



LiVeS Journal
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/Liberty, Verity, and Spirit/

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

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

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France Merkach

MOJA BESEDA

MOJA BESEDA

moja beseda
se useda
ujeda
drazhi
razmesari
strzhen bolechine

zakrite obraze
vijolichasto-plave
barva
oaze
rdeche-zeleno
lice

zarije se krt
pichi chebela
senco resnice
grozljivo
ocharljivo
rishe moja beseda

JAZ IN MOJI SOSEDJE

skrit za lasmi
potopljen
v gube in blede kri
se premikam
med gluхими
slepimi
gluhonemimi
slepogluхими

MY WORD

MY WORD

my word
crouches
chews
irritates
lacerates
the marrow of pain

veiled faces
violet-blue
oasis
colors
red-green
checks

the mole digs
the bee stings
my word
outlines
the ghastly
fascinating
shadow of truth

I AND MY NEIGHBORS

hidden in hair
drowned
in wrinkles and thin blood
I move
between the deaf
the blind
the deaf and dumb
the deaf and blind

nemimi
nemoslepimi
ne sprashujem
ne kazhem
ne pripovedujem
kot ura navit
se premikam
med navitimi
dokler da vzmet ne pochi
ali zarjavi

ROZHA GARTROZHA

kar tako chez noch
razcveti se rdecha gartrozha
odpira list za listom
razsipa vonj
bodice brusi

kar tako chez noch
rdecha gartrozha
postane rozha
rozha rdecha gartrozha

NEVEDNOST

ne vem
ali vigred je
ali jesen
nekaj zori
nekaj cveti
zhge nekatere sonce
mraz kljuje druge

ne vem
ali naj vsejem
ali pozhanjem
vsega je malo
a nichesar dovolj

asking nothing
showing nothing
telling nothing
like a wound-up clock
moving among
others who are wound up
until the spring breaks
or rusts

THE RED ROSE

the red rose
blooms overnight
opens petal by petal
gives off fragrance
and sharpens its thorns

overnight
the red rose
becomes a flower
a rose-red rose

IGNORANCE

I don't know
whether it's spring
or autumn
something ripens
something blooms
some things are burnt by the sun
others are bitten by frost

I don't know
whether I should sow
or harvest
perhaps I should a little
but not too much

ZHIVI MRLICH

zhivo
golo deblo
samo
tam shtrli
iz zemlje

morda pognalo bo kdaj veje
morda se kdaj razraste

nobena ptica nanj ne sede
niti pajek
mrezhe si ne sprede

isto vedno veter
melodijo zhvizhga
deblo golo deblo
se na vse pozhvizhga

A LIVING CORPSE

a living
naked sprig
emerges
alone
out of the earth

perhaps it will have branches one day
perhaps it will grow strong

no bird perches on it
not even a spider
spins a net

the wind always whistles
the same tune
the sprig the naked sprig
whistles for nothing

Translated from Slovenian by Herbert Kuhner

Lev Detela

DECHEK S SEDMIMI PRSTI

Deček s sedmimi prsti

Ta noch rojeva iznakazhena bitja:
ovce s petimi nogami,
volkove s tremi glavami
in najlepšíshega dečka s sedmimi prsti.
Pravijo, da tak deček ni le nočni privid,
temveč resnica iz mesa in krvi,
ki zhivi in se giblje med nami
in nam kazhe nash pravi obraz.
Mi vsi pochasi izginjamo med orumenelim papirjem,
pochasi postajamo vidna umazanija,
nash drugachni deček s sedmimi prsti pa zhari nad nami
in kazhe pravo podobo biti in stvari.

Veliki pozhiralec

CHSSR 1968

Vse pozhira nash pozhiralec:
zhlice, nozhe, krozhnike in mize.
Vchasih pozhre shotor, ob nedeljah najlepsho cerkev.
Nashi gozdovi mu ne poteshijo lakote.
Vechkrat ga opazujem pri presnavljanju:
cheljusti meljejo kamne in zhelezo,
topove, konje in podmornice,
ob največjih praznikih zmeljejo
celo velike drzhave in narode.
Nash pozhiralec golta in golta in je vedno na pohodu.
Njegov dobri tek se nikoli ne ustavi.
Niti z največjim zalogajem se ne zadavi.

Lev Detela

THE BOY WITH SEVEN FINGERS

The Boy with Seven Fingers

This night brings forth deformed births:
Sheeps with five legs
wolves with three heads
and the most beautiful boy with seven fingers.
Such a boy, it is said, is no phantom of night
but rather is truth of flesh and blood
which lives and moves in our midst
and shows our true face.
Beneath yellowed paper we slowly vanish,
gradually one sees: we are dirt,
yet our child, the extraordinary boy with seven fingers
is glowing above us
and shows the true image of essence and things.

The Great Gobbler

CZSSR 1968

Our gobbler gobbles everything down!
Spoon, knife, plate and table.
Sometimes he gobbles the tent, on Sunday the loveliest church.
He can't gobble enough of our forests.
Often I watch him digest:
His jaws crush rocks and iron,
cannons, horses and submarines.
On the highest holidays they crush
whole states and even great nations.
Our gobbler devours and devours,
always on the march.
His appetite is good and never sated.
No bite is so large that it chokes him.

Translated from Slovenian by Harriett Watts

Sladkor in bich

V chasu in sladki vodi se peni sladkor,
sladkor je drugi chas in druga voda,
odteche, ni ga vech, postane sol,
a spet priteche novi sladkor.

Chloveshka leta minejo,
skelet ostane in pravi: Tu smo bili.
Tu pokali smo z bichi ob veletoku,
ko sladkor se cedil je v oceane.

Sladkor obdaja chudezhne otoke,
a nihche jih ne vidi z nashega ozemlja.
V neurju slishimo bichev rezke poke,
ki rezhejo na dvoje smisel nashega zhivljenja.

Sugar and the Whip

Sugar foams in time and in sweet water,
sugar is different time and different water,
it flows off, ceases to be and becomes salt,
but new sugar joins it.

Human years pass,
the skeleton is left and speaks: This is how it was.
We cracked whips in the stream
as the sugar flowed into the ocean.

The sugar surrounds marvelous islands
which can't be seen from the mainland.
During storms we hear the crack of whips,
the meaning of life is cut in two.

Translated from Slovenian by Herbert Kuhner

Tatjana Pregl Kobe

NISI IN SI

*V izloz̄hbi vidim reklamo, ki najavlja, kaj vse nam bo spremenilo
z̄bivljenje in iz vseh nas ustvarilo ljudi pribodnosti. In zavem se
tvojega obstoja, neskaljene podobe, ki jo nosim v srcu. Med nama
se vech ne iskri, tudi erotike vech ni, ampak nenebno gibanje duha,*

*ki kot dim izginja skozi sredishche steklene kupole tam z̄goraj,
visoko. Tako je, kakor bi videl skozi tanchico lastne bolechine,
a bi mi vseeno skushal pomagati. Pishesb oporoko in ne postavljasb
nobenega pogoja. Zdi se mi, da vidim, kako z̄resh vame, toda*

*nisem preprichana. Kako bi lahko z̄rl v vse moje chudashke sanje,
v moje drzno brepenenje, v laz̄hno nedolz̄hnost in se nasmehnil?
Morda gledash z̄ ochmi duha, morda je svet skozi njega spremenjen?*

*Ne verjamem. Zato pojem in pleshem, krichim in krilim z̄ rokami
– za oba. Ochitno uspesbno. Glavna ulica, prekrita z̄ obokanim
stropom iz stekla in jekla, izgine. Nisi in si. Naj se dogaja karkoli.*

1

Skozi okno lije velik dan, zabrisuje poteze in odseva v ochesni belini.
Govorish. Nagnjen naprej, z obrazom, moshko drhtechim od zanosa, z
radostnim izzivanjem v ocheh, da ves trepetash. In kar na lepem, brez
razloga, navdushenje mine, kot bi odrezal, kot kadar se utrga prevech

napeta nit ali dezh iz oblaka. To jutro je najina ljubezen absolutna in
dokonchana, a preveva me gotovost, da je to prvich in zadnjih. Obraz
si umijem z ledeno vodo iz pipe in gledam svoj odsev v zamegljenem
ogledalu. Ob vrnitvi v stvarnost, ki grozi iz raztezajochih se senc,

se drhtechi char razblinja in ostaja le bolecha zhelja in nemir brez imena.
S trdo, nevajeno kretnjo v tishini, ki prekriva vonj po smehu in goloto
razvnetih teles, zmajesh z glavo in zmignesh z rameni, odhitish proti oknu,

ga sunkoma odpresh in se nagnesh ven, ne glede na dezh, kakor kdo,
ki se poskusha reshiti iz luknje brez zraka. Nekaj samovoljnih misli,
porojenih iz utripa krvi, she plahuta zdaj sem, zdaj tja po povrshini.

Tatjana Pregl Kobe

YOU ARE NOT AND YOU ARE

*In a shopping window I see an advertisement, announcing the changes
Life will bring us, moulding us into the people of the future. And I grow aware
Of your existence, the unperturbed image I carry in my heart. Between us
There are no sparkles, no erotic tension, just the ceaseless motion of spirit,*

*Disappearing smoke-like through the glass dome up above,
High up. It is, as if you saw through the veil of your pain,
Still wanting to help me. You are writing a will, not stating
Any conditions. I seem to see you looking at me, yet*

*I am not convinced. How could he look at all my peculiar dreams,
At my bold desire, at my deceptive innocence and smile still?
Perhaps you look through the eyes of a spirit and the world seems altered?*

*I do not believe that, though. And so I sing and dance, shout and flail my arms –
For the both of us. Successfully, as it seems. The main street covered by the arched
Glass and steel ceiling disappears. You are not and you are. No matter what happens.*

1

A great day pours through the window, blurring the features, reflecting in the eye white.
You speak. You lean forwards, your face manly throbbing with enthusiasm,
Gleeful defiance in your eyes, causing you to shiver. All of a sudden, there is no
Reason why, the zeal disappears as if there was a cut, as if there was a tear in a

Tightened thread or a rainy cloud. This morning our love is absolute and
Complete, for the first and the last time, I am certain of it. My face
Is washed by the icy tap water and I look at my reflection in the steamy
Mirror. As I return to reality, threatening me from the growing shadows,

The trembling magic is dispersing, leaving only an aching desire and no-name restlessness.
With a rigid, unfamiliar motion in silence covering the smell of laughter and the nudity of
Enflamed bodies, you shake your head, shrug and hurry towards the window,

Yanking it open, you lean out, not minding the rain, as someone
Trying to save himself out of an airless hole. Few wilful thoughts,
Born out of a pulse still flutter, now here, now there along the surface.

2

Zadnje ure minevajo v nekem drugem svetu, v vesolju bezhnih dotikov, spogledovanj, ki jih ne razumem in mi grizejo misli. Strmo pot od pomola do kamnite hishe na vrhu otoka prehodiva v tishini, ne da bi si upala izrechi tisto, kar imava v mislih. Hodiva

narazen, skrivajoch se drug pred drugim. Sledish slanemu okusu mojih ustnic in za seboj vlechesh vprashujoch pogled, ki me sprashuje, ali se mi vsaj malo svetlika, kaj pochnem. Ura je zhe skoraj polnoch, ko obstaneva pred vhodom in se spogledava, ne da bi se vsaj

skushala pretvarjati. Dovolj je, da te le oshinem s pogledom, vem, da je moja razburjenost le pish v viharju, ki divja v tebi. Tega mi ne bosh nikoli odpustil. Grenka luna z rumenimi zharki potuje po

planjavi moje kozhe, tvoji lasje se dotikajo mojih, veter poje chez tlakovan plochnik in s sten neslishno odpada plesniv omet. Moja tishina se trzajoch odbija od tvoje. Obrnesh se proch in odidesh v noch.

3

Drobna iskrica, stokrat manjsa od kresnice, pristane na kapljici plina nekje blizu motorja. Najprej zaprasketa, nato se prikazhe plamen. Ogenj se odbija od luzhe do luzhe, tli in cvrchi, plameni dosezhejo rezervoar za gorivo, vse zazhari in odleti v zrak. Natrgam

cvetove vrtnic in z listichi napolnim kosharo iz protja. Okrog mogochnih hrastov, kjer si zamishljam grob, jih, cvetne liste, posujem kot pepel. Bele breze na jasi pred hisho te pogreshajo bolj, kot mi povedo. Drobno listje pada na tla, ki so jih poljubljali tvoji koraki, ne da bi ochitalo.

Predstavljam si, kako me v zadnjem jutru zhivljenja po vsem telesu obliva vrochina, nekaj silnega, pozheljivega. Nochna luchka v pochasi odhajajochi temi she vedno igrivo osvetljuje strop z jantarjevo

svetlobo, ki kot oblak prahu lega na tvoja gola ramena. Po strastnem ljubljenju lezhiva na postelji, in v bleshchavi jutranjega sonca gledava v razcvetel kostanjev drevored. A vsi znaki kazhejo, da to jutro lazhe.

2

The last hours are passing by in another world, in a universe of fleeting
Touches, flirtations which I do not understand and which bite my thoughts.
On the steep path from the pier to the stone house on top of the island,
Both silent, we do not dare to express what is lingering in our mind. We walk

Apart, hiding ourselves from one another. You follow the salty taste
Of my lips and drag a questioning look behind you, asking me
Whether I have a faintest notion of what I am doing. It is almost midnight
As we stop in front of the entrance and exchange glances, without at least

Trying to pretend. It suffices just to throw a glance at you, to know,
That my elation is just a gust of wind within the storm pursuing you. I will
Never be forgiven for it. Bitter moon with its yellow rays travels along

The expanse of my skin, your hair is touching mine, the wind sings across
The tiled pavement and the mouldy plaster is voicelessly falling off. My
Silence is jerkily reflecting from yours. You turn away and walk into the night.

3

A tiny sparkle, a hundred times smaller than a firefly, lands on a drop
Of gas somewhere near the engine. At first it crackles, then there appears
The flame. The puddles reflect the fire, glimmering and sizzling, the flames
Reach the fuel reservoir, everything glows and flies up in the air. I pick

Rose blossoms and fill the twig basket with petals. Around the majestic
Oaks, where I imagine the grave to be, I scatter them, the rose petals, like ashes.
The birches on a glade, in front of the house, miss you more than they tell me. The tiny
Leaves are falling to the ground, which your steps used to kiss, without reproach.

I imagine my entire body in the last morning of my existence
Gorged by heat, by something immense, desirous. The lamp in the slowly
Departing darkness still playfully illuminates the ceiling with its amber

Light, like a cloud of smoke descending on your naked shoulders. After an ardent
Lovemaking we are lying in bed, in the glow of the morning sun watching
A blossoming chestnut avenue. Yet all the signs show this morning to be a liar.

4

Stojim nepremichna, nema in tresocha se. Izmislim si pretvezo, ki naj bi te odvrnila od misli, da se poslavljam za vselej. Nenadoma se ti spremenijo poteze na obrazu, glas zamira v hropenje, na chelo stopi mrzel pot. Pomislim, da je to

konec. Smrtni krch, ki trzne skozi telo, se za hip umiri, znova me pogledash s široko odprtimi ochmi. Brezbarvne ustnice se smehljajo, nato glava omahne. Sklonim se, poishchem svecho, jo prizhgem in jo primem z obema rokama, da ne bi kapljalo

z nje in da ne bi ugasnila. Stopim k postelji in zrem v odtis telesa na odeji, v polprazen kozarec na polici, na zmechkano brisacho z izvezenim monogramom. Zachutim lahne sunke vetra,

svecha trepeta kot ljubezen. V morechem obupu za nekaj trenutkov otrpnem, potem hipoma planem ven, v noch. Samo she luchka na temnem hodniku gori. Pochutim se bedno, bezhe iz obrocha.

5

Za hip postanem pri odprtem oknu, obsijana s shkrlatnim zharom zahajajochega sonca, in vsa prevzeta strmim na vrt, ki se kopa v rdechkasto oranzhni svetlobi, dokler ne zachutim hladu vechernega zraka. She sapica se ne zgane. Ni pomembno, da te nikoli vech

ne sreham, da podoba, ki jo zhe tako dolgo nosim v svojem srcu, vse bolj blede. She vedno obstajajo nebo, zvezde in chudovite, vechne, neumrljive sanje, kjer me – jetnico na otoku svojih sanj – lahko kadarkoli poklicesh, ko hodish s svojo knjigo pod roko,

in mi ponudish bonbone. Ne vem, ali me opojni zvok pishchali vabi, da mu sledim, ali pa sem ga v zmeshnjavi svojih spominov pograbila kot reshilno bilko, da bi se otresla samote, in mu sledim.

Razposajen nochni chuvaj se naglo priblizhuje, prepevajoch kancone, spremljajoch se s sladkim pozvanjanjem kljuhev in s koraki, ki jim ugaja rdech plamen. S tvojim imenom na ustih zaspim.

4

I stand motionless, silent and trembling. I invent a pretence,
To avert you from realising that this is our last goodbye.
Suddenly your facial expression changes, your voice is overcome
By rattling, cold sweat appears on your forehead. I grasp that this is

The end. The rigor twitches through your body, subsides for a moment and
You look at me with eyes wide open. Your colourless lips are
Smiling, then your head drops. I bend, look for the candle,
Light it and hold it with both hands, so it would not drip

Or go out. I make a step towards the bed and look at the imprint
Of the body on a blanket, at the half empty glass on a shelf, at the crumpled
Towel with the embroidered monogram. I feel light thrusts of wind,

The candle flickers like love. For a moment, consumed by oppressive despair
I grow numb, then suddenly I rush outside, into the night. Only the lamp
In the dark hall burns. I feel miserable, breaking away from the ring.

5

For a moment I pause at the open window, lit with the scarlet glow
Of the setting sun, overwhelmed I stare at the garden, bathing in
The reddish orange colour until I sense the cold in the evening
Air. Not even a breeze stirs. It does not matter that I will never ever

Meet you, that the image, I have carried in my heart for so long,
Is fading away. The sky, the stars still exist, and the wonderful,
Eternal, immortal dreams, where I – a prisoner on your island– respond
To your calls, as you are walking with the book under your arm,

Offering me candies. Perhaps the luring sound of the flute invites me
To follow it or I have, in confusion brought about by memories,
Been clutching at straws to shake off the solitude, pursuing it.

The high-spirited night guard is approaching quickly, singing canzonas,
Accompanying himself with the dulcet jingling of the keys and steps,
Which are fond of the red flame. I fall asleep with your name on my mouth.

6

Nedeljsko dopoldne je sončno, obeta se lep dan. Z lahkotnim korakom – kot da nimam nobenih problemov – se sprehajam po glavni ulici mesta, izmikajoch se mladenichem s telefoni v rokah in njihovim mrzličnim pogovorom, urejenim uradnicam,

ki se vrachajo z dopoldanske kavice v blizhnji kavarni, prodajalcem srechk, ki smehljaje se poplesavajo med množico pred semaforjem, in baletu pometachev, ki ustvarjajo sliko, kot bi mesto chistili s chopichi, brez naglice in s premishljenimi, filigransko natanchnimi

potezami. Brez cilja tavam, ne vem, kam grem. Hodim mimo izlozhib trgovin, ne da bi jih zares videla, ne da bi vstopila. Prebijam se med avtomobili in brezimno množico ljudi na

prehodu za peshce, ne da bi na karkoli mislila, brez posebnih namenov. Bezhim pred sabo, ko se srechava. Nasmehneva se drug drugemu, a vem, da se pri sebi smehljava razlicnim stvarem.

7

Ostra sapa je popila oglushujoche piske izplulih ladij. Umito nebo se neizmerno in vedro razpenja nad mestom z za spoznanje modrikasto belino. Ulice so snazhne, prochelja se smejiyo v prvomajskem soncu. Bele naoknice se svetlikajo, ker jih je dez h polakiral. Praznichen dan.

Mnozhica se zgrinja, njen jezik polni zrak. Vedno mi je tesno, kadar se najdem na robu mrmrajochih pomenkov in se moram potopiti vanje. Pred mrachnostjo glasov padam v globino. Vidim ljudi, nasilne, surove, pijane od iluzij, hlastajoche po varnosti in navidezni srechi. Vse te ljudi,

ki hodijo naravnost naprej z na pol zaprtimi ochmi med plashnicami in niso imeli she nikoli toliko poguma, da bi pogledali globoko noter, vase. Chutim nered, negotovost, nepriznan strah pred neznanim. Nebo

je she vedno modro kot zastava, veter chist in svezh, dishech po morju. V sipkem pesku se bleshchijo stopinje. Z množico sva zdaj kot ogleдалo, ki vse vidi in vse odseva. Ne ona ne jaz ne veva, kje sva ne kam greva.

6

The Sunday morning is sunny, promising a fine day. Light
Footed – as if nothing troubles me – I am having a walk
Along the main city street, eluding young men with phones
In their hands and their feverish talks, neat clerks,

Returning from the morning coffee break in a nearby café, vendors
Who sell lottery tickets, smile and dance through the crowd at the traffic lights
And a ballet of street sweepers, appearing to clean the city with
Brushes in no hurry and with deliberate, filigree precise

Moves. I wander aimlessly, not knowing where I am going. I walk past
The shopping windows, not really seeing them, not entering.
I make my way past the cars and the nameless crowd of people at

The pedestrian crossing, not thinking of anything, having nothing
In mind. I am running from myself as we meet. We smile to one
Another, yet I know, in our thoughts we smile at different things.

7

The sharp wind drank up the deafening whistles of the ships leaving. The wiped sky
Stretches over the city boundlessly and cheerfully with its slightly bluish
Whiteness. The streets are clean, the house fronts laugh in the early May sun.
The white shutters shine, having been polished by the rain. A festive day.

A crowd gathers, their language fills the air. I always feel anxious when
I find myself on the brink of the murmuring chatter and have to immerse in it.
I fall into the depths to avoid sinister voices. I see people, violent, coarse,
Drunk with illusions, snatching at safety and sham happiness. All these people,

Walking straight ahead with eyes half closed behind the blinkers,
Have never plucked up enough courage to look deep inside themselves.
I feel confused, insecure and deny the fear of the unknown. The sky

Is still wet as a flag, the wind is clear and fresh, smelling of the sea. In
Fine sand the footsteps glisten. The crowd and I are like a mirror now,
We see and reflect everything. None of us know where we are, where we are going.

8

Hodim proti sredishchu mesta, ne da bi se ves chas prestrasheno ozirala nazaj. Polashcha se me absurdna gotovost, da je vse mogoche, zdi se mi, da zapushchene beneshke ulice z zapeljivih ustnic nikoli zaspanih hish ponujajo spodbuden nasmeh, in

da sovrazhni veter z morja, ki prinasha zle slutnje in strahove, dishi po upanju. V katedrali odzvanja polnoch. Ko pridem pred cerkev sv. Marka opazim, da se je na prazni, le z mesechino osvetljeni ploshchadi pred njo zbrala jata golobov. Pokrivajo

trg kot plashch belih kril, ki se pozibava v skrivnostni tishini. Hočem se jim v loku umakniti, zato stopam dalje in chutim, kako se ptice – ne da bi se prestrashile in vzletele – odmikajo

ob mojih korakih in kako za menoj ponovno stopajo skupaj in prhutaje sklepajo obroch. V oceanu srebrnkastih senc obstanem. V objemu plashcha nochi varna, dalech od ljudi.

9

Ura na trgu iz daljave z udarci skriva dojetje odmevajochih korakov in odhajajocheha chasa. Morda sanjam o sebi in se bom nato zbudila? Moj chas ni izgubljen, je resnica na meji med stvarjo in nichem. Morda sem zunaj sebe, v prihodnosti? Moje telo je napeto od prichakovanja,

vsak moj gib stremi kлучi. Jaz sama sem ta prichakovanja, chakam se pod ulichnimi svetilkami, na cestnih krizhishchih, na vogalih renesanchnih hish, na stopnishchih velikih galerij. V hishi ob jezeru chakam, da pridem tja s sinjo svetlobo v ocheh, oblechena v presojno obleko. Vstanem,

vsa prerojena – pomladna in krhka – kot iz Botticellijeve shkoljke. Obstanem negibna, z rokami ob telesu, s kepo v grlu, ki se razshirja v neznosno sladkost tega, da sem. Zachutim, da v meni spet ozhivlja

zhelja po nichemer. Moja samota je tako popolna pod lepim nebom, prijetna kot chista vest sredi nemirne mnozhice zvezd, da osupnem nad svojim bivanjem. Rdechkasti mesec drsi na blazinah oblakov.

8

I am walking towards the centre of the city but I do not constantly
Look over my shoulder. Consumed by the absurd certainty that everything
Is possible, I imagine that the abandoned Venetian streets with seductive
Lips on not at all drowsy houses are offering me encouraging smiles and

That the hostile sea wind, bringing bad omens and fears,
Smells of hope. In the cathedral the bells toll midnight. As I near
The Saint Mark's Basilica, I notice that on the empty, moonlit
Square in front of it there gathered a flock of pigeons. They cover

The square like a coat of white wings, swaying in odd silence.
I want to go wide around them, so I walk on and feel
How the birds – not frightened or flying away – withdraw

As I walk on and how they, as I move away, come
Together and form a ring, fluttering. In the ocean of silvery
Shadows I stand still. Safe under the cloak of night, far from people.

9

The clock in the distant square strikes and grows louder than the echoing steps
And the fleeting time. Perhaps I dream of you and will eventually wake up?
My time is not lost, it is the truth bordering matter and nothingness. Perhaps
I am outside myself, in the future? My body is tense with expectation,

My every move aspires to light. I am the expectations themselves, I wait
Under the street lamps, at crossroads, on the corners of renaissance
Houses, on the staircases of great galleries. In the house by the lake I wait to come
There with the blue light in my eyes, dressed in a transparent dress. I stand up,

Completely reborn – vernal and fragile – as if coming from the Botticelli's shell.
I stand still, my arms next to my body, with a lump in my throat, growing
Into the unbearable sweetness of being. In me I feel the resurrection

Of longing after nothing. My solitude is therefore perfect under the beautiful sky,
Pleasant like a pure conscience amid the restless crowd of stars, I am astonished
at my existence. The reddish moon is gliding over the cloud cushions.

10

Med prihajajochim in odhajajochim dnem trzajo krila metuljev,
ki prechkajo pokopalishche mojih minulih zhivljenj in vstopajo v
sanjsko vrochico. Pri kraju pozhelenja, pri mestu, kamor me tako
vleche, zagledam velichastne gore in visoke griche, ki se vzdigujejo,

in reko, prekrito z rahlo meglico. Piha tako, da gozd odnasha
glasove ljudi, ki mi prihajajo nasproti, v kakshno drugo smer ali
jih mesha v vsesplošno shumenje tako dolgo, da pridejo chisto blizu.
Mlajshim skupinam se lazhje izognem, saj zhenejo tak vik in krik,

da lahko she tako mochno shumim, pa se kljub temu celo proti vetru
slishi njihove zhivo razigrane glasove. Najbolj zahrbtno je, ko se
mi chisto potihlo priblizhash sam in te zachutim shele tik ob srechanju.

To ustvari neprichakovano napetost, tako da mi zachne srce prav
tako neprichakovano mochno razbijati in ni chasa za umik. Iz rechne
struge je slishati zhuborenje vode, ki komaj gasi najin vrochi dotik.

11

V svetlobi jutranjega svita si videti kot prijazen, le rahlo
postaran otrok. Skrit pod obok, nasmejan, z rozho v gumbnici.
Obril si se, si nadel obleko, edino spodobno, ki jo premoresh,
bombazhno in krem barve, na pogled ponosheno, a elegantno.

Poslusham te, kako mi pripovedujesh o mrachnih skrivnostih
Angelskega gradu, o nekem domnevnem cholnu, ki ponochi
pluje po Tiberi, pobirajoch dushe obupanih ljubimcev, ki so
skochili v derocho vodo in utonili, o tem, kako poje chrni kos

in kako zapeljuje drobna sinichka, o tisoeh in enem chudezhu,
ki si jih sproti izmishljash, da te ne bi mogla nichesar vprashati.
Molche te opazujem in v tebi ishchem moshkega, pisca knjig,

ki jih znam skoraj na pamet, ker sem jih tolikokrat prebrala,
fanta valovitih las, ki je – prikupno iskriv, a nikoli bos –
nekoeh poznal to najino vechno mesto do zadnjega kotichka.

10

Between the coming and the departing day the butterfly wings are twitching
As butterflies cross the cemetery of my past lives and enter
The dream fever. Near the place of desire, near the town, where to
I am drawn so much, I notice the majestic mountains and high hills rising

And the river, covered with light mist. The wind is strong, so the woods carry away
The people`s voices coming towards me, to some other direction or
Blend them with undistinguishable rustling for so long that eventually I hear them near me.
The groups of young people are more easily avoided, since they make such clamour,

That it cannot be drowned by rustling and even against the wind
I can hear their lively cheerful voices. It is most treacherous of you
To quietly come near me, so I sense you just before we meet.

That creates an unexpected tension, so my heart commences
To pound unexpectedly as well and I have no time to retreat. From the river
Bed there comes the sound of water murmur, hardly quenching our feverish touches.

11

In the morning light of dawn you look like a kind, only slightly
Aged child. Hidden under an arch, smiling, with a flower in your buttonhole.
You have shaved, put on a suit, the only decent one you own,
The cream-coloured cotton one, appearing worn out, yet elegant.

I listen to you as you are telling me of the dark secrets
Of the Angel`s castle, of a supposed boat, at night
Sailing along the Tiber, gathering souls of desperate lovers who
Jumped into the rushing water and drowned, how the blackbird sings

And how the tiny chickadee seduces, of a thousand and one miracle,
Which you are making up as you go along, so I could not question you.
I watch you silently and search for a man in you, a writer of books

Which I know almost by heart, as I have read them so many times,
A boy with wavy hair, who – adorably witty, yet cogent –
Used to know this Eternal City of ours, every corner of it.

12

Zjutraj, ko stopim na prag prijaznega toskanskega hotela, ulice she vedno pochivajo v meglicah in rosi. Svetilke utripajo v počasnih vzdihljajih tako, kot se mesto pochasi preteguje in slachi svojo akvarelno masko. Jasnina jutra prenika chez

polkna in skozi zhaluzije v presojnih pihljajih poshevne svetlobe, ki ne prispejo do tal. Ustavim se pred izrezljanim lesenim portalom, pochnelim od chasa in vlage. Podoba, ki se dviga pred menoj, je v mojih okeh videti kot truplo neke palache,

muzej odmevov in očitajochih senc. Leta so vse spremenila. Kaj je resnično? In kaj vizija? Svet, ki ga vidim, ali svet, kakor ga vidim? Sonce brez zharkov, mesta brez parkov, vrtovi brez

trave? Ali ljubezen omamna? Hishe na Piazza della Signoria se she vedno zavedajo svoje veljave. Tudi David iz kamna. Spogledava se in ishcheva prave besede v chasu, ki ne obstaja.

13

S trudnim pogledom romam po obzorju, samo da bi se izvila iz notranjega miselnega mlina, kjer sem med trenji kamnitih besed pozabila na lastno vizijo. Jate radozhivih kavk s hrushchem preletavajo rushevine solinarskih hish, kjer skrivajo svoja varna

gnezdishcha, in si sladostrastno izbirajo najchistejši kraj za lovishcha. Kakor hitro naletijo na oviro, ki ni po njihovem okusu, se vreshchech dvignejo in v enakomernih zaganjajochih se manjših skupinah spushchajo na naslednjo sipino. Tam brkljajo po tleh, se nato malo

dvignejo, in to ponavljajo znova in znova. Prilashcham si njihovo samozavestno gibanje in svobodo in ravnino. V razplamtelosti razdalje, na zibajochih se valovih shiroko razprtih kril, je slika jasna,

vidim, kako hitro zahaja dan, kako hitro gre zhivljenje mimo. Zdaj plujem po zelenih okeh na obrezhju zgodovine. Na baldahinu neba udomachene zvezde mi, chiste, spochite, zvecher berejo svojo poezijo.

12

In the morning, as I step over the threshold of a cosy Tuscan hotel,
The streets still rest in mists and dew. The lamps are flickering
In slow sighs similarly to the city which is slowly stretching
And undressing its watercolour mask. The morning serenity drips through

The shutters and the blinds in transparent wisps of diagonal light,
Not reaching the floor. I stand still at the carved wooden
Gate blackened by time and moisture. The image, ascending
In front of me, is seen by my eyes as a corpse of a palace,

A museum of echoes and reproaching shadows. The years have changed everything.
What is authentic? And what is a vision? The world that I see or the world as
I see it? The sun without rays, the cities without parks, the gardens without

Grass? Is love intoxicating? The houses at Piazza della Signoria
Are still conscious of their eminence. The stone David as well.
We exchange looks and search for the real words in the non-existent time.

13

My weary look roams the horizon as I am trying to disengage
From the inner milling of thoughts where, among the friction of stone
Words, I have forgotten my own vision. Rowdily the flocks of jaunty jackdaws
Are flying above the ruins of saltworks houses, where they are hiding their safe

Nesting places and lustfully choosing the purest hunting grounds.
As soon as they meet an obstacle, objecting their taste, they screamingly
Dart up and in small uniform charging groups land on
The next dune. There they rummage on the ground, then slightly

Lift themselves and repeat everything over and over again. I lay hold of
Their self-confident moves and freedom and flat land. In the blazing
Distance, on the swaying waves of wide spread wings the picture is clear,

I see how quickly a day sets, how quickly life goes by. Now
I am sailing along the green eyes on the shores of history. In the canopy of sky
The domesticated stars, pure, reposed read their poetry to me.

14

Na obe strani je videti milje dalech, she posebej, ker teche pot po vrhu. Dalech stran stojeche hishe so kot pike na obzorju, na videz nich vechje kakor majhne shkatle. Stopam skozi zhalostno noch, v temnih nevihtnih oblakih tam dalech pred mano kdaj pa kdaj zagrmí, kar me vznemirja.

Tako je, kot da je moje zhivljenje nenadoma zapustilo privajeno stezo in ubralo novo smer. She pred svitom nekdo skrbno grabi po tleh. Poteguje z grabljami, da ostajajo za njim ravne in tanke globoke sledi. Z rastrochim dnem raste tudi toplota in listje postaja

temno zeleno. Rdeche slive se mehchajo in se sladijo, hrushke se medijo. V roke vzamem grozdje. Slastne, velike grozde. Moj jezik strastno srka in lizhe sladkost. Rosa na cheshminovih grmih se zlato svetlika

v prvih sončnih zharkih. She nikoli nisem videla takega jutra. She nikoli se me luch ni tako dotaknila. Spoznanje, da nebo ni prazno, ampak da s tihim veseljem strmi v vsak nov razcvet stvarstva, pomirja. Nekje si.

14

The view on both sides reaches miles away, more so, because the path ascends.
The far away houses are like dots on the horizon, seemingly not much bigger
Than little boxes. I am walking through the sad night, the dark stormy
Clouds far away in front of me thunder now and again, unsettling me.

It is as if my life suddenly abandoned the trodden
Path and struck a new direction. Before dawn somebody is carefully raking
The ground. He is raking and leaving deep, straight and slender
Traces behind. The day advances, the warmth spreads and the leaves become

Dark green. The red plums are mellowing and sweetening, the pears are ripening.
I reach for the grapes. Delicious, big bunches of grapes. My tongue passionately
Sips and licks the sweetness. The dew on the barberry bush has a golden glow

in the first sunrays. I have never seen such a morning. I have never
Been so touched by light. The awareness that the sky is not empty, but
Staring with silent joy at each new climax in space, is soothing. You are somewhere.

Translated from Slovenian by Andreja Stajnko

Matej Kranjc

ANDANTE?

I.

Nihče ne pošlje po Rekonciliacijo.
Svet drvi
iz ene v drugo situacijo
brez skrbi.

En dan je sirotka,
drug dan dihotomija.
Vsak dan se kaj jé.
Vsak dan se v nishtrc zvija

pod stopnicami v hram
te ali one nuje.
Na lepem se dan brezbrizhno sezuje

in gre. Kdo ve kam.
Situacija se mashčuje.
Kolca se nam.

II.

Premikajo se plohche.
Premikajo se zidovi.
Vse se stara.
Le dezhniki so she vedno novi.

Vratarji she vedno mrki
strazhijo lastno naduho
in mimo pride
kdo z mlekom in kruhom.

Nostradamus razgrinja
svoje ogrinjalo.
Od kosila

mu je she nekaj ostalo.
Zdaj bo zadovoljen in sit
risal nove konce sveta na zemljevid.

Matej Kranjc

ANDANTE?

I.

Nobody sends for Reconciliation.
This world runs
From situation to situation
With no sense of fun.

One day it's whey
And then dichotomy.
There's something to eat every day.
Every day is not to be

On the way downstairs to the cellar
Of some urgency.
It takes its shoes off

And leaves. Nonchalantly.
The situation takes revenge.
We hiccup seriously.

II.

Slabs move.
Walls move, too.
Everything's getting old,
But umbrellas are still new.

Asthmatic doorkeepers
Still watch their own.
Somebody passes with milk and bread
All alone.

Nostradamus unfolds
His mantle.
There's still a bite left from lunch.

While watching Yentl
He'll prophesy again
And draw his maps of our bitter end.

III.

Koder zhvizhga mrak,
piha veter pokore.
Dlje od tam
ne more.

Dlje od tam
je zapushchena zheleznishka postaja.
Vidim Anko.
S klopce vstaja.

She vedno gre,
a ne po poti chez polje.
Pretegne se,

mrak ni nich kaj zhidane volje,
a ji nekaj pritlehnih zvezdic zakolje.
Vseeno ji je.

III.

The whistle of the dusk
Calls the wind of penitence.
He doesn't go any further,
not a glance.

But further on
There's an abandoned depot.
And I see Anka there.
She's up and ready to go.

She's still walking,
But not across the field.
The dusk growls, but not until

it stabs her a few shallow stars,
mercilessly, au pair.
She doesn't care.

Translated from Slovenian by author

Ivo Antich

KVADRAT

(shtirje peshci apokalipse)

JANICHAR

Davno jutro, pod razpelom tihi
chas, oche, mati, med brati in se-
strami kruh, od vzhoda plaz, chez srebr-
no reko krik, galop, v valovih kri,
razklana chela, tuja leta, stol-
pi, stebri, lunin srp, shushtenje rok,
spletke in svileni trak, zhlica, pre-
vrnjen kotel, stepe in mochvare,
dezh, pushchava, dim, poltenost vojne,
glasbe, hrupa, javni char, janichar.

DERVISH

Visoka bela kapa, nevidna,
vojshchaku druga plat, sveder sluha,
v vrtincu vzpon, hrstanje vretenc, kri-
la rok in perutnice plashcha, pi-
shchali, bobni, igle, z nozhem vpiso-
vanje sija v pod, treski plahuta-
nja, priklon ozvezdjem vznak, na glavi
most, v temenu dno, mlin zverin, kol, rov,
krik navznoter krik navzven, smrten sum,
prshech samum, v sam um drvish, dervish.

SQUARE

(four walkers of apocalypse)

JANIZARY

Yore morning, under a crucifix the silent
time, father, mother, among brothers and sisters
a bread, from east the avalanche, over the silver
river a cry, gallop, in waves the blood,
split foreheads, foreign years, towers,
columns, the lunar sickle, rustling of hands,
intrigues and silk ribbon, a spoon,
overturned boiler, steppes and marshes,
rain, the desert, smoke, sensuality of war,
of music, of noise, public charm, janizary.

DERVISH

High white cap, invisible,
the other side of warrior, a gimlet of hearing,
in the whirlwind ascent, cracking of vertebrae,
wings of hands and wings of mantle,
flutes, drums, needles, inscription
of the shine in the floor with a knife, crashes
of the flapping, a bow backwards to the constellations, on head
a bridge, in tophead a bottom, a mill of beasts, stake, shaft,
cry to inside cry to outside, deadly suspicion,
spraying samum, into the very mind you rush, dervishe.

SAMURAJ

Klatezh, brez gospodarja zvest gospodarju, shele prek zloma res mochan,
do zrcala brushen graniten zid,
prebit vid, rez praznine, jeklo ni-
cha, ura, dolg in kratek mech, tigrast
grom, teptanje gnoja, v mleku gonja,
v krvi bes, koshnja trav in glav, chreva
psa, veter dna, zator, cvetje s hribov,
tush in trije verzi v morskem pesku,
v gladini sonce, sam v raj, samuraj.

TEMPLJAR

Nad mestom stolp, shtrlech z zastavo v nich,
na njej polmeschev srp in krizh, a med
plapolanjem vrishch erinij kache-
lask, hcherk skopljenega neba, kvadrat
trdnjave v kvadraturi kroga, se-
ver, jug, vzhod, zahod, v krizhishchu tempelj,
v njem zidar trdnjave, suzhenj svobo-
dne sle, zazrt v vodnjak, do roba poln
krvi, v njej pa larve tuj obraz, z bi-
chem in zheblji sebe templjash, templjar.

SAMURAI

Tramp, without a boss faithful to the boss,
only through the break being really strong,
to the mirror polished a granite wall,
a sight broken through, cut of void, steel of
nothingness, a clock, the long and the short sword, tigerish
thunder, trampling on the manure, in the milk a hunt,
rage of blood, mowing grass and heads, intestines
of dog, wind of ground, suppression, flowers from the mountains,
indian ink and three verses in the marine sand,
the sun in the surface, alone to the paradise, samurai.

TEMPLAR

Above the town a tower, jutting with the flag to nothingness,
crescent sickle and cross on it, and during the
fluttering a scream of serpenthair Erinyes,
daughters of castrated sky, the square
of the fortress in the square of the circle,
north, south, east, west, in the crossroad a temple,
a mason of fortress in it, the slave of free
lust gazing into the fountain, full of blood
to the brim, and larva's strange face in it, with
whip and nails you set yourself, templar.

Translated from Slovenian by author

Franko Bushich

SKRIVNOST SNEZHNE KRALJICE

(haibun)

Zima prodira na področje nikogaršnjega kraljestva. Viharji nanashajo gomilo snega in zametavajo vhode v medvedje brloge. Celo votlina se ne razlikuje vech od planine niti planina od vetra. Vse je belo. Kot platno, kot krzno najlpshega volka ... kakor tableta, ki sem jo pogoltnil pred to vizijo ...

Bela noch
na belem nebu
za belim dnem

Ledene sveche visijo na trepalnicah kraljice belega opustoshenja. Prihaja in me kliche. Z iztegnjeno roko in chvrstim pogledom se avtoritativno vsiljuje izpraznjenosti moje osame. Zasedovati zheli moje srce. Ukrasti zheli moje misli. Snezhna kraljica. Hladna gospa, oblechena v chrno.

Povelichuje neskonchnost
s skrcheno lepoto
kraljica snega

Njena krona so ledeni kristali. Ogrlica, pas – kristali so iz ledu. Ta nakit, ki je mati materija v svoji trdni formi, dela kraljico she bolj hladno in skrcheno – gospodarico techajev. Kot statua je prevzeta s trdnostjo ledene skrchenosti in vprasham se, kdaj se bo zlomila in razprshila kakor iluzije, ki mi jih ustvarja bolestni um.

Nekdo je umrl
zastavljajoch vprashanje
na katero odgovor ve

Toda ne. Ne lomi se. Vizija je fiksna. Gospa me kliche, gospa me potrebuje. Snezhna kraljica zheli napraviti iz plavolasega dechka statuo za prochelje svojega ledenega parka pred svojim ledenim gradom.

Skushnjava strah
materializiran
beli prah

Franko Bushich

THE SECRET OF THE SNOW QUEEN

(haibun)

Winter penetrates into the territory of nobody's kingdom. The winds drift piles of snow and cover up the entrances of bear-dens. There is no more difference between the cave and the mountain, between the mountain and the wind. Everything is white. Like a linen, like a fur of the prettiest wolf...like pills swallowed before this vision ...

White night
on the white sky
after the white day

Icicles hang over the eyelashes of the white desert queen. She comes and calls me. Stretching a hand and looking firmly, she intrudes strongly upon the emptiness of my solitude. She wants to freeze my heart. She wants to steel my thoughts. The snow queen. The cold lady wrapped in black.

The queen of snow
extols the infinity
by her stilted beauty

Her crown is made of ice crystals. The necklace, belt – are crystals made of ice. This jewellery being a mother substance in its firm shape makes this mistress of the poles even colder and more rigid. She is embraced by solidity of the ice firmness like a statue and I wonder when it will break down and scatter around like illusion created by my morbid mind.

Somebody died
posing a question
and knowing the answer

But no. She is not breaking herself. The vision is fixed. The lady calls me, the lady needs me. The snow queen wants to make the statue out of the blue-eyed boy for the front of her ice park in front of her ice castle.

Temptation fear
materialized in the
white powder

Nisem preprichan, ali ji hočem slediti, chetudi mi srce daje takshen ukaz. Nisem preprichan, ali ji hočem slediti, chetudi mi impulz nagona pravi, da ni nevarnosti, istočasno-kontradiktorno dvigajoch mi adrenalin. Nisem preprichan, ali ji hočem slediti, chetudi prikrito tezhim po zdruzhevanju z njeno sproshchenostjo.

Negotovost je
dokaz eksistence
fanta v moshkem

Prepushchanje, prepushchanje, prepushchanje je izhodishche za pridobitev nauka iz vizije, mi svetuje moj vishji jaz, in zato sem rekel:

– O, snezhna kraljica, gospodarica ledenih brezpotij, reci mi kaj!

Moja samozavest, ki jo je vodil racio, me usmerja v nasprotno smer od tistega, kar mi narekuje srce. Razkrij mi skrivnost svoje vzvishenosti, resnichnostno, iskreno – slishati jo hočem.

Propad mnogih
ekscentrichnost je ponos je
nestrpnost je

In glej, dobil sem odgovor, ki mi je telepatsko, pospremljen z zhvizhgom vetra, odjeknil v malih sivih celicah:

– Hlad je samo tisto, kar vidi tvoje oko, je samo informacija, ki jo ta prenasha umu.

Um, kakor vladar, prenasha sporochildo telesu, ki prichne chutiti tako, kot je obveshcheno. Izkljuchi svoj um, pa bosh lahko zhivel z menoj v ledenih brezkrainostih, brez bojazni, da bi se tvojemu chloveshkemu telesu kaj pripetilo.

Izkljuchiti um
dozhiveti satori
morejo tudi volkovi

Prevod iz hrvashchine Ivan Dobnik

I am not sure if I will follow her, although my heart tells me so. I am not sure if I will follow her, although my instinct tells me there is no danger making me furious simultaneously. I am not sure if I will follow her although secretly I am longing for merging with her indifference.

Insecurity is
a proof that boy continues to
live in man

Indulgence, indulgence, indulgence is basis for drawing a lesson from vision, advises me my own higher self, so I said:

»Oh snow queen, the mistress of the ice infinity, tell me something.« My self-conceit, led by rationalism, takes the direction opposite of the one my heart has chosen. Reveal me a secret of your excellence, truly, sincerely – I want to hear it.

Disaster of many,
is eccentricity, is pride,
is impatience

Look, I got the answer echoing telepathically in little grey cells, accompanied by the whistle of wind. Cold is only what eye can see, the only information that eye transfers to the mind. Mind like a master, transfers the message to body that feels what it was instructed to. Exclude your mind and you will be able to live with me, in the ice infinity, without any fear that your human body will suffer.

Exclude your mind
even wolf
can experience satori

Translated from Croatian by Jagoda Copich

Rajko Shushtarshich

GLAS VPIJOCHEGA V PUSHCHAVI

(gnostichni evangelij Janeza Glasnika)

*Zgodba o Janezu Glasniku,
kot jo je videl njegov učenec,
ki ga je zapustil.*

Ob reki Jordan

Tezhko je prichati resnico o Janezu Glasniku,
a učenec, ki ga je Jezus ljubil, jo je vendarle prichal.
To se je zgodilo v Betaniji, onkraj Jordana,
reke ochishčenja, kjer je Janez krshcheval.

1.1 *V zacetku je bila beseda,
in Beseda je bila pri Bogu,
in Bog je bila Beseda.*

*V zacetku je bilo vse,
in vse je bilo v vsem,
in vse je bilo samo Vse.
Vse je bilo v zacetku samo v sebi.*

*V zacetku je bil Absolutum,
in ves Um je bil v njem.
In Umu je bila to beseda:
za vse in nich.
Vse in Nich je bilo v zacetku v Njem.*

*V zacetku je bil Bog,
in Bog ni bil le beseda,
ker je bila beseda she vsa v Njem.*

3 *Vse je po njej postalo,
in Nich ni brez nje postalo,
kar je postalo.*

4 *V njej je bilo zbivljenje,
in zbivljenje je bilo luh ljudem.*

Rajko Shushtarshich

THE VOICE OF ONE CRYING OUT IN THE WILDERNESS

(a gnostic gospel of John the Herald)

*The story of John the Herald,
as recorded by his disciple,
who left him.*

By the River Jordan

It is difficult to bear witness to the truth about John the Herald,
but the disciple whom Jesus loved nevertheless bore witness to it.
This happened in Bethany on the other side of Jordan,
the river of purification where John baptised.

1.1 *In the beginning was the word,
and the Word was with God,
and the Word was God.*

*In the beginning there was everything,
and everything was in everything,
and everything on its own was Everything.
Everything in the beginning was on its own in itself.*

*In the beginning was the Absolute,
and all Understanding was in it.
And for Understanding this was the word:
for everything and nothing.
Everything and Nothing was in Him in the beginning.*

*In the beginning was God,
and God was not only the word,
because the word was wholly in Him.*

3 *Everything was made through it,
and Nothing that was made,
was made without it.*

4 *In it was life,
and the life was the light of men.*

- 5 *In luh sveti v temi,
in tema se je ni polastila.*
- Sedaj luh sveti v temi,
in tema se je nje polastila.
In Nich pravi: luh je zaradi teme,
in tema se je polastila luchi,
in tej temi se pravi chlovek.*
- In pravi on:
na zacetku je bil Nich,
in da je On prva beseda,
da ta je bila v zacetku,
v Nichu.*
- 6 *Nastopil je chlovek,
3 prishel je na prichevanje,
da pricha za Luch,
da bi verovali po njem.*
- 8 *On ni bil Luch,
on prishel je, da pricha za Luch.*
- 9 *Luch razsvetljuje vsakega chloveka,
tako je pricheval Janez;
je zhe pribajala na svet,
a svet je ni spoznal.*
- 10 *Svet je postal po njej,
a svet je ni spoznal,
spoznal je ni chlovek.*
- 11 *V svoj dom je prishel,
a svojci ga niso sprejeli vase:
v sebi ga niso spoznali.*
- 12 *Ti pa, ki so ga sprejeli,
so spoznali,
da oni so to, kar so iskali,
Iskera bozhanska, otroci Boga;
sprejeli so ime njegovo;*

- 5 *And the light shineth in darkness,
and the darkness comprehended it not.*
- Now the light shines in the darkness,
and the darkness comprehends it not.
And Nothing says: the light is because of the darkness,
and the darkness comprehends the light,
and this darkness is called man.*
- And he says:
in the beginning was Nothing,
and He is the first word,
which was there in the beginning,
in Nothing.*
- 6 *There was a man,*
3 *who came to bear witness,
to bear witness to the Light,
that all men through him might believe.*
- 8 *He was not that Light,
but came to bear witness to that Light.*
9 *The Light lighteth every man,
as John bore witness;
it was already coming into the world,
but the world did not know it.*
10 *The world was made by it,
but the world did not know it,
man did not know it.*
- 11 *He came unto his own,
and his own received him not:
they did not know him within themselves.*
- 12 *But they that received him knew,
that they are what they were searching for,
a divine Spark, children of God;
they received his name;*

- 13 *ti, ki se ne vidijo
rojene iz krvi in mesa,
po volji duha mochi;
ti vidijo, da so le:
utrinek bezhen,
njega iskra,
iskra Boga.*
- 14 *In Beseda je postala simbol iz mesa,
in je bivala med nami,
dokler nismo videli slave njene,
polne milosti resnice po Njem,
ki poslal ga je Oche.*
- In Bog je postal le beseda, simbol;
polnimo jo s pomeni praznine,
vseeno je, katera beseda je to,
pomen njen –
ostaja
isti.*
- In beseda je postala posoda,
posoda je prazna,
prazni smo mi;
globoko v praspominu prichevanje ostane.*
- 15 *Janez prichuje zanj, keliche, govori;
zaman.*
- 15 *Boga ni nikoli nihche videl,
edinorojeni Sin ga je oznanil,
On je v naročju milosti Njega;
ga je On videl?*
- 17 *Beseda je zopet postala polna po Njem,
polna milosti in resnice;
po Mojzesu je bila dana postava,
postala je zakon;
milost njegove ljubezni pa je postala resnichna
po Njem, po Jezusu Kristusu.*

- 13 *they who do not consider themselves
born of flesh and blood,
by the will of the spirit of power;
they see that they are only
a fleeting spark,
his spark,
God's spark.*
- 14 *And the World became a symbol made of flesh,
and it dwelt among us,
until we beheld its glory,
full of the grace of truth from Him,
who was sent by the Father.*
- And God became just a word, a symbol;
we can fill it with meanings of emptiness,
it does not matter which word it is,
its meaning –
remains
the same.*
- And the word became a vessel,
the vessel is empty,
we are empty;
deep in ancient memory the testimony lives on.*
- 15 *John bears witness of him, calls, speaks;
in vain.*
- 15 *No man has ever seen God,
the only begotten Son declared him,
He is in the bosom of His grace;
did He see him?*
- 17 *The word again became full through Him,
full of grace and truth;
the law was given by Moses;
the grace of his love became true
through Him, through Jesus Christ.*

- 16 *In od polnosti Besede njegove
smo mi vsi sprejeli
nje milost za milost,
ljubezen za ljubezen.*
- 19 *V Betanijo onkraj Jordana,
kjer je Janez krsbcheval in pricheval,
so poslali Judje iz Jeruzalema dubovne in levite,
naj vprashajo ga:*
- Kdo si ti?*
- 20 *On: Jaz nisem Kristus.*
- 21 *Judje: Kaj si ti? Si prerok ti?*
On: Nisem.
Judje: Zakaj si prishel? Si prishel, da bi prerokoval?
On: Ne. Nisem zato prishel.
Judje: Kako si prishel? Si prishel, kot je Elija odshel?
On: Nisem. Nisem tako prishel.
- 22 *Reko mu torej Judje: Povej, kdo si, kaj pravish
sam o sebi,
da damo odgovor tem, ki so nas poslali.*
- 23 *On: Jaz sem, ki sem; a vi niste.
Jaz sem "glas vpjiochega v pushchavi:
Poravnajte pot Gospodovo" v sebi,
kakor napovedal vam je Izaija prerok.*
- 24 *Judje farizeji mu očitajo tako:*
- 25 *Krsbchujesh, prichujesh, prerokujesh;
a nisi Kristus, ne Elija, ne prerok.*
- 26 *On: Jaz krsbchujem z vodo,
moj jaz krsbchuje z vodo;
sredi vas pa je ta, ki ga vi ne poznate,*
- 27 *On, ki gre za menoj,
sem jaz le senca njegova,
On krsbchuje z Dubom svetim.*
- 28 *To se je zgodilo v Betaniji,
onkraj Jordana,
reke ochishchenja,
kjer je Janez pricheval sebi:*

- 16 *And from the fullness of his Word
have we all received
its grace for grace,
love for love.*
- 19 *To Bethany on the other side of Jordan,
where John baptised and testified,
the Jews sent priests and Levites from Jerusalem,
to ask him:*
- Who are you?*
- 20 *He: I am not the Christ.*
- 21 *The Jews: What are you? Are you a prophet?
He: I am not.
The Jews: Why have you come? Have you come to prophecy?
He: No. I have not come for that.
The Jews: How did you come? Did you come as Elijah left?
He: I did not. I did not come in that way.*
- 22 *So the Jews say unto him: Tell us who you are, what do you have to say
for yourself,
so that we may give an answer to those who have sent us.*
- 23 *He: I am who am; but you are not.
I am the "voice of one crying out in the wilderness:
Make straight the way of the Lord" in yourself,
as Isaiah the prophet foretold.*
- 24 *The Pharisees reproached him saying:*
- 25 *You baptise, you testify, you prophesy;
but you are neither the Christ, nor Elijah, nor a prophet.*
- 26 *He: I baptise with water,
my I baptises with water;
but there is one among you whom ye know not,
Of Him who comes after me,
I am only a shadow,
He baptises with the Holy Spirit.*
- 27
- 28 *This happened in Bethany,
on the other side of the Jordan,
the river of purification,
where John testified to himself:*

Na vprašanje njih jasno: Kdo si? nisem odgovoril.
 Rekel sem: Jaž nisem Kristus, in kako se mi je mudilo,
 zakaj sem moral reči tako?
 Saj ne bi razumeli, če bi jim rekel resnico,
 vendar razlog to ni, da bi jo utajil.
 Saj me niso vprašali: kdo jaž nisem?
 In kdo sploh tako vprašuje?
 Vedel sem, kaj so hoteli vprašati,
 vprašanja so oni postavljali pravilno,
 pravilneje bi ne mogli.
 In potem sem sbe rekel:
 Med vami je,
 sredi vas je,
 ki ga vi ne poznate.

Če to sem lahko rekel,
 in če so to razumeli,
 bi lahko povedal vso resnico,
 resnica je bila poslanstvo moje.
 Njega nisem utajil, a v sebi sem ga utajil,
 in to ni bila resnica; resnica je vsa,
 ali pa ni resnica.
 Jaž krshchujem z vodo;
 voda je tako mehka in čista;
 ona valovi drugache kot misel,
 ona očisti za pot,
 na kateri vidi duhovno oko:
 svoje oko, kot oko tujca, ki ne vidi.
 On pa je krstil z vodo z živo zživljenja,
 s studencem, ki teče v večno zživljenje;
 in z ognjem,
 in z zemljo,
 z vetrom,
 in z etrom.

30 On je bil tu daleč pred menoj,
 in je oznanil pot,
 in resnico,
 in milost ljubezni, ki prejeli smo jo vsi po njem.
 In On je oznanil:

*To their clear question: Who are you? I did not answer.
I said: I am not the Christ, and how I rushed,
why did I have to say that?
They would not have understood if I had told them the truth,
but this is no reason to conceal it.
After all they did not ask me: who are you not?
And who poses such questions?
I knew what they wanted to ask,
they posed the questions correctly,
could not have posed them more correctly.
And then I added:
He is among you,
in your midst, whom you do not know.*

*If I could say that,
and if they understood,
I could tell the whole truth,
the truth was my mission.
I did not conceal Him, but I concealed him within myself,
and that was not the truth; the truth is whole,
or it is not the truth.
I baptise with water;
water is soft and pure;
its movement is unlike that of thoughts,
it purifies for the path,
on which it sees the spiritual eye:
its eye like the eye of a foreigner who cannot see.
But he baptised with the living water of life,
with the wellspring, which flows into eternal life;
and with fire,
and with earth,
with wind,
and with the air.*

30 *He was here long before me,
and he proclaimed the way,
and the truth,
and the grace of love which we all received through him.
And He proclaimed:*

*che verujesh po Bogu v sebi,
 si ga videl?
 Si videl iskro njegovo v sebi?
 Che verujesh po drugem,
 ga je videl on?
 In ti mu verujesh,
 ti je tako lažhje verjeti?
 Bosh labko kdaj videl sam?
 Chemu se chudish, chlovek,
 le chudezhem?
 Kako lepi so chudezhi, che jih vidish v sebi,
 po sebi si chudezh.
 Che Boga nihche ni videl,
 a vseeno verujesh, je chudezh.
 Odkod tvoja vera,
 che ni preprichanost tebe, prepričevanje sebe,
 je nekaj vech;
 je slutnja v tebi?
 Kaj ni bistvo vere chudezh,
 che sam verujesh sebi,
 v sebi,
 globoko iz sebe,
 iz vednosti svoje,
 vednosti praspomina?
 A mishljenje je chudno,
 samo po sebi je chudezh,
 in umiranje vednosti je,
 in zgodba je le njen okvir,
 okvir senc,
 simbolni prikaz nje je.
 In jaz sem le senca Njega.
 On je bil prej, kakor sem jaz bil,
 On je bil tu, ko jaz nisem bil.*

*Tako je pricheval Janez resnico o sebi prvi dan;
 in vedel je, da se bodo sestali Avatarji na gori.
 Tezhko je prichati resnico Janezu,
 a uchenec, ki ga je Jezus ljubil, jo je vendarle prichal.*

28 *To se je zgodilo v Betaniji, onkraj Jordana,
 reke ochishčenja, kjer je Janez krsheval.*

29 *Drugi dan je chakal Njega, in ko ga je ugledal,
 da gre k njemu, je vzkliknil:*

*if you believe through the God in you,
have you seen him?
Have you seen his spark within you?
If you believe through someone else,
have they seen him?
And you believe him,
is it easier for you to believe like that?
Will you ever be able to see yourself?
What are you marvelling at, man,
only miracles?
How beautiful miracles are if you see them in yourself,
being a miracle through yourself.
If no-one has seen God,
and still you believe, this is a miracle.
From whence your faith,
if it is not your conviction, the convincing of yourself,
it is something more;
it is a feeling within you?
Is not the essence of faith the miracle,
if you believe yourself,
within yourself,
deep from within yourself,
from your knowledge,
the knowledge of ancient memory?
But thought is strange,
in itself it is a miracle,
and it is the death of knowledge,
and the story is only its framework,
the framework of shadows,
it is a symbolic account of it.
And I am only His shadow.
He was here before me,
He was here when I did not even exist.*

*That is how John bore witness to the truth about himself on the first day;
and he knew that the Avatars would meet on the mountain.
It is difficult for John to bear witness to the truth,
but the disciple whom Jesus loved bore witness to it nonetheless.*

28 *This happened in Bethany, on the other bank of the Jordan,
the river of purification in which John baptised.*

29 *On the second day, he waited for Him, and when he saw him,
coming over, he exclaimed:*

- O, glej, Jagnje Božhje, ki gre, da prevzame grebe tega sveta! Prishel si, da mi odvzamesh greh moj, sveta.
- 31 Prishel si, ti, ki sem te utajil, jaz te nisem priznal.
In rekel sem, da pribajash za menoj, da ti pribajash drugi.
To rekel sem jaz, ki sem prishel prichevat resnico, ocbishchevati jo, jo z vodo izmiti, da se ona razodene chista Izraelu; sem zato prishel, da bi jo zatajil?
- 32 In pricheval je Janez uchencema svojima:
»Videl sem Duba njegovega,
da pribaja, ko golob z neba,
- 33 a jaz ga nisem poznal,
nisem ga hotel poznati.
On pa, ki je mene poslal,
mi rekel je:
To tvoje je poslanstvo:
Na komer bosh videl, da njegov Dub je ozharjen z Njim,
on ves je z Dubom prezhet; ta krstil bo z dubom svetlim,
posvechal bo s svetim; ta je; On je.«
- 34 To videl sem; in prichujem, da je On Sin Boga;
in On me je krstil z dubom svojim,
in jaz sem njega posvetil v resnico mojo.
- 35 Tretji dan je bil Janez poslednjih z uchencema svojima,
ko ugledal je Njega.
- 36 Pogledal ga je, pogled njegov bil je proseh in otozhen,
govoril je, a učenca tega nista she slishala. On pa je shel mimo.
Slishala sta le, kako jima je rekel:
Glejta, On je Jagnje Božhje, On vama bo pastiroval.
Ta dan se je Janez odrekel dveh uchencev svojih,
ki bila sta mu najbolj ljuba.
Zhaloval pa je Janez za njima,
in zhaloval je Janez, ker On je shel mimo njega.
- 37 Eden od uchencev pa je slishal vse, in prichal je:
Stali smo ob slovesu, Janez Krstnik, in midva,
uchenca njemu ljuba; midva sva slishala vse,
in trgalo nama je srce, a odsbla sva, za Njim.

- O, look, the Lamb of God, who comes to take away the sins
of this world! You have come to take away my sin and that of the world.
- 31 You have come, you whom I concealed, I did not acknowledge you.
And I said you were coming after me, that you are coming second.
That is what I said, I who have come to bear witness to the truth,
to purify it, to cleanse it with water, so that it reveals itself in purity
to Israel; have I come then to conceal it?
- 32 And John testified to his two disciples:
"I saw his Spirit,
descending from heaven like a dove,
33 but I did not know him,
I did not want to know him.
But He who sent me,
said to me:
This is your mission:
Upon whom you shall see the Spirit descending,
He is all full of the Spirit; He will baptise you with the bright spirit,
He will sanctify with what is holy; that is the one; it is He."
- 34 That is what I saw; and I bear witness that He is the Son of God;
and He baptised me with his spirit,
and I sanctified him with my truth.
- 35 On the third day, John was with his two disciples for the last time,
when he saw Him.
- 36 He looked at him, his look was beseeching and sorrowful,
he spoke but his disciples did not yet hear. And He went past.
They only heard how he said to them:
Behold, He is the Lamb of God, He will be your shepherd.
On that day, John relinquished two of his disciples,
who were dearest to him.
John mourned for them,
and mourned also for He had gone past him.
- 37 One of the disciples heard everything and testified:
We stood to say farewell, John the Baptist and us two,
his beloved disciples; we heard everything,
and it rended our hearts, but we went and followed Him.

- 38 Ugledal ju je, preden se je obrnil;
videl ju je,
videl je njuno senco,
videl je njuno srce;
vprashal ju je: Kaj ishbcheta?
Onadva odgovorita: Dom tvoj,
kjer stanujesh, ishbcheva.
- 39 On: Pridita in poglejta.
Prishbla sta in videla, dom njegov v naročju Boga,
in tisti dan sta bila pri Njem, potem sta pozabila.
Bilo je to okoli desete ure tistega dne. In tako je bilo
z vsemi učenenci njegovimi, razen z enim;
vedno je tako, da je z enim drugache.
- 40 Drugi od učenecv, ki sta shla za Njim, ko sta videla to,
o chemer je pricheval Janez, je bil Andrej, brat Simona Petra.
- 41 Ko odshla sta učenca za njim, je zhalost v njiju preshla
v radost prichevanja, da nashla sta Mesija; kajti onadva
sta iskala učitelja najvechjega, Mesija sta iskala zbe, ko
tega she nista vedela. Vendar eden od njiju Janeza,
učitelja svojega do tega dne, ni tako zlabka pozabil kot
drugi, ki hitel je k svojemu bratu, da sporoči mu
- 42 vse in pa to, da nashli so Mesijo. Njega pripelje k Jezusu.
Ko ga Jezus pogleda, mu reche:
Trd si kot Skalnik, Simon, sin Jonov, ime ti bo Kefa
(po nasbe Peter).
- 43 Ko je hotel Jezus zbe oditi v Galilejo, najde she Filipa
- 44 iz Betsaide; in reche mu: Pojdi z menoj!
Tudi Filip je shel, ne da bi se obotavljal,
tudi Filip ni mislil na Janeza, svojega učitelja
do tega dne.
- 45 In tako so Janeza zapushchali njemu zvesti učenenci, ker
oni so hoteli učitelja najvechjega, a tako je to moralo biti.
Malo se je le zataknilo pri Natanaelu.
Ko Filip najde Natanaela, mu pove: Nashli smo ga,
Njega, ki o njem je pisal Mojzes, ki o njem so govorili
preroki; Jezus je iz Nazareta.
- 46 Natanael pa: More iz Nazareta priti kaj dobrega?
Filip: Pridi, poglej!

- 38 *He saw them before he turned;
he saw them,
saw their shadow,
saw their hearts;
he asked them: What seek ye?
They answered: Your home,
we seek your dwelling place.*
- 39 *He: Come and see.
They went and saw his home in God's bosom,
and that day they were with Him, then they forgot.
It was around the tenth hour on that day. And that was how it was
with all his disciples, save for one;
it is always so that one is different.*
- 40 *The other of the two disciples who went with Him, when they saw
what John was testifying to, was Andrew, Simon Peter's brother.*
- 41 *When they went after him, the sadness in them became
the joy of witnessing to the fact that they had found the Messiah; for they
were searching for the greatest teacher, they were looking for the Messiah before
they even knew it. But one of them did not forget John,
their old teacher, as easily as the other, who ran to his
brother to tell him everything and that*
- 42 *they had found the Messiah. He brought him to Jesus.
When Jesus beheld him, he said:
You are hard as a rock, Simon, son of Jona, your name shall be Cephas
(Peter).*
- 43 *When Jesus left for Galilee, he found Philip*
- 44 *from Bethsaida; and said unto him: Follow me!
Philip too went without hesitation,
he too did not think of John, his teacher
to that day.*
- 45 *And this is how John was abandoned by his faithful disciples because
they wanted the greatest teacher, but this is how it had to
be.
With Nathanael alone was there a slight hitch.
When Philip found him he said: We have found him,
Him, of whom Moses did write, of whom the prophets
spoke; Jesus of Nazareth.*
- 46 *And Nathanael replied: Can there any good thing come out of Nazareth?
Philip said unto him: Come and see!*

- 47 *Ko je Natanael prihajal k Njemu, ga je Jezus videl,
in vanj je videl, in pozdravil ga je tako:
Glej, prvi Izraelec, v katerem ni zvitjache, izdaje tihe,
zagnanosti stremushke.*
- 48 *Natanael: Odkod me poznash, mar vidish vame?
Jezus budomushno: Ko si bil pod smokvo, sem te videl;
potem pa resneje: Bilo je to, preden te je Filip poklical.*
- 49 *Natanael: O, Rabi, ti Sin Bozhji, ti si kralj Izraelov.*
- 50 *Jezus: Ker sem ti dejal, da sem te videl pod smokvo,
verujesh; in ko bosh zopet videl nebo odprto, in angele Bozhje,
ki se dvigajo in padajo, spushchajo do sina chlovekovega,
kaj bosh takrat rekel?
Resnichno, resnichno, dvakrat resnichno vam pravim:
glejte z dubom svojim, z ochmi duha, z dubovnimi ochmi;
in videli boste.*

*In tako je bilo z videnjem vseh uchencev Njegovih,
za hip so videli,
potem so pozabili, she sebi niso mogli verjeti, da
videli so.
Hoteli so pa videti chudezhev veliko, chudezhe neverjetne,
da bi verjeli.
Z enim pa ni bilo tako,
vedno je tako, da je z enim drugache.
In mnogo chudezhev je storil, da bi videli,
a omenil bo učenec, ki ga je On ljubil, samo nekatere.*

V Enonu

- 3.23 *Ko je Janez opravljal poslanstvo svoje,
povsod tam, kjer je bilo veliko vode,
in ochishchene, izmite z njo resnice,
se mu je drugich krizhala pot z Njim,
v Enonu blizu Salima.
Ljudje so bili zhejni resnice,
trumoma so prihajali, se dali posvetiti.*
- 22 *Tudi Jezus je prishel in učeneci njegovi
v Judejo. Prebival je tu, in krstil
z Dubom; po dubu uchencev svojih,
ker duha je bilo v ljudeh teh res veliko,
in zheje dubovne veliko.*

47 *When Nathanael was coming to Him, Jesus saw him, saw into him
and greeted him thus:
Behold, an Israelite indeed, in whom is no guile.*

48 *Nathanael said unto Him: Whence do you know me, can you see into me?
Jesus replied jokingly: When you were under the fig tree I saw you;
then more seriously: That was before Philip called you.*

49 *Nathanael: Rabbi, you are the Son of God, you are the king of Israel.*

50 *Jesus: Because I said to you that I saw you under the fig tree,
you believe; and when you will see heaven open, and the angels of God,
ascending and descending upon the Son of man,
what will you say then?
Truly, truly I say unto you:
look with your soul, with the eyes of your soul, with spiritual eyes;
and you will see.*

*And this is how it was with the visions of all His disciples,
they saw for an instant,
then they forgot, they could not even believe their own eyes, that
they had seen.
They wanted to see many miracles, incredible miracles,
in order to believe.
But one was different,
it is always so that one is different.
And he did many miracles that they might see,
but the disciple whom He loved will mention only a few.*

In Aenon

3.23 *When John was carrying out his mission,
everywhere where there was much water,
and purified, cleaned with the truth,
he met Him again,
in Aenón near Salím.
The people were thirsting for the truth,
they were coming in crowds to be sanctified.*

22 *Jesus too and his disciple came to
Judea. He lived here and baptised
with the Spirit; in the spirit of his disciples,
for there was much spirit in these people,
and much spiritual thirst.*

- 24 *Kmalu bo Janez vržen v jecho,
a sedaj bil je še tu.*
- 25 *Nastal je prepir med učenci Janezovimi
in nekim Judom, o ochiščevanju, zhe drugi.*
- 26 *Učenci gredo k Janezu in tožijo tako:
Rabi, ta, ki je bil s teboj onkraj Jordana,
velike vode ochiščenja, glej, vsi gredo zdaj k njemu,
a ti si pričal zanj.*
- 27 *Samo opomnil jih je Janez na pričevanje svoje,
in dodal še:*
- 30 *On mora rasti, jaz pa se manjšati.
Njemu Bog ne daje Duha na mero;
Njega Bog ljubi, vse mu je dal v roke:
vodo, zemljo, ogenj, veter in eter,
v Dubu ima On vse, in vечно zživljenje vidi;
in Njemu nevernim bo vzel vse.
Ne bodo videli zživljenja večnega,
ogelj jih zhe in večna zheja po njem;
naj ostane v njih vечно jezga Boga?*
- 31 *Kdor prihaja od zgoraj, ta je nad vsemi.
Kdor je iz zemlje, prizemljen je,
in govori zemske reči;
le kdor je pršel iz neba, ta je nad vsemi.*
- 32 *On pricha, kar je videl in slisal, le to pricha;
pa njegovega pričevanja nihče ne sprejema.*
- 33 *Le kdor je resnično sprejel pričevanje Njegovo,
je potrdil resničnost Boga v sebi.*
- 34 *Kajti ta, ki ima božhansko poslanstvo Boga,
govori besede Božhje, njega Dub je božhanski.*
- 35 *Oče ljubi Sina in vse mu je dal v roke,
ker njega Bog ljubi, ker njemu je Bog vse.*
- 36 *Le kdor veruje v Sina Boga,
vidi vечно zživljenje, vечно ljubezen;
kdor ne veruje Sinu Boga,
veruje v vечно trpljenje sebe,
v vечно jezgo Boga v sebi.
Naj ostane ta vечно na njem?*
- 4.1 *In ko se je to zgodilo, je Jezus odšel iz Judeje.*

- 24 *Soon John will be thrown into prison,
but for now he was still here.*
- 25 *There arose a dispute between John's disciples
and a Jew about purifying.*
- 26 *The disciples approached John and complained:
Rabbi, he that was with you beyond Jordan,
the great water of purification, behold, all men are going to him,
yet you testified to him.*
- 27 *John just reminded them of his testimony,
and added:*
- 30 *He must increase but I must decrease.
God does not give him the Spirit sparingly;
God loves him and has given him everything:
the water, the earth, fire, wind and ether,
in Spirit He possesses everything, and he sees eternal life;
and from those who do not believe in Him he will take away everything.
They will not see eternal life,
the fire burns them and eternally they thirst for him;
will God's wrath stay in them forever?*
- 31 *He that comes from above is above all.
he that is of the earth is earthly,
and speaks of the earth;
only he that comes from above is above all.*
- 32 *He testifies to that which he has seen and heard;
and no man receives his testimony.*
- 33 *He who receives His testimony sets his seal to this,
that God is true.*
- 34 *For he whom God has sent utters the words of God,
his Spirit is divine.*
- 35 *The Father loves the Son and has given all things into his hand,
for God loves him as God is all to him.*
- 36 *He who believes in the Son of God,
has eternal life, eternal love;
he who does not obey the Son,
believes in his own eternal suffering,
in the eternal wrath of God in himself.
Will it rest eternally on him?*
- 4.1 *And when this happened, Jesus left Judea.*

Opombe:

– Oznacheno besedilo je iz knjige *Janezovo razodetje ali O treh vrednotah* (v primeri s tekstom iz knjige v izdajah iz leta 1986, 1990, 1994 so spremembe minimalne). [Celotna knjiga je kompleksno sovisno sporočilo. Alegorije so v bistvu shifrirano dozhivetje, ni jih lahko deshifrirati; sporočilo, razdeljeno na posamezne zgodbe, pa je nekoliko lažje.]

– Sporočilo *Janezovega evangelija* je po bistvu gnostični tekst. Pisal (ali prepisal) ga je gnostik. *Evangelij po Janezu* je gnostični evangelij. Tudi pri prepisovanju ali redakciji sv. Ireneja (Irenaeus, škof iz Lugdunuma, Galija, c. 130-202; zdaj Lyon, Francija) je bistvo tega sporočila nedvoumno: spoznavanje boga – gnoza. Posebej pa to velja za prvo poglavje.

– Janez Krstnik ni bil le krstitelj z vodo, bil je Glasnik – učitelj gnoze. Zgodba o Janezu Glasniku (Krstniku) – prvo poglavje Janezovega evangelija (uchenca, ki ga je Jezus ljubil) – je gnostični evangelij Janeza Glasnika. V njem je zapisano bistvo gnoze tako, kot ga je učil Janez Glasnik, prvi Janezov učitelj. Za prvo poglavje Janezovega evangelija lahko torej rečemo, da je evangelij Janeza Glasnika.

– Avatarji na gori – (glej: *Dopolnitev spremne besede za tretjo izdajo knjige Janezovo razodetje; Sporočilo Avatarjev na gori*)

Morda nepotrebna opomba: Gnostična sporočila nam sama govore, v prisposobi recheno, govore nam trikrat resnično: prvich, kot zgodba, che jo beremo neobremenjeno; drugich, v duhu – ko gledamo z duhovnimi ochmi, lahko bi tudi rekli – z intuicijo, ker zgodba je le okvir za vrednote – neposredna dejstva zavesti; tretjih, s srcem chistim, nekateri bi rekli – s chistim umom. Vera v gnostičnem tekstu (navadno ali vechinoma) pomeni gotovost iz spoznanja, je gotovost intuicije uma, drugache recheno: intuitivna gotovost je vednost, gotovost, ki govori sama zase.

Tezhko bi zase dejal, da sem veren, prej, da sem rojen skeptik, da nichesar ne verjamem, she sebi samemu ne. »Najtezhje je verjeti sebi – samemu.« Svoji intuiciji, che hochete.

Metafiziko imam raje kot filozofijo; hermenevtika je chudovita metoda; gnoza pa je skrivnostna, skoraj nedoumljiva. Bistvo gnoze je vednost iz spoznavanja (ne vere), ta vednost je chudezh. Sam se venomer znova chudim temu, kar presega chlovekov razum, in daje spoznanju posebno gotovost. (Op. avt.)

Glej: Jn 1.26; 1.28; 1.30; 3.2; 21.14; 21.25; 21.26;
Iz 11.2 (Jn 1.33); 40.3 (Jn 1.23).

Notes:

– The above text is from the book *John's Revelation or On Three Values* (in comparison with the text from the book published in 1986, 1990, 1994 the changes are minimal). [The whole book is a complex yet ordered message. Allegories are essentially a ciphered experience, it is not easy to decipher them; the message becomes a little easier to understand when it is split up into individual stories.]

– The message of *John's Gospel* is essentially a gnostic text. It was written (or copied) by a gnostic. The *Gospel according to John* is a gnostic gospel. Even after the copying or editing carried out by St. Irenaeus (Bishop of Lugdunum, Gaul, c. 130-202; now Lyon, France), the essence of the message is unambiguous: knowledge of God – gnosis. This is particularly true for the first chapter.

– John the Baptist did not baptise only with water, he was the Herald – the teacher of gnosis. The story of John the Herald (the Baptist) – the first chapter of John's gospel (the disciple whom Jesus loved) – is a gnostic gospel of John the Herald. It contains the essence of gnosis as it was taught by John the Herald, John's first teacher. For the first chapter of John's gospel we can therefore say that it is the gospel of John the Herald.

– Avatars on the mount – (see: *Supplement to the preface of the third edition of John's Revelation; The Message of the Avatars on the mount*)

Perhaps an unnecessary comment: Gnostic messages speak to us on their own, metaphorically speaking, they speak to us three times in truth: firstly as a story, if we read it freely; secondly in the spirit – when we look with our spiritual eyes, or with intuition, for the story is only a framework for values – direct facts of consciousness; thirdly, with a pure heart, some would say – with pure reason. Faith in the gnostic text (usually or mostly) means certainty from knowledge, it is the certainty of reason's intuition or in other words: intuitive certainty is knowledge, certainty which speaks for itself.

It would be difficult for me to say for myself that I am a believer, I would sooner say that I am a born sceptic, that I do not believe anything, not even myself. »It is most difficult to believe yourself.« Or your intuition if you like.

I prefer metaphysics to philosophy; hermeneutics is a wonderful method; but gnosis is mysterious, almost incomprehensible. The essence of gnosis is knowledge from comprehension (not faith), this knowledge is a miracle. I am always amazed by that which surpasses human reasoning and gives knowledge a special certainty. (Editor's note)

See: Jn 1.26; 1.28; 1.30; 3.2; 21.14; 21.25; 21.26;

Iz 11.2 (Jn 1.33); 40.3 (Jn 1.23).

Translated from Slovenian by Marko Petrovich

Iztok Vrhovec

SMRT

Tistega poletnega popoldneva sva bila z dedom sama v hishi. Ded je bral knjigo, jaz sem sedel v kotu sobe s svojimi igrachami; z dvorishcha je odjekalo brkljanje babice.

Pred nekaj tedni so odpeljali našega Reksa, psa, ki sem ga poznal vse svoje življenje (imel sem šest let), in od takrat ga nisem več videl. Rekli so, da so ga *uspavali*. »In kdaj se bo zbudil?« sem vprašal. »Ne bo se več prebudil,« so odgovarjali in se ob tem nekako chudno spogledovali. Sosedov Tim (bil je dve leti starejši od mene) je rekel, da *uspavati* pomeni, da so mu dali nekakšno injekcijo, zaradi katere je umrl. Da so ga odpeljali zato, je she rekel – to naj bi mu bil povedal njegov oče – ker je napadel mojega deda.

»Deda ...« sem rekel zamishljeno med premlevanjem vseh teh misli.

»Ja?« je odvrnil ded in she naprej sklanjal glavo nad svojo knjigo.

»Kaj se je zgodilo z Reksom? Tim mi je rekel, da se ne bo več prebudil. Da je ... ee ... umrl, potem ko so ga ... *uspavali*. Kaj se je v resnici zgodilo z njim? So mu res dali ... nekakšno injekcijo, zaradi katere je ...«

Ded je dvignil glavo, globoko vdihnil, potem pa se obrnil proti meni.

»Hm,« je rekel. In potem she enkrat: »Hm.«

Te hm–e sem poznal. Obichajno jim je sledilo pojasnilo.

In res je chez chas ded spet spregovoril: »Reks me je shavsnil,« je zachel.

»Ja, sem slishal,« sem odvrnil.

»Pes tega ne bi smel narediti,« je nadaljeval ded. »Zato smo ga odpeljali – sem ga odpeljal,« se je popravil, »k veterinarju. In so mu dali – tako kot si zhe rekel tudi sam – injekcijo in potem je ... *zaspal*. In ... ja – res, ne bo se več prebudil. Točno tako, kot ti je rekel Tim.«

Bil sem vaje takshnih dedovih odgovorov brez ovinkarjenj. A vendar me je to, kar je bil pravkar povedal, presenetilo; nekako chudno me je streslo, prevzeli so me nenavadni, nepoznani občutki. Kljub temu, da Reksa zhe tako dolgo ni bilo, sem v sebi she vedno verjel, da se bo slej ko prej vrnil. Zdaj se mi je prvich zazdelo, da se to vendarle ne bo zgodilo.

»Kaj je zdaj z njim, deda?« sem vprašal malce nejevoljno. »Kaj je z njim zdaj, ko je ... umrl? Kaj se zgodi s tistimi, ki umrejo in jih ni več? Kam grejo?«

Iztok Vrbovec

DEATH

That summer afternoon grandfather and I were alone in the house. He was reading a book, and I was sitting in the corner with my toys; grandmother's rummaging through something was echoing from the yard.

A few weeks earlier, our dog Rex – the animal I'd known all my life (I was six years old) – had been taken away, and I hadn't seen him since. They said the dog had been *put to sleep*. »And when will he wake up?« I asked. »He won't wake up again,« they answered and exchanged strange glances. A boy from the neighbourhood, Tim (he was two years older than me), said that *putting to sleep* meant that the dog was given some kind of a shot that made him die. That the dog was taken away, Tim told me – as his father had explained to him – because it had attacked my grandfather.

»Grandfather...« I said thoughtfully and tried to make sense of everything.

»Yes?« he said and kept looking down at his book.

»What happened to Rex? Tim said that he wouldn't wake up again. That he... died after he'd been... *put to sleep*. What really happened to him? Was he really given... some kind of a shot that made him...«

Grandfather looked up, took a deep breath and turned to me.

»Ehm,« he said. And again: »Ehm.«

I knew his 'ehms' well. They were usually followed by an explanation.

In a while grandfather spoke up again. »Rex snapped at me,« he began.

»Yes, so I heard,« I replied.

»The dog wasn't supposed to do that,« Grandfather continued. »That's why we took him – I took him,« he corrected himself, »to the vet's. And they gave him – as you said before – a shot and then he... *went to sleep*. And... Yes – it's true, he won't wake up again. Just as Tim told you.«

I was used to Grandfather's straight answers. And yet what he said surprised me; I felt a strange shiver, and was overcome by unusual, unfamiliar emotions. Although Rex had been gone for quite a while, deep inside I believed he would come home sooner or later. But for the first time I felt this might not happen after all.

»What's happening to him now, Grandpa?« I asked, a little irritated. »What's with him now that he... died? What happens to those who die and are gone? Where do they go?«

»Ko sem bil star približno toliko, kot si zdaj ti,« je nadaljeval po kratkem premolku ded, »se je s psom, ki smo ga imeli takrat, zgodilo nekaj podobnega kot zdaj z Reksom. Napadel je nekega otroka. Moj oče je Sultana – tako mu je bilo ime le malce ostreje zgrabil za grivo in ga okregal. Potem je bilo nekaj chasa vse v najlepšem redu. Nekega dne pa je Sultan spet pobesnel, napadel mojo mamo in jo ugriznil v roko. Mamo so odpeljali v bolnishnico, kjer so ji zashili precej razmesarjeno roko, Sultana pa so prav tako odpeljali. In se ni vech vrnil,« je pojasnjeval. »Ko sem videl, kaj je storil Reks, sem se seveda spomnil, kako je bilo takrat. Kako neznansko sem bil jezen na ocheta, ko sem izvedel, kaj mu je storil. Potem pa sem pomislil, kaj bi bilo, che bi se kaj podobnega zgodilo tebi ali pa komu drugemu; in se mi je zdelo boljše, da ne chakam, kot je to storil moj oče – potem pa mu je bilo zhal, da ni ukrepal takoj. Morda bi moral vsaj she malo pochakati tudi jaz ... Morda bi z Reksom vendarle bilo drugache ... A nisem hotel tvegati,« je she naprej razlagal ded. »S psi je dostokrat tako. Ko se postarajo, postanejo precej napadalni in zlobni. Kot nekateri stari ljudje ... Kdo ve, morda se mu je zmeshalo, ker je bil tako dolgo na verigi. Zdaj, ko razmishljam o preteklosti, se mi zdi, da to ni bilo prav – da smo ga imeli toliko chasa priklenjenega.«

Ob teh besedah se je ded zagledal skozi okno, nekaj chasa nepremichno zrl ven, potem pa nenadoma pokimal, se spet obrnil proti meni in nadaljeval: »Kar se pa tiche tistih drugih stvari, ki si jih she omenil,« je rekel, »o tem pa jutri. Velja?«

»Zakaj pa ne,« sem se strinjal.

Naslednje jutro se je ded nekam prazhnje oblekel.

»Se spomnish, kaj sva se pogovarjala vcheraj?« je vprashal, ko je videl moj zachudeni pogled.

Moral sem malo pomisliti, preden sem se spomnil.

»No,« je rekel ded, »obleci se. Bova nekam shla. A o tem tukaj ne moreva vech govoriti. Te pochakam zunaj.« In je odshel ven na dvorishche.

Skomignil sem z rameni – nich pametnejshga nisem imel pocheti; pa tudi izleti z dedom so bili tako redki, da je bil zhe to sam po sebi poseben dogodek. In sem se tudi jaz bolj *zakemashno* oblekel – vsaj meni se je tako zdelo – cheprav me je mama, takoj ko me je zagledala, zachela oshtevati, da *tak* pa zhe ne morem od hishe; kaj bodo pa rekli ljudje, ko me bodo videli; kakshne starshe ima vendar ta otrok, da ga pushchajo v takih cunjah od hishe ... a sem zhe izginil skozi vrata in k srechi nisem vech slishal njenega nepotrebnege govorichenja.

Po kakshne pol ure hoje sva v daljavi zagledala pokopalishche. Ko je ded opazil moj vprashujochi pogledal, je kratko pokimal in dejal: »Ja, tja sva namenjena.« Bil sem presenechen; na pokopalishche vendarle nisem niti v sanjah pomislil, cheprav se mi zdaj, ko sem se spomnil najinega vcherajshnjega pogovora, to ni vech zdelo tako nenavadno.

»When I was about your age,« Grandfather continued after a short pause, »something similar happened to the dog we had then. He had attacked a child. My father angrily grabbed Sultan – that was the dog's name – by the fur and scolded him. For a while everything was all right. But one day Sultan went mad, attacked my mother and bit her in the hand. She was taken to hospital, they stitched her badly lacerated hand, and Sultan was taken away. And never came back,« he explained. »When I saw what Rex had done, I remembered that time. I remembered how immensely angry I was with my father when I learnt what he had done. And then I thought what would happen if something like that happened to you or somebody else; and I thought it better not to wait, like my father had – and was later sorry he hadn't immediately done what had to be done. Perhaps I should've waited a little... Perhaps it would have been different with Rex... But I didn't want to take chances,« Grandfather kept explaining. »This often happens to dogs; when they get older, they become rather aggressive and mean. Like some old people... Who knows, perhaps Rex went mad because he'd been chained for so long. Thinking back now it seems wrong we kept Rex on a chain for so long.«

Having said that Grandfather looked through the window, stared out motionless for a while, then suddenly nodded, turned towards me and continued: »And about those other things you mentioned,« he said, »we'll talk about them tomorrow. All right?«

»Why not,« I agreed.

The following morning Grandfather put on his better clothes.

»Do you remember what we talked about yesterday?« he asked when he saw my surprise.

I had to think a little before I remembered.

»Well,« Grandfather said, »put your clothes on. We'll go somewhere. We can't talk here. I'll wait for you outside.« And he went out into the yard.

I shrugged – I had nothing better to do. And walks with Grandpa were so rare that a promise of a walk was a special occasion. So I put on my better clothes, too – at least I thought I did, although Mother, as soon as she saw me, started scolding me that I couldn't go out like this; what would people say, what would they think of the parents that let the child go out dressed like that... but I had already slipped through the door and heard no more of her needless chatter.

After we'd walked for about half hour, we saw a graveyard in the distance. When Grandfather noticed my questioning look, he briefly nodded and said: »Yes, that's where we're going.« I was surprised; I never thought we'd go to a graveyard, although when I remembered what we'd talked about the day before, it no longer seemed so out of place.

Ko sva prispela, sva sedla na eno od klopc pred vhodom na pokopalishche, ded je izvlekel cigareto in jo prizhgal. Sam sem se zamotil z brskanjem in razmetavanjem raznih kamenchkov, vejic in odpadlih listov, ki jih je bilo tam okoli vse polno. Potem sem se zachel zvirati po klopi in ko sem imel tudi tega dovolj, sem se zachel zvirati po dedu. Zazdelo se mi je, da ga je to spodbudilo k hitrejšemu vlečenju cigarete. Končno je odvrigel chik, vstal, si popravil obleko, privzdignil klobuk, pogladil lase, naravnal ochala, si ponovno poveznil klobuk nazaj na glavo, potem pa me prijel za roko – kar sicer ni bila ravno njegova navada; in spet me je spreletel tisti chudni, neznani občutek.

Napotila sva se proti majhni hishici. Pozneje sem izvedel, da je to mrlishka vezhica in da se tako imenuje zato, ker v njej lezhijo mrlichi, ki chakajo, da jih pokopljejo. Vstopila sva in shla proti sredini mrlishke vezhice. Bilo je precej zgodaj, najbrzh sva bila zato edina obiskovalca. Na sredi je bila nekakshna miza. Ded me je privzdignil in zagledal sem nepremichni obraz starejshega mozha. Nekaj chasa sem bolshchal vanj, potem me je ded ponovno postavil na tla in sva odshla.

Zunaj sva ponovno sedla na klop, ded je spet izvlekel cigareto in ponovil celotni ritual od prej; jaz pa sem tokrat le nemo sedel ob njem in ga drzhal za roko. Tisti chudni občutek pa, ki se me je prej nekajkrat le bezhno dotaknil, me zdaj ni in ni hotel vech zapustiti.

Ko je ded pokadil, sva brez besed vstala in shla domov. Vso pot sva bila tiho in tudi pozneje o tem nisva vech govorila.

Minilo je nekaj tednov, poletje se je pochasi zachelo preveshati v jesen, blizhal se je dan, ko naj bi shel prvich v *pravo* sholo. Kljub temu, da so me razni strici in tete strashili z vsem mogochim, me je misel na to, da bom (končno) shel v *ta zaresno* sholo tudi jaz, tako vznemirljivo veselila, da mi s svojimi poneumljenimi pripombami pach niso mogli do zhivega. In sredi vseh teh nepomembnosti me je ded nekega popoldneva kakor strela z jasnega vprashal: »Se she spomnish tistega dne, ko sva bila na pokopalishchu?« V trenutku se je svet prenehal vrteti in spreletel me je tisti – zdaj zhe nekako domachi – tesnobni občutek.

»Ja, seveda se spomnim,« sem rekel malce prestrasheno.

»Tisti mozh – tisti stavec – ki sva ga videla, je bil ... mrtev. Dan po tistem, ko sva bila tam, so ga pokopali – zakopali so ga v zemljo. To storijo z vsemi ljudmi, potem ko umrejo,« je dejal ded. »No, vsaj pri nas, « je she zamrmral.

»Zakopljejo v zemljo, za bozhjo voljo!« sem vzkliknil. »Kako pa tam diha?«

»Ne diha vech,« je tiho odgovoril ded in me nepremichno gledal.

Potreboval sem nekaj chasa, da sem priblizhno razumel, kar mi je povedal. – Ne diha vech! Moj bog, kako je to vendar mogoche?

When we arrived, we sat down on a bench in front of the entrance gate; Grandfather pulled out a cigarette and lit it. I distracted myself by rummaging through the pebbles, dry branches and leaves that were lying all around. Then I started twisting and turning on the bench, and when I grew tired of it, I started clambering over Grandfather. It seemed to me that this made him puff on the cigarette faster. Finally he threw away the butt, stood up, straightened his clothes, raised his hat, stroked his hair, readjusted his glasses, put the hat back on and took my hand, which wasn't what he usually did; and once more I had that strange, unfamiliar feeling.

We headed towards a little house. Later I learnt it was a chapel of rest, where dead people lay while waiting to be buried. We entered and walked to the centre of the chapel. It was still rather early, and that's probably why we were the only visitors. Some kind of a table stood in the middle. Grandpa lifted me up, and I saw the immobile face of an elderly man. I stared for a while, then Grandpa put me down again and we left.

Once outside, we sat down on the bench again, Grandpa pulled out another cigarette and repeated the whole ritual from before; I just sat silently, holding his hand. The strange feeling that had only touched me before now persisted and wouldn't leave me.

When Grandfather finished his cigarette, we stood up without saying a word and headed for home. We didn't speak during the walk, and never talked about our outing again.

A few weeks passed, summer started turning into autumn, and I was getting ready for the first day at real school. Although uncles and aunts were trying to scare me with all possible stories, I was so excited at the thought I would (finally) be going to real school that nothing could hurt me. And one afternoon, in the middle of the teasing, Grandfather suddenly asked: »Do you remember that day we went to the graveyard?« The world immediately stopped turning and I was struck by that – now kind of familiar – feeling of anxiety.

»Yes, of course I remember,« I said, a little frightened.

»That man – that old man – that we saw was... dead. The following day they interred him, buried him in the ground. They do it with all the people when they die,« Grandfather said. »Well, at least in this country,« he mumbled.

»Buried him, good God!« I exclaimed. »How does he breathe there?«

»He doesn't breathe any more,« Grandfather answered silently and looked at me without stirring.

I needed some time before I started to make any sense of what he'd told me. – He doesn't breathe any more! My God, how is this possible?

»Zakaj neha dihati?« sem vzkliknil. »Zakaj umre? Kaj se zgodi z njim potem, ko umre? Kaj počne zdaj? Bom tudi jaz umrl? Kaj bo z mano potem, ko bom umrl? Bom to she ja?« Kaj se bo zgodilo z mojim telesom, ko bom umrl?« Vprasanja so kar vrela iz mene in postajal sem čedalje bolj razburjen. In čeprav je bil ded miren in zbran kot vedno, kadar sva govorila o čem pomembnem, me njegovi odgovori niso in niso mogli pomiriti.

»Tisto, kar si videl takrat na pokopalishchu, je vse, kar ostane za nami na tem svetu,« je dejal. »In vse, kar ti lahko rečem o tem je to, da bomo slej ko prej tako končali vsi. To ne pomeni, da mi je to vshech ali da mi ni vshech, to ne pomeni, da se s tem strinjam ali da se ne strinjam, to ne pomeni, da tudi mene ne zanima marsikaj od tega, kar si ravnokar vprashal tudi ti ... Odgovori in vprasanja se z leti ne spremenijo kaj dosti, vesh. Do zdaj nisem spoznal she nikogar, ki bi znal nanje odgovoriti kaj bolje, kot to pravkar pochnem jaz ... Videl si, kako zgleda smrt. In ob tem si nekaj občutil. In ti občutki ti nekaj sporočajo. Svoji starosti primemo in po svojih najboljših močeh si jih skushash razlozhiti. A za dokončni odgovor bosh moral she nekaj chasa pochakati. Vchasih se ti bo zdelo, da se cela rech vleče zhe tako zelo dolgo – predolgo, morda – ampak vesh, od tu, kjer sem zdaj jaz, se vse skupaj zdi kot le kratek, neznaten pish vetra ... In che se ozrem nazaj na svoje zhivljenje, se mi po eni strani zdi, da sem vendarle kar nekaj stvari prezhivel, po drugi pa tudi, da je vse skupaj minilo tako neznansko hitro ... kot popoldanska ploha, ki nekatere razjezi, ker jih nepripravljene zmochi, druge pa razveseli, ker jim je vsaj malo namochila presushene njive ...«

She naprej je govoril ded tisto popoldne, a zdaj je bil zame njegov glas le she nekakšno oddaljeno brnenje. V meni se je porajalo toliko novih, neznanih občutkov, ki so zahtevali, da jih spravim v nekakshen red, jih poskusham razumeti. Naenkrat so mi po licih zachele polzeti solze. Bilo je prevech. »Tega ne morem razumeti!« sem zavpil. »Nochem, da je Reks umrl! Nochem, da bosh umrl ti, deda! Nochem, da umrem jaz in babi in ... nochem, nochem, nochem, razumesh!« sem krichal na vse grlo in jokal.

Ded me je objel in moje hlipanje je pochasi pojenjalo. Potem sva nekaj chasa molche sedela vsak na svojem stolu. Ded je iz omare izvlekel shkatlo z igrami in igrala sva shpano in damo in potem shah. Zdaj sem se zhe dokončno pomiril. Od nekod se je prikazala babica in zachela pripravljati vecherjo. Kazalo je, da bo dan vendarle minil tako spokojno in mirno kot zhe mnogi pred njim. A vendar se je zame tega dne nekaj dokončno spremenilo. Zdelo se mi je, da se mi je razumevanje o tem, kaj je smrt, priblizhalo za nekaj velikih, skoraj gromozanskih korakov; kot da jo od tistega dne naprej vidim, kako zhdi nekje v moji blizhini in me nemo opazuje. To ni bil prav posebej prijeten občutek, a čeprav se mi je zdelo, da ne bova nikoli dobra prijatelj, sem se njene blizhine kar nekako navadil.

»Why did that man stop breathing?« I exclaimed. »Why did he die? What happens after one dies? What is he doing now? Will I die, too? And what will happen to me when I die? Will I still be me? What will happen to my body when I die?« The questions kept pouring out of me and I was getting more and more upset. Yet, although Grandfather was calm and composed as always when we talked about something important, his answers couldn't reassure me.

»What you saw that day in the cemetery is all that is left of us in this world,« he said. »And all that I can say about it is that sooner or later we'll all end up like this. This doesn't mean that I like it or don't, this doesn't mean that I agree or disagree, this doesn't mean that I'm not interested in the things you were just asking about... Questions and answers don't change much with years, you know. I've never met anybody who could provide better answers than I'm giving you now... You saw what death looked like. And you felt something when you saw it. And those feelings are telling you something. You're trying to explain their meaning to yourself as best you can at your age. But you'll have to wait a while for the final answer. Sometimes it will seem that the whole thing is dragging on for so long – too long, perhaps – but you know, from where I stand now everything seems like a short, insignificant breath of wind... And if I look back at my life it seems, on the one hand, that I've lived through quite a lot, but on the other hand, everything passed so incredibly quickly... like an afternoon shower, which angers some because it catches them unprepared, but makes others happy because it waters their dry fields...«

Grandfather kept talking that afternoon, but to me his voice seemed only like a distant hum. So many new, unfamiliar emotions were rising within me, and they demanded that I put them in some kind of order, that I try to understand them. Suddenly tears started rolling down my cheeks. It was all too much. »I can't understand it!« I screamed. »I don't want Rex dead! I don't want you to die, Grandpa! I don't want me and Grandma to die and... I don't want it, I don't, d'you understand?!« I screamed as loud as I could and cried.

Grandfather hugged me and I eventually stopped sobbing. For a while we silently sat each on his chair. Grandfather took the box of board games from the cupboard, and we played checkers, draughts and chess. Finally I calmed down. Grandmother showed up and started making dinner. It seemed that the day would pass peacefully and calmly like so many had before. And yet something ultimately changed for me that day. It seemed to me that I'd taken a few huge steps closer to understanding death; as if from that day onwards I could see it lurking somewhere in the vicinity, silently watching me. By no means a pleasant feeling, but it seemed to me that I'd somehow grown accustomed to its company, although we would never be great friends.

Z dedom o smrti potem nisva vech govorila. Kadar sem slisal, da je kdo umrl, so se v meni prebudili občutki in dozhivetja, ki so se naselili vame tisto poletje, preden sem shel v *pravo* sholo. Che je bil takrat v blizhini tudi ded, sva se le na kratko spogledala, zhe naslednji trenutek pa zopet nadaljevala vsak s svojim pochetjem.

Minilo je nekaj let in moj ded je bil neozdravljivo bolan. Pripeljali so ga iz bolnishnice in lezhal je na svoji postelji. Nekega mrzlega, dezhevnega oktobrskega dne je – kot ponavadi ob tem chasu dneva – prishel zdravnik in dal dedu injekcijo. Ded je nekaj chasa nepremichno lezhal, potem pa pochasi obrnil glavo proti meni, in razumel sem, da hoche, naj pridem k njemu. Njegove oči so bile motne in utrujene. Poskushal je nekaj rechi, a ga najprej nisem razumel. Sklonil sem se chisto k njemu, na njegov obraz je kanila kaplja iz mojih solznih oči.

»Zdaj ni chas za solze, vnuk moj...« je dejal tako tiho, da sem ga komaj razumel. »Poglej,« je rekel, in se poskushal nasmehnuti, cheprav mu to ni vech uspelo, »to je zdaj to. Zdaj gledash smrti naravnost v oči. Dokler bosh zhiv, si ne bosta blizhe. In tako so ti zdaj odgovori na vsa tista vprashanja, ki si mi jih nekoch zastavil, she malce blizhe. To, kar vidish tule, to je delo, ki ga opravlja smrt. To je njena sluzhba. In jaz sem z njo zhe skoraj na ti ...« Potem je umolknil in se she poslednjih zazrl vame; in tisti njegov pogled je segel tako globoko, da se je dotaknil najglobljih korenin moje dushe in jim prepustil dobrshen del sebe. To je bilo njegovo poslednje slovo. Potem je zachel dihati hitreje, chudno je stresel glavo, njegova stara, tresocha roka se me je oklenila s poslednjo mochjo in potem za vedno popustila. V njegovih starih ocheh ni bilo vech plamena, v katerem sem tolikokrat dobil pojasnila in tolazhbo in razumevanje in pozornost, ki se jih ni dalo in jih ni bilo treba izraziti z besedami; ob katerem sem tolikokrat občutil edino toplino, ki lahko resnichno ogreje chloveshko srce – brezpogojno ljubezen sorodne dushe. Oči, skozi katere je nekoch sijalo zhivljenje mojega deda, so bile zdaj nepremichne in prazne. Odshel je ... drugam.

Smrt pa nemo hodi ob meni in me vsak dan znova spominja na dni, ko je jemala moje najblizhje, in na dan, ko bo prishla tudi pome.

I never talked to Grandpa about death again. When I heard of somebody dying, those feelings I'd experienced the summer before I went to real school came back. If Grandfather was somewhere close, we only exchanged glances and then went on with our business.

A few years passed and Grandfather was terminally ill. They'd brought him back from the hospital and he was lying on his bed. One cold, rainy October afternoon the doctor came – as he always came at that time of day – and gave Grandfather an injection. He lay immobile for a while, and then slowly turned his head towards me; I understood he wanted me to come closer. His eyes were dim and tired. He tried to say something, but at first I didn't understand him. I leaned close to him, and a tear from my eye dropped on his face.

»This is no time for tears, grandson...,« he said so quietly that I hardly heard him. »Look,« he tried to smile, but couldn't, »this is it now. You're looking death straight in the eye. You'll never get closer to it as long as you live. And the answers to all those questions you once asked me are a bit closer. What you see here now in what death does. That's his job. And I'm almost friends with him now...« He went quiet and looked at me for the last time; his look reached deep, it touched the deepest roots of my soul. Grandfather thus gave a good part of himself to me. That was his final farewell. Then he started breathing more quickly, his head jerked in a strange way, his old, shaking hand grabbed mine with its final strength, and then went limp for ever. His old eyes lost the flame, which had so many times provided explanation and reassurance and understanding and attention that couldn't be put into words, which provided that unique warmth that could warm the heart – the unconditional love of a related soul. The eyes through which Grandfather's life once shone were now immobile and empty. He'd gone... somewhere else.

And death keeps walking next to me; every day it reminds me of the day when it was taking away my loved ones, and of the day when it will take me too.

Translated from Slovenian by Lili Potpara

Damir Globochnik

CHLOVESHKI KARNEVAL EJTI SHTIH

Likovno delovanje slikarke, ilustratorke, oblikovalke, kostumografinje in scenografke Ejti Shtih poleg obsežnega slikarskega opusa zajema tudi izdelavo prostorskih instalacij in figur-lutk. Hčerka intelektualca Bojana Shtih in slikarke Melite Vovk se je v zacetku osemdesetih let prejšnjega stoletja uveljavila kot slikarka in scenografka (prejela je študentsko Preshernovo nagrado za litografijo in Borshtnikovo nagrado za najboljšo scenografijo). Leta 1982 se je preselila v Bolivijo. Novo kulturnogeografsko okolje je botrovalo očitni spremembi v likovnem izrazu. Intimističen, meditativen značaj slovenskega slikarstva, lirčne poudarke, pesimizem, svetobolje, zadržanost, precizno izvedbo, barvno strogost, prstene barve, kratka vse, s chimer se je slikarka lahko seznanila med študijem na ljubljanski in zagrebški likovni akademiji, so nadomestili vsebinska odprtost, topel kolorit in ekspresivna oblika transpozicije motivov v slikarske zgodbe. Led je bil prebit s slikarkino odločitvijo za živobarvno in barvno intenzivno paletu, ki jo povezujemo s temperamentom Latinske Amerike, za poglobitev izpovedne note in za njeno povezavo z družbenim in političnim dogajanjem v novem okolju.

Ejti Shtih pri različnih ikonografskih sklopih svojega slikarskega opusa uporablja chloveshko figuro v metaforičnem smislu. V ospredju je figuralna podoba v vlogi izpovednega nosilca slikarkinega občutenja in videnja okolja in chasa, ki se praviloma spreminja v dialog in polemiziranje z obče-chloveshkimi napakami in stranpotmi, z družbeno in socialno nepravichnostjo, z neizprosno civilizacijskega preoblikovanja, z nasiljem, pohlepom, provincialnostjo, strastmi in hrepenenji, perverzno, destruktivnimi nagnjenji, travmami, chloveshkimi ekscesi in krivichnimi dogajaji. – »... *jaž slikam povechini interiere, zaprte prostore in chloveshke odnose, ki so bolj zanimivi, kadar so intrigantski, nizkotni, ambiciozni, nevoshchljivi in tako naprej, pri vsem tem pa sonce in palme nimajo kaj iskati. Moja slikarska sbola je bila ljubljanska akademija, renesanchno risanje, uravnovesbene kompozicije, pravilni proporci, chrna in bela, nobenih svoboshchin, kreativnosti in fauvisticnih barv. Doma so me pa drugih 'grebov' ucbili.*« (iz pogovora s slikarko: »Slikam, torej sem«, *Ampak*, januar 2003)

V slikarskem opusu Ejti Shtih lahko vidimo tudi obliko odpora proti brezbriznosti, pasivnosti in majhnosti sodobnega chloveka. Kritichna interpretacija se prezhema s sochutnim, osebno prizadetim pogledom na chloveshko bednost. Slikarko zanimajo ljudje in njihove zgodbe, tudi tiste, pri katerih razbiramo predvsem chloveshko nichevnost. Upodobljeni figuralni liki postanejo igralci v chloveshki komediji, karnevalu in hvalnici norosti.

Damir Globochnik

EJTI SH'TIH'S HUMAN CARNIVAL

Ejti Shtih's artistic work includes an extensive opus of paintings but she is also an illustrator, a successful costume and stage designer, and has created installation art and puppets. Ejti Shtih is the daughter of the intellectual Bojan Shtih and the painter Melita Vovk and in the early 1980s she became known as a painter and stage designer (she received the student's Presheren Award for lithography and the Borshtnik Award for best stage design). In 1982 she moved to Bolivia. The new cultural and geographical environment brought about very obvious changes in her artistic expression. The intimistic, meditative nature of Slovenian painting, the lyrical emphases, pessimism, world-weariness, restraint, precision, strictness in choice of colours which are most often earthy, in short everything which Ejti learnt while studying at the art academies in Ljubljana and Zagreb was replaced by openness regarding content, warm colours and an expressive way of transposing motifs into stories told by paintings. The ice was broken by the artist's decision to use lively and intense colours, which we associate with the temperament of Latin America, and to be more expressive and connect with social and political life in the new environment.

In all her paintings of various subject matters Ejti Shtih uses the human figure in a metaphorical sense. In the forefront is the figural depiction which conveys how the painter sees and feels her surroundings and time, and which generally transforms into dialogue and polemic with universally human faults and failings, social injustice, violence, greed, provincialism, passions and desires, perversity, destructive tendencies, traumas and human excesses. – »... *I mostly paint interior spaces, closed spaces and human relations which are more interesting when they are intriguing, base, ambitious, envious and so on; the sun and palms have nothing much to do with all of this. My school of painting was the Academy in Ljubljana, renaissance painting, harmonious compositions, correct proportions, black and white, no liberties, creativity or fauvist colours. But at home they taught me other 'sins'.*« (from an interview with the painter: »I paint, therefore I am«, *Ampak*, January 2003)

In Ejti Shtih's paintings we can also see a form of resistance against the indifference, passiveness and smallness of contemporary man. The critical interpretation is full of a compassionate, personally affected view of human misery. The artist is interested in people and their stories, even those who bring to mind the vanity of the human condition more than anything else. The depicted figural characters become actors in a human comedy, carnival and ode to madness.

V chloveshkih fiziognomijah se odrazha karakter nosilca posamezne družbene ali socialne vloge, silnice, ki usmerjajo njegovo delovanje, in kaotichne razmere, v katerih se je znasel. Portreti posameznih tipov se prelivajo v portrete značajev. Individualno resničnost je zamenjala poosebitev družbenih skupin. Elegantni in skladni proporci chloveshkega telesa so redki, vse figure so praviloma groteskno preoblikovane, deformirane in karikirane. Na ta način slikarka priostri pripovedno in družbenokritično podstat figuralnih kompozicij. V primeru humorne ali ironične interpretacije ali poudarjanja erotične note tipizirani chloveshki liki lahko zazhivijo tudi kot simpatične prikazni. Drobnih grehi in življenjske radosti so dovoljeni. Pogoste so mitološke in svetopisemske reference, namigi na znamenite mojstre figuralnega slikarstva ter uporaba politične simbolike.

Kljub obče-chloveshkim temam in retoričnemu naboju ima slikarstvo Ejti Shtih intimen značaj – *»...morash slikati to, kar nosish v sebi in kar vidish okrog sebe.«* Avtorica občutek za chloveshko chrpa iz osebne izkušnje, torej iz obeh okolij (slovenskega in bolivijskega), ki ju najbolje pozna, vendar upodobljeni dogodki, osebe in pojavi dobijo univerzalen pomen. Senzibilna likovna umetnica je likovni kronist duha časa in okolja. S svojim slikarskim opusom stopa z obema v premišljen, angazhiran, kritičen dialog.

Ne glede na izpostavljanje chloveshkih pregreh je slikarski svet Ejti Shtih estetsko prijazen. Igrivo obvladovanje ploskve platna temelji na skrbno pretehtanem razporejanju tekočih potez chopicha. Nanosi zharečnih barv, ki podpirajo izpovedni značaj oziroma čustveni naboj likovne pripovedi, so včasih poudarjeno široki. Slikarke ni strah velikih površin, o čemer mdr. priča krizhev pot za katedralo Riberalta v Boliviji. Chloveshke figure imajo praviloma vlogo slikovnega jedra. Za dele platna, ki so nelochljivo povezani z vrvezhem potez chopicha in kipenjem barv, se zdi, da jih je slikarka iztrgala iz abstraktnih podob. Pri zajetju figuralnega motiva pa se nasprotno približuje ilustraciji in scenografiji, kar prav tako priča o težnji po celostnem likovnem izrazu in izpovedi. – *»Mislím, da je gledalishche (che izpyzhamem muzhiko, ki je abstraktna) ena od najbolj kompletnih umetnosti. Tam je zgodba, so igralci, gib, luh, muzhika, zhvok in glas, scena in kostumi, barvasti in beli reflektorji, publika, mistika tishine in komunikacije. Skratka, gledalishchu lahko vsi drugi umetniki samo zavidamo. Sploh pa mi likovniki, ki smo samotarski in pushchavnishki.«* (Prav tam)

The human physiognomies reflect the characters of the carriers of particular social roles, the lines of force which direct their actions and the chaotic circumstances in which they find themselves. The portraits of individual types become the portraits of characters. Individual truth has been replaced by the personification of social groups. Elegant and harmonious proportions of the human body are rare; all figures are generally grotesquely transformed, deformed and caricatured. In this way the painter accentuates the narrative and socially critical foundation of the figural compositions. In the case of humorous or ironic interpretations or the emphasising of erotic notes, typical human forms can also come alive as benevolent apparitions. Small sins and life's pleasures are allowed. There are many mythological and biblical references, allusions to famous masters of figural painting and the use of political symbolism.

Despite the universal themes and their rhetorical power, Ejti Shtih's paintings possess an intimate nature – »...*you must paint that which you carry within yourself and what you see around you.*« Ejti draws the feeling for what is human from personal experience, i.e. from both environments (Slovenian and Bolivian), which she is best acquainted with, but the depicted events, people and phenomena gain universal significance. The sensitive artist is a chronicler of the spirit of the time and the environment. Through her artistic opus she enters into a deliberate, engaged and critical dialogue with both of them.

Regardless of the focus on human vice, the artistic world of Ejti Shtih is aesthetically pleasing. The playful mastery of the flat canvas is founded on the careful and deliberate arrangement of flowing brushstrokes. The brushstrokes of radiant colours, which enhance the narrative's emotional charge, are sometimes particularly broad. The painter is not afraid of large surfaces and a nice example of this is the Stations of the Cross for the cathedral in Riberalta, Bolivia. Human figures generally make up the core of the paintings. For those parts of the canvas that are covered by a medley of brushstrokes and overflowing with colours it seems that the painter has taken them directly from abstract pictures. On the other hand when painting figural motifs, she comes closer to illustration and stage design which also bears witness to the wish for comprehensive expression and declaration. – »*I believe that theatre (if I ignore music, which is abstract) is one of the most comprehensive of arts. There is a story, there are actors, there is movement, light, music, sound and voices, the stage and costumes, white and coloured floodlights, the audience, the mystique of silence and communication. In short, all of us other artists can only envy theatre. Especially we painters who are solitary and hermit-like.*« (from an interview with the painter: »I paint, therefore I am«, *Ampak*, January 2003)

Translated from Slovenian by Marko Petrovich

Ejti Shtih

LIKOVNA DELA /ILUSTRACIJE

- 1 Trofeje, 2002, olje, platno, 250 x 420 cm
- 2 Evo – poreklo, 2009, olje, platno, 110 x 70 cm
- 3 Evo – predsednik, 2009, olje, platno, 110 x 70 cm
- 4 Srechanje dveh svetov, 2002, olje, platno, 140 x 500 cm
- 6 Sestanek, 2005, instalacija devetih figur (keramika, blago, les)
- 7 Sestanek, 2005, instalacija devetih figur (keramika, blago, les)
- 8 Poncij Pilat in Kristus, 2009, olje, platno, 200 x 256 cm

Naslovnica

- 9 V chast posiljenega deklica, 2000, olje, platno, 180 x 150 cm

EJTI SHTIH (Marija Shtih de Fernández de Córdova)

Rodila se je 25. novembra 1957. Slikarstvo je shtudirala na Akademiji za likovno umetnost v Ljubljani. Magistrirala je pri Krstu Hegedushichu v Zagrebu. Od leta 1982 zhivi in ustvarja v Santa Cruzu de la Sierru. V Boliviji spada med osrednje predstavnike sodobnega slikarstva. Posvecha se tudi oblikovanju plakatov, knjizhni, chasopisni in revialni ilustraciji ter gledalishki scenografiji in kostumografiji. Samostojno razstavlja od leta 1981. Imela je vech kot 60 samostojnih razstav. Njena najvehja samostojna razstava v Sloveniji je bila razstava slik in objektov v Umetnostni galeriji Maribor (2002, prenos v Mestno galerijo v Ljubljani, 2003). Razstavljala je v Boliviji, Sloveniji, Franciji, na Portugalskem idr. Prejela je vech nagrad: Shtudentsko Preshernovo nagrado za litografijo (1981), Borshtnikovo nagrado za najboljsho scenografijo (1982), I. nagrado za slikarstvo na Salonu Pedro Domingo Murillo, La Paz v Boliviji (1987), I. nagrado za slikarstvo in I. nagrado za keramiko, Umetnostni bienale, Santa Cruz, Bolivija (1993), nagrado kritike za najboljsho tujo razstavo, Vina del Mar, Chile (1997), I. nagrado na tekmovanju iz stenskih poslikav (2001). Njena dela se nahajajo v javnih in privatnih zbirkah v Boliviji, Sloveniji, Shpaniji, Nemchiji, Shvici, ZDA, Argentini, Kolumbiji, Ekvadorju, na Japonskem, Nizozemskem in Portugalskem in na Kubi, v Angliji, Braziliji, Italiji, Kanadi, Chilu, Peruju.

















Ejti Shtih

ARTWORKS

- 1 Trophies, 2002, oil, canvas, 250 x 420 cm
- 2 Evo – origin, 2009, oil, canvas, 110 x 70 cm
- 3 Evo Presidente, 2009, oil, canvas, 110 x 70 cm
- 4 Meeting of two worlds, 2002, oil, canvas, 140 x 500 cm
- 6 Appointment, 2005, installation of nine figures (ceramics, textile, wood)
- 7 Appointment, 2005, installation of nine figures (ceramics, textile, wood)
- 8 Pontius Pilate and Christ, 2009, oil, canvas, 200 x 256 cm

Front page

- 9 Homage to the raped girl 2000, oil, canvas, 180 x 150 cm

EJTI SHTIH (Marija Sth de Fernández de Córdova)

Ejti Shtih was born on 25 November 1957. She studied painting at the Academy of Fine Arts in Ljubljana and obtained her master's degree in Zagreb under the mentorship of Krsto Hegedushich. Since 1982, she has been living and working in Santa Cruz de la Sierra. In Bolivia she is one of the country's most prominent modern painters. Besides painting, she also designs posters, illustrates books, magazines and newspapers, and creates theatre sets and costumes. Ejti has held over 60 independent exhibitions since 1981. Her largest independent exhibition in Slovenia was an exhibition of paintings and artefacts in the Maribor Art Gallery (2002, later transferred to the City Museum of Ljubljana, 2003). She has held exhibitions in Bolivia, Slovenia, France, Portugal and elsewhere. Ejti has received many awards: the Student Presheren Award for Lithography (1981), the Borshtnik Prize for Best Stage Design (1982), 1st Prize for Painting at the Pedro Domingo Murillo Salon in La Paz, Bolivia (1987), 1st Prize for Painting and 1st Prize for Ceramics at the Art Biennial in Santa Cruz, Bolivia (1993), the Jury Award for Best Foreign Exhibition in Vina del Mar, Chile (1997), 1st Prize in a wall-painting competition (2001). Her works are kept in private and public collections in Bolivia, Slovenia, Spain, Germany, Switzerland, USA, Argentina, Columbia, Ecuador, Japan, the Netherlands, Portugal, Cuba, England, Brazil, Italy, Canada, Chile and Peru.

Fran Levstik

MISLI O NARODNOSTI

MISLI O NARODNOSTI

I

Po vseh kraljevinah in dezhelah nashega cesarstva, koder bivajo Slovani, gojé in oznanjajo domoljubje, prisrčne zhelje, da bi jim bila narodnost zagotovljena. Zlasti Slovenci se potezamo, ne samo, da nam se narodnost pripozna v drzhavnopravnem oziru, temvech da se tudi narod vpelje v dejansko, javno zhivljenje. Zdaj se she bolj vprasha nego prej: chesa nam je treba, da pridemo tja, kamor bi radi? V chem najdemo najkrepkejshe poroshtvo in gotovo, trdno brambo svoji narodnosti? Preverjen sem in trdim, da najpoprej v sebi in svoji lastni mochi, in ako tu ne, potlej nikjer. V sebi, v lastni navdushenosti moramo izvirka narodnemu razvoju iskati, in tudi najdemo ga. Razen te podloge pa dalje potrebujemo she drugih naprav, ki so tudi primerna poroshtva nashi narodnosti. Da to dokazhem, treba obshirnejshega razgovora.

Narodnost je visoka, rodovita, zhivotvorna misel kakor svoboda, vera in druge. Misli so si v rodu; logichno se torej morejo primerjati druga drugi; sklepati se dá od druge do druge. Che le povrhu preishchemo misli o svobodi in veri, vidimo, da sta dolgo dremali; da sta imeli majhen pochetek da sta bili vechkrat zatrti: ali vendar najdemo, da sta se potem krepko ustanovili, premagavshi vse ovire in zadrzhke. Ako vprashamo zgodovino, kako se je te zgodilo, odgovarja nam, da svoboda, o kateri hochemo najprvo besediti, vkoreninila se je le tedaj in ondod, kadar in koder so drzhavljanje bili zanjo vneti, pripravljene zanjo iznebiti se dragih rechi; kadar se je v drzhavljanskih prsih krepko utrdila. Je li Grkom pomoglo kaj drugega nego to, da so vrgli na videz vsemogochnega Kserksa in da so strli druge sovrazhnike? Ali kadar je pa izginila gorecha ljubezen do svobode in domovine; kadar se je med Grke vperila sebichnost in nezlozhnost: hitro so se morali vdati Aleksandru Velikemu in potlej Rimljanom. Zastonj jim je rimski senat in narod obetal svobodo, kajti ljudstvo ni vech svobodno, kadar mu dovoli svobodo drug narod, ker zhe sama ta privolitev razodeva nesvobodo in suzhnost. Enako se je zgodilo Rimljanom, ki so mnogo sto let zhiveli svobodni; ali kakor jim je ugasnil plamen do stare svobode, umrla je tudi she svoboda. Katon, Cicero, Brut in drugi so se zastonj borili; Cezar in Avgust prideta in vzameta jim jedro nekdanje svobode, pustita le same lupine, same oblike, in celo te so se kmalu pogubile. – Enaka usoda je zadela druga nemarna ljudstva v srednjem veku in v danasnjih chasih.

Fran Levstik

THOUGHTS ON NATIONHOOD

THOUGHTS ON NATIONHOOD

I

In all the kingdoms and lands of our empire that are inhabited by Slavs, they nurture and preach patriotism, earnest wishes that their nationhood may be assured. We Slovenes, especially, strive not only for our nationhood to be acknowledged in a legal sense, but that the nation may live a publically active life. Now we are asking ourselves more than ever before: what do we need to get where we want to be? Where do we find our strongest security and firm defence of our nationhood? I am convinced that within ourselves and our own strength, and if not there, then nowhere. In our own selves, in our own enthusiasm must we search for the wellspring of national growth, and we can find it. Alongside this foundation we also need other devices to provide security for our nationhood. To demonstrate this, further discussion is necessary.

Nationhood is a high, fertile, invigorating idea like freedom, faith and others. Ideas are related; they can therefore be compared to each other; one can lead to another. If we consider only superficially ideas about freedom and faith we can see that they slumbered for a long time; that they had small beginnings; that they were often suppressed: and yet we find that later they established themselves firmly, overcoming all obstacles and difficulties. If we ask history how this happened, it replies that the freedom of which we wish to speak took root only wherever and whenever citizens were eager for it, prepared to give up dear things in exchange for it; when it became firmly consolidated in citizens' hearts. Were the Greeks aided by anything else when they overthrew the apparently almighty Xerxes and crushed other enemies? But when the burning love for freedom and the homeland disappeared; when egoism and discord took over the Greeks: they gave in to Alexander the Great and later the Romans very quickly. To no purpose did the Roman senate and nation promise them freedom, for the people are no longer free if they are granted freedom by another nation; their consent alone shows their lack of freedom and their servitude. The same happened with the Romans who lived in freedom for many centuries; as soon as their passion for the old freedom died, freedom itself died too. Cato, Cicero, Brutus and others struggled in vain; Caesar and Augustus came and took away the core of their former freedom, leaving them only with the outer shell, only the form, and even this was soon lost. – The same fate befell other careless peoples in the Middle Ages and in modern times.

Videli smo, chesa je potrebovala svoboda, preden je zmogla. Preishchimo zdaj, kako je nasprotne zadržke s pota spravila misel, ki se tiche vere. Znamo da je krshchanska vera unichila vse in prelomila strashne verige zato, ker so bili prvi kristjani tako vneti zanjo, da so jo nadvse chislali; znamo, da so protestantje za svoje misli iznebili se najboljshlega, najvechjega blaga, in da so tudi potem zmogli; znamo, da so celo Zhidje (Judje) za vero prebili dosti groznega in hudega. Mislim torej, da sem dokazal po zgodovini, da ideji o veri in svobodi se nista dali s korenem izruvat, dokler sta zhiveli v narodu, ampak nazadnje sta se zmagonosno venchali. Toda tega ne pricha samo zgodovina, temvech tudi teorija. Resna in stanovitna chloveshka volja je zhelezna moch. Ko se je mnogo takih mochi zedinilo za misel o veri in svobodi; ko je vse ljudstvo za tisti misli vstalo: potem sta bili nepremagljivi.

Ali je z narodnostjo tudi taka? Menim da. Misli teko vse iz istega studenca, to je iz iste dushe, ki je nerazdelna. Da je gotovo le-ta teoretichna sodba veljavna v dejanstvu, to nam zopet zgodovina kazhe. V stari dobi sta bila rimski in grshki narod najbolj omikana in izobrazhena. Grkom ni pomogla samo prirojena bistrumnost, ne samo jasno, lepo nebo, pod katerim so zhiveli, ampak ljubezen do svojega bogatega jezika in do svojega iskrega naroda jim je dajala podporo, da so Rimljane izobrazhevali, ko so bili sami Rimljanom sluzhni; da je grshka literatura she vedno luch vsake izobrazhenosti. Navdushenost za svoj narod je dosti pomogla tudi Rimljanom, da niso le prishli na vrh slavne izobrazhenosti, ampak da so celo drugim narodom vcepili svoj jezik in svojega duha. Kdor tega ne veruje, vprasham ga: ali bi svet bil kdaj chudil se velichanski rimski in grshki izobrazhenosti, ako bi Grki in Rimljani bili zanemarjali svoj krasni jezik in sramovali se svojega naroda?

II

Da ne bodemo preobshirni, preskochimo srednjo dobo in pregledimo novo. – Nashi dnevi so polni prechudnih in krasnih prikazni, kar se tiche narodnega razvoja. Moramo se chuditi Grkom nove dobe, vnukom slavnih pradedov, ki so v tridesetih letih v narodnem razvitku naredili tolikshne korake, da bi si morda utegnili staro omiko zopet povrniti. Celo Nemci so nam v poduk. V Holstein-Schleswigu se neté poprijeti danskega jezika, dasitudi si je z njihovim v rodu. Malo jih je, pa vendar jim Danci ne morejo kaj, ker so vneti za svoj narod. V nashem cesarstvu imamo druge lepe zglede. Chehi, ki so z nami v enakih okolnostih, odpravljajo vse ovire, zanemarjeno ljudstvo hitro izobrazhujejo in krepko dvigajo. To se pa godi zato, ker so ene misli, enega srca. Tudi pri juzhnih Slovanih vse giblje. Madzhari so od 1830. leta chudovito izobrazili svoj jezik.

We have looked at what freedom needed before it could do anything. Let us now consider how faiths did away with opposition. We know that Christianity destroyed everything and broke all terrible bonds because the early Christians were so passionate about their faith that they held it in such high esteem; we know that Protestants rid themselves of their finest and greatest riches for their ideas, and despite this they succeeded; we know that even the Jews suffered many terrible things for their faith. I believe I have shown clearly through examples from history that the ideas of faith and freedom could not be uprooted while they were present in the nation and were in the end gloriously crowned with victory. However, this is not proven only by history but also by theory. Serious and steadfast human will is strong as iron. When many such powers united to back an idea about faith and freedom, when all the people stood in support of the idea: then they were invincible.

Is it a similar situation in the case of nationhood? I think so. Thoughts all flow from the same wellspring, the same soul, which cannot be divided. The validity of this theory is again proven to us by history. In ancient times, the Greek and Roman peoples were the most educated and refined. The Greeks were not aided solely by an innate cleverness and it was not just the beautiful, clear sky under which they lived, but love for their rich language and their spirited nation which led them to educate the Romans while they were slaves of the Romans; and Greek literature remains a light for learning to this day. Enthusiasm for their nation considerably helped the Romans not only to achieve the pinnacle of learning, but also to implant their language and spirit in other peoples. I ask anyone who does not believe this: would the world be able to marvel at the magnificent Greek and Roman learning if the Greeks and Romans had neglected their beautiful language and been ashamed of their nation?

II

Not to go into too much detail let us jump to the present age. – Our days are full of strange and wonderful apparitions in terms of national development. We cannot help but admire the Greeks of the new age, the grandchildren of renowned great-grandfathers, who in the 1830s made such leaps and bounds in their national development that they could perhaps again attain their former height of culture. Even the Germans can be an example for us. In Schleswig-Holstein they refuse to speak the Danish language, although it is related to theirs. They are few in number and yet the Danes cannot do anything with them because they are passionate about their nation. In our empire we have other nice examples. The Czechs, who are with us in the same circumstances, are doing away with all obstacles, the neglected people are fast being educated and are rising strongly. This is happening because they are of one thought, one heart. We Southern Slavs are also all in motion. The Hungarians have since 1830 wonderfully cultivated their language.

Che vse to pomislimo in dobro presodimo, pokazhe se nam, da vsako ljudstvo, od tachas, od kadar zachne zhiveti za narodnost in dokler zhivi zanjo, radovoljno in veselo vse poskusha in vse pripravlja, chesar je treba, da vtisne misli svoje narodnosti vsakemu vazhnemu dejanju zasebnega in javnega, materialnega in dushevnega zhivljenja, in da na to stalo zida svojo slavo. Iz tega premishljevanja pak nam se pred ochi stavi dvoje, in sicer: da le navdushenost in vneto srce za narodno rech je podloga in ogelnik vsemu narodnemu razvijanju, in da je temu prvi porok in tudi najkrepkejsa bramba, ako imajo narodno svest posamezni rojaki in vse ljudstvo. Resnichne so besede:

Nasha rech slovenska zhivo klije,
dokler nashe verno srce za nash narod bije.

Che smo se pa te resnice preverili, potem je nam Slovencem prva in tudi najvechja dolzhnost, da narodu v svojih srcih utrdimo nerazdrten grad. Kdor je tega prepričan, lahko dobode, chesar je treba narodnosti, ker izpoznana resnica in v srce od rojstva polozhena ljubezen do mile domovine morata poshteno in vrlo slovensko dusho hitro in siloma vneti za to idejo. Sramota bi nam bilo, ako se to zgodilo ne bi, ker prav nam Slovencem ni treba iznebvajati se toliko dragega in ljubega, kajti narodna ravnopravnost nam je ustavno zhe dana, torej nimamo drugega posla, nego da si to dragocénje za veke osvojimo. Kdor se pa neche vzdramiti, naj bi pomislil, da je tukaj shkodljiva mlachnost kakor pri vseh vazhnih, dejanskih mislih in javnih zadevah, shkodljiva posebno celoti. Ne pozabite, da nemaren Slovenec samo zbog tozhljivosti lahko zachne vrazhiti svoj narod. Ker je len, zato ga bode jezilo, potezati se za to misel, katera, kakor vsaka druga hoche imeti, da se zaradi nje iz vse dushe iznebimo te in one stvari; jezen jo bode gledal in tudi morda chrtil; ali dvojna krivica je, nasprotnik biti narodu, kateri se povzdiguje. Schiller v Tellu pravi: »Ah, Uli, Uli, ne zapiraj srca pravicam svetim drage domovine.«

Naj se ne ugovarja, da Slovencev nas je malo in da torej ne moremo obroditi lastnega slovstva. Ne opominjam, da je bilo starih Grkov malo; da ni mnogo tudi Holandcev, Dancev in Shvedov, pa vendar imajo lastno slovstvo; temvech le odgovarjam, da smo zhe lepo zacheli; odgovarjam, da smo otroci juznoslovanskega kolena in da se tudi moremo naslanjati na dushevna dela vseh drugih slovanskih bratov, ker neovrzna resnica je, da le dobrih uchilnic potrebujemo in, kadar jih dobimo, potem nikakor vech ne bode izobrazhenemu Slovanu tezhavno na podlagi stare slovenshchine in svojega narechja razumeti govor in pisanje vsakega drugega Slovana; in zato je tista misel, naj bi narechja nepotrebno priblizhivali, da naposled naredimo en jezik ali vsaj manj jezikov, nego jih imamo zdaj, ostarela misel nekaterih, ki bi jim le svetovali, naj se najprvo jezika sami dobro nauche, preden sodijo o njem, in tudi naj pomislijo nashe politichno razmerje, potlej bode njihova sodba drugachna; odgovarjam dalje, ko ne bi vsega tega bilo, da prav zato, ker nas je malo, moramo si prizadevati na vse kriplje, zdruzheni se moramo vpirati in vzajemno si pomagati. Concordia parvae res crescunt.

If we consider all this it becomes apparent that every nation from the moment it begins living for its nationhood and for as long as it lives for it, is happy to try everything and prepare everything that is necessary to imprint ideas and thought about its nationhood upon every important act of private or public, material or spiritual life, and that it builds its glory upon this foundation. This thinking leads us to two conclusions: firstly that only enthusiasm and passion for the nation are the foundation and cornerstone for all national development, and secondly that its best guarantee and strongest defence comes from a strong sense of nationhood of individual citizens and all the people. The following words ring true:

Our Slovene nation is alive and well,
as long as our faithful heart feels for the nation.

If we are convinced that this is true, then the greatest task for us Slovenes is to build an invincible fortress for our nation in our hearts. Whoever is convinced about this will be able to acquire what nationhood needs, for awareness of the truth and a love for the nation which has been placed in the heart since birth must make the honest and upright Slovene soul quickly passionate about this idea. It would be a disgrace for us if this did not happen, for we Slovenes, of all people, need not rid ourselves of so much that is dear to us. National equality has already been granted us in the constitution, so we have nothing more to do than to acquire this treasure for all time. Whoever refuses to be stirred should be aware that half-heartedness in this situation, as it is in all important ideas and public affairs, is harmful to the whole matter. Do not forget that an indifferent Slovene can begin to hate his people out of ill humour. As a result of his laziness, which discourages him from supporting this idea, which like all ideas demands self-denial, he will consider it with anger and might even scorn it; but it is a double injustice to oppose a nation, which is liberating itself. Schiller says in *William Tell*: »Oh, Uli, Uli, harden not your heart in the face of your dear homeland's holy rights.« There should be no objections that we Slovenes are too few and therefore cannot have our own literature. Let me remind you that the ancient Greeks were also few; that the Dutch and Danes and Swedes are also few and yet they have their own literature; I only wish to say that we have made a good start; that we are children of the south Slav family and that we can draw from the cultural works of all other Slav brothers, for it is an irrefutable truth that we only need good schools and that when we get them, the educated Slav will have no difficulty, on account of old Slovene and his dialect, in understanding the speech and writing of every other Slav; and this is why the unnecessary idea of bringing different dialects together to create one language or at least fewer languages than there are now is a decrepit idea coming from some individuals whom I would advise to properly learn their own language before pronouncing judgement on it and also to consider our political relations, then their judgement will be different; furthermore, it is precisely because we are few in number that we must try our very hardest, united we can resist and help each other. *Concordia parvae res crescunt.*

III

Tudi moramo premisliti, da smo ustvarjeni za Slovane; pa naj se le silimo, vijemo in obrachamo, kakor hochemo, nikoli ne moremo biti pravi Nemci, Lahi ali Madzhari, najsi tudi znamo govoriti njihov jezik tako, kakor ga oni sami znajo. Zato je gotovo bolje in lepshe, da svoje dushevne lastnosti rabimo na korist svojemu narodu nego drugemu, tujemu. Kakor zheli vsak svoj imetek, svoje dragocénje zapustiti svoji družini, pa ne tujcem, tako moramo svoje dushevne mochi darovati svojemu narodu, ki ni drugega, nego vechja družina, med katero spadamo. Ko bi vsak narod nashega cesarstva tako napredoval, gotovo bi se po tej meri razcvela vsa drzhava; kajti le zhivi in krepki chleni delajo zdravo in krepko celoto, in drzhava potrebuje le navdushenih udov, a ne zaspancev. Nekateri se res izgovarjajo, da se ne morejo vech narodno izobraziti, ker so prestari. Poglavitna rech je ljubezen do naroda, in ljubezen polajsha vsako breme, zlasti mozhem, ki so v krepki dobi. Starci pa vech ne delajo, ampak pochivajo; torej o teh tudi ne govorimo. Kadar mozh opominja, da je prestar, da bi se uchil slovenskega jezika, takrat samo kazhe, da je tozhljiv in len. Ni spodobno bistrournnim mozhem govoriti kaj takega, kar bi se le slabemu starcu prizaneslo. Zlasti vi Slovenci, ki ste ali nemshki ali pa lashki izobrazheni, premislite, da prav ta vasha omika vam ni ovira, temvech velik pripomocek, da se lazhe nauchite jezika, katerega koli si bodi, zlasti pa materinega. Saj vedno she nosite v sebi kolikor toliko svojstva slovanskega jezika; torej ne potrebujete drugega, nego da se vadite in pridno berete. – Vi bogata gospoda pa, ki morda nechete kaliti svojega dushnega miru, odprite zaklade in podpirajte naprave narodnega razvijanja. Vsaj v tem oziru hodite po stopinjah g. Strossmayerja; ali pa tudi posnemajte Grke danashnje dobe, ki vseuchilishchu v Atenah pogostoma zapushchajo vech ali manj podpore, ko umró doma ali v tujih dezhelah, in tako najsveteleje prichajo svetu, kako ljubijo svoj narod. Ne podméchite, da je odlochena le mladina, da izobrazhuje jezik in oslavlja svoj narod. Res je, da se mladina lazhe vnema za lepe in visoke misli; pa tudi je res, da mladina posnema starejshe ljudi. Ciceron, Demosten in drugi stari govorniki, kadar so naganjali narod, naj sklene ali stori kaj velichanskega, opirali so se na svoje pradede, na »majores«, ki so jih priporochali posnemati; pa niso govorili zastonj. Ciceron veli: »Videte ergo Quirites, ne, ut illis (majoribus) pulcherrimum fuit tantam vobis gloriam relinquere, sic vobis turpissimum sit, illud, quod accepistis, tueri ac conservare non posse«, t. j. Torej gledite Rimljanje, da kakor je bilo onim (sprednikom) na preveliko lepoto, da so vam zapustili toliko slavo, ne bode vam na preveliko sramoto, ko bi ne mogli varovati in hraniti, kar ste prejeli.

III

We must also bear in mind that we are born to be Slavs; no matter how hard we may try, we may never be true Germans, Italians or Hungarians, even if we can speak their language as well as they do. Therefore, it is by all means better that we use our intellectual qualities for the good of our own nation rather than some foreign one. Just as every person wishes to bequeath their belongings or treasures to their family and not to some foreign person, in the same way we must give our intellectual powers to our own nation, which is nothing other than a large family to which we belong. If every nation in our empire advanced in this way then the whole country would flourish in a similar way; for only living and strong members make up a healthy and strong whole, and the state needs enthusiastic members, not sleepyheads. Some make the excuse that they are too old to educate themselves for the nation. The most important thing is to love the nation; love lightens every burden, especially for men who are advanced in age. Old men do not work any longer but rest; so we are not even concerned with these. When a man says he is too old to learn Slovene, this only shows that he is sad and lazy. It is improper for intelligent men to say something that would only be expected of an old man in ill health. Especially you Slovenes, who speak German or Italian, consider that this very knowledge of yours is not an obstacle but a great help for you in learning another language, whichever it may be, but especially the mother tongue. For you still carry within yourselves at least some knowledge of the Slav language, so you need do no more than practice and diligently read. – And you wealthy nobility, who perhaps are unwilling to disturb your mind's rest, open your treasures and support the institutions of the nation's development. At least in this way follow Strossmayer's example or imitate the Greeks of the modern age who frequently bequeath large or small amounts to the university in Athens when they die at home or abroad, and in this way let the world know in the best possible way how much they love their nation. Do not spread the false idea that it is only the responsibility of young people to learn the language and honour the nation. It is true that young people are quicker to become enthusiastic about beautiful and elevated ideas; but it is also true that young people follow the example of their elders. Cicero, Demosthenes and other old orators, when they urged the nation to have resolve or to do something grand, they referred to their forefathers, the »majores,« whom they set as an example; and they did not speak in vain. Cicero said: »Videte ergo Quirites, ne, ut illis (majoribus) pulcherrimum fuit tantam vobis gloriam relinquere, sic vobis turpissimum sit, illud, quod accepistis, tueri ac conservare non posse,« that is: »See, therefore, Romans, that as it was a great honour for the ancestors to bequeath you such glory, may it not be a great disgrace for you if you were unable to safeguard and hold what you have received.«

– Ako bi imeli mi take, za narodnost goreche prednike, mogli bi tudi mi tako ponosno in krepko govoriti, a ne bili bi v takih zadregah in tezhavah. Ker pa nismo tako srečni, skrbimo vsaj, da bode nashe moshko prizadevanje za narodno rech lep zgled slovenski mladini; da se bodo zanamci radostno opominjali sedanjega chasa, nashega truda in boja. Varujmo se prihodnjega ochitanja, da se nismo prijeli ugodne prilike; zgodovina je neizprosna, neusmiljena sodba.

Zdaj vzemimo na vrsto druga poroshtva, ki so tudi jako podpirajocha, da to plemenito misel okrepchamo in vnesemo v javno zhivljenje. *Rotteck* pravi, da svoboda je mati vsega, kar je lepo in veliko. Che je to res, potem je svoboda gotovo prvi pripomocek narodnemu razvoju. To je tudi lahko razumeti, ker v svobodni drzhavi vse dobre dushne mochi in lastnosti lahko hodijo na dan; ker se pametnim narodovim zheljam hitro ustreza; ker se mnogotere naprave narodnega izobrazhevanja lahko ustanavljajo pod zakonitim varstvom dezhelnih zborov, svobodnega tiska in sploh pod brambo javnega zhivljenja. Oziraje se po svetu vidimo, da ima le v svobodnih drzhavah narodnost uspeh, ki jo povzdigne do najvishje stopnje izobrazhenosti. Resnico teh besed nam prichajo Grki stare in tudi nove dobe, Anglezhi, Francozi itd. Pri narodih pa, ki nimajo svobode, zaostaja narodna omika. To se najzhalostneje kazhe nad ubogimi juzhnimi Slovani pod strashnim turshkim jarmom. Da pa le kolichkaj odneha stiska, narod hitro ozhivlja ter zachenja gibati na vse strani. To dandanes kazhejo Madzhari, Chehi, Rusi, Hrvatje in Srbi pod knezom Mihaelom.

Logichno je torej, da je vsem Slovanom, zlasti pa nam Slovencem, prva politichna potreba in dolzhnost, da smo svobodoljubi. Kdorkoli hoche dobiti, chesar zheli, mora prijeti se potrebnih pripomochkov in rabiti jih.

IV

Krepek pripomocek, rekel bi, drugi porok nashega razvitka je tedaj svoboda, krasna in sadonosna, ker ima v sebi zakonodajne zbore, svobodni tisk, ustne in javne sodbe, porotnice, svobodni srenjski zakon, udelezhevanje vsega naroda pri javnih opravilih itd. Vse drugo vnemar pushchaje naj govorim samo o eni napravi, ki se je zhe pretresala po vsem cesarstvu. To so porotnice, vazhne s treh pogledov.

– If we had ancestors who were so passionate about the nation we too could speak so proudly and strongly, and would not be having such problems and difficulties. But as we are not so lucky, let us at least ensure that our manly efforts for the nation may be a good example for the Slovene youth; that our descendants may remember our time and our effort and struggle with joy. Let us avoid the future reproach that we did not take advantage of a good opportunity; history is an inexorable, ruthless judgement.

Now let us consider other promises, which are equally as supportive, to strengthen this noble idea and bring it into the public domain. Rotteck says that freedom is the mother of everything that is beautiful and great. If this is true, then freedom is certainly the first aid for the nation's development. This is easy to understand because in a free country all good intellectual capacities and qualities may be expressed; because the nation's intelligent desires are quickly satisfied; because many mechanisms for national education may be founded under the lawful protection of regional assemblies, the free press and especially the protection of public life. Looking around the world we can see that nationhood succeeds only in free countries where it is raised to the highest level of culture. The truth of these words is proven by the Greeks of the ancient and modern eras, the English and French etc. In the case of nations without freedom, national culture stagnates. The most sorrowful example of this is how the poor southern Slavs suffered under the terrible Turkish yoke. But as soon as the crisis eases off, the nation comes alive and the people become active in all ways. This is visible nowadays in the case of the Hungarians, Czechs, Russians, Croats and Serbs under Prince Mihailo.

It is therefore logical that the most urgent political need and obligation of all Slavs, and especially us Slovenes, is that we are freedom-loving. Whoever wants to obtain what he desires must grasp the necessary tools and use them.

IV

A strong tool, I would say the second guarantee for our development is, therefore, freedom – beautiful and fruitful as it contains legislative assemblies, the free press, verbal and public judgements, courts of assizes, free law governing commonly owned property, the participation of the whole nation in public tasks etc. Leaving all else aside may I talk just about one institution, which has been discussed all over the empire. These are the »courts of assizes«, important for three reasons.

Anglezhi in druga svobodna ljudstva jih prishtevajo najmočnejšim stebrom svojega političnega zhivljenja; pravoslovci vech dezhel pak so potrdili, da so dobre in koristne v kazenski razpravi; a jaz hochem o njih samo besediti, kar se tiche narodnosti, in dokazati, da so nam Slovencem silno potrebne, ker pospeshujejo narodno razvijanje. Pri porotnicah sodijo prisezhniki, vzeti izmed ljudstva, torej mozhje, ki znajo narodni jezik; zato pa tudi morajo le v narodnem, prisezhnikom razumljivem jeziku govoriti potlej vsi drugi, kateri imajo kaj opraviti pri porotnicah; taki so: prvosednik, drzhavni pravdnik, zagovorniki, priche in veshchi mozhje. Ni torej dvomiti, da bi potem hitro veljavo dobila narodna, tako rabljena beseda. In da je zlasti nam Slovencem te naprave silno treba, kazhejo vse okolnosti. Ko je pravosodni minister odgovoril Chernetovemu vprashanju, ukazal je c. k. sodnijam, naj rabijo po mogočnosti slovenski jezik. To bi veljalo, ko bi le povsod resnichno za narodne zadeve skrbela gospoda, ki ima v roki sodna opravila. Ker se pa največ ne godi tako, kakor bi se imelo, zato se nam korist porotnih sodb sama razodeva, ker one bi uradnike primorale, da bi se podali narodnemu potezanju. Prvosedniki, zagovorniki in drzhavni pravdniki bi se ne mogli pogovarjati nikakor drugache nego slovenski s prisezhniki slovenskega rodu. Zato bi se pa tudi vech ne obotavljali, ampak lotili in korenito bi se uchili nashega jezika. Dejansko zhivljenje bi pa she nekaj zahtevalo. Videli smo 1850. leta, da se je govoril samo lashki jezik pri nekaterih porotnicah, pri drugih pa le nemshki. Slovence sicer so tudi klicali, toda vselej so bili odvrzheni, tako da so naposled za porotnike bili samo taki mozhje, ki so bili vajeni lashkega ali nemshkega jezika. Godilo se je, da so chasi prihajali Slovenci k porotnicam; toda zastonj so trpeli stroshke, mudili so chas in ljudje so se jim celo posmehovali. Ker je pa nespodobno ljudi motiti in tako jemati zakonu resnost in sposhtovanje; ker je chisto nemogoche, da bi Slovenci bili od porotnic locheni: zato bi se moralo po ustavi skrbeti, da bi tudi porotnice ustrezale narodni ravnopravnosti. Samo tako, pa ne drugache, bodo porotnice Slovencem to, kar morajo biti in kar so bile vselej drugim narodom.

Narodnosti silo vazhen pomoček so dalje uchilnice, ki pridovajo dorastlemu svetu, največ pa mladini, po njej pa tudi prihodnjemu zarodu. Humboldt pravi: »Die Jugend ist das unzerstörbare, uralte, immer erneuernde Institut der Menschheit«, t. j. Mladost je chloveshtvu nerazdrtni, starodavni, zmerom se obnavljajochi zarodek. Ljudstvo se po svoji mladini vedno ponavlja in pomlaja. Kakrshna je mladina, takshna je narodova bodochnost. Domoljubi mozhje torej morajo skrbeti, da se mladina po uchilnicah narodno izobrazhuje; da se ji ljubezen do naroda globoko vceplja, in gotovo bodemo zhe prvo prihodnost imeli vse drugachno; truditi se je, da se povsod napravijo narodne uchilnice vsake vrste: potem shele se iz pepela slovenstvo pri nas dvigne kakor nova ptica fenis. –

The English and other free peoples consider them to be the strongest pillars of their political life; jurists of many countries have confirmed that they are good and beneficial for trials, but I only wish to discuss their connection with nationhood and prove that they are of great importance for us Slovenes because they accelerate the nation's development. Juries are made up of persons who have sworn an oath, who have been taken from among the people, therefore men who speak the national language; that is why all people who have anything to do with the court must speak in the national language which the members of the jury can understand; they include the president, the state attorney, the lawyers, the witnesses and the experts. It is certain then that our national language used in this way would rapidly gain value. And circumstances show that we Slovenes need this institution in particular. When the judicial minister replied to Cherne's question, he ordered the imperial courts to use the Slovene language if possible. This would be the case if the nobility, which has power over the court functions, truly cared for the nation's matters. However, as things are mostly not happening the way they should be, the good of jury trials becomes apparent to us, for they would compel officials to give way to the nation's efforts. The presidents, lawyers and state attorneys would not be able to communicate in any language other than Slovene with those who have sworn the oath and are of Slovene origin. That is why they would no longer hesitate but would quickly set about properly learning our language. And day-to-day life would set further demands. We saw in 1850 that only Italian was spoken in some courts and only German in others. Slovenes were summoned but were always rejected so that in the end the jury was made up only of men who spoke Italian or German. It also occurred that Slovenes made up juries, but it was in vain that they suffered expenses, wasted their time and were even mocked. As it is improper to disturb people and thereby deprive the law of gravity and respect, for it is impossible to separate Slovenes from courts, the constitution should ensure that juries respect national equality. Only in this way, and in no other way, will juries be for Slovenes what they should be and what they have always been for other nations.

Another extremely important tool for nationhood is the school, which benefits the adult world but even more so the young people and consequently future generations. Humboldt says: »Die Jugend ist das unzerstörbare, uralte, immer erneuernde Institut der Menschheit«, that is: »Young people are the indestructible, age-old, constantly regenerating institute of humanity«. The nation is regenerated and rejuvenated by its young people. The state of the young people foretells the state of the nation's future. Patriotic men must, therefore, make sure that young people learn our language and identity in schools; love for the nation must be deeply implanted in them and we will certainly reap the rewards in the very near future; we must endeavour to set up all types of Slovene schools throughout our lands: only then like a phoenix from the ashes will Slovene nationhood rise. –

Naposled ne smemo zabiti petja, ki je zhe mnogo pomoglo in she pomaga, da se cele narode vnema za razne misli; posebno pa ne smemo pozabiti narodnega petja, ki je tako pripravno, da ozhivlja in krepcha ljubezen do naroda in domovine, ker v srce segajochi napev chloveka pretresa in mora ga navdushiti.

Vazhnejshi poroki nashemu narodnemu razvoju in razcvetu so torej ti-le: zhiva narodna svest med vsemi Slovenci; svoboda in vse njene liberalne naprave, posebno porotnice, kakrshne sem imenoval; dezhelni zbori, ki bi morali skrbeti za narode in voditi jih; narodne ucilnice nizhje in vishje vrste in tudi narodno petje. Che se poprimemo vsega tega in che ne zanemarimo she drugih pomocchkov, kmalu nam vstanejo novi pisatelji vsake vrste, ki bodo hitro pospeshevali knjizhevnost, chasnikarstvo, lepoznavsko in resno slovstvo, ter potem bode nasha narodna literatura to, kar mora biti, namrech bozhje poslanstvo, ki plemenitejshe dela posamezne ljudi in cele narode. – Vsi Slovenci naj bi se junashki poprijeli vazhnega dela; vsak naj bi to misel shiril in budil pri drugih; vsak naj bi po svoji zmozhnosti oslavljaj narod, ochetje v svojih družinah, duhovni pastirji med svojimi ovcami, ucitelji po ucilnicah, zlasti profesorji pri mladini vishjih ucilnic, uradniki pri javnih opravilih, chasnikarji po chasopisih in poslanci s primernimi zakoni. Naj bi se kazalo povesod, po mestih in vaseh, po planinah, ravninah in bregovih, da Slovenec resnichno ljubi svoj narod in njegovo omiko!

Naprej, Ljubljana, 1863, sht. 31-34

Fran Levstik, *Zbrano delo*, VIII, Ljubljana, 1959

And finally we must not forget singing, which has helped us greatly and continues to help inflame whole nations for various ideas; of particular importance is folk singing which is so useful in reviving and strengthening love for the nation and the homeland; the song which reaches to the heart moves the man and cannot fail to enthuse him.

The most important guarantees for our national development and flourishing are therefore: a living national awareness among all Slovenes; freedom and all its liberal institutions, especially courts of assizes; regional assemblies, which should take care of nations and lead them; Slovene schools of primary and upper level, and also folk singing. If we use all these means and if we do not forget other means too, we will soon have new writers of all kinds who will rapidly accelerate the production of literature, journalism, literary and academic writing, and then our national literature will be what it must be, God's mission, which is to make individuals and whole nations better people. – All Slovenes should, like heroes, set about this important work; each and every person should spread these ideas and persuade other people to do likewise; every person should, as far as they are able, talk highly about the nation: fathers in their families, spiritual shepherds amongst their sheep, teachers in schools, especially professors teaching in upper schools, officials carrying out public duties, journalists in newspapers and assembly members with suitable laws. Let it be seen everywhere: in towns and in villages, in the hills and on the plains, that the Slovene truly loves his nation and his cultural heritage!

Naprej, Ljubljana, 1863, nos. 31-34

Fran Levstik, *Zbrano delo*, VIII, Ljubljana, 1959

MISLI O SEDANJJIH MEDNARODNIH MEJAH

I

Mednarodne meje so med narodom, ki govori en jezik, n. pr. med koroshkimi in kranjskimi, med shtajerskimi, kranjskimi in koroshkimi Slovenci itd. Če hočemo, da ravnopravnost vseh narodov zares kdaj stopi v življenje, da pomiri dezhele, prinese blagost in pospeshi omiko; potem je gotovo treba prenarediti sedanje mednarodne granice in postaviti medjezične mejnike, t. j. mejnike med narode raznih jezikov.

Ako ostane ta reč, kakršna je zdaj, ne bode nikoli med narodi niti miru niti sprave. Pogledimo, kako na Koroshkem, Shtajerskem, Primorskem in Gorishkem sedanje meje na dvojje rezhejo enojezične rodove in devajo raznojezična ljudstva pod enako ime, pa ne v enakem številu. Koroshka in shtajerska imata dve tretjini Nemcev in tretjino Slovencev; a na Gorishkem in Primorskem je Slovencev mnogo več od Lahov. Ravnopravnost pa hoče, da bi vsak narod poslal primerno število svojih zastopnikov na deželni zbor; zato mora priti v zbornico na Koroshkem in Shtajerskem več Nemcev nego Slovencev, na Gorishkem in Primorskem pa več Slovencev nego Lahov. Ali gotovo je, da tisti, katerih je več, bodo vselej premagovali one, katerih je manj, zlasti v narodnih rečeh. Tako je bilo v državnem zboru na Dunaju; tako se je godilo v sedanjem deželnem zboru v Celovcu, kjer se je potezal g. Einspieler, da bi se zborovi zapisniki predstavljali na slovenski jezik in razposiljali županom slovenskih krajev; toda prehrula ga je velika nemška množina in ravnopravnost je Slovincem vzeta. Rekle se je in rekalo se bode na večne chase: drugi deželni jezik (*die zweite Landessprache*) mora biti zadovoljen s tem, *kar mu sama rada podari večina*. Delala bode torej sama večina sebi in manjšini zakone (postave), katerih ne bi potrdila manjšina, ko bi se le mogla ustaviti; kar se pa tiče državljanskih dolžnosti in davkov, stoji manjšina v enaki vrsti z večino. To pa nikakor ni po ravnopravnosti, da bi večji narod ukazoval manjšemu; to je slabše od zavrženega absolutizma, pod katerim so koroshki Slovenci vendar še dobivali zakone v domaćem jeziku. Vlada zahtevati ne more takih krivic, ki so nastopki starih mej, katerih bi ustava nikakor ne smela trpeti. Koliko se je pa zanashati na pravichnost in velikodushje tujih poslancev, nam je glasno oznanila tista večina državnega zbora, katera nima usmiljenja z nobeno drugo narodnostjo, kakor je rekel nje plesovodja Giskra. Torej ni druge pomoči, da se ali ovržejo mednarodne meje ali pa naj se ljudje tako ukroté, da bodo zadovoljni s temi, sužnosti podobnimi krivicami.

THOUGHTS ON THE CURRENT INTERNATIONAL BORDERS

I

International borders are dividing a nation which speaks one language, separating the Carinthians from the Carniolans, and the Slovenes of Styria, Carniola and Carinthia etc from each other. If all nations are to have equal rights, be appeased, enjoy well-being and accelerated cultural growth then the present international borders must most certainly be changed and replaced with boundary stones that separate nations with different languages.

If the situation remains as it is now there will never be peace or reconciliation between nations. Let us look at how in Carinthia, Styria, Primorska and Gorishka the present borders are separating people who speak the same language and are placing people who speak different languages under the same name, but not in equal numbers. Two thirds of the populations of Carinthia and Styria are German while one third is Slovene; in Gorishka and Primorska, meanwhile, the Slovenes far outnumber the Italians. Equality demands that each nation sends an adequate number of its representatives to the provincial diet. That is why in Carinthia and in Styria more Germans than Slovenes must enter the assembly and in Gorishka and Primorska more Slovenes than Italians. It is certain that those who are greater in number will always overwhelm those who are fewer in number, especially when it comes to matters of nationhood. That is how it was in the Imperial Council in Vienna; that is what happened in the current provincial diet in Klagenfurt where Einspieler strived for the minutes of the diet's meetings to be translated into Slovene and sent out to the mayors of Slovene places. He was, however, drowned out by a great German majority and the Slovenes were deprived of equality. It was said and it will always be said: the second regional language (*die zweite Landessprache*) must always be satisfied with what the majority gives it. It is the majority, therefore, which will write laws for itself and the minority. The minority would reject them if only it could protest. As for citizens' duties and taxes, the minority is in the same boat as the majority. This is by no means equality of rights if the larger nation gives orders to the smaller one; this is worse than the abolished absolutism under which the Carinthian Slovenes nevertheless had laws translated into their own language. The government cannot demand such injustices, which are the result of old borders, which the constitution should by no means tolerate. To what extent we can rely on the justness and generosity of foreign deputies was made patently clear by the majority in the Imperial Council which has no mercy for any other nationality, as its foreman Giskra said. So there is no other solution than for international borders to be done away with or, alternatively, for the people to be subdued in such a way that they will be happy with these slavery-like injustices.

Che meje ostanejo, kakršne so, potem se ne bodo poslanci po dezhelnih zboréh nikoli prav umeli, ker ima v drzhavnem, she mnogo bolj pa v dezhelnem zboru pravico vsak poslanec govoriti v svojem jeziku. To hoche imeti ravnopravnost in tega se tudi morajo poslanci drzhati zhe iz ljubezni do materinega jezika, dalje zaradi sposhtovanja do svojih volivcev, in tudi zato, da uzhivajo dane pravice. Ako dezhele ostanejo she prihodnjih razdeljene tako, kakor so zdaj, potem se bode vedno v dveh jezikih govorilo na koroshkem, shtajerskem in gorishkem zboru ter stranka ne bode poslushala stranke, pa tudi je dobro ne umela, in Avstrija bode nekdanji Babilon. Vsak pa ve, da ni ravnopravno to zahtevanje, naj bi poslanci manjshe stranke govorili tisti jezik, v katerem se vechja stranka glasi, kakor se je godilo v preljubeznivem mestu v beli Ljubljani. Manjsha stranka bi morala potem, ako bi med seboj ne imela dovolj dvojezichnikov, svojih poslancev iskati pri nasprotnikih samo zaradi jezika; toda redko bi nashla prave mozhé, kajti izkushnja uchi, da se ptice vsakega lova zbirajo. »Graculus graculo assidet; similis simili gaudet«. Tudi slovenska omika in slovstvo se ovira, che ostanejo mednarodne meje. V diplomii 20. oktobra je Nj. velichanstvo spoznalo, da bode Avstrija mogochna le tachas, kadar se njeni posamezni narodje na ustavnem potu okrepchajo, razvijó in omikajo; to pa bode Slovincem speshnó in mogoche le tedaj, kadar se zopet združijo njihovi drobni kosci; kadar nashe ljudstvo dobi uchilnice v svojem jeziku. Slovanov je do zdaj 18 milijonov zhe vech sto let prilagalo za uchilnice; kje pa imajo *svojo* viksho narodno uchilnico? Izgovarjalo se je, da je Slovencev premalo v eni dezheli; da bi torej ne bilo vredno, snovati jim narodne uchilnice. *Qui calumniatur egentem, exprobrat factori ejus.* Ta prazni izgovor izkopni, che se nam Slovincem umaknejo sovrazhne mreze zastarelih mednarodnih mej ter namesto njih postavijo medjezichne. Drugi pa uché: slovenski jezik ni dovolj omikan, da bi mu vrata odprli v uchilnice. – Chlovek sam ne ve, chemu bi se bolj chudil, ali neumnosti takih ljudi ali pa nashega jezika divni mochi, katero mu prilastujejo ti malovednezhi. Oni hoté , da bi se morala slovenshchina plavati nauchiti, preden bi shla v vodo, t. j. da bi se morala omikati sama od sebe brez kakih uchilnic. Zakaj se le neki tako pridno uchi po sholah nemshki jezik, slovenskemu pa tako uboge, male urice odmerjajo? Menda samo zato, ker nima v sebi nemshchina tiste chudne mochi, katera je v slovenskem jeziku, da bi se mogla sama umiti, chetudi ima roke na hrbtu zvezane.

If the borders remain as they are, then the deputies in regional assemblies will never properly understand each other as in the national and even more so the provincial diet every deputy has the right to speak his own language. This is in order to ensure equal rights, and deputies must stick to this already out of love for their mother tongue, and out of respect for their voters, and also to fully enjoy the rights they have. If in future the lands remain divided as they are now, then two languages will always be spoken in the assemblies of Carinthia, Styria and Gorishka, and one party will not listen to the other, nor understand it properly, and Austria will be like Babylon of old. Everyone knows that it is not respectful of equality to demand that the deputies of the smaller party should speak the language of the larger party, as was the case in the dear city of Ljubljana. If the smaller party were not to have a sufficient number of bilingual deputies, it would be forced to find some in its opposing party just to resolve the language problem; but it would rarely find the right men as experience teaches us that birds of a feather flock together. »Graculus graculo assidet; similis simili gaudet.«

Slovene culture and literature too are hindered if the international borders remain as they are. In the October Diploma from 20th October, His Royal Highness found that Austria will not be a great country until its constituent nations are strengthened, developed and educated; for the Slovenes this will only be possible when their fragments are again united; when our people acquire schools that teach in their language. Eighteen million Slavs have for many centuries been paying money for schools; so where is their own national university? The excuse has been put forward that there are not enough Slovenes in one country and that it is therefore not worth building a national school for them. *Qui calumniatur egentem, exprobrat factori ejus.* [Whoever oppresses the poor shows contempt for their Maker] This empty excuse is proven utterly worthless if the hostile network of antiquated international borders is abolished and they are replaced by linguistic boundaries. Others say that the Slovene language is not cultivated enough to be allowed into schools. – One does not know whether to wonder more at the stupidity of such people or the splendid power of our language which these ignoramus ascribe to it. They would like Slovene to learn to swim even before it enters the water; they expect it to be perfected on its own without any schools. Why is the German language being taught so diligently in German schools while the Slovene language is apportioned such a small number of hours? Presumably because German does not possess within itself that strange power inherent in Slovene which allows it to clean itself even with its hands tied behind its back.

II

Na Koroshkem v Shentpavelskem samostanu duhovski imenik (Schematismus) krshke škofije za leto 1863 kazhe, da trije učitelji razlagajo nemshchino uchencem, ki so največ nemshkega rodu; v Celovcu pa jih je iz istega samostana šest, ki se boré z ukom nemshkega jezika. Pach res tezhak mora biti nemshki jezik, da mu je na dveh nemshkih gimnazijah treba 9 učiteljev! Da je slovenski jezik pravi korenjak, nam kazhe to, da se je samouk v sodije povzdignil po naredbi visokega pravosodnega ministrstva 17. sushca 1862, v učitnice pa she ne. Kaj bi shele obrodil, kako bi se izobrazil, ko bi ga učitnice podpirale tako kakor zdaj nemshkega. Ker je pa to vse enako, v katerem jeziku se chlovek izuchi, kar potrebuje za zhivljenje, in ker tudi znanje nemshkega jezika samo na sebi she ni prava omika; naj bi se torej Slovenec uchil v slovenskem jeziku, ki je njegov, pa ne v nemshchini, ki mu je tuja. Ne hudujte se, Nemci, ali nemshki kljuch do omike nam je predrag.

Slovstvo ni sicer na mednarodne meje tako navezano, da ne bi jih moglo prekorachiti: ali brez njih bi knjizheвна slovenshchina speshneje hitela do zrelosti; bolj bi se podpiralo domache slovstvo, posebno politichno. Slovenci smo zhe zdaj majhna panoga (mladika) velikega slovanskega rodu, in vrh tega smo pa she na 5 koscev razcepljeni. Kakshno slovstvo, kakshna omika je mogocha Slovencem v teh okolnostih? – Pa vendar poleg vsega tega smo v zadnjih letih storili dobrshne korake. Nemeц se hvale:

kein Augustisch Alter blühte,
keines Mediceers Güte
lächelte der deutschen Kunst;

mi pa molche delamo, kolikor moramo, in od svojih nasprotnikov trpimo zaviranje in ustavljanje; ali vendar ne obupamo.

Dokler ne bodo ovrzhene sedanje mednarodne meje; dokler ne bodo she zdruzheni Slovenci: vedno jim bode she k Lahom ali Nemcem hodrti v učitnice; vedno se bodo morali uchiti najprvo lashkega ali nemshkega jezika, potem shele kaj drugega, kar jim je potrebnejshe za zhivljenje; pa tudi vedno bodemo ostajali dober korak za drugimi izobrazhenimi narodi. Iz tega izvira, da ima Avstrija vech nemshkih uradnikov nego slovanskih; Slovanov pa je vendar v cesarstvu blizu do trikrat toliko kolikor Nemcev. Nemeц je bil hitro dober za uradnika, che je le vedel, kaj se pravi »pach«, zato jih je pa zdaj tudi vech od 1000, ki se z njimi ne ve kam in ki uzhivajo plachilo zastonj. – Ali ni to resnichen nastop mednarodnih mej in zatiranja slovanskega naroda? Che ostanejo sedanje meje, tudi ne bode med Slovani krepke vere do drzhavnih uradov. Po ravnopravnosti gre pravica vsakemu narodu, da sme imeti v svojih uradih svoje narodne uradnike, na katere se bolj zanasha, katere tudi rajshi poslusha nego tujce.

II

In Carinthia, in the monastery of St. Paul, the clerical directory (Schematismus) of the Diocese of Gurk for 1863 shows that three teachers explain German to the pupils who are mainly of German ethnicity; in Klagenfurt there are six teachers from the same monastery who are striving to teach German. The German language must really be difficult if two German grammar schools require nine teachers! The Slovene language is a true hero if we consider that it was elevated into a valid court language by the High Ministry for Justice's decree on 17 March 1862 while it has still not been allowed in schools. To think what it could achieve, how well it would develop if the schools supported it as they now support the German language. As it does not matter in which language one learns what one needs for life, and as knowledge of the German language is not yet in itself true education, Slovenes should be taught in Slovene, which is their language, and not in German, which is foreign to them. Do not be angry Germans, but the German key to education is too costly for us.

Literature is not so bound by international borders that it could not transcend them, but without them literary Slovene would more successfully hasten on to maturity; our literature, especially political, would be better supported. We Slovenes are a small branch of the great Slav race and on top of that we are divided into five parts. What kind of literature, what kind of culture is possible for Slovenes in these circumstances? – And yet, despite all this, we have in past years made good progress. The German boasts:

By no kind Augustus reared,
To no Medici endeared,
German art arose;

[from Schiller's poem *Die Deutsche Muse*.]

while we work on in silence, as much as we are able, and suffer obstructions and hindrances from our opponents; and still we do not lose heart.

Until such time as the present international borders are abolished, until Slovenes are united, we will have to attend Italian or German schools; and we will have to first learn Italian or German and only then another language, which may be more important for life; and even then we will be some way behind other educated nations. This is why Austria has more German than Slav officials; and yet there are almost three times as many Slavs in the empire as there are Germans. A German was quickly good enough to be an official, if only he knew how to say yes, and that is why there are now more than 1,000 of them, and they are too great in number and are being paid for nothing. – Is this not the true role of international borders and the oppression of the Slav nations? If the present borders remain, the Slavs will never trust the state bureaus. According to the principle of equal rights, every nation has the right to employ officials of its own nationality in its bureaus. It can rely on them more and will sooner listen to them than to foreigners.

Ako se pa sedanje mednarodne meje pusté: vedno se bode she med Slovane po uradnem imenu meshalo nekoliko Nemcev, Lahov in Madzharov, kateri bodo nagajali in rabili tuj jezik; vedno bode med Slovani sedelo tujstvo na konju, slovanstvo pa bosonogo poleg njega tekalo po ostrem trnju; vedno si bodo prizadevali tujci, kako nam bi skrivali kljuch do vira, ki teche iz oktobrske diplome – toda kazala se bode pa tudi med narodom she zmerom tista nezaupnost, mrzlota in nepokorshchina, katera do sedaj. Bilo bi vse drugache, ako bi storili Nemci, kateri pridejo k nam, tako, kakor delajo tisti, ki se vezó chez morje v Ameriko. Zhe med potom na ladjah si nehajo briti brade in hrustijo se, koliko si bodo prizadevali, da bi se nauchili ameriksanskih navad. Kadar so pa tamkaj, hitro se do polti obrijó /obrijejo/, in vech neté biti Nemci: kajti Amerikanec ne da gospodariti tujcu, zlasti Nemcu ne. Che zachne kak Nemeec pripovedovati, kako je po Nemshkem, hitro se mu pové: Nemeec je hudoben chlovek. Amerikancu se zdi nespodobno, da bi narod narodu zapovedoval. Ko bi se le tudi tako hitro izpreobrachi tujci, kadar pridejo k nam, potlej bi ne bilo toliko ravsanja; pa tudi tuji uradniki bi vere imeli mnogo vech nego zdaj, ko nas hoté uchiti nemshkih navad, za katere pa mi nismo rojeni. Torej stran te zartarele mednarodne meje! Naj se nam dadé domache uchilnice, iz katerih bodemo dobivali narodne uradnike in tujih nam ne bode trebalo. Ljuba zaupnost se med nami zopet prikazhe kakor svetlo sonce.

Ako se ne odpravijo mednarodne meje, tudi ne bode prave srchnosti. – Srchnost je vera do samega sebe. Srchnosti je posebno treba dveh rechi: prvich mora chlovek vedeti, da ni sam, temvech da je med svojimi, do katerih si je v zadregi lahko v svesti gotove pomochi, kakrshne se od tujcev ne more nadejati v silí; drugich mora opirati se na to, da stoji na svoji zemlji, katero so obdelovali in zapustili mu njegovi pradedje in katero misli tudi on s pravim narodnim imenom pustiti svojim vnukom. Pregovor uchi, da celo petelin je huji na svojem. Slovenski narod pa zdaj tega nima chisto nich. Ne more se chutiti med svojimi; pritaknjen je ali on k drugim, ali pa drugi k njemu; pomeshan je s tujci, ki se résijo v njem, pomagajo mu pa vendar ne, kadar je v silí, ampak shele zasmehujejo ga. Celo zemlja ni vech nasha, dasitúdi jo obdelujemo; tujci so jo prekrstili v »nemshko-slovensko dezbelo«. V teh okolnostih morajo biti Slovenci neka stvar, ki sama sebi ne upa, ki le zhivari. Kar sem tukaj v misel vzel o razkosanem slovenskem narodu, to velja tudi za vse slovanske vojake, ki so raztreseni po vsej avstrijski vojski (armadi); ki drug za drugega ne vedó, da nas poleg tolike vojske dostikrat vojna srecha gleda samo z enim ochesom. Viribus unitis! Zdruzheni Slovani bi avstrijskemu prestolu bili najvechja podpora.

If the present international borders are kept, the Slavs will always have among them some Germans, Italians and Hungarians who will be awkward and use a foreign language; the Slavs will continue to be surrounded by foreigners on horseback while they themselves will run barefoot alongside on sharp thorns; foreigners will continue to strive to hide the key to the source which flows from the October Diploma – but the nation will continue to show the same mistrust, antipathy and disobedience it has done up till now. Everything would be different if the Germans who come to us acted like those who cross the ocean and go to America. During the voyage they stop shaving their beards and boast how hard they will try to learn American customs. Once they are there they soon shave off their beards and no longer want to be Germans: for the American does not allow the foreigner to be in charge and especially not a German. If a German starts explaining how things are done in Germany, he is quickly told: the German is an evil person. The American deems it improper that one nation should rule another. If foreigners who come to us changed their ways as quickly as that, there would not be so many disputes and foreign officials would enjoy much more trust than they do now, wanting to teach us German customs for which we are not born. So, away with these outdated borders! May we be given our own schools to produce our own national officials and we will not need foreign ones. Dear trust will reappear among us like the bright sunshine.

If the borders are not abolished then there will not be true courage either. – Courage is confidence in oneself. Courage needs two things especially: firstly one must know that one is not alone, that one is among one's own people on whom one can fully rely in times of difficulty. One cannot expect the same kind of help from foreigners; secondly, one must take heart from the fact that one is on one's own land, which was tilled and bequeathed by one's forefathers and which one intends to hand on to one's own grandchildren under the same nation's name. The saying goes that even the rooster is more confident on his own land. The Slovene people presently have nothing of this. They cannot feel that they are among their own people; they are either added on to some other nation, or have others added on to them; they are mixed up with foreigners who act like they are in charge but do not help them when they are in need and instead mock them. Even the land is no longer ours even though we cultivate it; foreigners have renamed it the »German-Slovene« land. In these circumstances, the Slovenes must necessarily lack self-confidence and lead a miserable existence. What I have written here about the dismembered Slovene nation also holds true for all Slav soldiers who are scattered throughout the Austrian army and do not even know of each other. Despite having such a large army, successes on the battlefield have been limited. *Viribus unitis!* United Slavs would be the best possible support for the Austrian throne.

III

Sedanji chas hoče, da se opusté mednarodne meje in združijo narodi enakega jezika. Pogledimo, kaj so pravzaprav mednarodne meje v slovenskih dezhelah? Ko je nehal stari, skoraj suzhnosti podobni absolutizem; ko so moch izgubile domalega vse pravice, po katerih so narodi volili si lastne svoje vojvode; ko je prishel imetek le-teh dezhel, ki so zdaj le pod enim vladarjem, največ v drzhavno blagajnico: potem so stare meje med Slovenci le she zhalostni spominki, kako neusmiljeno so nekdam trgali ta narod in tlachili ga v jarem po starem poganskem pregovoru: »Divide et impera.« Ali sv. Avgushtin pravi: »Napuhov duh rezhe jezike, ljubezen pak jih vezhe.« Sedaj ni vech suzhnosti, ni vech napuha, ampak milost in pravica je na vladni mizi; zato danashnjim okolnostim kaj slabo ustrezajo mejniki, narejeni v zhalostnih dnevih. Poleg drugih potrebnih prememb naj bi se tudi predrugachile mednarodne meje, ti bridki ostanki krivichnih chasov, in utrdile naj bi se druge, sedanjosti primernejshe.

To hoče imeti celo vechni zakon, ki je v naravi. Ta zakon je tak, da vleche v družbo, kar si je v rodu. Juzhni Slovanje pravijo: »Jedna krv nam po zhilah teche; jedna je nam slava, jedna proshastnost; jednim govorimo jezikom; jednoga imamo vladara: zashto dakle nesmo i u jednom okružju?« Zategadelj se tudi zdaj s tolikim veseljem razkosani udje slovenskega naroda obiskavajo po chitalnicah, pevskih drushtvih in o drugih prilikah; zategadelj chasopise krizhem naročajo, vzajemno chitajo knjige ter uché se z veliko skrbjo drugih bratovskih narechij. Kaj bi jim pa vendar vpiralo, ko bi se hoteli združiti vsi slovenski deli? Novchna (denarna) zadeva gotovo ne, ker potem bi se odvrnilo mnogo sedaj dragih uradov in s tem dosti velikih stroshkov; tudi ljudstvo ne, ki je to zheljo zhe očitno pokazalo v tisti slovenski proshnji, katero je bilo z 20.000 podpisi dalo visokemu ministrstvu. Ali nekaj drugega bi utegnulo zavirati, namrech zavist srchni radosti vseh Slovencev, tista nesrečna zavist, ki bi Slovence utopila v zhlici vode, ko bi se dalo; ustavljala bi se tudi tista nemshka, Avstriji shkodljiva politika, ki izhaja iz straha od velikega slovanskega naroda; ki pa ne pomisli, da izpodsekuje vejo, na kateri stoji. Che hočemo graditi mochno, po ustavi prerrojeno Avstrijo, moramo skrbeti za veliko, trdno kamenje, pa ne za drobizh, kakrshen smo zdaj Slovenci. Novo telo, kakor bi zdaj Avstrija morala biti, potrebuje prostornejshe, mochnejshe suknje, primerjene vsemu telesu vsakega naroda, pa ne stare mrzle mreze, v katero smo Slovenci zapredeni kakor muha v pajchevino. Kaj pomaga dosti dezhel, pa v njih malo mochí, a mnogo stroshkov? Ali morda se vnani sovrazhniki ustrashijo samih dezhelnih imen? Nikdar!

III

The present time demands that international borders are abandoned and that people that speak one language unite. Let us take a look at what international borders actually represent for the Slovene lands. When the old, almost slavery-like absolutism ended, when almost all rights were lost according to which peoples voted for their own dukes, when most of the wealth of these lands that are now under one ruler went into the state coffers, then the old borders separating the Slovenes are only sad reminders of how mercilessly they once tore at this nation and limited its freedom according to the old pagan adage: »Divide et impera.« But St. Augustine says: »The spirit of vanity slices tongues, but love binds them together.« Now there is no more slavery, no more vanity, and mercy and justice are on the government table; that is why the boundary stones made in the sad old days are unsuited to the present-day situation. Alongside other necessary changes, international borders, these painful remains of unjust times, should change; and other more suitable ones for our time should come into force.

Even the eternal law which is written in nature demands it. This law is such that it draws together whatever is related. The Southern Slavs say: »One blood flows through our veins; we have one glory, one past; we speak one language; we have one ruler: so why are we not in one country?« That is why even now the dismembered limbs of the Slovene nation are visiting each other with such pleasure in exchanges organised by reading societies, choirs etc; everyone is subscribing to newspapers, everyone is reading books and learning related dialects with great endeavour. What would be the problem if all the Slovene lands were to join together? There would certainly be no financial problem as many expensive bureaus and the costs connected with them would be done away with; neither would the people object, they have already openly expressed this desire in the Slovene petition signed by 20,000 people which was handed to the senior ministry. But something else could impede this, namely envy at the sincere happiness of all Slovenes; that wretched envy which hates the Slovenes with a vengeance; obstruction would also come from that German policy which is harmful to Austria and which stems from fear of a great Slav nation; which does not, however, realise that it is sawing off the very branch on which it is resting. If we want to build a strong, constitutionally revived Austria, we must build with big, strong stones and not with small pebbles that we Slovenes currently resemble. The new body that Austria should be needs a roomier, stronger coat suited to the whole body of every nation, and not an old, cold net into which we Slovenes are entangled like a fly in a cobweb. Of what use are these many lands of little power and high costs? Perhaps the external enemies are afraid of the very names of the lands? Never!

To jih bode shele vabilo, dajalo jim srchnost, da se loté Avstrije; kajti zhe dobro vedó, koliko velja in more ta ali ona dezhelica; znajo, da se je lazhe poskusiti z razkosanimi ljudstvi nego s celim narodom. Napoleon I. bi nikoli ne bil tako lahko osvojil Nemchije, ako bi se mu bila njena ljudstva ustavila zdruzhenena; zato pa Nemci dandanes nobene stvari bolj ne zhelé, nego da se zvezhejo v celotno veliko Nemchijo.

Zakaj so se osvobodili Grki in Srbje neizmerne turshke sile? Zato, ker so bili en narod, srce ene misli; Turchija pa je imela vojake, prignane od vseh shtirih vetrov. Naj bi se torej ne zabilo v nashi Avstriji, da so zdaj do dobrega drugi chasi, nego so bili, in da se ni varno vtikati v vechni zakon, ali izkushati, kako bi se ta zakon dal obvladati; kajti prej ali pozneje se on ostro mashchuje zaradi pomot, ki so se mu storile.

Naposled nam kazhe vedenje vsega chloveshkega rodu, da le v zdruzbi je prava moch in srecha. Kmetje sem ter tja podirajo stare plotove, ker je lesa malo, deske pa drage. Ljudje se devajo v drusstva in bratovshchine, da bi si zlozhni lazhe pomogli z manjshimi stroshki, in po tem potu se res napravijo divne rechi, katere poprej she na misel nikomur niso mogle priti. Enako naj bi storila tudi Avstrija; zdruzhila naj bi razkosane narode. Samo tako bi se osnovala krepka moch, kateri bi se uklanjati morale tuje drzhave; tako bi se prihranilo mnogo novcev (denarjev), davki bi se zmanjšali in povrnili bi se zaupljivost, ki je tako zelo potrebna. Le zdruzheni Slovanje bi imeli zmozhnost, da bi pomagali, naj se ravnopravnost preseli s papirja v dejansko zhivljenje; drugi avstrijski narodje se ne bodo mnogo poganjali za ravnopravnost, ker zhe zdaj uzhivajo, chesar mi shele zhelimo. Vse njihovo prizadevanje bi le nam koristilo, njim pa ne, ker bi ali nas morali k sebi kvishku potegniti ali pa se k nam ponizhati, da bi jim bili enaki; ampak ne vem, da bi se to kdaj zgodilo. Zato se je tako mlachno drzhala nemshka stran v drzhavnem zboru, ko smo se mi poganjali za ravnopravnost. Noben avstrijski narod ni tako mnozhen kakor Slovanje, pa tudi sploh toliko ne mara za Avstrijo, kar se je pokazalo nam leta 1848. Da bi le hoteli razumeti, kako bi Avstriji koristilo, pa ne shkodilo, ko bi Slovanom pomagali na noge, a ne trli jih!

Naprej, Ljubljana, 1863, sht. 14-16

Fran Levstik, *Zbrano delo*, VIII, Ljubljana, 1959

This will only invite them, give them courage to attack Austria for they know full well what the value and power of an individual region is; they know very well that it is easier to do battle with dismembered peoples than with a whole nation. Napoleon would never have occupied Germany with such ease if its people had opposed him united; that is why Germans nowadays wish for nothing more than to unite in one great Germany. How did the Greeks and the Serbs manage to free themselves from the immense Turkish force? They were one nation, their hearts united behind one idea, while Turkey had soldiers drawn from all over. It should not therefore be forgotten in our present-day Austria that the times are very different from what they used to be and that it is not safe to play with the eternal law, or to try to see how this law could be dominated; for sooner or later the law takes revenge for the errors committed against it.

In the end, we are shown by the behaviour of the entire human race that true power and happiness lie in fellowship alone. Farmers sometimes break down old fences because there is little timber and planks are expensive. People are joining societies and fraternities so that in cooperation with other people they may get through more easily and with smaller expenses, and in this way wonderful things indeed are accomplished, things which people would never have thought possible. Austria should do the same; it should unite dismembered nations. Only in this way will a strong force be created before which foreign countries will be forced to bow down; much money would be saved in this way, taxes would be reduced and the trust which is so necessary would be returned. Only united Slavs can help equal rights make their way from paper into actual life; other Austrian peoples will not do much for equal rights as they already enjoy what we still desire. Their efforts would be of good only for us and not them as they would have to either elevate us up to their level or lower themselves down to our level for us all to be equal; but I have never heard of this ever having happened. That is why the reaction of the Germans in the Imperial Council was so lukewarm when we expressed our desire for equality. No Austrian nation is as numerous as the Slavs, and no other group cares as much for Austria, which was clearly shown in 1848. If only they so much as tried to understand how much good this would do for Austria, not harm, if they helped the Slavs get on their feet instead of crushing them!

Naprej, Ljubljana, 1863, nos. 14-16

Fran Levstik, *Zbrano delo*, VIII, Ljubljana, 1959

SHE ENKRAT NASH PROGRAM

Naj nam slavno uredništvo za zlo ne vzame, ako she enkrat o našem slovenskem političnem programu katero povemo. Ta rech je vazhnejsha, nego si morda kdo misli. Trdni politični programi dajejo edini narodu samozaupnost, bivajo mu v burnih chasih varno pristanishche ter pomnozhujejo krepost njegovega delovanja. Primeri najnovejsho prusko politiko! Nasproti pa negotovi programi vzrokujejo nezaupnost naroda do samega sebe, jemljejo dejanju krepost in hitrost ter ves uspeh trmasti srechi in okolnostim prepuschajo. Zhalosten zgled nam dajejo nashi brati Hrvati. Saj z narodi ni drugache nego s posameznimi ljudmi; iz njih moralichne kreposti ali slabosti izvirajo kakor iz majhnega vrelca vse njih sreche in nesreche. In ako na sedanje politichne razmere pogledamo, bogme, nam je treba moralichno prav dobro se okrepchati, treba nam slozhnim in trdnim stati, da ob svojem chasu ne postanemo igracha svojim sosedom in pa brezvestni politiki. Trdnega politichnega programa nam je neobhodno, neogiblivo, krvavo treba!

Kar vsi nashi dosedanji rodoljubni programi zahtevajo, to je obsezhen v malo besedah: *Vsestransko blagostanje slovenskega naroda*. Vsi hochemo, da bi nash narod postal izobrazhen, bogat, slaven in chislan. V teh mislih se zlagamo vsi, samo potje so razlichni, po katerih bi to bilo dosechi, in teh je do sedaj troje zaznamenovanih.

Prvi politični program nashega naroda, nachrtan pred letom dni v Mariboru, meri na zdruzenje vseh dezhel, koder Slovenci stanujejo (razen Ogrskega in Benechanskega), *v eno*, tako imenovano *notranjeavstrijansko skupino*. Po tem programu bi se imelo gledati na zedinjenje Kranjskega, Primorja, Koroshkega in Shtajerskega celega v eno skupino, ki bi obsegala tri razlichne narodnosti: Slovence, Nemce in Lahe, ki bi imela eno dezhelno vlado in en dezhelni zbor, oboje v Ljubljani. Ta program je prvi nasvetoval »Slovenec«, in kakor se iz lista 81. vidi, je »Slovenec« she sedaj teh misli. Toliko bi gotovo bilo pri tem programu dosezenega, da bi vsi Slovenci pod eno upravo prishli.

Drugi program, razodet v vech dopisih »Slovenca«, nasvetuje *narodno slovensko skupino*, to je zedinjenje vseh Slovencev v eno dezhelo z enim dezhelnim zborom in eno vlado, kateri bi pripadalo celo Primorsko, celo Kranjsko in pa slovenski deli Koroshkega in Shtajerskega. Ta skupina bi torej bila skoraj popolnoma slovenska. Gotovo bi se po tem programu Slovenci lazhe po narodno izobrazhevali in omikali nego po prejsnjem.

OUR PROGRAM AGAIN

May the dear editors not hold it against us if we yet again say something about our Slovene political program. This matter is more important than people may think. Firm political programs alone give the nation self-confidence; in times of trouble they are a safe haven for it and increase the strength of its actions. Just consider the most recent Prussian politics! And compare the uncertain programs, which make the nation lose confidence in itself, deprive actions of force and speed and put all success into the hands of wayward fortune and circumstances. A sorry example is given us by our brothers the Croats. Nations are like individuals; moral virtues or weaknesses come from them like from a small wellspring of all their fortune or misfortune. And if we consider the present political situation, by God, we need to fortify ourselves morally; we must stand firm and unanimous so that in future we may not become the plaything of our neighbours and unscrupulous politics. We badly need a strong political program and there is no alternative!

What all our patriotic programs to this day have demanded can be summed up in few words: the universal well-being of the Slovene people. We all want our people to become educated, wealthy and respected. We all agree with this idea but the ways in which we are to achieve this are different. Three different ways have so far been marked out.

Our nation's first political program, set out a year ago in Maribor, aims to unite all lands populated by Slovenes (except for Hungary and Veneto), into one so-called Inner Austrian group. This program would unite Carniola, Primorska, Carinthia and Styria into one group, which would contain three different nationalities: Slovenes, Germans and Italians, which would have one provincial government and one provincial diet, both in Ljubljana. This program was first proposed by the »Slovenec« newspaper and as can be seen in issue 81, the Slovenec is still of this opinion. This program would probably succeed in placing all Slovenes under one administration.

The second program, set out in many articles in the Slovenec, proposes a national Slovene group, the unification of all Slovenes in one region with one provincial diet and one government; the region would include all of Primorska, all of Carniola and the Slovene parts of Carinthia and Styria. This group would, therefore, be almost completely Slovene. This program would certainly make it easier for the Slovenes to develop their own education and culture than the previous one.

Tretji program, v »Slovincu« priobčen in tudi letos v Ljubljani zbranim rodoljubom priporočan, sega še za en korak dalje nego drugi, ter hoče iz Hrvashkega in cele Slovenije eno dezhelo napraviti, tako imenovano *jugoslovansko skupino*, ki bi obsegala južno Shtajersko, južno Koroshko, Kranjsko, Primorje in celo trojedino kraljevino z Dalmacijo in Granico vred; o Srbih v Vojvodini ta program ne govori. Dobrota te velike skupine bi bila dvojna, prvich združenje Slovencev z brati Hrvati in drugih mochen jez proti Madzharom, Nemcem in Lahom. – To je kratek pregled dosedanjih politichnih slovenskih programov. Vprasha se: Katerega se naj drzhimo, da svoj cilj dosezhemo?

Pred vsem drugim moramo si pred oči postaviti, da Nemci, ki imajo sedaj nasho usodo v rokah, ni enega teh programov prostovoljno ne bodo potrdili. Ako torej kdo pri katerem programu na to misli, kateri bo Nemcem bolj vshech, ta se po mojih mislih gotovo moti. V notranjeavstrijsko ali »ilirsko« skupino ne bodo Nemci po tem, kar sedaj mislijo, nikdar stopiti voljni. Oni bodo sicer vedno na to merili, da si koroshke in shtajerske Slovence v stari suzhnosti obdrzhe, ali za Kranjsko in Primorsko se vech ne brigajo, ker je njih politika sedaj – vsa druga. Do sedaj so she namrech bili gospodovali celi Avstriji in so na podlagi nemshkega bunda posebno nasho Slovenijo za nekako svojo domeno ali drzhavno posestvo imeli, ali odslej so jeli svojo lastno nevarnost spoznavati in se *med seboj* ozhe zdruzhevati za kake bodi mogoche zunanje eventualitete. Ausseejski in beshki dogovori, mislim, so nam oči dovolj odprli. Torej menim, da s to skupino ni nich. Ali vzemimo, da bi se res kdaj osnovala. Kaj mislite, da bode tedaj za nas bolje? Jaz mislim, da ne; ampak vse bi pri starem ostalo. Mi bi se z Nemci morda she huje boriti morali nego do sedaj, ker oni chisto kam drugam tezhijo nego mi, ker je njih politichni ideal, njih bodochnost vse drugje nego nasha. Ta zveza bi zanaprej istotako nenaravna bila kakor do sedaj. Pustimo torej jalove misli rajshi koj pri prichi nego kasneje in nastopimo pod krilom avstrijskega orla *svojo* pot, ker se to storiti *mora*, ako mislimo sploh kdaj kak svoj namen dosechi.

Ali tudi Hrvatom bi se mi ne smeli sedaj pridruzhati, da bi se tudi mogli. Kaj Hrvati hochejo, kdo to ve? Njim samim manjka she bolj nego nam edinega programa. Ena njihova stranka – madzharonska – tezhi po vsej sili v Peshto, druga – samostalna – sama ne ve, kam. Dokler se hrvashka politika – od pamtiveka zhe nestalna – na nobeno stran trdno ne ulezhe, dotlej nam Slovincem ni mogoche njim se pridruzhevati. Hrvati bi morali shele sijajno pokazati, da so slozhni, da so zares Slovani po politiki, da hochejo nash prid.

The third program published in the Slovenec and also recommended to patriots gathered in Ljubljana this year, goes one step further than others and wants to make one region out of Croatia and the whole of Slovenia, making up the so-called Yugoslav group, which would include southern Styria, southern Carinthia, Carniola, Primorska and even the Triune Kingdom of Croatia, Slavonia and Dalmatia and the Military Frontier; this program does not mention the Serbs in Vojvodina. There would be two advantages of this large group: firstly it would bring together the Slovenes and their Croat brothers and secondly it would be a strong barrier against the Hungarians, Germans and Italians. – This is a short summary of Slovene political programs to this day. The question is: which one should we follow to achieve our goal?

Above all, we must bear in mind that the Germans, in whose hands our destiny now finds itself, will not voluntarily ratify any one of these programs. If, therefore, anyone wonders which of these programs would be most pleasing to the Germans, I believe that person is certainly in error. In their current frame of mind, the Germans would never willingly agree to an Inner Austrian or Illyrian group. They will always aim to keep the Slovenes of Carinthia and Styria in their old servitude, but they do not care any longer for Carniola and Primorska as their politics is now completely different. Up until recently they still governed all of Austria and through their German Bund considered our Slovenia in particular to be their domain or state property, but now they have become aware of the danger they are in themselves and have begun uniting in readiness for any possible external eventualities. I believe the agreements reached in Aussee and Vienna sufficiently opened our eyes. So I believe that nothing would come of this group. Or suppose it did come about one day. What do you think would be best for us in that case? I believe nothing would change. Perhaps we would have to contend with the Germans even more than now because their aims are completely different from ours; because their political ideal, their future is very different from ours. This alliance would in future be as unnatural as it has been thus far. So let us abandon futile ideas sooner rather than later and go our *own* way under the wing of the Austrian eagle, for this must be undertaken if we hope ever to achieve any goal of ours.

Neither should we join with the Croats, although it would be possible. Who knows what the Croats want? They are in need of a unified program even more than we are. One of their parties – the »Madzharoni« – by all means desires greater union with Budapest, the other one – the independent one – does not know which way to turn. Until such time as Croatian politics – which has since time immemorial been unstable – does not decide which way it wants to go, we Slovenes cannot join them. The Croats should first show very clearly that they are unanimous, that their politics is truly Slav and that they want what is good for us.

Tega pa Hrvati do sedaj niso še pokazali, temveč je njih poslednji sabor ali zbor bil pravi kaos (zmeshnjava) popolnoma navzkrižnih mnenj. Torej mi ne moremo na njih pomoch računati, mi jih ne moremo in ne smemo v svoj politični kalkil ali račun jemati. Ali vzemimo kakor optimisti, da smo njim pridruženi. Kaj bi od tega imeli?

Jaz – odkrito rechi – bi se bal za pravo bratovsko ljubezen, za slogo, za bodočnost nas vseh. Ako Hrvati s svojimi po krvi in jeziku sorodnimi brati Srbi tako slabo edinstvo imajo, kakega se je shele nam od njih nadejati? Naj me Hrvati krivo ne razumejo; oni morajo prej med seboj slozhni in združeni, s Srbi prijazni, pravi *slovanski*, a ne madzharski ali kakovi koli drugachni politikarji biti – ondaj jim mi srčno radi podamo bratovsko roko v vedno zavezo. Dotlej pa hochemo z njimi samo simpatizovati, vdati pa se jim she nikakor nochemo.

Vsled teh razmishljanj se mora vsakemu realnemu politikarju belodano in jasno videti, da nasha domacha politika zanaprej ne sme in tudi ne more druga biti nego ekskluzivno *slovenska*. To pa che rechi, da mi moramo, kar se nashih domachih zadev tiche, z vsemi mochmi in po vseh postavnih potih *narodno slovensko skupino* dosehati. Vsa neslovanska pritiklina, izvzemshi peshchico Lahov in Kochevarjev, mora se po vsej mogočnosti odstranjevati, ker bi nas le motila v nashem narodnem in izobrazilnem napredku. Mi združeni ne potrebujemo za nash prvi napredek drugega nego milega sonca ravnopravnosti in rosice bozhjega blagoslova. Vse drugo je od *nas* odvisno; nasha korist, nasha srecha bo *nashega* truda sad. Ne strashimo se tega dolgotrajnega prizadevanja za narodno, obiteljsko združenje! V povestnici narodov stoji zapisano: Narodom je treba z dolgim trudom in s potrpljivostjo boljsho srecho si *prislužhiti!* Zaupajmo pravichnosti vlade, kateri se bodo tudi enkrat ochi odprle, da bo bolje hranila vselej zveste Slovence; zaupajmo tudi duhu chasa in pa mogočni ideji narodnosti, ki je zhe dandanashnji chuda storila. »*Edina Slovenija*« – ti dve besedi naj bodeta v vsako slovensko srce zapisani; oni nas naj navdushujeta h krepkemu, neutrudnemu delovanju! *Edina Slovenija* – to je prva pogodba, to je *conditio sine qua non* vsega nashega napredka; daljna prihodnost pa je v bozhjih rokah!

Slovenec, Celovec, 1866, sht. 87

Fran Levstik, *Zbrano delo*, VIII, Ljubljana, 1959

Up until now the Croats have not shown this, their assembly being a veritable muddle of completely opposing opinions. So we cannot count on their help, we cannot and must not take them into our political account. If we just consider, rather optimistically, that we were joined with them – what would we gain from that?

I would frankly be afraid that there would be no brotherly love or good understanding, would be afraid for the future of us all. If the Croats enjoy such poor unity with their brothers in blood and language the Serbs, what kind of unity are then we to hope for? The Croats should not misunderstand me; they should first of all live in harmony and unity among themselves and have friendly relations with the Serbs, like true Slavs, and not act like Hungarians or other kinds of politicians – only then will we sincerely give them our brotherly hand for a lasting alliance. Until such time we want only to sympathise with them but by no means give in to them yet.

In light of these thoughts, every realistic politician should clearly see that in future our Slovene politics must not and cannot be anything but exclusively Slovene. This means that as regards our domestic affairs we must strive with all our strength and by all constitutional means to attain our national Slovene group. All non-Slav appendages, with the exception of a small number of Italians and Gottschee Germans, must by all means be done away with because they would only hinder us in our national and educational progress. United, we need nothing for our initial progress than the gentle sunlight of equality and the soft dew of God's blessing. Everything else depends on us; our gain and our fortune will be the fruit of our efforts. Let us not be afraid of this lengthy endeavour for our national, family unification! It stands written in the history of nations: through long endeavour and patience nations must earn a better fortune for themselves! Let us trust in the justness of the government, whose eyes will one day open, that it will better support the always faithful Slovenes; let us also trust the spirit of the times and the mighty idea of nationhood, which has already worked wonders. »*One Slovenia*« – may these two words be inscribed in every Slovene heart; may they inspire us for vigorous and untiring endeavour! *One Slovenia* – this is the first contract, this is the *conditio sine qua non* of all our progress; the distant future, meanwhile, is in God's hands!

Slovenec, Celovec / Klagenfurt, 1866, no. 87

Fran Levstik, *Zbrano delo*, VIII, Ljubljana, 1959

Levstik je vech svojih pomembnih publicistichnih spisov objavil v listu *Naprej*, ki je izhajal v Ljubljani dvakrat tedensko (torek, petek) od 2. jan. do 29. sept. 1863; izdajal ga je Miroslav Vilhar, urejal Levstik, ki ga je tudi v glavnem sam pisal z jasno usmeritvijo: pravica do vsestranske uradne uporabe slovenskega jezika v javnosti, proti nemshki birokraciji in nemshkutarstvu, proti tendenci prevzemanja hrvashkega jezika, za zedinjenje Slovenije v enotno samoupravno telo. (Levstik je tu objavil tudi svoj avtobiografski prozni fragment *Deseti brat*). Zaradi protinemshtva sta bila izdajatelj in urednik obsojena na zapor, list je bil tudi financhno onemogochen. Levstikova publicistika v *Napreju*, *Slovencu* in drugod kljub pogojenosti s chasom nastanka vsebuje vrsto she danes aktualnih potez. Prichujochi natis je posnet po *Zbranem delu*, ki ga je uredil A. Slodnjak.

(Op. ur. I. A.)

Many of Levstik's important essays were published in the journal *Naprej*, which was issued twice weekly (Tuesday, Friday) in Ljubljana from 2 January to 29 September 1863; it was published by Miroslav Vilhar, edited by Levstik, who wrote it mainly himself with a clear purpose: to campaign for the right to the universal official use of the Slovene language in public, against German bureaucracy and *nemshkutars* [turncoats of Slovene origin who sympathised with the Germans], against the tendency to adopt the Croatian language, for the unification of Slovenia in one administrative body. (Levstik also published in this journal his autobiographic prose fragment *Deseti brat*). Due to anti-German sentiment, the publisher and editor were given prison sentences and the journal was also financially obstructed. Levstik's writing in *Naprej*, *Slovenec* and elsewhere contains elements which are topical even in this day and age despite their direct connection with the circumstances at the time. The above text is taken from the collected works (*Zbrano delo*), which were edited by A. Slodnjak.

(Note by editor I. A.)

Translated from Slovenian by Marko Petrovich

Damir Globočnik

LEVSTIKOV »PAVLIHA« (SATIRIČNI LIST IZ LETA 1870)

Pesnik, pisatelj, jezikoslovec, urednik in politični publicist Fran Levstik (1831–1887) se je po rokopisnih satiričnih listih *Brencelj* (1865) in *Dobrodejno olje* (1867), ki ju je sestavljal za branje na družabnih večerih Južnega Sokola oziroma Ljubljanskega sokola, odločil založiti in izdati tiskan satirični list ter z njim uresničiti dolgoletno hotenje po lastnem chasniku in urediti svoje gmotno stanje.

Levstik se je zavedal velikega pomena chasnikarstva. Chasniki so predstavljali osrednjo možnost za širjenje novic, pretok idej, razpravljanje o političnih vprašanjih, krepitev zavesti o jezikovni, gospodarski, kulturni in politični povezanosti Slovencev. Z lastnim glasilom si je zhelel povečati možnosti vplivanja na domače politično življenje.

Levstik si je pridobil status neformalnega vzornika in voditelja liberalne mladine in nasploh inteligence (mladoslovenski ideolog). Ker je veljal za najbolj doslednega kritika jezikoslovnih in političnih razmer svoje dobe, je slovenska javnost njegov list pričakovala z velikim zanimanjem. Ob prvi napovedi Levstikovega satiričnega lista z imenom *Blisk* konec leta 1869 ga je napadel urednik nemško pisanega chasnika za slovenske zadeve *Triglav* dramatik, pripovednik in satirik Jakob Aleshovec (1842–1901), ki si je 1869 izbral ime *Brencelj* za svoj tiskani satirični list.

Pisanje *Triglava* je bilo odmev strahu kranjskih prvakov (staroslovencev), saj so Levstikove značajske poteze govorile v prid njihovim pričakovanjem, da se jih poloti v satiričnem listu zaradi starih zamer in njihovega aktualnega delovanja.

Levstik je sprejel povabilo pesnika in pisatelja Josipa Stritarja (1836–1923) iz februarja 1870, naj mu na Dunaju pomaga urejati leposlovni list *Zvon*. Levstik in pet let mlajši Josip Stritar sta bila rojaka in najpomembnejša literarna teoretika svojega časa.

S Stritarjevim posojilom je Levstik poravnal dolgove. Da bi si pridobil finančna sredstva za satirični list, si je denar sposodil tudi od drugih prijateljev in sprejel manjše posojilo kranjskega deželnega predsednika Conrada pl. Eybesfelda. Conrada, ki je bil shtajerski Nemeč, je Levstik od junija 1867 učil slovenshchine.

5. marca 1870 je Levstik odpotoval iz Ljubljane na Dunaj. 6. marca se je na proshnjo mladoslovenskega politika in satiričnega publicista dr. Valentina Zarnika (1835–1888) ustavil v Mariboru (Levstik si je naslov rokopisnega lista *Dobrodejno olje* izbral po prispodobi, ki jo je bil uporabil v zaupnici Zarniku zaradi njegovih prizadevanj za Zedinjeno Slovenijo).

Damir Globočnik

LEVSTIK'S »PAVLIHA« (SATIRICAL JOURNAL FROM YEAR 1870)

The poet, writer, linguist, editor and political publicist Fran Levstik (1831–1887) first assembled the handwritten satirical journals *Brenclj* (1865) and *Dobrodejno olje* (1867) for reading at social evenings of the Juzhni Sokol (later known as Ljubljanski sokol), then later decided to begin publication of a printed satirical journal and through it realise year-long aspirations for his own journal with which he could also improve his financial situation.

Levstik was aware of the great importance of journalism. Newspapers were the main possibility for spreading news, enabling the exchange of ideas, discussing political matters, strengthening awareness of the linguistic, economic, cultural and political connectedness of Slovenes. By having his own journal, he wanted to increase his possibility of influencing domestic political life.

Levstik acquired the status of informal role-model and leader of the liberal youth and the intelligentsia in general (he was the ideologist of the »Mladoslovinci« – the Young Slovenes). He was known as the most consistent critic of the linguistic and political circumstances of his time, and the Slovene public awaited his new journal with great interest. The first announcement of Levstik's satirical journal *Bliske*, at the end of 1869 was met by an attack from the editor of the German language journal for Slovene matters *Triglav*, the dramatist, writer and satirist Jakob Aleshovec (1842–1901), who in 1869 chose the name *Brenclj* for his printed satirical journal. *Triglav* reflected the fear of the Carniolan leaders (the Staroslovenci – Old Slovenes), as Levstik's reputation led them to expect that he would attack them in a satirical journal due to old grudges and their current activity.

In February 1870, Levstik was invited by the poet and writer Josip Stritar (1836–1923) to help him edit the literary journal *Zvon* in Vienna. Levstik and Josip Stritar (five years his junior) were fellow countrymen and the most prominent literary theoreticians of their time.

Stritar's loan helped him settle his debts. In order to acquire the financial means necessary for his satirical journal he also borrowed money from other friends and received a small loan from Carniolan provincial governor Conrad von Eybesfeld. Conrad, a Styrian German, was taught Slovene by Levstik from June 1867 onwards. On 5 March 1870, Levstik left Ljubljana for Vienna. On 6 March, Levstik stopped in Maribor at the request of the Young Slovene politician and satirical publicist Dr. Valentin Zarnik (1835–1888) (Levstik named the handwritten journal *Dobrodejno olje* [beneficent oil] from the metaphor he used in a vote of confidence given to Zarnik for his endeavours in support of the Zedinjena Slovenija – United Slovenia program).

Na Dunaju si je najel sobo na Ungargasse sht. 39, v kateri je bilo nato uredništvo *Pavlibe*. Dunajski študenti so 12. marca 1870 v Levstikovo chast priredili komerz (slavnostno zabavo).

Levstik je na Dunaju med drugim vzdrževal pismene stike z urednikom *Slovenskega naroda*, prvim slovenskim poklicnim novinarjem Antonom Tomshichem (1842–1871). Mariborski mladoslovenski chasnik je po zaslugi urednika Tomshicha in njegovega pomočnika, Levstikovega mlajshega dolenjskega rojaka in prijatelja Josipa Jurchicha (1844–1881) poročal o Levstikovih pripravah na satirichni list in ga branil pred Aleshovchevimi napadi v *Triglavu*. Shtajerski mladoslovensci so z naklonjenostjo spremljali Levstikove priprave in mu privoshchili uspeh. Menili so, da bo list močno okrepi chasnikarsko opozicijo proti osrednjeslovenskim prvakom. O bodochem Levstikovem listu so poročali tudi drugi chasniki. Poleg spodbudnih naznanil in napadov na napovedani satirichni list se je aprila 1870 v celovshkem listu *Besednik* pojavilo tudi mnenje, naj se Levstik raje ukvarja s slovstvenimi zadevami. Tudi Stritar naj bi Levstika pregovarjal, naj odstopi od satirichnega lista.

Triglav je med polemiko z Levstikom in *Slovenskim narodom* objavil trditev, da je kranjski dezhelni predsednik Conrad ponujal Levstiku visoko letno placho, che prevzame uredništvo vladnega lista v slovenskem jeziku. Trditev naj bi bila resnichna, toda Levstik je leta 1869 kljub gmotni stiski zavrnil mamljivo ponudbo.

Zhe prej je odklonil tudi vabilo nekdanjega profesorja in prijatelja, slovenskega narodnega odpadnika Karla Deschmanna, naj se pridruzhi nemshki ustavoverni stranki. Podobno naj bi se zgodilo s ponudbo, naj postane urednik uradnega dezhelnega lista *Laibacher Zeitung*, ko je leta 1865 izgubil delo tajnika pri Slovenski matici.

Triglav je za napad na Levstika uporabil tudi Conradovo izjavo Levstiku o (mlado)slovenskih politikih in ochitek, da bo satirichni list delezhen denarne pomoči iz zloglasnega vladnega dispozicijskega fonda (nem. der Reptilienfonds).

Po Stritarjevem nasvetu je Levstik izbral ime za satirichni list po znanem shaljivem narodnem liku *Pavliba* (satirichni list s tem naslovom sta leta 1866 zhelela izdati Stritar in Jurchich). Stritar je prispeval tudi uvodno pesem. Levstik se je s Stritarjem dogovoril, da bosta izdajala *Zvon* in *Pavlibo* izmenoma na 14 dni, tako da bi na Dunaju vsak teden izshel opozicijski list.

30. aprila 1870 je izshla prva shtevilka *Pavlibe*. Lastnik, zalozhnik, urednik in pisec satirichnega dvomesechnika *Pavliba* je bil Levstik. Prav tako kot Stritarjeve *Pesmi* (1869) in *Zvon* ga je tiskala tiskarna »oo Mechitaristov« (tiskarna armenske kongregacije). Prva shtevilka je bila nared nekoliko kasneje, kot je bilo nachrtovano. Levstik je med razlogi za zamudo poleg lazhi, da ga bo podpirala vlada, navedel stavko dunajskih chrkostavcev ter pripravo naslovne karikature in klishejev za karikature.

In Vienna he rented a room at 39 Ungargasse in which the editorial board of *Pavliha* had their premises. On 12 March 1870, Viennese students prepared a 'komerz' (ceremonial drinking session) in Levstik's honour.

While in Vienna, Levstik corresponded with the editor of *Slovenski narod*, the first Slovene professional journalist Anton Tomshich (1842–1871). Thanks to editor Tomshich and his assistant, Levstik's younger compatriot and friend from Dolenjska, Josip Jurchich (1844–1881), Maribor's Young Slovene journal reported on Levstik's preparations for his satirical journal and defended it against Aleshovec's attacks published in *Triglav*. The Styrian Young Slovenes looked on Levstik's preparations with favour and wished him success. They believed the journal would considerably strengthen journalistic opposition to the Carniolan leaders. Other journals also reported on Levstik's forthcoming journal, some expressing encouragement others attacking it. In April 1870 the Klagenfurt journal *Besednik* wrote that Levstik should rather stick to questions of grammar. Stritar too is said to have attempted to persuade Levstik to step down from the satirical journal. During the polemic with Levstik and *Slovenski narod*, *Triglav* wrote that Carniolan provincial governor Conrad offered Levstik a high annual salary if he became editor of the Slovene language government journal. The claim is thought to be true but Levstik turned down the tempting offer in 1869 despite his dire financial situation. Even earlier he had turned down an offer from former professor and friend, Slovene turncoat Karl Deschmann, who invited him to join the German Verfassungstreue Partei (the party which supported the December constitution and the February patent). A similar response is thought to have met the offer to become editor of the official provincial journal, the *Laibacher Zeitung*, when in 1865 he lost his job as secretary at the Slovenska matica.

As part of its attacks on Levstik, *Triglav* also used Conrad's remark to Levstik about the Young (Slovene) politicians and the reproach that the satirical journal would receive financial aid from the notorious government slush fund (Ger. der Reptilienfonds).

Levstik followed Stritar's advice and chose a name for the satirical journal which was taken from the well-known national humorous figure known as *Pavliha* (Stritar and Jurchich wanted to publish a satirical journal under this name in 1866). Stritar also contributed an introductory poem. Levstik and Stritar decided they would issue *Zvon* and *Pavliha* alternately every two weeks so that an opposition journal would be published in Vienna every week.

The first issue of *Pavliha* came out on 30 April 1870. The owner, publisher, editor and writer of the satirical bimonthly *Pavliha* was Levstik. Like Stritar's *Pesmi* (1869) and *Zvon*, it was printed by the »00 Mechitaristov« printing house (the printing house of the Armenian congregation). The first issue was ready a little later than planned. The reasons Levstik gave for the delay included a strike by Viennese typesetters and the preparation of the title caricature and clichés for the caricatures, as well as the lie that the journal would be supported by the government.

Pavliha je naletel na dober sprejem, njegova naklada je narashchala. Poleg avstrijskih drzavnikov ter domacih narodnih in politichnih odpadnikov si je Levstik v *Pavlihi* privoshchil tudi staroslovence (zlasti Luka Svetca in dr. Josipa Poklukarja), ki pa jim je sočasno ponujal premirje. Levstik je pravnika in drzhavnozbornskega poslanca Luka Svetca (1826–1921) izbral za tarcho satire v *Pavlihi* iz osebne mashchevalnosti, saj je izvedel, da so ga prvaki (predvsem Svetec s pomocjo shkofove sestre) ochrnili pri ljubljanskem shkofu Vidmarju zaradi pochasnosti pri pripravi Wolfovega slovensko-nemshkega slovarja. Svetcu, ki naj bi bil po Levstikovem mnenju tvorec ochitka, da je satirichni list *Pavliha* podkupila vlada, je bila namenjena stalna rubrika z naslovom »Svetcheva Omivalnica« (oziroma »dementirtisch«). V njej je Levstik parodiral dolge Svetcheve chlanke in demantije v *Novicah* in *Slovenskem narodu*. Z njimi je Svetec zagovarjal ravnanje slovenskih poslancev na Dunaju, ki ga je Levstik kritiziral v *Slovenskem narodu*.

Med stalne rubrike je sodil tudi »Gregor Potrebnik«. Levstik je v njej shaljivo obravnaval aktualne dogodke. Svojo rubriko je imel tudi Pavliha, ki se je zapletal v pogovore z visokimi drzhavniki in politiki ali pripovedoval, kaj je dozhivel v Ljubljani in drugje.

Pavliha pri staroslovincih ni vzbudil pretirane nejevolje, zaradi katere bi ti okrepili napade. Zarnik, Jurchich in zdravnik, mladoslovenski politik in solastnik *Slovenskega naroda* dr. Josip Voshnjak (1834–1911) so Levstiku svetovali, naj v *Pavlihi* pusti prvake pri miru in naj bo nevtralen glede klerikalnih zadev.

Nekaj posebnega so bile karikature na naslovnica *Pavlihe*. Levstik je na Dunaju navezal stike z znancem Josipa Stritarja, enim najpomembnejshih cheshkih karikaturistov 19. stoletja Karlom Klíchem (1841–1926). Klích je bil od 1869 do 1871 glavni risar in urednik vodilnega dunajskega humoristichnega chasopisa *Der Flob* (1869–1881, 1883–1919), prvega avstro-ogrskega satirichnega lista, ki je bil urejen po francoskem in angleshkem vzoru. Klích, ki je zaradi zhenitve in porochnega potovanja imel nekaj tezhav pri pripravi prve karikature za *Pavliho*, za svoje delo ni zahteval honorarja, za kar se mu je Levstik javno zahvalil. Levstikovo sodelovanje s Klíchem velja za prvo izprichano slovensko-cheshko sodelovanje na likovnem podrochju. Karel Klích sodi med najpomembnejshie karikaturiste 19. stoletja, znan je tudi kot izumitelj na podrochju tiskarstva.

Pavliha naj bi se glede formata zgledoval po dunajskem satirichnemu listu *Figaro* (1857–1919). Urejen je bil podobno kot *Der Flob*: na prvi strani je bila velika portretna karikatura, sledile so stalne satirichne rubrike in drugi Levstikovi literarno dovrsheni prispevki, ki povechini pripadajo zvrsti politichne satire. Izhajal je na shtirih straneh.

Pavliha was well received and its circulation grew. Besides poking fun at Austrian statesmen and Slovene national and political turncoats, Levstik also mocked the Old Slovenes (especially Luka Svetec and Dr. Josip Poklukar), while at the same time offering to make peace with them. Levstik chose the lawyer and member of the Imperial Council Luka Svetec (1826–1921) as a target of satire in *Pavliha* out of the personal wish for revenge for he discovered that the leaders (especially Svetec with the help of the bishop's sister) had tarnished his reputation in the eyes of Bishop Vidmar of Ljubljana, saying that he was slow in preparing Wolf's Slovene-German dictionary. Svetec, who according to Levstik was the person behind the reproach that the satirical journal *Pavliha* was bribed by the government, was dealt with in a regular column entitled »Svetcheva Omivalnica« [Svetec's washroom] (or »dementirtisch«). In it Levstik wrote parodies of Svetec's long articles and disclaimers in *Novice* and *Slovenski narod*. Svetec defended the actions of Slovene politicians in Vienna which Levstik criticised in *Slovenski narod*.

»Gregor Potrebnik« was another regular column. In it Levstik commented on current events in a humorous way. The character Pavliha also had his own column in which he had conversations with senior statesmen and politicians, or talked about what he had experienced in Ljubljana and elsewhere.

The Old Slovenes did not react particularly negatively to *Pavliha* and they did not increase their attacks. Zarnik, Jurchich and the doctor, Young Slovene politician and co-owner of *Slovenski narod*, Dr. Josip Voshnjak (1834–1911) advised Levstik to leave the leaders alone and to be neutral regarding the Church, in *Pavliha*.

The caricatures on the covers of *Pavliha* were something special. In Vienna, Levstik got in touch with an acquaintance of Josip Stritar, one of the best Czech caricaturists of the 19th century Karel Klíč (1841–1926). Between 1869 and 1871, Klíč was the main illustrator and editor of the leading Viennese humoristic newspaper *Der Floh* (1869–1881, 1883–1919), the first Austro-Hungarian satirical journal, which was laid out in French or English style. Klíč, who had some trouble preparing his first caricature for *Pavliha* due to getting married and going on honeymoon, did not demand payment for his work and Levstik thanked him publically for this. Levstik's cooperation with Klíč is thought to be the first proven instance of Czech-Slovene cooperation in the field of art. Karel Klíč is considered to be one of the best caricaturists of the 19th century and is also known as an inventor in the field of printing.

In terms of its format, *Pavliha* is supposed to have imitated the Viennese satirical journal the *Figaro* (1857–1919). It was laid out in a similar way to *Der Floh*: on the front cover there was a large portrait caricature; there followed regular satirical columns and other perfected literary contributions by Levstik which were mainly of the genre of political satire. It was printed on four pages.

Karel Klíč je za naslovnice *Panlike* narisal celostranske karikature, ki so zasenčile karikature v satiricnih listih *Brencelj* in *Juri s pusbo* (prva slovenska satiricna lista, izhajati sta začela leta 1869). Klícheve karikature odlikuje suverena in zanesljiva, z detajli bogata risba ter občutek za karakterizacijo, realistično stilizacijo in rahlo poudarjanje in karikiranje nekaterih fiziognomičnih posebnosti. Portretna podobnost je velika. Karikature sodijo v t. i. karikaturni tip »glavonožec« (nem. Kopffüßler): vse karikature zaznamujejo velike glave, posajene na proporcionalno premajhna in shibka telesa, nesorazmerje telesnih delov krepki satiricni uchinek karikatur. Gre za okrog leta 1870 dokaj nov tip karikaturnega deformiranja chloveshke postave, ki ga je Klíč povzel po francoskih zgledih.

Klíč je karikature risal po fotografijah, ki jih je Levstiku iz Ljubljane posiljal chasnikar Albin Arko (1845–1893). Arko je bil Levstikov ljubljanski zaupnik, nabiral je naročnike, posredoval posamezne shtevilke satiricnih listov naročnikom, zbiral biografske podatke o slovenskih politikih in fotografije, ki so bile potrebne za pripravo karikatur, poročal, kaj sodijo Ljubljanchani o listu, in Levstika zalagal z novicami o vazhnikh dogodkih. Levstik je imel dopisnike tudi v Gorici in Mariboru.



For the cover page of *Pavliha* Karel Klíč drew whole-page caricatures, which were incomparably better than the caricatures in the satirical journals *Brenčelj* and *Juri s pušbo* (the first Slovene satirical journals, which were first issued in 1869). Klíč's caricatures are accomplished, detailed drawings with a sense for characterisation, realistic stylisation and the gentle exaggeration of certain physiognomic features. The faces of the caricatures strongly resemble those of the actual person and all persons depicted in the caricatures have large heads on disproportionately small and weak bodies, the disproportion heightening the satirical effect. Around the year 1870 this was a fairly new style of caricatural deformation of the human figure which Klíč copied from French examples.

Klíč drew the caricatures from photographs, which the journalist Albin Arko (1845–1893) sent Levstik from Ljubljana. Arko was his confidant in Ljubljana who also gathered subscribers, passed issues of the satirical journals to subscribers, collected biographical details about Slovene politicians, reported on what the people of Ljubljana thought about the journal and supplied Levstik with news on important events. Levstik also had correspondents in Gorizia and Maribor.



Fran Levstik, around (okrog) 1865

Klič se je pri vsebinski zasnovi karikatur najbrž dosledno ravnal po Levstikovih napotkih, kajti karikirancev in slovenskih razmer ni podrobneje poznal. Satirichni uchinek karikatur krepijo atributi, ki simbolizirajo politično ali nazorsko pripadnost in delovanje karikirancev (npr. nemshkutarski cilinder in frak). Njihov pomen nam pojasnjujejo daljši komentarji, v katerih je Levstik razkrival značajske in moralne lastnosti karikirancev.

Na naslovnica *Pavlibe* so bili predstavljeni trije narodni odpadniki oziroma nemshkutarji (državnozborski poslanec dr. Vincenc Ferreri Klun, predsednik novomeshkega sodišča Anton Gertscher in voditelj ljubljanskih liberalnih Nemcev Karel Deschman) ter hrvashki madzharonski ban Levin Rauch, nemshko-liberalni slovenski nasprotnik na Spodnjem Shtajerskem Friderik Brandstätter, dr. Valentin Zarnik in velikonemshki državnik Otto Bismarck-Schönhausen.

Aktualno politično dogajanje ni bilo naklonjeno satirichnemu listu, ki si ga je Levstik zamislil kot neodvisno glasilo narodne in protinemshkutarske, nachelne in radikalne politike.

Glasovanje slovenskih državnozborskih poslancev za dualistično adresno junija 1867 in novo besedilo temeljnega zakona o državnem zastopu oktobra istega leta je razcepilo slovensko politično javnost. Vechina je menila, da bi morali poslanci delovati v duhu slovanske solidarnosti in (namesto Poljakov) posnemati Chehe, ki se od leta 1863 niso udeleževali zasedanj državnega zbora. Kljub protestom dela slovenske javnosti so slovenski poslanci sedeli v državnem zboru. Njihovo ravnanje je branil chasnik *Novice*. Očitkov *Slovenskega naroda* so bili deležni zlasti kranjski poslanci, saj naj bi se po njihovih dejanjih ravnali tudi shtajerski in gorishki poslanci.

Izstop slovenskih poslancev iz dunajskega državnega zbora marca 1870 je ponudil prilozhnost za ureditev napetih odnosov med shtajerskim krilom mladoslovencev in kranjskimi staroslovinci. Na dejanje poslancev je v vechji meri kot pritisk domache javnosti vplivalo zaostrovanje boja med federalistično manjšino in centralistično vechino v državnem zboru. Kljub temu je izstop slovenskih poslancev doma naletel na veliko navdushenje.

Slovenski narod je zachel pozivati k narodni enotnosti. Shtajerski mladoslovinci so si zacheli prizadevati za spravo s staroslovinci. V ta namen so se aprila in maja sestali s kranjskim prvakom dr. Lovrom Tomanom na mariborskem kolodvoru. Levstik se ni strinjal z mladoslovenskim prilagajanjem prvakom, zato je zachel pisati kritično tudi o mladoslovincih in o slogi, ki je bila sklenjena za dobo volitev.

In terms of the content of the caricatures, Klích probably stuck faithfully to Levstik's instructions for he was not well acquainted with the people he drew caricatures of or the Slovene situation. The satirical effect of the caricatures is also heightened by attributes, which symbolise political or ideological appurtenance and the activities of the people they depict (e.g. the *nemshkutar* top hat and tailcoat). Their meaning is explained in long commentaries in which Levstik uncovered the characters and moral qualities of the people depicted.

The front covers of *Pavliba* featured three turncoats (the Imperial Council delegate Vincenc Ferreri Klun, the president of the court in Novo Mesto, Anton Gertscher, and the leader of liberal Germans in Ljubljana, Karel Deschmann), the Croatian »madzharon« ban Levin Rauch, the liberal German opponent of Slovenes in Lower Styria Friderik Brandstätter, Dr. Valentin Zarnik and the German statesman Otto Bismarck-Schönhausen.

The political events at the time were not favourable for the satirical journal, which Levstik intended to be an independent newsletter for national, anti-nemshkutar, upright and radical politics.

The voting by Slovene delegates in the Imperial Council in favour of the dual monarchy in June 1867 and the new wording of the fundamental law on national representation in October of the same year split the Slovene political scene. The majority was of the opinion that the delegates should act in the spirit of Slav solidarity and (instead of the Poles) follow the example of the Czechs who since 1863 had boycotted sessions of the national assembly. Despite protests by part of the Slovene public, the Slovene delegates continued to sit in the Imperial Council. Their action was defended by the newspaper *Novice. Slovenski narod* criticised Carniolan delegates in particular as the delegates of Styria and Gorishka were said to have followed their example.

The withdrawal of Slovene delegates from the Viennese Imperial Council in March 1870 provided an opportunity for the settlement of tense relations between the Styrian branch of the Young Slovenes and the Carniolan Old Slovenes. The withdrawal of the delegates was influenced not so much by pressure from the Slovene public as by the increasingly tense relations between the federalist minority and centralist majority in the Imperial Council. Nevertheless, the withdrawal of the Slovene delegates was met with great enthusiasm in Slovenia.

Slovenski narod began appealing for national unity. The Styrian Young Slovenes began making efforts to achieve reconciliation with the Old Slovenes. To this end, they met with Carniolan leader Dr. Lovro Toman at Maribor railway station in April and May. Levstik did not agree with the way the Young Slovenes were conforming to the leaders, so he began writing critically about the Young Slovenes and about the concord which had been agreed for the time of the elections.

Tomshich se je odzval z ogorčenim pismom Levstiku. Levstika je obvestil o nestrinjanju shtajerskih rodoljubov z usmeritvijo *Pavlibe* in mu svetoval, naj podpira staroslovenske kandidate, saj bi v nasprotnem primeru dezhelni zbor dobil nemshko vechino, ter je izrazil prepričanje, da se bodo mlado- in staroslovenci kmalu spet sprli. Iz korespondence je mogoče zaslutiti napredujoče razhajanje med Levstikom in Tomshichem.

Mladoslavenci so menili, da bo sloga koristila dr. Zarniku, ki je kandidiral na dezhelnozborskih volitvah v volilnem okraju Trebnje, kjer je bil kljub nasprotovanju staroslovencev na chelu z urednikom *Novic* dr. Janezom Bleiweisom leta 1869 prvich izvoljen v dezhelni zbor (prvi mladoslovenski mandat v kranjskem dezhelnem zboru). Zarnikovi kandidaturi so odkrito nasprotovali staroslovenski prvaki. Ker ga narodno-politično drushtvo Slovenija ni hotelo uvrstiti med kandidate, se je Zarnik odločil za samostojno kandidaturo. Zarnik je na banketu po taboru v Cerknici 12. junija (dva tedna pred volitvami) napravil precejshen politichni spodrseljaj z izjavo, naperjeno proti duhovshchini. V zhelji, da bi pridobil staroslovenske volivce, se je na dan volitev v Trebnjem pogodil z odposlancema drushtva *Slovenija* dr. Josipom Poklukarjem in dr. Radoslavom Razlagom. Zarnik je bil v zameno za mladoslovenski mandat pripravljen obljubiti, da bo sledil zheljam vechine v dezhelnem zboru, in s tem sprejeti prvashko politichno pokroviteljstvo. Na ta nachin je hotel zagotoviti vsaj nekaj mladoslovenske opozicije v kranjskem dezhelnem zboru. Lahko bo nadaljeval z radikalno politiko glede Zedinjene Slovenije (slovenski politichni program iz 1848, prizadevanja za povezavo Slovencev iz Kranjske, Shtajerske, Primorja in Koroshke v eno upravno enoto v okviru monarhije in za enakopravnost slovenskega jezika v javnosti) in hkrati ohranil svoj druzhbeni polozhaj. Levstik je postopoma izgubil zaupanje v nachelnost in radikalnost Zarnika ter urednika *Slovenskega naroda* Tomshicha. S satirichno-kritichnimi komentarji v *Pavlibi* je zhelel sprva pomagati Zarniku pri kandidaturi, po novicah o dogodkih v Trebnjem pa je poskushal vzpodbuditi med mladoslovenci opozicijo proti Zarnikovemu kompromisnemu ravnanju.

Levstik je v 6. shtevilki *Pavlibe* s karikaturjo na naslovnici, na kateri Zarnik sedi na tleh med staro- in mladoslovenskim stolom, in s spremnim komentarjem odkrito nastopil proti Zarniku, ki je bil sicer Levstikov politichni somishljenik in prijatelj. V komentarju karikature, ki ni pisan v prvi osebi kot pri prvih petih karikaturah, je Levstik namigoval, da je Zarnik zaradi barantanja za poslanski stolchek kapituliral pred Bleiweisom, Razlagom, dr. Etbinom Henrikom Costo in drugimi prvaki.

Tomshich responded with an indignant letter to Levstik. He informed Levstik about how the Styrian patriots did not agree with the opinion expressed in *Pavliha* and advised him to support the Old Slovene candidates otherwise the provincial diet would acquire a German majority. He also expressed his conviction that the Young and Old Slovenes would soon fall out again. From the correspondence it is possible to feel the growing differences between Levstik and Tomshich.

The Young Slovenes believed that the concord would benefit Dr. Zarnik who posed as candidate in the elections to the provincial diet in the constituency of Trebnje. Despite opposition from the Old Slovenes, spearheaded by editor of *Novice* Dr. Janez Bleiweis, he was elected to the provincial diet for the first time in 1869 (the first Young Slovene mandate in the Carniolan Provincial Diet). Zarnik's candidacy was openly opposed by the Old Slovene leaders. As the national political society called Slovenija refused to list him as one of their candidates, Zarnik decided to stand as an independent candidate. Following the banquet after the meeting in Cerknica on 12 June (two weeks before the elections), Zarnik made a considerable political slipup with a remark aimed against the clergy. In the desire to gain Old Slovene voters, he reached an agreement in Trebnje with envoys of the Slovenija society Dr. Josip Poklukar and Dr. Radoslav Razlag on the day of the election. In exchange for the Young Slovene mandate, Zarnik was prepared to promise that he would abide by the wishes of the majority in the provincial diet and so accept the political support of the leaders. In this way he wanted to provide at least a little Young Slovene opposition in the Carniolan Provincial Diet. He would be able to continue to lead a radical political program regarding Zedinjena Slovenija (the Slovene political program from 1848 which aimed to unite Slovenes in Carniola, Styria, Primorska and Carinthia in one administrative entity within the monarchy, and campaigned for the Slovene language to have an equal value in public life) and at the same time keep his social function. Levstik gradually lost faith in the integrity and radicalism of Zarnik and the editor of *Slovenski narod* Tomshich. Through satirical-critical commentaries in *Pavliha* he initially wanted to help Zarnik's candidature, but after finding out about events in Trebnje he tried instead to build up opposition to Zarnik's compromising amongst the Young Slovenes.

In issue 6, Levstik published a caricature on the front cover which showed Zarnik sitting on the floor between an Old and a Young Slovene chair, and his commentary took an open stance against Zarnik who was otherwise Levstik's political ally and friend. In the commentary accompanying the caricature which is not written in the first person as it is for the first five caricatures, Levstik suggested that in haggling for the delegate's chair, Zarnik had given in to Bleiweis, Razlag, Dr. Etbin Henrik Costa and other leaders.

Zarnik je bil ogorchen. Tomshich je (po naročilu lastnikov *Slovenskega naroda*) javno obsodil *Pavliho*. Primerjal ga je s hrvashkim humoristično-satiričnim listom *Zvekan*, ki je od leta 1867 izhajal v Zagrebu. Glede na takratno mnenje naj bi bil *Zvekan* naklonjen madzharonskemu režimu bana Raucha, saj je napadal voditelje hrvashke Narodne stranke.

Naročniki so zacheli vrachati list in odpovedovati naročnino. Levstik je poleg podpore shtajerskih mladoslovencev izgubil tudi podporo dunajskih študentov. Le redki so odobravali Levstikovo kritiziranje Zarnika. Med Levstikovimi prijatelji v Mariboru je ostal zagovornik *Pavlihe* samo Jurchich.

Zadnja, 7. številka *Pavlihe* je izšla s primanjkljajem. V njej je Levstik znova grajal Zarnika, ki da bi moral vztrajati pri prvotnem programu in samostojni kandidaturi. Na naslovnici je imela aktualno Klíchevo karikaturó najhujšega zunanjega sovražnika habsburshke monarhije – pruskega ministrskega predsednika Bismarcka, ki je Prusijo povedel v vojno s Francijo. Levstiku ni zmanjkalo fotografskih predlog za karikature domasih politikov, s karikaturó tujega državnika na naslovnici pa je najbrzh zhelel z upravicheno kritiko nezreli slovenski javnosti dokazati, da tudi najvechjim politichnim osebnostim ne more biti prizaneseno, che delajo napake.

Levstik se je s Stritarjem dogovoril, da bodo zvesti naročniki namesto *Pavlihe* prejemale *Zvon*. Septembra 1870 je v *Zvonu* pojasnil, zakaj je *Pavliha* prenehal izhajati. Na zacetku leta 1871 je Levstik obnovil stike s *Slovenskim narodom* in jih kmalu zopet prekinil.

Konec *Pavlihe* je usodno vplival na Levstikovo chasopisno in javno delovanje ter na njegovo zhivljenjsko pot. Avgusta 1872 se je zaposlil kot skriptor v ljubljanski licejski knjizhnici. Po letu 1870 Levstik skorajda ni vech deloval kot chasnikar in politichni publicist. Posvetil se je literaturi in jezikoslovju.

Zarnik was horrified. Tomshich publically condemned Pavliha (he was instructed to do so by the proprietors of *Slovenski narod*). He compared it with the Croatian humoristic-satirical journal *Zvekan*, which had been issued in Zagreb since 1867. It was generally believed at the time that *Zvekan* was on the side of the madzharon regime of ban Rauch as it lambasted the leaders of the Croatian National party.

Subscribers began sending back the journal and cancelling their subscriptions. Levstik lost the support of both the Styrian Young Slovenes and the Viennese students. Few people approved of Levstik's criticism of Zarnik. Of Levstik's friends in Maribor, only Jurchich continued to defend *Pavliha*.

The last, seventh issue of *Pavliha* was shorter than usual. In it Levstik again reprimanded Zarnik, expressing the view that he should have stuck to his original program and independent candidacy. The front cover bore one of Klíich's latest caricatures of the monarchy's greatest external enemy, the Prussian Minister President Bismarck, who led Prussia into war with France. Levstik had no shortage of photographs of Slovene politicians from which caricatures could be made. By featuring a caricature of a foreign statesman on the front cover he probably wanted to show the fledgling Slovene public that his criticism had been justified, that even the greatest political personalities cannot be spared if they make mistakes.

Levstik arranged with Stritar for faithful subscribers to receive *Zvon* instead of *Pavliha*. He explained in the September 1870 issue of *Zvon* why *Pavliha* was no longer being issued. In the beginning of 1871, Levstik renewed his relations with *Slovenski narod* but soon severed them again.

The end of *Pavliha* had a decisive effect on Levstik's journalistic and public activities and on his life's path. In August 1872, he took a job as librarian in the Ljubljana lyceum library. After 1870, Levstik almost completely ceased his activities as journalist and political publicist. He turned instead to literature and linguistics.

Translated from Slovenian by Marko Petrovich

Rajko Shushtarshich

NASHE RAZMERJE S SISTEMOM – NEODVISNI SRP

*Sejal je veliko, zhel malo, skoraj nich,
zagotovo nichesar, kar bi zhelel sistem.
Uresnichili pa smo: svojo neodvisnost –
svobodo misli in pisanja.*

Naslednje leto bo dvajseti letnik *Revije SRP*, s koncem leta 2012 bo ali bi revija izpolnila svoj program. Devetnajst ali dvajset let izhajanja neke revije pa ni ravno majhna doba, posebej ne revije, ki ima za vrednotno orientacijo Svobodo, Resnico, Pogum; ki jo je sistem od ustanovitve naprej ukinjal, revija pa je to ukinjanje vestno belezhila in sproti objavljala v dokumentih.¹ Veliko besed smo porabili, da bi obranili oziroma ohranili neodvisnost, svobodo misli in izražanja individuumov, se pravi individualnih umov, ki se v svojem mishljenju in ustvarjanju ne udinjajo sistemu. Formalno-pravno smo neodvisnost dosegli shele leta 2003, ko je Ministrstvo za kulturo Republike Slovenije revijo zavrglo oziroma diferenciralo, po šestih letih pa je sistem she potrdil ta sklep s pravnomočno sodbo Vrhovnega sodishcha Republike Slovenije z dne 10. septembra 2009. (Ta proces je she posebej natanchno opisan v e-knjigi *Zbigosana ustvarjalnost*.²) Svojo dejansko neodvisnost pa smo zapisali zhe ob ustanovitvi, bolj določno sem jo poskushal izraziti leta 1999.³ Danes jo le reflektiram (primerjam) s svojimi takrat zapisanimi ugotovitvami.

She prej pa poglejmo na zadevo z druge strani. Nekaj let je bila *Revija SRP* celo prejemnik subvencij MzK RS (cheprav zgolj simbolichnih, natanchneje recheno: sramotno nizkih). Sistem nam je na vsak nachin hotel pomagati, da bi se uveljavili na trzhishchu blaga in storitev. Pravi odnos pa je bil zhe od ustanovitve naprej zgolj prizadevanje, kako se s chim manj hrupa znebiti nadležhne revije – kako jo diferencirati. Za sistem smo namrech bili le skrajno sumljivi osebki, potrebni nadzora, systemske kontrole; zgolj neudomacheni, tj. nesocializirani individui (posamezniki), malodane teroristichna svojat (tudi to nam je bilo perfidno servirano z najavo odlochbe in s samo odlochbo, obe datirani na isti dan, in to ravno na »obletnico« – 11. sept. 2002, dokumenta pa nista bila izdelek kogarsibodi, ampak vishjega inshpektorja za chistunstvo – svetovalca vlade Republike Slovenije).⁴

Rajko Shushtarshich

OUR RELATIONSHIP WITH THE SYSTEM – INDEPENDENT SRP

*It sowed a lot but reaped a little, almost nothing,
certainly nothing that the government system may want.
However owing to the SRP we have accomplished: our
independence – freedom of thought and word.*

The 20th anniversary of the *Review SRP* (the »SRP« in Slovenian means a reaping-hook, sickle) will occur at the end of 2012 and by then it will be evident whether it achieves its objectives and implements its programme. For a review a period of 19 or 20 years is a rather long period, especially if it adheres to the values of Liberty (freedom), Verity (truth), and Spirit (courage); since its foundation the review has been repeatedly suppressed by political systems. The SRP headquarters compiled accurate records of these events and made them public by issuing the appropriate documents.¹ We wrote many words to defend or preserve our independence, and to enable freedom of thought and expression of thoughts by an individual who would not kowtow to a political system. In 2003 we met formal legal conditions for independence, when the Ministry of Culture of the Republic of Slovenia rejected the SRP; additionally, after six years, the political system upheld this decision by the final judgement issued by the Supreme Court of the Republic of Slovenia as of 10 September 2009. (The e-book »Branded Creativeness«² describes this procedure in detail.) Our real independence was laid down on the day of our establishment. In 1999³ it was defined in more details. Today I just want to compare the current situation with those written findings.

Let us first look at this issue from an other point of view. For a few years the *Review SRP* was the recipient of subsidies granted by the Ministry of Culture of the Republic of Slovenia (although only a symbolic amount, or, more precisely, disgraceful low). The political system wanted in any manner to facilitate the review's entrance into the market of goods and services. However, from the very beginning the real aim was to get rid of the annoying review as quietly as possible. We, as the editorial board of the SRP, were extremely suspicious subjects that required keeping an eye on; we were treated as some non-domesticated or unsociable individuals, nearly a terrorist mob (that was the hint they made in the Notice of Decision and the Decision itself, both dated on the same day that is exactly on the seventh anniversary of the event happened on 11 September 2002; and these documents were drafted by whoever by the Senior Inspector for moral standards – Adviser of the Government of the Republic of Slovenia).⁴

Za nas pa je bistvo seveda ravno nasprotno: problematičen je sistem, njegova duhovna neobchutljivost za človeka, sistemski redukcionizem individuumov na zgolj vlogo posameznikov in skrajno neutemeljena (nelegitimna) hierarhija povzpeticov v vsakokratnem sistemu.

Potemtakem bi bilo morda še najbližje resnici, ko bi rekli, da si neodvisnosti nismo ne priborili ne pri-svojili (ker ni bila v lasti nikogar, razen nas samih), in da je bil *SRP* tudi pri tem osamosvajanju svojski, se pravi samo-svoj. Sistemski vlogoslovci bodo seveda trdili, da neodvisnih revij ni, tudi *Revija SRP* naj bi bila odvisna, vsaj od nekoga, npr. od mene (odgovornega urednika). A jaz sam, ne kdo drug, brez sodelavcev – avtorjev, posebej ne brez aktualnega uredništva – bi ne mogel izdajati revije. Torej smo odvisni samo drug od drugega. Taka revija je mogoča le s spontanim sodelovanjem individuumov, tj. individualnih umov.

Morda pa bodo nekoch neke druge individuumne v nekem drugem sistemu še najbolj zanimala zgoraj omenjena dokumentirana dejstva, ki prichujejo, kako je v post-totalitarnem sistemu (in v kakem post-drugachnem tudi) sploh mogoče obstati kot neodvisna revija. Nasha vrednotna orientacija, objavljana na koncu vsake shtevilke revije, je okvirno vzdržhala preizkushnjo, vsaj tako se to meni kazhe. Vsebine za nadaljevanje take revije, ki ji je okvirno vodilo svobodno in pogumno iskanje resnice o človeku v sistemu, ne bo nikoli zmanjkalo. Tudi prikrievanih, zabrisanih in ideoloshko izkrivljenih dejstev iz nashe zgodovine ne bo mogoče kar tako na hitro izchrpati. Kajti sistem se neizmerno trudi, da bi na vsak nachin brisal zanj neprimerna dejstva iz nashega *Zgodovinskega spomina* in prav tako dejstva, prichujocha za nash *Zgodovinski spomin* (to sta bili namrech v reviji rubriki, she posebno pomembni za nashe razmerje s sistemom). Za tretjo rubriko – *Chlovekov razvoj* – pa je znachilna nekoliko vechja raznolikost glede njenih vsebin, zato velja biti nekoliko strpnejshi tudi pri njenem razumevanju. V tej rubriki se avtorji in nashi prispevki v njej she najbolj razlikujemo: od prispevkov o konkretnih posameznih dejstvih, indikativnih za sistem (vchasih ironichnih – po pripovednem izrazu), do takih, ki so blizu utopichnim zamislim, pa vendar to niso. Kdaj pa kdaj je bilo neizogibno tudi kaj povprashati mogočne administratorje, cheprav v nashem razmerju odgovora niti nismo prichakovali. Pa tudi sami smo se sprashevali, kajti vprashanj je vedno veliko vech kot pravih odgovorov; do slednjih se ni lahko dokopati. Hvalili in slavili smo karseda malo; hvalospjevi bi bili she najbolj dopadljivi skrbnikom – usmerjevalcem kulture na Minikultu, a verjetno ni treba rechi, da taka poroka, tudi che bi jo hoteli, ni bila mozhna. Ni pa mogoče prichakovati, da bi taka revija svobodomiselnih individuumov (»frajgajstov«) imela kak skupen program v smislu uglashenosti oziroma enoumnosti ali celo jasno izrazhene cilje, posebej ne takih za danashnjo rabo. Takoj bi nas zaneslo v vode sistema, njegove ideologije.

Our opinion of course is just the opposite: It is the political system which is questionable: its lack of spiritual sensitivity for humanity, systematic reduction of individuals' roles in society and the introduction of the completely unfounded hierarchy of parvenus in each system.

Therefore, we will be closest to the truth if we say that our independence was not gained by fighting or abrogated (as it never was owned by anyone but by us) and that the *SRP* established itself on its own. The political-system's scientists of roles in the society will of course state that there are no independent reviews and the *Review SRP* must be dependent on somebody; e.g., on me (as a responsible editor). However, I would not be able to issue the review without my co-workers, the authors of articles and the current editorial board. So we depend each on other. Such a review may be drafted only by the spontaneous co-operation of individuals.

Maybe some day, some other individuals in some other political system will be most interested to learn about the abovementioned recorded events that are witness to the possibility to survive as an independence review in the post-totalitarian system (and some post-other system). As far as I see, our value orientation framework printed at the end of each number of the review withstood the test. There will never be a lack of themes for such a review whose guidance is courageously searching for the truth about the role of the individual within the system. There are also a vast number of themes about hidden, effaced and ideologically distorted facts from our history which will not be worked out so soon, as the political system pulls out all the stops to erase inappropriate facts from our Recollections of the Historical Events as well as the facts which may be the witnesses of our Recollections of the Historical Events (these two groups of facts were included in the two important columns of the review and present important factor for our relationship with the political system. The third column, Individual Development, is characterised by a variety of themes that are described in distinctive ways, and therefore one may need more patience to understand its message. In this column we, as authors of articles, offer the most disparate views: From the articles about particular facts that are characteristic for the political system (sometimes described in ironic narrative expression) to those with the ideas close to utopian. Here and there the questions addressed to a powerful administration had to be asked, although, owing to our poor cooperation, we did not expect any answers. We also asked ourselves about different issues, as there are always more questions than answers; the latter are especially hard to get. We praise and celebrate very little; the caretakers of cultural development within the Ministry of Culture (Minikult) would be mostly pleased with praise; however such cooperation could not be established even if we wanted it. Namely, it is impossible to expect that such a review, written by freethinking individuals, may get a certain common programme within the policy of bringing opinions into line or nourishing a single-minded nation; it is even impossible to expect clearly defined aims, especially those which are applicable for the current situation. If we tried to do so, we would probably quickly fall into the waters of the political system and its ideology.

Zagotovo pa ima *SRP* jasno izražene smotre. Sicer pa, ne glede na svojskost sodelavcev-individuumov in vsebinskih sestavin revije, je bilo temeljno prizadevanje skupno:

Iskali smo odtenke dushe in iskre duha. Zakaj bi bilo to zavrženo pochetje? Koliko tega smo nabrali in priobčili na svojski način, pa bodo, če bodo, razbrali bralci-zapisovalci chez kar nekaj let; pochakati velja vsaj dotlej, ko bo premenil sistem. Prej pa bi bilo nesmiselno, vnaprej bi bilo ujeta v zameglje(val)ne razprave sistemskih vlogoslovcev.

Tako sem razumel neodvisni *SRP*, nas in nashe temeljno razmerje s sistemom: kot individuum – Rajko Shushtarshich. Vsak od individuumov pa ga vidi drugache – po svoje! (Op. avt.)

V Ljubljani, 10. julija 2011

¹ Dokumenti uredništva v Revijah *SRP* (od leta 1993) http://www.revijasrp.si/knrevsrp/avtkaz/z_dokumenti.htm

² *Zbigosana stvarjalnost* [Elektronski vir]; Rajko Shushtarshich, Franci Zagorichnik, Matjazh Hanzhek - Ljubljana : Revija *SRP*, 2003-2009. <http://www.revijasrp.si/knrevsrp/pogum2003-3/zbiga.htm>

³ *Vrednote socialne stratifikacije* Matjazh Hanzhek, Rajko Shushtarshich; *Uvod ali predgovor - Ljubljana, 1999* <http://www.revijasrp.si/knrevsrp/pogum1999-1/uvod1.htm>

⁴ *Dokument 1: Najava odločbe*; *Dokument 3: Odločba višjega inšpektorja*; *Vprashalnica, Chemu taki toni?* <http://www.revijasrp.si/knrevsrp/revsrp53/rajsh53/chemu53.htm>

However, the *SRP* itself has clearly expressed objectives. Irrespective of the originality of each among co-workers (writers) and their articles, our basic endeavour was equal:

We were looking for the shades of soul and sparks of mind. Why should we reject such efforts? How many data from the articles written in our own way were communicated to readers/record keepers will be noticed by them in a few years; we have to wait at least till an alteration of the political system takes place. Making analysis earlier will entrap us into the foggy discussions of the political-system's scientists of roles in the society.

That is how I understand independent *SRP*, us and our basic relationship with the political system: Me, as individual – Rajko SHushtarshich. Each individual sees it differently – in a unique way! (*Author's notice*)

In Ljubljana, 10 July 2011

¹ *Dokumenti uredništva v Reviji SRP (od leta 1993)*

² *Zhigosana ustvarjalnost [Elektronski vir]; Rajko Shushtarshich, Franci Zagorichnik, Matjazh Hanzhek - Ljubljana : Revija SRP, 2003-2009*

³ *Values of a Social Stratification Matjazh Hanzhek, Rajko Shushtarshich; Uvod ali predgovor - Ljubljana, 1999*

⁴ *Document 1: Notice of Decision ; Document 3: Decision of the Senior Inspector ; Question is: Why do you talk to us in that tone?*

UVOD ALI PREDGOVOR³

(iz leta 1999)

Res nepotreben je, tale uvod ali predgovor, kakor
hochete, pa vendar, za vsak primer ...,
ker vem, da se vechina bralcev danes najprej vprasha:

»Kaj je zdaj to?«

in

»Kdo je za tem?«

ter

»Kaj hochejo, zhe spet?«

itn.

ipd.

vam bom vseeno poskusil pojasniti, pa cheprav, malo vas je,
ki bi she verjeli zgolj besedi, prevech besed je bilo
zlaganih doslej.

Ne, ne,

ni program kake politichne stranke,

ne njeno nabiranje glasov volivcev;

ne vodi nas kaka skrivna lozha,

ne katera od mogochnih institucij;

ne duhovni vodniki,

ne agitatorji,

ne propagandisti, nismo;

niti civilna druzhba ni za tem, ker njeni predstavniki so zhe razporejeni

– med Njimi so – pa saj ni chudno,

ko se danes pri nas skoraj vsi, ki dajo kaj nase, ukvarjajo z mislimi:

kako do oblasti, se ji posoditi, in zopet odposoditi,

ne da bi plachal ceno svoje zveze – zaveze;

drugi pa: kako chim vech na hitro polastniniti, ne da bi

se vprashal, kaj je z bednimi in obubozhanimi, saj eno

gre z drugim – bogastvo gre z bedo – enega brez drugega ni;

in tretji (skupaj, z zhe omenjenimi): kako chim vech potroshiti,

da se vidi »Who is Who« (kdo je kdo).

Ne, politika,

ne, religija,

ne, znanost,

she kultura ne;

niso za to,

PREAMBLE³
(from year 1999)

This preamble is not necessary,
But just in case ...,
As I know that most readers firstly ask themselves:

»What is this?«
and
»Who stands behind this?«
or
»What do they want again?«
And so on
And similar.

Still, I will try to explain you, although most of you
do not believe merely words anymore, as too many insincere
words have been told so far.

No, no
this is not the programme of a political party,
nor its way to collect votes;
We are not led by some secret lodge,
nor by some mighty institutions,
nor by spiritual leaders,
nor by agitators;
We are not propagators,

nor we are guided by a civil society – as its representatives have already been
deployed among authority bodies, and it is no surprise
as today in our country almost everybody who thinks highly of him-/herself, tries to
find out:

How to reach a post within the state authority, how to lend it and then recall it,
without obligation to pay a price of his/her links – liabilities;
some of them try to find out: how to transfer the ownership rights as soon as possible,
without asking themselves, how could the poor and impoverished possibly survive,
as they come in a pair – enrichment is accompanied with impoverishment – one
cannot exist with another;
And finally there are those trying to find out: how to spend as much as possible,
and show to the rest of the citizens Who is Who.

Neither does political system,
neither does religion,
neither does science and
neither does culture
agree with our objectives,

kar hočemo, čeprav bi v slednjo naravno sodili, pa nas noče, in sama sebe tudi ne.
»Kaj pa, če nas mamite v kako novo gibanje?«
boste morda še vprašali. Zhal ne, čeprav, morda nekoch,
ne bi se branili, če bi bilo spontano, in bi ne bil animator kdo od zhe omenjenih.
Je tako gibanje sploh
mogoče?

Morda, nekoch.

»Kaj pa vrednote, ki jih prodajate?«
se boste gotovo še vprašali.
Prodajamo samo »artikele?«

Ne!
Vrednote niso na prodaj!
Vrednot vam nihče ne more prodati;
ne prodati, ne vsiliti,
ne vzeti, če jih vsaj slutite v sebi,
če tega sami nočete.
To je to!
Tako!

Rajko Shushtarshich
Ljubljana, februar 1999

although we should be a part of the latter it rejects us and at the same time rejects itself.
»What if you allure us into some new movement?« – you may ask.
Unfortunately no, we don't, but maybe sometimes.
We would not refuse it, if such a movement would occur spontaneously and would not be animated by the abovementioned groups.
Is such movement possible?

Maybe sometimes.

»What about values you are selling?« – you may ask.
Do we send only commodity?

No!
The values are not for sale!
Nobody can sell values;
nor sell, nor force on you,
nor take from you if you have at least a hunch that you possess them,
unless you want to sell them.
So goes it!
Quite so!

Rajko Shushtarshich
Ljubljana, February 1999

Translated from Slovenian by Tajana Ida Feher

Davorin Trstenjak

KERONS IN GER

(narodni božhanstvi starih Korotanov)

Ime koroshke dezhele se v srednjeveshkih listinah nahaja v naslednjih oblikah: Carantanum, Caruntum, Karantana, Charanta, Charantania, Charentania, Charintania, Charentoriche (riche = reich), Regio Karintana itd. (Ankershofen, *Handbuch der Gesch. des Herzogthums Kärnten*, II. zv. str. 336); torej zmeraj s soglasnikom *k*, nikdar z *g*. Kolikor je meni znano, tudi slovensko ljudstvo na Koroshkem sploh izgovarja: Koratan, Koroshko, Koroshec, nikdar pa ne: Gorotan, Goroshko, Goroshec; torej je Goratan celó napachna pisava. Ime Karantan = Korôtan pomeni skalnato zemljo – karato, regio saxosa.

Kar, ker, kor označuje pechino¹ (saxum) in beseda je še zhiva v solchavskih (Solchava pri Mozirju) planinah. Kranjci govoré: cher (saxum), ker glas *k* mehchajo v *ch*. Zhe v sansk. prehaja *k* v *ch* – na primer: kash in chash, fererere, scindere, occidere, slov. cheh, chehati, chehnuti. Besedi kar, ker v pomenu saxum sem nashel le v Solchavi; toda na Pohorju je vech toponimov in lastnih imen prebivalcev skalnega sveta ter ob njem: Kran, Kores, Kernuzhnik, Kernik. Koren je: kar – findere, scindere, srbsko kniti, diffindere, torej kar, ker = mons scissus,² armenski: kel findere = slov. kal iz kar, v sansk. çar, spalten, durchbohren. Iz korena *kar* je gr. κουρις lat. quiris, Spies, sansk. çaru, Lanze, zato: Quirites, Spiessträger, Spiessbürger, got. hairus, gladius, staroskand. hër, gladius, staronord. kordis, polj. kordek, slov. kordezh – chorda, pugio.

Iz tega korena velja izpeljevati toponime: Kernuz, Krn, Krnski grad, Korska planina, in historichna imena: Karat, Karast, Karento (v srbskih listinah leta 837; glej Shafařik, *Geschichte der Südslaw. Liter.* III. B. I. Abth. str. 147). Nekdanja krepka oblika se je glasila karant, enaka oblikam *ant* v sansk. açavant, v lat. *ent*, npr.: violent, torrent, parent, v gr. αντ, (ιμαντ), οντ, (όδοντ) εντ, (χαριεντ) itd. (glej Bopp, *Vergleich. Gramm.* V. Theil, str. 1405, §. 957; Ebel v Kuhnovi, *Zeitschrift* IV. 322).

Ta krepka oblika se je ohranila v slovenskih lastnih imenih: Marant, Bregant, Kobant, Porent, Tobant, Trabant itd. Iz oblike Karant, Korant dobimo s pripono an: Karantan, Korant,³ staroslov. karontan, korontan. Nestor pishe: Xorutani, Chorutani.

Stari Slovenci so *on* izgovarjali kot an; to potrjujejo lastna imena: Andrica iz ondra, voda, Lankovice itd.

Davorin Trstenjak

KERONS AND GER

(national deities of the old Carinthians)

The name of the province of Carinthia appears in medieval documents in the following forms: Carantanum, Caruntum, Karantana, Charanta, Charantania, Charentania, Charintania, Charentoriche (riche = reich), Regio Karintana etc. (Ankershofen, *Handbuch der Gesch. des Herzogthums Kärnthens*, volume II, pg. 336); therefore, always with the consonant *k*, never with *g*. As far as I know, the Slovenes in Carinthia always says: Koratan, Koroshko, Koroshec, and never: Gorotan, Goroshko, Goroshec; this means that Goratan is in fact spelt incorrectly. The name Karantan = Korôtan means rocky soil – karato, regio saxosa.

The words *kar*, *ker*, *kor* mean crag¹ (saxum) and the word is still used in the hills of Solchava (Solchava pri Mozirju). The Carniolans say: cher (saxum) because they soften the *k* sound into *ch*. In Sanskrit too *k* becomes *ch* – e.g.: kash and chash, fererere, scindere, occidere, in Slovene: cheh, chehati, chehni. I found the words kar and ker, meaning saxum, only in Solchava; but on the Pohorje plateau there are many toponyms and names of people living on or near this rocky land such as: Kran, Kores, Kernuzhnik, Kernik. The root is: kar – findere, scindere, in Serbian krniti, diffindere, therefore kar, ker = mons scissus,² Armenian: kel findere = Slovene kal from kar, in Sanskrit: çar, spalten, durchbohren. From the root *kar* comes the Greek κούρις in Latin quiris, Spies, in Sanskrit çaru, Lanze, therefore: Quirites, Spiessträger, Spiessbürger, Gothic: hairus, gladius, Old Scandinavian: hër, gladius, Old Norse: kordis, Polish: kordek, Slovene: kordezh – chorda, pugio.

The following toponyms can be derived from this root: Kernuz, Krn, Krnski grad, Korská planina, and the historical names: Karat, Karast, Karento (in Serbian documents from 837; see Shafařik, *Geschichte der Südslaw. Liter.* III. B. I. Abth. pg. 147). The former strong form was karant, like the *ant* forms, in Sanskrit açavant, in Latin *ent*, e.g.: violent, torrent, parent, in Greek αντ, (ιμαντ), οντ, (ὀδοντ) εντ, (χαριεντ) etc. (see Bopp, *Vergleich. Gramm.* V. Theil, pg. 1405, §. 957; Ebel in Kuhn's, *Zeitschrift* IV. 322).

This strong form has been preserved in the Slovene names: Marant, Bregant, Kobant, Porent, Tobant, Trabant etc. When we add the suffix *an* to Karant, Korant we get: Karantan, Korant,³ Old Slovene: karontan, korontan. Nestor writes: Xorutani, Chorutani.

The old Slovenes pronounced *on* like *an*; this is confirmed by the names: Andrica from ondra, voda, Lankovice etc.

Kadar samoglasnik *an*, *on* stoji na zacetku besede, rad dobiva *v* – na primer: vozhe, vogelj, voza = staroslov. onzhe, ongelj, onza.

Iz *korant* dobimo v novoslov. korôt, korotski, *ts* = *sb* : koroshki, prim.: horvatski in horvashki. V Kranjski gori sem slishal: Koroha, tj. Kärntnerin.

Ker najdemo zhive oblike: kar, ker, kor = starobolg. **кръ**, npr.: **крънъ** mutilare, sansk. karn, findere, zato se jezikoslovec tezhko odlochi, da bi trdil, da je *r* vokal. Primerjajmo le starobolg. **кръмнло** in novoslov. kormilo. Celó ljudstvo govori na Shtajerskem po vech straneh: smart, marzel, kart, tudi Poljaki: targ, targovisko, litav. turgus, Marktplatz – prim.: Tergeste = Tergeshte. Tudi na zacetku besed je **ръ** (prim. starobolg. **рътъ**, apex) = ar, in se slishi: art, artich, arja, ardechi itd. Kakor ime Karantan, to pomenijo tudi imena: Karn, Karnia, Karni, Karnsko; po premetu: Kran, Krania, Krani, Kransko. Ker so Rimljani pisali Karni in se ime bozhanstva glasi Kerons, kazhe, da **ръ** tudi pri starih norishkih Slovenih ni bil vokal, temvech chisti konsonant. Novoslovenshcina ljubi metateze, prim.: vrata, Hrovat, vrabelj, prase itd., polabski Slovani pa so she govorili chistejshe: vorta, vorbelj, gard, porse, parse = porcus, valditi = vladati, tako tudi stari Korotani, ker se njihov vojvoda imenuje: Valdunch = Vladuh z navadnim rinezmom (rhinesm). Toliko sem moral povedati, preden preidem k razlagi bozhanstva Kerons.

Spomenik tega bozhanstva je bil izkopan v okolici Gornje Bele v Melski dolini (Mölltal); ves napis se po Laziju glasi:

CHAERON·TI. AVG.
N. DISP. RAT. COP. COP. EXPED.
FEL. II. ET. III, GERM.

(Lazius in Comment. reip. rom str. 1211)

Ne upam si glede celega napisa zanesljivo razlozhati, kako naj se bere; mislim, da je poveljnik rimskih vojashkih enot (copiarum), in sicer prve in druge germanske (II. et III. german.), za srečno (fel.) odpravo (exped.) dal postaviti ta spomenik bozhanstvu Keronsu. Da je bil Kerons imenitno bozhanstvo, se vidi iz priimka augustus, ki v rimskih napisih pritiche le vishjim bozhanstvom – prve vrste.

Ker tu vidimo latinski dativ: Chaeronti, se je moral nominativ glasiti: Chärons, in Rimljan je sklanjal ime kakor: pons, pontis, mons, montis itd.

Chärons = Kerons se ujema z litavsko-latvijskimi oblikami: Perkhons za Perkonas, Létowens za Letowenas, pons za ponas, kajti visokoucheni Pott razlaga: »vor auslautendem *s* wird der Vocal gerne ausgestossen«. Sufiks *onas* je cerkvenoslov. onz = sansk. unas, npr. Ardzhunas, novoslov. *on* v imenih: Korchon, Balon in *un* ; npr.: vohun, gerdun, lizun.

When the vowel *an* or *on* stands at the beginning of a word it often acquires a *v* – e.g.: *vozhe*, *vogelj*, *voza* = Old Slovene: *onzhe*, *ongelj*, *onza*.

From *korant* we get the New Slovene: *korôt*, *korotski*, *ts* = *sh*: *koroshki*, e.g.: *horvatski* and *horvashki*. In Kranjska Gora I heard: *Koroaha*, i.e. *Kärntnerin*.

As we find the living forms: *kar*, *ker*, *kor* = Old Bulgarian **кръ**, e.g.: **крънь** *mutilare*, Sanskrit: *karn*, *findere*, linguists find it hard to decide whether to call *r* a vowel or not. Let us compare the Old Bulgarian **кръмнло** and the New Slovene *kormilo*. Even the people in Styria widely use the following expressions: *smart*, *marzel*, *kart*, the Poles too: *targ*, *targovisko*, litav. *tirgus*, *Marktplatz* – e.g.: *Tergeste* = *Tergeshte*. Also at the beginning of words we have **ръ** (e.g. the Old Bulgarian **рътъ**, apex) = *ar*, and sounds like: *art*, *artich*, *arja*, *ardechi* etc. Like the name *Karantan*, this means the names: *Karn*, *Karnia*, *Karni*, *Karnsko* also change following metathesis: *Kran*, *Krania*, *Krani*, *Kransko*. As the Romans wrote *Karni* and the name of the deity is *Kerons*, it is clear that **ръ** was not a vowel for the Old Slovenes of Noricum but was a pure consonant. New Slovene likes metatheses: *vrata*, *Hrovat*, *vrabelj*, *prase* etc; the Polabian Slavs spoke even more purely: *vorta*, *vorbelj*, *gard*, *porse*, *parse* = *porcus*, *valditi* = *vladati*, likewise the old Carinthians, as their duke was called: *Valdunch* = *Vladuh* with an ordinary rhinesm. I had to explain all this before moving on to explain the deity known as *Kerons*.

A monument honouring this deity was unearthed near *Gornja Bela* in *Melska dolina* (*Mölltal*); according to *Lazi*, the inscription reads:

CHAERON'TI. AVG.
N. DISP. RAT. COP. COP. EXPED.
FEL. II. ET. III, GERM.

(Lazius in Comment. reip. rom pg. 1211)

I am not confident enough to explain the whole inscription and what it means; I think the commander of the Roman military divisions (*copiarum*), i.e. of the first and second Germanic divisions (*II. et III. german.*), had this monument erected in honour of the god *Kerons* in order to secure a fortunate (*fel.*) expedition (*exped.*). It is obvious that *Kerons* was a prominent god judging by the surname *augustus*, which appeared on Roman inscriptions only in connection with the most superior deities.

From the Latin dative seen here: *Chaeronti*, the nominative must have been: *Chärons*, and the Romans declined the name like: *pons*, *pontis*, *mons*, *montis* etc.

Chärons = *Kerons* corresponds to the Lithuanian-Latvian forms: *Perkhons* for *Perkonas*, *Létowens* for *Letowenas*, *pons* for *ponas*, as the learned *Pott* explains: »vor auslautendem *s* wird der Vocal gerne ausgestossen.« The suffix *onas* is the Old Church Slavonic *onz* = Sanskrit *unas*, e.g. *Arzhunas*, the New Slovene *on* in the names: *Korchon*, *Balon* and *um*; e.g.: *vohun*, *gerdun*, *lizun*.

Norishki Slovenci so to pripono še uporabljali, kakor prichajo polatinjena imena Mogursus = Mogurs – Moguras ali Moguris, Devsus = Devas ali Devis. Rodbine Devs še zhive v Kranjski gori. Sem sodijo slovenska osebna imena: Klaps, Repts, Skerbs, Jers, Kars, Bors, Mors = Klapas, Repas, Skerbas, Jeras, Karas, Moras, Boras; prim.: ovs = ovas – oves.

Koren imena *Kerons* je kar, ker, findere, diffindere, lacerare, slov. karati: Scharten machen, (skaran nozh; tj. skrhan); v prenesenem pomenu ἐριζειν, rixari, streiten, zanken; Kerons je bil torej v prvotnem pomenu: Deus findens, v drugotnem riscans, pugnans, in se ujema s polabskoslovanskim Karovitom, od katerega se med spomeniki v Retri najde, kakor pishe Masch – »Götterthron«, tj. podstavek, stebrich, na katerem je stala Karovitova podoba.

Runski napis se glasi: Chok Karovit(ov)-varja i riosniki. columbia Karoviti – praecedit severos.

Chok v nemshch. Stock, Pfeiler, srbsk. chokot, Weinstock, varjati; praecedere, riosnik = resnik, oblika polabskoslov. jezika, v katerem je *jat* = io, prim.: lios, miora, stiona = lës; měra, stěna. (Glej Shafařik. *Slav. Alterth.* II., 622).

Kerons je bil torej chasten kot bog boja, in je spremljal le tiste, ki so se bojevali za resnično in pravichno stvar. Tudi odlomki rimskega napisa prichajo, da je bil spomenik Keronsu postavljen za srečno vodstvo vojashkih enot.

Chuden je ta pojav, da pri norishkih Slovencih najdemo imena bozhanstev še v tako enostavni obliki kakor pri Indijcih vedske dobe, npr.: Atrans, Belin, Beleshte itd. Pri poznejshih Indijcih (v dobi epov) so zhe pristavki: deva = Deus, kakor: Mahadeva,⁴ Apadeva, Suradeva, enako severnoslovanskim imenom IX. in X. stoletja: Belbog, Lutibog, Ctibog, Dazhdbog, Svetovit, Karovit, Rugevit.

Le staroruska imena bozhanstev so tudi prosta in enostavna: Sim, Rgl, Mokosh, Volos, Hers itd.

Po imenu in lastnostih je bil severnoslov. Karovit bog sonca; to prichata njegova atributa: bikova glava in petelin. Sončni bog pa je v slovanskem mitu tudi bog boja.

Kerons bi se v sansk. glasil Çarunas; v indijskem mitu sicer nimamo bozhanstva s tem imenom, toda indijski Rama = Raduh, Radolj, kakor se sončni bog Kershna = slov. Kres, Kresnik, imenuje tudi Çura, in njegovo ime pomeni isto kot Kerons – scindens, findens, lacerans.

The Slovenes of Noricum still used this suffix as shown by the Latinised names Mogursus = Mogurs – Moguras or Moguris, Devsus = Devas or Devis. Relations of the Devs still live in Kranjska Gora. The following Slovene names belong to this group: Klaps, Reps, Skerbs, Jers, Kars, Bors, Mors = Klapas, Repas, Skerbas, Jeras, Karas, Moras, Boras; compare: ovs = ovas – oves.

The root of the name *Kerons* is kar, ker, findere, diffindere, lacerare, Slovene: karati: Scharten machen, (skaran nozh; i.e. blunted knife); in the figurative sense: ἐριζειν, rixari, streiten, zanken; Kerons, therefore, originally meant: Deus findens, in the second sense: riscans, pugnans, and corresponds to the Polabian Karovit, monuments to whom can be found in Retra, as Masch writes – »Götterthron«, that is the pedestal or small column on which stood a depiction of Karovit.

The runic inscription reads: Chok Karovit(ov)-varja i riosniki. columna Karoviti – praecedit severos.

Tree trunk in German is Stock, Pfeiler, in Serbian chokot, Weinstock, varjati; praecedere, riosnik = resnik, the form of the Polabian language in which *jat* = io, e.g.: lios, miora, stiona = lès; měra, stěna. (See Shafařík. *Slav. Alterth.* II, 622).

Kerons was, therefore, worshipped as a god of war and helped only those who fought for a true and justified cause. Fragments of the Roman inscription also testify that the monument in honour of Kerons was erected to bring good fortune upon the leadership of military divisions.

It is unusual to discover that the Slovenes of Noricum had the names of deities in as simple forms as the Indians of the Vedic period, e.g.: Atrans, Belin, Beleshte etc. Later Indians (in the time of the epics) had the suffixes: deva = Deus, like: Mahadeva,⁴ Apadeva, Suradeva, and like the north Slav names from the IX and X centuries: Belbog, Lutibog, Ctibog, Dazhdbog, Svetovit, Karovit, Rugevit.

Only Old Russian names of deities are also simple and straightforward: Sim, Rgl, Mokosh, Volos, Hers etc.

Judging by his name and characteristics, the northern Slav Karovit was the sun god; this is shown by his two attributes: a bull's head and cock. In Slav mythology the sun god is also the god of war.

In Sanskrit, Kerons would be Çarunas; in Indian mythology there is no deity with this name but the Indian Rama = Raduh, Radolj, as the sun god Kershna = Slovene: Kres, Kresnik, is also called Çura, and his name means the same as Kerons – scindens, findens, lacerans.

Kakor orach z lemezhem in chrtalom (pri plugu) zemljo kara in kala, tako jo sonce s svojimi zharki rahlja; in zato imajo sončna božhanstva plug, pluzhno zhelezo kot attribute v znamenje, da so varuhi in pospeshevalci poljedelstva; tako Radogost in indijski Rama, ki je tudi: Halabhart, Pflugträger, luzhishkosrbsk. hol, Pflug, prim. slov. Holobor, lastno ime, in pa ime pluzharja pri pustnih orasih, ki je tudi: Korant, Korent, Kurent. Indijski Rama – Kershna – Çura se torej ujema s slovenskim Radogostom – Kresnikom – Kurentom – s polabskoslov. Karovitom.

Chas poljedelskega zacetka pa je bil pri starih Slovenih vesel in radosten, ker je sončni bog premagal zimskega zmaja – senco, zato so ga praznovali s plesi, z godbo, s pesmimi in daritvami, in mladoletno sonce so imenovali: Radogost in Kurent, Korant,⁵ Korent, božhanstvo, ki zemljo kara – findit, scindit, zato v litavshchini najdemo: kurti, bauen, agrum colere.

Te veselice pa so pozneje postale nezmerne; zato v Kurentu najdemo bakhovski znachaj, in Kurent je zelo podoben mlajshemu Dionizu in indijskemu Rama – Prijamadhush = prijatelj medú – Freund berauschender Getränke.

Na Rama – Çura – Radogostovo – Kurentovo chashchenje spominjajo she postni orachi; njihov pluzhar, zal lepo nakinchan fant, se imenuje Korant, Kurent, Holobar; orache spremlja Mastnjak, ki dela pijance, ima narobe oblechen kozhuh, zadaj privezan kravji rep, na cheladi pa roge.

Mast v cerkvenoslov. pomeni: humor, in tako Mastnjak spominja na Dionizovega pijanega rejnika in pestovalca Σειλενα – Silena; prim. sansk. sira, humor, litavsk. sele, slov. slina, in indijskega Prijamadhusha, v katerem so Indijci tudi chastili ohranjevalno moch v zemlji (Jones, *Asiat. Abhandl.* I, 219.)

Çura, Kerons, Korant, Karovit so torej izvorno sončna božhanstva z dvojnimi lastnostmi: kot varuhi dejanj umetnosti in miru ter kot varuhi in branitelji v vojski, in to prav naravno, ker ima tudi sonce blagoslovno dobrotvorno, pa tudi razdiralno neprijazno stran.

V imenu Kerons torej tichi izvorni pomen κέραιος, der Spalter, in preneseni: rixator, der Streiter, in verjetno ni le priimek sončnega božhanstva, temvech tudi boga bliska in groma, ker tudi ta kara gore in drevesa, zato se Zeus imenuje: κέραιος, in Indra: Bidhiras, razkalavec.

Ker smo se preprichali, da je deblo *kar kor* domache, zato naj ne bi nihche vech pisal Gorotan, Gorotanija – temvech Korotan, Korotania, pa tudi *th* v nemshki pisavi »Kärnthen« je nepotreben. Nemci bi chisto lahko pisali Karnten, Karntner. Obliki Karintania – Karintana spominjata na premeno samoglasnikov *a* in *e* v *i*. To nam potrjujejo oblike: Vand, Vend in Vind. Da je tudi Vand, Vend, Vind domache deblo, bom dokazal v posebnem chlanku.

Just as a ploughman cuts the earth with the ploughshare and coulter, the sun loosens the earth with its rays; and that is why sun gods have ploughs and elements of ploughs as attributes to show that they are the guardians and promoters of farming; therefore Radogost and the Indian Rama, which is also: Halabhart, Pflugträger, the Sorbian hol, Pflug, e.g. the Slovene Holobar, person's name, and the name of the ploughman in the Carnival who is also known as: Korant, Korent, Kurent. The Indian Rama – Kershna – Çura therefore corresponds to the Slovene Radogost – Kresnik – Kurent – and the Polabian Karovit.

The time of the year when the land was again prepared for sowing was a time of joy for the old Slovenes because the sun god defeated the dragon of winter – the shade, so they celebrated with dancing, with music, with songs and offerings, and they called the sun at that time of year: Radogost and Kurent, Korant,⁵ Korent, the deity which cleaves the earth – findit, scindit, that is why in Lithuanian we find: kurti, bauen, agrum colere.

Later these festivities grew out of hand; we find that Kurent has a Bacchanalian nature and Kurent strongly resembles the younger Dionysus and the Indian Rama – Prijamadhus = friend of honey – Freund berausender Getränke.

Lenten ploughmen too resemble the worship of Rama – Çura – Radogost – Kurent; their ploughman, a handsome, well-dressed young man is called Korant, Kurent, Holobar; the ploughmen are accompanied by Mastnjak, who makes people drunk, wears a fur coat the wrong way, with a cow's tail attached at the back and horns on his helmet.

In Old Church Slavonic, *mast* means humour, and in this way Mastnjak is similar to Dionysus' drunken foster father Σειληνα – Silenus; compare the Sanskrit: sira, humor, Lithuanian: sele, Slovene: slina, and the Indian Prijamadhus, in whom the Indians also worshipped the earth's preserving energy (Jones, *Asiat. Abhandl.* I, 219.)

Çura, Kerons, Korant, Karovit are therefore originally sun gods with dual characteristics: guardians of acts of art and peace, as well as guardians and defenders in times of war, in a very natural way for the sun, which has both a benevolent and a destructive side.

The name Kerons, therefore, harbours the original meaning of κέραινος, der Spalter, and the figurative meaning: rixator, der Streiter, and it is probably not just the surname of the sun god but also of the god of thunder and lightning, for he too cleaves mountains and trees, that is why Zeus is called: κέραινιος, and Indra: Bidhiras, cleaver.

As we have persuaded ourselves that the root *kar kor* is Slovene, therefore, no-one should write Gorotan, Gorotanija – but Korotan, Korotania, and also *th* in the German »Kärnthen« is unnecessary. The Germans could quite simply write Karnten, Karntner. The forms Karintania – Karintana are a reminder of the transformation of the vowels *a* and *e* into *i*. This is confirmed to us by the forms: Vand, Vend and Vind. I will show in a separate article that Vand, Vend, Vind are also Slovene roots.

Drugo domache bozhanstvo starih Korotanov se je imenovalo: Ger ali Gerus. Spomenik tega bozhanstva je bil najden v Gorichah (Görtschach) na gornjem Koroshkem. Ves napis se glasi:

GEROAVG. SACR.

Julius Verecundus et G. Julius Mercator et G. Julia, Juliana et G. Julius Secundus.
(Eichhorn, *Beiträge* II. 3., Muchar, *Das Römische Noricum*. I, 253)

Bozhanstvo Ger so poznali tudi polabski Slovani. Pisec zhivljenjepisa sv. Ottona (*Vita et Ottonis* III. cap. 7. pag. 502) pripoveduje: »Clericus Dietrichus nesciens, quo diverteret, audacter fanum ipsum erupit, et videns aureum clypeum parieti affixum Gero-Vito, qui Deus militiae eorum fuit, consecratum, quem contingere apud eos illicitum erat« itd.

Koren je *gar*. V sansk. ghar pomeni lucere, splendere, urere; gharna, color. Ker pa se zhe tudi v sanskr. *gb* mehcha v *h*, najdemo: hari, haris,⁶ ime sonca in sonchnega konja.

Nash slavni visokoucheni Mikloshich sansk. *ghr* primerja: goreti, ardere gorek, πικρός gorup (grenek). V slovanshchini imamo, in sicer v srbshchini: gar, color fuliginus po prehodu glasu *g* v *zh* : zheravka, glühende Kohle. Gar je torej na prvotni stopnji, har (prim. hariti, brühen) na drugi, zhar, zar na tretji.

Keltska narechja so po Pictetu ohranila naslednje besede: irsk. grian, sonce, kimersk. graian, sonce; starokeltsko: grann, gryn, sonce, zato so napisali kot Apollini Granno, Apollini Gryneo znamenje, da Ger ni keltska oblika.

Ucheni Sonne pishe prav resnichno: »Der Begriff des lebhaften blendenden Lichtes (ghar) geht in den der Wärme über (prim. sansk. gharna, calor, slov. greti, gorek) oder der Hitze; aber auch Regungen des Gemüthes, die sich wie Freude, Zorn, Spott, Scham durch Verfärben, Erröthen und Erglühen äussern, werden mit dieser Wurzel bezeichnet« (prim. sansk. gharna, Wärme, Mitleid, Gemüthswärme, ghar – har, zürnen, haras, Zorn, gr. χολο, Galle, slov. gorchina, amarities, gorek, amareus – tudi zholch, Galle je iz tega korena, dalje: zarja, zora, zhar itd.

Gerus augustus je torej enako polabskoslov. Gerovitu (ker po uchenem Kuhnu je *vit* ostanek prastarega arijskega oznachevanja: »rita«, Deus), indijskemu Hari in keltskemu Grann, in ime Ger je ravno tako slovensko kakor imena: Svetved, Samuko, Kumo, Bonjata, Serb, Spora, Blendo, Kondol, Babur, Babec, Jentumar, Tapur, Lutumar, Recomar itd., ki jih lahko beremo na koroshkih rimskih kamnih.⁷

Another Slovene deity of the old Carinthians was called: Ger or Gerus. A monument to this deity was found in Goriche (Görtschach) in Upper Carinthia. The whole inscription reads:

GEROAVG. SACR.

Julius Verecundus et G. Julius Mercator et G. Julia, Juliana et G. Julius Secundus.

(Eichhorn, *Beiträge* II. 3., Muchar, *Das Römische Noricum*. I, 253)

The Polabian Slavs also knew about the god Ger. The biographer of St. Otto (*Vita et Ottonis* III. cap. 7. pg. 502) writes: »Clericus Dietrichus nesciens, quo diverteret, audacter fanum ipsum erupit, et videns aureum clypeum parieti affixum Gero-Vito, qui Deus militiae eorum fuit, consecratum, quem contingere apud eos illicitum erat« etc.

The root is *gar*. In Sanskrit, ghar means lucere, splendere, urere; gharna, color. However, as in Sanskrit *gh* softens to *h*, we find: hari, haris,⁶ the name of the sun and sun horse.

Our great learned Mikloshich compares the Sanskrit *ghr* with goretí, ardere gorek, πικρός gorup (bitter). In Slav languages, more precisely in Serbian, we have: gar, color fuliginous; after the transition of the sound *g* to *ž*: zheravka, glühende Kohle. Gar is therefore the first stage, har (e.g. hariti, brühen) the second and zhar, zar the third.

According to Pictet, Celtic dialects have retained the following words: Irish: grian, the sun, Kimersk: graian, the sun; Old Celtic: grann, gryn, the sun; that is why inscriptions such as Apollini Granno, Apollini Gryneo show that Ger is not a Celtic form.

The learned Sonne writes very truthfully: »Der Begriff des lebhaften blendenden Lichtes (ghar) geht in den der Wärme über (compare Sanskrit: gharna, calor, Slovene: greti, gorek) oder der Hitze; aber auch Regungen des Gemüthes, die sich wie Freude, Zorn, Spott, Scham durch Verfärben, Erröthen und Erglühen äussern, werden mit dieser Wurzel bezeichnet« (compare Sanskrit: gharna, Wärme, Mitleid, Gemüthswärme, ghar – har, zürnen, haras, Zorn, Greek: χολο, Galle, Slovene: gorchina, amarities, gorek, amareus – also zholch, Galle is from this root: zarja, zora, zhar etc.

Gerus augustus is therefore the same as the Polabian Gerovit (according to the learned Kuhn, *vit* is the remnant of the ancient Aryan word: »rita«, Deus), the Indian Hari and the Celtic Grann, and the name Ger is as Slovene as the names: Svetved, Samuko, Kumo, Bonjata, Serb, Spora, Blendo, Kondol, Babur, Babec, Jentumar, Tapur, Lutumar, Recomar etc, which we can read on Roman stones in Carinthia.⁷

Ucheni prof. dr. Biedermann (v svojem izvrstnem spisu *Slavenüberreste in Tyrol* v I. in II. zvezku krasnih *Slavische Blätter*) se chudi, da slovanske naselbine najde po vsem Tirolskem; jaz jih zasledim še dalje po Helveciji (Shvica), kjer še danes zhivotarijo v kantonu Valais (Wallis). Tja so bile gotovo pregnane veje slovenskih Norichanov, ko so se zacheli v IV. stoletju pred Kristusom v pokrajine Norika vrivati Kelti. Vendar o tem v posebnem članku.

¹ Besedo *kar* v pomenu pechevnatih gor so si celó koroshki in solnograshki Nemci izposodili od Slovencev, prim.: *Hochkar*, ime gore itd.

² Tako tudi Benfey razlaga, rekoč: aus *çar* – *kar* ist sansk. *çiri*, Fels, von der Bedeutung, gespalten.

³ Prim. ime kmeta v vitanjski fari: Korotanchnik.

⁴ Maha pomeni isto kot *mnog*; prim. obilo imen na slovenskorimskih spomenikih: Mogurs, Mogir, Mogit, Mogimar itd.

⁵ S tem popravljam svoje nekdanje mnenje, izrečeno v *Novicab*, da je bil Korant-Kurent bog pechin.

⁶ Slov. zelenko, feuerfarbenes Ross, Eisenschimmel; prim. moj članek o konju »Zelenko« v *Glasniku*.

⁷ Poleg bozhanstva Keronsa in Gera so na Koroshkem še našli spomenik Belina in na koroshki meji spomenik boga Beleshte; o teh dveh sem govoril zhe v *Novicab*. Vrh tega Koroshka hrani dosti podob, posebno sončnih bozhanstev, na rimskih spomenikih.

Slovenski glasnik, Celovec, 1865 (str. 183-188)

(priredba v sodobni slovenski knjižni jezik ur. I. A.)

Prof. Dr. Biedermann (in his outstanding essay *Slawenüberreste in Tyrol* in volumes I and II of the beautiful *Slavische Blätter*) is surprised to find Slav settlements all over Tirol; I have found them even further in Helvetia (Switzerland), where nowadays they lead a miserable existence in the canton of Valais (Wallis). That is where branches of the Slovenes from Noricum were probably chased to, when at the beginning of the 4th century BC, Celts began invading the provinces of Noricum. But more on this in a separate article.

1 The word *kar*, which means rocky mountain, was borrowed from the Slovenes by the Germans of Carinthia and Salzburg, e.g.: *Hochkar* (the name of a mountain).

2 Benfey too explains that: aus *car* – *kar* ist sansk. *çiri*, Fels, von der Bedeutung, gespalten.

3 E.g. the name of a farmer in the parish of Vitanje: Korotanchnik.

4 Maha means the same as *mnog*; see many names on Slovene-Roman monuments: Mogurs, Mogir, Mogit, Mogimar etc.

5 I hereby correct my previous opinion, set out in *Novice*, where I wrote that Korant-Kurent was the god of rocky crags.

6 In Slovene: *zelenko*, feuerfarbenes Ross, Eisenschimmel; see my article about the horse »Zelenko« in *Glasnik*.

7 Besides the deities Kerons and Ger, a monument to Belin has also been found in Carinthia and a monument to the god Beleshte on the Carinthian border; I have already discussed these two in *Novice*. Besides, Carinthia has many depictions, especially of sun gods, on its Roman monuments.

Slovenski glasnik, Klagenfurt, 1865 (pp. 183-188)

Kerons in Ger je najobsežnejša v ciklu kratkih razprav, ki jih je Davorin Trstenjak pod skupnim naslovom *Mythologične drobtine* objavil v posameznih shtevilkah *Slovenskega glasnika* (»Lepoznansko-poduchen list«, urednik in založnik Anton Janežič; izhajal v Celovcu 1858-1868). Vsak članek je bil posvečen določenemu primeru iz praslovanskega mitološkega izročila, postavljajoč pod skromno oznako »drobtin« nich manj kakor temelje domače lingvomitologije kot tiste veje etimologije, ki raziskuje arhetipske globine mitotvornega poimenovanja v luči danes aktualnih lingvistično-antropolohko-arheoloških povezav (prim. C. Lévi-Strauss: ključni pomen lingvistike). Izbrana razprava je reprezentativna tudi v tematskem smislu, saj obravnava enega od osnovnih indoevropskih (morda celo pred-indoevropskih) besednih korenov (Trstenjakov termin: *korenika*), praviloma enozložnih: kar, ker, kor – gar, ger, gor – ghar, gher, ghor (variante infleksijskega »ablauta« ali prevoja; prim. slov. kor-en, lat. cor, angl. gore, alb. gur = kamen, gurrë = izvor, karpë = skala itd.). Soroden fenomen je Trstenjak obdelal tudi v razpravi *O božhanstvu Hersu* (tj. sončni bog Hers, Hors, Hars, Harsh) v istem letniku SG.

Posebej kazhe pri gornji razpravi opozoriti na Trstenjakovo omembo legendarne Retre (tudi Rethra, Rhetra, Riedegost, Radogost): »... Karovitom, od kterega se med **retranskimi** spomeniki najde ...« V prichujochi priredbi: »... Karovitom, od katerega se med spomeniki v **Retri** najde ...« Retra je bila praslovansko politično središče in svetišče, lega ni chisto določena, verjetno arheološko najdišče z ostanki slovanskih predkrshchanskih lesenih božhanstev ob danšnjem jezeru Tollense v severovzhodni Nemčiji blizu mesta Neubrandenburg (reka Tollense, zvezna dežela Mecklenburg-Vorpommern); mnogi okolishki toponimi, vključno z Berlinom, kazhejo slovanski izvor (Tollense: prim. dolenska, dolin/c/a; Brandenburg – slovansko Branibor, koren bran-, brenn- »mochvirje, ovira«; podobno Berlin – slovanski koren berl-, birl- »mochvirje«; prim. Pletershnik, SNS: brlin – der Schwachsichtige; tj. slaboviden, brljav, moten – v mochvirskem okolju; prim. rusko: burlit' – shumeti; poljsko: bryła – kos ledu; nemška »kontra-razlaga« za Berlin: iz »Bär« – medved).

(Op. ur. I. A.)

Kerons and Ger is the lengthiest in a series of short essays by Davorin Trstenjak which were together entitled *Mythologične drobtine* [Mythological crumbs] and were published in separate issues of *Slovenski glasnik* («Lepoznansko-poduchen list», edited and published by Anton Janežič; issued in Klagenfurt 1858-1868). Every article focussed on a particular example from ancient Slav mythology, setting under the humble title of »crumbs« nothing less than the foundations of Slovene linguistic mythology as that branch of etymology, which explores the archetypal depths of myth-generating appellation in the light of contemporary linguistic-anthropological-archaeological connections (compare with C. Lévi-Strauss: the key importance of linguistics). The above essay is also important because it deals with one of the elementary Indo-European (perhaps even pre-Indo-European) roots (Trstenjak's term: *korenika*), the generally monosyllabic: kar, ker, kor – gar, ger, gor – ghar, gher, ghor (variants of the inflectional ablaut; e.g.: Slovene: kor-en, Latin: cor, English: gore, Albanian: gur = stone, gurrë = source, karpë = rock etc.). Trstenjak discussed a related phenomenon in the essay *O božanstvu Hersu* (i.e. the sun god Hers, Hors, Hars, Harsh) in the same year of publication of SG.

Particularly noteworthy in the above essay is Trstenjak's mention of the legendary Retra (also known as Rethra, Rhetra, Riedegost, Radogost) and its monuments to Karovit. **Retra** was an ancient Slav political centre and sanctuary; its location is not clearly defined but probably corresponds to the archaeological site with remains of Slav pre-Christian wooden deities near the present-day lake Tollensee in northeast Germany near the city of Neubrandenburg (River Tollense, state of Mecklenburg-Vorpommern); many surrounding toponyms including Berlin show their Slav origin (Tollense: e.g. dolenska, dolin/c/a; Brandenburg – the Slav Branibor, the roots bran-, brenn- »marshland, obstacle«; similarly Berlin – Slav root: berl-, birl- »marshland«; e.g. Pletershnik, SNS: brlin – der Schwachsichtige; i.e. poor sighted, brljav, hazy – in a marshy environment; e.g. Russian: burlit' – to rustle; Polish: bryła – piece of ice; German »counter-explanation« for Berlin: from »Bär« – bear).

(Note by editor I. A.)

Translated from Slovenian by Marko Petrovich

Radivoje Peshich

O JEZIKU IN PISAVI

Prve spekulacije o izvoru jezika so nastale zhe v daljni preteklosti. Mnoge je muchilo vprasanje, ali je jezik nastal sam po sebi ali pa je bil ustvarjen; namrech kot je to formuliral antichni svet: ali s »postavljanjem« (thesei) ali po naravni poti (physei).

Znana je tudi biblijska definicija »V zacetku je bila beseda«, ki jo najdemo v *Evangeliju po Janezu*. Torej je nastanek sveta nelochljiv od besede. Toda dopolnimo jasneje to definicijo, ki jo formulira *Evangelij po Janezu*, ko je beseda o besedi: »Vse je po njej nastalo, in brez nje ni nastalo nich, kar je nastalo.« Vendar pa spekulacije o jeziku izvirajo zhe iz predkrshchanske dobe. Svete indijske knjige *Vede*, katerih kronologija nastanka sega od 25. do 15. stoletja pred Kr., med drugim vsebujejo *himno Vaki* (himna Besedi), v kateri Vaka (Beseda oz. boginja Besede, se pravi sama Beseda kot boginja) opozarja, da je stvarnica vsega in sodnica vsemu. Podobne definicije najdemo tudi v *Upanishadah* (9. – 6. st. pred Kr.).

Zanimiva so tudi razmishljanja antichnih kitajskih filozofov od 6. do 5. stoletja pred Kr. – Lao Ceja in Konfucija. Lao Ce v *Knjigi o poti in vrlni* (Dao de jing) namrech pravi, da je dolochanje imen tesno povezano z Dao. *Dao* je realna, toda nedolochena ustvarjalna moeh, ki obstaja pred vsem bistvenim (v tem primeru tudi pred bogovi) in je neodvisna od vsega tega, kajti: »Chlovek sledi zakonom zemlje. Zemlja sledi zakonom neba. Nebo sledi zakonom Dao, a Dao sledi sebi.« V skladu s tem je ena stran Dao brezimna in je ni mogoche izraziti z besedami. Druga stran vsebuje imena, je »mati vseh stvari«. Konfucij pa meni, da besede ne izvirajo iz neodvisnega Dao, temvech iz komunikacije med gospodarjem in podlozhnikom oziroma med ukazovalcem in izvrshiteljem ukaza.

Po grshki mitologiji je stvarnik jezika bog Hermes. Toda v grshki filozofiji ta mit ni bil posebno priljubljen.

Sofisti (od 5. – 4. stol. pred Kr.) so menili, da so vsi chloveshki zakoni dolocheni z druzhbenim dogovorom, iz katerega izvirajo. Za Parmenida stvari nimajo ne svojega rojstva ne konca. Po Heraklitu je narava ustvarila imena, besede, jezik. V ognju kot procesu, ki je pravzrok zakonodajne in razumske moehi, biva logos; ta je za Heraklita osnova vechnega gibanja. Je dusha narave in je sam narava. Zato je potrebno, da se chlovek prilagaja logosu, ne pa pravilom drzhave in ljudi. Torej je jezik zhe v sami naravi. Iz njega izvira tako imenovanje (oznachevanje, znak) kot tudi dejanje.

ON LANGUAGE AND SCRIPT

First speculations concerning the origin of a language arose as far as the deep past. The question, whether the language appeared spontaneously or whether it was created, has intrigued many, or whether it appeared by way of »consolidation« (thesei) or by way of »nature« (physei), as had been formulated by the ancient world. The Biblical definition »In the beginning was the Word« found in The Gospel according to Saint John is very famous. Therefore, the creation of the world cannot be separated from the word. We want to clear up even more the said definition, formulated by The Gospel according to Saint John, when it speaks about word: »All things were made by Him; and without Him was not any thing made that was made«. The speculations on the language, however, originate as far as the pre-Christian era. The sacred Indic books Vedas, the chronology of which was dated back between the 25th and the 15th centuries B. C. contain inter alia *the hymn to the Vaka* (the Word Hymn) in which the Vaka (Word, i.e. the Word Goddess, the Word proper implying to be the Goddess) reminds to be the creator of all that exists and the judge of everything that exists. Very similar definitions are to be found as well in a group of late Vedic metaphysical treatises – the Upanishad (9th – 6th centuries B. C.).

We find the deductions of Chinese and ancient philosophers Lao Tse and Confucius (Kong Zi) between the 6th and 5th centuries B. C. of great interests. In his book »On benefaction« (Dao de jing), Lao Tse states the establishment of names was closely connected to Dao. *Dao* is real, but indeterminable creative power, preceding everything essential (in this case the Gods) and is completely independent, for: »Man follows the laws of the earth. The earth follows the laws of heaven. Heaven follows laws of Dao, and Dao follows itself.« Consequently, one side of Dao is nameless and cannot be expressed by words. The other one possesses names; it is »the mother of all things«. Confucius, however, thinks words do not stem from the independent Dao, but from communication between the master and the subordinates, i.e. between the one giving orders and the executors of such orders.

According to the Greek mythology, the creator of the language is the God Hermes. For the Greek philosophy, however, this myth has not been particularly popular.

The Sophists (from the 5th to the 4th centuries B. C.) considered the human laws to be established and to stem from the social agreement. For Parmenides, things have neither the beginning nor the end. According to Heraclitus, nature created names, words and language. Logos lies in fire as a process, which is the proto-cause of legal and reasoning power. According to him, logos is the base of eternal movement. It is the soul of nature and the nature proper. Accordingly, man should adjust to the logos, not to the conditions of a state and men. Consequently, language is in the very nature. Appellation (designation, sign) and action stem out of it.

O nastanku jezika in kakšen je bil na prvi stopnji svojega razvoja danes v znanosti obstajajo štiri osnovne hipoteze. Te se sicer nanashajo le na nastanek, ne pa na naravo jezika. Po prvi od teh hipotez, ki sta jo zastopala Demokrit in Platon, je jezik nastal z oponašanjem zvoka, torej tega, kar je predstavljalo naravo. Druga, tako imenovana onomatopejska ali vzklicna, ki so jo najprej zastopali epikurejci, v nekoliko kompleksnejši obliki pa tudi Wilhelm von Humboldt, Jakob Grimm in drugi, se naslanja na proizvod besed (tj. jezika) kot na izraz duševnega stanja človeka. Tretja hipoteza zastopa socialno in delovno pogojenost jezika. V 19. stoletju je prishlo do tako imenovane hipoteze instinktivnih krikov, iz katerih je pozneje nastala beseda. Naposled je sodobna znanost o jeziku, upoštevajoch vse te in podobne hipoteze, prishla do sklepa, sta bila pri nastanku jezika zelo pomembna dva dejavnika: biološki (naravno-zgodovinski) in sociološki (družbeno-zgodovinski). Potemtakem sta jezik in misel nastala sočasno in sta se razvijala v vzajemni enotnosti.

V znamenitem dialogu s Fedrom (Phaedros) se Sokrat sprashuje, katere so temeljne odlike dobrega govorjenja in ugotavlja, da je »govorjenje vodi dušo s pomočjo logos«, pri čemer se z govorjenjem razkrivajo pa tudi skrivajo podobe stvari, ter da vednost o govorjenju obenem vključuje tudi poznavanje podobnosti in razlik. Platonova osnovna spodbuda je, da namreč v tem dialogu zasnuje definicijo resničnega govorjenja, ki omogoča spoznanje fundamentalnih vprasanj. Mnogo pozneje so pristashi Chomskega poskušali odgovoriti na isto vprasanje: kako se misel utelesha v jeziku in kaj vse lahko s pomočjo mishljenja razberemo iz strukture jezika. V začetku 20. stoletja je F. de Saussure utemeljil osnove sodobne lingvistike, a Jacques Derrida je dal svoj prispevek k preučevanju oznachenega skozi sistem razlik. Max Müller je na primer, ukvarjajoch se z mitom, uporabil metodo jezikovno-etimološke analize in ugotovil, da je mit pogojen in posredovan z jezikom. Humboldt, drugi preučevalec teh problemov, je v zvezi z jezikom rekel, da sta »obchutek in delovanje v človeku odvisna izključno od tega, kako mu jezik prikazuje te predmete; z istim dejanjem, s pomočjo katerega iz sebe razpleta jezik, sebe vanj tudi vpleta, in vsak jezik okoli naroda, kateremu pripada, zarisuje krog drugachnega jezika«. V razpravi o izvoru jezika Herder pravi: »Človek v stanju svoje razumnosti, ki je zanj bistvena, in ta razumnost sta prvokrat delujoch svobodno skupaj odkrila jezik.« V svojem delu o religiji primitivnih ljudstev D. G. Brinton (*Religions of Primitive People*, 1897) piše, da se pri »Eskimih človek sestoji iz treh delov: telesa, duše in jezika.« Na podobno razumevanje nas opozarja tudi Alexandre Moret v *Egipchanskib misterijih*, kjer v upodobitvah fizičnega telesa starih Egipčanov na eni strani stoji njegov Ka, na drugi pa njegovo ime kot duhovni dvojniki telesa, drugi Jaz.

The science knows today four basic hypotheses on the origin of language and on what it was in its first phase of development. We have to admit these hypotheses to refer only to its origin, not to its nature. One of these hypotheses, represented by Democritus and Plato maintains the language to have appeared out of imitation of sound, of all that represented nature. The second, the so-called onomatopoeic, exclamative one, first represented by the Epicureans, and in somewhat more complex sense, by Wilhelm von Humboldt, Jakob Grimm and others, leans upon the product of words (i.e. the language) as the expression of spiritual state of men. The third hypothesis denotes social and active conditions of the language. In the XIX century appeared the so-called hypothesis of instinctive cries out of which word originated. Finally, having in mind all these and similar hypotheses, the contemporary science concludes that two factors played an important role in the origin of the language: the biological (natural-historical) and the sociological (socio-historical) ones. Hence, language and thought appeared simultaneously and developed in mutual unity.

In the famous dialogue with Phaedrus, Socrates questions the basic characteristics of good speech concluding »the speech leads soul by help of logos«, where the speech discloses and as well hides points of view, consequently, knowledge of speech simultaneously means discernment of similarities and differences. Plato's basic intention in this dialogue is, to establish definition of true speech to enable cognition of fundamental problems. Much later, the followers of Noah Chomsky shall try to answer the same question: how is thought embodied in the language and how much can we discern out of its structure by help of thinking. At the beginning of the XX century, F. de Saussure established the foundation of the contemporary linguistics and Jacques Derrida contributed to the study of the designated through the difference system. Studying myth, Max Müller applied, for example's sake, the method of the language and etymological analyses and concluded that the myth was conditioned and given by means of the language. He asserts the language has power over thought in all the spheres of social activities. Another connoisseur of these subjects, W. von Humboldt, discussing language said »that feelings and actions in a man depend exclusively on how subjects are presented to him by the language. He weaves the language out of himself in the same way the language is woven into him and every language makes a circle of another language around the nation it belongs to.« In the treatise on the origin of language, Herder says: »Man with his innate common sense, acting freely for the first time, discovered language«. In his work on religion of primitive peoples, D. G. Brinton (*Religions of Primitive People*, 1897) wrote »that Eskimos consider man to be made of three parts: a body, a soul and a language.« Alexandre Moret, in »The Egyptian mysteries« reminds us of similar comprehensions, where in images of physical body of ancient Egyptians, on one side stands his Ka, and on the other his name being his spiritual body twin, his alter ego.

Toda ne glede na to, v kolikshni meri sprejmemo te hipoteze in sklepe, se nam hkrati vsiljuje zapleteno vprašanje o nastanku in značaju pisave, ki bi morala biti pisni ekvivalent besede oziroma jezika. Določeni zgodovinski podatki nam ponujajo nekaj prvotnih izvirov. Na teh izhodishchih razlikujemo vech oblik pisane besede. Toda kako je prishlo do teh oblik, ali vsaj do prve od njih, she vedno pomeni vprašanje, za katero obstaja mnogo odgovorov. Na splošno velja, da je prva pisava relativno mlada glede na govor – besedo – jezik. Njen nastanek je znanost dolochila v zacetek tretjega ali v zadnje stoletje chetrtega tisochetja pred. Kr., cheprav obstajajo she starejsi sledovi.

Zadnjih pet desetletij miru v Evropi, ki bi ga vsekakor kazalo obdrzhati, je omogochilo hiter in bolj vsestranski napredek na vseh podrochjih zhivljenja, umetnosti in znanosti. Ravno pri tem je plodovito napredovala tudi arheologija. Kot se ponavadi tudi prichakuje, so nova arheoloska odkritja prishla do rezultatov, ki izpopolnjujejo podobo prazgodovinskega sveta. Tako je tudi prishlo do izjemnega zanimanja za pisne sledove prazgodovinskega chloveka. Na mnogih podrochjih Evrope je prishlo do odkritij novih petroglifov, ki pripadajo paleolitiku, pa tudi vrezov v kamnu, keramiki in v ostalih gradivih iz dobe neolitika. Zhe med obema vojnama je utemeljitelj srbske arheologije prof. Miloje Vasich opozoril na sledove pismenk, ki jih je odkril na gradivu iz nahajalishcha v Vinchi.

Toda cheprav so se nekateri arheologi iz nashe dezhele in iz tujine zanimali za to izjemno gradivo, niso bile opravljene kakshne bolj sistematiczne raziskave. Ali pa so, kolikor je do njih le prishlo, potekale v smeri Mezopotamije, ne pa v smeri avtentichne in avtohtone duhovne izoblikovanosti na Balkanu. Morda je bilo tako she najbolj zato, ker je v znanosti zakoreninjeno mnenje o piktografiji kot prvi pismenosti. Toda ker je gradivo neolitske pismenosti oblikovano v sistem, v abecedo, vinchanska pisava v tem primeru spreminja podobo o izviri in pomikanju evropske kulture ne z juga na sever, kot je to veljalo do danes, temvech v nasprotni smeri. In sicer ne le v smeri sever-jug, marvech tudi sever-zahod, sever-vzhod in sever-sever. To je prvo soochenje, do katerega nas vodi vinchanska pisava kot chrkovna pisava in ki je kot taka starejsa od znanih sistemov tako piktografske kakor tudi slogovne pisave v Mezopotamiji, Egiptu in Grchiji. Se pravi, da Evropa kulture ni dobila iz uvoza, temvech je ravno ona zibelka kulture, ki se je kasneje razvila v zharishchih na jugu, vzhodu in zahodu.

Mnogi se sprashujejo, ali je sploh mogoche govoriti o chrkovni pismenosti v tako daljni preteklosti. Atenski akademiki so zelo veliko pozornosti posvechali nastanku in razvoju pisave. Po njihovih razmishljanjih so ogenj, voda, zemlja in zrak shtiri nachela oziroma prvine ali chrke vesolja.

Regardless of the extent of acceptability of these hypotheses and conclusions, we are at the same time facing the complex question of origin and character of script, which should be the written equivalent of words, i.e. of language. Certain historical data offer several primeval sources. Taking them as departure points, we can discern several forms of written words. But how had man accomplished them, or the first of them, still represents a question to which many answers have been given. The first script is considered very young as compared to the speech – word – language. The science discerns its appearance at the beginning of the III millennium or in the last century of the IV millennium B.C., though even earlier traces exist as well.

The last fifty years or so of peace in Europe, which should be kept by all means, enabled fast and versatile progress in all the spheres of life, art and science. The archaeology has made fruitful progress accordingly. As expected, the new archaeological discoveries achieved results completing our image of prehistoric world. This instigated exceptional interest for written traces of the prehistoric man. In many regions of Europe new petroglyphs pertaining to the Paleolithic, as well as incisions on stone, ceramics and other materials from the period of Neolithic were discovered. As far back as the years between the two World Wars in the 20th century, the founder of the Serbian archaeology, prof. Miloje Vasich, pointed out to the traces of script he had discovered on the material from the Vincha site.

Though a number of archaeologists from our country and abroad showed interest for this exceptional material, no systematic research was carried out. If any interest for research was shown at all, it was directed to Mesopotamia, and not to the authentic and autochthon spiritual creation on the Balkans. This may have been caused by the enrooted cognition in the science of pictography as the first literacy. When the material pertaining to the Neolithic literacy was classified into a system, an alphabet, and called the Vincha script, it changed the concept of the sources and movement of the European culture, not from the south towards the north, as asserted up to now, but in the opposite direction. It did not expand only from the north to the south, but also from the north to the west, from the north to the east and from the north to the north. The Vincha script, as a character script, appeared earlier than other known systems, both pictographic and character scripts in Mesopotamia, Egypt and Greece. It means Europe did not import its culture; Europe is the cradle of culture, which shall later develop in the centers in the south, in the east and in the west.

Many wonder whether even a possibility of character literacy could have existed in such a deep past. The Athenian Academicians dedicated great attention to the appearance and development of the script. According to their deductions fire, water, earth and air were four principles i.e. elements of the universe or the letters.

V stari indijski tradiciji sta prostor in čas povezana kakor zvok in oblika. Pri tem je prostor analogen z obliko, čas pa z zvokom. Potemtakem tudi sam človek, človeški razum in človeški občutek ustvarjajo obliko. *To pomeni, da je človek biološko pismen.* Niso mu potrebni učitelji, da bi bil pismen. Instinktivno, torej s čisto zavestjo, nagnano je naravnano v to, da se izraža. Ali bodo to pike ali črte, navpične ali vodoravne, razmetane ali urejene v določeno celoto, je odvisno od stanja njegovega duha. Ne more pa narediti podobe, dokler ne začne z neko piko, ki mu kot arhetip omogoča, da dobi prvi element, iz katerega šele pozneje nastane struktura. A risba, piktografska pisava je izdelana struktura, ki jo je pripravil ustvarjalni proces iz elementov.

Etruski so abecedo imenovali »elementa«; to je pomenilo določen sistem, ki je nastal iz elementov. Sledovi črk v neolitikumu in paleolitikumu potrjujejo to teorijo o prednosti črkovne pred piktografsko pisavo, ki ima v bistvu »vodski« značaj kot sredstvo tajnega sporazumevanja.

V votlini Ledenjacha pri Maljevini, zatem v votlini pri vasi Zhljeb (severno od Vishegrada) in v Bratevljici pri Kladnju je bilo odkrito pravo bogastvo risb in vrezov. Nedavno so na gori Bugar pri Slunju prav tako odkrili vreze, ki pomenijo črke. Dosedanje ekspertize so pokazale, da so ti sledovi pismenosti kronološko dolročljivi v dobo zgodnjega paleolitika. Nekateri analogije s podobnimi najdbami v Evropi, posebno pa v Peruju, to kronologijo določajo med 100.000 in 150.000 let pred Kr. Pri nas je še okrog 300 neraziskanih votlin, v katerih je opaziti sledove pisave.

Najstarejšo paleopisavo v naši deželi je mogoče identificirati na lokaciji Lepenski Vir, kjer je bila odrita bogata zakladnica svojevrstnega likovnega izražanja v kamnitih skulpturah, pa tudi vrezi v kamnu in rozhevini, ki pomenijo gravure s približno nakazanimi sporočili. Toda tu so tudi vrezi, v katerih odkrijemo morfologijo črk. Na lokaciji Cerje pri vasi Govrlevo v bližini Skopja v Makedoniji so prav tako odkrili predmete z napisi, katerih morfologija je v vsakem primeru starejša od morfologije kretske-minojske pisave. Pri Krushevcu, v bližini vasi Bela Voda, smo odkrili velik kamen z vrezi, ki kronološko ni mlajši od 30.000 let, kot so potrdile analogije s podobnimi najdbami v Franciji, na Malti, v Koreji in Peruju.

Moja sistematizacija vinchanske pisave je spodbudila mnoga vprašanja, med drugim: kako je lahko prišlo do tega, da je etruska pisava imela svoj izvor v vinchanski pisavi? Vinchanska pisava je dobila ime po najpomembnejši lokaciji neolitike v naši deželi. Če kulturo neolitike končujemo z letom 3400 pred Kr., to ne pomeni, da je bila prekinjena tudi kultura pismenosti v poznejših obdobjih. Sicer pa obstajajo sledovi te pismenosti, ki segajo vse do konca drugega tisočletja pred Kr.

For the old Indic tradition, space and time were interrelated in the same way, as were sound and form. Consequently, space is analogue to the form and time to sound. As a result, man himself, human reason and human feelings create *form*, meaning, *man is biologically literate*. He does not need teachers to be literate. He is instigated by his impulse to express himself instinctively, that is, by his clear mind. It will depend on the state of his spirit whether he will express himself by points or dashes, vertical or horizontal ones, scattered or organized into one whole. He cannot draw a picture, however, if he in the process does not start from an only point, an archetype, in order to acquire the first element out of which a structure arises later. A drawing, a pictographic script represents a finished structure preceded by a creative process made of elements.

The Etruscans called the alphabet »elemental«, meaning a system accrued from elements. The traces of letters in the Neolithic and the Paleolithic confirm this theory of precedence of the character over pictographic script, which in essence has »Hvodic« nature as a means of secret communication.

A whole treasury of drawings and incisions were discovered in the ice cave »Ledenjacha« near Maljevina, then in a cave near the village Zljeb (north of Vishegrad) and in Bratevljica near Kladanj. Very recently, incisions representing letters were found near Slunj on the mountain of Bugar. All expertises carried out up to now prove the traces of literacy to be chronologically determined in the early period of Paleolithic. Certain analogues with similar finds in Europe, particularly those in Peru, determine this chronology between 100,000 and 150,000 years B. C. There are ca. 300 unexplored caves in our country with traces of script.

In our country, the earliest Paleolithic script was identified on the site of Lepenski Vir where a whole treasury of stone sculptures of unique artistic expression was found, as well as incisions on stone and bone, representing engravings with approximately designated messages and incisions in which we were able to identify the morphology of letters. On the »Cerje« site, at the village of Govrlevo near Skopje in Macedonia, objects with incisions were found, the morphology of which precedes, by all means, the morphology of the Crete-Minoan script. In the vicinity of the village of Bela Voda, at Krushevac, we have discovered a huge rock with incisions, the chronology of which is not younger than 30,000 years, confirmed by analogues with similar sites in France, Malta, Korea and Peru.

My systematization of the Vincha script raised many questions, inter alia: how to explain the source of the Etruscan script to be in the Vincha script? The Vincha script acquired its name after the most important site of the Neolithic culture in our country. If the Neolithic culture ended in 3400 B. C, it does not necessarily mean that the literacy culture was interrupted in the later epochs. In any way, traces of that literacy, reaching up to the end of the second millennium B. C. exist.

Etrushchani se pojavijo v zacetku drugega tisočletja pred Kr. Obstaja vseh teorij o njihovem prihodu, ena od njih je podonavska. Če vemo, da jih na zacetku prvega tisočletja pred Kr. najdemo na Apeninskem polotoku kot zhe izoblikovano civilizacijo, je gotovo, da je pripravljalna doba tega oblikovanja, kolikor so res prishli z drugega področja, imela znachilnosti civilizacije tega izvirnega področja. Potemtakem tudi slovanska pismenost ni nastala v trenutku, ko sta Ciril in Metod uvedla glagolico, temvech veliko prej. Glagolica je le moderna, seveda za tisti chas, varianta pisave, ki so jo uporabljali Slovani. Da je menih Hraber (10. stol.) pisal, da so Slovani pred Cirilom in Metodom pisali »s chrtami in zarezi«, ni preprichljiv dokaz, da so bili brez lastne pismenosti pred temi znamenji. Slovani so namrech zhiveli na teh področjih zhe davno pred Cirilom in Metodom in davno pred selitvami, o katerih nas preprichujeta Porfirogenet in dogmatsko zgodovinopisje.

Sledovi pisave so zelo pomemben dejavnik pri razvozlavanju mnogih nenamerno ali namerno zapletenih vprashanj v daljni preteklosti, pa tudi pozneje. Isaac Taylor v svojem pregledu razvoja pismenosti ne omenja fenichanske pisave kot prve chrkovne (abecedne) pisave, marvech kot tako navaja pelazgijsko pisavo. Pelazgijsko deblo je zelo razvejeno. In temu deblu med drugimi pripadajo tudi Iliri in Trachani. Enciklopedist Alian poudarja, da je obstajala *Iliada* v jeziku Brigov, blizhnjih sorodnikov Dardancev, in da je shele leta 560 (po narochilu tirana Peisistrata) nastala atenska izdaja. Brigi in Dardanci prav tako pripadajo pelazgijskemu deblu. Koliko pa je pelazgijski jezik soroden ali istoveten s slovanskim, so najboljše potrdile raziskave Gregorja Dankovskega (Dankovszky) iz leta 1829. Torej *pisava odkriva jezik, a jezik pomaga odkriti jezikovno identiteto*.

V zadnjem chasu so aktualne teorije o dozdevnem »ilirskem« izvoru Albancev. Ta hipoteza ne sodi v obmochje znanosti, kajti ne jezik ne drugi sledovi ne povezujejo Albancev ne z Iliri ne s Trachani. Albanci izvirajo iz Albanov (Afgani), katerih domovina je v Azerbajdzhanu, na Kavkazu. Sicer pa so Albanci, ki zhivijo v danashnji Albaniji ter tisti na področju Kosova in Metohije, svojo prvo pisavo dobili v drugi polovici 18. stoletja in se imenuje »elbasanska pisava«. Drugo varianto pisave so dobili leta 1840, dal pa jim jo je Beitha Kukju (Butha Kukye), po njem je tudi dobila ime. Po raziskavah Johannesesa Friedricha sta tidve varianti albanske pisave nastali iz novogrshkih in srbskih chrk. Pred tem ne obstajajo nikakrshni zapisani sledovi o albanski pismenosti, toda v znanosti je znano, so bili Iliri in Trachani pismeni. Pisava, ki jo danes uporabljajo Albanci, je latinska in njena uporaba se zachne leta 1908. Podobno velja tudi za jezik.

The Etruscans appeared at the beginning of the second millennium B. C. There are several theories on their arrival, one of which is from the Middle Danube Basin. If it is widely known that we find them on the Apennine Peninsula as already established civilization, at the beginning of the first millennium, it is obvious the first stages of their settlement, under presumption they came from another region, must have had characteristics of the civilization of the previous region. Consequently, the Slav literacy had not appeared at the time Cyril and Methodius introduced the Glagol script, but far earlier. The Glagol script was only a modern variant, for those times, of a script used by the Slavs up to that moment. The fact that the Blackfriar Hrabar recorded the Slavs to have written by »lines and dashes« is no convincing proof they had not have their own literacy even prior to those lines and dashes. For, the Slavs lived in these regions long before the arrival of Cyril and Methodius and long before the migrations, of which Porphyrogenitus and the dogmatic historiography have tried to convince us.

Traces of script are very important factor in resolving many unintentional or deliberate complex problems of the far past or of even earlier times. In his survey of the literacy development, Isaac Taylor lists the Pelasgi script as the first character (letter, alphabetic) script, and not the Phoenician script. The Pelasgi tree is very ramified. The Illyrians and the Thracians, inter alia, belong to that tree. The encyclopedian Alian points out to existence of »Iliad« in the language of the Bryggis, close relatives of the Dardanians, and that the Athenian edition appeared only in 560 B. C. (at the order by Peisistratos the Tyrant). Both the Bryggis and the Dardanians belong to the Pelasgi tree. The researches of Gregorius Dankowsky in 1829 are the best confirmation to what extent is the Pelasgi language related, affiliated or identical with the Slav language. Consequently, *the script discloses the language, and the language helps to discover the language identify.*

Lately, the theories of the alleged »Illyrian« origin of the Albanians are widely discussed. The said hypothesis does not fall within the domain of science, for neither the language nor the other traces connect the Albanians with the Illyrians or the Thracians. The Albanians originate from Albans (Afghani) the homeland of which is Azerbaijan on Caucasus. The Albanians living in to-days Albania, as well as the ones living in Kosovo and Metohija, acquired their first script in the second half of the XVIII century under the name of »The Elbasan script«. In 1840, Beitha Kukju (Butha Kukye) introduced the second script variant, named after him. These two variants of the Albanian script, according to the researches carried out by Johannes Friedrich, consist of Neo-Greek and Serbian letters. No traces of Albanian literacy prior to these dates exist, and in the science, it is widely known that the Illyrians and the Thracians were literate. The script used today by the Albanians is the Latin script introduced in 1908. The same applies to the language.

Toda kadar znanost ne reagira pravočasno in argumentirano, tedaj konstrukcije in zmesnjave dobivajo nekakšno drzhavlansko pravico ter vnashajo she vechjo zmedo, ki ima pogosto tudi tragichne posledice. Eden najvechjih lingvistov danashnjega chasa, Francoz André Martinet, izrecno pravi, da »albanski jezik ni zapisan pred 16. stoletjem« ter da v njem »mrgoli sposojenk iz slovanskega, turshkega, grshkega jezika in iz romanskih govorov, tako da je komaj desetina slovarja v pravem smislu indigena«. Po vsem tem je absurdno she naprej zadrzhevat se pri nekakshni »ilirski« hipotezi o izvoru Albancev.

Obstajajo mnoge zgodovinopisne shole z razlicnimi tezami, toda zgodovina ni teorija. Obstajajo tudi pisane zgodovine, katerih argumentacija se skoraj v celoti zoperstavlja zhe uveljavljenim spoznanjem. Zanimivo je, da gredo moderni zgodovinarji mimo njih ali pa jih omalovazhujejo brez ustrezne argumentacije, utemeljene na znanstveni metodologiji. Obstaja prepovedana zgodovinska literatura, zapostavljena in pozabljena. Obstajajo zgodovinske raziskave, ki so v skladu s takim odnosom vnaprej znanstveno anatemizirane in gotovo je to eden od pomembnih vzrokov, ki povzrocha posledice tragichnih razsezhnosti. Zgodovina Balkana nedvomno ni predstavljena v pravi luchi.

Pisal sem o avtohtonosti Slovanov na Balkanu in poudaril pomen *tripoljske kulture*, ki to avtohtonost dokumentira od zacetka chetrtega tisochetja pred Kr. Odkrite so bile namrech skupne znachilnosti, vezane za slovanski svet, ki ga tripoljska kultura razkriva na zelo shirokem prostoru od Dnepra in Dnestra do Krete. Nekateri zgodovinopisci so ta svet videli kot slovanski svet. To kazhejo tudi antropoloshke raziskave, v najnovejšem chasu pa she neka nova metoda, ki vsebuje preucevanje razshirjenosti krvnih skupin. Che vsemu temu dodamo pisavo in jezik, se priblizhamo ugotovitvi, ki nakazuje avtohtonost Slovanov na Balkanu. Tu je vsekakor treba vkljuchiti tudi razshirjenost Venetov prav na celotnem podrochju Balkana; o njih je zhe zdavnaj potrjeno, da so Slovani ravno toliko kot Anti. Nedavno so bili objavljeni rezultati raziskovanja venetske zgodovine in jezika, ki sta ga opravila Matej Bor in Jozhko Shavli. Toda njune raziskave so zajele le severozahodni del Balkana in del severne Italije. O Venetih ob Donavi, Timoku, Moravi in do izvira Vardarja she nimamo popolnejshe zgodovinske podobe.

Zveza med ljudstvi na Balkanu in na Blizhnjem Vzhodu obstaja zhe v prazgodovini, saj je znano, da mnoga razseljena plemena lahko najdemo ravno na Apeniskem, Balkanskem in maloazijskem polotoku. Toda tisto, kar je v zadnjih letih vzbudilo posebno zanimanje v znanosti, je arheoloshka lokacija Ekrom v blizhini Jeruzalema. Na tej lokaciji je bilo ugotovljeno filistejsko mesto z visokim nivojem organiziranega zhivljenja. Poleg tega je bilo odkrito tudi veliko shtevilo napisov na keramichnih tablicah, ki she vedno pomenijo uganko za raziskovalce te lokacije. Uposhtevajoch, da so Filistejci zelo blizhnji sorodniki Pelazgov, morda pa so tudi sami Pelazgi, se nashe raziskave gibljejo v tej smeri. Morfologija filistejske pisave v marsichem spominja na pelazgijsko oziroma vinchansko pisavo.

When the science fails to react immediately with right arguments, constructions and confusions come to life causing even greater embarrassment, often with tragic consequences. The French, André Martinet, one of the greatest linguists of our times, expressly states, »that the Albanian language has not been recorded prior to the XVI century« and that »it exuberates with loan words from the Slav, Turkish, Greek and Romanian languages with only one tenth of indigenous words«. It is absurd to dwell on a certain »Illyrian« hypothesis on the origin of the Albanians, after all these facts.

There are many historical schools with diverse theses, but *history is no theory*. There are written histories as well, the argumentative documentation of which opposes as a whole the already accepted historical cognitions. One should wonder why many modern historiographers fail to consult them or why do they underestimate them completely, without offering in return any justifiable argumentation based on the scientific methodology. There is also forbidden historical literature, neglected and forgotten. There are historical researches anathematized from the start and it is certainly one of the causes of consequences of tragic scopes. The history of the Balkans has not been represented definitively in its right light. I wrote about the autochthony of the Slavs on the Balkans and emphasized the importance of the Tripolje culture as documented by the material from the site starting from the IV millennium B. C. The common characteristics, related to the Slav world, which the Tripolje culture discloses, have been found on very vast expanses, from the rivers the Dneestr and the Dnepr up to Crete. Some of the historiographers considered them Slavs. This was confirmed by anthropological researches, and in the most recent times, by a new method of research into the distribution of blood groups. If to all this. language and script are added, we shall come close to the conclusion suggesting the autochthony of the Slavs in the Balkans. The Venetis should also be included as they were distributed all over the Balkan region. It has been already confirmed that both Venetis as well as Antis were Slavs. Matej Bor and Jozhko Shavli published recently results of their researches of the history and the language of the Venetis. Their researches were restricted to the northeastern part of the Balkans and on the northern part of Italy. More complete historical survey of the Venetis having lived in the valleys around the rivers of the Danube, the Timok, and the Morava, up to the fountainhead of the Vardar have yet not been made.

Connections between the Balkans and the Near East existed as far as prehistory, as confirmed by many tribes found on the Apennine, the Balkan and the Asia Minor Peninsulas. During the last years, particular interest in the science was roused by the archaeological site of Ekrom near Jerusalem. A Philistine town was discovered, which showed an organized way of living on a high level. Great number of inscriptions on ceramic tables was found, which represent still a riddle for the researchers of this site. Having in mind that the Philistines were very close relations of the Pelasgi, or maybe the Pelasgi themselves, we have directed our research towards that direction. The morphology of their script reminds immensely of the Pelasgi i.e. of the Vincha script.

Prazgodovinski chlovek se je s chisto zavestjo istovetil z naravo, torej kot del narave. Raven njegovega duhovnega zhivljenja nikakor ni na nekakshni nizhji ali primitivni stopnji. Zhivel je v dobi odkrivanja in je bil naravnan sam nase. Uchil se je in je bil obenem tudi sam sebi učitelj. Sporochila, ki jih je pustil o sebi, so sporochila prihodnjim narashchajem, ki jih je videl v svoji zavesti. Ni raziskoval resnice, kajti ta je zhivela v njem. Svoje zhivljenje je osmishljal s samoobrambo pred neresnico, ki vodi v unichenje. Taka so njegova sporochila. Chloveshtvo bi ta sporochila moralo spoznati in sprejeti v imenu lastnega obstoja.

Moje raziskave imajo izhodishche v etruskologiji, ki ji sledijo analogije z znamenji vinchanske kulture in sistematizacija vinchanske pisave. Tisto, kar moram neizogibno rechi, je to, da mi je pri vseh teh preucevanjih neizrekljivo veliko pomagalo poznavanje sanskrta, natanchneje recheno – nenehno izpopolnjevanje v tem jezika. Svojim shtudentom sem se trudil pokazati pomen njegovega preucevanja ne le v interesu lastne razgledanosti in možnosti odkrivanja odgovorov na bistvena vprashanja, ki se vsiljujejo, temvech predvsem kot nujno potrebo za tiste, ki ostajajo na področju lingvisticnih raziskovanj. Torej, velja se uchiti sanskrt.

Prevod iz srbschchine Ivo Antich

(iz knjige: *Optuzhujem chutanje*, Beograd, 2003)

The prehistoric man, with his clear mind, was identified with nature, as a part of the nature. Level of his spiritual life could by no means be considered as being on a lower or primitive level. He lives in a researching epoch and is directed to himself. He keeps learning, being at the same time teacher to himself. Messages left about him are the messages to the future generations, which he had seen in his mind. He does not search for the truth, as it lives within him. He defends his life from lies, which lead towards destruction, the same as he does with his messages. Mankind should cognize them and accept them in the name of its survival.

The starting points of my studies are the researches in Etruscanology, followed by analogues with the Vincha culture signs and the systematization of the Vincha script. Here I have to emphasize the enormous help I had had in my researches from my knowledge of Sanskrit or, more exactly, from the constant improvement in that language. I tried to point out to my students the importance of the study of Sanskrit, not only for reasons of personal learning and possibilities of finding answers to forthcoming essential questions, but, above all, as an indispensable need to those remaining within the field of linguistic researches. Hence, learn Sanskrit.

Translated from Serbian by Olivera Popovich
(from the book: *I accuse the silence*, Beograd, 2001)

Milan V. Smolej

VENETI, SKANDINAVIJA, RUSIJA – NEKAJ OPAZHANJ

Ta prispevek je vsota različnih informacij, ki jih je avtor zasledil in zbral, odkar se je prvich soočil z venetskim vprashanjem. Na Finskem zhivi zhe vech kot 40 let in je veliko potoval po krajih, ki jih opisuje. Spis nima namena biti znanstven; lahko pa na proshnjo posebej zainteresiranih, ki jih zanimajo določena vprashanja, avtor postrezhe z navedbami virov.

Zakaj sta Rusija in Rus v finshchini *Venäjä* in *venäläinern*?

Najprej nekaj zelo osnovnih informacij o Fincih in finshchini sorodnih jezikih. Sodijo v tako imenovano uralo-fenno-ogrsko etnično skupino. Finci in njim sorodni etnosi sodijo med avtohtone prebivalce geografskega območja, ki zajema vso severno Evrazijo – od Skandinavije prek danashnje Rusije do Urala in Sibirije. Jezikoslovni dokazi, toponimi in arheoloshke najdbe potrjujejo to trditev. Tu naj nashtejem nekaj teh etnij: Finci, Estonci, Votjaki, Vepsi, Karelijci, Livi, Ingri, Mari, Hanti, Evenki, Nenci, Mordovci, Voguli, Ostjaki, Samojudi, Udmurti itd. Vsi ti narodi imajo izrazito podobno kulturo in veliko jezikovnih podobnosti.

V chasu, ko je bilo zasnovano tako imenovano drevo indoevropskih jezikov, jezikoslovci niso prav vedeli, kaj storiti s Finci in z njihovimi sorodniki. Tako so preprosto ustvarili novo jezikovno skupino, dali vanjo finshchino in njej sorodne jezike, dodali she Madzhare, in to skupino poimenovali uralo-ugro-finska jezikovna družhina. Ne da bi shli v podrobnosti, se dandanes ta opredelitev zdi neustrezna – finski in madzharski jezik sta si manj podobna kot na primer slovenski in portugalski ali pa grshki jezik.

Na Finskem je mochan in vpliven Ugro-Finski inshtitut, ki opravlja veliko dobrega dela, predvsem glede ohranitve nekaterih redkih oz. izumirajochih ugro-finskih jezikov in njihove kulture. To je povsem logichno, saj je bila Finska vedno priznana velichina v svetovnem jezikoslovju (Ahlquist, Castren, Donner in drugi), posebej she kar se tiche sibirskih jezikov. Finski drzhavni radio je poleg Vatikana verjetno edina radijska postaja na svetu z rednimi tedenskimi porochili v latinshchini.

Danes Finci imenujejo Ruse – *venäläiset*. Isti koren (ven) je navzoch v vseh fenno-ogrskih jezikih (prim. madzharsko *vendek* kot ime za Slovence). Finski etimoloshki slovar navaja, da je bil izraz *venäläinen* prvich zapisan leta 1593.

Milan V. Smolej

VENETI, SCANDINAVIA, RUSSIA – SOME OBSERVATIONS

This contribution is a sum-up of various informations, which were noted and collected by the author since he first came in touch with the Veneti question. The writer has lived in Finland more than 30 years and has traveled extensively in the areas described. This contribution does not pretend to be scientific, however – upon request sources can be quoted to people, showing particular interest.

Why *Venäjä* and *venäläinen* in Finnish for Russia and Russians?

First some very basic information about the Finns and Finnish related languages. They belong to the so-called Uralo-Fenno-Ugric ethnic group. Finns and its related ethnoses belong to autochthonous inhabitants of geographical area, which covers all northern parts of Eurasia – from Scandinavia over today's Russia to Ural and Siberia. Linguistic evidence, toponyms and archaeological findings support this statement. Here some of these peoples existing until today in the a.m. areas: Finns, Estonians, Vatyaks, Veps, Carelians, Livians, Ingrians, Maris, Hants, Evenks, Enets, Mordvas, Voguls, Ostjaks, Samoyeds, Udmurtians etc. All these peoples have their distinct common culture and great linguistic similarity.

At the time the so-called tree of Indo-European languages was created, linguists did not know what to do with the Finns and their relatives. They simply created a new language group, put Finnish and all related languages in it, added Hungarians, and named this group Uralo-Ugro-Finnish. Without going into details, this division seems today unjust – Finnish and Hungarian is as similar as Slovene and Portuguese or Greek for example.

In Finland we have a strong and influential Ugro-Finnish institute, which is doing a lot of good work, especially to preserve some rare and practically, vanishing Ugro-Finnish languages and cultures. This is only natural, since Finland has always been a forerunner in world's linguistics (Castren, Donner and others). Finnish state radio is besides radio Vatican probably the only radio station in the world with regular weekly news in Latin.

Today the Finns call Russians *venäläinen*. The same root (*ven*) is to be found in all other Ugro-Finnish languages (cf. Hungarian Vendek for Slovenes). The Finnish etymological dictionary tells us, that *venäläinen* was first recorded in written in 1593.

Toda kaj je ta beseda pomenila pred tem prvim zapisom, lahko le ugibamo. Finski etimoloshki slovar papagajsko pojasnjuje, da ta idiom pach izhaja iz nemshkega poimenovanja za vse Slovane (sosedo Vendi, Windr itd.) Mar to morda pomeni, da Finci niso imeli lastnega imena za Slovane?

Jasno je, da so Finci poznali svoje sosede in so jih preprosto imenovali Vendi oz. Veni (venä). Isto velja tudi za druge chlane fenno-ogrske jezikovne družine. Imena, kot so *venäläinen*, *venä*, *vene* in podobno, so od nekdanj veljala za vsa venetska / slovanska plemena, kjer koli so zhe zhivela, bodisi v Skandinaviji bodisi ob Baltiku ali pa v danashnji Rusiji.

Kaj pa samo ime za Finsko? Logichna razlaga bi bila, da so si to ime preprosto izmislili ignorantski evropski trgovci in popotniki, saj je bilo edino logichno domnevati, da je isti etnos zhivel tako na juzhnem kot tudi na severnem bregu Baltskega morja. Vinland, Finska – drzhava Venetov. Dejstvo, da Balti imenujejo Finsko v prvotni razlichici *Soomo*, *Suomija*, samo potrjuje to domnevo. Trditev nekaterih znanstvenikov, da je v starih chasih *venäläinen* oznachevalo le Ruse, ne vzdrzhi kritike. Kot sosedje Skandinavcev, baltskih Venetov in Rusov so Finci uporabljali en sam izraz za vse Slovane.

Na juzhnem Finskem niso nashli nobenih arheoloshkih ostankov venetskih naselbin. Obstaja pa nekaj najdb, ki jih pripisujejo Vikingom. Toda kaj naj bi iskali Vikingi v surovi in revni Finski? Zadevne arheoloshke najdbe so nedvomno dokaz rednih trgovskih stikov prek Baltskega morja. Etimoloshko nerazlozhljivi finski izraz »vento« pa she vedno obstaja v finshchini (v besedi *ventovieras*). Pomeni tujca, neprichakovanega, neznanega gosta. Lahko pa gremo she naprej, kajti tudi ime junaka Väinömöinen v *Kalevali* je iz finshchine etimoloshko nerazlozhljivo. Po mnenju nekaterih znanstvenikov bi to utegnulo pomeniti, da je neki venetski odposlanec prinesel s *Kalevalo* na sever novo civilizacijo. Znano je tudi, da so heroji, miti in filozofija Kalevale zelo podobni arijskim mitom in legendam.

Etimologija: Rus in Shvedska

S pomochjo etimologije je mogoche dokazati skoraj vse ali nich. Tu sledi nekaj primerov, ki nakazujejo, kako nevarno je uporabljati etimologijo kot osnovo zgodovinske znanosti.

Shvedska se v finshchini imenuje Ruotsi. Prvi zgodovinski zapisi te besede razlagajo, da je to oseba, ki prihaja z zahoda in je luteranske vere (Shvedska je postala luteranska v chasu reformacije). Vendar pa v jeziku *saame* (laponsko), ki se danes govori na Norveshkem, Ruossi she vedno pomeni Rusijo in Ruse. Po tako imenovani *normanski teoriji* (o njej pozneje) o zgodovini Rusije beseda Ruot pomeni ime za pokrajino Roslagen na Shvedskem (v stari shvedshchini imenovana Roping), od koder so shvedski vladarji izbirali veslache za svoje vikinhke ladje. Isti koren she vedno najdemo v finskih besedah, ki oznachujejo razlichna opravila v zvezi z vodo, npr. splakovati ipd. Shvedska beseda za veslati pa je preprosto »ro« in veslach je »roddare«.

But what did this word stand for before that? We can only guess. The dictionary in a parrot-way explains this idiom as coming from German (name for all Slavs neighbours Wends, Windr etc.). Could this possibly mean that the Finns had no word of their own for Slavs?

It is evident, that Finns knew their neighbours and called them simply *wend* or *venä*. The same goes also for other members of the Fenno-Ugric group. Names like *venäläinen*, *venä*, *vene* and similar ones have since always been the name for any and all Venetic/Slavic tribes, wherever they may be, either in Scandinavian and Baltic area or in today's Russia.

What about the name for Finland? A logical explanation would be, that ignorant European traders and travellers invented this name, as it was only logical to assume, that the same ethnos as on southern shores lived also on the northern shores of the Baltic Sea. Vinland, Finland – the country of the Veneti. The fact, that Finland is called by the Baits in its original version: Soome, Suomija only confirms this assumption. Assertions by some scientists, that *venäläinen* in old times related only to the Russians – is not acceptable. Living as neighbours to Scandinavians, Baltic Veneti and Russians, Finns used one expression for all Slavs.

No archaeological findings of Venetic settlements in Southern Finland were found. But – there are several findings, attributed to the Vikings. But what would plundering Vikings look for in harsh and poor Finland? The remains existing are undoubtedly a proof of regular trade connections over the Baltic Sea. An etymologically unexplainable expression »*ventos*« still exists in Finnish, which in the word *ventovieras*, means an unexpected, unknown guest, visitor. If one goes even further, also the name of the Kalevala hero Vainomaiainen is etymologically unexplainable in Finnish. According to some scientists, it may mean that with Kalevala a Venetic messenger brought a new civilization to the North. We also know that the heroes, myths and philosophy of Kalevala are very similar to Aryan myths and legends.

Etymology of Rus and Ruotsi

With aid of etymology one can prove almost everything and almost nothing. Here are some examples to demonstrate how dangerous it is to use etymology as a basis of historical science.

Sweden is called in Finnish language Ruotsi. In first written records the expression was associated with a person coming from the West and being of Lutheran faith (Sweden turned Lutheran in the time of Reformation). However – in Norwegian Saame (Lappish) Ruossi still stands for Russian. The s.c. Norman theory of the history of Russia (about which later) explains Routs as coming possibly from the name of the Roslagen area in Sweden (in old Swedish called Roping) from where the Swedish rulers took the oarsmen to row their Viking boats.

Kaj lahko rechemo o tej etimološki razlagi? Zelo zanimiva, a ne vech od tega. Zdi se, da so bili shvedski Vikingi v tistem chasu tako izjemni veslachi, da je bila po njih imenovana neka drzhava, tj. Rusija (?).

In she nekaj presenechenj. V nekaterih finsko-ogrskih jezikih »Ruoss« preprosto pomeni Fince (!). Nestor iz Kijeva v svoji kroniki pishe, da so se Varjagi naselili v dezheli ilmenskih Slovenov, ki se je takrat imenovala Rus. Drugi spet trdijo, da so Varjagi dobili ime po reki Rus, enem izmed pritokov Ilmena. Tudi Prusi (Po-rusi) so dobili ime na podoben nachin, ker so bili sosedi Varjagov. Baltsko morje pa se je takrat imenovalo Varjashko morje. Ampak izredno zanimiv je tudi neki norveshki vir, ki pojasnjuje, da je bilo *Rus* finsko ime za Shvede. Shvedski pa trdijo, da so prav Vikingi dali Rusiji ime Rus, potem ko so osvojili mesti Novgorod in Kijev.

Ena od ruskih teorij pa npr. pravi, da je bilo vse obmochje Baltika vedno slovansko/venetsko, vključno s Skandinavijo. Naj navedem le en dokazni primer: »mål« she vedno v staronorveshkem jeziku pomeni jezik (slov. moljba, molitev itd.). Tudi jezikovna konstrukcija skandinavskih jezikov je izredno sorodna slovanski. In prav tako, kot to velja za slovanske jezike, tudi med shvedshchino, norveshchino in danshchino ni bistvenih gramatikalnih razlik. Tudi skandinavske stare sage v mnogochem potrjujejo to teorijo. Shvedski kralji so imeli vedno uradni naziv med drugim tudi kot *kralji Vendov in Vandalov*. Za Vandale pa tako ali tako vemo, da so bili le eno od slovanskih plemen.

Ampak zakaj Finci danes imenujejo svojo dezhelo Suomi? Na to uganko ni dokonchnega odgovora – lahko, da je beseda laponskega izvora (jezik saami). Nekateri trdijo, da izraz izvira iz finske besede »suo« (mochvirja, barje, morost). Morda pa imamo tukaj pomembno »znanstveno« vzporednico med Slovani in Finci – tudi Slovani so prvotno prishli iz zakarpatskih mochvirij, kajne?

Vikingi, normanska teorija – Varjagi in Rus

Nekoch v davnih chasih – to je res pravljica – je zhivel Nemeč, zgodovinar, po imenu Bauer, ki je delal na nekem ruskem sodishchu. Mimogrede – gospod sploh ni znal rusko. V tistem chasu je bilo za rusko visoko družbo v modi biti zelo, zelo evropski. Bauerjev veliki prispevek k svetovni zgodovinski znanosti pa je njegov izum normanske oziroma vikinshke teorije o rojstvu Rusije in nastanku kijevske drzhave. Njegova »znanstvena shtudija« se zachne z naslednjo »znanstveno« izjavo:

»Po domnevi, da so bili Varjagi skandinavski Vikingi in torej germanskega izvora, so prvo drzhavo v Rusiji, tj. Kijev, ustanovila germanska plemena.«

The same root is still to be found in Finnish word for splashing, flushing. Swedish for rowing is today simply *ro* with *roddare* for oarsman.

What can we say about this etymological interpretation? Very interesting, but nothing more. It seems, that Swedish Vikings were such outstanding oarsmen at that time that the whole country was named after them (?).

And more surprise is coming. In some Fenno languages – Ruoss even stands for a Finn! Nestor of Kiew writes in his chronicle, that the Varyags settled in the land offlmen Slovenes, which was called at that time Rus. Other sources write, that the homeland of the tribe of Varyags was called Rus, after the tributary to Neman River. Also the Prussians (Po-rusi) got their name in a similar way, as they were neighbours to Varyags. The Baltic Sea was called at that time Varyag Sea. But extremely interesting is a Norwegian source, which explains, that Rus was the name for Swedes, given by the Finns. The Swedes again claim in their turn, that Vikings gave the name of Rus to Russia, after they conquered Nowgorod and Kiew.

On the other hand one Russian theory explains, that all Baltic area was Slav/Venetic and that all population of Scandinavia was Venetic. Just to quote one example. Mal still stands in Old Norwegian for language (sl. moljba, molitev etc.) Also the linguistic structure of Scandinavian languages is very close to Slavic. And quite like between Slavic languages – there is no real difference between Danish, Norwegian or Swedish language. Old Scandinavian sagas in many aspects support this theory. The kings of Sweden wore a title of kings of Vends and Vandals. And for Vandals we know, that they were a Venetic, a Slavic tribe.

But why do the Finns call their country Suomi? There is no answer to this enigma – it may be of Saame (Lappish) origin. Some say that it comes from *suo* (swamp, marsh, morast). Maybe we have here another important »scientific« parallel between Slavs and Finns – Slavs too came from the Carpathian swamps, didn't they?

Vikings, Norman theory – Varyagi and Rus

Once upon a time – yes this is a fairytale – there lived a German historian, named Bauer, working for the Russian court. By the way – he did not even know Russian. At that time it was fashionable for the Russian high society to be very, very European. Bauers great contribution to the world's historical science was his invention of Norman or Viking theory about the birth of Russia and creation of Kiew state. His »scientific study« starts with the following »scientific« statement:

»If one presupposes that Varyags were Scandinavian Vikings and in this way of Germanic origin, the first state in Russia in Kiew was founded by Germanic tribes.«

Ta izmishljena zgodovinska domneva je bila osnova za zgodovinsko teorijo, ki še danes velja po svetu kot uradno sprejeta razlaga o nastanku Rusije. Po Bauerju so bili Slovani necivilizirani divjaki, dokler jim niso slavni germanski Vikingi prinesli civilizacije. Bauer prav tako trdi, da so bili Slovani v tistem času nepismeni. Vikingi jim niso dali le imena (Rus), ampak tudi vladarsko dinastijo Rurikov, ki naj bi bila skandinavskega porekla. Ni čudno, da so vsi Slovani v obeh Evropi postali sinonim za »Untermenschen«.

Kaj pa je resnica? Shvedske razlage nehoti le nekoliko pojasnjujejo to temo. Ponavljajo znano Bauerjevo teorijo ter etimološke in zgodovinske probleme preprosto reshujejo s trditvijo, da so Rusi sami Vikinge poimenovali Varjagi, in to naj bi bil ključ. Na ozemlju, odkoder naj bi prihajali ti drzni Vikingi, je v tistem času živel približno 50.000 prebivalcev, njihovo glavno mesto Birka pa jih je imela nekaj tisoč. Kdo lahko resno verjame, da bi ta populacija zmogla osvojiti Rusijo in ji prinesiti kulturo?

Varjagi so bili najodličnejše med baltskimi venetskimi plemeni (najbolj verjetno so bili potomci iz Bretanje priseljenih Venetov). Bili so absolutni vladarji morja, trgujoč iz svoje prestolnice Starigrad, imenovane »baltske Benetke«. Prav tako so imeli stike s svojimi plemenskimi sorodniki – ilmentskimi Sloveni (Ilmen ali Novgorod), in prav Varjagi so ustanovili Novgorod kot repliko svojega Starigrada. Viri povedo, da so Varjagi prishli v Rusijo iz Gardarike (tj. Kraljestvo mest) ob Baltskem morju, z območja cvetočih mest (garda, gorod, grad). Niso bili nikakršni pravljični Vikingi, še manj pa kakšno germansko pleme.

Ruski arheološki viri povedo, da so do danes našli en sam tipično vikinški grob na omenjenem območju danashnje Rusije. Poleg tega Nestor jasno poroča, da so prav Varjagi ustanovili tako Kijev kot Novgorod, o Varjagih pa pisne izključno kot o Slovenih / Slovanih. Srednjeveški arabski zgodovinarji opisujejo svoja potovanja v Rusijo in nashtevajo poslovne jezike, ki so se uporabljali: arabski, perzijski, francoski, španski, italijanski in slovanski – niti z besedico ni omenjen kak germanski ali celo shvedski jezik.

Je Hiperboreja prava razlaga?

Zgodovinarji so bili presenečeni, ko so v indijski vedski mitologiji našli veliko različnih starih zapisov, ki jih je mogoče pojasniti le s podmeno, da vedski narodi niso prishli v Indijo le iz Evrope, ampak tudi s skrajnega evropskega severa – z obal Ledenegega morja. V *Rigvedi* lahko preberemo, da je ozvezdje Veliki medved (Big Ursus) zmeraj vidno na nebu. Drzhi – vendar ne v Indiji, ampak na območju Arktike. Ali pa v *Avesti* izjava, da je bila prvotna domovina Arijev chudovita dezhela, polna svetlobe, dokler niso hudobni demoni poslali snega, ledu, mraza in vechne nochi. To sta le dva od mnogih zagonetnih zapisov v svetih knjigah zgodnjih Arijev.

This invented historical presumption was the basis for the later and until today worldwide-accepted official theory about the beginnings of Russia. According to Bauer Slavs were uncivilized savages until glorious Germanic Vikings brought them civilization. He also claims, that Slavs at that time were illiterate. The Vikings gave them not only their name (Rus), but also the ruling Rurik dynasty, supposed to be of Scandinavian origin. No wonder, that all Slavs in the eyes of Europe became a synonym for »Untermenschen«.

And the truth? Swedish interpretations throw unwillingly more light on this subject. They of course reproduce the famous Bauer theory and resolve all etymological and historical problems by simply stating, that – Vikings were called by Russians simply Varyagi and that's it. The area from where these daring Vikings were supposed to originate, had at that time a population of some 50.000 people and capital Birka a few thousand. Who can seriously believe that this population could conquer Russia, bring them culture?

Varyagi were the finest tribe among the Baltic Veneti (most probably descendants of emigrated Veneti of Brittany). They were absolute rulers of the seas, trading from their capital Starigrad, called Venice of the Baltic. They also had contacts with their brethren; the tribe of Ilmen (Nowgorod) Slovenes and Varyags actually founded the town of Nowgorod as a replica to Starigrad. Sources tell us, that they originated from Gardarike in the Baltic, from the area of flourishing towns (garda, gorod, grad). Varyags were not fancy Vikings, even less a Germanic tribe.

Russian archaeological sources tell us, that until today only one typical s.c. Viking grave was found in all Russia. Furthermore, Nestor of Kiew reports clearly, that Varyags founded Kiew and Nowgorod and writes about them exclusively as Slovenes/Slavs. Medieval Arab historians write about their visits to Russia and list languages used in business: Arabic, Persian, French, Spanish, Italian and Slav – not a word about any Germanic, or even Swedish.

Hyperborea – an explanation?

Historians were shocked to find in Veda mythology a great variety of odd statements, which can only be explained by the assumption that Vedic people came to India not only from Europe but also from the very North of Europe – from the shores of the Arctic Ocean. In *Rigveda* we can read, that the constellation of Seven Wise (Big Ursus) is always visible in the sky. Yes, true – but not in India, only in the Arctic. Or a statement in *Avesta*, that the real homeland of Aryans was once a beautiful country, full of light – until some bad demons sent snow, ice, cold and eternal nights. These are only two of many puzzling statements in the holy scripts of early Aryans.

V chloveshki zgodovini je prishlo do drastičnih klimatskih sprememb zaradi premika zemeljske osi. Zato lahko verjamemo, da je bila predzgodovinska Skandinavija in sploh vsa severna Evropa nekoch gosto poseljena. To je pomembno upoštevati, ko govorimo o Venetih.

Rune

Po uradno veljavni zgodovini so bili Slovani v Rusiji v času vikinških osvajanj (okrog leta 800) nepismeni in so pisavo prejeli od Germanov. Prav tako zgodovina lazhe, da so Germani (Vikingi) dali Evropi runsko pisavo. Ker ni namen tega kratkega eseja zahajati v podrobnosti (na to temo obstajajo stotine knjig), naj zato navedem le nekaj citatov iz knjige ruskega znanstvenika G. S. Grinevicha *Praslavjanskaja pismennost*, ki je izšla leta 1999.

V knjigi so razvozlani ne le sštevilni »germanski« in »skandinavski« runski napisi, ampak so analizirani tudi runski zapisi iz Južne Sibirije, severne Mongolije itd. Posebno poglavje je posvečeno Etrushchanom. Avtor v knjigi dokazuje, da so vsi znani runski zapisi napisani v protoslovanskem jeziku z uporabo tako imenovanega »zlogovnega pisnega sistema«. To metodo so Slovani intenzivno uporabljali zhe dolgo pred uvedbo glagolice in cirilice. Nekaj zanimivih trditev iz te knjige:

»... Na območju Donave in Dnepra so našli okrog 7000 let stare slovanske napise v zlogovnem pisnem sistemu«.

»... Jezik teh zapisov je nedvomno protoslovanski in je tako slovnično kot leksikografsko zelo blizu danashnji rushchini«.

»..., vključno z najstarejšimi zapisi na našem planetu –Vinčanska kultura«.

Mochno dvomim, je Grinevich poznal delo Mateja Bora. Zato je toliko bolj osupljivo, da so njune interpretacije nekaterih etrushchanskih besedil skoraj identične.

Iskanje korenin

Iskanje slovenskih korenin je pomembna naloga; iskanje evropskih korenin pa she pomembnejsha. Pri bodočih raziskavah bomo morali združevati naše sile. Nimam niti najmanjšega namena propagirati panslavizem, toda dokler zahodni znanstveniki (tudi slovenski) ne poznajo, ne berejo, ne raziskujejo in ne uporabljajo obstoječih ruskih virov o Venetih, se vsi skupaj vrtimo v zacharanem krogu.

In human history drastic climatic changes occurred, due to the shifting of the Earth axis. We are allowed to believe that prehistorically Scandinavia and all the North Europe were densely populated. This is important to note also when talking about Veneti.

Runes

According to the official accepted history the Slavs in Russia were at the time of the so-called Viking conquest (around year 800) illiterate and received the art of writing from the Germans. We are also manipulated to believe that Germans (Vikings) gave Europe the runic script. It is not within the scope of this short essay to go into details (hundreds of books exist on this particular subject), so let me just quote some statements from the book of Russian scientist G. S. Grinevich *Praslanjanskaja pismennost*, published in 1999.

The book presents the results of deciphering not only a number of »Germanic« and »Scandinavian« runes, but analyses runic inscriptions from South Siberia, Northern Mongolia etc. A separate chapter is dedicated to Etruscans. The author proves in his book that all known runic inscriptions are written in Protoslavlic language using the s.c. »Syllable writing system«. This writing was widely used by Slavs long before the introduction of Cyrillic and Glagolic script. Here are some interesting quotes from this book:

»... In the Danube and Dneper area have been found some 7.000 years old records written in Slavic syllable writing«.

»... The language of these records is undoubtedly Protoslavlic and is both from grammatical point of view and its lexicography extremely close to today's Russian«.

»..., including the oldest written records of our planet – Vincha culture«.

I doubt very much, that Grinevich was acquainted with Matej Bor-s work. Therefore it is even more stunning that their interpretations of some Etruscan texts are nearly identical.

Searching for the roots

Searching for the roots of Slovenes is an important task; to search for European roots is even more important. In future studies we will have to join our forces. It is not my slightest intention to promote panslavism, but as long as Western scholars (Slovenians included) do not know, do not read, do not study and do not use respective Russian sources on Veneti subject, we are all turning in a vicious circle.

Danes zhivimo v svetu globalizacije, kjer brezobzirno vlada denar. Denarja ne zanimajo zgodovinske resnice. Psihichno bolni politiki bodo vedno našli korumpirane zgodovinarje, ki bodo pripravljene izmishljati si ali pa ponarejati zgodovinska dejstva, pod pogojem, da so za to plachani. Lep primer za to je Slovenija z nekaterimi svojimi »priznanimi« in »slavnimi« zgodovinarji in arheologi. Njihova slava kajpak zbledi takoj zunaj njihovih varnih univerz in inštitutov z dobro plachanimi delovnimi mesti; mednarodna vrednost te znanosti je enaka nichli.

Kdo bo na novo napisal evropsko zgodovino? Kdaj bodo imeli naši otroci in vnuki možnost izvedeti resnično zgodovino, namesto politichnih lazhi in propagande?

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Iz angleshchine prevedel avtor

We live today in a world of globalization, which is unscrupulously ruled by money. Money is not interested in historical truths. To support the sick aspirations of politicians, there will always be corrupt historians, ready to invent or falsify historical facts, providing they are paid for it. We have a good example in Slovenia in case of some Slovenian prominent and glorious historians and archaeologists. Their glory however vanishes outside their secure universities and institutes with their well paid jobs and is internationally equal to zero.

Who will rewrite the European history? When will our children and grandchildren have the chance to learn real history and no political lies and propaganda?

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Vodilo *LiVeS Journala – Revije SRP* so tri vrednotne orientacije individua, tega ne nepomembnega drobca v sistemu institucij.

Te vrednote so: Svoboda, Resnica, Pogum. Pomembne so, vsaka od njih posebej, pomembno je prezhemanje teh vrednot.

Tak namen ima tudi uredništvo Revije SRP, ki izhaja v posodobljenem prvotnem slovenskem chrkopisu bohorichici, katere utemeljitev predstavlja *Zbornik 2001 Bohorichica*.

Individuality of the *LiVeS Journal*

Guidelines of the *LiVeS Journal* are
the three values of the orientation of the individuum,
that irrelevant shred in the system of institutions.

These values are: Liberty (freedom), Verity (truth), and Spirit (courage)
Each of them is important in its separate way,
the infusion of these values is important.

This is also the intention of the LiVeS Journal editorial board,
which is published in an updated version of Bohorichica – the primary Slovenian alphabet,
the argumentation behind which is presented in *Zbornik 2001 Bohorichica*.

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,
močni in mogočni 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.

OPOMBA UREDNISHITVA

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