire – and that thing is freedom – so great a value, so pleasant a good thing. If this good thing is lost, all the evils will well up, and the good things that remain through it and that are corrupted in slavery lose their taste and odour.

...

Freedom is the only thing that people do not desire,  
and that, it would appear,  
for just one reason:  
if they desired it, they would have it;  
they reject freedom, this jewel,  
because it is too easily attainable.

- SHUS (je bil vidno vzhichen, ne, ganjen do solz, dasi ni imel pravega razloga zanje): Étienne, mislim, da sva prijatelja, che ne, bi ne bil sogovornik moj, jaz bi te ne mogel slišati v svojem notranjem govoru. Tako zhe ne. She vedno ne doumem, kako je mogoche, da sem mislil in seveda tudi pisal o vrednoti svobode (v »Vrednotnih sistemih institucionalne strukture«, leta 1985), cheprav se niti v sanjah ne morem meriti, primerjati s teboj, pa vendar, po bistvu in duhu podobno. Je bilo to zato, ker sem ganil Henrija ... oziroma me je ganil on? Tvoje »Razprave o prostovoljnem suzhenjstvu« zhal nisem poznal. Pa tega ne pravim zato, da bi se ti udinjal, le chudi me in govori mi, da je v endofaziji nekaj, kar presega chlovekov razum, in to daje spoznanju v njej srhljivo gotovost. Vsaj meni se zdi tako.
- ÉTIENNE Vprashaj ga! ... Pa niti ni treba, ker che bi ne iskal vednosti – vednosti praspomina, ki je v vseh ljudeh, potem bi se trudil zaman, ne razumel bi, kar govorim ti. Svojega notranjega glasu bi ne slišal. Ne z menoj ne s Henrijem, ne s Sokratom se ne bi pogovarjal.
- SHUS Tvojo vednost o vladavini Enega bi rad slišal she enkrat. Sistem Enega in Edinega me vsak dan boj chudi. Fascinira me kot neposredno dejstvo nashe zavesti, nashega mistva. Kako je to mogoche, Étienne, da je ta servilnost v nas tako vsemogchna?
- ÉTIENNE Zdaj pa bi zhe lahko nekaj storil tudi sam, na svoj lastni nachin, v svojem navadnem govoru, bi me lahko predstavil, povzel!
- SHUS Velja poskusiti, mogoche bo shlo (se zamisli, ...): Sedaj si bom dovolil nekoliko svobode in na kratko povzel misli Étienne de La Boétie o oni drugi nesvobodi – prostovoljnem suzhenjstvu, tako kot bi mi to danes rekli, ko je jezik nekoliko bolj zapleten – strukturiran. To je, o prostovoljni suzhnosti, izvirajochi iz same narave institucij, hierarhije sistema, vrednotne utemeljenosti njihovega reda. Bistvo je isto, kot govori o njem Étienne de La Boétie – lepshe ni mogoche, le razpoznamo ga nekoliko tezhje, ker ravno tega nochemo!

## VLADAVINA ENEGA

...

Naj Eden vlada,  
Eden naj bo, ki nas predstavlja,  
Eden naj bo predstavnik vseh, ki jim to zmore biti.  
Tako bi danes rekel Homer,  
Étienne pa bi se samo nasmehnil  
in rekel nekako takole:

- SHUS (was visibly overcome with emotion, moved to tears, even though he did not have a real reason for tears): Etienne, I think we are friends, if not, you would not be speaking with me, I would not be able to hear you in the inner speech. Or at least not in this way. I still cannot understand how it is possible, that I thought and of course also wrote about the value of freedom (in »The Value systems of the institutional structure«, in 1985), although I cannot compare myself with you, not even in my dreams, and yet we are similar in essence and in spirit. Was that because I moved Henri ... or did he move me? Unfortunately I was not acquainted with your »Discourse on Voluntary Servitude«. And I am not saying this to gain favour with you; I am only surprised and it is as though I was being told that in Endophasia there is something that surpasses human reason and this gives the cognisance in it startling certainty. At least I feel this is so.
- ÉTIENNE Ask him! ... But you do not even need to, for if you were not searching for cognisance – the cognisance of ancient memory that is in all people, then your effort would be in vain, you would not understand what I am telling you. You would not hear your inner voice. You would not be talking to me, nor with Henri, nor with Socrates.
- SHUS I would like to hear your cognisance on the rule of One once again. The system of the One and Only fascinates me more and more by the day. It fascinates me as the direct fact of our consciousness, our togetherness. How is it possible, Étienne, that this servitude within us is so almighty?
- ÉTIENNE Now you could do something on your own, in your own way, you could present me, summarise my ideas in your normal speech!
- SHUS It is worth trying; perhaps it will be possible (he goes quiet and reflects...): I will now allow myself some freedom and briefly summarise the ideas of Étienne de La Boétie concerning that other form of unfreedom – voluntary servitude, as they would say to me today, when the language is a little more complex – structured. That is, concerning voluntary servitude, stemming from the very nature of institutions, the hierarchy of the system, the value foundation of their order. The essence is the same, as Étienne de La Boétie says about it – it cannot be more beautiful, it is only a little more difficult to recognise as that is precisely what we do not want!

## THE RULE OF ONE

...

Let One alone be master,  
 Let One alone represent us,  
 Let One Alone be the representative of all he can represent.  
 That is what Homer would say nowadays,  
 But Étienne would only smile  
 and reply something like this:

Ob tej priliki bi rad dojel, kako to, da  
 toliko ljudi, toliko mest in vasi, toliko njih narodov  
 prenasha kdaj pa kdaj (v svoji zgodovini)  
 enega edinega tirana,  
 ki ima samo tisto moč, ki mu jo oni dajo;  
 ki ima le toliko moči, da jim nashkodi,  
 kolikor oni sami dopushchajo;  
 ki jim lahko stori zlo, le če so ga oni  
 brez zoperstavljanja voljni trpeti.  
 To je zagotovo velika, pa vseeno tako vsakdanja stvar,  
 da bi bilo bolje razzhalostiti se, kot pa biti presenečen,  
 ko na milijone ljudi bedno sluzhi, upognjenih glav  
 pod jarmom brezsravnim;  
 pa ne zato, ker bi jih na to primorala neka vechja moč,  
 mochnejsha prisila,  
 pach pa zato, ker so obsedeni in ocharani,  
 vse tako kazhe, z imenom  
 Njega Edinega,  
 ki bi se ga ne bilo treba bati,  
 ravno zato ne, ker je on sam,  
 ki bi ga ne bilo treba ljubiti,  
 ne njega, ne lastnosti njegovih,  
 ker on z njimi ravna nechloveshko, divjashko.

...

O dobri Bog!  
 Kaj bi moglo biti to?  
 Kako naj imenujemo to?  
 Kakshna je to nesrecha?  
 Kaka hiba je to, kakshna brezmejna hiba je to,  
 da je mnozhica ljudi ne samo poslushna, she hlapchevska je?  
 Ne samo da jim vladajo, pach pa jih tiranizirajo do te mere,  
 da nimajo: ne dobrin, ne starshev, ne zheni, ne otrok;  
 she svojega lastnega zhivljenja ne;  
 rop trpe, pa lopovshchino in okrutnost,  
 pa ne od neke vojske, barbarske horde,  
 temvech od nekega chlovechka,  
 enega edinega chloveka.  
 Naj jo imenujemo strahopetnost?  
 Naj ljudem, ki sluzhijo, rechemo: slabichi, strahopetci?  
 Če se dva, trije ali shtiri njih ne zoperstavijo nemu,  
 je chudno to, a vseeno, mogoche je.  
 Rekli bi tako, da njim manjka srchnosti.

For the present I should like merely to understand how it happens that  
so many men, so many villages, so many cities, so many nations,  
sometimes (in their history)  
suffer under a single tyrant  
who has no other power than the power they give him;  
who is able to harm them only to the extent to  
which they have the willingness to bear with him;  
who could do them absolutely no injury unless  
they preferred to put up with him rather than contradict him.  
Surely a striking situation!  
Yet it is so common that one must grieve the more and wonder  
the less at the spectacle of a million men serving in wretchedness,  
their necks under the yoke,  
not constrained by a greater multitude than they,  
but simply, it would seem, delighted and charmed  
by the name of one man alone  
whose power they need not fear,  
for he is evidently the one person  
whose qualities they cannot admire  
because of his inhumanity and brutality toward them.

...

But O good Lord!  
What strange phenomenon is this?  
What name shall we give to it?  
What is the nature of this misfortune?  
What vice is it, or, rather, what degradation?  
To see an endless multitude of people not merely obeying,  
but driven to servility?  
Not ruled, but tyrannized over?  
These wretches have no wealth, no kin, nor wife nor children,  
not even life itself that they can call their own.  
They suffer plundering, wantonness, cruelty,  
not from an army, not from a barbarian horde,  
on account of whom they must shed their blood  
and sacrifice their lives, but from a single man.  
Shall we call subjection to such a leader cowardice?  
Shall we say that those who serve him are cowardly and faint-hearted?  
If two, if three, if four, do not defend themselves from the one,  
we might call that circumstance surprising but nevertheless conceivable.  
In such a case one might be justified in suspecting a lack of courage.

Che pa na stotine, tisoči njih enega trpe,  
 bomo she rekli strahopetnost temu,  
 da si ne upajo ga napasti,  
 ali bolje morda, da ga nočejo napasti,  
 ker prezirajo in podcenjujejo ga?  
 Che pa vidimo, da ne stotine, ne tisoči ljudi,  
 ampak stotine dezhela, na tisoče mest, milijoni ljudi  
 ne napadejo posameznika, ki se vede do njih  
 kot le do hlapcev, slug,  
 kako imenujemo naj to?  
 Je to strahopetnost? ...  
 Ne!

...

Kakshna je potem to monstrozna hiba,  
 ki ne zasluži, da bi ji rekli  
 strahopetnost, ki se ji ne more najti dovolj gnusno ime,  
 hiba, ki se je narava odreka, zanika, da bi jo ustvarila,  
 hiba, ki ji jezik zavracha dati ime?  
 A ni bistvo v tem, da se njemu edinemu nekaj odvzame,  
 temveč je v tem, da se mu nichesar ne da.  
 Narodi sami dopushchajo to,  
 delajo tako, da so ukrocheni,  
 ker bi zhe samo z zavrntivijo sluzhenja  
 bili osvobojeni.  
 Narod sam sebe podjarmlja,  
 isti narod, ki mu je mogoche,  
 da izbiral bi: med podanishtvom in svobodo.

Vendar: NI KONCA! NI GA MOGOCHE PREDVIDETI

P.S.: Propagiranje Svobode iz TRAKTATA O SVOBODI: »O nacionalnih institucijah« in  
 »Vrednotni sistem naroda«, pa v to igro ne spada, je she pripomnil Shus.  
 Opomba Shusa: Naslov originala: Étienne de La Boétie: LE DISCOURS DE LASERVITUDE  
 VOLONTAIRE; Uporabljen prevod: RASPRAVA O DOBROVOLJNOM ROPSTVU; prevedel Ivan  
 Vejvoda, Beograd 1986.

Objavljeno:

Rajko Shushtarshich, *Endofazija II – O narodu iz metastvarnosti*, Revija SRP 29/30, 1999  
<http://www.revijasrp.si/knrevsrp/revsrp29/rajsh29/2endof29.htm>

Rajko Shushtarshich, *Endofazija I – O narodu iz metastvarnosti*, Revija SRP 11/12, 1995  
<http://www.revijasrp.si/knrevsrp/revsrp11/rajsh11/1endof11.htm>

But if a hundred, if a thousand endure the caprice of a single man,  
should we not rather say that they lack not the courage  
but the desire to rise against him,  
and that such an attitude indicates  
indifference rather than cowardice?  
When not a hundred, not a thousand men,  
but a hundred provinces, a thousand cities, a million men,  
refuse to assail a single man from whom  
the kindest treatment received is the infliction of serfdom and slavery,  
what shall we call that?  
Is it cowardice?  
No!

...

What monstrous vice, then,  
is this which does not even deserve to be called cowardice,  
a vice for which no term can be found vile enough,  
which nature herself disavows  
and our tongues refuse to name?  
But it is not essential that he alone is deprived of something,  
but in that he is not given anything.  
Nations themselves allow this,  
they act in such a way that they are subdued,  
for only by rejecting servitude  
they would be free.  
The nation subjugates itself,  
the same nation that can choose:  
between servitude and freedom.

But: THERE IS NO END! IT CANNOT BE FORESEEN

Translated from Slovenian by Marko Petrovich

P.S.: Propagating Freedom from TRACTATE ON FREEDOM: »Concerning national institutions« and »The value system of the nation«, do not belong to this game, added Shus.

Shus' comment: The title of the original: Étienne de La Boétie: LE DISCOURS DE LASERVITUDE VOLONTAIRE; translation used: RASPRAVA O DOBROVOLJNOM ROPSTVU; translated by Ivan Vejvoda, Belgrade 1986.

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Rajko Shushtarshich, Endofazija II – O narodu iz metastvarnosti, Revija SRP 29/30, 1999  
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Rajko Shushtarshich, Endofazija I – O narodu iz metastvarnosti, Revija SRP 11/12, 1995  
<http://www.revijasrp.si/knrevsrp/revsrp11/rajsh11/1endof11.htm>

*Damir Globočnik*

## VELIKI SLIKARSKI INTIMIST

Marko Shushtarshich spada med osrednje predstavnike prve povojne generacije slovenskih likovnih umetnikov. V tretji četrtini preteklega stoletja bi težko našli likovni opus, ki bi bil primerljiv s Shushtarshichevim. Pri tem ne gre za njegovo obsežnost ali za avtorjev neposredni vpliv na likovne sodobnike, pomembnejši se zdita slikarska kondicija oziroma sposobnost oblikovanja osebnih interpretacij nekaterih ključnih likovnih tém.

Zgodnje risbe s figuralnimi motivi in portreti iz chasa pred vpisom na ljubljansko Akademijo upodablajočih umetnosti leta 1947 prichajo o Shushtarshichevi likovni pozornosti do neposredne okolice. Shushtarshich je risal tudi prizore z mladinskih delovnih akcij, vendar brez spogledovanja s socialističnim realizmom. Diplomiral je leta 1951 pri Gabrijelu Stupici in dve leti pozneje zaključil specialko za zidno slikarstvo pri Slavku Pengovu. Tega leta se je predstavil v Malih dvoranah Moderne galerije na razstavi sedmih diplomantov ljubljanske in zagrebške akademije (Milan Berbuch, Mile Cetin, France Pershin, M. Shushtarshich, Marijan Trshar, Drago Trshar, Melita Vovk). Mladi umetniki, ki so za enega osrednjih ustvarjalnih ciljev izbrali ponovno navezavo na sodobno evropsko umetnost, so si nadeli ime *Skupina 53* (skupini sta se kmalu pridružila tudi Shushtarshicheva soproga kiparka Alenka Erzhen in Ivan Seljak). Marko Shushtarshich je bil najpomembnejši chlan *Skupine 53*.

Slike in grafike, ki so nastajale od sredine petdesetih in skozi šestdeseta leta, zaznamuje Shushtarshichev odmik v intimni svet. Marko Shushtarshich velja za vodilnega predstavnika slikarskega intimizma. Pri likovnem uprizarjanju dogajanj v umetnikovem notranjem doživljajskem svetu je bilo sprva moč zaslediti zgledovanje po italijanskem magičnem realizmu in drugim smerem zahodnoevropskega, zlasti francoskega slikarstva, ki pa jih je Shushtarshich kot izrazit individualist preoblikoval v osebno inachico »primitivne« figuralike in fantastičnega slikarstva. Na kontemplativno temachnih in ploskovito zasnovanih kompozicijah je figure in akte, portrete, avtoportretna doprsja, stole, mize in shopke povezoval s fragmenti arhitekture ter izbranimi oblikami in vzorci poznobaročnega kmechkega okrasa. Sprva je figure postavljaj v eksterierje in interierje. Kasneje različni drobni motivi, ki se spreminjajo v simbole, lebdiyo v gostih, temnih rdechkastih, rjavih ali temno zelenih barvnih nanosih. V barvni lestvici lahko slutimo odmeve starega holandskega slikarstva, s katerim se je Shushtarshich seznanil med strokovnim izpopolnjevanjem v Amsterdamu in Den Haagu. Med znachilnosti Shushtarshichevega slikarstva so spadali tudi erotichni poudarki.



## GREAT INTIMIST PAINTER

Marko Shushtarshich is one of the central figures of the first post-war generation of Slovenian artists. In the third quarter of the previous century it would be hard to find a collection of artworks that is comparable with the one produced by Shushtarshich. And this is not just in terms of its size or the artist's direct influence on his contemporary artists. What is more important is the artist's capability of creating very personal interpretations of some key art themes.

The early drawings with figural motifs and portraits from the time before he enrolled at the Ljubljana Academy of Arts in 1947, testify to Shushtarshich's attentiveness to his direct environment. Shushtarshich also drew scenes from youth labour campaigns, but without flirting with socialist realism. He graduated in 1951 under the mentorship of Gabrijel Stupica and two years later he completed a specialisation in wall painting with Slavko Pengov as mentor. In the same year he exhibited his work in the Mala dvorana of the Modern Gallery in an exhibition of seven graduates from the Ljubljana and Zagreb academies (Milan Berbuch, Mile Cetin, France Pershin, M. Shushtarshich, Marijan Tršhar, Drago Tršhar, Melita Vovk). The young artists, who as one of their main creative goals chose to reinstate their connection with modern European art, called themselves *Skupina 53* (the group was soon joined also by Shushtarshich's wife, the sculptress Alenka Erzhen and Ivan Seljak). Marko Shushtarshich was the most important member of *Skupina 53*.

The paintings and prints that were created from the mid 1950s onwards and during the 1960s are marked by Shushtarshich's departure into the intimate world. Marko Shushtarshich is known for being the leading representative of intimism. In the depiction of his inner experiences it was at first possible to see the influence of Italian magic realism and other movements of Western European and especially French painting which Shushtarshich, being a distinct individualist, transformed into a personal version of "primitive" figural art and fantastic painting. In the contemplatively dark and flat compositions, he connected figures and nudes, portraits, self-portraits (busts), chairs, tables and bouquets with fragments of architecture and special shapes and patterns taken from late Baroque rural decorations. Initially he placed the figures in exteriors and interiors. Later we come across various small motifs which are transformed into symbols, floating in dense, dark red, brown or dark green layers of paint. In his colour scale we can sense an echo of old Dutch painting with which Shushtarshich familiarised himself in the course of his training period in Amsterdam and the Hague. One of the characteristics of Shushtarshich's painting were also his erotic elements.

S skrivnostnimi, včasih bolj slutenimi kot konkretno prikazanimi motivnimi fragmenti, se je približhal abstraktnemu slikarstvu. Ukvarjal se je tudi z grafiko (akvatinte in jedkanice), ki ga uvrščata med predstavnike t. i. Ljubljanske graficne shole.

S pop-artističnimi slikami, ki so po nizih figuralnih motivov-slichic, povezanih s širokimi barvnimi trakovi v geometrijsko urejen, a dinamičen kompozicijski sestav, poimenovane *Slikanice*, se je Shushtarshich konec šestdesetih let pridružil iskanjem v sklopu »nove figuralike«, kar se mu je zopet posrečilo na samosvoj način, med drugim z izborom motivike iz različnih virov (fotografije v množičnih občilih in družinskem albumu, znana umetniška dela).

Figuralni junaki iz umetnikovega zasebnega spomina in družbenih mitov so osrednji motiv zadnjega Shushtarshichevega slikarskega ciklusa, t.i. zelenih slik, ki so nastale v letih 1974 do 1976. Tokrat je figuralne motive brez izjeme razpostavil pred skrbno naslikano travnato gorato pokrajino. Chloveshke figure, med katerimi sta tudi popularna idola Marilyn Monroe in Jimi Hendrix, uchinjujejo sredi zelene pokrajine nemo, odtujeno. Morda je bil njihov izbor deloma mishljen celo ironično, vendar neskončen hribovit pejsazh, pred katerim so se znashli likovni protagonisti, ki med seboj ne komunicirajo, stopnjuje samotni in zloveshch vtis kompozicij.

With mysterious, sometimes allusive rather than concretely depicted fragments of motifs, he came close to abstract painting. He also produced prints (aquatint and etchings), and was one of the representatives of the so-called Ljubljana school of printing.

Towards the end of the 1960s Shushtarshich created pop-art style paintings with series of figural motifs/small pictures, connected with wide colour stripes and geometrically ordered but dynamic compositions, called *Slikanice*, and in this way joined the new search known as “new figuralism”. He again succeeded in an original way by, for example, drawing motifs from various sources (photographs, mass media, the family album and famous works of art).

Figural heroes from the artist’s private memory and social myths are the central motif of Shushtarshich’s last cycle of paintings, the so-called green paintings, which he created in the years 1974 to 1976. This time he arrayed all the figural motifs without exception before a carefully painted, grass-covered, mountainous landscape. The human figures, including pop idols Marilyn Monroe and Jimi Hendrix, seem muted, alienated in the middle of this green landscape. Perhaps he chose them partly out of irony, but the endless mountainous landscape in front of which these figures find themselves and who do not communicate with each other, heightens the lonely and menacing impression of the composition.

Translated from Slovenian by Marko Petrovich

*Marko Shushtarshich*

## LIKOVNA DELA

- 1 Figura v belem, 1975, olje na platno, 65 x 70 cm (zasebna last)
- 2 V naravi, 1975, olje na platno, 100 x 130 cm (zasebna last)
- 3 Dve figuri, 1975, olje na platno, 60 x 60 cm (zasebna last)
- 4 Tri figure, 1974, olje na platno, 89 x 116 cm (zasebna last)
- 5 Portret (Renoir ?), 1974, olje na platno, 66 x 76 cm (zasebna last)
- 6 Romantichna kompozicija, 1974, olje na platno, 89 x 116 cm (Koroshka galerija likovnih umetnosti, Slovenj Gradec)
- 7 Dobri stari chasi, 1974, olje na platno, 96 x 96 cm (zasebna last)
- 8 Druzhina, 1974, olje na platno, 116 x 89,5 cm (zasebna last)

Naslovnica

- 9 Vrsta, 1975, olje na platno, 100 x 130 cm (Moderna galerija, Ljubljana)

Fotografije: Lado Mlekuzh, Matija Pavlovec

**Marko Shushtarshich** je bil rojen 13. novembra 1927 v Cerknici. Do leta 1939 je obiskoval sholo na Rakeku, dva razreda gimnazije je konchal v Celju. Okupacijo je prezhivel v Zajecharju v Srbiji, kamor so Nemci leta 1941 preselili njegovo družino. Novembra 1944 se je kot mladoletni prostovoljec pridružil slovenskemu (V.) bataljonu (1. cheta, I. Krajishke brigade). Udeležil se je borb na sremski fronti, tu je bil januarja 1945 tezhko ranjen. Leta 1947 je maturiral na gimnaziji v Celju in se vpisal na Akademijo upodablajajochih umetnosti v Ljubljani, na kateri je diplomiral leta 1951 in leta 1953 zakljuchil specialistichni shtudij za zidno slikarstvo. Decembra 1953 se je porochil s kiparko Alenko Erzhen.

Zaposlen je bil kot profesor likovne vzgoje v Kranju, v Strazhishchu pri Kranju in na Prulah. Od 1962 do 1967 je na Sholi za oblikovanje poucheval risanje in grafichne tehnike, med 1967 do 1973 je na Pedagogshki akademiji v Ljubljani poucheval risanje, slikanje in grafichne tehnike. Od leta 1973 je bil docent za slikarstvo na Akademiji za likovno umetnost v Ljubljani.

Leta 1956 je shtudijsko bival v Parizu in leta 1958 na Holandskem. Leta 1962 se je strokovno izpopolnjeval v ateljeju J. Friedlaenderja v Parizu. Prvich je samostojno razstavljajal leta 1958. Sodeloval je na vech kot 200 skupinskih razstavah v Jugoslaviji in vech kot 80 skupinskih razstavah v tujini. Prejel je vech nagrad doma in v tujini, mdr. 1961 nagrado na mednarodnem Bienalu mladih v Parizu in 1962 nagrado Preshernovega sklada. Leta 1969 se je vkljuchil v *Gruppo 69*. Umril je 27. marca 1976 v Ljubljani.

Shushtarshicheva dela so bila predstavljena na dveh retrospektivnih razstavah: leta 1981 v Jakopichevem razstavishchu in leta 2013 v Moderni galeriji v Ljubljani.



















*Marko Shushtarshich*

## ARTWORKS

- 1 Figure in white, 1975, oil on canvas, 65 x 70 cm (private ownership)
  - 2 In nature, 1975, oil on canvas, 100 x 130 cm (private ownership)
  - 3 Two figures, 1975, oil on canvas, 60 x 60 cm (private ownership)
  - 4 Three figures, 1974, oil on canvas, 89 x 116 cm (private ownership)
  - 5 Portrait (Renoir ?), 1974, oil on canvas, 66 x 76 cm (private ownership)
  - 6 Romantic composition, 1974, oil on canvas, 89 x 116 cm (Koroshka galerija likovnih umetnosti, Slovenj Gradec)
  - 7 The good old days, 1974, oil on canvas, 96 x 96 cm (private ownership)
  - 8 Family, 1974, oil on canvas, 116 x 89,5 cm (private ownership)
- Cover painting
- 9 Row, 1975, oil on canvas, 100 x 130 cm (Moderna galerija, Ljubljana)

Photographs: Lado Mlekuzh, Matija Pavlovec

**Marko Shushtarshich** was born on 13 November 1927 in Cerknica. Up until 1939 he went to school in Rakek, then attended two grammar school years in Celje. He survived the occupation in Zajechar in Serbia to where the Germans relocated his family in 1941. In November 1944 he joined the Slovenian (V.) battalion (1. company, I. Krajishke brigade) as a junior volunteer. He took part in battles on the Srem front where he suffered serious injuries in January 1945. In 1947 he successfully completed his school-leaving examinations at the grammar school in Celje and enrolled in the Academy of Arts in Ljubljana, from which he graduated in 1951, and in 1953 he completed specialist studies in wall painting. In December 1953 he married the sculptress Alenka Erzhen.

He was employed as an art teacher in Kranj, in Strazhishche pri Kranju and in Prule. Between 1962 and 1967 he taught drawing and graphic techniques at the School of Design, and between 1967 and 1973 he taught drawing, painting and graphic techniques at the Pedagogical Academy in Ljubljana. From 1973 onwards he was assistant professor for painting at the Academy of Arts in Ljubljana.

In 1956, he spent some time studying in Paris and in 1958 in the Netherlands. In 1962, he underwent further training in the atelier of J. Friedlaender in Paris. He held his first independent exhibition in 1958. He participated in over 200 group exhibitions in Yugoslavia and over 80 group exhibitions abroad. In 1961, he received a prize for painting at Biennale de Paris. In 1962, he received the Presheren Fund Award. He joined *Grupa 69* in 1969. He died on 27 March 1976 in Ljubljana.

Shushtarshich's works were displayed in two retrospective exhibitions: in 1981 in Jakopich's exhibition grounds and in 2013 in the Modern Gallery in Ljubljana.

*Damir Globochnik*

## »JOHANCA« ALI VODISHKI CHUDEZHJI

T. i. »farshke gonje« so na zacetku 20. stoletja na Kranjskem dozhivele dva neslavna vrhunca. Prvega leta 1909 z napadi na ljubljanskega knezoshkofa Antona Bonaventuro Jeglicha ob izidu Jeglicheve spolni vzgoji Slovencev namenjene knjizhice *Zbeninom in nevestam*. Do drugega je prishlo leta 1913. Shkandal – t. i. »vodishko afero« – je zagreshila sleparka, imenovana Vodishka Johanca, ki se je leta 1909 oziroma 1911, 1912 in 1913 poskušala oklicati za svetnico, leta 1913 pa je njena goljufija prishla na dan. Ob razkritju Johanchinih podvigov je zbledelo liberalno zgrazhanje nad domnevno »affaire d’amour« katolishkega politika in organizatorja dr. Janeza Evangelista Kreka z dunajsko gospodichno Kamilo Theimer. Predstave Vodishke Johance – Ivanke Jerovshek (1885–1919), popestrene s »chudezhnimi« videnji in znamenji Kristusovega trpljenja na njenem telesu, ki jih je uprizarjala najprej na Reki in nato v domasih Vodichah pod Shmarno goro na Gorenjskem, so naletele na podporo katolishke Cerkve oziroma na nerodno ravnanje nekaterih njenih prevech zaupljivih predstavnikov, med katerimi je bil tudi ljubljanski knezoshkof Jeglich. Zaradi Cerkvene vpletenosti so vodishki »chudezhi« in konchno razkritje Johanchine goljufije, do katerega je prishlo shele po skorajda letu dni Johanchinega bivanja v vodishkem zhupnishchu, prilili olja na ogenj protiklerikalnega pisanja v liberalnem *Slovenskem narodu*, socialdemokratski *Zarji*, ultraradikalnem *Dnevni* in drugem chasopisju. Blizhale so se nove volitve v kranjski dezhelni zbor, pri katerih je Johanchina sleparija sluzhila kot pomemben argument v rokah liberalcev, ki so poskušali s spektakularizacijo politichnih in verskih shkandalov ter ostrimi napadi odvrniti volivce od podpore klerikalnim nasprotnikom.

V privoshchljivem pisanju o aferi bi nemara lahko razbrali nekakšno zadoshčenje za izgube in ponizhanja, ki so jih liberalci prestajali na politichnem polju. Od konca 19. stoletja je bila katolishka stranka v silnem vzgonu. Liberalne politichne trdnjave so po propadu slogashke politike padale ena za drugo. Katolishki tabor je po zaslugi dobro premishljenega socialnega programa za gospodarsko ogrozhene kmete in delavce (zadruzhnistvo), izrabljane v razmerah svobodnega kapitalistichnega podjetnistva, na svojo stran pridobil velik del slovenskega prebivalstva, Mahnicheva brezkompromisna lochitev duhov je postala osnova programa Katolishke narodne oziroma (Vse)Slovenske ljudske stranke, ki je premogla dobro zastavljene gospodarske, politichne in kulturne smernice ter oblikovala vsenarodni program, ki je zajel vse sloje prebivalstva. Liberalna Narodno napredna stranka takshnega programa ni bila sposobna zastaviti. Njen vpliv se je krepil samo v mestih, poleg tega so bili liberalci sprti med seboj.

*Damir Globochnik*

## »JOHANCA« AND THE MIRACLES IN VODICE

The so-called »farshke gonje« [anticlerical campaigns] reached two inglorious climaxes at the beginning of the 20<sup>th</sup> century in Carniola. The first one happened in 1909 with attacks on Bishop Anton Bonaventura Jeglich of Ljubljana after he published a sexual education booklet entitled »For Husbands and Wives«. The second one occurred in 1913. The scandal known as the »vodishka afera« [the Vodice affair] was provoked by a hoaxer, called Vodishka Johanca, who tried to have herself proclaimed a saint in the years 1909, 1911, 1912 and 1913. In 1913 her imposture was uncovered. When Johanca's exploits were revealed, the indignation of the liberals at the supposed »affaire d'amour« of the Catholic politician and organiser Dr. Janez Evangelist Krek with the Viennese lady Kamila Theimer faded away.

The shows put on by Vodishka Johanca – Ivanka Jerovshek (1885–1919) were made all the more attractive by »miraculous« visions and marks of Christ's suffering on her body. She first performed them in Rijeka and later in her native Vodice at the foot of Shmarna Gora in Gorenjska. She found some support from the Catholic Church and its gullible representatives including Bishop Jeglich responded rather awkwardly. Due to the Church's involvement, the Vodice »miracles« and the final discovery of Johanca's trickery which did not happen until Johanca had been living in the Vodice parish house for almost a year, added fuel to the fire of anticlerical writing in the liberal Slovenski Narod, the Social Democrat Zarja, the ultra-radical Dan and other newspapers. New elections to the Carniolan Diet were approaching and Johanca's trickery served as an important argument in the hands of the Liberals who tried to make political and religious scandals appear even more spectacular, and made sharp attacks to deter voters from supporting their clerical opponents.

In the writing of the Liberals on the affair one could sense their glee for they had suffered many losses and humiliations on the political field. From the end of the 19<sup>th</sup> century onwards, the Catholic party had been doing very well indeed. The liberal political fortresses were falling one after another following the end of »slogashtvo« [the cooperation of the Liberals and the Catholics]. Thanks to a well organised social program (cooperativism) for farmers and workers who were experiencing difficulties and were being exploited by free capitalist enterprise, the Catholics succeeded in getting a large part of the Slovenian population on their side. Mahnich's uncompromising separation of spirits became the basis of the program of the Catholic national or (All) Slovenian People's Party, which had well conceived economic, political and cultural guidelines and formed a nationwide program, which included all the strata of the population. The Liberal National progressive party was not capable of creating such a program. Its influence only grew in the towns and besides, the Liberals were at loggerheads with each other.

Enega najhujših udarcev jim je povzročila demokratizacija volilnega reda za Kranjsko, ki je po hudih prerekanjih med liberalno in katoliško stranko stopil v veljavo leta 1908 in prinesel volilno pravico za nove množice potencialnih volivcev katoliške stranke, s tem pa njeno absolutno vechino v kranjskem dezhelnem zboru in odboru. Katoliška stranka je postala močnejša od vseh drugih strank na Slovenskem skupaj. Zato sta se oba politična tabora še siloviteje zagrizla drug v drugega.

Vodishka afeta je pustila za seboj precej nejasnosti, na primer glede tega, ali so Cerkvni dostojanstveniki vedeli, da je Johanca sleparka oziroma histerična ženska, ali pa niso dovolj skrbno preiskali Johanchinih »svetniskih« metod in so ji nasedli prav tako kot dobršen del vernih ali radovednih vodishkih obiskovalcev. Toda njihovi nasprotniki so si jih lahko privoshčili z očitkom, da so se klerikalci nadejali množičen odziv izkoristiti za ustanovitev nove bozhje poti ali pa kar slovenskega Lurda z domacho svetnico namesto sv. Bernardke, kateri se je sredi 19. stoletja v Lourdesu prikazala Marija.

Nekatere obtožbe so bile prehude. O tem pricha dejstvo, da je katoliško chasopisje v primerjavi z liberalnimi chasniki, ki so o vodishkih dogodkih ves chas pisali posmehljivo negativno, Johanco skorajda ignoriralo, dokler ni bilo prisiljeno odgovarjati na najbolj ostre napade. Vendar je katoliški *Slovenec* prepozno, shele konec septembra 1913, zachel svariti pred Johanchinimi predstavami.

Vsakogar, ki je imel z vodishko sleparko kaj opraviti po uradni ali neuradni poti, je doletel oHITEK sodelovanja v verski goljufiji. Sum je segal od reshkih kapucinov, vodishkega zhupnika, salezijancev z Rakovnika, ki naj bi od Johance oziroma tistih, ki so ji nasedli, dobili največ denarja, vse do knezoshkofa Jegliča, ki naj bi se prav tako znashel med romarji. Zlasti Jegliča so liberalci silno sovrazhili, odkar je zavrnil možnost za spravo med katoliškim in liberalnim taborom, zato so dajali v nich prav vsa njegova prizadevanja za duhovni, gospodarski, politični, socialni in kulturni napredek Slovencev in mu, kadar so le mogli, metali polena pod noge.

O vodishki aferi so pisali tudi mnogi tuji, amerishki, cheshki, nemshki, madzharski, hrvashki, italijanski, bolgarski in drugi chasniki, ki Slovenije sicer nikoli niso omenjali. Liberalni poslanec dr. Vladimir Ravnihar je afero novembra 1913 uspel spraviti celo v drzhavni zbor na Dunaju.

Cheprav je vodishka afeta imela za vse vpletene resne in boleche posledice, se zdi danes she najbolj podobna smeshnici, zato jo najbrzh lahko najbolj primerno ilustrirajo karikature v *Dnevu*, ki so v chasu svojega nastanka bile zabavno in uspesno orožje v politično-propagandni vojni.

Vrhunec zafrkljive medijske vojne glede dogodkov v Vodicach je predstavljala persiflazha *Vodishki chudežhi*, ki je bila med 23. in 31. oktobrom v osmih delih objavljena v *Dnevu* (od sht. 659 do 667, z izjemo sht. 663) in je bila podobna vrsti satirichnih pesmic, opremljenih z ilustracijami oziroma karikaturami.



One of the worst blows they suffered was the democratisation of the voting rules for Carniola which came into force in 1908 following great arguments between the Liberal and Catholic parties and brought voting rights for new masses of potential voters for the Catholic party. This brought about an absolute majority of the Catholic party in the Carniolan regional assembly and committee. The Catholic party became stronger than all the other parties in Slovenia together. That is why the two political sides attacked each other all the more aggressively.

The Vodice affair left a good deal of confusion in its wake, for example, regarding whether the Church dignitaries knew that Johanca was a fraud or a hysterical woman, or why they failed to carefully investigate Johanca's »saintly« methods and why they too were duped along with a large number of the faithful and curious visitors to Vodice. However, their opponents could attack them with the accusation that the clericals had wanted to exploit the mass reaction for the foundation of a new place of pilgrimage or even a Slovenian Lourdes with a local saint instead of St. Bernadette who saw Our Lady in the middle of the 19<sup>th</sup> century in Lourdes.

Some accusations were too harsh. This is shown by the fact that in comparison with the liberal newspapers, which kept writing mockingly negative articles about the events in Vodice, the Catholic ones almost ignored Johanca until they were forced to reply to the sharpest attacks. But the Catholic paper Slovenec was too late when it began warning about Johanca's shows at the end of September 1913.

Anyone that had had anything to do with the fraud from Vodice, in official or unofficial form, was accused of having participated in a religious hoax. The list of suspects included the Capuchins in Rijeka, the parish priest in Vodice, the Salesians in Rakovnik, who were thought to have received the most from Johanca, or those that had been duped by her, and even Bishop Jeglich, who was also thought to have been amongst the pilgrims. Jeglich was especially hated by the Liberals, ever since he rejected the possibility of reconciliation between the Catholic and Liberal sides, so they denigrated all his efforts for the spiritual, economic, political, social and cultural progress of the Slovenians, and whenever they had the chance they thwarted his efforts.

There were also many foreign newspapers including American, Czech, German, Hungarian, Croatian, Italian, Bulgarian and others that wrote about the Vodice affair and who otherwise never mentioned events in Slovenia. The Liberal deputy Dr. Vladimir Ravnihar even succeeded in mentioning the affair in parliament in Vienna in November 1913.

Although the Vodice affair had serious and painful consequences for all involved, it nowadays seems more like a joke, so it can probably best be illustrated by the caricatures in Dan, which at the time were a fun and successful weapon in the political-propaganda war.

The climax of the media war over the events in Vodice was the persiflage entitled *Vodishki chudezhi*, which was published in eight parts in Dan between the 23 and 31 October (numbers 659 to 667, excluding 663) and resembled a series of satirical songs, equipped with illustrations and/or caricatures.

*Vodishki chudezhi*, za katere je besedilo v verzih najbrzh napisal urednik dr. Ivan Lah (1881–1938), karikature pa je narisal Fran Podrekar (1887–1964), so na zheljo bralcev na zacetku novembra – tik pred volitvami – izshli tudi kot samostojna priloga *Dneva* v obliki broshure na 46. straneh. Broshura z naslovom »*Johanca*« ali *vodishki chudezhi* (sht. 672–680) je dosegla izjemen uspeh. Zhe prvi dan je prishla v roke 4.500 kupcev, naslednji dan je bilo kupcev zhe 10.000. Naklada je narashchala in konchno dosegla rekordnih 20.000 izvodov, od katerih je bilo 1.000 izvodov namenjenih za Slovence v Clevelandu. To je bila zhe druga, trzhno nadvse uspehna *Dnevova* broshura. Prva je bila broshura *Balkanska vojna v karikaturah in pesmih*, ki jo je *Dan* izdal na zacetku leta 1913. Broshura *Vodishki chudezhi* velja za enega najbolj znanih slovenskih politichnih pamfletov. Spada v niz broshur z antiklerikalno tendenco, ki so pri razlichnih zalozhnikih izhajale v tem chasu.

V broshuri objavljeni satirichni verzi pesmi »*Vodishki chudezhi*« izpod peresa Ivana Laha so posmehljivo in dokaj svobodno opisovali zgodbo Johanchinega svetnishkega zhivljenja, ki so ji je bila dodana izmishljena nedeljska zhupnikova pridiga, porochilo o seji klerikalnega odbora v Ljubljani in opozorilo na sleparska naklepanja vodishkega zhupnika. Tezhko bi trdili, da imajo verzi kakrshnokoli pomembno literarno tezho, vendar se spretno in gladko prelivajo drug v drugega. Tekochi verzi in shaljiva vsebina sta bila razlog, da se je pesem o Johanci hitro prijela med ljudmi. Mnogi so si posamezne verze nauchili na pamet.

Med Podrekarjevimi karikaturami sta najbolj izstopali naslovnica broshure, ki je bila pod naslovom »*Najnovejsbi grb keranjske dezhele*« objavljena tudi v 669. shtevilki *Dneva*, in po vrstnem redu zadnja karikatura z naslovom »*Kako so si mislili nekateri svetnico 'Johanca' v nebeshki gloriiji*«, ki je bila prav tako objavljena v *Dnevu* eno shtevilko poprej. Ostale, po formatu drobne ilustracije niti niso bile pretirano ambiciozno zasnovane, vendar so izprichevale avtorjevo nadarjenost in posluh za skicioznost in neposrednost kvalitetne karikirane risbe. Tudi drobne Podrekarjeve karikature so po zaslugi ostrine, shaljivega uchinka in lahke prepoznavnosti upodobljenih dogodkov vzbujale veliko pozornost.

Pri zadnji karikaturi v broshuri si je Podrekar pomagal z najpopularnejsho Rafaelovo sliko Marije – Sikstinsko madono (1513/1514 ali pozneje, Gemäldegalerie v Dresdnu). Sledil je motivni in kompozicijski shemi, razporeditvi in razmerju med nastopajochimi akterji, toda na karikaturi je Marijo z Jezushchkom nadomestila Johanca s telichkom v rokah, papezha Siksta II. ljubljanski knezoshkof Jeglich in sv. Barbaro debel zhupnik. Slednji v steklenico lovi telehjo kri, ki jo je Johanca uporabljala pri svojih sleparijah. Rafaelovo sliko sta pozhivljala angelchka, Podrekar pa je na njunem mestu narisal dva chuka. Slika Rafaela Santija (1483–1520) velja za eno najbolj znanih umetnin nasploh, zato je bil kontekst karikature vsakomur zlahka razumljiv. Sookhamo se z »izposojo« likovnega motiva, ikonografskega vzorca oziroma znanega umetnishkega dela.

*Vodishki chudezhi*, the text for which was written in verse, probably by editor Dr. Ivan Lah (1881–1938), and the caricatures drawn by Fran Podrekar (1887–1964), were published following demand from the readers in the beginning of November – just before the elections – in an independent supplement of Dan in the form of a brochure with 46 pages. The brochure entitled »Johanca« or the Vodice miracles (numbers 672–680) proved extremely successful. The very first day it sold 4,500 copies and the following day 10,000 copies. The number of copies printed grew and at last reached a record 20,000 copies, of which 1,000 were meant for Slovenians in Cleveland. That was the second brochure published by Dan that proved very successful. The first one was entitled Balkan War and featured caricatures and poems and was issued by Dan at the beginning of 1913. The brochure *Vodishki chudezhi* is considered to be one of the most famous Slovenian political pamphlets. It belongs to a series of brochures with an anticlerical tendency which were issued by different publishers in that period.

The satirical verses of the poem »Vodishki chudezhi« published in the brochure and written by Ivan Lah described rather scornfully and quite freely the story of Johanca's saintly life. There was also an imaginary sermon by the parish priest, a report on the session of the clerical committee in Ljubljana and a warning against the fraudulent scheming of the parish priest in Vodice. It would be difficult to claim that the verses have any great literary quality, but they nevertheless flow seamlessly from one to the next. The flowing verses and the comical content were the reasons why the poem about Johanca soon caught on amongst the people. Many people learnt some verses by heart.

Of all of Podrekar's caricatures, the two that stood out the most were the one on the front page of the brochure entitled »The latest coat-of-arms of the land of Carniola« also published in number 669 of Dan, and the last caricature, which was entitled »How some imagined saint »Johanca« to be in her heavenly glory«, which was also published in Dan in one previous number. The remaining small-format illustrations were not even too ambitious in design, but they did show the artist's talent and sense for drawing and the direct nature of a well-drawn caricature. Thanks to their sharpness, comic effect and ease of recognition of the events portrayed, Podrekar's very small caricatures drew much attention.

In the last caricature in the brochure, Podrekar helped himself with Raphael's most popular painting of Our Lady – the Sistine Madonna (1513/1514 or later, Gemäldegalerie in Dresden). He imitated the motif and composition, the layout and proportions between the performing actors. However, Our Lady bearing Jesus has been replaced by Johanca with a calf in her arms, Pope Sixtus II has been replaced by Bishop Jeglich and Saint Barbara by a fat priest. The latter is holding a bottle to catch the calf's blood which Johanca used in her hoaxes. Raphael's painting was livened up by two angels and Podrekar replaced them with two little owls. The painting by Raphael Santi (1483–1520) is one of the most famous artworks of all time and that is why the context of the caricature could easily be understood by anyone. This is an example of the »borrowing« of an art motif, an iconographic pattern or famous work of art.

Tovrsten, uchinovit princip karikiranja oziroma smeshenja neke osebe ali dogodka v Sloveniji ni bil povsem neznan. Vech podobno zasnovanih karikatur je namrech konec 19. stoletja objavil trzhashki satirichni list *Brivec*. Med slovenskimi karikaturisti je po tem principu najpogosteje posegal Fran Podrekar.

Tako kot ostro »protifarshko« pisanje v chasnikih je tudi broshura zadela v polno. Cheprav je broshura predstavljala zgolj parodijo, shaljiv sramotilni spis, je katolishka stran ni razumela samo kot zabavno zbadljivko in propagandno sredstvo v predvolilnem boju, kar zlahka razberemo iz napadalnih odgovorov, ki so bili zaradi volitev, zachele so se 1. decembra 1913 z volitvami v splošno kurijo, nujno potrebni in primerno shtevilni. Zlasti karikatura »vodishke Johance kot Matere bozhje, ki drzhi v narochnju tele, iz katerega tebe kri« (po: Matija Shkerbec, *Pregled novodobnega slovenskega katolishkega gibanja*, I. del, Cleveland 1956, str. 36), naj bi zhalila verska chustva katolichanov. Izjave v bran od liberalizma in socialnih demokratov ogrozhene vere in verskih chustev je objavljajal predvsem *Slovenec*, ki je Johanco proglasil kar za liberalno junakinjo. Svarila in pozivi k bojkotu so prihajali tudi s prizhnic in iz spovednic.

Javno so med drugim protestirale vse shtiri moshke Marijine kongregacije iz Ljubljane, ki so pozvale oblasti, naj ukrepajo, vernike pa k bojkotu protiverskega chasopisja. »Dalje pa, ker se je v tem sluchaju indirektno zhalila chast Matere bozhje, zbor prosi in pozivlja verno ljubljansko moshtvo vseh stanov, naj se kot v odgovor na to blazfemijo kar moch mnogoshtevilno oklene Marijinih kongregacij. To bo najbolj izdaten odgovor, katerega se imajo nasprotniki vere najmanj veseliti ...« (»Proti zhaljenju verskih chustev – praktichno krshchansko delo«, *Slovenec*, 1913, sht. 280)

Oktobra 1913 je bila Ivanka Jerovshek aretirana in na zacetku leta 1914 obsojena na desetmesechno zaporno kazen. Pisanje okrog vodishke afere je bilo del odmevne volilne agitacije, vendar liberalcem ni kaj prida pomagalo na volitvah, she celo v Vodicach ne, saj je v volilnem okraju Kamnik-Brdo kot kandidat SLS nastopal drzhavnozbornski poslanec in najvechji katolishki »ljudski tribun« dr. Janez Evangelist Krek, ki je v Vodicach v enem dnevu priredil dva dobro obiskana volilna shoda, na katerih je uspel navdushiti prisotne. Decembra 1913 je SLS uspelo preprichljivo zmagati na kranjskih dezhelnozbornskih volitvah. Razmerja politichnih sil se zato niso bistveno spremenila, SLS je obdrzhalo vechino v dezhelnem zboru.

There were other examples of this effective form of caricaturing or mocking a person or event in Slovenia. At the end of the 19<sup>th</sup> century, a number of caricatures of similar form were published by the satirical journal *Brivec* from Trieste. Fran Podrekar was the Slovenian caricaturist who made use of this form the most often.

Like the sharp anticlerical commentaries in the newspapers, the brochure too hit the bull's eye. Although the brochure presented only a parody, a humorous mocking text, the Catholic side did not take it lightly as a form of propaganda in the pre-election battle. We can easily make this out in the caustic answers which were urgently necessary and large in number due to the elections which were to begin on the 1 December 1913 with elections to the general curia. The caricature of »Vodishka Johanca appearing as Our Lady and holding in her arms a calf from which blood is flowing« (from: Matija Shkerbec, *A review of the modern Slovenian Catholic movement*, I. del, Cleveland 1956, pg. 36), was supposed to offend the religious sentiments of Catholics. Statements in defence of the faith and religious sentiments that were under threat from liberalism and the Social Democrats were published mainly by *Slovenec*, which proclaimed Johanca to be a liberal heroine. Warnings and calls for boycott also came from pulpits and confessionals.

Amongst others, all four male Marian congregations in Ljubljana voiced a public protest and called on the authorities to do something and the faithful to boycott the antireligious newspapers. »Furthermore, as this represents an indirect attack on Our Lady's honour, the congregation asks and calls upon the faithful men of Ljubljana of all walks of life to stick to the Marian congregations in as large numbers as possible, as a response to this blasphemy. This will be the best possible response, which the opponents of the faith will have the least reason to rejoice about...« (»Against the offending of religious sentiment – practical Christian work«, *Slovenec*, 1913, no. 280)

In October 1913, Ivanka Jerovšek was arrested, and in the beginning of 1914 sentenced to ten months in prison. Writing on the Vodice affair was part of the turbulent election agitation, but it did not particularly help the liberals in the elections, not even in Vodice, which was in the constituency of Kamnik-Brdo and where the SLS candidate was the member of the state assembly and greatest Catholic »popular herald« Dr. Janez Evangelist Krek. In Vodice he organised two election gatherings in one day that were very well visited and in which he succeeded in inspiring enthusiasm in all those present. In December 1913, the SLS party succeeded in achieving a convincing victory at the Carniolan regional assembly elections. So the political picture did not change very much and the SLS party retained a majority in the regional assembly.

Translated from Slovenian by Marko Petrovich

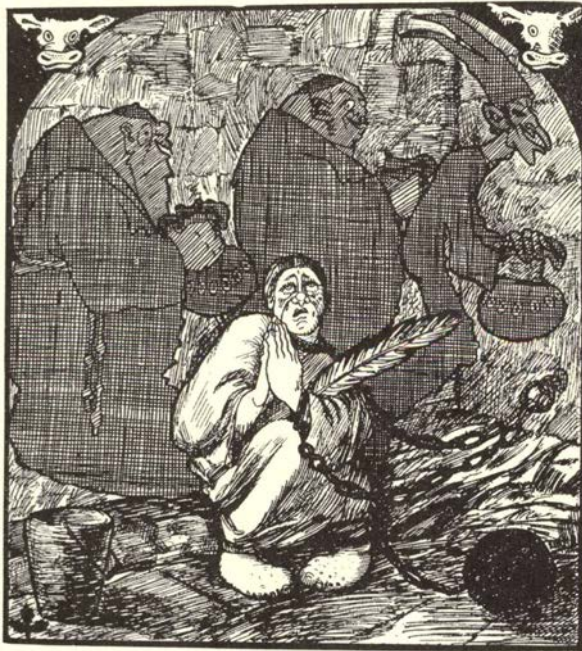
**Kako so si mislili nekateri**



**svetnico „Johanca“ v nebeški  
gloriji.**

Text in the illustration 1:

How some imagined  
saint »Johanca« to be in her heavenly glory



Fran Podrekar, *Zbrtev*, Bodecha Nezha, leta 1914, str. 1  
Fran Podrekar, *Victim*, Bodecha Nezha, year 1914, Nr. 1

*Rajko Shushtarshich*

## CHLOVEKOVE VREDNOTE ALI VREDNOTE SISTEMA – CHLOVEKOV RAZVOJ ALI EVOLUCIJA CHLOVESHTVA

*»Je pa she veliko drugih vrednot kazal Jezus;  
njih pot svobodno in pot njim;  
ko bi vse opisal, menim:  
da ves svet bi ne imel prostora za knjige,  
ki bi se morale napisati.«*

...

*»Tudi ves svet bi ne imel prostora za knjige,  
ki bi se morale napisati samo o ljubezni.  
In kaj ni zhe danes najvech knjig, ki knjige so,  
takih, ki govore o ljubezni, njen zapis so,  
prichevanje srca, ki govori iskreno.«<sup>1a-</sup>*

R.Sh. interp. Jn 21.2

Na kaj pravzaprav mislimo, ko govorimo o vrednotah, ko imenujemo neko vrednoto? Vzemimo za primer tri vrednote: ljubezen, resnico, svobodo, lahko pa bi vzeli katerokoli drugo obcho vrednoto.

### KAJ JE LJUBEZEN?

Kdorkoli, ki je resnično ljubil, ve, da odgovora ni, zhe ko jo izjavljamo, jo razvrednotimo. Vendar najvech knjig je bilo doslej napisanih ravno o ljubezni. (Glej moto <sup>1a-, 1a</sup>).

### KAJ JE RESNICA?

Nazarenchan Pilatu na vprasanje ni odgovoril. Pravzaprav mu je odgovoril z molkom.

*»Pilata: Kaj je resnica?*

*Jezus mu ni odgovoril. Ne bi je dojel Pilat. On poznal  
je resnico mochi.*

*Molchala sta oba in molche govorila.*

*Molche odmeri korak svoj Pilat, gre k Judom, in jim  
reche: Jaž ne vidim nobene krivice na njem!«<sup>1b-, 1b</sup>*



*Rajko Shushtarshich*

## HUMAN VALUES OR THE VALUES OF THE SYSTEM – HUMAN DEVELOPMENT OR THE EVOLUTION OF HUMANITY

*»But Jesus also showed many other values;  
their free path and the path to reach them;  
if we described them all, I believe:  
the whole world would not have room for the books,  
that should be written.«*

...

*»Not even the whole world would have enough room for  
the books,  
that should be written about love alone.  
And are not already nowadays most books of the sort,  
that speak about love, that are its record,  
testimony of the heart that speaks sincerely.« 1a\_*

R.Sh. interpr. Jn 21.2

What do we actually think of when we talk about values, when we name some value? Let us take as an example three values: love, truth and freedom, but we could take any other common value.

### *WHAT IS LOVE?*

Whoever has truly loved, knows there is no answer; just by saying it we devalue it. However, the greatest number of books has been written precisely about love. (See moto 1a\_, 1a).

### *WHAT IS THE TRUTH?*

The Nazarene did not answer Pilate's question. Actually, he responded with silence.

»Pilate: What is the truth?

Jesus did not answer him. Pilate would not have understood. He understood the truth of power.

They were both silent and conversed in silence.

In silence Pilate makes his steps, turns to the Jews, and says to them: I find no basis for a charge against him!« <sup>1b\_</sup>,1b

## KAJ JE SVOBODA?

Ko pa je ljudje ne marajo, raje imajo prostovoljno suzhenjstvo, je dejal Étienne de La Boétie, *Prostovoljno suzhenjstvo*:

»Edino svobode ljudje ne žele, in to, zdi se tako,  
z enim samim in edinim razlogom:  
che bi jo želeli, imeli bi jo;  
oni zavrachajo svobodo, ta dragulj,  
ker je preveč lahko priti do nje.«

...

»Narod sam sebe podjarmlja,  
isti narod, ki mu je mogoče,  
da izbiral bi:  
med podanishtvom in svobodo.«<sup>1</sup>

Obravnavane vrednote dojemamo kot neposredna dejstva nashe zavesti, drugache recheno, nam so vrednote neposredno dojemljiva dejstva, dojemamo jih z intuitivno gotovostjo. Enako so dojemljive tudi druge obche (obchechloveshke) vrednote. In kaj pravzaprav pomeni ta občnost vrednot?

Vrednote so obche – imajo občo veljavnost – veljajo za vse ljudi. Enake so in enako veljajo za vsakega chloveka, ki je zhivel pred nami, in bodo enako veljale za vse ljudi, ki bodo zhiveli za nami. Sicer bi ne bile obche. A to ni vse, obche vrednote veljajo v trajanju, ne v prostoru in chasu.

Vendar chloveku so dojemljive, zanj veljajo le, ako jih individuum izbere za svoje, bolje recheno, ko jim on sam pusti, da ga posvojijo, ga vodijo (da so njegova vrednotna orientacija).

Chloveshtvo pa se razvija po povsem drugih vrednotah. Ne pozabimo, sistemska vrednota *razvoj* je le dinamični aspekt vrednote hierarhija. Enostavno recheno, gre za modaliteto iste vrednote. (O tem je bilo veliko rečenega v *Vrednotah sistema VII*)<sup>2</sup>; nekaj malega tudi v mojem nekoliko utopichnem prispevku *Chloveshtvo bi se lahko drugache razvijalo*.<sup>3</sup>

Zanesljivo pa se sistem ne razvija po deklarativnih (deklariranih naj-vrednotah), te so pripravne za sistemsko manipulacijo, veljajo zgolj za naivnezhe, za naivna obdobja chloveshke zgodovine. Prej ali slej se namrech obrabijo – izchrpajo se, za seboj pa pushchajo praznino, za njo hitro pozabo, vmes pa neizmerno kolichino chloveshkih tegob.

*WHAT IS FREEDOM?*

But when people do not like it, they prefer voluntary slavery said Étienne de La Boétie, Voluntary slavery:

*»Freedom alone is what the people do not want and it seems to be so,  
with one sole reason:  
if we wanted it, we would have it;  
they reject freedom, this jewel,  
because it can too easily be reached.«*

...

*»The nation is subjugating itself,  
the same nation, which could,  
choose:  
between subjugation and freedom.«<sup>1c</sup>*

We experience the values dealt with here as immediate data of our consciousness, in other words, for us values are immediately comprehensible facts, we understand them with intuitive certainty. Other common (common human) values are equally comprehensible. And what does this commonness of values actually mean?

Values are common – they have a common validity – they are valid for all people. They are the same and are valid just as much for every person that has lived before us, and will be equally valid for all people that will live after us. Otherwise they would not be common. But that is not all, common values are valid in duration, not in space and time.

But man can understand them; they are only valid for him if the individual chooses them to be his own. In other words, when he allows them to adopt him, lead him (to be his value orientation).

However, humanity evolves according to completely different values. Let us not forget, the system value of development is only the dynamic aspect of the value of the hierarchy. Put more simply, it is the modality of the same value. (Much was written about this in Values of the system VII)<sup>2</sup>; there was also something small in my rather utopian article, Humanity could evolve differently.<sup>3</sup>

It is certain, however, that the system is not evolving according to declarative values (values that have been declared supreme); these are useful for system manipulation, they are valid only for the naive, for naive periods of human history. Sooner or later they wear thin – they become exhausted and leave an emptiness in their wake, followed by rapid oblivion, and in between, an infinite quantity of human adversity.

Dejal bi, da se sistem razvija po socialno veljavnih vrednotah, ki pa so deklariranim praviloma nasprotni.

Katere so močnejše? Nedvomno je, da prevladajo socialno veljavne (dejanske ali tu-vrednote) vrednote sistemov, pre-dominantnih subsystemov v njih. Chloveshtvo se torej razvija v vedno večjo hierarhizacijo. Pohlep po moči (dominaciji) je neustavljiv. Močnih in mogočnih ni mogoče ustaviti, tudi morebitne revolucije ne gre ne zheleti ne pričakovati. Samo sami bi se lahko ustavili, samo nekateri med njimi bi to morda zmogli, namrech, da bi dopustili, da se prebude obče vrednote v njih. Ta pomisel je evidentno utopichna.

Vendar individuum lahko vsaj izbira, kateri zvrsti vrednot se bo uklonil, sistem (sistemski chlovek) pa tega ne more, ujet je v zanko svojih instrumentalnih vrednot, te ga utemeljujejo in tudi dejansko vodijo.

Individuum lahko izbira obče vrednote. A v chem je potem individualnost obchih vrednot (?), saj so vendar obcheveljavne. Enake so za Sokrata na primer in za nekega individuumu prihodnosti. Individualnost obchih vrednot je v svojskem *prezhemanju* posameznih vrednot, to je neponovljivo – je enkratna svojskost individuumu. Tako kot nimata niti dva chloveka enakega genskega zapisa, tako niti dva individuumu nimata enake vrednotne posvojitve – enake vrednotne orientacije, ta je vsakemu svojska.

Nich od tega pa ne velja za posredovane, instrumentalne vrednote. Lahko jih sprejmemo, vanje verjamemo, se po njih ravnamo, ali natanchneje, nas z njimi ravnajo, izravnavajo, usmerjajo, a vse to je kratkega daha. Preobrazba iz ene v drugo zvrst vrednot je sestavina nashega vsakdana. Idejne, posebej idejno-politichne premene ter vseh vrst metamorfoze so nasha družbena zavest, nasha duhovna hrana, sistem nas z njo hrani, obilno. Sistem nas nenehno preobrazha.

Izberite torej(!), tisti, ki lahko izbirate:

Chlovekove vrednote ali vrednote sistema?

Ali chlovekov razvoj ali evolucija chloveshtva? Prezhemanje institucionalnih z obchimi vrednotami ni mogoče. Institucionalna vrednota razveljavi obcho – jo instrumentalizira.

Skushal sem skrajno poenostavljeno povzeti razlikovanje sistemskih in obchih vrednot. Imenujemo jih z enakimi besedami, *govorimo pa o povsem različnih dejstvih!* Za to ima vsak sistem posebej izurjene eksperte za novorek (agitorje, duhovne vodnike, propagandiste). Ni večjih nesporazumov v chloveshki komunikaciji, kot so ravno ti, ki jih omogoča uporaba istih oznachevalcev – simbolov za tako različne in hkrati za chloveka tako pomembne rechi (entitete), kot so to chlovekove vrednote. Ni lazhje manipulacije z ljudmi (s strani sistema – sistemskega chloveka), kot je to ravno manipulacija z *njegovimi* vrednotami.

I would say that the system is developing according to socially valid values, but which are normally contrary to the declarative values.

Which ones are stronger? It is certain that socially valid (actual or here values) values of systems are dominant, the over-dominant subsystems in them. Humanity is therefore evolving into ever-increasing hierarchisation. The lust for power (domination) is unstoppable. The strong and mighty cannot be stopped; a potential revolution should neither be desired nor expected. We could only stop ourselves, only some of them could possibly manage this, in order to allow the common values in them to awaken. This thought is obviously utopian.

However, the individual can at least choose which type of values he will yield to, while the system (the system human) cannot do this. He is caught in the noose of his instrumental values, which form his basis and actually also lead him.

The individual can choose common values. But where is then the individuality of the common values (?), for they are generally valid after all. They are the same for Socrates for example and for some individual of the future. The individuality of common values is in the unique permeation of individual values, which is unrepeatable – it is the one-off uniqueness of the individual. Just as no two persons have the same genetic makeup, no two individuals have the same value of adoption – the same value orientations which are unique for each person.

However, none of this is valid for the transmitted, instrumental values. We can accept them, believe in them, act according to them, or more precisely, they act with us, straighten us out, direct us, but all this is of short duration. The transformation from one type of values to the other is a constituent component of our everyday life. Alternations in ideas, especially political ideas, and all kinds of metamorphoses are our social consciousness, our spiritual nourishment, the system feeds us with it - copiously. The system keeps transforming us.

So choose (!) those of you that can choose:

Human values or values of the system?

Human evolvement or the evolution of humanity? The permeation of institutional values with common values is not possible. The institutional value annuls the common value – it instrumentalises it.

I have tried in very simplified form to summarise the differentiation of system and common values. We give them the same names but actually refer to completely different facts! That is why each system has specially trained experts for newspeak (agitators, spiritual guides, propagandists). There are no greater disagreements in human communication than those caused by the use of the same markers – symbols for so different and at the same time such important things (entities) for man as are human values. There is no easier manipulation with people (by the system – the system man), than this manipulation with his values.

<sup>1a</sup> Janez evangelist, 21.25, po grškem izvirniku; ki ga je zalozhila Britanska in inozemska svetopisemska družba, v Ljubljani 1931:

»Je pa she veliko drugega, kar je storil Jezus;  
ko bi se to vse posamez napisalo, menim,  
da tudi ves svet ne bi imel prostora za knjige,  
ki bi se *morale* napisati.«

<sup>1a-</sup> Rajko Shushtarshich, *Janezovo razodetje, Pogum Revije SRP 2001/2* (Jn 21.25 v interpretaciji R.Sh.)

<http://www.revijasrp.si/knrevsrp/pogum2001-2/pogum8i.htm>

<sup>1b</sup> Janez evangelist, 18.38, po grškem izvirniku:

»Pilāt mu reche:  
Kaj je resnica?

In ko je to rekel izide zopet k Judom, in jim reche:

“Jaz ne vidim nobene krivice na njem!”«

<sup>1b-</sup> (Jn 18.38 v interpretaciji R.Sh.) <http://www.revijasrp.si/knrevsrp/pogum2001-2/15-21janez8i.htm>

<sup>1c</sup> Étienne de La Boétie, *Prostovoljno sužbenjstvo / Le discours de la servitude volontaire/*

<http://www.revijasrp.si/knrevsrp/revsrp1/etibo1/prost1.htm>

(Op. R.Sh. : glej tudi zaključni moto v *Reviji SRP*.)

<sup>2</sup> Rajko Shushtarshich, *Vrednote (supra)sistema VII;*

Deklaracija chlovekovih pravic v vrednotnem sistemu institucionalne strukture /zasnutek legitimitete chloveshtva/

O deklaraciji pravic chloveka in drzhavljana (1789, po Maximilienu Robespieru)

Glede splošne deklaracije chlovekovih pravic ZN (1948), *Revija SRP 37/38*, str. 136, 138, 144

<sup>3</sup> Rajko Shushtarshich, *Chloveshtvo bi se labko drugache razvijalo, Revija SRP 93/94*, str. 128

<sup>1a</sup> John the evangelist, 21.25, from the Greek original; published by the British and Foreign Bible Society, in Ljubljana 1931:

»Jesus did many other things as well;

if every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.«

<sup>1a-</sup> Rajko Shushtarshich, *Janezovo razodetje, Pogum Revije SRP 2001/2* (Jn 21.25 v interpretaciji R.Sh.)

<http://www.revijasrp.si/knrevsrp/pogum2001-2/pogum8i.htm>

<sup>1b</sup> Janez evangelist, 18.38, from the Greek original:

»What is truth?« Pilate asks.

With this he went out again to the Jews and said:

»I find no basis for a charge against him!«

<sup>1b-</sup> (Jn 18.38 interpreted by R.Sh.) <http://www.revijasrp.si/knrevsrp/pogum2001-2/15-21janez8i.htm>

<sup>1c</sup> Étienne de La Boétie, *Prostovoljno sužbenjstvo / Le discours de la servitude volontaire/*

<http://www.revijasrp.si/knrevsrp/revsrp1/etibo1/prost1.htm>

(R.Sh: see also the concluding motto in Revija SRP.)

<sup>2</sup> Rajko Shushtarshich, *Vrednote (supra)sistema VII*;

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144

<sup>3</sup> Rajko Shushtarshich, *Chloveshtvo bi se lahko drugache razvijalo*, Revija SRP 93/94, pg. 128

Translated from Slovenian by Marko Petrovich

*Branko J. Hribovšek*

## O IMENU SLOVANI

(II)

### Ime *Slovani* po neslovanskih razlagah

Izvor teh razlag je skoraj brez izjeme pri nemških zgodovinarjih in jezikoslovcih. Najmanj 1500 let se zhe osamljeno in pozhrtvovalno trudi »faustovska dusha« (»die faustische Seele in grenzenloser Einsamkeit mit dem unendlichen Opfer« <sup>[31]</sup>) preproste, primitivne in nerazumevajoče slovanske dushe reshiti najprej pred pogansko temo, nato kulturno asimilirati, reshiti pred komunizmom, povzdigniti in voditi v svetlo prihodnost, kjer bi ji srečno sluzhile in dobile svoj vsakdanji kruhek. Neskončno pozhrtvovalno nas je poskušala tudi osvoboditi vseh tostranskih, zemeljskih bremen tako, da jih je hotela sama prevzeti in upravljati.

Njeno neizmerno faustovsko hrepenenje in tezhnjo k vrhu – samo na vsevladajočem vrhu, le tam je njen dom (»Die Einsamkeit der faustischen Seele vertraegt sich nicht mit einem Zweierlei der Weltmaechte« <sup>[31]</sup>) lahko obchudujemo v marsikateri nemshki zgodovinski knjigi. Germanija naj bi nekoch segala dalech v Ukrajino <sup>[32]</sup>, nerazumevajoča slovanska dusha pa se sprashuje: kako to - zakaj ne do Beringovega preliva ali pa vsaj nekaj chez Ural? Saj so nashli »keltske« mumije v Sibiriji. Tam, kjer so bili Kelti, so bili potem tudi Germani – iz avstrijskih zgodovinskih knjig naj se uchi Slovan! V njih je najti za vse, kar bi lahko dishalo po Slovanih, enostavno keltsko reshitev.

Preprosta slovanska dusha seveda ne more razumeti teh plemenitih dejanj faustovske dushe. Slednja je tudi hotela imeti nazaj to, kar ji je zhe od nekdej pripadalo, a ji je odvzela slovanska pritepenka (ki je verjetno padla z neba).

Ta »Drang nach Osten« je bil za nerazumevajoče slovanske dushe le nasilje, umor, poboj, rop, osvajanje in podjarmljanje. Tako so si slovanske dushe same krive za svoje nerazumevanje. Che bi se v svoji felahovski podlozhnosti vdale njim, ki so vzeli svojo usodo sami v svoje roke, ter bi jim ponizhno sluzhile, ne bi bilo toliko mrtvih. Ker pa se Slovani niso vdali – hoteli so celo oponashati faustovsko dusho in so se ji upirali –, so morali sami prevzeti tudi odgovornost za posledice, tj. za faustovsko sovrashstvo (»...die gesamte Kriegsgeschichte kennt den nationalen Hass als das vornehmste Mittel, historische Entscheidungen einzuleiten...« <sup>[31]</sup>). Te posledice sicer niso bile tako hude za faustovsko dusho <sup>[33]</sup> – vechina mrtvih so bile tako ali tako manjvredne slovanske dushe, tako rekoch le kolateralna shkoda.

Za slovansko dusho je bil nemshki »das Volk von Dichter und Denker« zmeraj »das Volk von Richter und Henker«; tak ni postal shele z drugo svetovno vojno.



*Branko J. Hribovšek*

## CONCERNING THE NAME *SLOVANI*

(II)

### The name *Slovani* explained by non-Slav sources

Almost all these explanations come from German historians or linguists.

The »Faustian soul« has been toiling selflessly in solitude for at least 1500 years (»die faustische Seele in grenzenloser Einsamkeit mit dem unendlichen Opfer« [31]) to save the simple, primitive and uncomprehending Slav souls firstly from the darkness of paganism, then to culturally assimilate them, save them from communism, to raise them up and lead them to a bright future in which they would happily serve the Faustian soul and earn their daily bread. It has also been infinitely selfless in attempting to liberate us from all worldly burdens by attempting to take them upon itself and manage them.

We may admire its unbounded Faustian yearning and aspiration for the top –its home is on the highest all governing top and has to be only there (»Die Einsamkeit der faustischen Seele vertraegt sich nicht mit einem Zweierlei der Weltmaechte« [31]) - in many German history books. Germania is said to have once stretched far into Ukraine [32], but the uncomprehending Slav soul wonders: how can that be – why not as far as the Bering strait or at least a little farther than the Ural mountains? After all »Celtic« mummies have been found in Siberia. And where the Celts lived, there were also the Germans – the Slav should learn from Austrian history books! For anything that may be faintly connected with the Slavs a simple Celtic solution is offered.

The simple Slav soul cannot of course understand these noble acts of the Faustian soul. The latter wanted to regain what it had always possessed and what the Slav vagabond (which probably fell from the sky) had taken away from it .

For the uncomprehending Slav souls this »Drang nach Osten« was nothing more than violence, murder, killing, robbery, subjugation and domination. The Slav souls have only themselves to blame for their incomprehension. If in their fellahin subordination they were to surrender to those who had taken their fate into their own hands and served them humbly, then there would not have been so many dead. However, as the Slavs did not give in – they even tried to imitate the Faustian soul and resist it – they had to take responsibility for the consequences, i.e. for the Faustian hatred (»...die gesamte Kriegsgeschichte kennt den nationalen Hass als das vornehmste Mittel, historische Entscheidungen einzuleiten...« [31]). These consequences were not so bad for the Faustian soul [33] – most of the dead were inferior Slav souls; no more than collateral damage so to speak.

For the Slav soul the German »Volk von Dichter und Denker« was always »das Volk von Richter und Henker«; and it was like this already long before the Second World War.

Na svoji poti uresnichenja, na poti navzgor, se je faustovska duša razvila v demokratično dušo – uresnichila se je v mednarodni družbi z enakovrednimi (»internationale Gemeinschaft«) in skupaj z njimi »zmagala« nad komunizmom, sedaj pa naprej neguje slavofobijo. Faustovska duša je stoletja shirila – in she vedno shiri – vojno, plenitve in zasuzhnjevanje po vsem planetu [31].

Ves svet dobrohotno pouchuje, da so demokracija in chloveshke pravice to, kar ona dolochi; vsem pozhrtvovalno deli nauke, kako to dosechi in kako biti srechen. Ne, ni prevzela »die Fellachenideale – den Pazifismus«. Pacifisti so »vom Standpunkt der wirklichen Geschichte aus betrachtet ... minderwertig ... der Abfall ... Ihr Erfolg (der Fellachenideale) bedeutet die Abdankung der Nation innerhalb der Geschichte ... zugunsten anderer.« [31]. Tako se demokratična duša zavzema za pacifizem samo pri drugih, tudi pri Slovanih, seveda pa ne pri sebi!

Faustovska, po novem demokratična duša se zdaj vojskuje skupaj z enakovrednimi za mir, demokracijo, chloveshke pravice in proti terorizmu. Terorizem pa je vse, kar ni koristno zanjo. Otresla se je predsodkov proti pojmu *revolucija*, nekoch popolnoma nesalonski besedi. Prebarvala je njeno sramotno rdechilo v vesele barve in jo tako povsod na Vzhodu podarja kot edino reshitev sveta.

Slovani se sploh ne morejo razviti v faustovske dushe (razen malih balkanskih poskusov), cheprav jih demokratične dushe – she vedno – obtozhujejo za agresivnost in ekspanzionizem. Faustovstvo »kmechkim ljudstvom« (»den Fellachenvoelker«) sploh ne pristaja, zato je treba pravochasno posredovati. Che bo potrebno, bodo »felahe« zhe vishji zashchitili! Dejstvo je, da so skoraj vse evropske vojne v zadnjih tisoch letih vodili zahodni Evropejci med sabo in proti Vzhodu – che ne shtejemo hunskih, madzharskih, turshkih vdorov in osvajanj – ter tako pisali zgodovino [34].

Tudi v oceni zgodovinskih virov sta vidna pristranost in dvojno merilo.

Zhe omenjeni kritiki Jordanesa lahko dodamo she odnos nemshke zgodovine do vseh del, ki po njenem »neustrezno« omenjajo Slovane: dvom o verodostojnosti Helmolda, zavrachanje porochil Orbinija in Nestorja, razglashanje Velesove knjige za ponaredek ipd.

Chisto ochiten ponaredek pa so »Tacitsova« dela [36]. Nemshke zgodovinske razprave to popolnoma zamolchijo (eden od stebrov nemshke zgodovine je namrech »Tacitova« *Germania*) in che omenijo Bracciolinija, ki je »odkril« Tacitova dela, mu ochitajo nestrokovnost.

Seveda je skoraj odvech posebej omenjati, da protislovanska propaganda ni nikdar prenehala. Treba je le rahlo popraskati po evropskem belezhu, pa prideta takoj na dan rasizem in sovrashtvo proti Slovanom [35].

Samo tako je mogoche razumeti trdovratno ponavljanje pravljic nemshke zgodovine (»deutscher Geschichte« [37]), ki se opira na najvazhnejsho lazhno tochko: danashnji Germani alias Nemci so potomci rimskih Germanov, Slovani pa so se pritepli iz pripjatskih mochvirij. Zgodovinske knjige na nemshkem govornem podrochju so do nedavnega Slovane omenjale (kolikor so to sploh storile) popolnoma mimogrede: pritepenci iz pripjatskih mochvirij, rojeni za suzhnje, najvechkrat stisnjeni v okvir enachbe *Slaven* = *Sklaven*.

On its path to self-realisation, on its upward journey, the Faustian soul developed into a democratic soul – it fulfilled itself in the international community amongst its equals (»internationale Gemeinschaft«) and together with them »conquered« communism, and now continues to nourish Slavophobia. The Faustian soul has been expanding for centuries – and continues to expand – war, plundering and enslavement all over the planet [31].

It advises benevolently the whole world that democracy and human rights are what it stipulates; it self-sacrificingly teaches all how to achieve this and how to be happy. No, it did not take on »die Fellachenideale – den Pazifismus«. Pacifists are »vom Standpunkt der wirklichen Geschichte aus betrachtet ... minderwertig ... der Abfall ... Ihr Erfolg (der Fellachenideale) bedeutet die Abdankung der Nation innerhalb der Geschichte ... zugunsten anderer.« [31]. This is how the democratic spirit campaigns only for pacifism of others, including the Slavs, but not for itself of course!

The Faustian, now democratic soul, wages war together with its equals for peace, democracy, human rights and against terrorism. Terrorism being everything that is not in its interest. It has freed itself of prejudices against the term *revolution*, which was once a very impolite word. It has painted over its shameful red with joyful colours and is offering it all over the East as the sole solution for the world.

The Slavs simply cannot develop into Faustian souls (with the exception of minor Balkan attempts), although the democratic spirits continue to accuse them of aggression and expansionism. Faustianism does not suit the »peasant peoples« (»den Fellachenvölker«) at all; that is why one must intervene on time. If necessary, the superior nations will protect the »fellahin«! It is a fact that almost all the European wars in the past thousand years have been led by western Europeans amongst themselves and against the East – not counting the incursions and occupations by the Huns, Magyars and Turks – and have thus written history [34].

Partiality and double standards are also evident in the evaluation of historical sources.

To the already mentioned criticism of Jordanes we may also add the attitude of German historians to his works. In their opinion Jordanes makes »inappropriate« mention of the Slavs: doubt is expressed regarding the credibility of Helmold, the accounts of Orbini and Nestor are rejected, Veles' books are said to be a forgery etc. However, the works of »Tacitus« are very obviously forged [36]. German historical treatises make no mention of this at all (»Tacitus's« *Germania* is one of the pillars of German history) and if they mention Bracciolini who »discovered« Tacitus' works, they accuse him of being unprofessional.

Evidently, it is almost superfluous to say that the anti-Slav propaganda never ceased. It is enough to gently scratch the European whitewashed surface for racism and hatred of the Slavs to immediately become evident [35].

Only in this way may we understand the obstinate repetition of the fairy tales of German history (»deutscher Geschichte« [37]), which is founded on the most important falsehood: the present-day Germans are the descendants of the Roman Germans while the Slavs drifted over from the Pripet Marshes. History books from the German-speaking lands have until recently only mentioned the Slavs in passing (if at all): vagabonds from the Pripet Marshes, born to be slaves, most frequently squeezed into the equation *Slaven = Sklaven*.

S temi trditvami v skladu so tudi prav vse nemshke in avstrijske razlage izvora imena **Slovani**. Medtem ko se starejshe, danes malenkostno modernizirane razlage krchevito oklepajo selitve narodov [38], pa najnovejshe, katerih avtorji so spoznali nevzdržnost trditev v njih, odrekajo Slovanom vsakršno avtohtonost – zanje so Slovani po izvoru Germani in da so postali Slovani, je krivo pokristjanjevanje [39]. Za napachne razlage je vzrok tudi zamenjava besede *slavi* s *slaveni* in nato *slavi* zaradi površnosti kronistov. Namen teh novih razlag je zopet »Drang nach Osten« [40].

Razlog, da na tem mestu to ponovno omenjam, je v tem, da nemshka znanost popolnoma zamolčuje slovanska znanstvena dognanja, razen takih, kot so npr. Jezova [41], po drugi strani pa jih posredno in brez kakršne koli omembe virov in dokazov poskuša ovreči ali pa osmehiti. Za njihove trditve obstajajo trdni nasprotni dokazi, a kljub temu so te zgrešene poglede mnogi – tudi nasha uradna zgodovina – popolnoma nekritično sprejemali. To sicer danes povsem ne velja več. Zlasti na angleshkem govornem področju je vechje zanimanje za znanost kot pa za znanstveno fantastiko velikogermanske propagande. Pochasi mu sledijo tudi ostala zahodna nenemshka govorna področja.

Razlichice imena **Slovan**, ki se končujejo na **-nin**, naj bi bile znachilne za izpeljanke iz imen krajev, zlasti pa iz nazivov rek in potokov. Ta razlaga imena je zelo priljubljena pri tistih, ki trdijo, da so stari Slovani prishli iz pripjatskih mochvirij.

V ihti iskanja dokazov so se potrudili, da so zbrali nekaj tisoč imen ruskih rek in potokov z namenom najti tisti potok v Pripjatu, po katerem naj bi Slovani dobili ime [42,43]. Resnichno, ta dushevni preblisk lahko oznachimo kot »echte faustische Gedanken« – in je prav posebno zabaven. Uspeh pa je precej skromen.

Tako navajajo ruski *Словутучь* – vzdevek Dnepra, pa potok *Служа*. Potrdilo naj bi bile poljski *Slawa* in *Slavnica* ter »srbohrvashka« *Slavnica*. Pri tem pa pozablajo, da so zhe s poljskimi in »srbohrvashkimi« imeni zelo dalech od Pripjata. Dodajmo she bolgarsko *Slivnico*, prishtejmo k temu she nashe *Slatine* ... pa *Savo* in *Savinjo*. Kako to, da ne omenjajo najvechje reke z imenom istega izvora – *Saale*, pritoka Labe, kjer so zhiveli polabski Slovani, kakor tudi ne *Salzacha*, *Zilje* in *Sihla*?

Oznaka *Словутучь* gotovo izvira iz besede *slava* in je samo vzdevek, ki pa bolj velja za kijevsko predmestje kot pa za Dneper.

Vsa ta imena naj bi bila sorodna z grshkim *κλύζω* (umivam) in latinskim *cluo* (chistim), obenem pa so pozabili omeniti she srbsko in hrvashko *slavino* [12].

Vech o hidronimichni problematiki glej [44].

Zhe Spengler [45] in njegovi somishljeniki so v smislu vishjega germanstva ugotovili slovansko »ponizhnost« v temnem zvenu besede *nebo* in germansko »vzvishenost« v svetlem vzkliku besede *Himmel* ... Pred kratkim so napredovali do izjav, kot je npr. »... die Rueckstaendigkeit der russischen Sprache ... keineswegs etwas Nachteiliges ueber die Buerger der Sowjetunion besagt« [46]; rushchina je pri tem omenjena kot predstavnica vseh slovanskih jezikov. Slovani kot »Pluendererscharen aus dem Norden ... , die seitdem als Slawen bezeichnet werden« [47] so res lahko veseli, da so jim ti kulturniki velikodushno namenili toliko pozornosti.

All German and Austrian explanations of the origin of the name **Slovani** comply with the above assertions. While the older, nowadays only slightly modernised explanations, cling desperately to the idea of the migrations [38], more recent explanations (whose authors have realised the untenability of the affirmations they contain), utterly deny that Slavs could be autochthonous. In their opinion the Slavs are of German origin and became Slavs as a result of Christianisation [39]. One of the reasons for the wrong explanations is also due to the word *slavi* being replaced with *slaveni* and then *slavi* as a result of the carelessness of the chroniclers. The purpose of these new explanations is again »Drang nach Osten« [40].

The reason why I again make mention of this is because German academia completely ignores Slav academic findings, with the exception of examples such as Jeza [41], while on the other hand trying to refute or ridicule them directly, without making any mention of sources and evidence. There is solid evidence that contradicts their assertions, and yet many – including those who have written our official history – have accepted these erroneous views utterly uncritically. Admittedly this is no longer entirely the case nowadays. Especially in the English-speaking world there is greater interest in serious historical research than the science fiction of the Greater German propaganda. It is slowly being followed by the remaining western non-German speaking world.

Variations of the name **Slovan**, which end with **-nin**, are supposed to be typical of names derived from place names, and especially names of rivers and streams. This explanation is very popular with those who claim that the ancient Slavs came from the Pripet Marshes.

In the desperate rush to find evidence they went to the pain of gathering several thousand names of Russian rivers and streams with the aim of finding that stream in Pripet from which the Slavs are supposed to have got their name [42,43]. We can truly describe this brainwave as »echte faustische Gedanke« – and it is particularly amusing. Its success is rather modest.

They make mention of the Russian *Словутичь* – a nickname for the Dnieper, and the stream called *Служа*. Confirmation is supposed to reside in the Polish *Slawa* and *Slavnica* and the »Serbo-Croat« *Slavnica*. Meanwhile they are forgetting that in giving Polish and »Serbo-Croat« names they are already very far from the Pripet. We might also mention the Bulgarian *Slivnica*, and the Slovenian *Slatina* ... and *Sava* and *Savinja*. So why do they not mention the largest river which has a name of the same origin – the *Saale*, a tributary of the River Elbe along which the Polabian Slavs once lived, nor the *Salzach*, the *Zilja* or the *Sibř*.

The name *Словутичь* obviously derives from the word *slava* and is only a nickname but it refers rather to a suburb of Kiev and not the River Dnieper.

All these names are supposed to be related to the Greek *κλύζω* (I wash) and the Latin *cluo* (I clean); but they forgot to mention the Serbian and Croatian *slavina* [12].

For more on the hydronymic question see [44].

It was already Spengler [45] and his adherents who, thinking in terms of German superiority, found Slav »humility« in the murky sound of the word *nebo* and Germanic »superiority« in the brightness of the word *Himmel* ... More recently they have even come so far as to make statements such as »... die Rueckstaendigkeit der russischen Sprache keineswegs etwas Nachteiliges ueber die Buerger der Sowjetunion besagt« [46]; they add that the Russian language is representative of all Slav languages. Slavs as the »Pluunderscharen aus dem Norden ... , die seitdem als Slawen bezeichnet werden« [47] can truly be happy that these cultured people have given them so much attention.

»Wenn man sich in Deutsch eines kraeftigen Wortes bedient, dann nimmt man die Feces ins Maul« [48]. Na tej sledi ne pozabljajo omeniti besede *cloāca* (kanalizacijski stök), izpeljane iz latinskega *cluō* (chistim), ko razlagajo ime Slovani [49].

Oglejmo si natanchneje ustrezne sorodne besede. V sanskrtskem slovarju [50] najdemo:

<b>IAIA</b>	slina, pljunek, solzavost
<b>salasala</b>	techi [tekochina], vzburkati, nemirnost; povodenj, valovi; dezhevnica, dez
<b>lavaNa</b>	soline, sol, razsol; okusno, milostno, lepo; presoljeno
<b>IAvaNa</b>	soline, sol, soljeno, kuhano s soljo ali posoljeno
<b>salavaNa</b>	s soljo
<b>sulavaNa</b>	dobro posoljeno
<b>sola</b>	(pre)hlad; obenem kisló in grenko; obenem z okusom
<b>soraNa</b>	obenem kisló in grenko; obenem z okusom

In tudi:

<b>sava</b>	iztiskati sok rastline soma; izliti; cvetni sok ali med
<b>Asava</b>	destilirati, odliti; rum, alkoholna pijacha, sok, cvetni nektar ali sok, nektar ali napoj zhenških ustnic

Vidimo, da je prvotni pomen vseboval tako tekochino kakor tudi okus in pojem slanega. Nashe sorodnice so *liti*, *ẓaliv*, *slano*, *slatina*, *slina*. Z njimi so tudi povezane:

<b>svad</b>	okusno, sladko ali prijetno; okushati z uzhitkom, uzhivati, naslajati se
<b>svAdya</b>	okushano; kisló, okusno; obenem slano
<b>svard</b>	okusiti; razveseliti; biti prijetno

Sem sodi she cela vrsta njihovih izpeljank. Nashe sorodnice so *svadba*, *sladko* in *slastno*, pa she *variti* (srb. kuhati, prebavljati).

Tezhko je povezati ime etnije s tekochino ali pa s tekochim, ker to nima nikakrshnega smisla. Drugache je seveda s *slanim*, *sladkim* in z na splošno *okusnim*.

Tudi razlage v zvezi s poimenovanjem rek in potokov ne moremo uposhtevati. Prevech je rek in potokov, po katerih naj bi bili poimenovani Slovani. Tudi razlaga *otochani*, ki izhaja iz *ẓaliva* [51], ni zadovoljljiva – iz katerega zaliva ali otoka v Pripjatu? Stari Slovani naj bi prishli v Evropo po suhi poti. Tako ostane edina razlaga – *slani*, *sladki* ali pa *okusni*. Vsaj en razlog, da so nas ali, natanchneje, nashe prednike zahodni sosedje imeli »radi za pozhret« (»zum fressen gerne«). Ali iz tega sledi, da jarki, polni razklanih chloveshkih kosti, ki se nahajajo okoli krozhnih rovovskih zgradb mlajshe kamene dobe v srednji Evropi [52], ne kazhejo napredne kulture s posebnimi pogrebnimi obichaji, marvech razkrivajo le kanibalske orgije? Morda gre za pomen *chisti* in *oprani* ali pa celo popolnoma nasprotno – *umazanci*? Seveda v tujem poimenovanju, saj je nasha *snaga* sorodna s sanskrtskim

<b>snA</b>	kopati se, prati, chistiti (lat. <i>sanitas</i> – zdravje)
<b>snAna</b>	kopanje, pranje

»Wenn man sich in Deutsch eines kraeftigen Wortes bedient, dann nimmt man die Feces ins Maul«<sup>[48]</sup>. In this vein they do not forget to mention the word *cloaca* (sewer), derived from the Latin *cluō* (I clean), when explaining the name Slovani<sup>[49]</sup>.

Let us take a closer look at the relevant related words. In the Sanskrit dictionary<sup>[50]</sup> we find:

<b>lAlA</b>	saliva, spit, teariness
<b>salasala</b>	to run [liquid], to trouble, restlessness; flood, waves; rainwater, rain
<b>lavaNa</b>	salt pans, salt, pickle; tasty, gracious, beautiful; overly salted
<b>lAvaNa</b>	salt pans, salt, salted, cooked with salt or salted
<b>salavaNa</b>	with salt
<b>sulavaNa</b>	well salted
<b>sola</b>	(too)cold; also having taste
<b>soraNa</b>	bitter and sour at the same time; also having taste

And also:

<b>sava</b>	to squeeze juice from the soma plant; to pour out; nectar or honey
<b>Asava</b>	to distil, to decant; rum, alcoholic drink, juice, nectar or juice, nectar or the potion of women's lips

We can see that the original meaning includes both the liquid as well as the flavour and notion of saltiness. Slovenian words that are related include *liti* [to pour, to cast], *z'aliv* [bay], *slano* [salty], *slatina* [mineral water], *slina* [saliva]. The following words are also connected with them:

<b>svad</b>	tasty, sweet or pleasant; to taste with pleasure, to enjoy, to take pleasure
<b>svAdya</b>	tasted; sour, tasty; also salty
<b>svard</b>	to taste; to delight; to be pleasant

There are many derivatives that belong to this group. Related Slovenian words include *svadba* [wedding], *sladko* [sweet] and *slatno* [tasty], as well as *variti* (Serbian: to cook, to digest).

It is difficult to connect the name of the ethnicity with a liquid or with what is liquid as there is no point. It is a different case with *slano* [salty], *sladko* [sweet] and with the general *okusno* [savoury].

Explanations connected with the names of rivers and streams cannot be taken into account either. There are too many rivers and streams after which the Slavs are supposed to have been named. The explanation *otochani* [insular population], which comes from *z'aliv*<sup>[51]</sup> [bay], is not satisfactory either – from which bay or island in the Pripet marshes? The ancient Slavs are supposed to have come to Europe via dry land. So the only remaining explanation is – *slano*, *sladko* or *okusno*. At least one reason why our western neighbours »liked to feed« on our ancestors (»zum fressen gerne«). Does this mean that the ditches filled with hacked up human bones which surround the circular, trench-like Neolithic constructions in Central Europe<sup>[52]</sup>, do not indicate an advanced culture with special funerary customs, instead indicating only cannibalistic orgies? Perhaps this has something to do with the meaning *chisti* [clean] and *oprani* [washed] or perhaps even the exact opposite – *umazanci* [dirty people]? In a foreign language of course, as the Slovenian *snaga* [cleanliness] is related to the Sanskrit word.

<b>snA</b>	to wash oneself, to wash, to clean (Lat. <i>sanitas</i> – health)
<b>snAna</b>	washing, cleaning

Vrnimo se k tekochini in h kloaki. Primerjaj s **\*ser-**, ki je praindoevropski koren s pomenom *techi* (S. Rospond, [53]).

**sR** iti, techi, pospeshiti, drseti, gibati se (lat. *salire* – skakati)  
**sraSTR** ta, ki izlocha ali raztovarja (vodo); tvorec, stvarnik (vesolja)  
**sRj** dopustiti, da gre ali leti, raztovoriti, vrechi, liti, zagnati; izbruhniti, izlochiti, izliti;  
**sara** tekochina, tekoche; chistilno, odvajalno; hod, gibanje; slap jezero, mlaka, ipd.  
**sarapas** tekocha voda  
**saras, sarat** vse tekoche, jezero, velika povrshina vode, ribnik, vodnjak, kopalishche; hod, tek, napredovanje, nit  
**sasra, sasrut, sravat, srava** teche, struji, reka; tok; slap; sech  
**sravatha, sarma, srAvin** teche, struji, bezhi, kaplja, destilira

Iz zgornjih besed je razvidna razvojna razlika med *liti-* in med prvotnim izrazom za tekochino, ki je pri nas soroden z nesalonskim *srači*. Ravno tako so besede **seca, secana, seka** shkropljenje, izlivanje, namakanje, [litje (kovin)], izlochanje sorodne z našim *sechem* in *scati*. Pomen besed

**svid, sveda** znojenje, potenje, znoj, pot, para (taliti); (angl. *sweat*, nem. *Schweis*) pa potrjuje skupni izvor vseh nashtetih pojmov iz nekega prapojmovanja o tekochini, okusu in telesnih izlochkih. Istega izvora so tudi naslednje besede, ki pa jih anglosashki jezikoslovci nikakor ne povezujejo z imenom Slovani:

*slovenly* nizek, prostashki, nespodoben, kasneje tudi nesnazhen, umazan; izpeljano iz *sloven* – nemoralna zhenska, ta pa verjetno iz *sloovin* – grajati, zmerjati, sorodno s *sloef* – umazan, nemaren, s protogerm. rekonstrukcijo *\*slup-*; povezano tudi s *slut, sloppy* – umazana, nespodobna ali nesnazhna zhenska. Staroangleshko *slaw* – pochasen, tezhak, nespameten je iz protogerm. rekonstrukcije *\*sloevaz-* top, dolgochasen (v drugih germ. jezikih *slee, sleemv, sleo, sljor, sloev, sloe*) [54]. V staropoljschini je sorodnica *slowień* (pochasen, len), pri nas *slab* in v angleschini *sleep*. Ti izrazi so vsi sorodni s pravkar omenjenimi besedami v sanskrtnu in z latinskima *cluō, cloāca*.

Dalje ugotavljajo, ravno tako brez navajanja dokazov (gl. pod [43]), da ne moremo dopustiti izpeljave iz gotskega *slawan, gaslawan, naslawan* – molchechi (za Gote so Slovani molchechi, kot so Nemci za Slovane), kakor tudi ne iz irskega *sluag* – tolpa, vojska (nashi sorodnici sta *sluga* in *sluzhiti*). Neustrezno naj bi bilo tudi izvajanje iz grshkega *λαός* – *narod* ipd., enako kot poskusi izpeljave iz gotske besede *silba* – sam ali kimbrske (Kimbri – prebivalci Wallesa) *belw* – gospodarstvo [43].

Zanimivo je, da nihche ne omenja nemshke besede *schlan* – prebrisan. Njen izvor kazhe indoevropska rekonstrukcija *\*keluH-* (sleuh, sluh); tudi beseda *slava* izvira iz pojma *slishati, poslušati* [13,55]. Iz nje prav tako izhaja nemshka ljudska beseda *Schlawiner* – prebrisanec. Besedi *schlan, Schlawiner* torej naj ne bi imeli nich skupnega z imenom Slovani.

Tudi razlage Franca Jeze o skandinavskem izvoru Slovencev [41] – in tako pravzaprav sploh Slovanov – ne moremo sprejeti. Njegova skovanka *solvendi* (pom. obrachajochi se za soncem) dishi prevech po »pesnishkem navdih«. To pa she ne pomeni, da ime **Svenska** (Shvedska) ne bi moglo biti slovanskega izvora, medtem ko glede Gotov menim, da so bili slovansko-germanska meshanica.



Let us go back to liquids and sewers. Compare with **\*ser-**, which is an ancient Indo-European root which means to run - *techi* (S. Rospond, [53]).

- sR** to go, to run, to accelerate, to slide, to move (Lat. *salire* – to jump)  
**sraSTR** the one who secretes or unloads (water); maker, the creator (universe)  
**sRj** to allow to go or to fly, to unload, to throw, to pour, to throw; to erupt, to discharge, to pour out;  
**sara** liquid; cleaning, purgative; walk, movement; waterfall, lake, pond, etc.  
**sarapas** running water  
**saras, sarat** all liquid, lake, large area of water, pond, well, swimming pool; walk, run, progress, thread  
**sasra, sasrut, sravat, srava** runs, currents, river; current; waterfall; urine  
**sravatha, sarma, srAvin** runs, currents, flees, drop, distils

From the above words it is possible to see how *liti-* [to pour] has developed from the original term for a liquid which in Slovenian is related to the rather coarse *srati* [to shit]. In the same way the words

**seca, secana, seka** spraying, pouring out, soaking, [founding (metals)], discharging related to the Slovenian *sech* [urine] and *scati* [to piss]. The meaning of the words

**svid, sveda** sweating, sweat, steam (to melt); (Eng. *sweat*, Germ. *Schweiss*) confirms the common origin of all the above concepts from some ancient concept denoting liquid, taste and bodily secretions. The following words are of the same origin but Anglo-Saxon linguists make no connection with the name **Slovani**:

*slovenly* low, vulgar, improper, later also dirty; derived from *sloven* – immoral woman, which probably comes from *sloovin* – to reprimand, scold, related to *sloef* – dirty, careless, with a Protogerm. reconstruction *\*slup-*; also connected with *slut, sloppy* – dirty, indecent or filthy woman. The old English *slaw* – slow, heavy, foolish comes from the Protogerm. reconstruction *\*sloemaz-* – dull, boring (in other Germ. languages *slee, sleem, sleo, slor, sloev, sloe*) [54]. A related word in old Polish is *slowien* [slow, lazy], in Slovenian *slab* [weak, bad] and in English *sleep*. These terms are all related to the above listed Sanskrit words in the Latin *cluō, cloaca*.

They further explain, also without giving evidence (see in [43]), that we cannot allow derivatives from the Gothic *slawan, gaslawan, naslawan* – taciturn (for the Goths, the Slavs are taciturn, as the Germans are for the Slavs), nor from the Irish *sluag* – gang, army (related Slovenian words are *sluga* [servant] and *sluzhiti* [to serve]). It is also supposed to be incorrect to derive from the Greek *λαός* – *narod* [nation] etc., as would be attempts to derive from the Gothic word *silba* – alone or the Cimbrian (the Cimbri – the inhabitants of Wales) *belw* – the economy [43].

It is interesting that no-one mentions the German word *schlau* – cunning. Its origin points to an Indo-European reconstruction *\*keluH-* (sleuh, sluh [hearing]); the word *slava* [glory] also originates from the concept *slishati* [to hear], *poslushati* [13,55] [to listen]. From it comes the German popular word *Schlawiner* – a sly person. The words *schlau, Schlawiner* are therefore not thought to have anything in common with the name Slovani.

The explanations proposed by Franc Jeza concerning the supposed Scandinavian origin of the Slovenians [41] – and thereby all Slavs – cannot be accepted. His coinage *sohvendi* (meaning that which turns to face the sun) seems too much like a »poetic inspiration«. However, this does not yet mean that the name **Svenska** (Sweden) could not be of Slav origin; as for the Goths, I believe they were a Slav-Germanic mixture.

## Ime *Slovani* – razlage s *slovo*, *slava*, *svoboda*

Najbolj pogosti razlagi imena *Slovani* kot lastnega poimenovanja slonita na izvajanju iz besed *slovo* in *slava*, ki se nahajata v vseh slovanskih jezikih.

Iz besede *slava* naj bi izshla beseda *slovo*, iz te pa naj bi nastal glagol *sloviti*. Iz njegovega pomena »govorechi« naj bi prishlo do imena *Slovani*.

Sorodnice *slavi* so naslednje sanskrske <sup>[50]</sup> besede (glej tudi razpredelnico):

**suzravas** slaven, poznan, dobrega glasu, milosten, prijazen  
**zravas** glas, krik, glasna hvala; slava, dober glas, sloves, ugled  
**zravasya** sloves, slava, ugled, slavno delo  
**sauzravasa** imeti dober ugled, velika hvala ali sloves, slaven chlovek.

Razlichice nam dajo občutek za razlike v prepisih iste besede kakor tudi za bližnje istopomenke v sanskrtu. Prav tako nam omogočajo oceno glasovnih vrednosti in glasovnega razvoja. Indoevropska rekonstrukcija *keluH-* <sup>[13]</sup> naj bi pomenila *slisbati*, v sanskrtu je to beseda *zru*.

Kakor vidimo iz razpredelnice, ima beseda *slovo* v slovanskih jezikih različne, a vechinoma zelo podobne pomene: *beseda*, *chrka* in *slovo*.

Namesto *sloviti* danes v slovenskem jeziku uporabljamo vechinoma druge besede za »zvorno komunikacijo«: govoriti, rechi, povedati, izraziti, bajati, klepetati, hlipati, gobezdati, obrekovati, očitati, lagati in mogoče še katero, pa tudi njihove izpeljanke. Nekatere so preshle tudi v »pisno komunikacijo«. Upoštevati kazhe še starocerkvenoslovanski pojem *glagoliti*.

Danes so v slovenskem jeziku v rabi *proslavljati*, *posloviti*, *sloves*. Podobno je tudi v drugih slovanskih jezikih. Tako pravzaprav ni posebne potrebe po dodatnem glagolu za *govoriti*, zlasti ker je to vseslovanski pojem. Njegova edina naloga je razlikovati Slovane od ostalih etnij.

Pri vseh navedenih besedah za »zvorno komunikacijo« sta osnovna beseda in njen pomen jasna. *Govoriti* in *rechi* imata isti izvor, tudi izvor ostalih je razviden, nekaj posebnega pa sta besedi *hlipati* in *lagati*, ki imata svoji sorodnici v sanskrtu. Zanima nas le druga:

**zlAgh**, **zlAghA** zaupati v; zaupljivo govoriti, širokoustiti se, hvaliti se ali biti ponosen; dobrikati se, prilizovati se, laskati; hvaliti, priporočati, povelichevati, slaviti, biti hvaljen, slavljen ali povishan, ohrabriti, tolazhiti; voshchilo, zhelja.

V nemshchini je sorodno *luegen* in v angleshchini *to lie*. Verjetno je sorodnica tudi grshki *logos*, za katerega pa nisem mogel najti nobene indoevropske razlage.

Vidimo torej, da bi lahko bila tudi beseda *lagati* bližnja sorodnica prabesedi, iz katere se je morda razvila beseda *slovo*. Tako bi *slava* in *slovo* imeli popolnoma razlicen izvor. Zanimivo pa je, da imata besedi *zravas* in *zlAgh* nekako podoben pomen; poudarek na zvenu, na »dobrem« in sploshnem je bolj pri prvi, na vsebini, na »slabem« in posameznem, pa bolj pri drugi.

## The name *Slovani* – explanations connected with *slovo*, *slava*, *svoboda*

The most common explanations for the name *Slovani* are based on the word being derived from the words *slovo* [word] and *slava* [glory, fame], which can be found in all Slav languages.

The word *slava* is supposed to be the origin of the word *slovo*, from which the verb *sloviti* is supposed to come. It is from its meaning »those which speak« that the name *Slovani* is thought to proceed.

The following Sanskrit words are related to *slava* <sup>[50]</sup> (see also the table):

**suzravas** famous, well-known, of, gracious, friendly  
**zravas** voice, cry, loud thanks; glory, good reputation, fame, reputation  
**zravasya** reputation, glory, prestige, noble work  
**sauzravasa** to have a good reputation, great praise or repute, a famous person.

Different variants give us a feeling for differences in copies of the same word as well as for close synonyms in Sanskrit. In the same way they allow us to evaluate vocal values and vocal development. The Indo-European reconstruction *keluH-* <sup>[13]</sup> is supposed to mean *to bear*, while in Sanskrit it is the word *zru*.

As we can see in the table, in Slav languages the word *slovo* has different but mainly very similar meanings: *beseda* [word], *chrka* [letter] and *slovo* [word, farewell].

Nowadays in Slovenian we mainly use other words instead of *sloviti* for »audible communication«: *govoriti* [to speak], *rechi* [to say], *povedati* [to tell], *izraziti* [to express], *bajati* [to tell fairytales], *klepetati* [to chatter], *hlipati* [to gasp], *gobezdati* [to babble], *obrekovati* [to slander], *ochitati* [to reproach], *lagati* [to lie] and perhaps some others, as well as words that derive from these. Some of them are now also used in »written communication«. We should also bear in mind the Old Church Slavonic term *glagoliti* [to speak].

The present-day Slovenian language uses the words *proslavljati* [to celebrate], *posloviti* [to say good-bye, to bid farewell], *sloves* [reputation]. The situation is similar in other Slav languages. This means there is no special need for an additional verb for *govoriti* [to speak], especially as this is a pan-Slavic term. Its sole role is to distinguish Slavs from other ethnic groups.

In all the above words used in »acoustic communication« the basic word and its meaning are clear. *Govoriti* and *rechi* have the same origin, the origin of the others is also obvious, while the words *hlipati* and *lagati* are a special case as they are related to Sanskrit words. But we are interested in another:

**zlAgh, zlAghA** to have faith in; to speak trustfully, to brag, to boast or be proud; to fawn upon, to flatter; to praise, to recommend, to extol, to acclaim, to be praised, glorified or extolled, to give courage, to console; greeting, wish.

In German a related word is *lügen* and in English *to lie*. The Greek *logos* is probably also related but I have not been able to find an Indo-European explanation.

We can therefore see that the word *lagati* could also be a close relation of the original word from which the word *slovo* possibly developed. This would mean that *slava* and *slovo* have completely different origins. However, it is interesting that the words *zravas* and *zlAgh* have a somewhat similar meaning; the emphasis on the sound, on what is »good« and general is contained in the former while the emphasis on the content, on what is »bad« and individual is in the latter.

Zdi se, da je bila beseda kot pojem za del jezika vedno bolj ali manj jasna, saj so bile različne besede poimenovanje za različne pojme in predmete. Besedo kot točno določen slovnični pojem pa srečamo šele ob nastanku širše pismenosti. Iz starih napisov je razvidno, da besede niso ločeno zapisane. To kaže, da danashnji pojem besede ni enak prvotnemu. Verjetno je to tudi razlog, da imamo v slovanskih jezikih kljub njihovi tesni sorodnosti in podobnosti različne izraze za **besedo**. To bi pomenilo, da je beseda **slovo** mlada, saj je ponekod oznaka za chrko, ta pa ima smisel samo s pismenostjo. Po drugi strani pa pojem **slovo** pomeni, da je to zelo stara beseda, ker se nahaja v vseh slovanskih jezikih in je šele kasneje dobila različen, toda soroden pomen v posameznem jeziku. Kakor smo bili videli, je obstajala zhe v »protoslovanshchini«.

Kot sem zhe omenil, imamo veliko različnih besed za »zvočno komunikacijo«. Te besede so zelo zgovorne, saj nam z vechjo ali manjšo težo dajejo tudi podatke o vsebini in načinu govora ali pogovora. To velja tudi za **sloviti** in za njene izpeljanke. Tak zozhen pomen pa bi morebiti lahko pripisali le kasnejšemu razvoju – odvisno od tega, ali je bila prvotna beseda **slovo** ali pa **sloviti**.

Še dva primera iz sanskrta:

**svan, svana** zven, zvok, hrup (vetra, groma, vode), ptichje petje, govor in zvok (na splošno)

Sorodno je hrv. *zvati* (klicati), nash *izzvati* in *poziv* kot opravichilo za Johansonovo razlago [nav. v 43]. Morda je tudi tu posredna zveza s **sloviti**, ker obstaja določena, a manjša verjetnost za tak razvoj.

Vidimo torej, da obstajajo možnosti različnih razlag in da za zdaj ne moremo ugotoviti enega samega trdnega izvora. Pri tem moramo seveda tudi upoštevati, da se povsem ne izključujejo niti navidezno med sabo nasprotne razlage.

Zhe prej [4] smo videli, da so pomenske vzporednice, miselne povezanke, delno sopomenke *govorechi*, *rumunit*, *sloviti*, *deuten* in protipomenke *Nemec*, *Barbar* (blebetach), *Tatar* (jecljach) povezane z imeni ali pa so sploh imena »narodov«, bolje recheno, skupin ljudi, ki imajo skupen jezik, ta pa je lahko vsem razumljiv ali pa tudi ne.

V skladu s tem [4] menim, da je bilo ime **Slovani** prvotno. Iz njega se je razvil pojem za nemoteno sporazumevanje kot različica za govoriti, **sloviti** – **slovansko govorechi**. Šele iz te besede je nastal pojem **slovo**. Posledica tega je, da ime **Slovani** ter besedi **sloviti** in **slovo** nimajo nich skupnega z besedama **slava**, **slaviti**, kakor tudi ne s sorodnicami besede *slisati* in z indoevropsko rekonstrukcijo *kleuH*. Seveda obstaja tudi možnost, da sta se besedi **slovo** in **sloviti** – v tem zaporedju – razvili iz sorodnic besed **zIAgh** ali **svan** neodvisno od imena **Slovani**. Pri tem se je ime **Slovani** lahko razvilo iz besede **sloviti** ali pa je shlo za glasovno zblizhevanje v smeri istozvočnic. Rzsodbo, katera teh različnih razlag je pravilna, omogoča le natanchna analiza ali pa kakshna druga pomenska razlaga imena **Slovani**.

It seems that the word as a concept for a part of language has always been more or less clear as different words were the names for different ideas and objects. We do not come across the word as a precisely defined element of grammar until literacy becomes widespread. It is clear from old documents that words were not written down separately. This shows that the present-day concept of the word is not the same as what it was originally. This is probably the reason why the Slav languages, despite being closely related and resembling each other, have different words for **word**. This would mean that the word **slovo** is a young word, as in certain cases it denotes a letter and this is only possible in the context of literacy. On the other hand the concept of **slovo** means that this is a very old word as it exists in all Slav languages and only later did it acquire a different but related meaning in an individual language. As we have seen, it existed already in »proto-Slav«.

As I have already mentioned, we have a large number of different words for »acoustic communication«. These words are very eloquent as it is with greater or smaller weight that they provide us with information on content and the type of speech or conversation. This is also the case with **sloviti** and words derived from it. Such a narrowed down meaning could perhaps only be ascribed to later development – depending on whether the first word was **slovo** or **sloviti**.

Here are two more examples from Sanskrit:

**svan, svana** sound, tune, noise (of wind, thunder, water), birdsong, speech and sound (in general)

The similarity between the Croatian *zvati* [to call] and the Slovenian *zvok* [sound], *zven* [resonant sound], *izživati* [to provoke] and *poziv* [call, appeal] appears to confirm Johanson's explanation [mentioned in 43]. Perhaps there is also an indirect connection with **sloviti**, as there is a certain but smaller probability of such development.

We can therefore see that there are possibilities for different explanations and that for now we cannot find just one definite source. We must also bear in mind that even apparently contradictory explanations do not necessarily disprove each other.

We have already seen [4] that the synonyms, or at least partial synonyms, *govoriti*, *rumunit* [in Resian – to speak], *sloviti*, *deuten* [in Ger. – to interpret, to explain] and the antonyms *Nemec* [in Slov. - German (dumb)], *Barbar* (babbler), *Tatar* (stammerer) are connected with names or are even the names of »nations«, or rather groups of people who have a common language, which can be understood by all, or in some cases not.

In accordance with this [4] I believe that the name **Slovani** came first, i.e. is the oldest. From it developed the concept of undisturbed communication as a variant of speaking, **sloviti** – **slovansko govorechi** [Slav speaking]. It is from this word that the concept of **slovo** comes. The consequence of this is that the name **Slovani** and the words **sloviti** and **slovo** have nothing in common with the words **slava**, **slaviti**, nor with words related to *slisati* [to hear] and the Indo-European reconstruction *klenH*. Of course, there is also the possibility that the words **slovo** and **sloviti** – in this order – developed from words related to **zlAgh** or **svan** independent of the name **Slovani**. This would mean that the name **Slovani** could have developed from the word **sloviti** or it could be a case of phonetic rapprochement as in the case of homonyms. The verdict on which of these two different explanations is the correct one is enabled only by a precise analysis or some other semantic explanation of the name **Slovani**.

Beseda **slaviti**, ki seveda izhaja iz besede **slava**, pa ne pomeni samo *chastiti*. Njen pomen je tudi *slavnostno govoriti, hvaliti*. To je tudi pomen konchnice **-slav** v imenskih zlozhenkah *Boguslav, Svjatoslav, Jaroslav* ipd. Iz teh imen je nastala kratka oblika imena Slovani – **Slav**, saj so neslovanski kronisti poznali slovanske kneze, npr. Rastislava, Mstislava, Boleslava itd., kot svoje politichne in vojashke nasprotnike, niso pa poblizhe poznali slovanskega jezika [56]. Vpliv teh imen kakor tudi t. i. akanje sta botrovala vzhodnoevropski obliki **Slavjan**, medtem ko starocerkvenoslovanska oblika pozna samo ime z **o**. Tako je lahko tudi res, da je tuje poimenovanje za Slovane izpeljano iz besede **slava** [57].

In kako je z besedo **svoboda**?

Gołąb [58] izhaja iz Ptolemejevih imen za Slovane – *Stblabenoï, Soubenoï, Stauanoï*. Posebej ga zanima ime **Soubenoï**, ki ga primerja s protoslovanskim **\*Svoběne**. Ob to postavlja zgodovinsko obliko **\*Slověne**, za katero domneva izvor v protoslovanskem pridevniku **svobъ**. Ta pridevnik je osnova za protoslovansko besedo **svoboda** ali **sloboda**. Iz razlicic te besede v raznih slovanskih jezikih je napravil rekonstrukcijo **\*svebъ** in **\*svobъ**. Nato se sprashuje, kaj naj bi ta pridevnik pomenil. Pomaga si s slovansko besedo **svob-ъstvo**, ki pomeni *oseba, sam*. To podpira indoevropska rekonstrukcija **\*sue/o-bho** (pomen: svoj, lastne vrste – prim. etnichni imeni *Suebi, Suvaba*) v smislu svoboden, pripadnik lastnemu narodu [13].

To je povezano s sanskrtskim **sabha** – pomenske sorodnice so *zbor, sabor* (hrv.), *zhuha, Sippe* (nem.). Potem skusha razlozhati chlenek **\*se** (**\*sue**), ki pomeni: lochen, za sebe, ob strani, protoslovanski **svojъ** in nash **svoj**. Tako bi indoevropska beseda **\*sue/o-bho** pomenila: *oseba za sebe* (pravzaprav *svoja oseba*). K temu sodi she **\*sue/o-bho-dha** s pomenom: vsi chlani sorodnih, rodbinskih in porochnih zvez. Tako bi bil razlozhen protoslovanski izraz **\*Svoběne** iz razshirjene besede **svoběnъ** z osnovo **svobъ**. Z razlikovanjem **v-b > l-b** je nastala tudi oblika **\*Sloběne**, ki je bila nato povezana z besedama *slovo* in *sloviti* (to naj bi bila ljudska etimologija) in je preshla v obliko **\*Slověne**.

To izpeljavo imena **Slovani** jezikoslovci odklanjajo kot umetno konstrukcijo.

### Ime **Slovani** – razlage s **svoj** (in drugo)

Pregled navedenih in she nekaj drugih, manj znanih razlag in izpeljav imena Slovani povzemam po Jagodzinskem [51]; seveda so v seznamu tudi zhe omenjene razlage:

- iz izraza **svoj** (M. Rudnicki);
- iz indoevropskega **\*swobho-** chlan roda, sorodnik;

The word *slaviti*, which of course comes from the word *slava*, does not only mean *to venerate*. It also means *to speak solemnly, to praise*. This is also the meaning of the suffix *-slav* in the compound names *Boguslav, Svyatoslav, Jaroslav* etc. It is from these names that the short form of the name *Slovani – Slav* came, as the non-Slavic chroniclers were acquainted with Slav princes such as Rastislav, Mstislav, Boleslav etc, who were their political and military opponents; however, they had no better knowledge of the Slav language [56]. The influence of these names as well as so-called »akanje« [pronouncing the letter o as an a] were responsible for the eastern European form *Slavjan*, while the Old Church Slavonic form only knows the name with an *o*. This may therefore mean that the foreign name for Slavs originates from the word *slava* [57].

What about the word *svoboda*?

Gołąb [58] uses Ptolemy's name for Slavs – *Sthlabenoi, Soubenoi, Stauanoi*. He is particularly interested in the name *Soubenoi*, which he compares with the Proto-Slavic *\*Svoběne*. He compares it with the historical form *\*Slověne*, which he assumes originates from the Proto-Slavic adjective *svobъ*. This adjective is the basis for the Proto-Slavic word *svoboda* or *sloboda* [freedom]. From variants of this word that exist in different Slav languages he created the reconstructions *\*svebъ* and *\*svobъ*. He proceeds to enquire what this adjective is supposed to mean. He helps himself with the Slav word *svob-ъstvo*, which means *person, oneself*. This is supported by the Indo-European reconstruction *\*sue/o-bho* (meaning: one's own, one's own kind – compare with the ethnic names *Suebi, Swaba*) in the sense of free, member of one's own nation [13]. This is connected with the Sanskrit *sabha* – words with similar meaning are *zbor* [assembly], *sabor* (in Cro. - assembly), *zhuřa* [parish], *Sippe* (in Ger. - kinn). Then he attempts to explain the particle *\*se* (*\*sue*), which means: separate, for oneself, by the side, the Proto-Slavic *svojъ* and the Slovenian *svoj* [own]. Therefore the Indo-European word *\*sue/o-bho* would mean: *a person for oneself* (actually *one's own person*). Also connected is *\*sue/o-bho-dha* which means: all people that are related through family or marriage. This would explain the Proto-Slavic expression *\*Svoběne* which comes from the expanded word *svoběňъ* whose basis is *svobъ*. The differentiation *v-b > l-b* also led to the creation of the form *\*Sloběne*, which was then connected with the words *slovo* and *sloviti* (this is supposed to be popular etymology) and it eventually took the form *\*Slověne*.

Linguists reject this theory of the origin of the name *Slovani* as being an artificial construction.

### The name *Slovani* – explanations with *svoj* (and others)

I have based the following review of already mentioned and some other, lesser known explanations and derivations of the name *Slovani* on Jagodzinski [51]; of course, the list also contains the explanations that have already been mentioned:

- from the word *svoj* (M. Rudnicki);
- from the Indo-European *\*swobho-* a blood relation, relative;

- iz domnevnega izraza **slověni, sloveni, slovani** – jezikovni bratje; vzporednici sta *bratanь, sestřěň* (L. Moszyński);
- iz domnevnega topografskega imena **Slovy**;
- iz indoevropskega korena **\*kleu-** *tok, potok, chistiti* ali iz slovanskega *slov-, slav-*, ki nastopa v nazivih jezer;
- iz nedoločenege toponima – reke ali jezera – z imenom *Slova, Slava, Slovyje* ali *Slavja*; podobno litvanski vasi z imenom *Šlavėnai* (identično s slovanskim *Slověni*) ob reki *Šlavė*;
- iz resničnih imen *Salava, Sala*, iz katerih je izpeljana tudi poljska beseda *żuława*
- suho otočno mesto v mochvirju;
- iz indoevropske besede s korenem **\*kleu-** *chisti*, lat. *cluo* *chistim*, gr. *κλύζω* *chistim*, *umivam*; tudi rusko *чисть, чиста* poljana v gozdu, ochishchena dreves in grmovja, *chistina*; domnevni **\*slov-** naj bi imel podoben pomen; a więc ostatecznie Słowianie = mieszkańcy czystych pól: prebivalci čistega rodu;
- iz hidronima na osnovi korena *slov-, slav-* s pomenom *govoreča reka* (O. Kronsteiner);
- iz izraza *chlovek (slov- < člov-)*, tj. *domachin* ali *kmet*;
- iz izraza s pomenom *narod, ljudje*; prim. gr. *λαός (laós)* < **\*slāwos** (?);
- iz izraza s pomenom *sadilec*; prim. gr. *λωή, λως, λοα* *stodola*;
- iz imena mitičnega *Slava*, prednika Slovanov;
- iz izraza *skala* (od tod **-k-** v latinskih imenih *Sclaveni, Sclavini*);
- iz etnonima *Skolotów*, samopoimenovanja Skitov ali pa imena nekega skitskega plemena;
- iz indoevropskega **\*seke-** *zvezati*; v različici **\*sk-lobh-** sorodniki; podobno **\*sk-eip-** *rod, \*skeut-* *skitski, Skoci* itd.

Od vseh navedenih sta pomembni le prvi dve razlagi. Prav neverjetno je, da ju jezikoslovci pravzaprav sploh niso upoštevali. Povzemam prosto po virih [51]:

Rudnicki ime izvaja iz indoevropskega korena s pomenom *swój, własny* (poljsko), slovensko *svoj* in *lasten*. Navaja tudi poljske izraze *swój* < **\*swojo-**, *siebie* < **\*sebb-**, *sobie, osoba* < **\*sobb-**, *sibi* < **\*sebb-**; grško *sphēis* (oni se – reflexivum indirectum 3 pl.) in < **\*sbbejes**; angl. *self* < **\*selbb-**; wal. *behw* -*imetje, gospodarstvo* (to drugi zavrachajo, gl. zgoraj). Izvajanje zaključki z razlago imena **Slovani** kot **svoji ljudje, znanci, nashi, lastni, svojci**. Sam Grimm naj bi bil prvi postavil tako hipotezo o izvoru imen narodov.

Dodajam še **\*slov-** (**nashi ljudje** – J. Otrebski [59]), podobno tudi E. Rzetelska-Feleszko za *Slovince* [60]. Tudi ta dela niso nashla velikega odziva v strokovnem svetu.

Kritični pregled raznih razlag imen Slovani in Veneti vsebuje še literatura pod [44]; razlage imen posameznih slovanskih narodov tudi pod [58].

Preostane še naloga najti imenu **Slovani** sorodnico v sanskrtu, saj jezikoslovje s svojimi običajnimi postopki doslej ni dalo zadovoljive razlage.



- from the alleged expression *slověni, sloveni, slovani* – brothers in language; two parallels are *bratarnь, sestřěrnь* (L. Moszyński);
- from the alleged topographic name *Slovy*;
- from the Indo-European root *\*kleu-* *current, stream, to clean* or from the Slav *slov-, slav-*, which appears in the names of lakes;
- from an indeterminate toponym – river or lake – called *Slova, Slava, Slovje* or *Slavja*; similar to the Lithuanian village called *Šlavėnai* (identical to the Slav *Slověni*) by the River *Šlavė*;
- from the true names *Salava, Sala*, from which is derived the Polish word *żuława* – a dry island-like place surrounded by marshes;
- from the Indo-European word whose root is *\*kleu-* *clean*, Lat. *cluo* I clean, Gr. *κλύζω* I clean, I wash; also the Russian *учьтв, учьтвa* a flat clearing in a forest, free of trees and bushes; the alleged *\*slov-* is supposed to have a similar meaning; a *więc ostatecznie Słowianie = mieszkający czystych pól*: citizens of pure origin;
- from the hydronym based on the root *slov-, slav-* meaning *talking river* (O. Kronsteiner);
- from the word for man: *chlovek (slov- < člov-)*, i.e. native or farmer;
- from the word meaning *nation, people*; compare with Gr. *λαός (láoos) < \*slāwos* (?);
- from the word meaning *planter, grower*; compare with Gr. *λωή, λωος, λωα* *stodola*;
- from the name of the mythic *Slav*, the ancestor of the Slavs;
- from the word *skala* (from which comes the *-k-* in Latin names *Sclaveni, Sclavini*);
- from the ethnonym *Skolotónw*, the autonym of the Scythians or the name of some Scythian tribe;
- from the Indo-European *\*sek-* to bind; in the variant *\*sk-lobh-* relatives; similarly *\*sk-eip-* clan, *\*skeut-* Scythian, Scythians etc.

Of all the above explanations only the first two are important. It is quite incredible that linguists did not even take them into consideration. I summarise freely from sources [51]:

Rudnicki derives the name from the Indo-European root meaning *swój, własny* (Polish), in Slovenian *svoj* and *lasten* (both meaning *one's own*). He also mentions the Polish expressions *swój < \*swojo-*, *siebie < \*sebh-*, *sobie, osoba < \*sobh-*, *sibi < \*sebh-*; the Greek *sphēis* (reflexivum indirectum 3 pl.) and *< \*sbhejes*; Engl. *self < \*selbh-*; Welsh: *helw* - property, economy (others reject this, see above). He concludes by explaining the name *Slovani* as ***one's own people, acquaintances, our, one's own, close relations***. Grimm himself is supposed to have been the first person to set such a hypothesis concerning the origin of the names of nations.

I also add *\*slov-* (*nashi ljudje* [our people] – J. Otrebski [59]), similarly also E. Rzetelska-Feleszko for *Slovince* [60]. These works were not particularly welcomed by the academic world.

The literature under [44] also includes a critical review of various explanations for the names *Slovani* and *Veneti*; explanations for the names of individual Slav nations can also be found under [58].

A task that remains to be accomplished is to find a word in Sanskrit that is related to the name *Slovani*, as linguistics with its usual procedures has not yet come up with a satisfactory explanation.

## Sklavi in Slovani

Tisti, ki trdijo, da so se nashi predniki priplazili iz pripjatskih mochvirij, »kulturni narodi« pa so jih zasuzhnjili, vechinoma tudi menijo, da smo svoje ime dobili iz naziva za suzhnje – **sklavi** ipd., seveda kot tuje poimenovanje. Iz istega zornega kota so tudi trditve, da so Slovane toliko zasuzhnjevali in prodajali, da je v zadevnih jezikih iz slovanskega imena nastal izraz za suzhnja. Slednje ima svojo osnovo, saj so bili Slovani, zlasti severni in vzhodni, shele precej pozno pokristjanjeni. Dokler niso bili kristjani, so bili za »kristjanske« narode, posebno za Germane, brezpravni, zato so jih ti z izgovorom o »shirjenju bozhje besede« morili, plenili in zasuzhnjevali. [56]

Izvor besede **suzhenj** je v slovanskih jezikih popolnoma jasen, stari izrazi v zahodnoevropskih jezikih pa za ta pojem sploh niso znani. Znachilno je, da je v vechini indoevropskih jezikov izraz za suzhnja izpeljan iz besede **sklave**. Izjeme so seveda slovanski jeziki, pa walizhanski, cornski in latvijski ter od Slovanom sosednjih estonski, finski in turshki jezik.

Dejstvo, da ima tak ali pa zelo podoben izraz za suzhnja vechina zahodnoevropskih narodov, lahko pomeni, da je bila trgovina s slovanskimi suzhnji zelo »razvita« ali pa je podobna beseda za suzhnja obstajala zhe prej in je bil shele kasneje povezana z imenom Slovani. Za tako možnost govori dejstvo, da je bila »notranja« ureditev zahodnoevropskih plemen izrazito hierarhichna, patriarhalna, dednostna in suzhnjelastnishtvo je bilo nekaj normalnega. Pri Slovanih pa je bilo drugache, ni bilo nikakrshnih dednostnih polozhajev, vladala je enakopravnost med spoli, bila je prava demokracija z izvoljenimi vodji, suzhnjstvo je bilo celo izrecno nezazheleno [61]; tako so tudi izrazi za suzhnja v slovanskih jezikih razlichni, saj je suzhnjelastnishtvo pri Slovanih nastalo shele kasneje, morda obenem s krshchanstvom, ko je z novo vero prishel tudi nov politichni sistem.

Zakaj naj bi potemtakem ti zahodnoevropski narodi dobili izraz za suzhnja shele po stikih s Slovani, torej shele potem, ko naj bi se Slovani pripodili iz pripjatskih mochvirij? Morda pa so bili Slovani zhe od davnine zasuzhnjevani prebivalci Evrope?

Poglejmo besede **suzhenj**, **rob** (hrv., srb.), **rab** (rus.), **otrok** (chesh.) ipd. [62]. Vsi ti izrazi so izpeljani iz pojma ujetnika, tezhaka in tudi svojca. Slovenski **suzhenj** naj bi bil izpeljan iz izraza **s uzhetom** – zvezan [13], ujetnik. Imamo torej dovolj besed, da nam ni treba posebej oznachevati zvezanca ali ujetnika. Tako se mi vsiljuje razlaga: **so zhena**, namrech nekdo, tudi svojec, ki ima polozhaj, podoben zhenam v patriarhalni družbi, ta pa je pri Slovanih nastopila verjetno najprej pri prednikih Slovencev pod »naprednim« zahodnim vplivom.

## Sklavi and Slovani

Those who claim that our ancestors crawled out from the Pripet marshes to be enslaved by the »cultured nations« usually also believe that we acquired our name from the word for a slave – *sklavi* etc., as an exonym of course. There are similar claims that the Slavs were enslaved and sold on to such an extent that the Slav endonym became the word for a slave in the concerned languages. The latter claim has a certain foundation as the Slavs, especially the northern and eastern ones, were Christianised relatively late. Until such time as they became Christians, they were considered by »Christian« nations, and especially by the Germans, to be without rights. That is why they murdered, robbed and enslaved them under the pretext that they were »spreading the word of God«. <sup>[56]</sup>

The origin of the word for *slave* in Slav languages is clear, while ancient expressions for this concept in Western European languages are not known at all. In most Indo-European languages the word for a slave is derived from the word *sklave*. Exceptions include the Slav languages, of course, as well as Welsh, Cornish and Latvian, and the languages that border the Slavs such as Estonian, Finnish and Turkish.

The fact that most Western European nations use this expression or a similar one for slaves, may mean that trade in Slav slaves was very »well developed« or that a similar term for a slave had existed before and it was not until later that it became linked to the name **Slovani**. Such a possibility is supported by the fact that the »internal« arrangement of Western European tribes was distinctly hierarchical, patriarchal and based on inheritance, so slave ownership was something normal. However, the Slavs lived differently, there were no inherited positions, there was equality between the sexes, true democracy with elected leaders, and slavery was even considered expressly undesirable <sup>[61]</sup>; this is why words for slave in Slav languages differ as slave ownership amongst the Slavs only developed later, perhaps at the time they became Christians when a new political system accompanied the new faith.

Why then should these Western European nations not have acquired a word for slave until they came in touch with the Slavs, i.e. only after the Slavs were supposed to have run in from the Pripet marshes? Perhaps the Slavs had always been Europe's enslaved population?

Let us consider the words *suzhenj*, *rob* (in Cro., Serb. - slave), *rab* (in Rus. - slave), *otrok* (in Cze. - slave) etc. <sup>[62]</sup>. All these expressions are derived from the word for prisoner, labourer and also relative. The Slovenian word *suzhenj* is supposed to be derived from the expression *s uzhetom* – tied up <sup>[13]</sup>, prisoner. We therefore have enough words not to need a new one to designate a person that is tied up or a prisoner. I cannot help but think of the explanation: *so zhena* [(as) woman], i.e. someone who, also being a relative, has a position similar to women in patriarchal societies, but this was probably first the case amongst the ancestors of the Slovenians under the »progressive« western influence.

Po sanskrtu [50]

<b>zliku</b>	sluzhabnik, suzhenj, odvisnik; izprijenec;
<b>zli =</b>	zri [50];
<b>zliS</b>	sprijeti se, pritrditi, drzhati se (angl. <i>cling to</i> );
<b>zri</b>	polozhiti, vložhiti, pritrditi na, pritrditi k (h), usmeriti ali obrniti k; (nem. <i>lehnen</i> , angl. <i>lean</i> - nasloniti);
<b>ku</b>	kot predpona (?) pomeni razpad, razveljavljenje, pomanjkljivost, stisko, malost, zapreko, grajo, prezir, krivdo;
<b>kU</b>	delati hrup, krichati, stokati, chivkati, kukati (hrv.), brenchati.

Torej gre za nekoga, ki ima lastnosti v pomenu *skupaj*, *zelo* v povezavi s *slabim*; vidna je pomenska in glasovna sorodnost z *zlikovcem*. Drugi sanskrtski izrazi s podobnim pomenom pa so glasovno tako različni, da jih ne moremo upoštevati za razlago besede **sklavi**. Izvedeni so iz besede

**dAsa** sovrazhnik, demon, divjak, barbar, nevernik, suzhenj, sluzhabnik.

Seveda, **sklavi** naj bi bila izpeljanka iz imena **Slovani** ali pa obratno [npr. 55]. To je priljubljena razlaga v zahodnih razpravah, ki pa jo prevzemajo po starih kronikah in virih. Pri teh razlagah ni jasno, zakaj in kako naj bi prishlo do zamenjave **skl-** za **sl-** ali pa obratno. Vechina razlag pojasnjuje, da stara grshchina nima **sl-**, zato naj bi Grki vrinili med **s** in **l** glas **k** ali **t**. Seveda se lahko vprashamo, zakaj ravno ta dva in zakaj nato pretezhno **k**. Prav tako bi lahko vrinili kak samoglasnik ali pa kateri koli drug soglasnik. Glede obratnega prevzema pa se lahko sprashujemo, zakaj naj bi Slovani **k** ali kaj drugega izpustili.

Omenili smo, da je Lozinski predlagal delovno hipotezo, da so oblike imena **Sklaveni** in arabski izraz **Saq laba** istega izvora. Grki so imenovali **Skite** tudi **Skot**, skitska dezhela se je v celoti nahajala na (danasnjih in tedanjih) slovanskih področjih, perzijsko ime za Skite pa je **Saka**. To ime so prevzeli Hindujci, isto lahko velja za Arabce [63]. Tako Bizantinci kot Arabci so verjetno njim popolnoma tuje ime Slovani pomeshali z oznako za Skite, saj so Slovani prebivali tudi v dezheli, ki so jo Bizantinci in Arabci imenovali Sak. Od tod grshki **k**, ki je preshel v latinsko obliko **sclavus**, ta kratka oblika pa izvira iz imen slovanskih knezov.

Ali je možno, da je beseda za suzhnja v zahodnih indoevropskih jeziki obstajala zhe pred seznanjenjem teh narodov z imenom **Slovani** in mu je bila mogoče celo zelo podobna, tako da je brez tezhav zamenjala ime?

Poglejmo v sanskrt – ishchemo besede, ki se zachnejo s predpono **sk** ali **sak**, po možnosti she s prisotnim **l**.

Sanskrtke besede s predpono **sk-** obstajajo, vendar pa ne bi bila nobena primerna za ime etnosa.

<b>skambha</b>	chep, podpora, steber, opora, oporna točka veselja
<b>skand</b>	skakati, skochiti, poskakovati, zagnati, pljuniti (lat. <i>scando</i> , <i>scala</i> )
<b>skandha</b>	rama, razvejanje, cheta, mnozhina, kolichina, sestavek, del, vojashki oddelek, kralj, princ ipd.

From Sanskrit <sup>[50]</sup>

<b>zliku</b>	servant, slave, addict; deviant;
<b>zli =</b>	zri <sup>[50]</sup> ;
<b>zliS</b>	to stick together, to attach, to stick to (Engl. <i>cling to</i> );
<b>zri</b>	to lay down, to insert, to attach to, to turn to; (Germ. <i>lehnen</i> , Engl. <i>to lean</i> );
<b>ku</b>	as a prefix (?) it denotes disintegration, annulment, imperfection, distress, triviality, hindrance, reprimand, contempt, culpability;
<b>kU</b>	to make noise, to shout, to groan, to chirp, to complain (Cro.), to buzz.

This is therefore someone who has characteristics meaning *together, very* connected with *bad*; there is an evident semantic and phonetic resemblance with the word *zlikovec* [rascal]. Other Sanskrit expressions that have a similar meaning have sounds that are so different that they cannot be taken into account to explain the word *sklavi*. They are derived from the word

**dAsa** enemy, demon, savage, barbarian, infidel, slave, servant.

Of course, *sklavi* is supposed to be derived from the name *Slovani* or vice versa <sup>[pr. 55]</sup>. This is a popular explanation in western treatises which is borrowed from ancient chronicles and sources. These explanations do not make it clear why and how *sl-* came to replace *skl-* or vice versa. Most of the explanations state that ancient Greek does not have *sl-*, so the Greeks are supposed to have placed a **k** or a **t** between the **s** and the **l**. We may of course ask ourselves why these two letters and why predominantly **k**. They could just as easily have inserted a vowel or any other consonant. As for the possibility of a reverse derivation we may ask ourselves why the Slavs should have left out the **k** or some other letter.

We have already mentioned that Lozinski proposed a working hypothesis according to which the forms of the name *Sklaveni* and the Arab term *Saqlaba* are of the same origin. The Greeks also knew the *Scythians* as *Skot*, and the Scythian province was located entirely on (present-day and former) Slav regions; the Persian name for the Scythians is *Saka*. This name was adopted by the Hindus, the same can also hold true for the Arabs <sup>[63]</sup>. Both the Byzantines and the Arabs probably mixed up the name *Slovani*, which was completely foreign to them, with the name for Scythians as the Slavs also lived in the land, which the Byzantines and the Arabs called *Sak*. That is the origin of the Greek **k**, which became the Latin form *sclavus*, and this short form originates from the names of Slav princes.

Is it possible that the word for a slave in western Indo-European languages existed already before these nations became acquainted with the name *Slovani* and perhaps even resembled it, so that it replaced that name without any difficulty?

Let us take a look in Sanskrit and search for words that have the prefix **sk** or **sak**, and if possible that also have an **l**.

There are Sanskrit words that have the prefix **sk-**, however, none of them would be appropriate as the name of an ethnic group.

<b>skambha</b>	plug, support, pillar, a point that supports the universe
<b>skand</b>	to jump, to hop around, to start, to spit (Lat. <i>scando</i> , <i>scala</i> )
<b>skandha</b>	shoulder, branching out, corps, quantity, amount, composition, part, military division, king, prince etc.

She vech jih je, z različnimi pomeni, a so vechinoma sorodne nashtetim. Zadnja beseda (skadha) bi lahko prishla v poshtev, pa ji manjkajo vazhni soglasniki, tako da vprashanje ostaja odprto.

Povsem drugo podobo kazhejo besede s predpono **sa(k)-** :

**sakala** sestavljeno, deljivo, tvarno, z vsemi deli, popolno, docela, celotno, vse;

(sorodno s slovenskim *célo*)

**kala** droben del, vsak posamezen del, chasovni interval, »element« chloveshkega telesa, zametek; sorodno je *kal* in *chlan, chlen*.

Zlozhenka z besedo **jana** :

**sakalajana** vsaka oseba, vsakdo

**sakalajananI** mati vseh

Razvidno je, da je nashima **vse, vsak** ipd. v sanskrtu sorodna beseda **saka-**. Tudi besedo **sakalajana** lahko razlagamo kot blizhnjo sorodnico izrazu za **vse ljudi** ali pa za **vsi**.

Ne moremo zanesljivo trditi, da je ta beseda prvotni izvir, iz katerega bi izshel izraz za suzhnje, cheprav je povezana z osebami, z ljudmi. Lahko pa jo razlagamo kot sorodnico imenu **Sklavani**. Tudi imeni **Skiti** in **Saka** sta morda izvedeni iz sorodnice besedi **sakalajana**. Posledice tega pa so tehtne; beseda bi lahko bila samooznaka Protoindoevropcejev s pomenom **vsi ljudje**; gre za etnos, iz katerega so pozneje izshli vsi indoevropski narodi.

Tako imamo vzporednico z veliko mlajshim primerom. Ime *Teutoni* izhaja iz *tous* – vsi, enako tudi *Allamani* – vsi ljudje.

Naslednji besedi iz sanskrta:

**sarva** celo, polno, vse, vsako, vsevrstno, mnogo, različno, razno, skupno, v vseh delih (tudi v sestavljenkah),

sorodno z *zdravo* (lat. *salvus*) in

**sarvajana** vsaka oseba, vsakdo iz mnozhice (sleherni?).

Pomen **sarvajana** je skoraj isti kot **sakalajana**, verjetno zaradi ozke sorodnosti besede **saka-** z besedo **sarva-**, obe uporabljani v sestavljenkah, lahko pa gre tudi za različice v Vedah ali pa v sanskrtskih dialektih.

Morda jima je soroden tudi latinski **servus**, saj so sluzhabniki, vojaki in suzhnji **navadni ljudje** – **vsaka oseba, sleherni**, v mnozhini pomensko kot danes *ljudstvo, puk, gesinde, folks, raja*.

To bi lahko pomenilo, da je podoben izraz za **suzhnja** od nekdej obstajal v indoevropskih jezikih, naposled pa se je izenachil z oznako za Slovane.

Podobno domneva tudi O. N. Trubachov na podlagi indoevropskega **\*servo-**, ki pomeni *cel, ves*, in sicer z razlago **vsi ljudje** za ime **Srb** <sup>[64]</sup>.

There are even more that have different meanings but for the most part they are related to the ones listed above. The latter word (*skandha*) could come into consideration, but it lacks important consonants, so the question remains open.

Words having the prefix **sa(k)-** paint a wholly different picture:

**sakala** assembled, divisible, material, having all parts, complete, completely, total, all;

(related to the Slovenian *célo* [whole])

**kaLA** small part, each individual part, time interval, an »element« of the human body, origin; *kaL* [germ, seed] and *chlan* [member], *chlen* [link, article] are related.

Compound word together with **jana** :

**sakalajana** each person, everyone

**sakalajanani** mother of all

It is evident that the Slovenian **vse** [all], **vsak** [every] etc are related to the Sanskrit word **saka-**. The word **sakalajana** can also be explained as being a close relation to the word for **vse ljudi** [all people] or for **vsí** [all].

We cannot reliably say that this word is the original source from which stems the name for slaves, although it is connected with persons, with people. However, we can explain it as being related to the name **Sklavani**. The names **Skiti** and **Saka** are perhaps also derived from relations of the word **sakalajana**. The consequences of this are important; the word could be an endonym of the Proto-Indo-Europeans meaning **all people** ; this would be an ethnic group from which all Indo-European nations later emerged.

This is how we have a parallel with a much more recent example. The name *Teuton* comes from *tous* – all, just like *Allemands* – all people.

The following words from Sanskrit:

**sarva** whole, full, all, each, containing many types, many, various, diverse, joint, in all parts (including in puzzles),

related to *zdravo* [healthy] (in Lat. *salvus*) and

**sarvajana** every person, everyone in a crowd (everybody).

The meaning of **sarvajana** is almost the same as that of **sakalajana**, probably due to the close relatedness of the word **saka-** with the word **sarva-**, both of them appearing in compound words, but it could also be a case of variants in the Vedas or in Sanskrit dialects.

Perhaps the Latin **servus** is also related to them as servant, soldiers and slaves are **ordinary people** – **every person, each**, in plural meaning the same as the present-day *ljudstvo* [people], *puke* [in Croat. - people], *gesinde* [in Ger. - all family clan with servants], *folks*, *raja* [in Turk., Serb. - folks]

This could mean that a similar word for a **slave** may have always existed in Indo-European languages and that it finally came to mean the same as the name for Slavs.

O. N. Trubachov is also of a similar opinion based on the Indo-European **\*servo-**, which means *whole, complete*, namely with the definition **all people** for the name **Srb** [64].

## Pomen imena *Slovani*

Posebno so zanimive naslednje sanskrske besede [50]:

<b>sva</b>	lasten, svoj
<b>svaj</b>	objeti, zgrabiti, obkrozhiti, zviti ali oviti
<b>svaja</b>	lastnoroden, lasten, svoj, soroden
<b>svajA</b>	lastnoroden
<b>svajana</b>	pripadnik svojih ljudi, sorodnik; svojec, svoje (lastno)

**svajanaya, svajanAya** biti soroden, podoben, postati sorodnik

**svajanman** svoj

**svAjanya** sorodstvo

**svajAti** lastne vrste; chlan svoje družine ali kaste

Takoj spoznamo nasho sorodnico **svoj-**, pa tudi **ovoj** ali **zavoj**. Njen prvotni pomen je soroden z nechim **kar (nekaj) vsebuje**.

Zanimiv je drugi del zlozhenke svajana:

**jana** (stvariti), zhivo bitje, chlovek, oseba, rod; ljudje, podaniki itd.

**jAna** rojstvo, izvor, rojstni kraj.

Ta drugi del zlozhenke je soroden tudi z besedo

**janI** zhenska, zhena, rojstvo.

Očitno je najbližja sorodnica nashi **zheni**. Iz tega izhaja tudi beseda

**janya** pripadnost rodu, družini ali pa isti dezheli, chlan naroda.

Izpeljanka **svajana** je nedvomno tako glasovno kot pomensko sorodna imenu **Slovani** (prim. tudi obliko **Slavjani**). Tako je razlaga imena **Slovani** pravzaprav zelo preprosta: pomeni **svoj rod, svoj narod**.

Torej je ime **Slovani** res starodavno, verjetno sploh eno najstarejših. Morda je bilo prvotna samooznaka za vse Indoevropce; Slovani so jo ohranili, kakor so bolj ali manj ohranili svoje jezike. Tudi ostale prej navedene, a manj verjetne razlage nas privedejo do istega sklepa.<sup>[78]</sup>

S tem so potrjene razlage M. Rudnickega, J. Otrebskega in E. Rzetelske-Feleszke, cheprav so le delno pojasnili pomen imena. Verjetno jezikoslovna stroka ni primerno sprejela njihovih razlag zaradi uporabe problematičnih indoevropskih korenov **\*slov-** in **\*svoj-** (?), kajti zvezdica oznachuje umetno rekonstrukcijo.

Pogledati she kazhe, kako je s prehodom **v** v **I**, pravzaprav **sv-** v **sl-**. V ta namen poglejmo naslednje sanskrske besede:

**svaka** lasten (svoj), moj lasten, chlan svojih (svojec), sorodstvo, sorodnik, prijatelj, svojci, prijatelji

**svastha** sam svoj, zdrav, neodvisen

**svasti** dobro, srecha, uspeh ipd.; pozdrav: zdravo, dobro se imej!

**svabhAva** rojstni kraj; lastno stanje bivanja

**svAbhAvya** samobiten, lastna narava, svoja posebnost

**svabhU** samobiten

**bhU** biti, postati



## Meanings of the name *Slovani*

The following Sanskrit words are particularly interesting <sup>[50]</sup>:

<b>sva</b>	one's own
<b>svaj</b>	to embrace, to seize, to encircle, to roll or to wrap
<b>svaja</b>	born to oneself, one's own, related
<b>svajA</b>	born to oneself
<b>svajana</b>	a member of one's own people, relative, relation, one's own

**svajanaya, svajanAya** to be related, similar, to become a relative

**svajanman** one's own

**svAjanya** relations, kin

**svajAti** of the same kind; member of one's family or caste

We immediately recognise our related word **svoj-**, and also **ovoj** or **zavoj**. Its original meaning is related to something **which contains (something)**.

The second part of the compound word svajana is interesting:

**jana** (to create), a living being, man, person, clan; people, subjects etc.

**jAna** birth, origin, birthplace.

This second part of the compound word is also related to the word

**janI** woman, wife, birth.

It is evidently the closest relation to our **zhena** [wife,(woman)] . From it also stems the word

**janya** belonging to a clan, family or the same country, member of a nation.

The derivative **svajana** is undoubtedly related to the name **Slovani** (compare also the form **Slavjani**) both in terms of sound as well as semantically. This means the explanation for the name **Slovani** is actually very simple: it means **one's clan (birth, origin, descent, race), one's nation**.

Therefore the name **Slovani** really is ancient and is in fact probably one of the oldest. Perhaps it was originally an endonym for all Indo-Europeans; the Slavs preserved it just as they more or less preserved their languages. The other explanations outlined above, which are less likely, also bring us to the same conclusion.<sup>[78]</sup>

This confirms the explanations of M. Rudnicki, J. Otrebski and E. Rzetelska-Feleszko, although they have only in part explained the meaning of the name. Linguists have probably not adequately accepted their explanations due to the use of the problematic Indo-European roots **\*slov-** and **\*svoj-** (?), as the asterisk denotes an artificial reconstruction.

It is also worth taking a look at how the letter **v** becomes an **I**, or more precisely **sv-** becomes **sl-**. In order to do this let us take a look at the following Sanskrit words:

**svaka** one's own, my own, a member of one's own (a relative), kinfolk, relation, friend, relatives, friends

**svastha** one's own, healthy, independent

**svasti** good, happiness, success etc.; greeting: hi, have a good time!

**svabhAva** birthplace; one's own state of being

**svAbhAvya** independent, one's own nature, one's own feature/peculiarity

**svabhU** independent

**bhU** to be, to become

Vse spominjanjo na *svak*, *svastika* (srb.), *biti* in temu sorodna **svoboda**, ki je v nekaterih drugih slovanskih jezikih **sloboda**. Spomnimo se she prej omenjene besede **svad**, sorodnice nashih besed *sladko* in *slastno*.

Tudi razlike in prehodi **j** v **zh**, **dzh**, **dj** ali pa **đ** jezikoslovno niso problematični – na primer **rojen** in **rodjen** ipd.

## Sklep

Izvor imen kazhe, da razlikovanje v *sebe*, *svojo družbino*, *nashe sorodnike*, *nash rod*, *nashe pleme* in v *ljudi*, *ki jih razumemo* ali pa *ne*, *ki so iste vere* ali pa *ne*, obstaja od pradavnine in ga lahko izsledimo ravno iz imen [4].

To pravilo velja tudi za ime **Slovani**.

Tako se v povzetku kazhejo naslednje ugotovitve:

– Ime **Slovani** izhaja iz ozhje sorodnice sanskrtske besede **svajana** s pomenom **svojec**, **sorodnik**.

– Kratko ime **Slav** (tuje poimenovanje; *Slave*, *Slave* ipd.) je izvedeno iz osebnih imen, kot so Rastislav, Boguslav ipd., ki so sestavljenke z besedo **slava** (s pomenom **slaviti**).

– Ime **Sklaveni**, **Saq laba** ipd.: premena **sl-** v **skl-** je lahko nastala iz vech razlogov; deloma gre za vpliv imen **Skrit** (gr.) ali **Saka** (perz.); vpliv ali pa zamenjava z blizhjo sorodnico sanskrtske besede **sakalajana** (vsaka oseba, vsakdo) s pomenom **vsiljudje**, blizu je tudi beseda **sarvajana** (vsaka oseba, vsakdo iz mnozhice, [sleherni ?]) s pomenom **navaden chlovek**, **vsaka oseba**, **sleherni iz naroda** (v smislu puk, Gesindel, folks, raja) in tako tudi **suzhenj**.

– Kratko ime **Sklave** (tuje poimenovanje; *Sclavo*, *Sklave* ipd.) je nastalo pod vplivom imena **Sklaveni** na kratko obliko **Slav** in je v latinshchini postalo izraz za suzhnja, ki so ga prevzeli tudi drugi. Podobnost s kako drugo besedo s pomenom suzhenj (sorodno besedam **sakalajani** ali **sarvajani**) ostane odprto vprasanje.

– Imena **Enetoi**, **Veneti**, **Wenden**, **Windischi** ipd. so izpeljave iz imena **Slovenec**, ki je izpeljano iz imena **Slovan**, mogoche posredno z glagolom **sloviti**, podobno kot npr. *peti* – *pevec*. To smo potrdili tudi z verjetnostnim rachunom, ki je pokazal, da so vse ostale uradne razlage praktichno brezpredmetne.

V luchi teh spoznanj si moramo ogledati tudi njihov vpliv na razlago slovanske etnogeneze. Kaj lahko sklepamo na podlagi navedenega? Iz sorodnosti imena **Slovani** s sanskrtsko besedo **svajana** sledi, da je ime zelo staro.

Lahko ga postavimo najmanj v 2. tisoehletje pr. n. sht., morda she prej, saj sanskr. izvira prav iz te dobe. S tem so tudi neodvisno potrjeni Homerjevi in Herodotovi podatki. Seveda bo she vedno ostal ochitek, da je ime v priblizhno danashnji obliki znano shele iz prvih stoletij po n. sht.

Toda antichni viri porochajo o vech manjshih neslovanskih narodih znatno prej [65].

They all remind one of *svak*, *svastika* [in Serb. - Brother-in-law, sister-in-law], *biti* [to be] and the related *svoboda* [freedom], which is *sloboda* in some other Slav languages. Let us remember the aforementioned word *svad*, which is related to the Slovenian words *sladko* [sweet] and *slastno* [tasty].

The differences and transitions of *j* into *zh*, *dzh*, *dj* or *đ* are not linguistically problematic – e.g. *rojen* and *rodjen* etc.

## Conclusion

The origin of names shows that differentiating between *oneself*, *one's family*, *our relatives*, *our clan*, *our tribe* and *people I understand or not*, *who are of the same religion or not*, exists since time immemorial and can be traced from names [4].

This rule also holds true for the name **Slovani**.

A summary can therefore contain the following findings:

– The name **Slovani** comes from a close relation of the Sanskrit word *svajana* meaning *relative or relation*.

– The short name **Slav** (exonym; *Slave*, *Slave* etc.) is derived from personal names such as Rastislav, Boguslav etc., which are compound words containing the word *slava* (meaning *slaviti* – to venerate, to acclaim).

– The name **Sklaveni**, **Saqlaba** etc.: the alternation of *sl-* into *skl-* could have come about for a number of different reasons; it is partly the effect of the names **Skit** (Gr.) or **Saka** (Pers.); the influence or exchange with the close relation, the Sanskrit word *sakalajana* (every person, everyone) with the meaning *all people*, also close is the word *sarvajana* (every person, everyone from a multitude, [everybody, each]) meaning *ordinary person*, *each person*, *each member of a nation* (in the sense of puk, Gesindel, folks, raja) and also *suzhenj*.

– The short name **Sklave** (foreign designation; *Sclavo*, *Sklave* etc.) came about as a result of the influence of the name **Sklaveni** on the short form **Slav** and became the Latin term for slave which was then adopted by others. Similarity with any other word meaning slave (related to the words *sakalajani* or *sarvajani*) remains an open question.

– The names **Enetoi**, **Veneti**, **Wenden**, **Windischi** etc. are derived from the name **Slovenec**, which in turn is derived from the name **Slovan**, perhaps indirectly with the verb *sloviti*, similarly to the example *peti* – *pevec*. We have confirmed this with a probability calculation which showed that all the other official explanations are practically unfounded.

In the light of these discoveries we must also consider their effect on the explanation of Slav ethnogenesis. What can we conclude on the basis of the above? The connection between the name **Slovani** and the Sanskrit word *svajana* shows that the name is very old.

We can date it to at least the 2<sup>nd</sup> millenium BC, perhaps even further, as Sanskrit originates in this period. This also independently confirms the information provided by Homer and Herodotus. Obviously, the reproach remains that the name as it roughly exists in its present-day form has only been known since the first centuries AD.

However, ancient sources mention a number of small non-Slav nations that existed much earlier [65].

Kako to pojasniti?

Kot sem zhe omenil <sup>[4]</sup>, so v antichnih virih omenjeni narodi večinoma samo velike družine, plemena ali pa tudi kakšna plemenska zveza <sup>[66]</sup>. To velja tudi za Slovane ali, bolje recheno, Protoslovane; ugotovitev sledi neposredno iz podatkov o oceni gostote prebivalstva v tistih chasih <sup>[67]</sup>. Tiste etnichne skupine (na primer Veneti), ki so posebej omenjene kot veliki narodi, so pravzaprav najblizhe danashnjemu pojmovanju naroda. Taki narodi niso biolosko izumrli, kot se je to lahko zgodilo z manjšimi, marvech so postali bolj znani in so tako lahko pri sosedih dobili drugo ime. Pojav ali, bolje, omemba nekega naroda v antiki pa je večinoma povezana z vojashkim pomenom – je pravzaprav odsev nevarnosti, ki jo je določen narod predstavljal za kronistovo okolje.

Podatki trgovcev o ostalih »narodih« pa so zelo površni, ker so samo iz »druge« roke; npr. poročilo trgovca trgovcu, ko nista oba osebno prepotovala njihovih krajev. Ob tem ne smemo pozabiti, da pri vechini teh »narodov«, ko se pojavijo v zapisih kronista, ne gre zmeraj za pravo »etnichno« skupino, t.j. skupino, ki jo vezhe sorodstvo, govori isti jezik in ima iste obichaje. Bolj pogosto je to le oborožena skupina roparjev in plenilcev, ki si je podjarmila lokalno prebivalstvo, svojemu roparskemu podrochju pa je dala videz nekakšne drzhavne tvorbe. Kasneje je bila mogoche asimilirana v podjarmljeno prebivalstvo, njen jezik se je izgubil, ostalo pa je ime; taki primeri so Langobardi, Bolgari, Gepidi ipd. To je razvidno tudi iz zemljepisnega polozhaja in trajanja premikov »selečnih se« narodov: skoraj izključno gre za meje znanega antichnega sveta (drugi podatki so samo kasnejše razlage, razshirjene na ostala podrochja). Premiki, ki so jih »celi« narodi naredili v nekaj letih, kazhejo, da je bila prehrana in ostala preskrba možna le z ropanjem domachega prebivalstva – staroselcev.

Tako lahko pritrdimo Tomazhichu <sup>[7]</sup>, da je ime Slovani veliko starejshe kot pa njegova prva omemba v antichnih kronikah. Slovani so zhiveli v demokraticnih vashkih skupnostih in tako sprva niso imeli kake vechje organizacije, ki bi omogochala hitro sklicevanje shtevilnejše vojashke mochi, zato tudi niso premogli ustrezne opreme in taktike ob napadih plenilcev.

Za antichne plenilce naj bi tako v zacetku ne pomenili »resnega« sovrazhnika <sup>[61]</sup>. Pod pritiskom plenilcev pa so se Slovani zacheli vojashko združevati in upirati; pridruževali so se jim tudi kot najemniki nekateri iz vrst nasprotnikov, npr. Bizantincev, in od teh so se nauchili tedaj moderne vojashke taktike in vchasih preshli tudi v nasprotne napade. Tako so postali neposredna vojashka nevarnost za »kulturno napredne« etnije in slovansko ime je dobilo določen pomen za kroniste.

Tudi Samova drzhava je nastala zaradi obrambe pred germanskimi roparji.

How can we explain this?

As I have already said [4], the nations mentioned in ancient sources are for the most part only large families, tribes or some tribal alliance [66]. This also holds true for the Slavs or, more correctly, the Proto-Slavs; the finding proceeds directly from estimates of population density in those times [67]. Those ethnic groups (e.g. the Veneti), which are specifically mentioned as being large nations, are actually closest to the present-day idea of a nation. Such nations did not biologically die out as could have happened with smaller ones, instead they became better known and could thereby be called a different name by their neighbours. The occurrence, or better, mentioning of a nation in antiquity is mainly connected with military importance – it is actually a reflection of the danger that a certain nation represented for the chronicler's environment.

The information that merchants had concerning other »nations« is superficial as it did not come directly from the source; e.g. it was the report of one merchant to another when neither of them had ever travelled to the places concerned. We must also not forget that in the case of most of these »nations« that appear in the reports of the chroniclers, it is not always the right »ethnic« group, i.e. the group that is bound by family relations, that speaks the same language and has the same customs. More frequently it is only an armed group of robbers and looters which has subjugated the local population and has given the territory in which it is active the appearance of a kind of state structure. It may later have been assimilated into the subjugated population, its language was lost but the name remained; such examples include the Langobards, the Bulgarians, the Gepids etc. This is obvious also from the geographical situation and the duration of movement of the »migrating« peoples: these are almost exclusively the frontiers of the known ancient world (other information only includes later explanations that have been expanded to cover remaining fields). The movements made by »entire« nations in a few years show that food and other provisions could only be acquired by robbing the local population – the natives.

We can therefore confirm Tomazhich's idea [7], that the name Slovani is much older than its first mention in ancient chronicles. The Slavs lived in democratic village communities and so they initially did not have any large organisation, which would enable them to rapidly summon greater military power, and they therefore had neither adequate equipment nor tactics when attacked by looters.

For the ancient looters they did not therefore represent a »serious« enemy to begin with [61]. However, under pressure from the looters, the Slavs began to form military alliances amongst themselves and to put up resistance; they were also joined by some mercenaries coming from the ranks of their opponents, e.g. the Byzantines, and from these they learnt the latest military tactics and sometimes carried out counter-attacks. In this way they began to represent a direct military threat for the »culturally progressive« ethnic groups and the Slav name acquired a certain meaning for chroniclers.

Samo's Empire also came about through the need for defence against Germanic raiders.

Po Alinejevi teoriji kontinuitete [68] in po arheoloških najdbah podonavskih kultur [69] sega slovanska pismenost daleč v mlajšo kameno dobo. Etrurščanski, retijski, venetski in frigijski napisi so dovolj uspešno razvozlani s pomočjo slovanskih jezikov [70]. Seveda ne moremo pri vseh govoriti o Slovanih, bolj gre za Protoslovane, zraven so tudi predniki danasnjih neslovanskih narodov, ki pa so zaradi takratne bližnje sorodnosti vseh Indoevropcev imeli tudi s Slovani tedaj še bolj sorodne jezike.

Tudi (proto)glagolica in (proto)cirilica sta veliko starejši slovanski pisavi in ju samo pripisujemo apostoloma Cirilu in Metodu [69].

Kako potemtakem pojasniti, da po venetskih in frigijskih napisih nimamo nichesar mlajšega vse do Cirila in Metoda ter do Brizhinskih spomenikov?

Tudi na to odgovor ni posebno težak. Pomislimo le na usodo Karantancev ali Retre in Arkone. Slednji sta sicer veliko poznejši, vemo pa zagotovo, da so kipi božhanstev v njunih svetishchih imeli napise [56]. Prav neverjetno se zdi, da z izjemo teh napisov ne bi bilo nikakršnih drugih pisnih dokumentov, predvsem z versko vsebino. Najverjetneje so zavojevalci vse temeljito unichili, bolj iz sovraštva in grabezhljivosti kot iz verskega zanosa.

»Germanske« rune so pravzaprav nastale iz venetske pisave [71]. Spomnimo se poročil Ibrahima Ibn Jakuba [67] o bogati trgovini na slovanskih področjih. Razvita trgovina gotovo ni mogla biti brez pisave. Tudi njegovo poročilo [69] o ruski runici pricha o starejših – predcirilskih in predglagolskih – slovanskih pisavah. Pisali so na drevesnem lubju in lesenih deshchicah [72]. Nich od tega se ni ohranilo.

Zahodna Evropa, ki se ima za dedinjo antichnih kultur in za nosilko krshchanskih vrlin, tudi ne bi imela vechine antichnih virov brez posrednistva Bizanca, ki ga je pomagala unichiti. Arabske prevode pretežno grshkih del so v latinshchino prevajali shele prevajalci v Toledu, tj. Judi v muslimanski (mavrski) Shpaniji. Komajda je možno slutiti, kaj vse je izginilo med požigi starih knjizhnic – v Aleksandriji, v Bizancu (tudi ikonoklastichno unichevanje), v Kremlju (knjizhnica Ivana Groznega) itd. Ni treba posebej omenjati, kdo so bili vechinoma požigalci in na katero veroizpoved so se sklicevali.

Tako kot v Retri in Arkoni, kasneje pa tudi v Ameriki in drugod, je bilo pokristjanjevanje izgovor za osvajanje, ropanje, plenitev, pobje, zasuzhnjevanje in unichevanje kulture domachega prebivalstva. Za vse seveda ne moremo obtozhevati le tujcev. Tudi lastne razprtije znotraj narodov in drzhav so prispevale k propadam; na primer kijevska drzhava, spopadi med Luzhichani. Prevzem nove vere je botroval tudi unichevanju prejsnjih lastnih kulturnih dobrin v dokaz prave verske gorechnosti. Primer take miselnosti najdemo pri Thietmarju [73]; bolj ga je groza slovanskega bogosluzhja kot vseh pobjejev, umorov, plenitev in vojn, ki jih opisuje.

Brez dvoma lahko ugotovimo, da so Slovani s pokristjanjevanjem izgubili skoraj celotno svojo predhodno kulturno dedishchino.

Slovansko kulturo na novih, krshchanskih temeljih sta omogochila Ciril in Metod, ker sta bila Slovana (temu podatku zahodni viri seveda oporekajo). Bila sta bolj ali manj na pravi »politichni liniji«, kljub temu pa so ju nemshko govorechi oblastniki preganjali.

According to Alinei's theory of continuity [68] and the archaeological finds of Danubian cultures, [69] Slav literacy dates far back to the Neolithic Era. Etruscan, Retian, Venetian and Phrygian inscriptions have been successfully deciphered with the help of Slav languages [70]. Obviously, we cannot say in all these cases that these were Slavs, they were rather Proto-Slavs and the ancestors of the present-day non-Slav nations, but whose languages were even more closely related to those of the Slavs due to the close interrelatedness of all Indo-Europeans at that time.

(Proto) Glagolitic and (Proto) Cyrilic were also two much older Slav alphabets and we only ascribe them to Sts. Cyril and Methodius [69].

How can we then explain that after the Venetian and Phrygian inscriptions we have nothing more recent until the time of Sts. Cyril and Methodius and the Freising Manuscripts?

The answer to this question is not particularly difficult. Let us think only of the fate of the Carantians or the Retri and the Arkons. The latter two are much more recent but we know for certain that the statues of deities in their temples bore inscriptions [56]. It seems quite incredible that, with the exception of these inscriptions, there are no other written documents, especially any with religious content. The invaders probably destroyed everything, more out of hatred and greed than religious zeal.

The »Germanic« runes actually originated from Venetian scripts [71]. Let us remember the reports of Abraham ben Jacob [67] concerning the wealth of trade in the Slav regions. A well-developed system of trade can not have been without a form of orthography. His report on the Russian rune [69] also testifies to older – pre-Cyrillic and pre-Glagolitic – Slav alphabets. They wrote on tree bark and small wooden boards [72]. None of this was preserved, except some examples in Kiev's Laura.

Western Europe, which considers itself to be the heiress of ancient cultures and the bearer of Christian virtues, would not possess most of its ancient sources had it not been for the mediation of Byzantium which it helped destroy. Arab translations of predominantly Greek works were translated into Latin by translators in Toledo, i.e. the Jews in Muslim (Moorish) Spain. We can hardly imagine all the things that disappeared when the old libraries were burned down in Alexandria, Byzantium (including iconoclastic destruction), in the Kremlin (the library of Ivan the terrible) etc. There is no need to mention who most of the arsonists were and what religion they followed.

Just as with the Retri and the Arkons, and later also in America and elsewhere, Christianisation was an excuse for conquering, looting, killing, enslaving and destroying the culture of the local population. Of course, we cannot blame foreigners alone for all this. Disputes within nations and states also helped bring about ruin; e.g. the Kievan Rus', or the conflicts between the Lusatians. Adopting the new faith was also responsible for the destruction of the previous cultural wealth as proof of true religious fanaticism. An example of such a mindset is Thietmar [73]; he was more terrified of the old form of Slav pagan worship than all the killing, looting and wars he described.

We can say without a shadow of a doubt that as a result of Christianisation the Slavs lost almost all of their previous cultural heritage.

A Slav culture on new, Christian foundations was enabled by Sts. Cyril and Methodius because they were Slavs (of course, Western sources deny this fact). They were more or less on the right »political wavelength«, but were nevertheless persecuted by the German-speaking authorities.

Njune plodne dejavnosti ne moremo pripisati le verski gorečnosti, temveč gre tudi za plodove stare slovanske kulture v novih okolishchinah. Tudi novgorodska splošna pismenost <sup>[75]</sup>, zlasti v chasu, ko so pisanje imeli za zhensko in menishko opravilo ter je v zahodni Evropi prevladovala nepismenost, ni nastala chez noch. Bila je dedishchina staroslovanske pismenosti pri narodu, ki ga niso tujci pokristjanili in tudi ne osvajali, tako da mu nihče ni povsem unichil temeljev lastne kulture.

Kaj lahko ugotovimo iz dosedanjih razlag imena in etnogeneze Slovanov v delih domasih in tujih jezikoslovcev in zgodovinarjev?

Znachilna so naslednja dejstva in protislovja:

Vsi jezikoslovci so mnenja, da iz hidronimov ni mogoče sklepati o pradomovini Slovanov, kljub temu pa nenehno ponavljajo »mokra, vlazhna in tekoča« etimologijo imena Slovani iz nekega hidronima <sup>[74]</sup>.

– Jezikoslovci niso prepričani o lastnih metodah: uposhtevajo vechinoma le »rekonstruirane« besedne korene, ki pa jim sami ne verjamejo, cheprav so vchasih zelo blizu resnici (Otrebski, Rudnicki, Rzetelska-Feleszko); zato radi prevzemajo tuje razlage.

– Protoslovanshchina in slovanski jeziki naj bi nastali »veliko kasnej« kakor germanski ali keltski, in sicer z izposojenkami od vsepovsod, chetudi so bolj sorodni sanskrtu kot pa tisti, iz katerih naj bi se razvili.

– Govorijo o razpadu indoevropske skupnosti, ki je bila naseljena po vsem kontinentu in she dlje, za del te skupnosti, namrech za Slovane, pa ishchejo »pradomovino« v nekem ozkem podrochju, razvidnem shele »veliko kasnej«.

– Zemljepisna, rastlinska <sup>[75]</sup>, zhivalska imena ipd. naj bi kazala pradomovino Slovanov. Neuspeh naj bi bil v tem, da vsaka skupina poimenovanj vodi k drugemu zemljepisnemu podrochju <sup>[76]</sup>. Toda ravno v tem je uspeh, saj so bili Protoslovani naseljeni po celotnem evropejskem kontinentu in shirina njihovih imenskih sledov to le potrjuje.

– Tuje razlage imena in etnogeneze Slovanov so očitno pristranska vojashko-politichna propaganda in ne znanstvena dognanja. Ta propaganda je namenjena lastnim neslovanskim, zahodnim podlozhnikom, da so se bili in se bodo po potrebi spet pripravljani »braniti« pred dednim slovanskim sovrazhnikom, ki jim je nekoch v prazgodovini zhe »prevzel« Evropo. Gre tudi za opravichevanje lastnih zgodovinskih »grehov«. Tovrstni predsodki proti Slovanom so globoko ukoreninjeni v mishljenju povprechnega zahodnjaka, zlasti nemshko govorechega <sup>[77]</sup>. Iz teh predsodkov she danes izvira temeljni odnos zahodne politike do Vzhoda, prav tako pa je določeno tudi zahodno medijsko porochanje o podrochjih, ki jih shstejejo za (evropski) Vzhod.

Vrnimo se naposled k nashemu Francetu Preshernu. *Najvech sveta otrokom slishi slave* je jasno. Uporaba besede *slishati* kot *pripadati* pa je germanizem in je lahko popolnoma namerna. Temu ustrezno je tuje poimenovanje pravilno – *otrokom Slave*, v povezavi namrech nakazuje določeno politichno izjavo.



We cannot ascribe their fruitful activities only to religious zeal, but they are also the product of the ancient Slav culture in new circumstances. The general literacy of Novgorod [75], especially in times in which writing was considered to be a feminine or monastic activity and most of Western Europe was illiterate, did not appear overnight. It was the inheritance of the ancient Slav literacy by a nation that had been neither Christianised nor conquered by foreigners, so no-one succeeded in destroying the foundations of their culture.

What can we conclude from the explanations of the name and ethnogenesis of the Slavs in the works of local and foreign linguists and historians?

The following facts and contradictions are characteristic:

All linguists believe that no conclusions concerning the ancient homeland of the Slavs may be reached from hydronyms, but they nevertheless keep mentioning the »wet, damp and fluid« etymology of the name Slovani as stemming from some hydronym [74].

– Linguists are not convinced about their own methods: for the most part they only bear in mind the »reconstructed« roots of words, but which they themselves do not believe, although they are sometimes very close to the truth (Otrebski, Rudnicki, Rzetelska-Feleszko); that is why they like to adopt foreign explanations.

– Proto-Slavic and the Slav language are supposed to have come about »much later« than the Germanic or Celtic languages, having borrowed words from far and wide, although they are more closely related to Sanskrit than the ones from which they are supposed to have developed.

– They talk about the disintegration of the Indo-European community, which was covered the whole continent and further afield, and for part of this community, more specifically the Slavs, they are looking for their »original homeland« in some narrow region that does not become obvious until »much later«.

– Geographical, plant [75], animal and similar names are supposed to indicate the ancient homeland of the Slavs. Failure is supposed to be indicated by the fact that each group of appellations leads to a different geographical region [76]. But in fact this indicates success as the Proto-Slavs were settled all over the European continent and the broad field in which their names can be traced only confirms this.

– Foreign explanations of the name and ethnogenesis of the Slavs are evidently biased military-political propaganda and not true academic findings. This propaganda is aimed at their own non-Slav, western subordinates, that they were and if necessary will in the future again be ready to »defend« themselves against the inherited Slav enemy, who had in the past already »stolen« Europe from them. It is also a case of excusing their own historical »sins«. Such prejudices against the Slavs are deeply rooted in the mindsets of average Westerners, especially German-speaking ones [77]. Even nowadays, the fundamental attitude of Western politics vis-a-vis the East stems from these prejudices, and the same is the case for Western media reporting on the regions that are considered to be the (European) East.

Finally let us turn to our France Preshern. *Najvech sveta otrokom slishi slave* – »Most of this world belongs to Slavdom's races«, is clear. The use of the verb *slishi* (slishi) - to hear meaning to belong (belongs) is the German manner of expression and may have been used on purpose. The foreign appellation also fits – *otrokom Slave* - children of Slava; Slava in the meaning Glory; together they form a political statement.

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[32] prim. / comp. Goebbels: »Nekatere lazhi so prevelike, da jih ne bi verjeli.« [»Some lies are to big for not to believe them.«]

[33] Ob skoraj vsakodnevnih omembah holokavsta zahodni mediji skoraj redno zamolchijo slovanske zrtvte; [On almost everyday reflection on holocaust, the western media almost regularly keep silent of Slav victims;] gl. npr. Arno Plack: Hitlers langer Schatten, Langen-Müller, München 1993

[34] Slovenci smo bili vzor zhe pred tisoč leti (prim. Helmold: »*Charinthe ... , homines divino cultui dediti, nec est ulla gens honestior et in cultu Dei et sacerdotum veneratione devocior*«), kot smo tudi danes »Musterknaben« v Evropi. Prve shole s slovenskim jezikom pa smo mogli ustanoviti shele pod Napoleonom, pred približno dvesto leti, ker jih prej germanski kulturniki niso dovolili, uporaba slovenshchine je bila ponekod celo prepovedana. She pred šestdesetimi leti so nas isti »kulturni zahodnjaki« množichno razseljevali in pobijali. She danes se dogajajo izgredi proti nam in nashi manjšini v Avstriji in Italiji (celo teroristichni napadi v 90. letih na nasho manjšino v Avstriji), pri tem pa policija nikdar ne more najti storilcev. Evropske inshitucije se ne zavzamejo za pravice obeh slovenskih manjšin, cheprav hkrati poudarjajo pravice katerekoli neslovanske manjšine – seveda le, che jih ni krshila dolochena »mednarodna družhba«.

Vendar ne bi bilo pravicho, che ne bi omenil, da vsako manifestacijo neonacistov na Zahodu spremlja tudi demonstracija nasprotnikov, namrech ljudi, ki se zavedajo, kaj jim je nacistichna miselnost prinesla v preteklosti.

Prav tako je res, da so nemshki uradni krogi precej pochistili z najhujsho nacistichno propagando (tudi v zgodovinopisju), toda odnos do Slovanov se vseeno ni veliko spremenil. Povprechni zahodni Evropejec je manj izobrazhen kot povprechni vzhodni Evropejec in ne ve dosti o lastni zgodovini. Za takega »zahodnjaka« je vse enako tam nekje od Dunaja in Benetk proti vzhodu, na to svojo nevednost pa je celo ponosen, ker gre pach za nekaj nepomembnega. Tako se she naprej vzgajajo nashi sovrazhnikke, zato nam glede tega ne more biti vseeno.

[We Slovenian were the good example already thousand years ago (prim. Helmold: »*Charinthe ... , homines divino cultui dediti, nec est ulla gens honestior et in cultu Dei et sacerdotum veneratione devocior*«), as we are nowadays »Musterknaben« in Europe. The first Slovenian schools were not possible to found until the Napoleon's rule, appr. two hundred years ago, as the »cultured« Germans did not allow them earlier, even the use of the Slovenian language was in some places forbidden. Even sixty years ago we were by the same »cultural Westerners« massively deported and murdered. Even nowadays we and our minority are seriously molested in Austria and Italy (actually there were terrorist attacks in nineties on our national minority in Austria), the police naturally could never find the culprits. European institutions do not bother for the rights of both Slovenian minorities, but they loudly promote the right of any non-Slavic minority – save they are not violated by a certain »international community«.

For the sake of truth it has to be mentioned, that any manifestation of the neo-Nazi followers in the West accompanies also the demonstration of the adversaries, of the people, who are conscious what brought the Nazi mentality in the past.

It is true that the German official circles pretty cleaned off the worst Nazi propaganda (also in history books), but their relation to the Slavs did not change essentially. The average West-European is less educated as the average East-European and he does not know properly even his own history. For such a »Westerner« there is all the same and equal from the Vienna or Venice towards the east; on his ignorance

is he even proud, because it concerns something of no importance. His ignorance would be also for us of no importance, but in this way are they still educated to our enemies, so we can not ignore them.]

[35] Zgovoren je pogled na nemshke strani Wikipedije o Slovanih in slovanskih jezikih ali pa npr. Die Slawen in Europa – Einleitung [Illustrative are the German pages of Wikipedia on Slavs and Slavonic languages or eg.] (<http://slawen.ausgetrock.net/>). Megalomansko mentaliteto, aroganco, »razlage v pravilnem zgodovinskem kontekstu«, zavestne lazhi in neznanje v akademskih krogih kazhejo disertacije, ki so sicer brez znanstvene vrednosti, npr.: [Megalomaniac mentality, arrogance, »the explanations in the proper historical context«, conscious lies and the ignorance in the academic circles are evident from the dissertations, which are actually without any scientific value] R. Steinacher: Studien zur vandalischen Geschichte, Diss. der Universitaet Wien, Wien 2002,

<http://homepage.uibk.ac.at/~c61705/DISSERTATION-Volltext.pdf> ;

U. Schlott: Vorchristliche und christliche Beziehungen bei Kelten, Germanen und Slawen, Diss., Freie Univ. Berlin, 1996.

Kakor ne bodo Avstrijci Nemcem nikdar odpustili Hitlerja, tako ne bodo Nemci odpustili Slovanom druge svetovne vojne ter celotne predhodne zgodovine. [As the Austrians will never pardon Hitler to Germans, so will Germans never pardon Slavs the WWII and the whole preceding history.]

[36] Npr.: J.W. Ross: The Annals Forged in the XVth Century, Tacitus and Bracciolini by John Wilson Ross – Project Gutenberg).

[37] »deutsche Geschichte« le pochasi napreduje v smeri, da postane poglavje o Nemcih in Avstrijcih ter njihovem odnosu do slovanskih narodov v splošni knjigi zgodovine. [slowly proceeds to the chapter on Germans and Austrians, and their relation to Slavic nations in the general book of history.]

[38] Prava izdaja vsega germanskega je izjava / The real betrayal of all Germanic is the statement: »... von woher kam es (das Volk)? Es gehoert zum Anstand eines Volkes, von irgendwoher gekommen zu sein und eine Urheimat zu haben. Dass es auch dort zu Hause sein koenne, wo man es vorfindet, ist fast eine beleidigende Annahme.« Gl. O. Spengler <sup>[31]</sup>, str. /p. 750.

Tukaj moram omeniti priljubljeno zgodovinsko tezo o »sinhroniciteti« zgodovinskih virov, po kateri je dolochen »narod« postal zgodovinski dejavnik shele, ko so ga omenili kronisti; prej o njem sploh nima smisla razpravljati, saj dejstva veljajo le od takrat, ko so zabeležena. Teza je surogat za slovansko selitev in zamenjava za nekatere she bolj ali manj neuradne teorije o zgodovini Slovanov.

[Here I have to mention the »beloved« historical thesis on the »synchronicity« of the historical sources, according to which a certain »nation« became a historical agent only after the chroniclers mentioned it. Before it is futile to discuss it as the facts are valid only after they were registered. This thesis is the surrogate for the Slavic migration theory and the substitute for some more or less official theories on the history of Slavs.]

[39] H. Schroecke: Germanen – Slawen, Panorama Verlag, Wiesbaden, 1999

[40] gl. <sup>[39]</sup> str. 9: »...Die Bedeutung der Falschuebersetzung *Sclavi* = Slawen im heutigen Sinne kann ueberhaupt nicht unterschaezt werden, sie ist eine der Hauptursachen fuer den Verlust des deutschen Volksbodens bis zur Oder-Neisse-Linie, des Sudetenlandes und der Vertreibung der dort lebenden deutschen Einwohner...«

[41] Fr. Jeza: Skandinavski izvor Slovencev, Trst 1967

[42] M. Vasmer: Woerterbuch der russischen Gewaessernamen, Osteuropa-Institut der Freien Universitaet Berlin, Berlin 1969-73

[43] M. Vasmer: Russisches etymologisches Woerterbuch, Winter, Heidelberg 1953-58

[44] H. Popowska-Taborska: Zgodnja zgodovina Slovanov v luchi njihovega jezika, ZRC, Ljubljana 2005, str. 49

[45] gl. O. Spengler <sup>[31]</sup>, str. 921: »...Den unermesslichen Unterschied der faustischen und russischen Seele verraten einige Wortklaenge ... **njebo**, eine Verneinung ... **Geist, esprit, spirit** ist (/ Klangsteigung nach oben), das russische **duch** ist (\ Klangabsteigung nach unten).«

[46] F. Bodmer: Die Sprachen der Welt, Parkland, Koeln 1997, str.220

[47] S. Brather: Archaeologie der westlichen Slawen, Ergaenzungsbände zum Reallexikon der Germanischen Altertumskunde, Band 30, W. De Gruyter Berlin, New York 2001, str. 1

[48] Lastna ocena nemshko govorechih iz dnevnih pogovorov. [The German speaking own estimate on their daily talk.]

[49] V eni prvih knjig v nemshchini o samostojni Sloveniji je prva slika fotografija razbite stranishchne shkoljke, posneta baje v zapushchini zhelezarne Jesenice. V novi izdaji [In one of the first books in German on the independent Slovenia is the first picture a photograph of the broken WC, taken in the ruins of the Jesenice steelworks. In the new edition] (Petra Rehder: Slowenien, München: Beck, 1999; str. 213: Ill.; Beck'sche Reihe; 879. Länder) so to (ali pa podobno) fotografijo preselili na str. 48 [is this (or the similar) picture moved on the p. 48].

[50] Vse besede iz sanskrta v tem delu so iz / All Sanskrit words in this text are from: Cologne Digital Sanskrit Lexicon, T. Malten, K. Stöwe: Sanskrit, Tamil and Pahlavi Dictionaries, Institute of Indology and Tamil Studies, University of Cologne, 1997/2003; tam glej tudi glasovne vrednosti [see there also vocalisation]. URL: <http://webapps.unikoeln.de/tamil/>

O sorodnosti sanskrta in slovanskih jezikov / On the relationship of Sanskrit and Slavic languages: J. Skulj, J. C. Sharda, R. Narale, S. Sonina, The Hindu Institute of Learning, Toronto, Canada: Lexical self dating; gl. tudi indoevropske jezikovne primerjave – razpredelnice besed v [The Indo-European language comparisons – word tables in]: A. В. Гудзь – Марков: Индоевропейская история Евразии – Происхождение славянского мира, Рикел, Москва 1995, str. 112

[51] G. Jagodziński: O nazwach Slowian, <http://grzegorz.w.interia.pl/lingwpl/nazwy.html>;

gl. tudi Tomáš Spevák: Drugachna perspektiva na izvor Slovanov/Another perspective on the origin of Slavs

[52] J. Kovárník, R. Květ, V. Podborský: Europe's oldest civilisation and its rondsels: the real story, <http://antiquity.ac.uk/ProjGall/kvet/index.html>, AARG 2004 PAPERS

[53] gl. <sup>[44]</sup> str. 77

[54] Online Etymology Dictionary <http://www.etymonline.com/>

[55] W. Pfeifer et al.: Etymologisches Wörterbuch des Deutschen, DTV München 2004

[56] Npr. kronisti / Eg. chroniclers: Saxo Gramaticus, Helmold Bosoviensis, Thietmar Mersenburgiensis; pregled vsebine njihovih kronik gl. / overview on: <http://oit.boisestate.edu/sknox/thesis/>

[57] J. Baudouin de Courtenay je iz teh osebnih imen izvajal ime Slovani [derived from these personal names the name Slovani]; gl. <sup>[51]</sup>

[58] Z. Golab: The origins of the Slavs, Slavica Publishers, inc., Columbus, Ohio, 1992, str. 294

[59] gl. <sup>[44]</sup> str. 73

[60] gl. <sup>[44]</sup> str. 75

[61] gl. npr. Flavius Mauricius Tiberius Augustus (Maurikios): Strategikon; tudi: Feasting with "Kings" in an Ancient Democracy: On the Slavic Society of the Early Middle Ages (Sixth to Seventh Century A.D.) Florin Curta

[62] Petr Jandáček: Slav – Slave Veneti.info zgodovina/history/Geschichte

[63] po Lozinskem / according to Lozinski <sup>[30]</sup>:

»I would like to suggest that Arabic Saqlaba was derived from Saka, the name of an Iranian population living north of the Caspian sea in pre-Christian times. Saka, from sab, sak, meaning "lord", referred to the social organization, a type later called feudal (for bibliography see Lozinski, B. P., The Original Homeland of the Purthians; Hague, 1959, pp. 29 f.). Saqlaba, possibly a compound name, might have been a survival of the earlier name Saka, referring to the same geographical region and to a similar social organization of the inhabitants, differences of population notwithstanding. The change from Saka to Greek Sklavini might have occurred by elimination of the vowel and addition of suffixes. In the same way Persian (and Arabic) sakairlat, "textile", primarily wool, became scarlatum, "scarlet" in the Latin of the Middle Ages: Hontum-Schindler, A., "The word scarlet," Journal of the Asiatic Society of Bengal, N.S., VI (1910), 265-265.«

[64] gl. <sup>[44]</sup> str. 77

[65] gl. <sup>[44]</sup> str. 63.

[66] Vsekakor ne smemo zamenjavati zgodovinske in danashnje »politichne« pripadnosti (npr. drzhavljanstvo) z narodnostjo (etnichna ali kulturna pripadnost), ki je predvsem dedna in pogojena z jezikom in navadami od rojstva. Drzhavljanstvo in narodnost zlasti na Zahodu popolnoma enachijo (gl. npr. J. Shavli: The Vends and the Slavs). To je bil in je prvi vir problemov vseh vechnarodnih (multiethnichnih) drzhav, posebno pa se kazhe v odnosih med tujimi delavci in domachini.

[Anyway the historical and the contemporary »political« designation (eg. citizenship) should not be mistaken for nationality (ethnic or cultural designation), which is hereditary and defined by the language

and the customs from the birth. The citizenship is equalized to the nationality especially in the West. (see eg. J. Shavli: The Vends and the Slavs). This was and is the first source of the problems in all multinational (multiethnic) states, especially evident in the relations of the foreign workers and domestic people.]

[67] U. S. Census Bureau, Population Division, International Programs Center: Historical estimates of World Population

URL: <http://www.census.gov/ipc/www/worldhis.html>

[68] M. Alinei: *Origini delle lingue d'Europa*, Il Mulino, Bologna, 1996, 2000; The Paleolithic Continuity Theory on Indo-European Origins; citat:

*«...Also Slavic peoples and their languages existed in south-eastern Europe since the late Middle Stone Age (Mesolithic), resulting in exceptional stability of the Late Stone Age (Neolithic) cultures in the region (only they preserved the tell or mound-shaped structures), this clarifies the reason why differentiation between Slavic languages did not occur – as opposed to the theory of presumed settlement of Slavs at the beginning of the Middle Ages ...*

*I have to commence by clearing **away** one of the most absurd consequences of the traditional chronology, namely, that of the "arrival" of the Slavs into the immense area in which they now live. (...) Today only a minority of experts support the theory of a late migration for the Slavs ... because none of the variant versions of such late settlement answers the question of what crucial factor could possibly have enabled the Slavs to have left their Bronze-Age firesides to become the dominant peoples of Europe ...*

*The surmised "Slavic migration" is full of inconsistencies. There is no "northern Slavic language"; it is rather only a variant of the southern Slavic ... The first metallurgic cultures in the Balkans are Slavic ... and connected with Anatolia ... Slavic presence in the territory, nearly identical to the one occupied by them today, exists ever since the Stone Age ... The Slavs have (together with the Greeks and other Balkan peoples developed agriculture ... agriculturally mixed economy, typically European, which later enabled the birth of the Greek, Etruscan, and Latin urbanism. Germanic peoples adopted agriculture from the Slavs ... The Balkans is one of the rare regions in which a real and true settlement of human groups coming from Anatolia is proven ...«*

[69] Starinski jezikovni sledovi – Lucijan Vuga, Radivoje Pesic. On the scent of Slavic autochthony in the Balkans. Radivoje Pesic; o razlagi starih napisov gl / on interpretation of the old inscriptions see: B. A. Чудинов: Загадки славянской письменности, Вече, Москва 2002,

<http://chudinov.ru/ruskolani/1/>,

<http://lindex.lenin.ru/Lindex3/Text/6350.htm>; o arheoloških najdbah / on archeological finds: Signs on Tartaria Tablets found in the Romanian folkloric art, Prehistory knowledge; o prvih pisavah / on first writings: H. Haarmann: Early Civilization and Literacy in Europe, Mouton de Gruyter, Berlin, New York 1996; o najstarejšem pojasnilu znakov / on the explanation of the oldest signs: T. D. Griffen: Deciphering the Vincha Script, Fanad

[70] Gl. [7] ; o frigijski napisih gl. / on Phrygian inscriptions see: A. Амброзић: Гордијев чвор, Пешпи и синови, Београд 2004, prev. A. Ambrozic: Gordian Knot Unbound; Cythera Press, Toronto 2002.

[71] K tem so pripisovali tudi napise na negovskih cheladah. Leta 1941 so nemški okupatorji hoteli postaviti celo spomenik prvemu »germanskemu napisu« v Negovi. Sedaj so na Zahodu te napise prishteli med italske, etrursko-venetske ipd. vire, Borovega dela [7] pa sploh ne upoštevajo. Zanimivo je, da so nemški zgodovinarji (v nesoglasju z danskimi) za enega najstarejših ali pa za sploh najstarejši »germanski« runski napis razglasili zapis na zaponki iz Vimose. Tega so prepisali kot **aadagas(u) / laasauwija**. Takoj sta razvidni naši besedi *lasa* (lasje) in *mija*, v nekih drugih prepisih pa tudi beseda *viba*. [To these were ascribed also the inscriptions on the Negova helmets. In the year 1941 the German occupants wanted to rise the monument to the first »Germanic inscription« in Negova. At the moment these inscriptions are in the West ascribed to Italic, Etrurian-Venetian etc. Matej Bor's work [7] is not considered at all. It is interesting that the German historians (opposed to Danish) declared as one of the eldest »Germanic« runic inscription the inscription on the buckle of Vismosa. They transcribed it as **aadagas(u) / laasauwija**. Immediately are recognizable our words *lasa* (lasje – hair) and *mija* (he/she/it envelopes), in some other transcriptions also the word *viba* (he/she/it turns, wraps).]

Danske runeinskripter med eldre runer <http://www.arild-hauge.com/arild-hauge/de-rune-vismose-buckle.jpg>

Gl. tudi: *Ergänzungsbände zum Reallexikon der germanischen Altertumskunde*, Band 10: *Runische Schriftkultur in kontinental-skandinavischer und -angelsächsischer Wechselbeziehung*; M. Stocklund: Von Thorsberg nach Haithabu; hrsg. von Klaus Düwel, Berlin [etc.]: de Gruyter, 1994, str. 102; Band 15: *Runeninschriften als Quellen interdisziplinärer Forschung*; E. H. Antonsen: On runological and linguistic evidence for dating runic inscriptions; hrsg. von Klaus Düwel; Berlin [etc.]: de Gruyter, 1998

[72] Gl. <sup>169</sup> Chudinov, <http://public.kubsu.ru/~usr02898/sl14.htm>

<http://chudinov.ru/runica-and-the-alphabet-writing/>, <http://www.dazzle.ru/spec/riap.shtml>

Z. Kulundzhich: *Zgodovina knjige*, DZS, Ljubljana 1967, str. 150

[73] Thietmar Mersenburgensis *Chronicon*, VI, pogl./chap. 17: *»Quamvis autem de hiis aliquid dicere perborrescam, tamen, ut scias, lector amate, vanam eorum superstitionem inanioremque populi istius executionem, qui sint vel unde huc venerint, strictim enodabo.«*

Nemshki prevod:

*»Ueber sie zu berichten ist mir ein Greuel; doch musset du, lieber Leser, den eiteln Aberglauben und noch sinnloseren Kult dieses Volkes kennen, ich will deshalb kurz erklären, wer sie sind und woher sie kommen.«*

Gl. tudi <http://oit.boisestate.edu/sknox/thesis/>

F. Curta: *Slavs in Fredegar and Paul the Deacon: medieval gens or »scourge of God«*, *Early medieval Europe*, 6(2), 141 – 167, <http://www.clas.ufl.edu/users/fcurta/Slavs.pdf>;

gl. zaključek / see conclusion:

*»In conclusion, Fredegar and Paul the Deacon may have been the first among medieval historians to assign Slavs a place in History. Theirs was an attitude combining interest for the origins of the Slavic gens with the perception of the Slavs as an instrument of divine punishment. It is on this basis that Helmold of Bosau, Adam of Bremen, and Thietmar of Merseburg would later construct their image of Wends.«*

[74] gl. <sup>144</sup> str. 164

[75] Tu ne pomagaj niti krchevito oklepanje bukve kot reshilne bilke za dokaz slovanske pradomovine / Here even does not help the convulsive grip on bukev (beech-tree) as a rescue stalk for a proof of the Slavic homeland: SVEVLAD (M. Budimir: Problem bukve)

[76] gl. <sup>144</sup> str. 155: *»... Je mar vprasanje etnogenetskih raziskav res tako brezupno?«*; o raziskavah s hidronimi gl. str.164.

[77] Tega mishljenja nihče tako dobro ne opisuje kot Oswald Spengler, nacistični filozof, s svojo »faustično dušo«. Bahata, napihnjena in blebetava samohvala o lastni vechvrednosti, edinstvenosti, »krojenje lastne zgodovine«, stremljenje za »vishjimi cilji«, lastni tehnološki dosežki itd. – vse to je pravzaprav mentaliteta mladostnika, ki se hoče uveljaviti; ker pa ni popolnoma prepričan o sebi in svojih sposobnostih, si skuša nenehno dokazovati svojo vrednost, obenem pa se pochuti ranljivega in izgubljenega brez svoje tolpe, v kateri rad sprejema slepo poslušnost vodji. Je pravzaprav izraz podzavestnega manjvrednostnega kompleksa v deklarirani megalomaniji. V bistvu je ravno v tem spenglerjevskem zanichevanju vse polno »felahovskih« lastnosti, kajti stremi za »panem et circenses«, zato je izvor in porabnik trivialne zahodne kulture – pop kulture.1

[This view is by no one so precisely described as by Oswald Spengler, Nazi philosopher, with his notion of »Faustian soul«. The boasting, blown up and babbling self-praise on the own superior value, uniqueness, »the tailoring of the own history«, the yearning for the »higher goals«, their own technological achievements etc. – altogether just the mentality of an adolescent male, who tries to find his confirmation; but he is not completely convinced in himself and his capabilities, he tries to prove himself perpetually his own value, without his gang he feels himself vulnerable and forlorn, he accepts blind subordination to his gang leader. Actually is this the expression of the subconscious minority complex in the loudly declared megalomania. In the essence is exactly this Spenglerian contempt full of the »fellahin« characteristics as it strives for »panem et circenses«; it is actually the producer and the consumer of the trivial Western culture – pop culture.]

[78] **Po redakcijskem zaključku** naj omenim še naslednje / Addendum after the editorial end:

Q. Atkinson in R.Gray z Univerze v Aucklandu sta v jezikoslovju uporabila matematične metode iz genetičnih raziskovanj (statistika sorodnosti DNK – DNA sosledij) / Q. Atkinson in R. Gray, from the University in Auckland, applied in linguistics the mathematical methods used in the genetic research (statistics of the relationship of the DNA sequences).

([http://language.psy.auckland.ac.nz/publications/index.php?pub=Gray\\_and\\_Atkinson2003Nature](http://language.psy.auckland.ac.nz/publications/index.php?pub=Gray_and_Atkinson2003Nature))Uporabila sta Swadesh seznam besed / They took the Swadesh list of words

([http://en.wiktionary.org/wiki/Wiktionary:Swadesh\\_list](http://en.wiktionary.org/wiki/Wiktionary:Swadesh_list)), ki naj bi bile prisotne v osnovi vsakega jezika od vseh zacetkov, za določevanje sorodnosti jezikov kakor tudi za časovno oceno nastanka jezikov iz njihovih predhodnikov. Njunim trditvam jezikoslovci precej nasprotujejo, ker niso v skladu z dosedanjimi ugotovitvami glotokronologije (večinoma na osnovi germanskih in keltskih jezikov; <http://www.eurasischesmagazin.de/artikel/?artikelID=121003>;

[http://page.mi.fu-berlin.de/froetsch/linguistik/NYT\\_article.html](http://page.mi.fu-berlin.de/froetsch/linguistik/NYT_article.html)). Pri tem pa ne moremo izpustiti dejstva, da po "zakonih" te jezikoslovne glotokronologije ne bi smeli skorajda nikakor razumeti Brzhinskih spomenikov z danashnjo slovenshchino. Uposhtevati moramo tudi dejstvo, da zakonitosti glotokronologije izhajajo iz relativno ozkega časovnega intervala razvoja peshchice jezikov, namreč tistih, katerih starinske oblike so znane iz dovolj shtevilnih pisnih virov.

Seveda so ugovori tem rezultatom delno upravičeni, vendar pa so rezultati tudi precej zgovorni. Poleg tehničnih ugovorov je največjih očitkov, da ta metoda daje preostale časovne podatke o ločitvi jezikovnih vej. Ti časovni rezultati pa se precej skladajo z Alinejevo teorijo kakor tudi z našimi – imenujmo jih tako – venetskimi ugotovitvami.

Tako bi bilo ime Slovani pravzaprav staro od 6000 do 7000 let.

[78] Addendum after the editorial end:

Q. Atkinson in R. Gray, from the University in Auckland, applied in linguistics the mathematical methods used in the genetic research (statistics of the relationship of the DNA sequences)

([http://language.psy.auckland.ac.nz/publications/index.php?pub=Gray\\_and\\_Atkinson2003Nature](http://language.psy.auckland.ac.nz/publications/index.php?pub=Gray_and_Atkinson2003Nature)).

They took the Swadesh list of words

([http://en.wiktionary.org/wiki/Wiktionary:Swadesh\\_list](http://en.wiktionary.org/wiki/Wiktionary:Swadesh_list)),

which should have been present in the base of all languages from their beginning, to determine the relationship of languages as well to estimate the time of their formation from their predecessors. Their findings are strongly criticized as their results are not compatible to the actual results of the glottochronology (mostly based on Germanic and Celtic languages;

<http://www.eurasischesmagazin.de/artikel/?artikelID=121003>;

[http://page.mi.fu-berlin.de/froetsch/linguistik/NYT\\_article.html](http://page.mi.fu-berlin.de/froetsch/linguistik/NYT_article.html)).

Concerning this issue, it can not be ignored the fact that according to the "laws" of this linguistic glottochronology we should not comprehend at all the Freising manuscripts with the contemporary Slovenian. But we do. Also it has to be considered the fact that the laws of the glottochronology follow from the relatively short time interval of development of a couple of languages, solely from the languages, whose ancient forms are known from the satisfactorily numerous written sources.

Naturally are the objections to these results partially justified, but the results themselves are pretty illustrative. Besides the technical objections is the major reproach the methods result of allegedly too ancient age of the language families' separation. But these time data well agree with the Alinei's theory of the palaeolithic continuity as well with ours – we name them accordingly – Venetic findings.

The name Slovani is factually from 6000 to 7000 years old.

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Branko J. Hribovšek, O imenu *Slovani*, I, II; Revija SRP, sht. 79-80/2007; sht. 81-82/2007 -

<http://www.revijasrp.si/knrevsrp/revsrp79/brahr79/oimen79.htm>

<http://www.revijasrp.si/knrevsrp/revsrp81/brahr81/2oimen81.htm>

Edicija Pogum: Branko J. Hribovšek O IMENU SLOVANI

[http://www.revijasrp.si/knrevsrp/pogum2007-2/slovani\\_25.htm](http://www.revijasrp.si/knrevsrp/pogum2007-2/slovani_25.htm)

Authorization by Branko Hribovšek

*France Presherin*

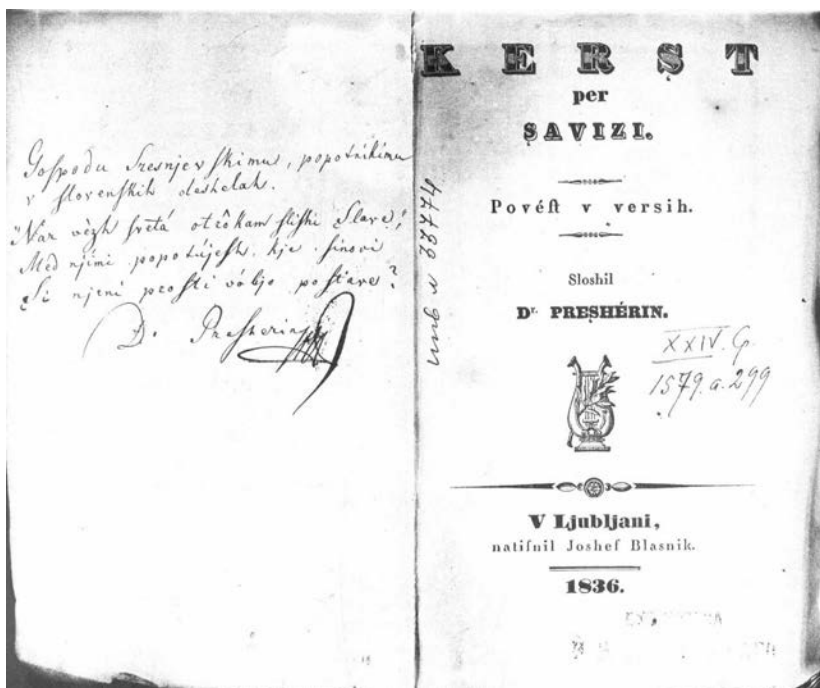
## NAR VECH SVETA OTROKAM SLISHI SLAVE

... kje sinovi si njeni prosti vóljo postave?

*Gospodu Sreznjerskemu, popotnikimu  
v slovenskih deželah.*

*»Nar vech svetá otrokam slishi Slave,  
Med njimi popotújesh, kje sinovi  
Si njeni prosti vóljo postave?*

*D. Presherin*



Vprashaj (?) na koncu zadnjega stavka v posvetilu je pomemben, za nas je spet ali she vedno aktualen. Vsebina sporochila v posvetilu *kje sinovi si njeni prosti vóljo postave?*

pa se bistveno razlikuje od tiste, ki jo imamo v ushesu (*kjer nje sinovi si prosti vól'jo vero in postáve*).

(Op. R.Sh.)



*France Presherin*

## MOST OF THIS WORLD BELONGS TO SLAVDOM'S RACES

... where the Slavs are free to elect their own laws?

*To Mr. Sreznyevski, traveller  
across the Slavic lands.  
»Most of this world belongs to Slavdom's races«,  
You travel among them, where the Slavs  
Are free to elect their own laws?*

*D. Presherin*




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The question mark (?) at the end of the last verse is important, always and again topical for us. Contents of the dedication *kje sinovi si njeni prosti voljo postavé? (... where the Slavs are free to elect their own laws?)* are markedly different from the familiar verse (*kjer nje sinovi si prosti vol'jo vero in postavé – where her children / of Slava/ are free to elect their own faith and laws*). (Note R.Sh.)

Transl. note: The line »Most of this world belongs to Slavdom's races« in translation by Henry R. Cooper, Jr and Tom M. S. Priestly (The Baptism on the Savica).

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,  
nihche, skoraj nihche 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,  
nihche 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;  
che se she zhiivali, 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 uzhiivali.*

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

*LiVeS Journal* (in *Revija SRP*): <http://www.livesjournal.eu> (<http://www.revijasrp.si>)

Internetna uporaba *Revije SRP* je brez omejitev; enako velja za *LiVeS Journal*, ki mu je z vzporedno dvojezičnostjo namenjena širša dostopnost, tudi za izseljenske korenine. Predvideno je, da bodo med novimi sodelavci tudi prevajalci, ki bodo postopoma dodajali prevode iz *Revije SRP* v »globalnem jeziku« (za globalni zgodovinski spomin), danes v angleškem (britanskem ali ameriškem). Izvirnik vsakega teksta je avtorski unikat, prevodov pa je lahko več, zato bo v internetni izdaji *LJ* kak prevod lahko tudi dodan k predhodnemu ali pa ga bo nadomestil.

## EDITORIAL NOTE

*LiVeS Journal* (and *Revija SRP*): <http://www.livesjournal.eu> (<http://www.revijasrp.si>)

Internet use of *Revija SRP* is without limits; the same is valid for *LiVeS Journal*, for which the wider accessibility is intended by the means of two parallel languages, even to the roots of diasporas. It is expected that the new translators among the contributors gradually will add new translations of the texts from *Revija SRP* in the "global language" (for the global historical memory), today in English (British or American). Every original text is unique as a fact of authorship, but translations may be several, so in the Internet edition of *LJ* new translations also could be added to the preliminary ones, or those could be replaced.

















