



LiVeS Journal
July 2014/8

LiVeS Journal
Ljubljana Slovenia
2014

LiVeS Journal
/Liberty, Verity, and Spirit/

Leto V julij 2014
shtevilka 8

Izdajatelj revije



REVIJA SRP

m.sh.1339427, d.sh.71461965
i.a: <http://www.livesjournal.eu>
e.m: urednishtvo@revijasrp.si
e.m: editors@livesjournal.eu

Naslov

Revija SRP, Prazhakova 13, 1000 Ljubljana,
Slovenija

UREDNIŠTVO

Ivo Antich
Damir Globochnik
Rajko Shushtarshich

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

ISSN 1855–8267

LiVeS Journal
/Liberty, Verity, and Spirit/

Year V July 2014
number 8

Publisher of review



REVIJA SRP

m.sh.1339427, d.sh.71461965
i.a: <http://www.livesjournal.eu>
e.m: urednistvo@revijasrp.si
e.m: editors@livesjournal.eu

Address

Revija SRP, Prazhakova 13, 1000 Ljubljana,
Slovenia

EDITORS

Ivo Antich
Damir Globochnik
Rajko Shushtarshich

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

ISSN 1855–8267

Vsebina

Lev Detela	Rdechi angel	6
Ivo Antich	Zver 5-7-5	10
John Donne	Trije nagovori	22
Rajko Shushtarshich	Endofazija III /Iz metastvarnosti – neposredna dejstva zavesti ter nasha vsakdanja stvarnost/ Endofazija IIIa /Poizkus afirmacije neposrednih dejstev zavesti po Henriju Bergsonu iz »Eseja o neposrednih dejstvih zavesti«	30 50
Likovna priloga		
Damir Globochnik	Likovno opozorilo	74
Zhivko Kladnik	Likovna dela /slike/	76
Za zgodovinski spomin		
Branko J. Hribovshek	Najbolj nevarna knjiga I	86
Iz zgodovinskega spomina		
Damir Globochnik	Miroslav Vilhar na Zhabjeku	146
Damir Globochnik	Potres v Ljubljani	150
Milosh Crnjanski	Komentar k pesmi o principu /K pesmi »V spomin Principu«/	156
Vprashanja		
Branko J. Hribovshek	»Tacit in njegovi rokopisi« ? /Pripombe k pripombam/	160

Index

Lev Detela	Red angel	7
Ivo Antich	Beast 5-7-5	11
John Donne	Three invocations	23
Rajko Shushtarshich	Endophazija III /From metareality – immediate data of consciousness and our everyday reality/	31
	Endophazija IIIa /On the immediate data of consciousness – Attempt to affirm the direct facts of consciousness according to Henri Bergson from the »Essay on the immediate data of consciousness«/	51
Art supplement		
Damir Globochnik	A visual warning	75
Zhivko Kladnik	Artworks /illustrations/	85
For historical memory		
Branko J. Hribovshek	A most dangerous book I	87
From historical memory		
Damir Globochnik	Miroslav Vilhar on Zhabjek	147
Damir Globochnik	Earthquake in Ljubljana	151
Milosh Crnjanski	Commentary on the poem about Princip /To the poem »In Memoriam of Gavrilo Princip«/	157
Questions		
Branko J. Hribovshek	»Tacitus and his manuscripts« ? /Comments to Comments/	161

RDECHI ANGEL

RDECHI ANGEL IZ KÖNIGSBERGA

Rdechi angel
 blagoslavlja
 zanemarjene popotnike
 iz knjige zavrženih kraljev
 v Königsbergu in Kaliningradu

Potem pomaha
 z zastavico na pol droga
 iz skrivnega kota
 v tvojem zakulisju
 in vse chrke v stari ruskopruski knjigi
 so na mah zelene

HRIBOLAZCI

Vchera j sem srechal
 izgubljenega ocheta.
 Rekel je,
 da je pravkar
 vstal iz groba.
 Sedel je v zapushchenem parku
 na klopi
 in krmil golobe.

Strogo me je pogledal:
 Zhe znash poshtevanko na pamet?
 Vzadaj je igrala ciganska godba
 pozabljene melodije.

Cinca Marinca, ti si ta prav, je rekel oche.
 Pa poshtevanka. In Micka Kovacheva, pa pila, nich plachala.
 To pa zhe ne! Kajne!

Lev Detela

RED ANGEL

RED ANGEL FROM KÖNIGSBERG

Red angel
 blesses
 the neglected travelers
 from the book of discarded kings
in Königsberg and Kaliningrad

 Then waves
 with a flag at half-mast
 from a secret corner
 in your backstage
 and all the letters in an old russianprussian book
 in a moment become green

MOUNTAINEERS

Yesterday I met
 lost father.
 He said
 that he had just
 risen from the grave.
He was sitting in a deserted park
 on the bench
 and fed the pigeons.

He strictly looked at me:
 Do you already know a multiplication table by heart?
In back a gypsy music was playing
 the forgotten melodies.

Diddle-doodle, you're right, said the father.
However, multiplication table. And Mitzy Smith drank up but paid not.
This has not! Of cours!

Tri zenske so obeshenjashko poskakovale
med tulipani in vrtnicami
in vedezhevale botaniko.
Pokrajina se je ovila v pisana krila.

Sem na mrtvi strazhi, sin,
je rekel in se namrdnil.

Zakaj si odshel brez besed
in zakaj mi nisi pokazal skrivnega stolpa
s Trdoglavom in Alenchico?
Potem bi lazhe umrl
in gora, na katero moram,
bi mi bila dosegljiva.

JAZ

Bom v tej nesramni dezveli
Sedmih lipicancev in Stodvajsetih gadov
nashel svoj zadnji mir?
Se bo odprlo nebo
blagega angela varuha?

Ochetje se namrech she niso odpovedali
vabljivim prividom.
Zato je morje neprichakovana zaushnica,
pogrezne se v nebo, srečno za večno.

Pri tem se zdi, da je moj prst
slepi ostanek starodavne evolucije.
V soncu zhari grozecha pisava
iz nasrshenih lusk predpotopnega kushcharja.

Three women were leaping macabrely
 between tulips and roses
 prophesying from botany.
The landscape wrapped itself in colorful skirts.

I am on the life-threatening point, my son,
 he said, and grimaced.

Why did you leave without a word
and why didn't you show me the secret tower
with Hardheaded and little Maggy?

In this case, I would have easily died,
and mountain which I have to climb up
would be achievable.

ME

Will I in this impudent land
of Seven Lipizzaner horses and One-hundred-twenty vipers
find my last peace?

Will open itself the sky
of a gentle guardian angel?

Namely, fathers did not yet renounce
the tempting visions.

Therefore, the sea is an unexpected slap in the face,
it sinks in the sky, happy forever.

In doing so, it seems that my finger
is a blind residue of the ancient evolution.
At the sun glows a threatening handwriting
from the ruffled scales of an antediluvian lizard.

Translated from Slovenian by Ivo Antich

ZVER 5-7-5

Nich ni resnichno, vse je dovoljeno
Vrhovni izrek izmailcev
Omnia in numero et mensura
(Bartol, *Alamut* – moto)

Tiger je skochil na krotilca
in ga raztrgal.
Zveri se ne da dresirati.
(Kosovel, *Kons*)

I

Zver je skoz zver vrez,
vsevrez se razmnozhuje
skoz nich v vechni verz.

II

Zver je progasta:
vse je zebra, nich tiger,
sled marogasta.

III

Zver marogasta:
vsenich, snezhni leopard,
sled je progasta.

IV

Sikar (o)zelot,
vsenich, zhivo bodalo,
vsek v besedni plot.

BEAST 5-7-5

Nothing is true, everything is permitted
Supreme sentence of Ismailis
Omnia in numero et mensura
Bartol, *Alamut* – motto)

Tiger jumped on the tamer
and tore him.
Beast can not be trained.
(Kosovel, *Kons*)

I

Beast is through beast slash,
allslash multiplies itself
through nothing into eternal verse.

II

Beast is striped:
all is zebra, nothing is tiger,
trace is mottled.

III

Beast is mottled:
allnothing, snow leopard,
trace is striped.

IV

Sicarius ocelot zealot,
allnothing, live dagger,
cut into the verbal fence.

V

Atentat zveri:
vsenich, tiger altajski,
strgan krog krvi.

VI

Triglava gora:
vsenich je ptich in machka,
dvoznachna znachka.

VII

Vse kot Katjusha
v Potemkinovih vaseh:
Hamlet, Nitschev smeh.

VIII

Krimske vojne vonj,
Krimhilda, mati vseh vojn,
nicha Rubik, konj.

IX

Krim, mikrolingval,
crimen, v nich visok portal,
vsega ba(l)kanal.

X

Vse, rakovica,
nich kot rak samotarec,
kvatrnj starec.

V

Beast assassination:
allnothing, tiger from Altai,
torn cycle of blood.

VI

Three-head mountain:
allnothing is a bird and cat,
double-signed badge.

VII

All such Katyusha
in the Potemkin's villages:
Hamlet, Nizsch's laugh.

VIII

Crimean war smell,
Krimhilda, the mother of all wars,
Rubik, horse of nothing.

IX

Krim, microlingual,
crimen, high portal into nothing,
all-ba(l)cchanal.

X

All, crab,
nothing as a crayfish-recluse,
old man of quarterdays.

XI

Vidov dan in ples,
vsenichje kot vidovin,
ilindenski bes.

XII

Pandorin pandur,
vse carica, nich komtur,
kurniki kontur.

XIII

Vse, pruska drajna,
vsenichje, vmesna gmajna,
nich, ruska lajna.

XIV

Vse je zverinsko,
evrazijsko prvinsko,
nichno globinsko.

XV

Kijev (kief), mati
ruskih mest, larva Kija,
ki vse v nich zbija.

XVI

Jalta kot Altaj,
Chernobil, mati strashil,
vsenichja chrn zmaj.

XI

St. Vitus day and dance,
allnothingness as vampire,
rage of St. Elijah's day.

XII

Pandora's pandour,
all Tzarina, nothing komtur,
hen-houses of contours.

XIII

All, Prussian chase,
allnothingness, intermediate common,
nothing, Russian street-organ.

XIV

All is bestial,
Eurasian primarily,
vain in the depth.

XV

Kiev (kief), mother
of Russian cities, larva of Kiy
who all into nothing beats down.

XVI

Yalta as Altai,
Chernobyl, mother of bugbears,
black dragon of allnothingness.

XVII

Ptichje vsenichje:
v led zabetonirano
prahu brezlichje.

XVIII

Betoniran nich:
kri se prebije skoz zid,
vse je zlom brez prich.

XIX

Zverstvo kot verstvo:
atentat vsega na nich,
dvojno pleten bich.

XX

Verstvo kot zverstvo:
atentat nicha na vse,
dvorezni vdor sle.

XVII

Bird-allnothingness:
into the ice concreted
shapelessness of the dust.

XVIII

Concreted nothing:
blood breaks through the wall,
all is break without witnesses.

XIX

Bestiality as believing:
assassination of all to the nothing,
double-braided whip.

XX

Believing as bestiality:
assassination of nothing to the all,
double-edged invasion of lust.

Opomba avtorja:

Iz zbirke haiku izrekov *Vsenichje* (v rokopisu). Sštevilčna oznaka v naslovu cikla je zlogovna shema za haiku in hkrati modifikacija iz treh letnic 1914-1934-2014 (14-34-14): 100-letnica atentata v Sarajevu (uboj A-O prestolonaslednika Franca Ferdinanda) ter 80-letnica atentata na Dunaju (julij, uboj kanclerja Dollfussa) in v Marseillu (oktober, uboj jugoslov. kralja Aleksandra). Moto je »haiku« iz treh stavkov po motu v Bartolovem romanu *Alamut* s temo izmaileškega atentatorstva. Stavek »Omnia ...« je lat. prevod iz gr. v *Bibliji*: »toda vse si uredil po meri, sštevilu in težki«, cit. *Knjiga modrosti*, 11: 20. Ob »krimski vojni« med Rusijo in Ukrajino je tudi 840-letnica umora ruskega kneza in svetnika Andreja Bogoljubskega (1111-1174), zacetnika združevanja Rusije, osvojil Kijev (zaklali so ga bojarji); 160 let od »prve« krimske vojne 1853/1854-1856, ki se je začela kot vojna med Rusijo in Turchijo za prevlado na Balkanu (variante trojanske vojne). Krim je mikrojezik v Sierra Leone (Levja gora), prim. jezik krimskih Tatarov (kyrymtatardzha). Ime Krim iz tatar. kyrym – trdnjava; mongol. kerm – zid; isti »indouralski« koren v gr. kremnós – strma skalna obala; rus. kremlj – trdnjava. Valvasorjevo ime za Triglav: Krma (17. stoletje). Krimhilda (pom. stgerm. – zakrinkana bojevnica, prikazen), junakinja iz *Pesmi o Nibelungih*. Kijev – angl. Kiev; ukr. Kijiv, rus. izg. Kijif; cf. angl. kief (kef, kif, keef, iz arab. kayf – hashish; cf. asasin iz arab. hashashin – uzhivalci hashisha). Kij – mitski ustanovitelj Kijeva; larva – lichinka, cf. lavra – pravosl. samostan, Pecherska lavra v Kijevu.

Drugi »haiku« v motu so zacetni trije verzi Kosovelove pesmi *Kons*, ki kakor *Alamut* asociira »tigrorstvo«, po org. TIGR, prvih to ime leta 1924, dve leti pred Kosovelovo smrtjo (2014: 110-letnica njegovega rojstva); TIGR pred 2. sv. v. aktivna gverila v SV Italiji in avstrijski Koroski, dvakrat nachrtovan uboj Mussolinija. (Prim. avtorjev tanka cikel *Tig/e/r* v *Lives Journal* 6-2012). Sočasno VMRO, org. makedonskih komitov (uboj Aleksandra; prim. vmro – umor). Avgusta 2012 v zoo Köln sibirski tiger, imenovan Altai, ubil oskrbnico, direktor ga ustrelil.

V grbu Republike Altaj (Ruska Fed.; stik z Mongolijo, Kitajsko in Kazahstanom; 210.000 preb., Rusi in Altajci) sta triglava gora Beluha (rus. belúha – belka, polarni beli delfin, beli kit), ki je najvišji vrh v gorovju Altaj in najvišja gora Sibirije (turko-mongol. Al-tai – Rdeča, tudi Zlata gora), in grifon (krilati lev; anagram iz priimka Kosovel: soko/l-lev). Turko-mongol. ime za Beluho je Uch-sumer – Triglav (rus. Trehglavaja; oznaka tudi »dvozglava«). Altaj je center Evrazije, v vzh. Kazahstanu naj bi bil grob Dzhingiskana (gora Chingis-tau), ki naj bi vedel, da je tu geom. sredishche celine; po legendi je Beluha zibelka civilizacije (mitska Shambala). Beluho sta prva osvojila brata Mihail in Boris Tronov, profesorja univerze v Tomsku (1914).

Author's note:

From the collection of haiku sentences *Allnothingness* (in manuscript). The code number in the title of the cycle is the syllabic pattern for haiku and at the same time modification of three years 1914-1934-2014 (14-34-14): the 100-th anniversary of the assassination in Sarajevo (the killing of A-H Archduke Franz Ferdinand) and the 80-th anniversary of the assassination in Vienna (July, the killing of Chancellor Dollfuss) and in Marseille (October, the killing of Yugoslav king Alexander). The motto is »haiku« in three sentences after the motto of Bartol's novel *Alamut* by the topic of Ismaili praxis of assassinations. The phrase »Omnia ...« is Latin translation from the Greek in the *Bible*, »but thou hast ordered all things in measure, and number, and weight«, cit. *Book of Wisdom*, 11: 20. At the »crimean war« between Russia and Ukraine, there is also the 840-th anniversary of the murder of a Russian prince and saint Andrew Bogoljubsky (1111-1174), the originator of the integration of Russia, conqueror of Kiev (he was slaughtered by boyars). 160 years since the »first« Crimean War 1853/1854-1856, which began as a war between Russia and Turkey for supremacy in the Balkans (variants of the Trojan War). Krim is microlanguage in Sierra Leone (Lion's mountain); cf. Crimean Tatars language (kyrymtatardja). The name of the Crimea from Tatarian: kyrym – fortress; Mongolian: kerma – wall; the same »indo-uralian« root in Greek: kremnós – steep, rocky coastline; Russian: kreml' – fortress. Valvasor, a Carniolan polyhistor from 17th century, has a name for Triglav mountain: Krma. Krimhilda (mean. Old Germ. – masked warriorress, ghost), the heroine from the *Song of the Nibelungs*. Kiev; Ukr. Kiyiv, Russ. pron. Kiyif; cf. Engl. kief (kef, kif, keef, from Arab. kayf – hashish; cf. assassin from arab. hashashin – consumers of hashish). Kiy – the mythical founder of Kiev; larva – cf. lavra – Orthodox Monastery, Pecherskaya Lavra in Kiev.

The second »haiku« in the motto are initial three verses from Kosovel's poem *Kons*, such as *Alamut* associating the »tigersness«, a notion from the organization TIGR, the name the first time appeared in 1924, two years before Kosovel's death (2014: 110-th anniversary of his birth); TIGR was before WW2 active guerrilla in NE Italy and Carinthia (Austria), it planned twice the killing of Mussolini. (Cf. the author's tanka cycle *Tig/e/r* in *Lives Journal* 6-2012). At the same time, there was VMRO, org. of Macedonian komitas (they killed king Alexander; cf. also VMRO with Slovenian word »umor« – murder).

The coat of arms of the Republic of Altai (Russian Fed.; contact between Mongolia, China and Kazakhstan; 210,000 inhabitants: Russians and Altays) contains the threehead mountain Beluha (rus. belúha – white girl, polar white dolphin, white whale) which is the highest peak in the Altai Mountains and the highest mountain of Siberia (Turko-Mongol. Al-Tai – Red, also Gold mountain), and a griffon (the winged lion; anagram of the name Kosovel: soko/l-lev, in Slovenian, i.e. in English: hawk-lion). Turko-Mongol. name for Beluha is Uch-sumer – Threehead (Russ. Trehglavaja; noticed also as »two-headed«). Altai is the center of Eurasia, in eastern Kazakhstan is supposed to exist the grave of Genghis Khan (Mount Chingis-tau), who has probably knew that there is a geometrical center of the continent; according to legend, Beluha is the cradle of civilization (mythical Shambhala). Beluha was first conquered by brothers Mikhail and Boris Tronov, both the professors at the University of Tomsk (1914).

Asociacija zver-vrez se med drugim nanasha na t. i. »permski zverski stil« (po mestu Perm) v ljudski umetnosti izdelovanja filigranskih ploščic (3-17 cm, bronasti amuleti s shamansko funkcijo v oblikah različnih živali in chloveka-ptice) pri etnosih okoli Urala, zlasti Komi (Republika Komi, RF) in Udmurti. Sikar – iz lat. sicarius (bodalar; sikarji so bili akcijska veja zelotov, izvajali so atentate v chasu judovskega boja zoper Rimljane; podobno perzijski asasini zoper Turke); ozelot – vrsta leoparda. Katjusha – pomanj. iz Katarina, tudi sovjetski raketomet z značilnim zvokom (»Stalinove orgle«). Hamlet – v angl. pomen: vasica; emblemski literarni lik atentatorja; Nitsch (Hermann) – sodobni avstrijski likovni umetnik (shokanten »akcionist«, t. i. performance art), hkrati asoc. za slov. bes. nich, ter za Nietzsche, Nitcho (Nichiren – jap. sekta budizma). Rakovica – zool., vrsta rakov; tudi toponim Rakovica (Hrv.), tam Kvaternikov poskus upora zoper A-O (1871), podobno maked. Ilinden zoper Turchijo (1903).

Association beast-incision, inter alia, refers to so-called »Perm animal style« (from the city of Perm) in the folk art of making filigree tiles (3-17 cm, bronze amulets with shamanic function in the form of various animals, and a man-bird) by the ethnoses around the Ural Mountains, in particular the Komi people (Republic of Komi, RF) and Udmurts. Sikar - from lat. sicarius (daggerman; sicarii have been the action branch of zealots performing the assassinations during the Jewish struggle against the Romans, like the Persian assassins against the Turks); ocelot – a kind of leopard. Katyusha – dim. from Katarina, also a Soviet rocket launcher with a distinctive sound (»Stalin's Organ«). Hamlet – in English meaning: a small village; an emblematic literary character of assassin; Nitsch (Hermann) – contemporary Austrian artist (shocking »actionist«, in so-called performance art), and at the same time, the association for Slovenian word »nich« (zero, nothing), and for Nietzsche, Nitcho (Nichiren – jap. sect of Buddhism). Crab – zool., a type of cancers; also the toponym Rakovica (means: a crab) in Croatia, there was performed the Kvaternik's attempt to revolt against Austria-Hungary (1871), similar to Macedonian Ilinden revolt against Turkey (1903).

Translated from Slovenian by author

John Donne

TRIJE NAGOVORI

V POSTELJO GREDOCH (Elegija, XIX)

Le sem, Gospa, pridi, moje mochi
 upró se snu, pri delu moch mi spi.
 Sovražnik s sovražnikom pred ochmi
 neredko truden brez boja stoji.
 Le proch ta pas, kot rajski Krog sijoch,
 a dalech lepshi svet obsegajoch.
 Odpni ta bleshchechi prsni okras,
 da norcev vid lahko tja vstopi v vas.
 Razvezhi se, ker ta ubrani glas
 pove mi, da je postelje zdaj chas.
 Naj proch ta steznik gre, od sreche chist,
 njegov stik s tabo vzbuja mi zavist.
 Razkrije tvoja halja, ko gre proch,
 kot senca hribov s trat lepoto rozh.
 Naj proch gre ta Diadem in razkrij
 vso Krono las, ki bujne je rasti.
 Zdaj proch ti chevli, da bo tvoj korak
 v to postelj, v hram ljubezni, res mehak.
 Prav v takih belih haljah Angeli
 ljudem se kazhejo; Ti Angel si,
 Raj Mohamedov nam nesoch; cheprav
 so v belem zli duhovi, pa je nprav
 obojih, Angelov in shkratov zlih,
 razvidna: prvi las, zlo dviga kri.
 Le pusti mojim blodechim rokam,
 naj spredaj, zadaj, vmes, gor, dol jih dam.
 O moja Amerika! svet odkrit
 kraljevski, z enim moshkim varen zid;
 moj Rudnik dragotin, Imperij Moj,
 kako sem blazhen kot odkritelj tvoj!
 Vstopiti v te vezi je biti prost;
 kjer roko polozhim, moj zhig bo gost.

John Donne

THREE INVOCATIONS

GOING TO BED (Elegie, XIX)

Come, Madam, come, all rest my powers defie,
Until I labour, I in labour lie.
The foe oft-times having the foe in sight,
Is tir'd with standing though they never fight.
Off with that girdle, like heavens Zone glistening,
But a far fairer world encompassing.
Unpin that spangled breast-plate which you wear,
That th'eyes of busie fooles may be stopt there.
Unlace yourself, for that harmonious chyme,
Tells me from you, that now it is bed time.
Off with that happy busk, which I envie,
That still can be, and still can stand so nigh.
Your gowne's going off, such beauteous state reveals,
As when from flowery meads th'hills shadow steales.
Off with your wieri Coronet and shew
The haiery Diademe which on you doth grow:
Now off with those shooes, and then safely tread
In this loves hallow'd temple, this soft bed.
In such white robes, heaven's Angels us'd to be
Receav'd by men; Thou, Angel, bringst with thee
A heaven like Mahomet's Paradise; and though
Ill spirits walk in white, we easly know,
By this these Angels from an evil sprite,
Those set our hairs, but these our flesh upright.
Licence my roaving hands, and let them go,
Before, behind, between, above, below.
O my America! my new-found-land,
My kingdom, safliest when with one man mann'd,
My Myne of precious stones, My Emperie,
How blest am I in this discovering thee!
To enter in these bonds, is to be free;
Then where my hand is set, my seal shall be.

Vsa nagost! Srecha je le tebi dolg,
 kot dushe s teles se sleche telo,
 da radost vso zazna. Dragulji ti,
 ta zhensk okras se lishp Atlante zdi,
 da norec, ko Dragulj mu spne pogled,
 po zhenskah ne hlepi, po njem pach le.
 Kot slike ali knjige zhenske vse
 za laike so v blishch opremljene;
 so knjige mistichne, katerih char
 opisni, le za nas opazen dar,
 imamo chast odkriti. Torej mi
 sproshcheno kot pred Babico razkrij
 vso sebe: stran vse to, ta beli sij,
 tu Kèsa ni, she manj Nedolzhnosti.

V poduk se prvi slechem: to je znak,
 naj se razkrijesh kakor zhe mozhak.

SMRT, NICH SE NE KOSHATI (Sveti soneti, X)

Smrt, nich se ne koshati, pa cheprav
 se nekaterim silna, grozna zdish;
 nihche ne mre, ko mislish, da morish,
 uboga Smrt, she jaz bom zhiv ostal.
 Pochitek in Sen tvoj videz naj bo,
 prijeten bolj, kot zdaj se kazhesh ti,
 in brzih najboljshi bodo s tabo shli,
 teles odresheni, dushe v nebo.
 Si suzhnja Usode, kraljev, vseh muh,
 in tam si, kjer je vojna, strup in bol,
 in opij ali char omami bolj
 kot tvoj udar; chemu potlej napuh?
 Po bezhnem snu vstajenju konca ni,
 in Smrti vech ne bo; Smrt, mresh le ti.

Full nakedness! All joyes are due to thee,
As souls unbodied, bodies uncloth'd must be,
To taste whole joyes. Gems which you women use
Are like Atlanta's balls, cast in mens views,
That when a fools eye lighteth on a Gem,
His earthly soul may covet theirs, not them.
Like pictures, or like books gay coverings made
For lay-men, are all women thus array'd;
Themselves are mystick books, which onely wee
(Whom their imputed grace will dignifie)
Must see reveal'd. Then since that I may know;
As liberally, as to a Midwife, shew
Thy self: cast all, yea, this white linnen hence,
Here is no Pennance, much less Innocence.

To teach thee, I am naked first; why than
What needst thou have more covering then a man.

DEATH, BE NOT PROUD

(Holy Sonnets, X)

Death be not proud, though some have callèd thee
Mighty and dreadful, for, thou art not soe;
For, those, whom thou think'st, thou dost overthrow,
Die not, poore Death, nor yet canst thou kill mee.
From Rest and Sleepe, which but thy pictures bee,
Much pleasure, then from thee, much more must flow,
And soonest our best men with thee doe goe,
Rest of their bones, and soules deliverie.
Thou'rt slave to Fate, Chance, kings, and desperate men,
And dost with poyson, warre, and sicknesse dwell,
And poppie 'r charmes can make us sleepe as well,
And better than thy stroake; why swell'st thou then?
One short sleepe past, we wake eternally
And Death shall be no more; Death, thou shalt die.

HIMNA BOGU OCHETU

I.

Bosh Ti oprostil mi storjeni greh,
ki bil je moj, čeprav storjen zhe prej?
Bosh Ti oprostil mi ta greh, ki grem
zdaj v teku vanj, obzhalujoch naprej?
Ko to storish, ne storish nich,
sem greshen tich.

II.

Bosh Ti oprostil ta greh, ki sem vanj
she druge ujel, da bil jim je vzor?
Bosh Ti oprostil ta greh, ki ga znam
prikriti leto-dve, pa vdrem se vanj?
Ko to storish, ne storish nich,
sem greshen tich.

III.

Moj greh je strah, da ko poslednjo nit
odvijem, bom poginil sred obal;
a s Tvojo zavezo, da bo Tvoj Sin
sijal mi v smrti, kot doslej in zdaj;
ko to storish, storish she vech,
me strah ni vech.

A HYMN TO GOD THE FATHER

I.

Wilt Thou forgive that sin where I begun,
Which was my sin, though it were done before?
Wilt Thou forgive that sin, through which I run,
And do run still, though still I do deplore?
When Thou hast done, Thou hast not done,
For I have more.

II.

Wilt Thou forgive that sin which I have won
Others to sin, and made my sin their door?
Wilt Thou forgive that sin which I did shun
A year, or two, but wallowed in, a score?
When Thou hast done, Thou hast not done,
For I have more.

III.

I have a sin of fear, that when I have spun
My last thread, I shall perish on the shore;
But swear by Thyself, that at my death Thy Son
Shall shine as he shines now, and heretofore;
And, having done that, Thou hast done;
I fear no more.

JOHN DONNE (London, 1572 ali 1573 – ibid. 1631); angleški pesnik, pravnik, duhovnik (Shakespeareov sodobnik – visoka renesansa, barok, zacetki klasicizma), eden najbolj nenavadnih fenomenov v angleški in svetovni literaturi; iz katoliške družine (valizhanskega porekla, potomstvo Thomasa Mora) v času, ko je v Angliji prevladal protestantizem in so za katolichane tedaj veljale ostre omejitve (npr. nemožnost diplome). Po sholi pri jezuitih je študiral pravo in bil na diplomatskih misijah za svoje plemiške mecene (potoval po Evropi, se udeležil nekaj bitk); z Anne More, hčerjo enega od njih, se je skrivaj poročil (star 28 let, ona 17 ali 14), po razkritju krajsi zapor in umik v provinco. Po prestopu v anglikanstvo je postal še duhovnik, doktor teologije; zadnja leta je bil dobro plachan dekan londonske katedrale sv. Pavla in znamenit pridigar (mojstrska proza; mnogi citati so ponarodeli, zlasti »Ne sprashuj, komu zvonik kot moto Hemingwayvega romana). Za zhivljenja je bil kot pesnik znan le v ozhjih krogih po rokopisih pesmi (t. i. »rokopisna kultura«), natisnjene so bile shele posmrtno; pozneje je tonil v pozabo, zaznamovan kot chudashki stihoklepec. Spet so ga zacheli odkrivati v 19. stoletju, v zacetku 20. pa so ga modernisti z Eliotom na chelu »prerodili« kot velikana angleške poezije; danes je kulturni avtor, njegov pomen »kafkovsko« raste, mestoma zveni osupljivo sodobno, za nekatere je sploh največji pesnik v angleškem jeziku (v ZDA John Donne Society prireja letne simpozije o njem; Josif Brodski mu je posvetil elegijo), ostajajo pa tudi kritični pridržki (zapleten stil, sholastični intelektualizem, aroganca, machizem, cinizem, karikirano trubadurstvo ipd.).

Vsekakor je Donnova poezija »tezhko branje«; njen idiom je kompleksen, skoraj hermetičen, cheprav tudi realističen, baročna »vechstopenjska« metafora je nabita s predirno lucidnostjo, s polihistoriskim znanjem v kozmični perspektivi, vendar je sintaksa kljub vibasti strukturi logično pregledna, besedni tok pa poganja dramatičnost silovitih, ambivalentno in mestoma igrivo, paradoksalno-humorno izostrenih opozicij med fizis in gnozis (nekak »metafizični naturalizem«). Pogosta je invokacija: govorechi subjekt nagovarja dolochen fenomen, ki izziva njegovo retorichno ekspresijo; predvsem gre za tri esencialne pojme Ljubezen-Smrt-Bog, ki jih kakor tudi druge abstrakcije v stilu t. i. »metafizične pesniskhe shole« pishe z veliko zacetnico in jim s tem daje posebno alegorichno razsežnost, zmeraj s prizvokom subtilno vserazjedajoche ironije in (samo)kritične dvoumnosti (npr. pesmi *Loves War*, *Negative Love*, *Self Love*).

Za Donna, ki je »elusive poet«, je namrech znachilno drzno »metafizično« prepletanje vsakrshnih protislovij na arhetipski sledi iz pradavnih kultur (prim. »sveta prostitutcija«, zlasti v templjih na Orientu; Donne omenja »ljubezni posveчени tempelj« in »Mohamedov Raj«, v krshchanskem kontekstu provokativno, saj je islamski raj znan po t. i. huriskah; prim. tudi bujna erotichna metaforika v t. i. *Visoki pesmi* kot enem temeljnih religioznih tekstov: v judaizmu alegorija ljubezni med Bogom in Izraelom, v krshchanstvu med Kristusom in Cerkvijo, itd.). Prichujochi prevod skusha biti chim zvestejshi izvorniku tako vsebinsko-pomensko kot formalno; verz je desetzlozhni jambski pentameter z moshkimi zaporednimi rimami (nekaj krajshih verzov v *Himni Bogu Ochetu*, verjetno Donnova zadnja pesem, v drugi varianti naslov *Kristusu*). Ochtek kritike, da je bil Donne nemaren glede metricnih poudarkov, je preciozen; v angleščini je mozžno enozlozhno ali dvozlozhno branje iste besede (npr. called / callèd – gl. prvi verz v izvorniku soneta X., brez naglasa verzu manjka zlog; ibid. zacetni vokativ obichajno brez vejice, da »izgubi« samostojni naglas: *Death be not proud*, ...; obstaja tudi Donnova elegija z istim zacetkom). Ob uposhtevanju teh in podobnih potez angleščine se Donne tudi v formalnem pogledu kazhe kot trden klasik, slovenschina pa pri tovrstnih prevodnih nalogah dokazuje visoko stopnjo prilagodljivosti.

Izbor, prevod in opomba o avtorju Ivo Antich

JOHN DONNE (London, 1572 or 1573 – *ibid.* 1631); English poet, lawyer, priest (Shakespeare's contemporary – High Renaissance, Baroque, beginnings of Classicism), one of the most unusual phenomena in English and world literature; from Catholic family (Welsh origin, descendant of Thomas More) at a time when in England dominated Protestantism and Catholics have been then subject to severe restrictions (e.g. the impossibility of diploma). After ending the Jesuit school he studied law and was on diplomatic missions for his noble tutors (he travelled around Europe and participated in some battles); he secretly married Anne More, the daughter of one of them (he was 28 years old, and she 17 or 14); after disclosure followed a shorter prison and retreat into the province. After passage to the Anglican church, he became priest, doctor of theology; in his last years he was well paid dean of the Cathedral of St. Paul in London and famous preacher (masterful prose, many citations became popular folk-sayings, especially »Do not ask whom the bell tolls« as the motto of Hemingway's novel). In his lifetime, he was known as a poet only in narrow circles with his manuscript poems (so called »manuscript culture«) being printed only posthumously; later, sinking into oblivion, has been marked as an odd poetaster. He was discovered once again in the 19th century, but early in the 20th the modernists with Eliot as their forefront initiated Donne's »regeneration« as a giant of English poetry. Today Donne is a cult author, his meaning grows in »kafkaskian style«, sometimes he speaks stunningly up-to-date, for some he is even the greatest poet in the English language (in the U.S., John Donne Society organizes annual symposia on him; Josif Brodsky devoted to Donne an elegy), though also remain some critical reservations (complex style, scholastic intellectuality, arrogance, machismo, cynicism, caricatured troubadourism etc.).

In any case, Donne's poetry is »difficult to read«; its idiom is complex, almost hermetic, although realistic; his baroque »multi-stage« metaphor is loaded with piercing lucidity, with his polyhistorian knowledge in the cosmic perspective, but the syntax despite its curved logical structure remains transparent, narrative flow is driven by the dramatic violent, ambivalent and sometimes playful paradoxically-humorous sharpened oppositions between physis and gnosis (a kind of »metaphysical naturalism«). There are often invocations: speaking subject addresses a specific phenomenon that challenges his rhetorical expression; in particular, there are three essential notions: Love-Death-God, written as well as other abstractions in the style of so-called »metaphysical school of poetry« with a capital initial letter and thereby they get a special allegorical dimension, always with the sound of the subtle all-corrosive irony and (self-)critical ambiguity (e.g. poems *Loves War*, *Negative Love*, *Self Love*).

For Donne, who is an »elusive poet«, it is characteristic a bold »metaphysical« interweaving of any contradictions in the archetypal trace from ancient cultures (cf. »holy prostitution«, especially in the temples in the Orient; Donne mentions »love's hallow'd temple« and »Mahomet's Paradise«, provocatively in the Christian context, since the Islamic paradise is known for so-called houris; cf. also the lush erotic metaphors in the so-called *Song of Songs* as one of the main religious texts: in Judaism as allegory of love between God and Israel, in Christianity between Christ and the Church, etc.). The present translation attempts to be faithful to the original both in content such as in the semantic-formal regard; verse is ten-syllabic iambic pentameter with successive masculine rhymes (a few shorter verses in *A Hymn to God the Father*, it is probably Donne's last poem, another variant under the title *To Christ*). The complaint of criticism that Donne was negligent regarding metrics intonation seems affected; in English, some the same words can be read as mono- or two-syllabic (e.g. called / callèd - cf. first verse in the original of sonnet X: without accent mark the verse stays without one syllable; *ibid.* initial vocative usually written without comma for to »lose« its own accent: *Death be not proud*, ... there is also Donne's elegy with the same beginning). Taking into account these and similar characteristics of English language, Donne also in formal aspect appears as a solid classic, and Slovenian language, however, in this kind of translation tasks, demonstrates a high degree of flexibility.

Selection, translation and note about the author by Ivo Antich

Rajko Shushtarshich

ENDOFAZIJA III

Z metastvarnosti – neposredna dejstva zavesti
ter nasha vsakdanja stvarnost

*»Ko bi bila svoboda povsem izgubljena,
zunan tega sveta,
bi jo ti ljudje ozhivali v svoji predstavi,
občutili bi jo v svojem dubu in jo sbe vedno uživali.
Suzhenjstvo nikakor ni po njihovem okusu,
celo ko je to okrašeno, ne! ...«
Étienne de La Boétie¹*

Pa vendar se vsak ples za vsakega plesalca nekako koncha, bi za konec najinega pogovora (v Endofaziji II) ² pripomnil Henri (je menil Shus):

- HENRI Na Étieninov zaključni moto torej staviš veliko; ali ta ne izkazuje bolj tvoje vere in upanja, kot pa neposredna dejstva tvoje zavesti?
- SHUS Z Étieninom sem pogovor zachel zhe v prvi shtevilki *Revije SRP 1/2*, z njegovim napotkom zhelim okrasiti smoter *Revije SRP 111/112*. Nichesar mi ni bilo treba verjeti, nichesar predpostaviti, nichesar dokazovati, ker neposredna dejstva zavesti, o katerih govori, so vsakomur neposredno preverljiva.
- HENRI (se poshali) Upajva, da je tako. Le da je malo teh, ki jih preverjajo.
- SHUS Sicer je vse le ples senc – ko sence odpleshejo svoj zadnji ples?
- HENRI Ne, ne, to pusti, pravi odgovor je oseben.
- SHUS Moj ples, natanchneje recheno – bolj poplesavanje moje sence, se koncha tako kakor ples vsakogar; tako, kot sem zhivel, tako ...
- HENRI Bom vprashal drugache, je imel ta ples zate smoter, ti je bil v radost?
- SHUS Radostilo me je, da smo preostali sodelavci, skupaj z novimi, izpolnili dvajsetletni program revije.
- HENRI V spisih, ki si jih oznacheval za utopije, si vendarle nakazoval nekoliko dolochnejshe okvire.
- SHUS Marsikaj se mi je napletlo v ta splet.
- HENRI Na primer?
- SHUS Na primer: globalni bilingvizem, to je, da bi imel vsak narod svoj govor in jezik in pisavo, da bi ga ne izrival noben drug jezik-govor, ker bi hkrati vsi na planetu imeli she en skupen globalni jezik; pa she slovensko pisavo za Slovence, pisavo, ki temelji na latinskih znakih, kot smo jo nekoch zhe imeli – danes vsaj za tiste, ki bi jo hoteli; temu bi dodal she mojo utopichno zheljo, da bi seme SRPa nekoch vzklilo.

Rajko Shushtarshich

ENDOPHASIA III

From metareality – immediate data of consciousness
and our everyday reality

*»If freedom was completely lost,
outside this world,
these people would revive it in their notions,
they would feel it in their spirit and would carry on enjoying it.
Slavery by no means suits their tastes,
not even when it is embellished! ...«
Étienne de La Boétie¹*

And as every dance comes to some kind of an end for every dancer, is what I would say at the end of my conversation (in Endophasia II)² added Henri (thought Shus):

- HENRI So you attach great importance to Étienne's concluding motto; does this not show rather your faith and hope than the immediate data of your consciousness?
- SHUS I began my conversation with Étienne already in the first issue of *Revija SRP 1/2*; with his instructions I wish to adorn *Revija SRP 111/112*. I did not need to believe anything, to presume anything or to prove anything because the immediate data of consciousness, of which he speaks, can be directly verified by anyone.
- HENRI (jokes) Let us hope it is so. But there are few that are verified.
- SHUS Otherwise everything is only a dance of shadows – when the shadows dance their final dance?
- HENRI No, no, leave that, the real answer is personal.
- SHUS My dance, more accurately – the dancing of my shadow, ends as everyone's dance does; the way I lived...
- HENRI I will pose the question in a different way, was this dance meaningful for you, did you enjoy it?
- SHUS It made me happy that we remaining collaborators, together with the new ones, have fulfilled the review's twenty-year program.
- HENRI In the essays that you labelled utopias, you nevertheless indicated a somewhat more definite framework.
- SHUS All sorts of things have gathered in this web.
- HENRI For example?
- SHUS For example: global bilingualism, i.e. that every nation would have its own speech, language and alphabet, that no other language-speech would try to oust it because all the people on the planet would at the same time have a common global language;
and a Slovenian alphabet for the Slovenians, an alphabet that is based on Latin signs as we used to have – nowadays at least for those that would want it; to this I would also add my utopian desire that the see sown through SRP would one day sprout.

- HENRI Nihche ti ne prepoveduje svobode misli in pisanja, Revija SRP redno izhaja, in poleg je she slovensko-angleshka revija Lives Journal ... Mar to ni dovolj, tega ni mogoche kar tako, enostavno zavrechi.
- SHUS Srchno upam, da ne, a dandanes je vse to sistematically spregledovano.
- HENRI Potemtakem ti je do institucionalnega priznanja povrhinskega jaza vech, kot si sebi pripravljen priznati.
- SHUS (v vidni zadregi, momljaje) Saj pravish, da globlje sebstvo tvori s povrhinskim jazom eno in isto osebnost. Vchasih me zanese v to smer, posebej ko gre za nashe mistvo.
- HENRI (nagajivo) Na primer, v tvojih Pismih zavednim Slovencem. V njih vendarle izrazhash nek cilj, ciljev pa ne marash. Omejiva se raje na delokrog revije. Kaj ste v resnici hoteli?
- SHUS Iskali smo odtenke dushe in iskre duha.
- HENRI In koliko tega ste nabrali?
- SHUS To bodo, che bodo, razbrali kasnejshi bralci-zapisovalci; pochakati velja kar nekaj deset let, vsaj dotlej, ko bo premenil sistem. Prej pa bi bilo glede tega nesmiselno karkoli prichakovati, vnaprej bi bilo ujeto v zamegljevalne razprave sistemskih vlogoslovcev. Meni osebno pa bi zadoshchal en sam bralec-zapisovalec.
- HENRI (hudomushno) Enega zhe imash.
- SHUS (se izgovarja) Za vsak primer. Obchasnno sam sebe preberem, kaj ponovim, kdaj tudi ponovno zapishem. Od nekdaj pa je bilo tako:
Od enega zapisovalca
do drugega,
sogovornika zunaj chasa,
prav zanj;
tako je zhivela,
se ohranjala;
in prezhivela veliko grbov,
zastav in drzhav,
in vseh vrst krizhev —
simbolov mochi.
- HENRI (doda) V svetu senc!
- SHUS In v vmesnem svetu – v svetu paralelne stvarnosti – tudi!
(Paralelna stvarnost je Shusu v igri *Paralelna igra administrativni ali zapisniskhi parastvarnosti* pomenila vse: vse bistveno, tisto, chesar nikakor ni mogoche izpustiti, zamolchati, ne da bi s tem zmlichili resnico v navadni stvarnosti.)
- HENRI Naj bo tako, ker si jo res dobro zastavil. Pojasni jo torej she enkrat, ampak kolikor mogoche kratko – to svojo Paralelno stvarnost – ker o njej si izchrpno porochal zhe v dveh spisih.

- HENRI No-one is depriving you of the freedom to think and to write, Revija SRP is being issued regularly and besides there is also the Slovenian-English Lives Journal ... Is that not enough, you cannot simply dismiss all this.
- SHUS I sincerely hope that not, but nowadays all this is being systematically overlooked.
- HENRI That means you care more for the institutional acknowledgement of the superficial ego than you are prepared to admit to yourself.
- SHUS (visibly uneasy, mumbling) You say that a deeper self forms one and the same personality with the superficial ego. Sometimes I am tempted to go in that direction, especially when it is a case of our togetherness.
- HENRI (roguishly) For example, in your Letters to patriotic Slovenians. In them you nevertheless express a certain goal, and yet you do not like goals. Shall we rather stick to the journal's field of activity. What did you actually want?
- SHUS We were looking for shades of soul and sparks of spirit.
- HENRI And how much of this have you collected?
- SHUS That will be for future readers-recorders to say; it is worth waiting a few decades, at least until the system passes away. It would be pointless to expect anything before then, it would all be caught in the obscuring discussions of the system's role interpreters. I personally would need no more than one reader-recorder.
- HENRI (roguishly) You already have one.
- SHUS (looks for excuses) Just in case. Sometimes I read what I have written, I repeat the odd thing, sometimes I rewrite something. It has been so since time immemorial:
From one recorder
to another,
interlocutors outside time,
for him;
that is how she lived,
was preserved;
and lived longer than many coats-of-arms,
flags and countries,
and all manner of crosses —
symbols of power.
- HENRI (adds) In the world of shadows!
- SHUS And in the in-between world – in the world of parallel reality – also!
(Parallel reality meant everything to Shus in the game *the Parallel administrative or record-keeping para-reality*: everything that is essential, that can by no means be left out or kept secret without at the same time disfiguring the truth in ordinary reality.)
- HENRI Let it be so for you have really made a good start. So explain it once more, but as briefly as possible – this Parallel reality – for you have already made exhaustive reports on it in two of your essays.

- SHUS (premisli, in se, resda težko, odlochi za njeno predstavitev iz igre)
Paralelna stvarnost, ki stvarni stvarnosti igrivo sledi, jo razkriva, je samo v pomoč dramaturškimi teamom za lažjo razčlenitev in uprizoritev oz. neuprizoritev kochljivih prigod nastopachev.
Sicer pa sta zame v igri Paralelne stvarnosti le dva igralca. Eden je individuum svobodne volje, drugi igralec pa je igra usode. Igra je v tem, da se posameznik neprestano poigrava s svojo svobodo, vechinoma na rachun svoje slave; se svobodi odreka, vchasih se ji izmika v korist (determinizma) vloge. Zato pa se občasno z njim grdo poigra usoda. V Paralelni stvarnosti se namrech (bistveni) dogodki dogajajo sočasno. Le po neki napaki transcendence, v neki chudni zanki chasa lahko posameznik (individuum) vidi. Che se dovolj poglobi, poduhovi ali dovolj vzhivi vanjo, vidi, kaj se bo v navadni stvarnosti zgodilo, ker se je v paralelni stvarnosti zhe zgodilo oziroma se pravkar dogaja. Ochitek, da so v igri zhenske vloge zapostavljene, premalo usodne, je povrshen. Saj je usoda, tudi ko je pojmovana kot politika, zhenskega spola.
- HENRI (ga zbode, a ne v zhaljivem tonu) Za tvojo predstavitev vmesne stvarnosti to ni neprichakovan izbor, je namrech zhe v obeh predhodnih spisih o njej.
- SHUS Vsaka drugachna predstavitev bi bila daljsiha, lahko bi se vlekla, razvlekla v navadno stvarnost.
- HENRI (odvrnene) Niti ni slaba utemeljitev, za ta izbor namrech ...
Zdaj pa she ti meni povej, kaj te je tako vznemirilo v mojem eseju? A na kratko, v nekaj besedah.
- SHUS (ne lochi vech dobro med sogovornikoma, kdo koga sprashuje, kdo komu pojasnjuje, on Henriju ali Henri Shusu, a ve, da tako prezhemanje misli za endofazijo ni nenavadno)
She najbolj me je vznemirila – ganila *ideja svobode – svoboda kot neposredno dejstvo zavesti*, in pa ideja prezhemanja dejstev zavesti – beseda *prezhemanje*. Ali lahko povzamem tvoje besede in moj komentar?
- HENRI (Ne reche nichesar.)
- SHUS (to razume kot privolitev, zato povzame torej svoj prvi poskus afirmacije neposrednih dejstev zavesti po Henriju Bergsonu iz *Eseja o neposrednih dejstvih zavesti*.)^{3a}

- SHUS (thinks, then, albeit with difficulty, decides to present it from the game)
Parallel reality, which playfully follows real reality and uncovers it, only serves as an aid to dramaturgical teams for an easier dissection and staging or non-staging of delicate adventures that befall the performers.
Otherwise there are for me only two players in the game of Parallel reality. One is an individual of free will and the other is the game of fate. The game consists in the individual constantly playing around with his freedom, mainly at the expense of his glory; he gives up his freedom and sometimes evades it for the benefit of the (determinism) of the role. That is why fate sometimes plays a nasty trick on it. For in Parallel reality (essential) events occur simultaneously. It is only through a mistake of transcendence, in some strange loop of time that the individual can see. If he goes deep enough, becomes spiritual enough or succeeds in assuming the role as much as possible, he can see what will happen in ordinary reality because it has already happened in parallel reality, or is happening precisely at that moment. The reproach that women's roles are neglected in the game and are not important enough, is superficial. For fate, even when it is understood to be politics, is of female gender.
- HENRI (teases him but not in an offensive tone) This is not an unexpected choice for your presentation of intermediate reality for it already exists in both previous essays on it.
- SHUS Any other presentation would be longer; it could drag on into ordinary reality.
- HENRI (replies) That's actually not bad as an argument for this choice...
Now you tell me what moved you so much in my essay? But briefly, in a few words.
- SHUS (no longer properly differentiates between the two interlocutors, who is asking who, who is explaining to whom, he to Henri or Henri to Shus, but he knows that such permeation of thoughts is not unusual for endophasia)
I was particularly moved by the *idea of freedom – freedom as immediate data of consciousness* and the idea of permeating the data of consciousness – the word *permeating*. Can I recapitulate your words and my commentary?
- HENRI (does not say anything)
- SHUS (takes this to be consent, so summarises his first attempt to affirm the direct facts of consciousness according to Henri Bergson from the Essay on the direct facts of consciousness.)^{3a}

Rajko Shushtarshich

O NEPOSREDNIH DEJSTVIH ZAVESTI

(Poizkus afirmacije neposrednih dejstev zavesti po Henriju Bergsonu
iz »Eseja o neposrednih dejstvih zavesti«)

*a ne gre za čas, ampak za dejstva zavesti,
kjer časa ni, je samo trajanje,
obče vrednote so neposredna dejstva zavesti,
vsakomur dojemljive, preverljive,
ničbe jih človeku ne more ne dati ne vzeti,
ne sistem ne institucija ne propaganda, tudi kulturna ne,
samo, če on to sam boče, jih bo nasbel
le v sebi, sebstvu svojem.*

Nerad se sklicujem na avtoritete, kot je to navada v akademskih krogih, vendar v tem primeru je obravnavano vprasanje tako pomembno in hkrati v našem času in prostoru tako neprimerno, da bom glavno breme prevajal na sogovornika: Henrija Bergsona. Na ta način bom morda z nekaterimi vzpostavil komunikacijo, ki je brez njega ne bi mogel. Tema pogovora med vami, Henrijem Bergsonom in mano, če naj bo komunikacija kolikor toliko zadovoljiva, nam mora biti blizu, to je poglobiti se moramo vanjo, v idejo svobode, ki je vrednotam bistvena. Navadno se pred bralca v takem primeru postavljajo tale vprasanja:

Ali se je bralec, njegov jaz, pripravljen poglobljati v idejo Henrija Bergsona, njegov jaz, njegovo sebstvo, svojskost?

Ali sem to storil jaz, moj jaz? Poenostavljeno rečeno, ali sem ga v bistvu razumel?

Ali smo vzpostavili globljo komunikacijo od zgolj formalne, tisto, ki je za simboli in jo simboli le simbolizirajo?

Zelo radi pa bralci zamolchijo sebi in drugim temeljno vprasanje komunikacije, sporazumevanja, sorazumevanja, in to je:

Ali je res tako? A to vprasanje skepse, naj bo izgovorjeno ali neizgovorjeno, je stalno prisotno v komunikaciji. Ne ali je res tako v odnosu do idej v dialog vpletenih in nekoliko tudi drugih mogočih avtorjev, ki mu jih asociacijsko mishljenje venomer vsiljuje, ampak ali je res tako z gotovostjo, t.j. v odnosu do njemu lastne apriorne vednosti. On to zhe apriori ve. Za bolj skeptične bralce pa bi rekel, da to vedo vsaj kot možnost. Človekov um ne more umeti nichesar, chesar v bistvu zhe ne ve. Intuitivno dojetje je kot vzbujanje praspomina. In tako to velja za človekovo etično intuicijo, »kategorični imperativ«. Človek ne more globlje vrednotiti nobenega ravnanja, ki ga sam v bistvu ni dozhivel. Za skeptika pa bi rekel, da je vrednotenje dejanja mogoče potem, ko se tako vzhivi, poglobi v ravnanje drugega, kot da bi bilo to njegovo lastno ravnanje. Ker v komunikaciji vechinoma posredujemo, izmenjujemo ideje, misli, občutenja prek medijev (srednikov), kaj radi pozabimo, da smo bistveno vezani na posredovanje našega povrshinskega jaza in da posredujemo dejstva zavesti prek mrtvih simbolov, jezika v našem primeru.

Rajko Shushtarshich

ON THE IMMEDIATE DATA OF CONSCIOUSNES

(Attempt to affirm the direct facts of consciousness according to Henri Bergson from the »Essay on the immediate data of consciousness«)

*it is not a question of time but of data of consciousness,
where there is no time there is only duration,
common values are immediate data of consciousness,
that can be understood and checked by everyone,
no-one can give them or take them away from anyone,
no system, no institution, no propaganda, not even cultural,
only, if he himself wants will he find them in himself alone.*

I do not like to refer to authorities on the subject as is the custom in academic circles, however, in this case the subject we are dealing with is so important and at the same time so inappropriate in our time and space that I will place the greater part of the burden on the shoulders of my interlocutor: Henri Bergson. In this way I will perhaps enter into communication with some individuals that would otherwise be inaccessible without his help. The subject of the conversation between yourself, Henri Bergson and me, if the communication is to be as satisfactory as possible, must affect us, we must study it in depth, the idea of freedom, which is essential for values. Usually in such a situation the reader is faced with the following questions:

Is the reader, his ego, prepared to delve into Henri Bergson's idea, his ego, his self, his uniqueness?

Did I, my ego, do that? Put more simply, did I actually understand him?

Have we set up a form of communication that is deeper than a purely formal one – the one that is behind symbols and is only symbolised by symbols?

However, readers very much like to withhold from themselves and from others the fundamental question of communication which is:

Is it really so? But this question of scepticism, whether it is pronounced or not, is constantly present in communication. No, is it really so in relation to ideas of those involved in the dialogue and to some extent also other possible authors, which associative thinking always makes us consider, but is it really so with certainty, i.e. in relation to his own aprioristic consciousness. He already knows that a priori. For the more sceptical readers I would say that they are aware of this at least as a possibility. The human mind cannot understand anything that it does not already know. Intuitive comprehension is like the arousal of the primeval memory. And this is therefore the case with the human ethical intuition, the »categorical imperative«. Man cannot value any behaviour deeper than if he has not himself actually experienced it. But for a sceptic I would say that the evaluation of an act is possible only after he has felt the behaviour of someone else, as though it were his own behaviour. As in communication we are for the most part mediating, exchanging ideas, thoughts and feelings via media (intermediaries), we quickly forget that we are fundamentally tied to the mediation of our superficial ego and that we are transmitting data of consciousness via dead symbols, the language in our case.

Potemtakem ne bo odveč, če posvetim nekaj mrtvih besed jeziku in načinu prevajanja teh simbolov v živa dejstva zavesti.

Moje vodilo pri prevajanju mrtvih simbolov je takole:

Tisto, kar zhelim ujeti, je celota misli in globina ideje. Za stil jezika, ki je kljub svojemu mrtvilu nedvomno pomemben, nisem kaj prida nadarjen, nobenemu lingvistu bi ne mogel oporekati. Tudi prevod Henrija Bergsona je vsekakor lahko sporen, še posebej, ker ni prevod originala, ampak je prevod prevoda. Trdim, da to ni bistveno. Dodatno pa ga kazijo še oklepaji in podchrtavanja, ti so po moji krivdi in so bolj za skeptike in analitike, lepshe se prevod bere brez njih. Sprememb v prevodu nikakor ne bi mogel utemeljiti drugache, kot da to delam zgolj po občutku, in morda bi me v tem podprl celo kak širokogruden lingvist.

Che pa bi vseeno skushal analizirati ta občutek, bi dejal:

Posamezni simbol, besedo, tudi vech besed hkrati, je mogoče zamenjati, ne da bi pri tem sestavljeni simbol, stavek, ki izrazha zaključeno misel, idejo, vrednoto utrpel škodo, če se pri tem le držimo nekaterih principov. Preden navedem te principe, naj poudarim, da je za intuicijo to en in isti princip, ki mu sicer rechemo občutek. To pa je tako le, če je bistvena živa misel in ne mrtev stavek.

Estetika misli, ki je pred estetiko simbola in jo ta skusha samo izraziti, lahko narekuje modifikacijo simbola. To je estetski razlog modifikacije simbolov.

Razpoznavanje ideje je pred formalno jasnostjo simbola ali sestavljenega simbola, na primer stavka.

Etika intence simbola je samovolja simbola, natanchneje: navada. Shablona jezika ne more diktirati misli, ideje, vrednote, tega, kar je njeno notranje bistvo, kar jo rojeva. Etika misli je pred intenco simbola.

Ti trije principi pa se med seboj solidarno dopolnjujejo in nam pomagajo v izražanju svojih misli, idej, občutenj. Pri prevodu pa je to nevarno pochetje, vendar tudi tu ne gre brez tega. Vedeti moramo, da nihče ne misli dvakrat iste misli in da je nihče ne bi mogel izraziti dvakrat na isti način. Kolikor pa k temu vendarle tezhimo, smo zhe zhrtve shablone svojega izražanja v svojem jeziku.

Che uvedemo v solidarnost treh principov na horizontalni ravni, to je pomembno, še njihove parne kombinacije, se stvari, simboli in pravila strahovito zapletejo: tezhimo k principu etosa spoznavanja in spoznavanju etichnega (kar ni isto), k lepoti etosa in etichni lepoti, k spoznavanju lepote in lepoti razpoznavanja. Toliko o horizontalni osi komunikacije.

Za vzpostavitev komunikacije pa je bistvenejša vertikalna os v strukturiranju dejstev zavesti. Prodiramo v globinske sloje zavesti, poglobljamo se v najgloblje plasti nashega jaza, pri chemer se poglobljanje jaza v nadzavest bistveno razlikuje od poglobljanja v podzavest in njunega formaliziranega pristajanja na nivoju vsakdanje povrshinske zavesti nashega jaza.

In that case it is not too much if we say a few dead words regarding language and the way these facts are translated into living data of consciousness.

My guiding principle in translating dead symbols is as follows:

What I want to catch is the entire thought and the depth of the idea. When it comes to the language style, which is undoubtedly important despite its lethargy, I am not particularly talented; I could not contradict any linguist. Even Henri Bergson's translation can be considered controversial, especially as it is not a translation of the original but is a translation of a translation. I maintain that this is not essential. It is additionally marred by brackets and underlined sections which are my fault and are more for sceptics and analysts; the translation is better read without them. I could not substantiate the changes in the translation any other way than that I do it by feeling and perhaps I would be even find support in this from some generous linguist.

But if I nevertheless wanted to analyse this feeling I would say:

Individual symbols, a word, even more than one word at a time, can be exchanged without the composed symbol or sentence, which expresses a complete thought, idea, or value being damaged, if we stick to some principles. Before I list these principles let me emphasise that for the intuition this is one and the same principle, which we call feeling. But this can be so only if what is fundamental is the living thought and not the dead sentence.

The aesthetics of the thought, which comes before the aesthetics of the symbol and the latter only tries to express, can dictate the modification of the symbol. This is the aesthetic reason for the modification of symbols.

Recognising the idea comes before the formal clarity of the symbol or the composed symbol, for example the sentence.

The ethics of the intention of the symbol is the arbitrariness of the symbol, more precisely: the habit. The template of the language cannot dictate thoughts, ideas, values, that which is its inner essence, which gives birth to it. The ethics of the thought comes before the intention of the symbol.

However, these three principles supplement each other wonderfully and help us express our thoughts, ideas, feelings. However, this is dangerous when it comes to translation but it cannot be avoided. We must know that no-one thinks the same thought twice and that no-one could express it twice in the same way. But if we already strive for something, then we are already the casualties of the template of our own expression in our own language.

If into the solidarity of three principles on a horizontal level, this is important, we also introduce their even combinations, then things, symbols and rules become terribly entwined: we tend towards the principle of the ethos of recognition and recognition of what is ethical (which is not the same), towards the beauty of ethos and ethical beauty, towards the recognition of beauty and the beauty of telling things apart. So much about the horizontal axis of communication.

But in order to set up communication, the vertical axis is more important in the structuring of the data of consciousness. We are delving into the deep strata of consciousness, delving into the deepest strata of our ego, but the delving of the ego into the super-conscious is completely different from delving into the subconscious and its formalised landing on the level of the everyday superficial consciousness of our ego.

Tako nekako, po tem analitičnem zapletu, ekvilibrizmu razuma, zopet pristanemo pri dejstvu, da celostne komunikacije ni mogoče vzpostaviti ne eksaktno ne analitično, ker je razumu nerazumljiva, ko zadeva v sfero sintetičnega uma, in se zopet prepustimo le »obchutku – intuiciji«.

Che jezikoslovci v nasprotju z nami mislijo, da je jezik živ, potem najbrž mislijo na to spreminjanje mrtvih simbolov, ki jih ozhivlja zavest, duh. Na tako misel z lahkoto pristanemo, saj je le simbolichna. Ne moremo pa pristati na misel, da bi chlovek, ki je bitje uma, mislil z besedami in stavki. Tako pochasi ni mogoče misliti ali tako hitro ni mogoče govoriti, pisati, peti, igrati, slikati. Che bi tako, do kraja sformalizirano mishljenje bilo sploh mogoče, bi bilo to mrtvo. Cheprav je mishljenje zhe umiranje vednosti (Platon v *Simpozionu*), pa je vendarle neizmerno bolj zhivo kot jezik, ta svet mrtvih simbolov. Do kraja sformalizirano sporočilo bi nichesar ne posredovalo, razen gore chrk in gomile papirja in zvokov brez pomena. Zdi se, da se hoče nasha civilizacija priblizhati ravno temu stanju do mere, kolikor je to le mogoče. Simbolno recheno, jezik ne more vzpostaviti diktata duhu jezika, razum pa ne umu.

Che se to vseeno tako pogosto dogaja, se dogaja, ker je pach tako, da slon, ki je mochan, uchi vrabca letati, slavca pa she peti povrhu. Pridruzhijo pa se slonu she manjshe zhivali, ki imajo trsho kozho.

Kljuch vsake komunikacije je notranji govor (endofazija). Kot otroci smo se ga zacheli sramovati in odrasli so nas uchili vljudnega in praznega zunanjega govora, ki tako zelo malo pomeni. Vseeno pa se kdaj pa kdaj skrivoma pogovarjamo s sabo in chudno – takrat slishimo tudi druge.

Tako lahko tudi Henrija Bergsona prevajam, che nochem biti le mehanichni prevajalec, v odnosu do svoje strukture zavesti, njegov tekst mi je le vodilo, kam bom usmeril misli, kako bom poglobljajl dojete ideje ali, drugache recheno, po katerih hodnikih zavesti bom hodil, kajti misli vsakogar uhajajo po svojih poteh, in che se nekomu vendarle pustim voditi, potem mi je ta blizu, in che se nekomu ne pustim voditi in ko se mu ne pustim voditi, mi je tuj. Vedno pa smo neposredni in pristni v odnosu do svoje strukture zavesti, le njo poznamo. In tako je bil Bergson, ko je mislil svoj esej, najprej v odnosu do strukture svoje zavesti. In od tam, od koder ve on, od tam vemo tudi mi, le zato je vsaka komunikacija sploh mogocha. Vendar ne pozabimo – govorimo o neposrednih dejstvih zavesti.

Uvod v poizkus predstavitve Bergsonove misli je nekoliko daljsi, ker zhelim z njim dosechi komunikacijo, ki bi vendarle preseгла zgolj formalno logichno razpravljanje. Predvsem z njim ne razpravljajm, ampak soglasham, skusham se z njim uglasiti. Rekel bi, da moj pristop k njegovi misli ni kritichen ali opozicionalen, chesar sem veliko bolj vajen, ampak izrazito afirmativen. Afirmativen pa je zato, ker nimam chemu oporekati, zopet pa se to nanasha na bistveno, in izbral sem za predstavitev to, kar je pri Henriju Bergsonu zame bistveno in nikakor ne menim, da je to nujno zanj bistveno ali da bi to moralo biti she za kogarkoli enako bistveno. To pa moram sedaj skushati kratko predstaviti z njegovimi besedami, she prej pa s svojimi:

In this way, following this analytical entanglement, we again arrive at the fact that integral communication cannot be set up, neither exactly nor analytically, because it is incomprehensible to reason, when it touches the sphere of synthetic reason and we again abandon ourselves solely to »feeling – intuition«.

If in contrast with us, linguists believe that the language is alive, then they are probably thinking of this transformation of dead symbols, which are revived by consciousness, the spirit. We can easily agree with such a thought as it is only symbolic. But we cannot agree with the thought that man, who is a being of reason, could think with words and sentences. It is not possible to think so slowly, nor to speak, write, sing, play or paint so fast. If such, completely formalised thinking were at all possible, it would be dead. Although thought is already the dying of consciousness (Plato in Symposium), it is nevertheless infinitely more alive than language, this world of dead symbols. An utterly formalised message would not communicate anything except a mountain of letters and heaps of paper and sounds devoid of meaning. It would appear that our civilisation wants to approach this state as far as is possible. Expressed symbolically, the language cannot establish a dictate to the spirit of language, nor can reason do the same for the mind.

If this nevertheless keeps happening so frequently, it happens simply because the elephant, who is strong, teaches the sparrow to fly and on top of that the nightingale to sing. The elephant is joined by smaller animals that have a thicker skin.

The key to every form of communication is inner speech (endophasia). As children we began to grow ashamed of it and adults taught us polite and empty external speech, which means so very little. All the same, we now and again find ourselves secretly talking to ourselves and strangely – we then also hear other people.

In this way I can also translate Henri Bergson if I do not want to be just a mechanical translator, in relation to my structure of consciousness; its text is only a guide for me telling me which way to direct my thoughts, how I will deepen the ideas I understand or, in other words, along which corridors of consciousness I will walk, for the thoughts of every person go their own ways and if I nevertheless allow myself to be guided by someone, then that person is so close to me, and if I do not let someone guide me and when I do not let them guide me, that person is foreign to me. But we are always direct and genuine in relation to the structure of our consciousness, it is the only one we know. And this was Bergson's situation, when he thought his essay, firstly in relation to the structure of his consciousness. And from there, from where he knows, we also know, and it is only for this reason that every communication is possible. But let us not forget – we are talking about the direct facts of consciousness.

The introduction to the attempt to present Bergson's thought is a little lengthy because I want to use it to achieve communication which will surpass purely formal, logical deliberation. Above all I am not having a discussion with him but am agreeing with him, trying to harmonise with him. I would say that my approach to his thought is not critical or oppositional – something I am much more used to – but expressly affirmative. It is affirmative because I have nothing to refute, and again this is connected with what is essential, and I have chosen for the presentation that which is essential for me in Henri Bergson's thought, and by no means do I believe that it must be essential for him or that it should be equally essential for anyone else. I must now try to present this briefly using his words, and before that with my own words:

Stanja zavesti so gotóva in vsakomur preverljiva realnost, so apriorna dejstva. To pomeni, da imajo vechjo gotovost in neposredno preverljivost kot na primer posredovana dejstva, informacije, ki jih nismo in jih ne moremo neposredno preveriti. O takih posrednih dejstvih bo tako ali tako she prevech izgovorjenih besed. Čeprav jih oznachujejo iste besede, je njihov pomen in izvor povsem razlicen, predvsem pa so nepreverljiva dejstva, so dejstva iz preprihanja in tudi njihova gotovost je gotovost iz preprihanosti. Intuicija prodira v stanja zavesti globlje, kot je to analitichnemu razumu sploh mogoche.

Svoboda je ključno dejstvo zavesti, je ideja, je pojem, je vrednota. Svobode ni mogoche definirati. Vrednote so stanja zavesti, ki so zanjo bistvena, vrednote zavest orientirajo. Vrednote so neposredna stanja zavesti, so entitete duha, so to, kar duh je. Lahko bi rekli, da so etichna komponenta idej ali etichna komponenta »estetskih vrednot«. Strukturirajo se iz dveh subjektov: iz nashega globljeja jaza – sestva in iz nashega mi, pri chemer je vpliv nashega jaza na nash mi relativno majhen. Enako pa je v obrnjeni relaciji, ne moremo sprejeti nashega mi, che ga ne pomirimo s svojim osebnim jaztvom. Nash mi sprejemamo v individualni variaciji kot osebno vrednotno orientacijo. Razlika pa vseeno ostane. Vrednote strukturirata dva subjekta. Strukturira jih »moj« jaz in strukturira jih »nash« mi. In ta razlika je za oba bistvena. Iz sebe in svojega svojstva chlovek ne more, toliko, kolikor je nereduktibilno bitje, individualnost. Ostane pa tudi obcha veljavnost nashih vrednot, sicer jih tudi nash jaz kot takih ne bi razpoznal. Drugo pa je, che rechem, da vrednote strukturiram jaz in strukturirajo mi jih drugi, ker takrat mislim na svoj povrshinski, vsakdanji jaz, na vrednotni sistem tega reduciranega jaza – ega, in na institucionalni, socialno veljavni vrednotni sistem (ki sem ga obravnaval v knjigi *Traktat o Svobodi ali vrednote sistema*⁴).

Med vsemi vrednotami, orientacijami duha ali dushe – ne vem, zakaj bi moral biti ta simbol pomensko razvrednoten in reduciran – pa ima svoboda she prav poseben status. Tako tezhko jo je s simbolom izraziti. Tako polna ali tako prazna beseda je to: svoboda. Vendar smo si gotovi, da globlje ko prodiramo v stanje zavesti, bolj poln je njen pomen, blizhe smo njenemu bistvu, in vemo, da je v zvezi z vsemi vrednotami, idejami in da jim njena globina spreminja pomen, jim daje barvo in ton in smisel.

Opomba Shusa: Z gornjim uvodom Shus sicer ni bil prevech zadovoljen, tu in tam bi imel kaj pripomniti, Henri zagotovo she vech, a se je vzdržal vsakrshne pripomnje. Posebej she zato, ker bi zdaj tu moral nujno slediti Shusov povzetek Iz *Bergsonovega Eseja o neposrednih dejstvih zavesti*³.

(Skrajshanje povzetka nikakor ne bi bilo primerno, za predstavitev v celoti na tem mestu pa je preobsezhen, objavljen bo v nadaljevanju *Endofazije III* in objavljen je bil v *Renji SRP 39/40*, 2000). V njem govori Henri sam zase!

<http://www.revijarsrp.si/knrevsrp/revsrp39/henbe39/onepo39.htm>

The states of consciousness are finished reality that can be verified by everyone, they are a priori facts. That means they have a greater certainty and can be more directly verified than for example mediated data and information that we have not and cannot directly verify. There will be too many words said about such immediate data as it is. Although they are designated by the same words, their meaning and origin are completely different; and above all there is unverifiable data, there is data from conviction and also their certainty is certainty from conviction. Intuition penetrates deeper into states of consciousness than analytical reason can ever do.

Freedom is a key fact of consciousness, it is an idea, a concept, a value. Freedom cannot be defined. Values are states of consciousness that are essential for it, values orientate consciousness. Values are immediate states of consciousness, they are entities of the spirit, they are what the spirit is. We could say that they are the ethical component of ideas or the ethical component of »aesthetic values«. Their structure consists of two subjects: from our deeper ego – our self and our we, the effect of our I on our we being relatively small. It is the same in the inverse relation; we cannot accept our we if we do not pacify it with our personal I-ness. We accept our we in the individual variation as a personal value orientation. But the difference nevertheless remains. The values are structured by two subjects. They are structured by »my« I and »our« we. And this difference is fundamental for both. From self and one's selfness, man cannot achieve individuality as far as he is an irreducible being. But there also remains the general validity of our values otherwise our I would not recognise them as such. It is another thing if I say that I structure values myself and they are structured for me by others because then I think about my own superficial, everyday I, the value system of this reduced I – the ego, and the institutional, socially valid value system (which I dealt with in the book *Treatise on Freedom or the values of the system*⁴).

Out of all the values, orientations of the spirit or soul – I do not know why this symbol should be semantically devaluated and reduced – after all freedom has a special status. It is so difficult to express it with a symbol. It is so full or so empty a word: freedom. But we are certain that the deeper we penetrate into the state of consciousness, the fuller its meaning, the closer we are to its essence, and we know that it is connected with all values, ideas and that their depth changes their meaning, gives them colour and tone and meaning.

Comment by Shus: Shus was not very satisfied with the above introduction; he would have things to add here and there, Henri would no doubt have even more to say, but he abstained from making any commentary. Especially because this should be followed by Shus' résumé from Bergson's *Essay on Immediate Data of Consciousness*³.

(It would by no means be appropriate to shorten the résumé and it is too long to present in its entirety here; it will appear in the sequel to *Endophasia III* and it appeared in *Renja SRP 39/40, 2000*).

In it Henri speaks for himself!

<http://www.revijasrp.si/knrevsrp/revsrp39/henbe39/onepo39.htm>

(Henri na povzetke seveda ne odgovarja, Shusu pa se zdi, da nekaj bistvenega manjka; o nečem, kar ga pogosto preganja – mu ne da miru, ga hoče she vprashati.)

- HENRI (kot bi ga uslišal) Zakaj te tako vznemirja vprasanje smrti – o smrtnosti dushe?
- SHUS Bolj ko nam je blizu, bolj nas vznemirja.
- HENRI Pogojuje to strah – pomanjkanje poguma, ali pa bolj rado-vednost? Kajti ako preveč prevladuje prvo, se oddaljujete od vednosti, ako pa drugo, utegnete zgrešiti svoj smoter bivanja.
- SHUS Zdi se mi, da oboje, zdaj eno zdaj drugo, prezhemata se. Glede tega si res nisem gotov.
- HENRI Nisi gotov glede chesa? Bolj določno se izrazi!
- SHUS Mislim glede tega, ali po smrti dusha ohrani svojo individualnost?
- HENRI Kaj bi pa sicer lahko she ohranila?
- SHUS Res bi težko nashel she kaj drugega, kar bi se mi zdelo bolj bistveno.
- HENRI Radovednost je nasploh lepa lastnost, to zhe moram rechi. A chudim se, da vas toliko vznemirja zhivljenje po smrti, bolj malo pa to, kar vam je na dosegu uma, in kar je pravzaprav ves smisel individuumovega bivanja.
- SHUS Ja, to je res chudno, zdaj mislim, da izvira ravno iz rado-vednosti. Zhelja po vednosti onkraj dosegljivega je vechja od zhelje po vednosti, ki je dosegljiva, tako chudovita – in je sama po sebi chudezh.
- HENRI Prehitevanje pa je za vednost pogubno.
- SHUS Ko zatavam – se povsem izgubim, potem se vracham nazaj k pravilni predstavi: »pravilna predstava dela nekako srednjo stopnjo med vednostjo in nevednostjo.«
- HENRI Vrachash se k Sokratu oziroma Platonu in svojim sogovornikom zunaj chasa. Pri tem si zamolchal, skushal zatajiti oba(dva), ki sta bila zate najpomembnejsha sogovornika.
- SHUS Pisca prvotnih dveh gnostichnih evangelijev Janez Krtstnik in Janez Evengalist sta mi bila dostopna le posredno, prek neznanega posrednika, pogovarjal sem se lahko le z neznanim zapisovalcem, mar ne? Od kod potem njemu ta vednost?
- HENRI Hochesh rechi, da je za tebe ta neznan zapisovalec dojel resnico, in she vech kot njo: dojel je vednost iz gnoze ali gnozo neposredno – dve razlicni besedi za isti chudezh; zapisal jo je tako, da z gotovostjo lahko rechesh, da je zate chudezh.

(Of course Henri does not answer to résumés and Shus has the impression that something essential is missing; he must ask him about something that he keeps thinking about.)

HENRI (as if he heard him) Why are you so agitated by the question of death – the mortality of the soul? (as if he heard him) Why are you so agitated by the question of death – the mortality of the soul?

SHUS The closer it is, the more it agitates us.

HENRI Is this because of fear – a lack of courage, or is it more curiosity? For if it is the former that predominates, then you are distancing yourself from knowledge, but if it is the latter then you may well fail to hit upon the meaning of your existence.

SHUS It seems to me that it is both, sometimes one, sometimes the other; they permeate each other. I am really not sure regarding this.

HENRI What are you not sure about? Be more precise!

SHUS I mean regarding the question, does the soul retain its individuality after death?

HENRI What else could it retain?

SHUS It would really be hard for me to find anything else that could be more essential.

HENRI Curiosity is generally a positive characteristic, that I must say. But I am surprised that you are so concerned about life after death and hardly concerned about what is within your reason's reach and what is in fact the whole meaning of an individual's existence.

SHUS Yes, that is really strange, now I think it originates from curiosity. The desire for knowledge beyond what is within reach is greater than the desire for knowledge which is within reach, is so wonderful – and is in itself a miracle.

HENRI Overtaking destroys knowledge.

SHUS I go astray – get completely lost, then I return to the correct idea: »the correct idea is like a medium level between knowledge and lack of knowledge.«

HENRI You go back to Socrates and Plato and your interlocutors outside time. At the same time you have withheld or tried to conceal both interlocutors that were the most important for you.

SHUS I only had access to the writers of the two original gnostic gospels, John the Baptist and John the Evangelist, via an unknown intermediary; I could only converse with an unknown recorder couldn't I? So where did he get his knowledge from?

HENRI Do you mean to say that for you this unknown recorder has understood the truth and even more than the truth: he has understood knowledge from gnosis or gnosis directly – two different words for the same miracle; he recorded it in such a way that you can say with certainty that this is a miracle for you.

- SHUS Vendar je sporočilo shifrirano, ni lahko deshifrirati njegovega zapisa. She bolj chudno pa je, odkod meni poprejšnja vednost, brez katere namrech ne bi nashel ne razumel in ne dojel bistva sporočila, kaj shele, da bi ga dojel v njegovi celostni podobi. Nikoli ne bom razvozlal, kako sem v resnici prishel do njju.
- HENRI Si poskushal?
- SHUS Nichkolikokrat. Vsakdanja razlaga, kako sem prishel do Janezovega razodetja (to je Evangelija po Janezu), bi vechini zadoshchala; nekam logichno si slede analize, raziskovalna porochila, razprave, traktat, in potem »razodetje«. Vendar v resnici ni nobene logichne povezave, niti zakonitosti niti nuje ni v tem sosledju.
- HENRI Kako pa je bilo v resnici?
- SHUS V resnici je bilo chisto drugache. V mestu Piranu na Jadranskem morju sem imel privez jadrnice Ariadne. Nega vechera sem si pred spanjem dejal: »Nocoj si zastavim vprashanje. Che Oni so, bom nocoj sanjal o Njih, Njihov vrednotni sistem hochem vedeti.«
- HENRI In she danes ne vesh, kdo so Oni in kakshen je njihov »sistem«.
- SHUS Vem le to, to pa z gotovostjo, da to ni sistem. Je nekaj, kar je vech kot katerikoli meni znani sistem.
- HENRI In ta vednost ni ravno malo, a ne zanemarjaj dejstev, kot so prebliski intuicije uma.
- SHUS Hvala, Henri, le da meni tvoj svèt niti malo ne poteshi moje rado-vednosti o Njih.
- HENRI Mimogrede recheno, tudi s Sokratom se nisi pogovarjal neposredno, pogovarjal bi se lahko kvehjemu s Platonom; tudi z mano se ne pogovarjash neposredno. Posrednik si ti sam, in moram rechi, da precej osamljen. Odgovor na tvoje vprashanje pa je: poprejšnja vednost ni poprejšnja, natanchneje, take vednosti ni. Vednost je v trajanju.
- SHUS Tezhko razumem. Potemtakem se ne pogovarjam s sogovorniki zunaj chasa? Mar se pogovarjam le z njihovimi mislimi, idejami, vrednotami, in se dozdevno dotaknem tudi njihovih občutenj? A teh chudnih nakljuchij je le malo prevech, da bi jih lahko kar tako sprejel kot verjetne razlage.
- HENRI (hudomushno) Ta tvoj: »le« zagotovo ni primeren izraz. Tako si nakljuchno odprl moj esej na strani 102 in pismo nakljuchno pri Evangelistu Janezu. Tudi vse druge pomembne odlochitve v tvojem zhivljenju se ti zde bolj ali manj nakljuchne.
(potem pa resneje) Glede teh nakljuchij in vseh drugih, ki so bila za tebe resnichno pomembna, pa moram rechi, da jih je res veliko, in res so zagonetna. So te vsaj vzradostila?

- SHUS However, the message is ciphered, it is not easy to decipher his recording. What is even stranger – where did I get my previous knowledge from, without which I would have neither found, nor understood the meaning of the message, let alone that I could have understood it in its overall appearance. I will never unravel how I actually got to them.
- HENRI Did you try?
- SHUS Countless times. An ordinary explanation for how I happened upon John's apocalypse (that is the Gospel according to John), would be enough for most people; there is a logic to the way the analyses, research reports, discussions, treatises and then »apocalypse« follow each other. But in truth there is no logical connection, or legality or urgency in this succession.
- HENRI And how was it in reality?
- SHUS In reality it was completely different. My sailing yacht Ariadne was moored in the town of Piran on the Adriatic coast. One evening before I went to sleep I said to myself: »Tonight I will ask myself. If They exist, then I will dream about Them tonight; I want to know Their value system.«
- HENRI And to this day you know neither who They are nor what is their »system«.
- SHUS I only know, and that with certainty, that this is not the system. It is something that is more than any system I know.
- HENRI And this knowledge is not exactly small, but do not neglect facts such as the brainwaves of the intuition of reason.
- SHUS Thank you, Henri, it is just that your advice does not in any way quench my curiosity regarding Them.
- HENRI By the way, you did not talk directly with Socrates either, you could only really talk with Plato; you do not converse directly with me either. You yourself are the intermediary, even if rather solitary. The answer to your question is: previous knowledge is not previous, more precisely, there is no such knowledge. Knowledge is in duration.
- SHUS It is difficult for me to understand. In that case I am not talking with interlocutors outside time? Am I only talking with their thoughts, ideas, values and also appear to touch upon their feelings? But there are too many of these strange coincidences that I could accept them just so as possible explanations.
- HENRI (roguishly) This »but« of yours is definitely not the appropriate phrase. So you accidentally opened my essay on page 102 and the letter accidentally on the Evangelist John. Also all the other important decisions in your life appear to you to be more or less coincidental. (then more seriously) Regarding these coincidences and all the others that were truly important for you, I must say that there really are many of them and they really are enigmatic. Did they at least make you happy?

- SHUS Nadvse so me prevzela. In kot sem zhe dejal, in kar je smeshno – nekatera so me ganila do solz. Zdaj se mi vчасih zazdi, da sam ne bi zmogel ... Brez vseh teh nakljuchij bi te ne mogel slishati v svojem notranjem govoru. Upal sem tudi, da bom morda vsaj z nekaterimi v našem mi-stvu vzpostavil komunikacijo, ki je sicer ne bi mogel.
- HENRI Podlechi sentimentalnim reminiscencam seveda ni dobro, a je lahko kdaj pa kdaj za koga spodbudno. Poprejšnja vednost pa ni ne apriorna ne aposteriorna, ker sta obe v trajanju. Resnični svet je v trajanju – dostopen z intuicijo uma:
»Naj bo dovolj, che rechemo, da nepremishljena silovitost, s katero se opredeljujemo (orientiramo) v določenih vprashanjih, v veliki meri dokazuje, da ima naš razum instinkte: kako bi si (sebi) sicer predstavili te instinkte, che ne s poletom, ki je skupen vsem našim idejam, vrednotam, to je s skupnim prezhemanjem.« (64)
- SHUS Svet senc nam je le navidezno bolj jasen in razumljiv. Mimogrede, Sokratova smrt mi ne gre v skladno predstavo z njim, zdi se mi, da bolj odseva Platonovo zamisel veličanja držhave. Sokrat bi se po mojem skromnem mnenju srechal s smrtjo (popil trobeliko) iz povsem drugih razlogov.
- HENRI Katerih?
- SHUS Ravno nasprotnih, iz razočaranja nad svetom senc, posebej nad držhavo (institucijo, sistemom). Morda pa bi bilo za pravilnejšo predstavo o njegovi smrti treba dodati she to, da si jo je Sokrat zhelel iz rado-vednosti, iz silne zhelje po vednosti o tistem onkraj.
- HENRI Individualnost zunaj časa je nekoliko drugachna kot v svetu senc, povsem svojska je. Mar ne?
- SHUS Ta dvom me močno razjeda.
- HENRI Dvom je dober pomochnik, je tvoj shčit zoper lahkovernost, ki bi ti jo kdorkoli težhko ochital. Glede neposrednih dejstev pa: ne gre za to, kako ali koliko si ji dojel; pomembno je, ali si jih zhivel.

NI KONCA! KJER CHASA NI, JE SAMO TRAJANJE

- SHUS They completely overcame me. And as I have already said, and what is funny – some of them have moved me to tears. It now sometimes seems to me that I could not do it alone... Without all these coincidences I could not hear you in my inner speech. I also hoped to be able to establish communication with at least some individuals in our we-ness, which I could not otherwise do.
- HENRI Of course it is not good to succumb to sentimental reminiscences but now and again it can be encouraging for the odd person. But my prior knowledge is neither a priori nor a posterior as they are both lasting. The real world is in duration – accessible with the intuition of reason:
»May it be enough if we say that the reckless violence with which we take sides (orientate ourselves) in certain questions, proves to a large extent that our reason has instincts: how could we otherwise imagine these instincts, if not with flight, which is common to all our ideas and values, i.e. with common permeation.« (64)
- SHUS The world of shadows only seems to be clearer and more understandable. By the way, Socrates' death does not appear to me to be in accordance with my conception of him, it seems to me that it rather reflects Plato's idea of the exaltation of the state. In my humble opinion Socrates would have met with death (drunk the hemlock) for completely different reasons.
- HENRI Which ones?
- SHUS The very opposite ones, out of disappointment with the world of shadows, especially the state (institution, system). Perhaps in order to have a more correct conception of his death it would be necessary to add that Socrates desire it out of curiosity, out of a strong desire to gain knowledge about the beyond.
- HENRI Individuality outside time is somewhat different from in the world of shadows; it is completely unique. Isn't it?
- SHUS This doubt is really gnawing at me.
- HENRI Doubt is a good assistant, it is your defence against naivety and it would be difficult for anyone to reproach you for it. As for immediate data: it is not a matter of how or how much you have understood; what is important is have you lived them.

THERE IS NO END! WHERE THERE IS NO TIME THERE IS ONLY
DURATION

Rajko Shushtarshich

ENDOFAZIJA III

(nadaljevanje)

Poizkus afirmacije neposrednih dejstev zavesti po Henriju Bergsonu
iz »Eseja o neposrednih dejstvih zavesti«

Naj bo dovolj, če rečemo, da nepremišljena silovitost, s katero se opredeljujemo v določbenih vprašanjih, v veliki meri dokazuje, da ima naš razum instinkte: kako bi sebi sicer predstavili te instinkte, če ne s poletom, ki je skupen vsem našim idejam, vrednotam, to je s skupnim prežbemanjem.

Henri Bergson

Prevajanje naslovov je občutljiva zadeva, podvržena je najrazličnejšim intencam. Prav lahko pa bi na primer esej zamenjal z razpravo, saj ga tisti, ki ljubijo predvsem razprave, zhe tako razumejo kot razpravo o ideji trajanja in ideji svobode. Nekoliko svobodnejša variacija posameznih simbolov naslova bi lahko bila na primer taka: To, kar označuje beseda »neposredno«, bi lahko označili kot: pristno, istochasno, sochasno; besedo »dejstva« pa bi lahko zamenjali z besedami: podatki, data, danosti, informacije ali celo osnove; »zavest« pa: s psiho, dusho, duhom, jaztvom, sebstvom, in tako naprej. V tako variiranem pomembnem sestavljenem simbolu, kot je naslov, bi s kombiniranjem posameznih simbolov lahko izrazili prav zanimive naslove. No, branje eseja pa postavi stvari spet nekoliko nazaj na svoje mesto in pri nekaterih naslovih bi bili bralci lahko she prav posebej razocharani, kot na primer tisti, ki bi radi vedeli, ali chlovek ima dusho ali je nima; ali pa tisti, ki ishchejo duhovnost le v knjigah; ali tisti, ki vidijo zgolj materializirano, objektivizirano zavest, le tisto, ki je v zunanjih simbolih, ko je tam pravzaprav she ni, in tako naprej. Moramo pa si biti na jasnem, da to, kar je prepovedano analitichnim ekspertom, bralcu ni. Bralci povsem svobodno in avtomatichno prevajajo simbole v sebi ustrezne in to delajo tudi, ko berejo v svojem jeziku, in noben pameten avtor jim tega ne brani, variacijo pomenov in polipomenskost si shteje v chast; ker ve, da so besede same po sebi mrtve, se zheli sporazumeti she s tem, kar te le označujejo. /Uvod.: Rajko Shushtarshich/

Kasnejša opomba: Tudi pri tem uvodu se je Shus vzdržal vsakršne pripomnje. Njegovi vmesni komentarji v predstavitvi Bergsonovih misli so zgolj vspremeni prebliski intuicije uma, zasnova mnogih kasnejših endofaznih pogovorov z njim. Bistveno je to, kar govori Henri sam zase!

Rajko Shushtarshich

ENDOPHASIA III

(continued)

An attempt to affirm immediate data of consciousness according to Henri Bergson
from the »Essay on immediate data of consciousness«

May it suffice if we say that the reckless violence with which we take sides in certain matters proves to a large extent that our reason has instincts: how could we otherwise imagine these instincts if not with flight, which is common to all our ideas, values, i.e. with common permeation.

Henri Bergson

Translating titles is a sensitive affair that is subject to the most varied intentions. But we could for example quite easily replace an essay with a discussion for those that love discussions and already understand it as a discussion of the idea of duration and the idea of freedom. A somewhat freer variation of individual symbols of the title could be for example as follows: That which is denoted by the word »immediate«, could be labelled as: genuine, simultaneous; the word »data« could be replaced with the words: information, facts or even foundations; and »consciousness« with psyche, soul, spirit, I-ness, self-ness, and so on. In so varied an important composed symbol as the title we could make up interesting titles by combining individual symbols. Well, reading the essay places things back in their place and with some titles the readers could be particularly disappointed, for example those who would like to know if man has a soul or not; or those who are looking for spirituality only in books; or those who see solely materialised, objectivised consciousness, only the one that exists in exterior symbols when it is not really even there yet, and so on. But we must be clear about one thing: what is forbidden for analytical experts is not forbidden for readers. Readers freely and automatically translate symbols into symbols that suit them and they also do this when they read in their own language, and no intelligent author will prevent them from doing this, instead feeling honoured by the variation and multitude of meanings; he knows that words in themselves are dead and wants to communicate with what they denote. /Introduction: Rajko Shushtarshich/

Later note: Even in this introduction Shus abstained from making any comment. His intermediate commentaries in presenting Bergson's thoughts are purely parallel brainwaves of the intuition of the mind, the plan of many later endophasal conversations with him. What is essential is what Henri says about himself!

Henri Bergson

»ESEJ O NEPOSREDNIH DEJSTVIH ZAVESTI«

O IDEJI SVOBODE

»Sedaj lahko formuliramo nashe pojmovanje svobode.

Svobodo imenujemo odnos konkretnega jaza in dejanja (deja), ki ga ta vrshi (udejanja). Tega odnosa se ne da definirati ravno zato, ker smo svobodni. Analizira se stvar, ne rasti: razchlenjuje se razsežnost in ne trajanja. Ali pa, che nikakor ne morete prenehati z analizo, rast nezavedno spreminjate v stvar, trajanje pa v razsežnost. Samo s tem, ko hochete razchleniti konkretni chas, zhe razprostrirate njegove trenutke v homogenem prostoru; namesto dejstva, ki se ostvarja, postavljate dovršeno (konchano) dejstvo, ko ste zhe zacheli s tem, da ste na nek nachin zamrznili aktivnost nashega jaza, se spontanost pred vashimi ochmi pretvarja v inercijo, svoboda v nujnost. – Zato bo vsaka definicija svobode pritrdila (na koncu dala prav) determinizmu.« (102)

Ključna misel je apriorna vednost, trditev: »smo svobodni«. Do nje se ni mogoche dokopati z analizo niti je ni mogoche dokazati. Che pa nash razum pri tem pochetju vztraja, bo nujno konchal v neki vrsti determinizma, dal mu bo prav in dokazal nesvobodo. Vendar nash um ni analitichen, je celostno sintetichen in se s tem diktatom razuma ne more zadovoljiti. Ponuja nam neposredno preverljivost stanj zavesti in v najglobljih stanjih nashe zavesti umuje svobodo kot neizbezhno dejstvo.

Che se poigramo z nashim razumom in trdimo nasprotno: nismo svobodni; vsakdanje zhivljenje, druzhbena praksa nam to neprestano dokazuje. Kot vidimo, ni tehtav, nash razum to apriorno trditev enako dobro prenese kot prvo. Svobodi smo se odrekli v korist drugih, imeli bomo vso podporo drugih. Socialni sistemi so vrednotno utemeljeni na fikciji socialnega determinizma. Ostane le vprasanje vashega jaza: ali ste se vi osebno s tem odrekanjem pomirili? To je vprasanje vashega uma in ne razuma. Ostane pa tudi sumljivo vprasanje: zakaj so dejavnosti socialnih sistemov tako nepredvidljive, odkod njihova svoboda?

Namesto mojega jaza je nash, druzhbeni mi. In zopet se lahko le chudimo univerzalnosti Bergsonovega umevanja svobode. Naj vas ne moti, che bom v ilustraciji oz. posplošitvi umevanja svobode od jaza na mistvo (t.j. duzhbeno svobodo) she nekoliko svobodnejshi. Sedaj pa lahko formuliramo pojmovanje nashe svobode.

Henri Bergson

»*ESSAY ON THE IMMEDIATE DATA OF CONSCIOUSNESS*«

CONCERNING THE IDEA OF FREEDOM

»We can now formulate our understanding of freedom.

We name freedom the relationship of the concrete I and the act carried out by the same I. This relationship cannot be defined precisely because we are free. It is the thing that is analysed not the growth: it is the dimension that is dissected and not the duration. Or alternatively, if there is no way you can stop the analysis, you can subconsciously turn growth into the thing and duration into dimension. Except by dissecting concrete time you are already unfolding its moments into homogenous space; instead of the fact, which is being created, you are setting the completed fact which you have already begun by in some way freezing the activity of our I, spontaneity is in some way transformed into inertia and freedom into necessity before your very eyes. – That is why every definition of freedom will in the end corroborate determinism.« (102)

The key thought is a priori knowledge, the affirmation: »we are free«. You cannot reach it through analysis, nor can it be proven. But if our reason persists in doing this, it must end in some form of determinism, it will be corroborated and its lack of freedom will be proven. However, our reason is not analytical; it is integrally synthetic and cannot be satisfied with this dictate of reason. It makes it possible for us to directly check the state of consciousness and in the deepest states of our consciousness it understands freedom to be an inevitable fact.

If we play with our reason and claim the opposite: we are not free; everyday life, social practise keep proving this to us. As we can see, there are no problems, our reason puts up with this a priori claim as well as the first one. We have relinquished freedom in favour of others, we will have all the support of the others. Social systems are value-based on the fiction of social determinism. There remains only the question of your ego: have you personally been able to accept this relinquishment? This is a question of your mind and not your reason. There remains a suspicious question: why are the activities of social systems so unpredictable, where does their freedom come from?

Instead of my I there is our societal we. And again we can only wonder at the universality of Bergson's comprehension of freedom. May it not bother you if in my illustration or generalisation of the comprehension of freedom I will pass more freely from the I to the we (i.e. social freedom). Now we can formulate the conception of our freedom.

Nasho svobodo imenujemo odnos konkretnega mi in dejanj, ki jih vrshimo (ki jih ta nash mi uresničuje). In tega odnosa nashega mi(stva), te družbene svobode se v svobodnih družbah zopet ne da definirati, ravno zato ne, ker smo svobodni. V nesvobodnih se seveda dá. Rekli boste: »Vsaka družba za sebe trdi, da je najbolj svobodna.« Mi pa bomo rekli: »In vendar so med njimi – družbami, in med nami – individuimi občutne razlike.« Svobodni individuum jo lahko dojema neposredno, nesvobodni, t.j. ko je individuum nesvoboden, jo dojema posredno, tako kot mu jo posredujejo dominantne propagande sistemov. Analiziramo torej socialne odnose, objektivizirane in reducirane vloge, ne pa svobodnih ljudi, teh se ne da analizirati. Kot smo videli v predhodnih poglavjih, analiziramo družbene dosežke, in ne družbene rasti; njeno institucionalizacijo, in ne osvobajanja.

In če nikakor ne moremo prenehati s stvarnimi družbenimi analizami človekovega razvoja, v katerih je človek stvar – objekt, družbeno rast nezavedno spreminjamo v družbene dosežke, nasho svobodno prihodnost pa v lažno utopijo. Zhe samo s tem, ko hočemo razčleniti konkretni čas, razprostiramo njegove zhive trenutke v utesnjenem prostoru. Namesto zhiavljenja, ki se ostvarja, nam postavljate dovrshene ideale, končno dosežene cilje kot dejstva. Zhe ko ste zacheli s tem, ste na neki način zamrznili aktivnost nashega mi; spontanost naroda, ljudstva se je pred vashimi ochmi pretvarjala v inercijo mase, družbena svoboda v družbeno prisilo, nujo. Zato bo vsaka definicija družbene svobode pritrdila in se udinjala socialnemu determinizmu. Nachrtovana svoboda bo končala v nekem integralizmu, totalitarizmu, v vsakem primeru v nekem –izmu.

In če nikakor ne moremo prenehati s stvarnimi družbenimi analizami – analiziramo kvantiteto zhiavljenja in ne njegovih kvalitet, v katerih človek ni svobodno bitje, ampak je stvar, objekt odtujenega mi –, družbeno rast nezavedno spreminjamo v družbeni razvoj, spontano združevanje pa v institucionalno hierarhijo, v ekspanzijo in dominacijo uchinovitiga, dosežkovno orientiranega, reduciranega človeka. Samo s tem, ko hočete razčleniti človeka na skupek delnih vlog, ga determinirate v stvar, primerno za statistično in računalniško obdelavo. Ali pa to storite tako, da stvari – artikle dvignete na nivo človekovih vrednot, računalnik na nivo človekovega uma. Institucije, njih centralni registri pa ne potrebujejo človeka, uporabijo samo njegov del, tega, ki ga računalnik lahko registrira, tega, s katerim institucija lahko manipulira. Namesto zhiavljenja, ki se ostvarja, nam postavljate vrednostno družbo, njene vrednosti, cilje pa kot dejstva, brez katerih civilizacija ne more biti. Zhe ko ste zacheli s tem, ste zamrznili ustvarjalnost nashega mi, spontanost se je pred vashimi ochmi pretvarjala v neustavljivo inercijo, svoboda v nereflektirano, nesmiselno uchinovitost, disciplino robotov. Taka definicija svobode bo končala v zlagani svobodi, ki jo bo nadomestilo nevarno in leno udobje nekega družbenopolitichnega in ekonomskega reda, v katerem je vse: vse bolj umetno in vsiljeno in zlagano, kot je zlagana svoboda, in to dishi po mrtvilu, po smrti vsega zhivega.

We name our freedom the relationship of the concrete we and the acts which we carry out (which our we carries out). And this relationship of our we-dom, this social freedom cannot be defined in free societies because we are free. In unfree societies it can be defined of course. You will say: »Every society says for itself that it is the freest.« However, we will say: »Any yet there are significant differences between them – societies and us – individuals.« A free individual can comprehend it directly while an unfree individual comprehends it indirectly, as it is passed on to him by dominant propaganda systems. We therefore analyse social relationships, objectivised and reduced roles and not free people who cannot be analysed. As we have seen in previous chapters, we analyse social achievements, and not social growth; its institutionalisation and not liberation.

And if we simply cannot stop with real social analyses of human development in which the man is an object, we subconsciously turn growth into social achievements and our free future into illusory utopia. When we want to dissect concrete time we unfold its living moments in a limited space. Instead of life, which is being created, you are setting us completed ideals, finally achieved targets as facts. When you began with this you in some way froze the activities of our we; the spontaneity of the nation, the people, was converted before your very eyes into the inertia of mass and social freedom into social constraint, necessity. That is why every definition of social freedom would affirm and serve social determinism. Planned freedom will end in some form of integralism, totalitarianism, in any case in some –ism.

And if there is no way we can stop with real social analyses – we analyse the quantity of life and not its quality, in which the man is not a free being but is a thing, an object of an alienated we –, we subconsciously convert social growth into social development, spontaneous unification into institutional hierarchy, into expansion and domination of the effective, achievement oriented, reduced man. By wanting to dissect man into a group of partial roles, you determine him into an object appropriate for statistical and computer processing. Or you can do this so that you raise these articles to the level of human values, the computer to the level of human reason. Institutions and their central register do not need man, they only use his part, the one that the computer can register, the one with which the institution can manipulate. Instead of life, which is being created, you are setting up a value society, its values, goals as facts without which civilisation cannot exist. When you began with this, you froze the creativity of our we, spontaneity turned before your very eyes into unstoppable inertia, freedom into unreflected, meaningless efficiency, the discipline of robots. Such a definition of freedom will end in false freedom, which will be replaced by the dangerous and lazy comfort of some socio-political and economic order which contains everything: all the more artificial and imposed and false, as false freedom, and this smells of stagnation, the death of all that is alive.

V Bergsonovem pojmovanju svobode je izredna mnogopomenskost, eden od pomenov odseva tudi odgovor na neresheno vprasanje vsem tistim, ki so proklamirali vrednoto (idejo) svobode za ostvaritev velikih ciljev, samo da so pri tem pozabili na nekonchano, trajno trajajoche osvobajanje nashega jaza in nashega mi. Lahko vidite socialna gibanja in njih konec v institucionalizaciji spontanitete. Lahko vidite Georgea Orwella, Jevgenija Zamjatina, Aldousa Huxleya. Lahko vidite, dvomim, da je mogoche to spregledati, kako zgodaj je to videl Edvard Kocbek – konkretni udelezhenec nashega gibanja za svobodo konkretnega mi; kako zaman je opozarjal na institucionalizacijo spontanitete, lahko vidite ceno tega nevidenja. Ali ni ta ista misel o ideji svobode vodilo Kocbekovim opozorilom, ko ga je tako kmalu resno zachelo skrbeti za nash mi, za spontaniteto ljudstva ob preobrazbi gibanja v organizacijo, ob birokratizaciji oblasti, njeni odtujitvi, ob razkolu in razslojevanju tega nashega konkretnega mi. Ali niso to iste skrbi, ki so tako zgodaj vznemirile Jevgenija Zamjatina v njegovem romanu »Mi« in Georgea Orwella v njegovi viziji nashega leta »1984«.

Kaj tej Bergsonovi misli omogocha tako shiroko napolnitev s pomenom, s pomeni? Njena univerzalnost? Njena globina? Njena zhivost? Je v njej simbolna predstavitev resnichnega bistva svobode? Z vprashanji bi seveda lahko nadaljeval, pa ni potrebno. Nash um ni analitichen, ampak je sintetichen. Brez intuicije ali vsaj brez limitirajochega mishljenja pa se bo zdela ta moja interpretacija le igra besed in konstrukt.

Vrednota svobode ni karsigabodi, ko se je dotaknesh in ko se te ona dotakne in ko se je mi dotaknemo, jo uporabimo, ona pa se nam izmuzne, se mashchuje, nam pokazhe, da je ni mogoche ne imeti, ne dolochiti, ne razdeliti, ne definirati.

Ta Bergsonova misel je hermenevtichni krog, ki nas vracha v svoje izhodishche – k svobodi. In tako nas vsako omejevanje svobode vodi nazaj k njenemu definiranju. Definiranje svobode torej ni nedolzhna stvar, je tisto izvorno dejanje, ki nas vodi v determinizem in iz njega v integralizem, totalitarizem, liberalizem, –izme, ki se jim chlovek, ker je svobodno bitje in je bitje uma, upre iz globine svoje zavesti. Smo mar zachudeni, da nas je ravno ideologija, ki se po imenu utemeljuje na vrednoti svobode, z »liberalnim definiranjem svobode«, z definiranjem nashe svobode pripeljala v doslej najbolj pervertirano vladavino: v »prostovoljno suzhenjstvo«. Prav to je liberalizem ali neoliberalizem, kakor hochete.

»Svoboda je torej dejstvo in med dejstvi, ki jih ugotavljamo, jasnejshega, gotóvejshega ni. Vse tezhave tega problema in problem sam izvirajo od tod, ker se ... ideja svobode ne dá izrechi v jeziku, v katerega je očitno neprevedljiva.« (103)

Svoboda je neizrekljiva. Odrechi se ji ne moremo. Prepustiti jo samo politichnemu govoru, jeziku, tega ne zmoremo. Che se je odreche nash jaz v korist nashega mi, jo je s tem odrekel nam. Nash mi je pred istim problemom kot poprej nash jaz.

/Interpretacija oz. komentar: Rajko Shushtarshich/

In Bergson's conception of freedom there is exceptional capacity for multiple meaning; one of the meanings also reflects the answer to the unsolved question of all those who proclaimed the value (idea) of freedom for the realisation of great goals, except that they forgot the unfinished, lasting liberation of our I and our we. You can see social movements and their end in institutional spontaneity. You can see George Orwell, Yevgeny Zamyatin, Aldous Huxley. You can see, I doubt that it can be overlooked, how early Edvard Kocbek saw this – a concrete participant in our movement for the freedom of a concrete we; how it was in vain that he drew attention to institutional spontaneity, you can see the cost of this failure to see. Is not this same thought about the idea of freedom a guide to Kocbek's warnings when he so quickly began to have serious concerns about our we, the spontaneity of the people accompanying the transformation of the movement into an organisation, the bureaucratisation of power, its alienation, the rift and stratification of our concrete we. Are these not the same worries which so early on disturbed Yevgeny Zamyatin in his novel »We« and George Orwell in his vision of our year »1984«.

What allows Bergson's thought such a broad filling up with meaning, with meanings? Its universality? Its depth? Its vivacity? Does it contain a symbolic representation of the true essence of freedom? I could of course continue with questions but it is not necessary. Our reason is not analytic but synthetic. Without intuition or at least without limiting thinking, this interpretation of mine will seem just like a play on words and a construct.

The value of freedom is not anything when you touch it and when it touches you and when we touch it, use it, and it eludes us, takes its revenge on us, shows us that it can neither be possessed, determined, distributed or defined.

This thought of Bergson's is a hermeneutical circle which brings us back to our starting-point – to freedom. And so every limitation of freedom leads back to its definition. So the definition of freedom is not an innocent thing, it is the original act which leads us to determinism and from it to integralism, totalitarianism, liberalism, – isms, which man, who is a free being and a being of reason, resists from the depths of his consciousness. Are we even surprised that the ideology whose name shows that it is based on the value of freedom, with the »liberal definition of freedom«, with the definition of our freedom has led to what is the most perverted form of government so far: »voluntary slavery«. This is liberalism or neoliberalism, whatever you want to call it.

»Freedom is therefore a fact and amongst the facts we are discovering there is no clearer more certain fact. All the difficulties of this problem and the problem itself stem from there where because the idea of freedom cannot be expressed in a language into which it evidently cannot be translated.« (103)

Freedom is inexpressible. We cannot relinquish it. To abandon it to political speech, the language, we cannot do this. If our ego relinquishes it in favour of our we, it has therefore deprived us of it. Our we is faced with the same problem as our I faced earlier. /Interpretation/commentary: Rajko Shushtarshich/

O DEJSTVIH ZAVESTI, KI UMRO

brzh ko jih nasha zavest izreche:

O CHISTEM TRAJANJU

Povsem chisto trajanje je oblika (zavesti),
 ki jo jemlje sosledje nashih stanj zavesti,
 ko se nash jaz (jastvo – sestvo) prepushcha zhivljenju,
 ko vech noche lochevati sedanjih od predhodnih stanj.
 Prav zato ne chuti potrebe,
 da se popolnoma utaplja (izgublja) v chutnosti
 ali v ideji, ki nas preveva,
 ker bi tedaj prenehalo trajati.
 Ne chuti niti potrebe,
 da pozablja predhodna stanja (dushe, sestva):
 dovolj je, ko jih pomni,
 teh stanj k stanju sedanjemu ne stavi kot točko za točko,
 pach pa jih le prezhema z njim,
 kot se to dogaja, ko se spomnimo not neke melodije,
 rekel bi skupaj stopljenih v harmoniji.
 Kaj ne bi mogel rechi, da te note, ko se menjujejo,
 zaznavamo vse, vsako naslednjo v vseh drugih,
 da je njihova celota kot neko zhivo bitje,
 katerega deli se, cheprav locheni,
 prezhemajo s samim delovanjem njihove solidarnosti? (49)
 Takshna je, ne dvomim, predstava,
 ki bi jo sebi o trajanju ustvarilo neko bitje,
 v sebi isto (identichno) in spreminjajoche se hkrati,
 bitje, ki ne bi imelo nobene ideje o prostoru. (50)

O JAZU

Z eno besedo: nash jaz se dotika zunanjega sveta s svojo povrshino;
 nasha obchutenja, ki slede drugo drugemu,
 cheprav se drugo v drugem utapljajo,
 zadrzhe nekaj od vzajemnosti zunanjega sveta,
 ki stvarno zaznamuje (oznachuje) njihove vzroke;

CONCERNING FACTS OF CONSCIOUSNESS THAT DIE
as soon as our consciousness utters them:

CONCERNING PURE DURATION

Completely pure duration is a form (of consciousness),
which is taken by the succession of our states of consciousness,
when our ego abandons itself to life,
when it no longer wishes to separate present and past states.
That is why it does not feel the need to
completely drown (lose itself) in sensuality
or in the idea pervades us,
because then it would stop lasting.
It does not even feel the need,
to forget past states (souls, self):
it is enough when it remembers them,
it does not connect these states to the present state like a point to point,
but only pervades them with it,
as happens when we remember the notes of a melody,
one would say melted together in harmony.
Could we not say that these notes, when they change,
we feel them all, each next one in all the others,
that their entirety is like some living being,
who integral parts, although separated,
are pervaded with the very activity of their solidarity? (49)
Such is, I do not doubt it, the presentation,
which some being would create for itself regarding duration,
in itself identical and changing at the same time,
a being which would have no idea about space. (50)

ABOUT THE EGO

In one word: our ego touches the outside world with its surface;
our feelings, which follow each other,
although they drown in each other,
retain something of the mutuality of the outside world,
which materially marks their causes;

zato se nashe povrshinsko dushevno zhivljenje
 odvija v nekem enovitem okolju,
 ne da bi nam ta nachin predochanja povzrochal kak znaten napor.
 Medtem pa simbolichni pomen te predstave postaja vse vidnejshi,
 bolj ko prodiramo v globino zavesti:
 notranje jaztvo – sebstvo,
 tisto, ki chuti in se navdushuje,
 ki se premishlja in odlocha,
 to sebstvo je moch,
 njegova stanja se spreminjajo in pristno prezhemajo,
 globoko spremembo pa utrpe, ko jih lochimo med seboj,
 da bi jih razvrstili v prostoru.
 No, ker to globlje sebstvo tvori s povrshinskim jazom eno in isto osebnost,
 se zdi, da oba neizbezhno trajata na isti nachin. (60)

O UMIRANJU GLOBLJEGA JAZA NA POVRSHINI ZAVESTI

Malo po malem se nasha obchutenja lochujejo med seboj
 kot zunanji vzroki, ki so jih vzburili,
 in tako z njimi chustva in misli kot obchutenja,
 ki so z njimi sochasna. (60)

O TRIVIALNI ZMOTI NASHE VSAKDANJE (POVRSHINSKE) ZAVESTI

Zavest, muchena z nezasitno zheljo, da razlikuje (opredeljuje),
 zamenjuje realnost s simbolom,
 dejanskost dojema samo she posredno po simbolu.
 Ker tako prelomljen in s tem razdeljeni jaz dosti bolj
 odgovarja zahtevam druzhbenega zhivljenja in jezika she posebno,
 daje zavest takemu jazu prednost in postopoma izgublja
 bistvo jaza (bistveno jaztvo – sebstvo). (61)

that is why our superficial spiritual life
unravels in a uniform environment,
without this manner of submission causing some considerable effort.
Meanwhile the symbolic meaning of this notion is becoming all the clearer,
the more we delve into the depth of consciousness:
the inner I - self,
that which feels and is enthusiastic,
which considers and decides,
that I is power,
its states change and authentically pervade each other,
but they suffer deep changes when we separate them from each other,
in order to array them in space.
Well, as this deeper self together with the superficial ego creates
one and the same personality,
it seems that both unavoidably last in the same way. (60)

ABOUT THE DYING OF THE DEEPER EGO ON THE SURFACE OF CONSCIOUSNESS

Little by little our feelings become distinct
like the external causes that have aroused them,
and with them emotions and thoughts and feelings,
that are simultaneous with them. (60)

ABOUT THE TRIVIAL ERROR OR OUR EVERYDAY (SUPERFICIAL) CONSCIOUSNESS

Consciousness, tortured by the insatiable desire to differentiate (to define),
replace reality with the symbol,
now only perceives reality indirectly through the symbol.
As the ego that is broken and divided in this way much better
meets the demands of social life and especially language,
consciousness gives such an ego an advantage and gradually loses
the essence of the ego (the essential self). (61)

O MOCHI IN NEMOCHI SIMBOLA

Da bi se vrnilo to bistveno jaztvo (sebstvo), takšno, kakršno bi spoznala neskaljena (chista) zavest, mu je potreben mochan analitični napor, s katerim se notranja in zhiva dejstva zavesti lochijo od njihove podobe (simbola), najprej prelomljene in potem postvarjene (popredmetene) v enovitem (homogenem) prostoru.

Drugache recheno, nashe zaznave, opazhanja, občutenja, chustva in misli se nam kazhejo v dvojni luchi: v eni so jasne, natanchne, a brezoblichne (brezosebne); v drugi so pomeshane, zmedene, skrajno, neskonchno spremenljive, nestanovitne in neizrekljive (ne iz rechi).

Jezik jih ne bi mogel niti imenovati, ne da bi s tem fiksiral njihovo spremenljivost, niti bi jih jezik mogel prilagoditi svoji banalni formi, che bi jih poprej ne vpeljal v podrochje, ki je skupno vsem.

Kot da so predmeti, ki sem jih neprestano opazhal – ne da bi se mogli prenehati odslikavati v mojem duhu –, konchno vzeli nekaj od mene, mojega zavestnega bivanja. Kakor jaz so tudi oni zhiveli in se starali z mano. Ne, to ni navaden privid...

To je tako, ker je nashe zunanje in tako rekoch družhbeno zhivljenje za nas praktichno pomembnejshe kot nashe notranje in individualno bivanje. Mi instinktivno zhelimo strniti, zgostiti nashe vtise, da bi jih lahko izrazili v jeziku.

Tako se dogaja, da samo občutenje, ki je v trajnem bivanju, meshamo z njegovim vnanim, a stalnim objektom in she posebej z besedo, ki ta objekt izrazha. Kot se prehodno trajanje nashega jaza ustalja s svojo projekcijo v enoviti prostor, tako se tudi nashi, vedno spreminjajochi se vtisi ovijajo okoli zunanjega objekta, ki jih je proizvedel, prisvajajo njegove obrise in negibnost. (61)

O RASTI DUSHE, BRUTALNIH BESEDAH, MRTVEM JEZIKU

Pravzaprav ni ne identichnih občutenj ne vechkratnih okusov; meni se občutenja in okusi kazhejo kot stvari, brzhe ko jih izlochim in imenujem, medtem ko v chlovekovi dushi skorajda nichesar drugega ni razen rasti.

Jezik ne samo, da nas prepričuje o nespremenljivosti občutenj, ampak nas kdaj pa kdaj vara o svojstvu chustvovanega občutja.

Na kratko, beseda jasno zarisana je beseda brutalna, ki zbira vse, kar obstaja. Sploh pa, ko se ozremo na to brezoblichnost v vtisih chloveshkih bitij, rushi ali vsaj skriva najnezhnejshe in nikoli iste vtise nashe individualne zavesti. Da bi ji vrnilo z isto mero, bi se morali izrazhati z natanchnimi besedami; a te besede, komaj oblikovane, se vselej obrnejo proti občutenjem, ki jim dolgujejo svoj obstoj. Izmishljene zato, da bi prichevale, da je občutenje neobstojno, mu vsilijo sebi lastno obstojnost. (62)

CONCERNING THE POWER AND POWERLESSNESS OF THE SYMBOL

For this fundamental self to return, in the form that the pure consciousness would recognise, it needs a strong analytical effort with which the internal and living facts of consciousness separate from their image (the symbol), first broken and then objectivised in a uniform (homogenous) space.

In other words, our perceptions, observations, feelings, emotions and thoughts appear to us in a dual light: in one they are clear, precise, but shapeless (impersonal); in the other they are mixed up, confused, extremely, unendingly changing, inconstant and unutterable (not from matter).

Language could not even name them without in this way fixing their changeability, nor could language conform them to its banal form, if it had not beforehand led them into an area that is common to all.

As though the objects that I was constantly observing – they could not stop forming images in my soul –, at last took something of me, my conscious being. Like me, they too lived and grew old with me. No, this is not a simple hallucination...

It is this way because our external and social life is for us practically more important than our inner and individual being. We instinctively desire to unite and condense our impressions, in order to be able to express them in language.

What happens then is that we mix feeling, which is in lasting being, with its interior but constant object and especially with the word, which expresses this object. As the transitional duration of our ego stabilises with its projection in a uniform space, in the same way our ever-changing impressions wind themselves around the external object that has produced them, appropriating its outline and immobility. (61)

CONCERNING THE GROWTH OF THE SPIRIT, BRUTAL WORDS, THE DEAD LANGUAGE

Actually there are neither identical feelings nor multiple tastes; feelings and tastes appear to me like things, as soon as I discharge them and name them, while the human soul contains hardly anything but growth.

Language not only convinces us about the changelessness of feelings, but now and again it deludes us as regards the characteristic of the felt emotion.

In brief, the clearly outlined word is a brutal word that gathers everything that exists. Especially when we consider this formlessness in the impressions of human beings, it destroys or at least hides the most gentle and never same impressions of our individual consciousness. In order to reply with the same measure, we should express ourselves with precise words; but these words, hardly yet formed, always turn against the feelings to which they owe their existence. Invented in order to testify that feeling does not last, they force upon it their own durability. (62)

O ZHIVIH CHUSTVIH

Nikjer ni to rushilno unichevanje neposredne zavesti tako vidno kot v fenomenih chustev. Strastna ljubezen, globoka melanholija preplavljata nasho dusho: tisoche je tu raznih stanj, ki se stapljajo, medsebojno prezhemajo brez jasnih obrisov, brez najmanjshega nagnjenja, da bi se ponavljala; to je cena njihove originalnosti. Zmalichijo se zhe, ko v njihovi kaotichni masi razvijemo oshtevilcheno mnozhico: in kaj se bo zgodilo, ko jih medsebojno lochena razvijemo v enovitem miljeju, ki ga bomo sedaj imenovali prostor ali chas, kakor hochete? Vsako od njih si je she malo prej sposojalo nedoločeno osenchenost od miljeja, v katerega je postavljeno: a sedaj, glej ga, je brezbarvno, popolnoma pripravljeno, da dobi neko ime. (63)

O SOOCHANJU S SEBOJ, REDUKCIONIZMU LOGIKE, MOCHI POEZIJE

Samo chustvo je bitje, ki zhivi, ki se razvija in ki se zato neprestano spreminja; che bi ne bilo tako, bi se ne dalo razumeti, da nas ono vodi postopoma k neki odlochitvi; nasha odlochitev bi sicer bila trenutna. A chustvo zhivi in se razvija zato, ker je neprestanost, v kateri se razvija, trajanje, katerega trenutki se prezhemajo: lochujoch te trenutke med seboj z odvijanjem chasa v prostoru, smo temu občutenju vzeli njegovo zhivost in barvo. Sedaj, glej, smo soocheni s senco nas samih: mislimo, da smo analizirali nasha chustva, občutenja, a v resnici smo jih zamenjali le s sosledjem inertnih stanj, prevedljivih v besede, to so stanja, od katerih vsako pomeni (tvori) skupno prvino, brezosebno usedlino vtisov, ki jih je v danem primeru sprejela vsa družba. Zato mi razsojamo o teh stanjih in na njih uporabljamo svojo enostavno logiko, pripisujoch jim pomen vrste; samo s tem, da smo jih medsebojno lochili, smo jih pripravili za neko kasnejsho dedukcijo. Che nam sedaj neki srchen romanopisec trga spretno stkano platno nashega konvencionalnega jaza in za to navidezno logiko pokazhe osnovni absurd in za tem sosledjem enostavnih stanj kazhe neskonchno prezhemanje tisochev raznih vtisov, ki jih, zhe ko jih imenujemo, ni vech, ga bomo pohvalili, che zhe ne priznali, da nas je spoznal z nami bolje, kot se sami poznamo. ... Po njem opogumljeni, smo vsaj za trenutek razgrnili zastor, ki smo ga postavili med nasho zavest in nas. Soochil nas je z nami samimi. (63)

CONCERNING LIVING EMOTIONS

Nowhere is this disastrous destruction of direct consciousness as visible as in the phenomena of emotions. Passionate love, deep melancholy flood our soul: there are thousands of different states, which blend together, pervade each other without any clear outlines, without the smallest tendency to repeat itself; that is the cost of their originality. They already become disfigured when in their chaotic mass we develop a numbered multitude: and what will happen mutually divided we develop them in a uniform milieu, which we will now call space or time, as you wish? A moment ago each of them was borrowing an indefinable colour from its surroundings: now we have it colourless, and ready to accept a name. (63)

CONCERNING CONFRONTATION WITH THE SELF, THE REDUCTIONISM OF LOGIC, THE POWER OF POETRY

The feeling itself is a being which lives and develops and is therefore constantly changing; otherwise how could it gradually lead us to form a resolution? Our resolution would be immediately taken. But it lives because the duration in which it develops is a duration whose moments, permeate one another. By separating these moments from each other, by spreading out time in space, we have caused this feeling to lose its life and its colour. Hence, we are now standing before our own shadow: we believe that we have analysed our feeling, while we have really replaced it by a juxtaposition of lifeless states which can be translated into words, and each of which constitutes the common element, the impersonal residue, of the impressions felt in a given case by the whole of society. And this is why we reason about these states and apply our simple logic to them: having set them up as genera by the mere fact of having isolated them from one another, we have prepared them for use in some future deduction. Now, if some bold novelist, tearing aside the cleverly woven curtain of our conventional ego, shows us under this appearance of logic a fundamental absurdity, under this juxtaposition of simple states an infinite permeation of a thousand different impressions which have already ceased to exist the instant they are named, we commend him for having known us better than we knew ourselves. Encouraged by him, we have put aside for an instant the veil which we interposed between our consciousness and ourselves. (63)

O INSTINKTU RAZUMA, INTUICIJI UMA

Naj bo dovolj, če rechemo, da nepremišljena silovitost, s katero se opredeljujemo (orientiramo) v določenih vprašanjih, v veliki meri dokazuje, da ima nash razum instinkte: kako bi si (sebi) sicer predstavili te instinkte, če ne s poletom, ki je skupen vsem našim idejam, vrednotam, to je s skupnim prezhemanjem. (64)

O MISLIH, NA KATERE NEKAJ DAMO

Misli, na katere damo največ, so tiste, ki bi jih najtežje upravicili, a sami razlogi, s katerimi jih dokazujemo, so redko isti kot ti, ki so vplivali na nas, da jih sprejmemo. Sprejeli smo jih na neki način brez razloga, ker jim njihovo vrednost v naših očeh daje to, da njihovo prelivanje ustreza splošni obarvanosti vseh naših misli, to, da smo takoj videli v njih nekaj svojega. Zato misli v našem duhu nimajo tistega banalnega prizvoka, ki se ga navzamejo, brzih ko jih izrechemo v besedah, pa čeprav jih drugi imenujejo z istim imenom, te misli sploh niso iste misli. (64)

O MISLIH, KI JIH PREVZEMAMO

She zdaleč pa se vse naše misli z vso maso naših stanj zavesti ne zlivajo na ta način. Mnoge plavajo po površini kot ovenelo listje po vodi nekega jezera. Drugache recheno, nash duh, ko jih misli, jih najde vedno v nekakšni negibnosti, kot da so zunaj njega. Takshne so misli, ki jih prevzemamo dovrshene in ki ostanejo v nas, ne da bi se kdaj zrasle z našim bitjem; ali pa misli, ki smo jih pustili mimo nashega bitja, da so utonile v pozabi. Bolj ko se oddaljujemo od globokih slojev nashega jaza, vse bolj nasha stanja zavesti tezhé v obliko shtevnega mnoshtva mnozhice, da se razprostró v enovitem prostoru, prav zato kazhejo vse bolj inertno naravo, svoj vse bolj brez(ob)lichen lik. Potem ni treba, da smo presenečeni, ko nam je edino ideje, ki nam najmanj pripadajo, mogoče ustrezno izraziti v besedah; samo pri njih, kot bomo videli, se lahko uporablja asociacionistichna teorija. (64)

S tem bi zakljuchil izbor Bergsonovih misli. Če se sklicujem na njegovo misel, potem ni smiselno, da ta izbor prevech utemeljujem, razlagam, ker bolj ko bi to pochel, bolj bi dokazoval, da sem njegove misli prevzel kot zgolj dovrshena dejstva, namrech kot mrtve misli, ki jih zgolj povzemam. Nekoliko pa bom vseeno moral tvegati.

CONCERNING THE INSTINCT OF REASON, THE INTUITION OF THE MIND

Let it be enough to say that the impulsive zeal with which we take sides on certain questions shows how our intellect has its instincts and what can an instinct of this kind be if not an impetus common to all our ideas, i.e. their very interpenetration? (64)

CONCERNING THE THOUGHTS WE TAKE SERIOUSLY

The beliefs to which we most strongly adhere are those of which we should find it most difficult to give an account, and the reasons by which we justify them are seldom those which have led us to adopt them. In a certain sense we have adopted them without any reason, for what makes them valuable in our eyes is that they match the colour of all our other ideas, and that from the very first we have seen in them something of ourselves. Hence they do not take in our minds that common looking form which they will assume as soon as we try to give expression to them in words; and, although they bear the same name in other minds, they are by no means the same thing. (64)

CONCERNING THOUGHTS WE ADOPT

Not all our ideas, however, are thus incorporated in the fluid mass of our conscious states. Many float on the surface, like dead leaves on the water of a pond: the mind, when it thinks them over and over again, finds them ever the same, as if they were external to it. Among these are the ideas which we receive ready made, and which remain in us without ever being properly assimilated, or again the ideas which we have omitted to cherish and which have withered in neglect. If, in proportion as we get away from the deeper strata of the self, our conscious states tend more and more to assume the form of a numerical multiplicity, and to spread out in a homogeneous space, it is just because these conscious states tend to become more and more lifeless, more and more impersonal. Hence we need not be surprised if only those ideas which least belong to us can be adequately expressed in words: only to these, as we shall see, does the associationist theory apply. (64)

I will end here my selection of Bergson's thoughts. If I refer to his thought then it is pointless for me to substantiate or explain this choice too much because the more I did it, the more I would prove that I took his thoughts to be perfected facts, i.e. dead thoughts that I am merely recapitulating. I will have to take at least some risk.

ZANKA CHASA

Saj res, nimam chasa, koliko je ura?

Kateri dan je danes?

Do 24,00^h moram oddati poročilo...

Institucije - sistemi nas obvladujejo, vladajo nam z redukcionizmom vloge – chlovek je zozhen na vlogo v instituciji, osnovno entiteto v sistemu. Obche vrednote so definirane, tako zozhene premenijo v institucionalne vrednote – vrednostne sisteme. Namesto vrednotnih sistemov prevladujejo »vrednostni sistemi« socialne stratifikacije, v legitimiteti sistema dominira ekonomska vrednotna orientacija, liberalizem ali neoliberalizem je zdaj vladajoča ideologija na planetu. Simboli za vrednote pa ostanejo isti, le njih pomen je obrnjen, sprevrzhzen.

Res je, chlovekovega razvoja, razvoja civilizacije – sistemov si brez teh vrednotnih premen ne moremo niti zamisliti. Vendar je chas univerzalni sistemski oz. civilizacijski izum, ki nas she bolj fascinira. Shtetje chasa — vladanje! Leto, mesec, dan: 24 ur, 0,00 minut, 0,00 sekund..., na drugi strani kontinuuma: desetletja, stoletja, tisochletja ...

Ko posameznik sprejme sistemski chas v svojo zavest, potem je merljivo obvladljiv, in njegovo uravnavnanje, vključujoch chlovekov razvoj, je predvidljivo do fascinantnosti oz. do mere nashe preprichanosti. Vendar v zavesti individuuma chasa ni, je samo trajanje! (V nadaljevanju se bom dotaknil nekaterih utemeljitev shtetja chasa.)

V neobremenjeni zavesti individuuma pa je zanka chasa chisto drugachna. Od nich chasa – njegovega samozavedanja do neskonchno chasa – vechnosti (0 — ?). Slednje ne more ne dokazati, a tudi ne zanikati, niti je ne more definirati kot smrt. Pach pa je slednja manipulacija zelo pomembna za sistemske (subsistemske) inzhenerije dush – trgovce s smrtjo. Individuum zanj najpomembnejshih dogodkov, dozhivetij, spoznanj ne pomni po njihovi kronoloshki in prostorski razvrstitvi, to pochne »njegova« preprichana trivialna zavest. Naj ponovim:

»Zhe samo s tem, ko hochemo razchleniti konkretni chas, razprostiramo njegove zhive trenutke v utesnjenem prostoru. Namesto zhivljenja, ki se ostvarja, nam postavljate dovrshene ideale, konchno dosezhene cilje kot dejstva. Zhe ko ste zacheli s tem, ste na neki nachin zamrznili aktivnost nashega mi; spontanost naroda, ljudstva se je pred vashimi ochmi pretvarjala v inercijo mase, družhbeno svoboda v družhbeno prisilo, nujo.

Zhe ko ste zacheli s tem, ste zamrznili ustvarjalnost nashega mi, spontanost se je pred vashimi ochmi pretvarjala v neustavljivo inercijo, svoboda v nereflektirano, nesmiselno uchinkovitost, disciplino robotov. Zlagano svobodo je nadomestilo nevarno in leno udobje nekega družhbeno politichnega in ekonomskega reda, v katerem je vse: vse bolj umetno in vsiljeno in to dishi po mrtvilu, po smrti vsega zhivega.«

THE NOOSE OF TIME

Oh, I don't have time, what time is it?

What day is it today?

I must hand in the report by 24:00h...

Institutions – systems govern us with the reductionism of the role – man is narrowed down to a role in an institution, a basic entity in the system. Common values are defined, narrowed in this way they change into institutional values – value systems. Instead of value systems we are dominated by systems of social stratification; the legitimacy of the system is dominated by the economic value orientation, liberalism or neoliberalism is now the ideology that rules the planet. But the value symbols remain the same, only their meaning has been turned around and twisted.

It is true, we cannot even imagine human development, the development of civilisation – systems without these value changes. But time is a universal system or invention of civilisation, which fascinates us even more. The counting of time — governing! One year, one month, one day: 24 hours, 0.00 minutes, 0.00 seconds..., on the other side of the continuum: decades, centuries, millennia... When the individual accepts the system time into his consciousness he can be measurably controlled and his regulation, including human development, is predictable as far as the level of fascination, or the level of our conviction. However, there is no time in the consciousness of the individual, there is only duration! (Further down I will mention some reasons for measuring time.)

In the unencumbered consciousness of the individual, the noose of time is completely different. From no time – its self-awareness until the infinity of time – eternity (0 — ?). The latter can neither prove nor deny, nor define it as death. However, the latter manipulation is very important for the system (sub-system) engineers of souls – death merchants. The individual does not remember the most important events, experiences, findings in his life according to chronological or spatial classification; this is done by »his« convinced trivial consciousness. I will repeat In other words:

»By wanting to dissect concrete time, we unfold its living moments in a restricted space. Instead of life, which is realised, you set us accomplished ideals, finally reached targets as facts. When you began with this, you in some way froze the activity of our we; the spontaneity of the nation, the people turned before your very eyes into an inertia of mass and social freedom into social constraint, urgency.

When you began with this, you froze the creativity of our we; spontaneity turned before your very eyes into unstoppable inertia, freedom into unreflected, meaningless effectiveness, the discipline of robots. Fake freedom has replaced the dangerous and lazy comfort of some socio political and economic order which contains everything: increasingly artificial and imposed and this smells of death, the death of everything that is alive.«

Najgloblja stanja zavesti se prezhemajo in so v trajanju. Ko je zavest v trajanju, se prezhema z večnostjo. Trajanje je sedanost v sočasnosti – večnosti dushe, che se drugache izrazim. »Prezhevanje« je pri Bergsonu mochan, najpolnejši simbol. Kot bi snov prezhemal le eter, tako nekako prezhema duh ali duhovnost vso zavest - dusho. Lahko bi tudi rekli: zavest je prezhevanje, zrashchenost nashih misli, idej, vrednot, skratka vseh dejstev zavesti z vsem nashim bitjem. Ko nam Henri Bergson govori o neizrekljivem, bi po mnenju nekaterih natanchnih filozofov moral biti v kontradikciji s samim seboj. Kako je mogoche govoriti o neizrekljivem? In vendar govori ravno o tem najlepse, in ko govori, je bolj pesnik kot filozof in zhe zato sem izbral nekaj njegovih *pesmi*.

Utegnil bi me kdo vprashati, kaj ima ta izbor opraviti z vrednotami, vrednotnimi orientacijami in vrednotnimi sistemi? Potem v predhodnih sedmih poglavjih morda le nisem dovolj dobro izpostavil osnovne dileme nashe zavesti: ali traktat o svobodi ali vrednotni sistem mochnih institucij. Tu le toliko: svoboda je vrednota, ki je she posebej pomembna za vrednotni sistem. Che smo dojali svobodo kot neposredno dejstvo zavesti, bomo enako vse druge obchechloveshke vrednote. Vrednote nas orientirajo v nashih najglobljih odlochitvah, na povrshini zavesti pa utemeljujejo nasha preprihanja, ki jih je v danem trenutku sprejela vsa druzhba, drugache recheno, orientirajo nas s socialno veljavnimi orientacijami. V obeh primerih so besede, simboli za vrednote isti, le da imajo iste besede tako razlicen pomen kot redkokje.

Che vseeno vztrajate, da Bergson ni pesnik, pa vsaj ne morete zanikati, da ni vedel, kako poesis prodira iz sveta senc v globino dushe. Obchudovalcem jasne analitichne logike in eksplanatorne metode v razpravah pa se bo zdela ta misel pretirana. Vendar je prav druzhenje pesnikov, romanopiscev in razpravjalcev, esejistov (v neki reviji npr.) priznavanje mochi poeziji in hkrati preseganje redukcionizma logike ter soochanje s samim seboj.

Za individuuma je torej bistveno razlikovanje misli (obchutenj, vrednotenj), ki jih mislimo (obchutimo, vrednotimo), od tistih, ki jih povzemamo oz. nam jih vsilijo dominantne propagande v sistemu »brezosebne usedline vtisov, ki jih je v danem primeru sprejela vsa druzhba«. To je torej razlika med poezijo uma in trivialno povrshinskim zavedanjem praktichnega razuma. Kaj lahko stori stranka (v Orwellovem letu »1984«)? Prepove individualno ljubezen, tako odpre vrata sovrashstvu mnozhic. Ljubijo le njega, enega in edinega, lahko rechemo, da je pouzhil vso nasho ljubezen. Dandanashnja dominantna ideologija liberalizem nas osvobaja ljubezni do »velikega brata«, a tudi ljubezni do modrosti v imenu svoje »liberalne svobode«, ki je v resnici »prostovoljno suzhenjstvo«. V kali, t.j. v prvih socializacijskih ali vzgojno-izobrazhevalnih institucijah s pospesheno diferencirano vzgojo, izobrazhevanjem zatira dejansko svobodo individuuma, svobodno misel mora spraviti v stratificirane slogane – shablone njihovega statusnega izrazhanja.

The deepest states of consciousness are in common permeation and are in duration. When consciousness is in duration it is permeated with eternity. Duration is the present in synchronicity – the eternity of the soul to put it in different words. For Bergson »permeation« is a strong, the fullest symbol. As though matter were only permeated by ether; this is roughly how the spirit or spirituality permeates the entire consciousness – the soul. We could also say: consciousness is the permeation, the growing together of our thoughts, ideas, values – basically all the facts of consciousness together with all our being. When Henri Bergson talks to us about the unutterable, some thorough philosophers believe he is contradiction with himself. How is it possible to talk about the unutterable? And yet this is what he talks about most beautifully, and when he talks he is more a poet than a philosopher and that is why I have chosen some of his poems.

Someone could ask me what this choice has to do with values, value orientations and value systems? Then in the previous seven chapters perhaps I did not set out clearly enough the fundamental dilemmas of our consciousness: either the tractate on freedom or the value system of strong institutions. In brief: freedom is a value which is particularly important for the value system. If we have understood freedom to be an immediate data of consciousness, we will do the same for all other common human values. Values orientate us in our deepest decisions, and on the surface of consciousness they substantiate our convictions, which all of society has accepted at a certain moment in time; in other words, they orientate us with socially valid orientations. In both cases the words and symbols for the values are the same, only the same words have meanings that are more different than almost anywhere else. If you still insist that Bergson is not a poet, you cannot however deny that he did not know how poesis penetrates from the world of shadows into the depth of the soul. For admirers of clear analytic logic and explanatory methods in discussions this thought will seem excessive. But it is the interaction of poets, novelists, discussants and essayists (in one journal for example) that acknowledges the power of poetry, surpasses the reductionism of logic and enables an encounter with one's own self. For an individual it is therefore essential to differentiate the thoughts (feelings, evaluations) that we think (feel, value), from those that we summarise or are forced upon us by dominant propagandas in the system of »impersonal sediments of impressions that all of society has taken on in a given example«. This is therefore the difference between the poetry of reason and the trivial superficial awareness of practical reason. What can the party do (in Orwell's »1984«)? It prohibits individual love, thereby opening the doors to the hatred of the masses. They love only him, the one and only, we can say that he consumed all our love. The present-day dominant ideology of liberalism frees us of loving our »big brother«, but also love for wisdom in the name of one's »liberal freedom«, which is actually »voluntary slavery«. At the outset, i.e. in the first socialising or educational institutions with accelerated differentiated education, education is used to suppress the actual freedom of the individual, free thought must be converted into stratified slogans – the moulds of their status expression.

»Individualna vzgoja« in izobrazhevanje pomenita zdaj kategorialno – stratificirano socializacijo posameznikov. »Prosti chas« pa pomeni vedno bolj in bolj tipizirane – stratificirane prostochasne aktivnosti: hobije, prezhiviljanje dopustov, vikendov, itn. po meri sistema, njegovih agencij, institucij. Morda nikjer ni bolj vidna ujetost posameznikov v zanko chasa kot ravno na tej dimenziji – »prostochasnega suzhenjstva sistem«. Vladajoča ideologija pospesheno tlachi posameznike v natanko razvrščene množice – strate. Kakshen absurd: množica posameznikov. Tudi beseda posameznik je premenila v svoj antipod. Zato se raje zatekam k izrazu individuum. Množica individuumov? Ne bo shlo. Vsaj zaenkrat she ne.

Ko Bergson govori o *instinktu razuma* – ključnem oznachevalcu za vrednotno opredeljevanje –, je ta simbol pri njem enako pomemben kot pri Kantu *kategorični imperativ* (praktičnega uma). Če bi iskali analogon za *instinkt razuma*, bi ga prav lahko zamenjali s *kategoričnim imperativom* ali z *intuicijo uma* ali pa s povsem poljubno *slutnjo vesti*; in nich bistvenega bi ne spremenili v ozhivljeni misli intuitivnega filozofa, pesnika Henrija Bergsona. Če bi upoštevali vsaj to – od vsega, kar nam govori v prid neposrednih dejstev zavesti, da je namreč bistven pomen ideje, vrednote in ne simbol – le oznachevalec, da je torej nesmiselno velichati termin, ki je sam po sebi mrtev. Glede na poudarek pomena v vertikalni osi, bi ga raje imenoval *intuicija uma*, končno je Bergson predvsem intuitivni mislec in govori nam o najglobljih stanjih nashe zavesti, duha, dushe. Njegove misli in chustva so zhiva in se razvijajo: »zhivé in se razvijajo zato, ker je neprestanost, v kateri se razvijajo, trajanje, katerega trenutki se prezhemajo: lochujoch te trenutke med seboj z odvijanjem chasa v prostoru, smo temu občutenju vzeli njegovo zhivost in barvo. Sedaj, glej, smo soocheni s senco nas samih: mislimo, da smo analizirali nasha chustva, občutenja, a v resnici smo jih zamenjali le s sosledjem inertnih stanj, prevedljivih v besede, to so stanja, od katerih vsako pomeni (tvori) skupno prvino, brezosebno usedlino vtisov, ki jih je v danem primeru sprejela vsa družba.« (63)

»Sprejeli smo jih na neki nachin brez razloga, ker jim njihovo vrednost v nashih ocheh daje to, da njihovo prelivanje ustreza splošni obarvanosti vseh nashih misli, to, da smo takoj videli v njih nekaj svojega. Zato misli v nashem duhu nimajo tistega banalnega prizvoka, ki se ga navzamejo, brzih ko jih izrechemo v besedah, pa cheprav jih drugi imenujejo z istim imenom, te misli sploh niso iste misli.« (64)

Njegove misli lahko – v primeri z mislimi mnogih drugih ljubiteljev modrosti – preverimo neposredno, nichesar mu ni treba verjeti, nichesar nam ni treba predpostaviti, ker neposredna dejstva zavesti so vsakomur neposredno preverljiva.

Predhodne objave / Previous publications:

¹ Étienne de La Boétie, *Prastovoljno suzhenjstvo / Propagandni dodatek - Étienne de La Boétieja*, Revija SRP 1/2, 1993

² Rajko Shushtarshich, *Endofazija II – O narodu iz metastrarnosti*, Revija SRP 29/30, 1999

³ Henri Bergson, *Esej o neposrednih dejstvih zavesti*; /^{3a} Rajko Shushtarshich, *Poizkus afirmacije neposrednih dejstev zavesti po Henriju Bergsonu iz »Eseja o neposrednih dejstvih zavesti«*, Revija SRP 39/40, 2000

[Naslov originala: Henri Bergson: *ESSAI SUR LES DONNÉES IMMÉDIATES DE LA CONSCIENCE* uporabljen prevod: Henri Bergson: *Ogled o neposrednim chinjenicama svesti*; prevedel Feliks Pashich, Beograd 1978]

⁴ Rajko Shushtarshich, *Traktat o Svobodi ali vrednote sistema*, Ljubljana (1992, 2001, 2006)

⁵ Rajko Shushtarshich, *Endofazija I*, Revija SRP 11/12 1995)

»Individual training« and education now mean the categorical – stratified socialisation of individuals. »Free time« means increasingly typified – stratified free time activities: hobbies, holidays, weekends, etc, to suit the system, its agencies and institutions. Perhaps the entrapment of individuals in the noose of time is nowhere more visible than in this very dimension – »free time slavery to the system«. The ruling ideology is with increasing speed pushing down individuals into precisely classified masses – strata. How absurd: a mass of individuals. Even the word individual has given way to its antipode. That is why I prefer the word *individuum*. A multitude of *individua*? It does not work. At least not yet.

When Bergson talks about the instinct of reason – the key marker for value definition –, this symbol is as important for him as the categorical imperative (of practical reason) is for Kant. If we were to look for an analogon for the instinct of reason we could replace it with the categorical imperative or the intuition of reason or with a completely random premonition of the conscience; and we would not change anything fundamental in the revived thought of the intuitive philosopher and poet Henri Bergson. If we at least complied with that – of everything that speaks to us in favour of immediate data of consciousness, that what is essential is the meaning of the idea, the value and not the symbol – only a marker, that it is therefore pointless to extol the term, which in itself is dead. Considering the emphasis of the meaning in the vertical axis, I would prefer to call it the intuition of reason, after all Bergson is above all an intuitive thinker and speaks to us about the deepest states of our consciousness, spirit and soul. His thoughts and emotions are alive and are developing: »they live and develop because the endlessness in which they develop, the duration whose moments permeate each other: dividing up these moments amongst themselves with the unwinding of time in space, we have deprived this sensation of its vividness and colour. Now, see, we are faced with our own shadow: we think we have analysed our emotions, feelings, but actually we have only replaced them with a succession of inert states that can be translated into words. These are states of which each one means (forms) a common element, an impersonal deposit of impressions that have in a given example been accepted by all of society.« (63)

»We have in some way accepted them without reason because their value in our eyes makes their spilling over suit the general colour of all our thoughts; the fact that we have immediately seen in them something of our own. That is why thoughts in our spirit do not have that banal tone they usually pick up as soon as we say them in words, even though others call them with the same name, these thoughts are not the same thoughts.« (64)

We can check his thoughts directly – in comparison with the thoughts of many other amateurs of wisdom – we need not believe anything, we need not suppose anything for immediate data of consciousness can be directly verified by anyone.

Damir Globočnik

LIKOVNO OPOZORILO

Zhivko Kladnik pri samostojnih projektih in delovanju v formalnih in neformalnih umetniskih skupinah kontinuirano sledi nekaterim neoavangardnim procesom. Tako je v sklopu »vizualne in konkretne poezije«, s katero lahko povezhemo dovršene del Kladnikovih galerijskih projektov, pogosto uporabljal t. i. postopke *ready-made* (recikliranje oziroma vključevanje odvrženega gradiva v likovne objekte). Drug pomemben kreativni postopek je kolazh – združevanje izrezkov iz časopisov in revij, fotografij, filmskih plakatov in fotokopij, ki prav tako vsebuje neločljiv preplet podob in besede. Avtor pri tem osebno-izpovedne komponente povezuje z udarno provokativnostjo in družbenokritično angažiranostjo. Slednje lahko trdimo tudi za predstavljeni ciklus, ki je nastal po daljšem ustvarjalnem razmisleku in pripravah. To je namreč zahtevala izhodishčna téma ciklusa, s katero nas Zhivko Kladnik opozarja na eno največjih genocidnih dejanj na tleh sodobne Evrope.

Fotografije zhalujochih mater ob krstah, posnete med pokopom 775 izmed vech kot 8.000 muslimanskih zhrtev iz Srebrenice v Spominski center v Potocharih, so 11. julija 2010 obshle svet, a najbrzh so njihovo tragichno sporochilo zhe kmalu prekrile novice o novih medijsko vabljevih dogodkih drugod po svetu. Kladnik je bil mnenja, da lahko s pomocjo likovnih sredstev poudari obchechloveshko opozorilo, ki je prisotno na fotografijah. Povezal jih je s chasopisnimi osmrtnicami, s stiliziranimi krstami, v katere je vstavljaj razlichne portrete, s chrnimi trakovi in z besedami shpanskega dramatika Federica Garcie Lorca (1898–1936), ki so ga med shpansko drzhavljansko vojno ubili vojaki Francovega fashistichnega rezhima: »*Zeleno, ki te bochem zeleno.*« Kolazhi so opremljeni z zavrzhenimi okviri razlichnih oblik in velikosti.

Ciklus obsega shtirinajst del, ki se ujemajo s shtirinajstimi postajami Krizhevega pota, ikonografskega motiva, s katerim v zahodnoevropski katolishki umetnosti likovni ustvarjalci prikazujejo pot, po kateri je Jezus nesel krizh iz Jeruzalema na Kalvarijo. Na nekatere kolazhe je vkluchena tudi fotografija lesene ekspresivne plastike Jezusa na krizhu. Mrezha razlichnih povezav, ki jo je stkal Zhivko Kladnik, se zavezujoche dotika tudi nas samih, na kar opozarjajo fotografije avtorjevih znancev in znamenitih osebnosti, ki so vkluchene v kolazhne celote.

Damir Globochnik

A VISUAL WARNING

In his independent projects and activities in formal and informal groups of artists, Zhivko Kladnik continuously keeps pace with certain neo-avant-garde processes. For example, he frequently makes use of ready-made processes (recycling or the use of discarded materials in art objects) in the framework of "visual and concrete poetry", a concept linked to a large part of Kladnik's gallery projects. Another important creative process is collage – the compilation of cut-outs from newspapers and magazines, photographs, movie posters and photocopies. Like the ready-made approach, collage embodies an indivisible intertwining of images and words. The author thus links personal/testimonial components with provocative directness and a proactive, socially critical stance. The latter can also be noted in the cycle of works presented here, which took shape following an extended period of creative introspection and preparation. This was a precondition for the subject matter which serves as the basis for the works, as Zhivko Kladnik is calling our attention to one of the largest acts of genocide in recent European history.

Photos depicting mothers mourning beside coffins, taken at the interment of 775 of the over 8,000 Muslim victims of the Srebrenica massacre at the Srebrenica Genocide Memorial in Potochari, were picked up by media throughout the world on 11 July 2010; sadly their tragic and disturbing message was quickly blocked out by other stories from elsewhere in the world that caught the media's attention. Kladnik felt that he could use the tools provided by visual art to place emphasis on the warning that the photographs present to all of mankind. He connected the photos with newspaper obituaries, stylised depictions of coffins containing various portraits, black ribbons and the words of the Spanish playwright Federico Garcia Lorca (1898–1936), who himself was murdered by soldiers under Franco's Fascist regime: "Green, how I want you green". The collages were then outfitted with discarded frames of different shapes and sizes.

The 14 works in the cycle correspond to the 14 stations of the cross, an iconographic motif used by artists in the Western European Roman Catholic tradition to depict the path along which Jesus bore the cross from Jerusalem to Calvary. Some of the collages also contain a photograph of an expressive wooden sculpture of Jesus on the cross. The network of associations that Zhivko Kladnik has woven encompasses us as well, and the author points this out by incorporating photographs of people he knows and famous persons in the collages.

Zhivko Kladnik

ARTWORKS

- 1 II. postaja, 2013, meshana tehnika / kolazh, 73 x 51 cm
- 2 III. postaja, 2013, meshana tehnika / kolazh, 47 x 60 cm
- 3 VI. postaja, 2013, meshana tehnika / kolazh, 49 x 70 cm
- 4 VIII. postaja, 2013, meshana tehnika / kolazh, 59 x 59 cm
- 5 X. postaja, 2013, meshana tehnika / kolazh, 59 x 59 cm
- 6 XI. postaja, 2013, meshana tehnika / kolazh, 35 x 43 cm
- 7 XII. postaja, 2013, meshana tehnika / kolazh, 59 x 59 cm
- 8 XIV. postaja, 2013, meshana tehnika / kolazh, 79 x 121 cm

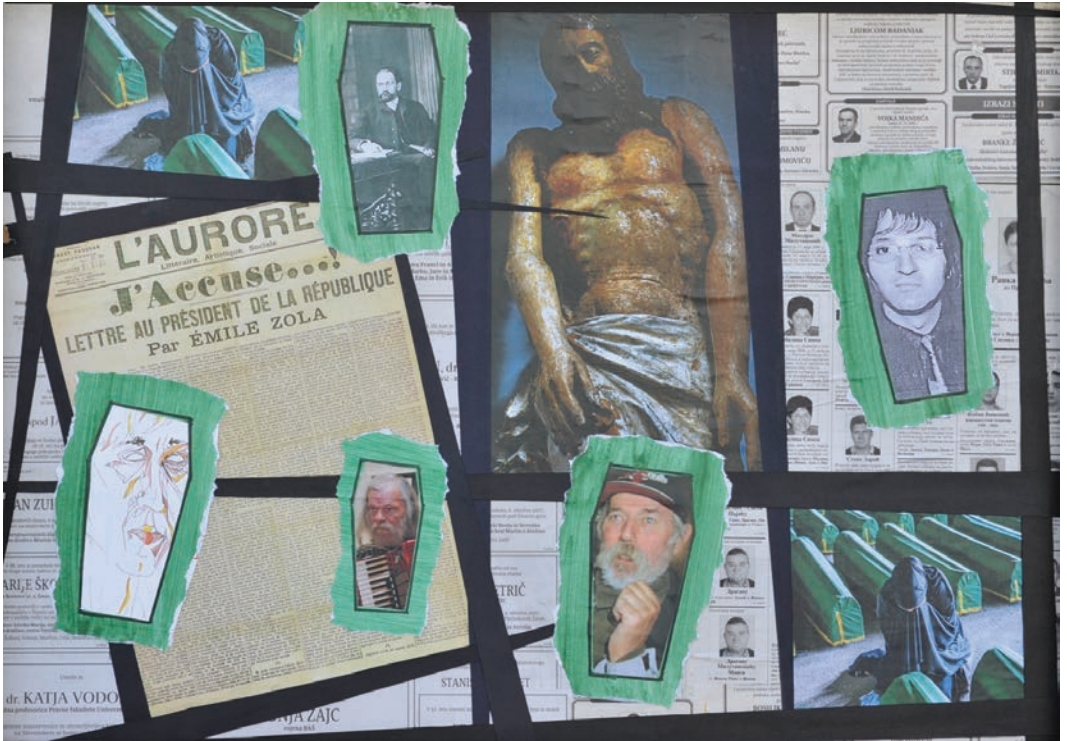
Naslovnica: XIII. postaja, 2013, meshana tehnika / kolazh, 63 x 43,5 cm

Fotografije: Boshljan Gunchar

Zhivko Kladnik, rojen leta 1948 v Novem mestu. Ustanovitelj skupine kranjskih kinoamaterjev v okviru Centra za estetsko vzgojo v Kranju in soustanovitelj vizualno konkretistične skupine Studio Signum, v okviru katere je sodeloval pri vrsti razstav in projektov. S Francijem Zagorichnikom je sodeloval pri izdaji publikacij WEST-EAST (1978 do 1985) in na skupinskih razstavah v Ljubljani, Kranju, Jesenicah, na Reki, v Zagrebu, Sisku, Beogradu in drugod. Odmeven je bil tudi projekt ABC-eda v Kranju, Piranu in Benetkah. Samostojne razstave je imel na Jesenicah, v Ljubljani in večkrat v Kranju. Pri likovnem delovanju povezuje različne tehnike in zvrsti. Zhivi in deluje v Naklem pri Kranju.



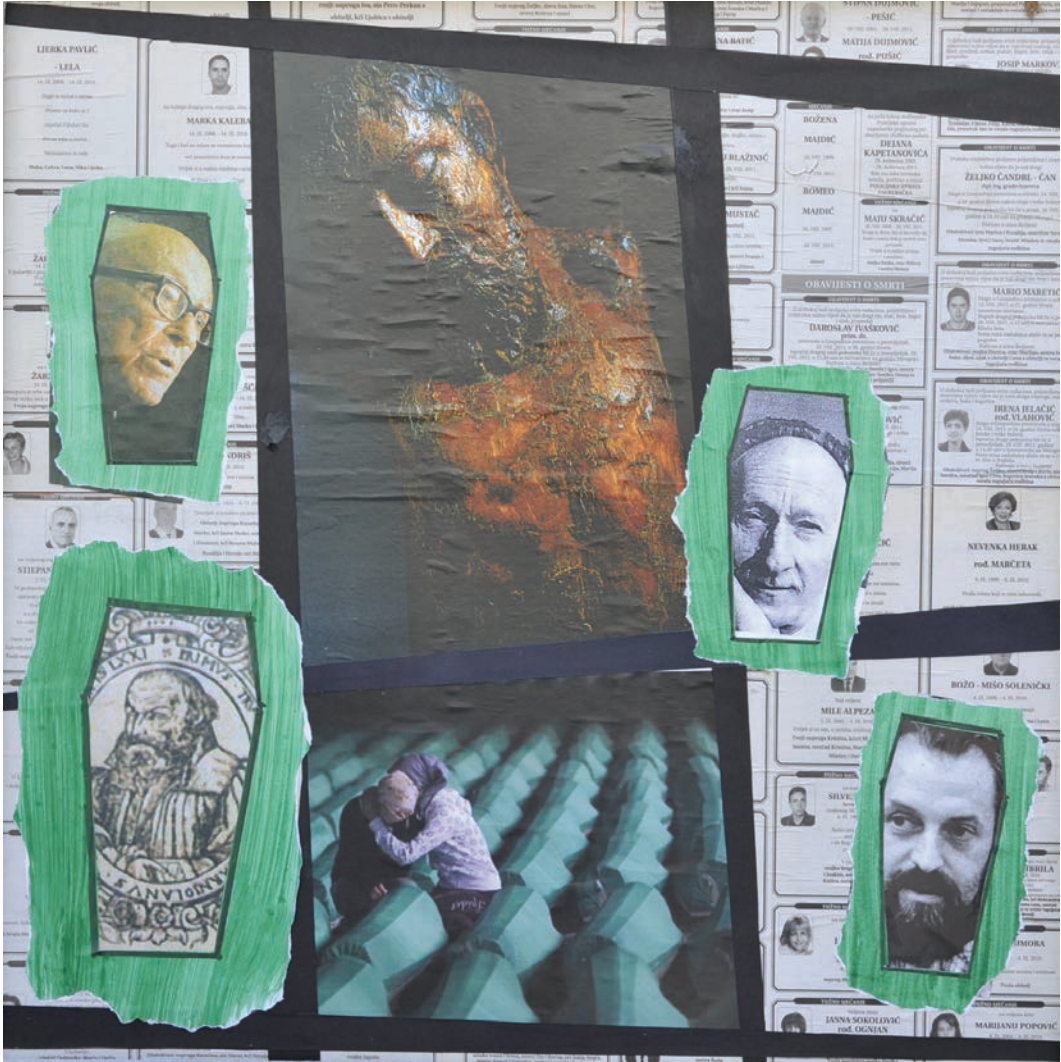














ARTWORKS

- 1 II. postaja, 2013, meshana tehnika / kolazh, 73 x 51 cm
- 2 III. postaja, 2013, meshana tehnika / kolazh, 47 x 60 cm
- 3 VI. postaja, 2013, meshana tehnika / kolazh, 49 x 70 cm
- 4 VIII. postaja, 2013, meshana tehnika / kolazh, 59 x 59 cm
- 5 X. postaja, 2013, meshana tehnika / kolazh, 59 x 59 cm
- 6 XI. postaja, 2013, meshana tehnika / kolazh, 35 x 43 cm
- 7 XII. postaja, 2013, meshana tehnika / kolazh, 59 x 59 cm
- 8 XIV. postaja, 2013, meshana tehnika / kolazh, 79 x 121 cm

Naslovnica: XIII. postaja, 2013, meshana tehnika / kolazh, 63 x 43,5 cm

Photographer: Boshtjan Gunchar

Zhivko Kladnik was born in 1948 in Novo mesto. He was the founder of a group of amateur cinema enthusiasts that operated in the framework of the Centre for Aesthetic Education in Kranj and the co-founder of Studio Signum, a group devoted to visual-concrete art; in the framework of the latter he has participated in a wide range of exhibitions and projects. Together with Franci Zagorichnik he published the journal WEST–EAST (1978 to 1985) and took part in joint exhibitions in Ljubljana, Kranj, Jesenice, Rijeka, Zagreb, Sisak, Belgrade and elsewhere. A project in which he participated entitled ABC-eda (The Alphabet) was displayed in Kranj, Piran and Venice and was very well received. He has had independent exhibitions in Jesenice and Ljubljana and, on several occasions, in Kranj. His work in the visual arts brings together different techniques and genres. He lives and works in Naklo near Kranj.

Branko J. Hribovšek

»NAJBOLJ NEVARNA KNJIGA«

(I)

Nekoch, v dobrih starih chasih, so alkimisti poskušali spremeniti svinec v zlato, krivoverci in charovnice so bili na grmadah zhivi sezhygani in kogar ni pobrala kuga, je uzhival z bozhjo voljo in blagoslovom v ropu, uboju in posilstvu, kot storilec ali kot zhrtev ali pa oboje.

Dandanes smo v tem mnogo bolj uchinkoviti.

... fateor – magnam esse humani generis imbecillitatem ... (G. F. Poggio Bracciolini) [1]

The secret to creativity is knowing how to hide your sources ... (Albert Einstein)

Da, to boste potrdili, ko boste brali prichujochi spis. V vsakem primeru zahteva opredelitev za mene ali proti meni. Moj namen ni napisati oceno te knjige ali pa na kratko ponoviti njeno vsebino. Moj skromni namen je opozoriti na neka druga dejstva, ki zadevajo Tacitovo knjigo *Germanija*. Poudarek bo na tistih dejstvih, ki jih she vedno glasno oznanjajo, in na drugih, ki naj bi ostala skrita ali pa jih napachno predstavljajo. Ta dejstva so razumljiva tudi nestrokovnjaku. Kljub temu ne trdim, da sem vsemu temu kos niti da bom to naredil popolno.

Krebs [2] je knjigo zelo dobro napisal. Zgodba in nachin pripovedi od zacetka do konca ne pogreshata napetosti. Vsebinsko je izchrpno podprl z referencami, viri in literaturo. Kjer to ni bilo mogoche, je to nadomestil z zelo verjetnimi, dobro povezanimi, prebrisanimi in domiselnimi vložki. Krebs sam pravi (str. 77):

... Toda dokazila so borna in zmotna, in zopet to, kar se zdi verjetno, mora biti nadomestilo za tisto, kar je znano kot dejstvo ...

Bolje bi bilo rechi: za tisto, kar ni znano kot dejstvo ...

Krebs zakljuchi svojo knjigo z besedami (str. 250):

... Konchno rimski zgodovinar Tacit ni napisal najbolj nevarne knjige; njegovi bralci so jo naredili za tako.

Zelo res, vse pa je odvisno od stalishcha.

Naslov je skoraj nesmiseln kljub nedolochnemu chlenu »a« na zacetku. Ena najbolj nevarnih knjig, ki so sploh bile napisane, je gotovo *Biblija* z vsemi njenimi deli. She dandanes bistveno vpliva tako na politiko kot na vsakdanje zhivljenje milijonov. Prav v tem trenutku muchijo, ubijajo in zapirajo ljudi ne glede na njihovo starost in spol, neposredno ali pa posredno opravičeno z *Biblijo* ali z njenimi izpeljavami.

Branko J. Hribovšek

»A MOST DANGEROUS BOOK«

(I)

Once upon a time in the good old times, the alchemists tried to turn lead in gold, the heretics and the witches were fried alive on the stake and who was not saved by the black death enjoyed by the god's will and blessings in the plunder, slaughter and rape, either as a doer, or as a victim or both.

Nowadays it is done much better!

... fateor – magnam esse humani generis imbecillitatem ... (G. F. Poggio Bracciolini)^[1]

The secret to creativity is knowing how to hide your sources ... (Albert Einstein)

Yes, you will this confirm by reading further this text. In any case your choice will be in my or against my favor. My intention is not to write a recension of this book or to repeat in short its contents. My humble aim is to point on some other facts concerning Tacitus's book *Germania*. The emphases are on the aspects, which are still loudly promoted and on the other, which are intended to be concealed or are pushed forward under the false pretext. I do not claim to be fully capable to do it, neither to grasp it completely, but there are the circumstances which are also understandable to a layman.

The Krebs's^[2] book is well written. The story from the beginning to the end and the narrative don't lack the tension. The book is also well documented with references, sources and literature. Where this is not possible, very plausible, well linked, sly and ingenious assertions are made, Krebs himself says (p.77):

... But evidence is scant and eristic, and once again what seems plausible must stand in for what is known as fact. ...

It would be better said: for what is not known as a fact. ...

Krebs concludes his book with the words (p. 250):

... In the end the Roman historian Tacitus did not write a most dangerous book; his readers made it so.

Very, very true, but it depends all on the standpoint.

The title is very preposterous in spite of the letter »a«. One of the most dangerous books ever written is surely The Bible, with all parts of it. Even today it essentially influences as well the politics as well the everyday life of the millions. Just in this moment there are the people tortured, they are dying, they are imprisoned, regardless of their age and gender, directly or indirectly, all justified by the The Bible or its derivatives.

Krebs je knjigo napisal za Zahod, zato je pretiran, bombastichen naslov obvezen kot vaba za oko in knjiga naj bi se dobro prodajala.

Zhe od zacetka pisane besede so bili nekateri rokopisi, kasneje pa določene knjige oznachene kot nevarne in so jih zato unichevali; tako vse druge »biblije« razen te, ki je priznana kot *Sveto pismo*, unichili pa niso tudi *Germanije*.

Zgodba v Krebsovi knjigi zachenja z Rimskim imperijem, nadaljuje s Tacitom in njegovo dobo ter nato z »odkritjem« njegove *Germanije*, temu pa sledijo odgovori na vprasanje (ki mu sledi tudi obrazlozHITEV): zakaj naj bi bila *Germanija* postala tako nevarna.

Bistvo odgovora, ki ga je Krebs podal v svoji knjigi, je resnichen primer, opisan brez velike filozofske razprave, ki pa jasno pokazhe, kako lahko neka misel ali pojmovanje, resnichno ali izmishljeno, uporabljeno ali zlorabljeno za dosego določenega namena, vpliva na ljudi, da naredijo najbolj nezaslishana dejanja.

Krebs zastavlja namen svoje knjige kot intelektualno epidemiologijo (str. 23):

... Virus Germanije, ki je bil uvozen v poznem petnajstem stoletju iz Italije ... je napredoval v sistemsko okuzhbo, ki je imela svoj vrhunec v veliki krizi dvajsetega stoletja ...

Da bi napisali intelektualno epidemiologijo, to pomeni obiskati bolnike in raziskati razlicne zgodovinske in kulturne miselne povezave, v katerih je ta nestrupen, toda sbkodljiv spis igral svojo vlogo ...

Opisuje zelo natanchno uporabo in zlorabo *Germanije* – od Rimskega imperija ali, bolje recheno, od verjetnega »Tacita« iz 15. stoletja prek reformacije vse do nacistov, Hitlerja, pa Heinricha Bölla in dejansko do profesorja Krebsa samega.

Krebs o *Germaniji* na splošno pravi (str. 20):

... Tacitovo delo je dobilo tako velik vpliv skozi tako veliko chasovno dobo – vsega 450 let – ker je bila »Germanija (tj. Nemchija – op. B. J. H.)« v mnogih stoletjih samo plod domishljije ...

Samo zato ali pa najmanj zato – je res to glavni razlog?

Zelo kratek povzetek vloge *Germanije* sta podala R. Monaldi in F. Sorti v svojem romanu *I dubbi di Salai* (str. 345):^[3]

... Morbidna ideoloshka perspektiva, ki je od zacetkov pa do Hitlerja storila vse, da bi razvnela vojno in vse ostalo, kar je iz tega sledilo, ni bila plod nenadnega plamena kolektivne morilske norosti niti zhgoche nemsbke frustracije iz dobe po Versaillesu, temvech vechstoletne propagande, s katero je bil strup prezira in suma proti vsem, kar ni nemsbko, polagoma in potihbo vbrizgavan v vene celotnega nemsbkega naroda ...

Da, toda ne gre le za to – dostopnost za rasistichno miselnost je prisotna povsod. Spomnite se znanih, skoraj vsakdanjih pripomb, kot so: le kako se je mogla ali mogel porochiti, biti prijatelj ali pa se druzhiti s to ali ono osebo, ki je takega ali drugachnega porekla, narodnosti, vere, izobrazbe, poklica, barve, ali pa, ker je zgolj iz druge vasi? ... Pravzaprav so na zacetku ravno tovrstni odzivi!

Za shtevilne Americane ostaja Nemchija skrajna podoba zla, zastrashujoch opomin ranljivosti civilizacije. (Deidre Berger)

Hitler je bil »zrcalo podzavesti vsakega Nemca ... zvochnik, ki ojachuje neslishno shepetanje nemsbke dushe«. (Carl Jung) ^[4]

The Krebs's book is written for the West, so a preposterous, bombastic title is usually a must, it catches the eye and the book should sell well.

From the beginning of the written word, there were scriptures, later certain books, declared as dangerous and were therefore destroyed. Among them all Bibles except The Holy Bible as accepted, and also not *Germania*.

The story in Krebs's book starts with the Roman Empire, continues with Tacitus and his time, then with the »discovery« of his *Germania*, followed with the answers on the question (followed with the explanation): Why should *Germania* become so dangerous?

The essence of answer that Krebs gave in his book is just a very real case, described without a lot of philosophic discussion, but clearly shown how an idea, a notion, real or imaginary, can be used or misused to achieve certain goal, to influence the people to commit the most outrageous deeds.

Krebs states the aim of his book as an intellectual epidemiology (p. 23):

... The Germania virus, imported from the late fifteenth century from Italy ... progressed to a systemic infection culminating in the major crisis of the twentieth century ...

To write an intellectual epidemiology means to visit the patients and to inspect the various historical and cultural contexts in which this innocuous yet noxious text figured ...

He describes very concisely the use and the misuse of *Germania* – from the Roman Empire, or better, from possible 15th century »Tacitus«, over the Reformation to Nazis, Hitler and to Heinrich Böll and actually to professor Krebs himself.

Krebs states generally on *Germania* (p.20):

Tacitus work wielded so great an influence over so extended a period of time – 450 years in all – because »Germany« for many centuries was but a product of imagination ...

Just therefore or at least therefore – is this the main reason?

The very short resume on the role of *Germania* gave Monaldi and Sorti in their novel *I dubbi di Salai* (p. 345) ^[3]:

... The morbid ideological perspective that has undertaken all from the beginning to Hitler to ignite the war and all what followed, was not the fruit of the immediate eruption of the collective murderous insanity, not even the burning German frustration from the time after the Versailles, but the fruit of the centuries of propaganda, which injected the poison in the veins of the whole German nation and the aversion to anything that is not German, slowly and silently ...

Yes, but not only – the predisposition for the racist thoughts is omnipresent ... Just remember the almost everyday commentaries – how she or he could marry, be friend of or associate with this or that person, which is of this or that origin, nation or religion ... or education ... or village ... or vocation or color? It starts actually always with these reflections!

For countless Americans, Germany remains the ultimate metaphor of evil, the frightening remainder of the fragility of civilization. – Deidre Berger.

Hitler was »the mirror of every German's unconscious ... the loudspeaker which magnifies the inaudible whispers of the German soul.« – Carl Jung. ^[4]

Resnično, ni bila *Germanija* vzrok za razvoj nemškega in avstrijskega nacizma in rasizma. Bila je samo v pravem smislu (pravzaprav ne samo, ampak na splošno) produkt zahodne, z vidika posebno evropskih narodov, predvsem nemške miselnosti. Ta način mishljenja – domishljivost, objestnost, vechvrednost v vsem – je bil in je še prisoten, mogoče ne vech prevladujoče in morda ne vech pri vechini, tudi pri Francozih, Britancih in Američanah, da ne omenjamo Holandcev, Belgijcev, Dancev, Italijanov, Shpancev in Portugalcev. Znachilen je za vse, ki tvorijo »pravo jedro narodov«, za vse, ki se širokoustijo kot nosilci zahodne kulture in ki kazhejo s prstom na Nemce. Tak odnos do drugih ljudstev so imeli tudi stari Grki in Rimljani.

Isque habitus animorum fuit, ut pessimum facinus auderent pauci, plures vellent, omnes paterentur.

Ponavadi se jih je samo nekaj drznilo nagovoriti na tako nizkoten zloch, vech voljno storiti, vsi pa so ga dopustili. (Tacit)

Ali naj omenjam kolonije, pretekle in sedanje vojne s spremljajočo propagando, izvoz »demokracije«, podpora »borcem za svobodo« proti »tlachiteljem«, vojno proti »terorizmu«, »zashchito chlovekovih pravic«, »pomoch« za »spremembo rezhima«? Prisluhnite pozorno danashnjim novicam!

V starem imperiju:

Aufferre, trucidare, rapere, falsis nominibus imperium; atque, ubi solitudinem faciunt, pacem appellant. (Tacit)^[4]

V »imperiju«, ki bi hotel to biti:

Bombardiranje, pokol in muchenje napachno imenujejo osvoboditev, povzrocheno opustoshenje proglashajo za mir. (prosto po Tacitu)

Tako so vzgojene, da mislijo, da imajo zhe po rojstvu pravico vse to pocheti – te male, brezimne, zlorabljene, zavedene, uporabljive zahodne ovchice (»sheeple from the street«), toda vodilo so le moch, pohlep in pozhreshnost njihovih »elit«, ki imajo mnozhice za potroshnike in za potroshnishko blago.

Germaniji podobno zavajanje je to doseglo z gesli: mi smo izvoljeni in izjemni, mi smo rojeni za voditelje chloveshtva, mi z najvishjo kulturo in znanostjo; drugi ne marajo nashega plemenitega nachina zhivljenja, zhiveti hochejo na nash rachun in nam zavidajo, mi smo zanje Indija Koromandija, hochejo del »nashega« kolacha; ta dezinformacija doseže vishek z slaboumnimi »apps« Niala Fergussona v delu *The West and the Rest*.^[5]

V starem imperiju:

Idque apud imperitos humanitas vocabatur, cum pars servitutis esset. (Tacit)

V »imperiju«, ki bi hotel to biti:

Iz neznanja so imenovali demokracijo to, kar je bilo del njihovega suzhenjstva. (prosto po Tacitu)

Indeed, it was not *Germania* the cause for the evolution of the German and Austrian Nazism and racism. It was and is just in line of the (not only, but generally) the western, but from the perspective of especially European nations, the German mentality. This way of thinking – hubris, arrogance, superiority in any way – was and is present, perhaps not more dominant and perhaps not more akin to majority, as well also by the French, by the British and by the Americans, not to mention Dutch, Belgians, Danes, Italians, Spaniards and Portuguese, all the very core of the nations, which boast themselves as the bearer of the western civilization, pointing the finger on Germans. This attitude had also the old Greeks and the Romans towards the others.

Isque habitus animorum fuit ut pessimum facinus auderent pauci, plures vellent, omnes paterentur.

In fact the general attitude was this: few dared to undertake so foul a crime, many wished to see it done, and everybody was ready to condone it. (Tacitus)

Should I mention the colonies, the past and the present wars and the propaganda related, the export of »democracy«, the support against »oppressors« to »freedom fighters«, the war on »terrorism«, the »protection« of »human rights«, the »help« to »regime change« ? Just listen carefully today's news!

In old empire:

Auferre, trucidare, rapere, falsis nominibus imperium; atque, ubi solitudinem faciunt, pacem appellant. – Tacitus

In the new »want to be empire«:

The bombing, slaughter and torture they misnamed liberation, creating a burnt wasteland they call peace. (free after Tacitus)

They all think and they are educated to have the birthright to do this – the small, nameless, misused, indoctrinated, expendable western sheeple from the street – but the lead is only the power, greed and avarice of their »elite«, which holds them only for consumers and consumable goods itself.

The *Germania*-like indoctrination has made it with the slogans: we, the chosen and the exceptional, we are born to lead the humankind, we, with the leading culture and science, the others don't like our noble way of life, they all want to live on our expense and they envy us, we are for them »Schlaraffenland – Cockaigne« and they want a piece of »our« cake, this disinformation propaganda culminating with the Nial Fergussons imbecile apps in »The West and the Rest«^[5] ...

In old empire:

Idque apud imperitos humanitas vocabatur, cum pars servitutis esset. – Tacitus

In the new »want to be empire«:

Uneducated, they called it democracy, being a part of their slavery. (free after Tacitus)

Nemci niso nikdar v zgodovini povsem jasno pripadali Zahodu. V trenutku, ko je Nemčija postala nasprotnik v prvi in drugi svetovni vojni, je z zahodnega vidika prenehala pripadati Zahodu. Zahod jo je demoniziral, kakor danes demonizira, morda ne povsem enako, Rusijo in Kitajsko, skoraj gotovo pa kot islamiste.

Toda prav ta Zahod enachi Nemce največ z njihovimi grehi v drugi svetovni vojni. Bilo je jasno: poleg svojih grehov so zagrešili tudi določeno ideologijo na osnovi *Germanije*, jo »znanstveno« razširili, jo postavili v zgodovinski in filozofski okvir s Spenglerjevim delom, ^[6] z namenom namen zgraditi *Das Dritte Reich* s svetovnim glavnim mestom Germanijo. Italijanski fashisti niso bili veliko boljshi; bili so le manj dosledni, ko so hoteli na svoj način znova ozhiviti Rimski imperij.

Dejstvo je, da ima vsak vechji zahodni narod v kleti svoje nove in stare zgodovine prav toliko zhrtev, kot jih imajo Nemci. Niso sicer industrializirali umora, so ga pa legalizirali in avtomatizirali. Bil je in je avtomatično legalen, che ga je bil storil zahodnjak na nekem nezahodnjaku (primere imamo tudi v danasnjih novicah).

Združbene države in Velika Britanija lahko govorita angleshko, toda bolj, kot se zavedata, mislita nemsško. (Peter Watson) ^[4]

Zli duh mochi, pohlepa in pozhreshnosti je nashel v Tacitovi *Germaniji* prav to miselnost, kot jo je nashel v (zlo?)rabi *Svetega pisma, Tore, Korana, Kapitala* ... ali kateregakoli drugega dela, ki buri in obvladuje chloveshka chustva z namenom, da nashchuva ljudi drugega proti drugemu – v propad za vechino in z dobichkom za nekatere.

Zhe kratek pregled pripomb h Krebsovi knjigi, objavljenih na spletu, pokazhe, da vsebina *Germanije* she vedno povzrocha veliko razburjanja. Kakor nekoch je tudi danes *Germanija* prisotna, che ne očitno, pa vsaj pritajeno.

NAJBOLJ NEVARNA DEJSTVA ZA NAJBOLJ NEVARNO KNJIGO

Kakor je bilo pričakovati, teh dejstev Krebs seveda sploh ni omenil v svoji knjigi. Toda ta dejstva niso le nevarna za *Germanijo*, temvech so pravzaprav najbolj zanimiva dejstva v zvezi s to knjigo.

Preden nadaljujem, naj naredim majhno stranpot.

V zahodni znanstveni in manj znanstveni literaturi, v razlicnih objavah, je izpushchanje referenc, citatov ali pa priznanj »nedomachim« delom – na primer vzhodnoevropskim, kitajskim itd. – skoraj pravilo, she posebno, che je v tej tuji vsebini nekaj resnichno novega. Ponavadi take tuje prispevke zahodne revije takoj zavrnejo ali pa jih leta dolgo ne objavijo ter jih po možnosti plagirajo in objavijo pod za zahod »kosher« imenom. Obichajni izgovor je: Tudi mi smo raziskovali na tem področju in nismo vedeli, da enako dela zhe kdo drug. Tak izgovor uporabijo tudi glede objave dejstev, ki so bila zhe prej objavljena kje na Vzhodu – s pripombo, da jim zadevna tuja literatura takrat ni pach bila dostopna.

Germans belonged in the history just vaguely to the West. In the moment as Germany became the adversary in the WWI and WWII, it did not belong any more to the West as seen from the Western standpoint. It was demonized as currently are demonized, perhaps not just in the same way, Russia and China, but surely in the same way as the islamists.

But the very West reduced the Germans to their sins in the WWII. It was clear: besides their sins, they worked out precisely the corresponding ideology, based on *Germania*, extended it »scientifically«, put it in the historical and philosophical context by Spengler ^[6], the goal was the Third Reich with the world capital Germania. Italian fascists were not much better ; they were just less systematic as they wanted the revival of the Roman Empire in their way.

The fact is that every bigger western nation has also in the cellar of its newer and older history just as many victims as the Germans themselves. They just didn't explicitly industrialize the murder, but they legalized and automatized it. It was and is also automatically legal , if it was or is committed by a westerner on a non westerner – the very examples are also in today's news.

The United States and Great Britain may speak English but, more than they know, they think German. – (Peter Watson) ^[4]

This evil spirit of power, greed and avarice, has found in *Germania* just the right context, as also in the (mis?) interpretation of The Bible, Torah, Koran, Kapital ... or any other work, which stirs people's emotions, to rise them against each other, the disaster for the majority, the benefit for the few.

Just a short scan over the comments on Krebs's book in the web shows that *Germania's* thematic causes still a lot of unrest. As in the past, is in the present *Germania* still actual.

THE MOST DANGEROUS FACTS FOR A MOST DANGEROUS BOOK

As it is to be expected, these facts are naturally not mentioned in Krebs's book. But they are not only dangerous for *Germania*, they are actually most interesting facts concerning this book.

Before we proceed further, let me make a small digression.

In the Western scientific and the less scientific literature, works or publications, an omission of references, citations or the acknowledgment to »non-domestic« works – for example east European, Chinese etc. – is almost the rule, especially if there is something really new in their contents. Usually, declined to be published in the western journals, or even just kept it years not published, are the works possibly plagiarized and later published under for the West »kosher« name. The usual excuse is: We have made a research also on this subject and we didn't know that somebody other was also working on it. The same excuse is applied for publishing the facts already previously published somewhere in the east – with addition that this literature was not at the time accessible to them.

Tudi z strokovnim pregledom pred objavo so tezhave. Delo, ki ni v skladu z mnenjem določenega strokovnjaka (»peer's opinion«), pogosto ne bo objavljeno. Tako nekaj novega, kar nasprotuje uradnemu »prepričanju«, strokovnjaki neradi sprejmejo, saj so potrjeni in priznani eksperti na svojem področju; inovativno delo bo torej zavrženo, saj res obstaja tudi določen »odpad«, kakor to lahko potrdi vsakdo iz znanstvenih krogov.

Kraja znanstvenega dela in zamolchanje reference iz izvirnika drugega avtorja, celo v isti znanstveni ustanovi, ni nich nenavadnega. Celo ponarejevanje znanstvenih odkritij ni nichesar izjemnega. Tak primer je slavna »Einsteinova« enachba, ki je bila postavljena in objavljena pred Einsteinovo objavo,^[7] v kateri je bila sploh brez ustreznih referenc. Na srecho so taki plagiat in ponaredbe v tehničnih in naravoslovnih vedah prej ali slej razkriti, ker preprosto ne morejo ostati skriti zhe po sami naravi stvari.

Najhujše so okolishchine v religiji imenovani filozofija, v zgodovini in delno v jezikoslovju; pri tem prvi dve pravzaprav nista znanosti, marvech sta obliki verovanja, jezikoslovje pa je prikrito temu zelo blizu.

Za nekaj, kar je bilo sprejeto kot »vsesplošna« resnica, cheprav v davni preteklosti, ne zadostujejo she tako očitna nasprotna dejstva, da bi lahko spremenili to »vero«. Nosilce »krivoverstva« dopushchajo kot sekto, v zgodovini in jezkoslovju jih praviloma spregledajo – oni so bili in bodo zmeraj »totgeschwiegen – mrtvo zamolchani«, proglašeni za »revizioniste«, »teoretike zarot« ali pa celo za »simpatizerje teroristov«, toda v vsakem primeru ostajajo smrtni sovražniki za ustrezno uradno strokovno skupnost. Z objavo svojih del nedvomno naredijo pravi strokovni samomor.

Dela, ki so splošno sprejeta, so le tista, ki potrjujejo, zakljuchujejo ali pa dopolnjujejo uradna prepričanja.

Za bralca, ki je morda vsaj malo bolj kot površno seznanjen s Tacitom, je zelo nenavadno, da so nekatera bistvena dejstva glede Tacita skoraj v vseh objavah, ki se nanashajo na njegova dela, preprosto izpushchena. Tudi Krebs je popolnoma »tacit« o njih. Zelo problematichen je molk o dejstvu, da so bila Tacitova *Germanija* in ostala njegova dela vechkrat oznachena kot lazhna ali kot ponaredek, najpogosteje, da jih je napisal »Tacit« v 15. stoletju, ter da za te trditve obstojajo prav razumni dokazi.

Prvi bistveni problem glede izvirnosti Tacitovih del je chas, v katerem so se pojavila – približno 13 stoletij potem, ko naj bi bila napisana. Pred tem ni nobene verodostojne reference o tako imenovanih »Tacitovih« delih in tudi obstoj pisca »Tacita« samega je vprashljiv.

Ta problem je problem vechine klasičnih rokopisov, ki naj bi bili napisani v Rimskem imperiju.

There are also problems with the peer review prior to publication. The work which is not in his, the peer's line, will frequently not be published. So something new, against the official »beliefs« is hard to accept for peers, being well established and renown scientists in their field; the work will be often cast in the trash, which is naturally also present – as may be confirmed by anybody from the scientific academic circles.

The theft of the scientific work and the omission of reference to the original work of somebody else, even in the same academic institution, is nothing uncommon. Also the forgery of scientific results is nothing seldom. Just remember the famous »Einstein's« equation, found and published a couple of times before Einstein's publication, where it is not at all referred [7]. Luckily are such plagiarism and forgery in technical and natural sciences sooner or later discovered, they simply can not be kept secret due to the nature of the subject.

The worst are the circumstances in the religion alias philosophy, in history and partially in linguistics, where the first two are actually not sciences but beliefs, the second two covertly very near to that.

If there was something accepted as a »general« truth, even in the remote past, there are not enough even the most obvious opposite facts to change this »belief«. The bearer of the »heresy« are perhaps tolerated as the sect, in the history and linguistics as a rule ignored – they were, are and will be »totgeschwiegen – dead silenced« or maybe declared as »revisionists«, »conspiracy theorists« or »terrorist sympathizers«, but in any case they were, they are and they will remain they deadly foes for the corresponding professional establishment. By publishing their work they made a sure professional suicide.

The works generally accepted are only the works, which confirm, complete or supplement the official beliefs.

For the reader, even slightly acquainted with the Tacitus, is very puzzling that some essential facts concerning Tacitus's works are almost in all publications, referencing his works, simply omitted. Also Krebs's book is absolutely »*tacit*« about them. It is the questionable omission of the fact, that Tacitus's *Germania* and *other works* were declared a couple of times as a fake or a forgery, mostly stated to be written by a »Tacitus« in 15th century, and there are quite reasonable arguments for that.

The first substantial problem for the authenticity of Tacitus's works is the time in which they appear some 13 hundred years after they were allegedly written. There was prior to this appearance not a single credible reference to allegedly »Tacitus's« works, which could be taken as a genuine one – and the existence of »Tacitus« himself is also questionable.

This is problem with the majority of the classic manuscripts, allegedly written in the Roman Empire.

Zelo pogosto jih navajajo, toda redkokdo vprasha, kdo jih je nashel in kje so »izvirniki«, iz katerih so bili prepisani. Cheprav bi morda bili tudi izvirni, je redkokdaj jasno, kaj je bilo dodano, kaj je bilo izpushcheno iz njihove vsebine in zakaj. Samo peshchica je ljudi, v renesansi imenovanih »humanistov«, ki so »odkrili izvirnike«, nihche drug ni videl vechine antichnih rokopisov, ker so praviloma »izgubljeni«.

Izvirne rokopise te starosti lahko odpremo ali pa razvijemo le z uporabo visoke tehnologije kljub temu, da so bili mogoche ves chas popolnoma zashchiteni, kot na primer Kumranski zvitki, da ne omenjamo problemov z razbiranjem poshkodovanih delov. Nesmiselno je mnenje, da so se izvirniki ohranili v srednjeveshkih samostanih, ki so bili zgrajeni nekaj stoletij kasneje, kot naj bi bili rokopisi napisani. Poročila govore, da so rokopise odkrivali v najbolj zakotnih prostorih, kjer je bilo preprosto popolnoma nemogoche, da bi rokopisi fizichno ostali ohranjeni celo le nekaj desetletij.

Potrebno je razlozhiti, kako so ta dela lahko ostala ohranjena. Izvirni bi bili lahko le prepisi, che bi bila sama dela izvirna. Toda kdo jih je prepisal in zakaj so njihovi »izvirni prepisi« izgubljeni, zakaj so bila dela do njihovega »odkritja« neznana ali se vsaj nihche ni menil zanje?

Naslednje vprashanje zadeva verodostojnost vsebine starih del, posebno che obstaja sum, da niso izvirna.

Dokazi za izvirnost Tacitovih del naj bi bile redke in ne prav jasne reference v delih Jordanesa, Ammiana Marcellina itd. To sodi v chas ob koncu Rimskega imperija. Pri tem pa je edina napaka to, da so ta dela odkrili isti osumljenci za ponaredke kakor tista, katerih izvirnost naj bi bila dokazana, in tako vse to seveda niso zanesljivi dokazi.

... Nesmrtnost posameznika je pogosto kupljena z brezimmnostjo mnogih ... Podobe jih kazhejo sklonjene chez njihove poshevne mize, ko spretno vibtijo svoja pisalna peresa – in lahko dodamo, da so z lepopisno prizadevnostjo dopolnjevali to, kar jim je manjkalo glede jezikoslovne sposobnosti ... Med židovi knjizhnice in shole je bilo vedno glasneje slisati praskanje pergamentov ...

Tako Krebs (str. 62) nazorno opisuje menishke pisarje iz Fulde (mesto v nemshki dezheli Hessen) v chasu bajeslovnega cesarja Karla Velikega; bralec ima vtis, da verjetno pravkar prepisujejo *Germanijo* ... prav zavidljivo je tako slikovito leporechje, ki dokazuje prizadevnega *studiosusa*.

Tako naj bi iz Karlovega chasa izvirala naslednja referenca: obichajno porochilo, da je Rudolf iz Fulde (800? - 865), ki naj bi bil poleg Meginharda (tudi: Eginhard) pisec t. i. *Fuldskih letopisov*,^[8] v pripovedi *Translatio sancti Alexandri* (str. 29)^[9] skoraj dobesedno prepisal opis Germanov iz *Germanije*, pri chemer je le zamenjal slovnični chas in opis prilagodil poganskim Saksoncem ... Dokaz naj bi bila njegova omemba Tacita v *Fuldskih letopisih* (Ann. Fuld. Pars II; Fuldensis, leto 852). Ta omemba je očitno vstavljena – nekako se ne sklada z ostalo vsebino, stojech osamljena v celotnih *Fuldskih letopisih*.

They are very cited, but seldom is asked who found them, where are the »originals« from which are they compiled. Even, if they are possibly genuine, is seldom clear what was added to, what was omitted from their contents and why. There was only a bunch of people – the »humanists«, that »discovered the originals«, nobody else really saw the majority of these originals, they are as a rule »lost«.

The authentic manuscripts of this age require a very high state of technology just to open or to roll them out, even if they were all the time completely protected – as the Kumran scrolls – not to mention the problems to decipher the damaged parts. It is absurd to imply that the originals could be preserved in medieval monasteries, which were built many hundred years later as the manuscripts should have been written. Allegedly »discovered« in the most out-of-the-way places, as described by the discoverers, where it was physically impossible for manuscripts to stay preserved even a couple of decades.

So it is necessary to explain, how the works were preserved. If genuine, they were surely only the transcriptions. But by whom were they transcribed and why their »original transcriptions« were lost, why were they till discovery unknown or at least completely ignored?

The next question will then concern the credibility of their contents, especially if they are suspected not to be genuine.

The proofs for the authenticity of Tacitus's works should be the scarce and not so clear reference to them in the works of Jordanes ^[7], Ammianus Marcellinus ^[8] etc. This covers the time and the end of Roman Empire. The problem is that these works all have been discovered by the same forgery suspects and so not valid as the reliable proofs.

The immortality of one is often bought by the anonymity of many ... Illustrations show them bent over their sloping desks, skilfully wielding their quills-and, it may be added sometimes compensating with calligraphic diligence what they lacked in linguistic competence ... Within the walls of the library and the school, the scratching of parchments could increasingly be heard ...

So describes Krebs in his book (p. 62) vividly the monkish scribes from Fulda (in German state Hessen) in the times of the mythic emperor Charlemagne ^[9] – the reader gets the impression that they are probably just copying *Germania* ... uh, I envy him for such a picturesque eloquence betraying a diligent *studiosus*.

So the next reference should stem from the Charlemagne's times. It is usually stated that Rudolfus von Fulda (800?- 865), with Meginhard (also: Eginhard) the alleged author of *Annales Fuldensis* ^[10], in the story »Translatio sancti Alexandri« ^[11] almost word by word copied the *Germani's* description from *Germania*, changing just the grammatical tense and applying it to heathen Saxons ... The proof should be his mention of Tacitus in the *Annales Fuldensis* (Ann. Fuld. Pars II. (Fuldensis), year 852).

This reference is obviously an insertion – somehow it is not congruent with the surrounding text, standing there sole in the whole *Annales Fuldensis*.

Obstaja pa le prepis *Fuldskih letopisov*, izvirnik je »izgubljen«. Rokopis z naslovom *Translatio sancti Alexandri*, ki naj bi bil izvirnik, so kupili od nekega Shvicarja z imenom dr. Huber leta 1735 za kraljevo knjizhnico v Hannoveru.^[10] V Shvici je ime Huber tako pogosto kot na angleškem Smith ali pa Brown. To naj bi tudi bil rokopis iz knjizhnice Bibliotheca Federici Pacii, ki je bil oglašen za prodajo v Leipzigu leta 1734 ...

Najprej so pripisali rokopis 11. stoletju, kasneje pa je bil oznachen kot »*unmerkbar*« (nezmotljivo) iz 9. stoletja ... Toda ta rokopis, che je izviren, je bil zagotovo znan v Rimu, saj gre za porochilo o prevozu relikvijs, ki naj bi ga odobril papezh Leo; drugi nemshki spisi (Thietmarjev, Adamov, Helmholdov, Rudolfov, Saxov ...) pa verjetno tam sploh niso bili znani.

Kakor so ugotovili pri zbirki *Monumenta Germanie Historica*, da je bilo približno dvajset tisoč srednjeveshkih rokopisov,^[11] ki naj bi bili napisani pred 11. stoletjem, v resnici napisanih v 11. stoletju in kasneje, tako je vprashljiva tudi izvinnost *Fuldskih letopisov*. Kasnejshi kronisti, kot so Thietmar iz Merseburga (975 - 1018),^[12] Helmold iz Bosaua (1125 - 1177),^[13] Adam iz Bremna (1050? - 1081?),^[14] Saxo Grammaticus (1150 - 1220?)^[15] in drugi, so bili resnichno zhiveche osebe in nobeden od njih ni dal niti najmanjshega namiga, da bi kadarkoli kaj slishali o Tacitu – vsi pa so bili zelo verjetno seznanjeni z *Fuldskimi letopisi*, ker so jih verjetno tudi uporabili, ko so omenjali dogodke iz Karlove dobe.

Tako ostane le konchna ugotovitev, da je »Tacit« prepisal iz spisa *Translatio sancti Alexandri*, che je ta resnichno izviren, *in vice versa* verjetno samo po 15. stoletju.

Na stotine, ako ne na tisoche avtorjev je po 15. stoletju navajalo Tacita, toda le nekaj je znanstvenikov, zgodovinarjev in jezikoslovcev, ki so kritichno razchlenili vsebino in latinshchino spisov z naslovi *Historiae*, *Annales*, *Agricola*, *Germania* itd. Med temi redkimi so John Wilson Ross,^[16] Polydore Hochart^[17] in Leo Wiener^[18] (tudi oni so zahodnjaki; ta namig velja v izogib sumu o njihovi pristranosti).

Pravzaprav gre za reference v zvezi z njimi in njihovimi deli; navedbe iz njih so skoraj povsem prenehale. Celo pokojnega profesorja Lea Wienerja s Harvardske univerze, svojega starejshega kolega, profesor Krebs sploh ni omenil. Toda prav profesor Wiener je bil resnichni strokovnjak za jezik in vsebine klasicnih spisov; poleg drugih klasicnih del je natanchno analiziral tudi *Germanijo* in ugotovil, da je – ponaredek.

... *Skrajna brezprednost Germanije je očitna, daleč od vsake možnosti zagovora ...* (Leo Wiener; str. 299).^[18]

Vendar se bolj razgledan bralec ne more znebiti vtisa, da se tudi Krebs tega zaveda in da so vsa ta zamolchanja namerna. Kakor Wiener se tudi on precej obshirno ukvarja s t. i. »germanskim bojnim krikom« (*baritus* ali *barditus*) in z imeni germanskih charovnic, ki so del Wienerjevih dokazov za *Germanijo* kot ponaredek; zdi se, kot bi Krebs s tem skushal »razkrinkati« Wienerja. O tem vech kasneje.

Only the transcriptions of the *Annales Fuldensis* exist, the original is »lost«. The manuscript – allegedly the original – »Translatio sancti Alexandri« was bought from a certain Swiss gentleman, named Dr. Huber ^[10] – the English name equivalent of this gentleman would be Dr. Smith or Dr. Brown – in the year 1735 for the King's Library in Hannover. Where it was harbored, found, where from it came is not known. Allegedly it was the manuscript, which was announced for sale from Bibliotheca Federici Pacii in Leipzig 1734 ...

At first was the manuscript ascribed to 11th century and later was declared as »*unverkennbar* – unmistakable« originating from the 9th century ... But, keep in mind, this manuscript, if authentic, was surely known in Rome as a report on the transport of the reliquary, other German scriptures – Thietmar's, Adam's, Helmhold's, Rudolf's, Saxo's ... probable not known at all.

As it was found out in the *Monumenta Germanie Historica*, that the round twenty thousand medieval scripts, allegedly written before the eleventh century, were actually written in eleventh century and later ^[11], so is the authenticity of the *Annales Fuldensis* also questionable. The later chroniclers as Thietmar von Merseburg (975-1018) ^[12], Helmold von Bosau (1125-1177) ^[13], Adam von Bremen (1050?-1081?) ^[14], Saxo Grammaticus (1150-1220?) ^[15] were really existent persons and none of them gives a slightest hint to have ever heard of Tacitus – they all should have been also acquainted with the *Annales Fuldensis* as they would very probably used them.

So, it remains the sole conclusion that »Tacitus« copied from »Translatio sancti Alexandri« in the case that the latter is a genuine, and *vice versa* possibly only after 15th century.

Hundreds if not thousands cited Tacitus after the 15th century, but there are just a few scientists, historians and linguists, which analyzed critically the contents and the Latin of *Histories, Annals, Agricola, Germania* etc.

They are John Wilson Ross ^[16], Polydore Hochart ^[17] and Leo Wiener ^[18]. They were all also westerners ... this hint, just to avoid any insinuation.

It is the reference to them and their work, which is completely omitted. Even the late professor Leo Wiener, from the Harvard University, an elder colleague of professor Krebs, is not mentioned by him. Professor Wiener was the very linguistic specialist for the classic texts and analyzed thoroughly besides other classics also *Germania* – and found it to be a forgery.

... *The utter worthlessness of the Germania is patent, beyond any possibility of defense ...* – Leo Wiener ^[18]

Alas, the more informed reader can not get rid of the impression, that Krebs was also conscious of these omissions and that they are very, very intended.

Like Wiener, he copes also extensively with the so called »Germanic battle cry« (*baritus* or *barditus*) and with the names of the Germanic witches, which are part of Wiener's proofs for forgery of *Germania*. It gives the impression, as Krebs would try to »debunk« Wiener. But later more on the subject.

Toda Krebsu se ni treba boriti za kariero, za existenco, tudi mu ni treba prikrivati plagiata, cheprav so sicer mnogi pisali o istem predmetu. Mogoche Krebs ta kritichna dela nasploh ocenjuje kot nepomembna. Vendar njegov odnos niti ni pomemben, saj je pach tak, kot pri vechini zgodovinarjev. Bistveno je, da so bila dela redkih kritichnih znanstvenikov zmeraj sistematically »totgeschwiegen«; v primeru *Germanije* to velja za vechino nemshkih ter tudi drugih zgodovinarjev in jezikoslovcev.

Che bi vsa ta kritichna dela omenjali in obenem podajali nasprotno razloge ali pa bi jih preprosto oznachili kot nichvredna, bi to bilo dokaj obichajno, saj se znanstveniki lahko strinjajo ali so proti, njihovi razlogi so lahko sprejeti ali pa ne, za koga so lahko zanimivi, za drugega ne. Toda dosledno in popolno zamolchanje je dejstvo, ki zelo »smrdi«. To pa pravzaprav tudi potrjuje, da je izvirnost »Tacitovih« del resnichno problematically. Tisti, ki so to dejstvo zamolchali, verjetno niso nashli razlogov za ali proti, zato je bil njihov molk edini nachin, da se izognejo razkrivanju shibkosti lastnih del ali priznanju lastnih zmot. Toda vse to so pravzaprav dejansko najmanj vazhni razlogi.

Priznati je namrech treba, da si je Krebs zelo prizadeval, da bi dokazal, kolikor je pach mogel, izvirnost *Germanije*, pa cheprav ni niti omenil mozhnosti za nasprotno mnenje.

Kot je razvidno tudi po podatkih iz spleta, mochna chustvena naklonjenost do Tacitovih del onemogocha, da bi bila neodvisno analizirana. V ozadju je obchutna verska pristranost za in proti v zvezi z zgodnjim krshchanstvom, posebej to velja za *Anale*, ter mochna rasisitichna pristranost zlasti glede *Germanije*.

Pred nekaj leti sem nagovoril nekega zelo uglednega znanstvenika, ki se je v nekaterih svojih delih mochno naslanjal na »Tacita«, posebej na *Germanijo*. Vprashal sem ga, kaj misli o izjavah, da so »Tacitovi« spisi mogoche ponaredki. Odgovoril mi je, da o tem ni she nikoli nich slishal.

Iskreno povedano, sem se razjezil. Ne vem, ali ga je sploh zanimal stik z menoj, toda jaz ga nisem nikoli vech ogovoril. Nemogocha se je obshirno in v globino ukvarjati s Tacitom in ne naleteti na pomiselke o izvirnosti.

Toda kasneje sem spoznal, da je pach moral odlochno zanikati; preprosto priznanje bi zanj pomenilo strokovni samomor, ker je deloval predvsem na nemshko govorechih podrochjih. Ali pa je morda imel isti namen kot drugi: biti »tacit« o tej zadevi ...

Ob prebiranju nemshkih zgodovinarjev je ochitno, da se tudi sami zavedajo tega problema. Tacita navajajo zelo pogosto, toda neredko z opombo: Tudi ta in ta kronist je moral biti seznanjen z njegovimi deli, cheprav jih sploh ni omenil ... V vsakem delu, v katerem je omenjen Tacit, so »tacit« uporabljeni razlogi, misli in navedbe, ki naj bi razveljavili sleherno kritiko izvirnosti. Praviloma »odkritelj« *Germanije* oznachujejo kot jezikovno in sporochilno popolnoma nesposobnega, problem je le, da je ta nesposobnezh od zgodovinarja do zgodovinarja nekdo drug (sicer pa moj namen ni, da bi ponavljal zhe dovolj znana dejstva).

But Krebs needs not to fight for the career, for the existence or to hide any plagiarism. Perhaps he just estimates these works as not significant at all. But his attitude is not at all important – it is just the same as that of the majority of historians. Important is, that the works of these critical scholars were always systematically »totgeschwiegen«. In the case of *Germania* – by (almost?) all German and many other historians and linguists.

If these works have been cited, if the counterarguments have been given, or they have been just declared as garbage, this would be just the normal case – the scholars can be pro or contra – their arguments accepted or not – read it or not – if you are interested or not. But to ignore them, completely, this fact is very, very fishy. This fact actually confirms that there is really a problem with the authenticity of Tacitus's works. Those which ignored them very probably just did not find the arguments and counterarguments, and their silence was the sole way to avoid to show the weakness of their work or to avoid the confession of their failure. But these are actually the least important reasons.

Albeit, the credit has to be given to Krebs for his effort to try to prove, as far as possible, the authenticity of *Germania*, even if he did not mention the possibility of the opposite.

As obvious from the web, the great emotional side related to Tacitus's works impedes their independent analysis. There is a strong religious bias pro and contra related to early Christianity ^[20] concerning mostly *Annals* and the nationalistic or a strong racist bias especially concerning *Germania*.

A couple of years ago I contacted a very respectable scholar, who in some of his works relied heavily on »Tacitus«, especially on *Germania*. I asked him, what does he think about the claims that »Tacitus's« texts may be a forgery. He replied, that he never heard of it.

To be sincere, I got angry. I don't know if he was interested at all to have contacts with me, but I contacted him never again. It is impossible to work intensively with Tacitus and not to find out these claims.

But later, I realized, that he had to deny it categorically; just to admit it, it would be his professional suicide, as he was active actually mostly in the German speaking lands. Or, maybe, he had just the same interests to be »tacit« on the subject as the others ... ?

Reading the works of the German historians, it is obvious that they are conscious of this problem. Tacitus is referenced very often, but not seldom with the remark: Also this and this chronicler should have known his works in spite of the fact, that they did not make any reference to him. ..In each work referring to Tacitus there is a »tacit« implementation of the arguments, ideas and the narrative that should make any critics of the authenticity unbelievable. As a rule, they declare the »discoverer« of *Germania* linguistically and literary as a very incapable fellow, the problem being only that the fellow is from historian to historian a different one – but, it is not my intention to repeat already known facts ...

FAZ (Frankfurter allgemeine Zeitung),^[19] eden najpomembnejših nemških časopisov, je v svoji oceni romana *I dubbi di Salai* (gre za zgodbo o Salaju, posinovljencu Leonarda da Vinci), ki sta ga napisala R. Monaldi in F. Sorti kot pripoved v Boccacciovem stilu, posredoval pojasnilo:

... *Vsakdo, ki je velikansko zgradbo antichne filologije pretresal, najsi so to bili Britanec John Wilson Ross in Francoz Polydor Hochart v devetnajstem ali pa harvardski profesor Leo Wiener v dvajsetem stoletju, je bil »totgeschwiegen«* (temeljito zamolčan).

In kaj bi bilo, če bi se celoten Opus izkazal za velikansko ponaredbo? Kaj, če bi ne bil nikakršen Tacit, ki naj bi napisal to knjižhico o nekaj močvirnih plemenih z nenavadnimi običaji? Kaj, če bi se pokazalo, da gre za prevaro prebrisanih, poslovno sposobnih ponarejevalcev iz petnajstega stoletja, ki so s svojo lažbo najdjo povprasevanje po antichnih spisih zadovoljili in kakor tudi težnjo, da bi nekaj predzgodovinskega izvedeli o novi evropski gospodarski sili severno od Alp?

Celotna znanstvena zgradba bi se sesula, profesorski stolčki bi se majali, izdana dela bi bila deležna posmeha. In she huje: Mogočen brezdušen nauk o germanski narodnosti in o bistvu nemških lastnosti bi se pokazal kot slaba sbala s stopniščha in kot nesporazum iz samega zacetka.

Allan A. Lund, avtor knjige *Die ersten Germanen* ^[20] (str. 30; moj poudarek), pravi:

... *Omembe vreden pa she danes ostaja poizkus zajedljivega freiburškega komentatorja Germanije Antona Baumstarka (1800-1876) v šestdesetih letih pretekelega stoletja, **razlagati Tacitovo Germanijo kot hlinjeno zgodovino**. Ta zelo dober in izviren poizkus razlage so posledje popolnoma zamolčali.*

Vendarle se je med tisoči v nemško govorechih dezhelah nashel nekdo, ki je javno izrazil dvom o *Germaniji*, cheprav omemba njegove »Bissigkeit« (zajedljivosti) nekako omili ostrino izjave.

To gotovo niso vsi razlogi za molk – razlogi, da bi bili »tacit«. Omenili smo zhe strokovni samomor, ki ga stori vsakdo, ki odstopa od »splošne resnice« ali od uradnega nauka. Narodnostno istovetnost dolochata zgodovina in jezik, odpraviti zgodovino pa pomeni rop narodne istovetnosti – in nich ni bolj groznega za faustovsko dusho, kakor ponarediti njeno laskavo zgodovino in jo potem razveljaviti. She huje: ponaredek naj bi zagreshila felahovska dusha, ki je del manjvrednih obarvanih (pod)ljudi; tako je namrech juzhnjake, Mediterance in Slovane oznachil Oswald Spengler (Band II)^[6]

To bi bili bolj ali manj osebni, faustovski dushi lastni razlogi, toda obstajajo she bolj splošni razlogi. Ti pa se nanashajo na manj omenjane dele *Germanije*. Pravzaprav gre bolj za razlage teh delov, ki jih komentatorji vechinoma niso »predelali«. Ti deli obsegajo opis germanskega porekla, popis germanskih plemen in njihovih plemenskih podrochij.

One of the most important German newspapers – FAZ – *Frankfurter allgemeine Zeitung* ^[19] has in its recension of the roman *I dubbi di Salai*, the story about Salai, the adoptive son of Leonardo da Vinci, written by Monaldi and Sorti, narrated in Boccaccio style, another explanation:

Who tried to shake the monumental building of the antique philology, let it be the Briton John Wilson Ross and the Frenchman Polydore Hochart in the nineteenth or the Harvard-Professor Leo Wiener in twentieth century, was »totgeschwiegen«.

And what would be if the whole Opus will be proved as the magnificent forgery? If there was no Tacitus to have written this booklet on some tribes from the moors with the uncommon habits? If it is a fraud of the clever bussines-minded forgerer from fiftienth century, which with their false discovery answered the demand on the antique texts as well the yearning to learn something prehistoric about the new European economic power on the north of Alps?

A whole scientific building would collapse, the chairs would shake, the published works would be ridiculed. And even more perplexed: The mighty, soulless teaching on Germanic customs and the German character would appear as the bad joke, as the misunderstanding from the beginning.

And Lund, the author of »Die ersten Germanen« ^[20]:

*... It is even today worthy to mention the trial of the biting sarcastic Germania's commentator Anton Baumstark (1800-1860) from Freiburg in the sixties of the past century, **to interpret Tacitus's Germania as the feigned history.** This very good and original valuation was later almost fully ignored. (Lund, p. 30)* The emphases by me.

Alas, there was somebody among thousands in Germanic speaking lands to express the doubts on *Germania*, even if the reference to his »Bissigkeit« – biting sarcasm – somehow lessens the bite.

These are certainly not all reasons to be »tacit«. We already mentioned the professional suicide committed due to the deviation from the »general truth« or official teachings. The national identity is given with the history and language – removing the history is the robbery of the national identity ... and there is nothing more gruesome for the Faustian soul than to forge its flattering history and then to depreciate it. Even worse – the forgery should have been committed by the Felachian soul, by the member of the inferior colored people – as the southerners, Mediterraneans and Slavs were defined by Spengler ^[6]!

These are more or less individual, the Faustian soul's own reasons, but there are still more general reasons. They are related to the less quoted parts of *Germania*. Actually, they are more the interpretations of these parts, mostly not in detail »overworked« by the commentators ^[24]. These parts are the description of the *Germanic* genealogy, the listing of *Germanic* tribes and the positions of their tribal lands.

O GERMANIJI BOLJ ALI MANJ URADNO

Obstoja ponarejevalcev »klasičnih, antičnih« del Krebs pravzaprav ni zamolchal (»verschwiegen«) (str. 99):

... Med ponarejevalci ni bil nobeden večji kot Annius iz Viterba (1432-1502) ...

Annius je izdelal nemshko genealogijo tako, da je zachel z Noetom; pri tem je uporabil »Tacitovega« *Tuysca in Mannusa*. Krebs (str. 104; moj poudarek) razlaga:

*... Vebina bralcev je zavrгла svoj sum glede Annusovih del zaradi njihove zapeljive vsebine, predstavljenе navidezno trezno, in zaradi izdajateljevega strokovnega prevzema jezikoslovnih standardov. Toda predvsem je bilo domoljubno navdusbenje tisto, kar jih je vodilo – Nemce, Francoze, Italijane, Špance in Nizozemce – da omenjajo Berosusa tam, kjer bi morali omeniti njegovega izdajalca in razlagalca Anniusa. **Lahkovernost je povzročila verodostojnost.***

Enako lahko rechemo tudi o *Germaniji* – z zamenjavo le nekaj imen.

Krebs v uvodu k svojemu delu (str. 25) piše:

... Neuspeh pri iskanju pergamenta simbolizira varljivi opis stare »Germanije«: utopija, beseda, ki dobesedno pomeni »nikjer«. Germanija ni poročilo: Tacit najbolj verjetno ni bil nikdar na bregovih Rena. Svoje delo je napisal po virih iz starejših grških in rimskih etnografskih piscev, z enim ochesom na rimske zadeve in le z bežnim pogledom proti severni resničnosti. Ta spis, ki naj bi imel poslanstvo, da določa nemški narodni znachaj, je bil izmishljeni rimski prikaz chloveshkih vrednot in politichna izjava.

To je nedvomno ena od globljih zgodovinskih ironij.

In sploh ni edina, niti v primeru *Germanije*.

Krebsova knjiga navidezno v nobenem primeru ne zagovarja »Tacitove« *Germanije* niti ne opeva edinstvenih in pogumnih Germanov. Vendar pa kljub vsemu pomanjkanju dokazov predstavlja *Germanijo* kot izvirno delo iz dobe Rimskega imperija. Izvirno, kakor da bi ga bil napisal Tacit, zgodovinar, ki naj bi ga omenil Plinij mlajshi, toda ne izvirno tudi, kar zadeva vsebino in opise.

Zanimivo je, da je *Germanija* imela, izvirna ali pa ne, zhe od zacetka svojega obstoja, politichno nalogo ali pomen. Tacit, kot recheno, naj bi prepisal njeno vsebino iz drugih virov z določenim in verjetnim namenom v interesu politike svojega dobe (Krebs, str. 43):

... (imperator) ... naj bi konchno prechkal Ren in zavzel celotno Germanijo ...

Dalje citirano iz raznih delov, ne v izvirnem sosledju kakor zgoraj (str. 44):

... Germane kot enotno ljudstvo, ki zhivijo v Germaniji, je izumil Cezar: Namensko je prezrl germanske naselbine zahodno od Rena, da bi določil Germanijo kot teritorij na njegovem vzhodu, imenujoch prebivalce Germane, kakor da bi ti tvorili politichno skupnost

ON *GERMANIA* MORE OR LESS OFFICIALY

The existence of the counterfeiters of the »classic«, »antique« works was not actually »verschwiegen – not said of« by Krebs:

... *Among the counterfeiters none was greater than Anniius of Viterbo (1432-1502) ...*

Anniius fabricated the German genealogy, starting with Noah and using »Tacitus's« *Tuysco* and *Mannus*. Krebs comments (emphases by me):

... *Most readers suspend their skepticism concerning Anniius's works because of their alluring content, the seeming sobriety of their presentation, and the editor's professed espousal of philological standards. But above all it was patriotic enthusiasm that led them- German, French, Italian, Spanish, and Netherlandish – to refer to Berosus where they should have referred to his editor and commentator Anniius. **Credulity granted credibility ...***

The same can be said also of *Germania* – changing just a couple of names.

In the introduction to his work, Krebs writes:

... *The failure to locate the parchment symbolizes the elusiveness of the ancient »Germany« described: a utopia, a word that literally means »nowhere«. For the Germania is not a report: Tacitus had most likely never been to the banks of the Rhine. He wrote his work with resources to previous Greek and roman ethnographic writers, with one eye on Roman affairs and but a fleeting glance toward northern realities. The text that would be called upon to define the German national character was a Roman's imaginative reflection on human values and a political statement.*

This is undoubtedly one of the history's deeper ironies.

And not the sole one, even not in the case of *Germania*.

The Krebs's book seemingly does not in any case promote »Tacitus's« *Germania*, or is even enchanted by the unique and brave *Germani*. But it presents in spite of all lack of evidence *Germania* as a genuine work originating in Roman Empire. Genuine as being written by Tacitus, a historian allegedly mentioned by Plinius the Young, but not genuine concerning the contents, the descriptions.

It is interesting that *Germania* had, genuine or not, from the beginning of its existence a political task or importance. Tacitus should have copied it's contents from other sources with a specific and probable aim of the contemporary politics (Krebs):

... (the emperor) – *would finally cross the Rhine and conquer all of Germanien ...*

Further, from various parts, not in original sequence, as above:

... *The Germanen as one people living in Germanien were invented by Cesar: Intentionally ignoring the Germanic settlements west of the Rhine, he defined Germanien as the territory to its east, calling the inhabitants Germanen, as if they formed a political union ...*

V tem stavku Krebs, skrito v Cezarjevem določilu, navidezno vključno izjavlja, da so Cezarjevi Germani v resnici nemshki naravni predniki. Dejansko pa je bila Cezarjeva oznaka Germanov nekako v smislu: to je Evropa in v Evropi zhivijo Evropejci. Oznaka je bila torej le zemljepisna, ljudje, ki so zhiveli v Germaniji, so bili brez kakršnekoli »etnicne pripadnosti« imenovani Germani (gl. Lund).^[20]

Krebs se popolnoma zaveda teh napasnih trditev (str. 19, moji vložki v okl.):

...Toda prav vseeno je, kako so (rimski) Germani definirani, ne moremo jih shteti za prednike danasnjih modernih Germanov (Nemcev) ... Potomci katerih (rimskih) Germanov so potemtakem Nemci (Germani)?

Bila je le »Tacitova« Germanija, ki je Nemcem dala njihovo ime, iz nje so Nemci sprejeli in potrdili svoje ime. Ime Germani je očitno starejše kot njegova omemba pri Cezarju.

Toda vse dosedanje etimologije so poskušale izvesti to ime iz bolj ali manj izmisljenih ali izumljenih starih germanskih besed in korenov; tako so jasno potrjevale mnenje, da so stari Germani naravni predniki danasnjih Germanov. Najbolj verodostojna, nenemshka nacionalistična etimologija, je podana **tukaj**.^[21]

V Krebsovi knjigi, obchudujoch (str. 45):

... Germanija je odlično stkana pripoved, njen pisec ni bil zachetnik ... Tacit opisbe germansko zhivljenje dokaj podrobno ... ta, pogosto zgolj vključena prikrita antiteza med zhivljenjem Rimljanov in zhivljenjem v Germaniji preveva celotno Tacitovo poročilo.

Mogoče Krebs brez omembe imena nasprotuje svojemu starejšemu kolegu profesorju Wienerju (str. 49):

... zato pa s tem ni recheno, da je Germanija popolnoma neuporabna kot zgodovinski vir ...

Krebs tudi ponovno poudarja resnično izvornost Germanije (str. 49):

... Germanijo je napisal Rimljan v Rimu za Rimljane ...

... (Tacit) izrazba simpatijo do njihove (germanske) surove pogumnosti, moralne celovitosti in strastne tezhnje po svobodi. Toda zraven je tudi otozhnost: vseh zazhelenih vrednot ne moreš imeti obenem ...

... Ta (Tacitov) zelo izvorni stil zmede ... Natanchnost v bralcu pogosto izzove osuplost ... On je tezhak pisatelj ...

... Zaradi pesniskhe mochi njegovega jezika so Tacita oznachevali kot enega od redkih velikih rimskih pesnikov, brez dvoma je tudi eden od njihovih največjih satirikov ... (str. 55)

»Totgeschwiegene« Ross^[16] gre še dalje in Krebsovo hvalo »Tacitovega« literarnega stila v *Analih* primerja s stilom v Tacitovih *Historijah* (Knjiga II, pog. I, i) ^[16]

In this sentence, hiding in the Cesar's definition, Krebs implicitly asserts that the Cesar's *Germani* were actually the German's putative progenitors. Actually was Cesar's definition of *Germania* something like this – Europe and in Europe live the Europeans. It was a mere geographic mark, and the people living there, with no any whatsoever »ethnic classification« named *Germani*, (see Lund)^[20].

Krebs is fully aware of these false allegations (p. 19, my contributions in brackets):

... But it does not matter how the (Roman) Germans are defined, they can not be considered to be ancestors of today's modern Germans (in modern Germany) ... Descendants of which (Roman) Germans are therefore Germans (in modern Germany)?

It was just »Tacitus's« *Germania*, which gave the Germans their name, or from it they accepted and endorsed the name. The name *Germani* is clearly elder than its use by Cesar. The most credible and simple, **nota** German nationalistic etymology that possess dozens of incredibly invented words and roots, is given **here**^[21].

In Krebs's book, admiringly:

... *The Germania is an exquisitely spun narrative, its author was not a novice ... Tacitus unfolds the Germanic life in some detail ... (as) ... often only implicit – antithesis between Roman life and life in Germanien pervades the whole of Tacitus's account ...*

Perhaps referring silently in opposition to his elder colleague professor Wiener:

... *that is not to say that the Germania is utterly useless as a historical source..*

stating and confirming again the genuine source of Germania

... *the Germania was written by a Roman in Rome for Romans ...*

... *He (Tacitus) shows sympathy for their (Germani's) raw bravery, moral integrity and passionate striving for freedom. But there is also sadness: Not all desirable values can be had at the same time ...*

... *This (Tacitean) highly original style is disconcerting ... The conciseness often leaves the reader breathless ... He is a difficult writer ...*

... *Because of the poetic power of his language, Tacitus has been called one of the few great poets of the Roman people, he is also undoubtedly one of their greatest satirists ...*

»Totgeschwiegen« Ross ^[19] precedes and surpasses the Krebs's praise of the literary style of »Tacitus« in *Annals* compared to Tacitus of *Histories* (Book II, cap. I, i) ^[16]

... Čeprav sem se zadrževal na rezkosti (osornosti) stila in nachina ter na občasnih netočnostih v slovnici in jeziku avtorja Analov, ne smete domnevati, da ne cenim njegovih zaslug. V nekaterih odlikah, ki označujejo velikega pisatelja, presega Tacita; kdorkoli, ki ga ne bere v izvorniku, ne more ustrezno dojeti, kako ga njegova moč povzdiguje v resničnega genija ... Njegove splošne misli komajda ohranjamo v prevodu ...

Zastavlja se vprašanje: Kdo je ta chudoviti chlovek? Če je neznan, ali ga ne moremo odkriti?

To so zelo močni razlogi za branje »Tacitovih« del, posebej Germanije. Bralec lahko najde različne latinske izdaje in prevode Germanije v razne jezike, ki vsebujejo veliko dobronamernih razlag, te pa po obsegu presegajo obseg Germanije skoraj v vsaki izdaji – in to ne le pri nemških piscih (te je analiziral Krebs in jih ne bom navajal), ocharanih z Germanijo; na primer Duane K. Stuart (str. xxi):^[22]

... Od devetnajstega stoletja dalje je lopata arheologov storila plemenito uslugo, ko je odkrivala sledi tevtonske civilizacije vse od kamene dobe. Ta odkritja so spremenila določena dejstva, ki so jih nashli v Germaniji in jih obširno dopolnila; tudi točnost Tacita je bila potrjena in je naredila silen vtis.

V vsakem primeru je Germanija bila in mora ostati nujen pripomoček pri nashi raziskovalni dejavnosti na tem področju. Prichevanje te knjige se ujema z izkopeninami.

Bil je sreehen nagib, ki je navedel vodjo intelektualnega zbhivljenja svoje dobe, nadarjenega predstavnika najvishje omike, da je naslikal te ljudi, zbhiveche v njihovi dezbeli gozdov, mochvirij in gora, ki so nato nekaj stoletij sledili »zvezdi imperija« na jug in na zabod ter so, ko so rushili stare svetove, gradili poti za nove. V sodobni Nemchiji so si klasichni jezikoslovci in strokovnjaki za Germane podali roke pri preucevanju Germanije z navdushenjem, ki ni bilo podprto le z raziskovalnim duhom, marvech tudi z domoljubno gorechnostjo. Njihov ponos, da imajo v lasti ta spomenik velike starosti, in zhar njihovega zanimanja zanj bi morali deliti vsi potomci Anglov in Normanov v vseh dezbelah in podnebjih.

Tevtonci, in ne le oni, so v Germaniji nashli predvsem potrdilo za oceno lastne vrednosti, svoje »plemenite rase« in »izjemne« zgodovine, kakor tudi »opravichilo« za svoja dejanja zoper druge, storjena precej bolj zgodaj, kot pa so se seznanili z Germanijo.

Z navdushenjem so sprejeli svoje novo ime in umishljeno plemenitost svojih namishljenih prednikov.

Germanija je bila mazilo za tevtonsko, kakor je to Spengler imenoval, faustovsko dusho, ki naj bi jo bili ponizhali tisti, ki naj bi bili nasledniki starih Rimljanov.

Krebs (str. 106) o politichnem stanju v 15. stoletju, tj. v stoletju »odkritja« Germanije, ter v zacetku 16. stoletja:

... oropan resnicne mochi, se je imperij (Sveti rimski imperij) she naprej soochal z grozbnjami, in to ne le s turshkimi, ko so si Turki prisvajali njegove dezbele, temvech tudi znotraj meja svojega ozemlja. »Skupna nemshka ochetnjava« je chutila dvoje kril rimskega jarma na svojem vratu. Sveta stolica je vztrajala pri svojih privilegijih, ko je zasedala nemshke cerkvene položhaje po svoji volji in za svoj dobichek – za vse, za kar pastirji skrbijo, so strigli svojo nemshko chredo, je zasikal humanist v chasu, ko je reformacija zachelo deliti krschchansko skupnost.

Though I have dwelt on the harshness of style and manner, and the occasional inaccuracies in grammar and language of the author of the Annals, it must not be supposed that I fail to appreciate his merit. In some of the qualities that denote a great writer he is superior to Tacitus; nor can anyone, not reading him in his original form, conceive an adequate notion of how his powers culminate into true genius, ... His general ideas are scarcely retained in a translation ...

The question arises, – Who was this wonderful man? If unknown, can he not be discovered?

These are a very strong motivations to read »Tacitus's« works, especially *Germania*. The reader can find various Latin editions and translations of *Germania* in various languages, having a lot of benevolent commentaries – with an amount of commentary texts surpassing the whole *Germania's* text almost in each edition – written by authors, not only German (these are analyzed by Krebs, I will not quote them), enchanted by *Germania*, as for example Duane K. Stuart [22]:

... Since the nineteenth century the spade of the archaeologist has rendered yeoman service in uncovering the vestiges of Teutonic civilization from the Stone Age on. These discoveries have modified certain items found in the Germania and have largely supplemented it; but the accuracy, of Tacitus has also been confirmed in an impressive fashion. In any case, the Germania has been and must remain a necessary adjunct to our apparatus of scholarship in its field. The testimony of the book and that of the remains interact.

It was a fortunate impulse which moved a leader in the intellectual life of his time, a gifted representative of the highest culture, to paint, while they lived in their land of forest, marsh, and mountain, those peoples who, in a few centuries, were to follow »the star of empire« to the south and the west, and, by destroying old worlds, were to make way for new. In modern Germany classical philologists and Germanic specialists have joined hands in the study of the Germania, with an enthusiasm sustained not alone by the spirit of scholarship, but by a patriotic fervor. Their pride in the possession of this monument of their antiquity and the intensity of their interest in it should be shared by the descendants of Angles and Normans in all lands and climes.

The Teutons, and not only them, just found the confirmation of their self esteem, their »noble race« and »exceptional« history in *Germania*, as well as the »excuse« for their deeds toward others, which were performed already much earlier as they were acquainted with *Germania*.

They embraced the new name and the nobility of their alleged progenitors with enthusiasm.

Germania was just a balsam for the by the allegedly Roman successors humiliated Teutonic, as Spengler defines, Faustian soul.

Krebs on the political situation in 15th century, the century of *Germania's* »discovery« and the beginning of 16th century:

... bereft of real power, the empire (Holy Roman Empire) continued to face threats not only from the Turks, who encroached on its territories, but also from inside its imperial boundaries. The »common German fatherland« felt the two wings of the Roman yoke settling on its neck. The Holy See insisted on its privileges, filling German ecclesiastical vacancies at will and for its own profit, all the shepherds cared about was to shear their German flock, a humanist sneered at a time when the Reformation was beginning to divide the Christian community.

Medtem pa je rimsko pravo veljalo nad nemškimi navadnim pravom in s cesarskim odlokom so ga morali uporabljati znotraj meja imperija ...

Tako latinska omika, juzhnjashka prefinjenost kot severnjashki primitivni, barbarski, surovi način življenja sta bila v nasprotju z izdajalskimi mediteranskimi pankrti in s chisto, plemenito in poshteno severnjashko raso ... kakor so se oboji medsebojno ljubeznivo oznachevali.

Krebs, govorec o Tevtoncih (str. 91), pravi:

... Ko so bili Germani rojeni, je bila jezga babica ...

Luter (str. 126) pa piše: *Nezakonita spolnost, podkupovanje, pohlep in propad ... nazaj k zmernosti, celovitosti, skromnosti in poshtenosti ...*

... vse je tam (v Rimu) dovoljeno, samo ne biti poshten chlovek ...

Tako se je *Germanija* pojavila, kakor da bi bila naročena in kakor da bi jo bil izdelal »public relations specialist« – v pravem času na pravem mestu ter s težkim in uspešnim vplivom na nadaljnje dogodke.

Ta nemški »kulturni manjvrednostni kompleks« je bil prisoten skozi stoletja do dandanes. Pruski kralj Friderik Veliki ni hotel govoriti nemško – raje je govoril francosko, zanj je bil nemški jezik primeren le za pse. Nemško televizijsko nadaljevanko o rimskem *Limesu* ^[23] so sklenili s trditvijo, da stara germanska kultura ni bila manj vredna od rimske, bila je enako visoka, le različna, Germani pa so Rimljanom tudi pokazali, kje so njihove meje in jih tja pregnali.

Tej reviziji zgodovine sledijo Britanci in Francozi – njihove televizijske nadaljevanke o Keltih, Galcih in Vercingetorixu gredo v isti smeri.

Quod licet Jovi, non licet bovi ...

Toda ne pozabimo: germanski ali zahodni »vechvrednostni kompleks« nasproti Slovanom je prav tako kot nekoch prisoten tudi danes. Vsak slovanski popravek z namenom, da bi pojasnili zgodovino, ki so jo ponaredili nemški in avstrijski zgodovinarji in je splošno sprejeta na Zahodu, je »totgeschwiegen«, zamolčan. Toda ni spregledan; kakor hitro je mogoče, so odkrita domnevna nova dejstva, ki naj bi posredno razveljavila zadevne popravke.

Pri tem pa Zahodnjakom pomagajo naši domachi klecheplazci (v tej luchi so njihova dela seveda povsem brez vrednosti), kajti evropskim »prijateljem« se ni dobro zameriti, in tako sprejemajo zgodovinske lazhi v našem imenu.

Krebs nadaljuje z vplivom *Germanije* (str. 50) takole:

... Rimljani niso nikdar osvojili germanskega ozemlja. Toda tam, kjer so bili legionarji neuspešni, so uspeli pisatelji: Tacitova Germanija bo stoletja dolochala germanski mit ...

... Za mnoge (nemške humaniste) je bila (skupna nemška očetnjava) istovetna s Svetim Rimskim Cesarstvom Nemškega Naroda (Das Heilige Römische Reich Deutscher Nation).

Meanwhile the Roman law code superseded the German common law and by imperial decree had to be applied within empires borders

So, the Latin culture, the southern refinement and northern primitive, barbaric, brute way of life stand in opposition to the Mediterranean treachery bastards and the pure, noble, proud and honest northern race ... as the both parties lovingly denoted themselves and each other.

Krebs, applying to Teutons:

... When the Germanen were born, anger was the midwife ...

... as stated by Luther: Illicit sex, corruption, avarice and decadence ... back to temperance, integrity, modesty and uprightness ...

... everything is permitted there (in Rome) except to be an honest man ...

So *Germania* emerged as it should have been ordered and produced by a public relations specialist – at the right time in the right place ... with the heavy and successful impact on the following events.

This German »cultural minority complex« was present even through centuries till nowadays. The Prussian monarch Frederic the Great did not want to speak German – he spoke preferably French, for him was German language the language for dogs. Nowadays the German television series on the Roman »*Limes*« [23] concludes with the statement – the old *Germanic* culture was not inferior to the Roman culture, it was as high as the Roman, but just different ... and the *Germani* showed the Romans where were their borders and banished them behind them.

This revision of history follow British and French [23] – their television series on Celts, Galls and Vercingetorix pursue the same line.

Quod licet Jovi, non licet bovi ...

But don't forget – the Germanic, aka western »superiority complex« towards the Slavs was as well present at that time as is also still nowadays. Any Slavic revision of the history to correct the history, which was forged by German historians and broadly accepted in the West, is »totgeschwiegen«, not referred. But it is not ignored – as soon as possible are fabricated the fancy »facts« to indirectly invalidate the given arguments.

Krebs continues on the *Germania's* influence:

... The Romans never conquered Germanic territory. But where their legionnaires failed, their writers succeeded: Tacitus's Germania would determine the Germanic myth for centuries ...

... For many (German humanists) it (the »common German fatherland«) coincided with the Holy Roman Empire of the German Nation (Das Heilige Römische Reich Deutscher Nation).

RAZLIČNO O VSEBINI GERMANIJE

Ne le za germanske humaniste, temveč za vsakega Nemca je »Das Heilige Römische Reich Deutscher Nation« zgodovinsko dejstvo; tako o tem učitijo tudi v sholi. *Germanija* nima vech uradno prednostnega mesta v sholi, toda che zhe ne uporabljajo latinskega »izvirnika«, pa prebirajo nedvomno mogočen poetični prevod izbranega besedila (str. 3):^[24]:

...
*Strinjam se z njimi, ki smatrajo germanska plemena
 za čista, obranjena brez kakršnega koli mešanja z tujim, za
 svojski, nepokvarjen, nobenemu drugemu raven narod.
 Od tega tudi, ne glede na ljudi shtevilnost,
 pri vseh enako: svetlomodre kljubujoče oči, rdeči svetli
 lasje, mogočna telesa, sposobna samo za dejanja in vibravo silo;
 težavnemu delu enako nedorasla. Zbejo in vročino pa nikakor ne prenesejo ...*

Te vrstice iz *Germanije* stojijo na chelu in so najbolj pomembne za vsakega »white blood racist« – rasista »bele« krvi ali faustovsko dusho, ki se je za tako proglasila ali pa tudi ne.

V latinshchini »izvirnika« so jedro opisa besede:

... truces et caerulei oculi, rutilae comae ...
(nasilne in modre oči, rdecherumeni lasje)

Nemshki prevod (v slovenskem pomenu):

... svetlo modre in kljubovalne oči, svetlo rdeči lasje ...

Ironično je, da Nemci v glavnem sploh niso tako svetlolasi in modrih oči kakor njihovi blizhji ali daljni severovzhodni felashki, »obarvani« sosedje – Poljaki, Balti, Finci (ti niti niso indogermanski ali indoevropski narod) in Rusi. Najbolj »svetlolasi« so Balti in juzhni Shvedi (ti naj bi bili chisti Germani), kot je to skushala dokazati Marija Gimbutas (Gimbutane) s svojo teorijo »indogermanskega osvajanja« Evrope;^[25] to teorijo Nemci zelo cenijo, cheprav je zhe davno razveljavljena (Renfrew, nato tudi Alinei).

Letopisec Helmold (I. 1.)^[13] je porochal o poganskih slovanskih plemenih, ki jih je, kakor tudi njegovi tevtonski kristjani, globoko zanicheval:

Oni (Slovani) prepovedujejo celo dandanes nashim ljudem, s katerimi pravzaprav vse delijo, dostop do gozdov in izvirov, ker bodo ti, kakor to oni verjamejo, onechasbcheni z obiskom kristjanov. Konjsko meso je njihova hrana; pijejo konjsko mleko in kri in se celo z njo opijajo. Ti ljudje imajo modre oči, njihovi obrazi so rdeči, njihovi lasje dolgi. Nedostopni zaradi močvirij, ne trpijo nikakršnega gospodarja v svoji družbi.

VARIOUS ON GERMANIA'S CONTENTS

Not only for German humanists, but for every German is »Der Heilige Römische Reich Deutscher Nation« a historic fact and it is so taught in the school. *Germania* does not have officially any more the prime position in the school, but – if not the Latin »original« – a majestic poetic translation of chosen texts is surely red ^[24]:

...

*I myself side with them, which the Germania's tribes
as pure and of any mixture with the aliens preserved,
as a folk, which can not be compared to any other,
consider. Therefore, inspite the number of their people,
they have all the same appearance: light blue stubborn eyes, red blond
hair, huge bodies, capable only of deeds and boisterous urge;
compared they can not sustain the heavy work.
The thirst and the heat they can not endure at all ...
... incapable to sustain equaly the heavy work..*

These text rows from *Germania* stand ahead and are the most important for the every white blood racist, the Faustian soul, declared or not declared.

In »original« Latin, the core description:

*... truces et caerulei oculi, rutilae comae ...
... unfriendly and blue (dark) eyes, reddish hair ...*

is translated in German as:

... light blue and stubborn eyes, red-blond hair ...

The irony is that the Germans are generally not at all as blond and blue eyed as their near and far northeastern Felachian, the »colored« neighbors – Poles, Balts, Finns (later are not even an Indo-Germanic aka Indo-European nation) and Russians. The most »blond« are Balts and southern Swedes (the late still allegedly pure *Germani*)- as Maria Gimbutas (Gimbutane) tried to prove in her by the Germans very appreciated Indo-Germanic conquest theory ^[25].

The chronicler Helmold (I.1.) ^[13] on pagan Slavic tribes, deeply despised by him and his fellow Teutonic Christians:

*They (Slavs) really forbade even till today to our people, with which they actually share all, the access to the woods and springs, because these, as they believe, will be polluted by the visit of the Christians. The horse meat is their nurture; they drink their milk and blood, and they should get even intoxicated with these. These people have blue eyes, their face is red, their hair long.
By the moors inaccessible, they tolerate no master in their midst.*

... *Homines hii caerulei, facia rubea et criniti ...*

(*Ti ljudje imajo modre oči, njihovi obrazi in lasje so rdeči*)

Zveni zelo znano ... S prebiranjem besedil nemških letopiscev o Slovanih najdemo opise vseh po njihovem mnenju slabih točk, poganskih navad, podobno opisom Germanov v *Germaniji*.

Seveda pa glede Slovanov niso omenjene nikakršne plemenite lastnosti, le izdajalstvo njihove poganske dushe.

Proprium bumani ingenii est odisse quem laeseris.

Lastnost chlovesbkega znachaja je, da sovrazhi tistega, kogar je ranil. (Tacit)

Celo dandanes meče »Tacitova« *Germanija* veliko senco, in to ne le glede nemške lastne ocene in domishljavosti. V antropoloshkih raziskavah o indogermanski »Heimatland« she vedno prevladuje mnenje, da so bili prvi Indoevropejci veliki, modrooki svetlolasci, kakor so opisani v *Germaniji*. Tako kot skeleti ne morejo pokazati, da so bili njihovi lastniki modrooki svetlolasci, so tudi podolgovato (dolikokefalno) obliko lobanje povezovali z istimi lastnostmi. Ti ljudje, ki naj bi bili predniki predvsem Germanov, naj bi zavzeli Evropo pri koncu mlajshe kamene dobe ter prinesli močno vodstvo in svojo premoč nad predhodnimi prebivalci ... (in tako naprej v tem smislu).

Tudi Krebs ne molchi o tem.

Od vech kot 1300 znanstvenih objav^[26] s tega področja resda skusha velika vechina dokazati omenjene lastnosti, toda brez resnično trdnega sklepa.

Smeshno je tudi dejstvo, da so nekateri celo poskushali zares znanstveno dokazati, da so bili rimski imperatorji svetlolasci z modrimi ochmi. Tudi pripadniki bramanske kaste naj bi bili bolj svetlopolti kot ostali prebivalci Indije.

... Poleg tega pa je vprashanje o izvoru oziroma poreklu Germanov v zgodovini znanosti najozhbe povezano z iskanjem pradomovine Indogermanov – to oznako zadnja leta v Nemchiji zelo radi uporabljajo. (Lund, str. 13) ^[20]

Rodoslovje Germanov, ta smeshni mit, ki ga je bil kasneje Annius podaljšhal nazaj do Noa, so chastili in ga she vedno zelo chastijo nacisti in »white blood« faustovske dushe. Kar zadeva germanskega mitichnega prednika, pa se pri branju *Germanije* vsiljuje naslednja misel.

Ste kdaj slishali, kako italijanski »gastarbeiterji« poskushajo govoriti nemshko, pravzaprav nemshka narechja, kot je npr. Schwyzerdütsch? Brez namena, da bi se iz njih norcheval: kot manj izobrazheni prilagajajo svoj italijanski narečni izgovor k svoji govorni »nemshchini«, kakor jo oni slishijo in razumejo. Tako slishijo »*Dütsch*« nekako podobno kot »tuitsch« in zelo podobno kot »tuis«. To je verjetno izgovorjava, ki je verjetno predhodnica italijanskega imena za Nemce – *Tedeschi*.

... *Homines hii caerulei, facia rubea et criniti ...*

These people have blue eyes, their face and hair is red.

It sounds very familiar ... Reading the texts of German chroniclers about Slavs, they described all in their opinion bad points, heathen habits, similar to descriptions of *Germani* in *Germania*. Naturally, there were not mentioned any noble traits, but only the treacherousness of their pagan soul.

Proprium humani ingenii est odisse quem laeseris. Tacitus

It belongs to human nature to hate those you have injured.

Even today casts »Tacitus's« *Germania* a big shadow, not only in the German self esteem and hubris. In the search of the Indo-Germanic »Heimatland« with the means of anthropology still prevails the notion, that the first Indo-Europeans were tall, blonde and blue-eyed people, just as in *Germania* described. As the skeletons can't show that they owners were blue-eyed blondes, the elongate (dolichocephalic) crane was associated with these traits. These people, the allegedly progenitor of *Germani* in particular, should have conquered Europe at the end of Neolithic and should have brought the strong leadership and their superiority to the old inhabitants ... and so one, and so one.

From the more than 1300 scientific publications in this field ^[26], the overwhelming majority tries to prove these traits, but without any really conclusive positive result.

As an irony is the fact, that there were serious scientific attempts to prove that even the Roman emperors were blond and blue-eyed.

... *Moreover, the question of the origin or the descent of the Germans in the history of science is the most closely linked with searching of the original homeland of Indogermans – this designation is popularly used in modern Germany in recent years.* (Lund, p. 13) ^[20]

The genealogy of *Germani*, a ridiculous myth, later expanded to Noah by Annius, was and is very cherished by the Nazis and white blood Faustian souls. Concerning the German mythic progenitor, reading *Germania* imposes the following association.

Have you ever heard how the Italian »*Gastarbeiter*« try to speak »German«, actually the German dialects like Schwyzerdütsch? Without any intention to mock them – they are mostly less educated people and they adapt their own Italian dialect pronunciation to their spoken »German« as they hear and understand it. So »*Dütsch*« is heard as something similar to »*tuitsch*«, and very similar to »*tuisch*«. This is the pronunciation that very probably precedes the Italian name for Germans – *Tedeschi*.

Poskušajo tudi tvoriti nemshke stavke, ki jih uporabljajo v nenavadni sestavi, običajno zachenjajo z »*man*« (nemshki nedoločni zaimek) ali pa »(*der*) *Mann*« – *chlovek*, *moshki*, *moz̃h*, pri tem pa vechinoma ne razlikujejo pomena obeh besed in tudi ne njune rabe. Ti besedi sta zanje pravi nachin in prepričani so, da govorijo nemshko. O tem pishe tudi Wiener.^[18]

»*Tacit*« zagotovo ni nashel »gastarbeiterjev« v nemshkih dezhelah, kvechjemu morda vech italijanskih »gastpristerjev« (... *ki so strigli svojo nemshko chredo* ...), toda tudi v Rimu je bila alemanska kolonija, kjer je lahko na enak nachin slisal njihovo alemansko nemshchino. Verjetno je obiskal tudi Shvico, gotovo v chasu koncilov v Konstanci in Baslu. Sledil je običajnemu »klasichnemu rodoslovju« plemen – njihovo ime je prilagojeno ime njihovega skupnega prednika – in se malo ponorcheval, ko je to verjetno uporabil pri iznajdbi *Tuysca* in *Mannusa*.

Plemena, ki so nashteta v *Germaniji*, deloma sploh niso germanska v danasnem smislu, tista pa, ki naj bi bila germanska, morda z izjemo imen, ki so prepisana iz Cezarjevega spisa *Bello Gallico*, so verjetno le plod domishljije.

V romanu Monaldijeve in Sortisa *I dubbi di Salai*, ko Salai bere imena germanskih plemen v *Germaniji*, bruhne v smeh, ker jih je spoznal kot igro besed.^[3] Vsi dobrohotni razlagalci *Germanije* tega niso odkrili. No, jaz nochem biti dobrohoten – in bom to skushal zanesljivo ugotoviti.

Edino Stuart^[22] v pripombi omenja, da se beseda »*Chatti*« mogoche nanasha na machke – in Grimm jo vzporeja z nemshko besedo »*Hut*« (klobuk). Salai je bil Italijan, toda razumel je tudi latinsko. Njegov lik v romanu je nekakshen Scaramouch – italijanska oblika *Simpliciusa Simplicissima*, *Tilla Eulenspiegla* ali pa nashega Pavlihe – v upodobitvi italijanskih piscev. Tako je verjetno najboljše poiskati mozhne razlage te besedne igre v italijanshchini, toda domnevni ponarejevalec je veliko potoval po Nemchiji, Avstriji, Shvici, Franciji in Britaniji ter je po mozhnosti uporabil razlichna narechja raznih jezikov:

Aravisci – oltarne omele (pleme Araviscov naj bi bili verjetno Avari, kot to razlagajo nemshki zgodovinarji, toda Avari niso bili znani v Tacitovih chasih); Osi – shirokeoustniki; Chatti – machke, zlobnezhi, ujetniki; Mattiaci – zmeshanci; Tencteri – obotavljalci; Bructeri – siromaki; Chamavi – pochesani; Agrivarii – poljedelski norci; Dulgibini – dolgonozhci; Cherusci – pleshci; Fosi – rovarji; Aviones – pticharji; Naristi – nosani; Quadi – prevaranti; Marsigni – Marsovi gorechnezhi; Buri – kmetje; Harii – grivarji; Manimi – zachetniki; Elisii – polomljenci; Nahanrvali – samorozhci (povezano z ruskim mestom Narva v Baltiku?); Sitones – smrdech; Bastarnians – zadovoljivi; Oxione – volovski.

Mogoche sem malo pretiral. Lund bi verjetno to imenoval »*volksetymologische Wortspielereien*«. On se sicer v svojih razlagah najvech ukvarja s Suevi in Cimbri.

Mogoche pa so to le imena, kot jih je »*Tacit*« slisal in razumel; za primer naj navedem tisto, kar najdemo v Thietmarjevem *Chroniconu* (iz 10./11. stoletja, II/23):^[12]

They try to form a German sentence, using them in a strange composition usually starting with »man« (*germ. Indefinitpronomen*) or »(der) Mann« – the man, mostly not distinguishing both words and the use of them. These words are for them the very way and the conviction to speak German. See also Wiener on this subject ^[18].

»Tacitus« surely did not found in German lands »*Gastarbeiter*«, perhaps more Italian »*Gastpriester*« (... *shearing their German flock* ...), but in Rome surely the Allemanic colony, hearing in the same way their Allemanic German. He visited very probably Switzerland, surely on the occasion of the Councils of Constance and Basel. Following the usual »classic genealogy« of tribes – their name as the adaptation of the name of their progenitor – with a little satirical touch, »Tacitus« probably used that for the invention of *Tuysco* and *Mannus*.

The tribes listed in *Germania* are partly not at all Germanic in current sense, and the allegedly Germanic ones, maybe with the exception of the names copied from the Cesar's *Bello Gallico*, are very probably a fantasy.

In the Monaldi and Sortis novel *I dubbi di Salai*, Salai by reading the names of Germanic tribes in *Germania* bursted again in laughter as he found them a play of words ^[3]. All benevolent commentators of *Germania* didn't find it. But I don't want to be benevolent – I will try to find it out.

Only Stuart gives in a footnote the idea that Chatti ^[22] may refer to a cat – and Grimm refers it to German *Hut* - hat. Salai himself was an Italian, but he understood Latin. His figure in the novel was completed as a type of Scaramouche – the Italian Simplicius Simplicissimus, Till Eulenspiegel or our Pavliha – by the Italian authors. Preferably is to look for possible interpretation of this play of words in Italian, but the alleged forger traveled also a lot in Germany, Switzerland, France and Britain, using probably several dialects in different languages:

Aravisci-altar misteltoes, the tribe Aravisker are very probably Avari (German historian interpretation – but they were not known in the Tacitus's times), Osi – (big) mouths, Chatti -cats, evils, captives, Mattiaci – the crazy, Tencteri – the hesitating, Bructeri – the poor, Chamavi – the combed, Agrivarii – the earth digger, Dulgibini – the long legged, Cherusci – the bald, Fosi – the ditch people, Aviones – the bird people, Naristi – the nose people, Quadi – the fooling ones, Marsigni – mars fire people, Buri – the peasants, Harii – the hair people, Manimi – the beginners, Elisii – the sprain people, Nahanarvali – the unicorn people (connected to Russian town Narva in Baltic?), Sitones – the smelling, Bastarnians – the sufficient, Oxionae – the ox people.

Lund would probably marked this as »volksetymologische Wortspielereien«. He copes in his analysis almost only with Suevi and Cimbri.

Perhaps are they just by »Tacitus« misunderstood names – as for example is to be read in Thietmar's *Cronicon* (from 10/11th century, II/23) ^[12]:

Da bi labko njemu zaupane dushe pouchil o resnichni veri, je napisal navodilo v slovanshchini in je prosil Slovane, da pojejo »Kyrrie eleison«, in jim pojasnil njegovo dragocenost. Toda brezsrchni Slovani so prezirljivo obrnili besedo v »Ukrivolsa«, kar po nashe pomeni: »Jelsba je v grmoju«, in so dodali: »Boso je tako dejall«, cheprav jim je to popolnoma drugache pojasnil. Cesar je podaril shkofu nekaj vech vasi, ki so pripadale Merseburgu, in mestece v okolishu Chutici, imenovano Medeburu, kar naj bi pomenilo: Ne prepushchaj medu! ...

Ime *Medeburu* je bilo potem ponemcheno v *Magdeborn* – *Deklishki izviri*. Tevtonski prevajalci so pozneje *Medeburu* razlagali kot *Medeni les*, pomeni pa preprosto *Medeni sod*. Te »Volksetymologije« ne kazhe prezreti, ker ima npr. tudi ime *Berlin* slovansko poreklo (*barje* – ne pa nemshki *Bär* medved), kakor tudi ime *Nebra* – to je slov. *nebo*, in podobno. Isti indoevropski koren ima nemshka beseda *Nebel*; Spengler je v zvenu besede *nebo* odkril potrditev za slovansko ponizhno manjvrednost, besedi *Himmel* in *ciel* pa naj bi kazali germansko vzvishenost (... *eine wahre Vernebelung des Geistes* - ...resnichna zamegljenost duha).

Germanska prerokovanja z belimi konji in podobno, kot je to opisano v *Germaniji*, so očitno neverjetno podobna slovanskim poganskim obichajem v svetishchu Radigost, ki jih je opisal Thietmar.^[12]

Toda vrnimo se h *Germaniji*. Tisti del, ki podaja zemljepis dezhel germanskih plemen, je posebej zanimiv. Dezhele so nashtete po vrsti v vzhodni in severni smeri od Rena in Donave chez skoraj vso srednjo in deloma vzhodno Evropo. Tukaj she spisek imen nekaterih drugih plemen, verjetno prevzetih po Cezarju:

Keltsko pleme Bojev ima znachilno slovansko ime – *boj*, *bojevati se*, *bojevnik*, z betatizmom *vojak*, *vojna* itd.; Vangioni so verjetno Wendi (nemshko ime za Slovane); Triboki zvenijo kot Tribogi (Triglav, ki je soroden hindujskemu Trimurtiju); ime Nemeter zveni kot slovansko ime za Nemce.

Rugijci za nemshke zgodovinarje nimajo nikakrshne zveze z otokom Ruegen (slov. Rujan), kjer je slovanska drzhava obstajala do 12. stoletja; Aesti naj bi zamenjali svoje ime v Latvijce in Litvance, ime pa prepustili Estoncem, ki naj bi bili srechni, da so dobili ime, ki naj bi pomenilo Vzhodnjaki ali pa Plemeniti; vse to po nemshkem zgodovinopisju.

Tudi Suevi naj bi bili Schwabi – nenavadna je podobnost tega imena z imenom Slavi; Suioni, Sutoni (Shvedi), Veneti (Slovani), Fennen (Finci) in Sarmati (Slovani) so znani »Tacitu«. No, vsa plemena niso ravno tam, kjer bi morala biti, nekaterih celo ne moremo z nichimer »enachiti«, toda vsa so nashla svoje lastno mesto v Wikipediji in zgodovinskih knjigah – in velika razsezhnost stare Germanije v Evropi je očitna.

Na vsakem zgodovinskem zemljevidu narashcha obseg stare Germanije z datumom izdelave zemljevida in s starostjo prikazane zgodovinske vsebine.

To enable to teach the him entrusted Souls in the truthful Faith, he wrote an instruction in Slavonic and he asked the Slavs to sing Kyrie eleison, explaining them its benefit. But the heartless Slavs turned scornfully the word in Ukrivolsa, that means in our tongue: »Alder is in shrubs« and they added :»Boso said so!«, even that he it explained them completely otherwise. The Emperor granted to bishop some more villages, which belonged to Merseburg, and a township in district Chutici, named Medeburu, what should mean: Don't let the honey through! ...

The name *Medeburu* was then germanized in *Magdeborn* – engl. *Maiden spring*. The Teutonic translators interpreted later *Medeburu* as *Honey wood*, but it simply means *Honey cask*. This »Volksethymologie« can not be ignored, i.e. as the name *Berlin* comes from Slavonic *barje* (marshes and not Germ. *Bär* – bear), the name *Nebra* from Slavonic *nebo* (sky) and so on. The same Indo-European root has the German word *Nebel* (fog); Spengler discovered in the sound of the word sky the confirmation for the Slavic humble inferiority, as the words *Himmel* and *ciel* show Germanic superiority (... *eine wahre Vernebelung des Geistes* - ...*a true fog of mind*).

Reading about the *Germani*'s divination with the white horses, the striking resemblance to the pagan Slavonic rites, described by Thietmar in the temple Radigost, is obvious.

But back to *Germania*. The part, describing the geography of the *Germania*'s tribal lands is especially interesting. They are listed living side by side in the eastern and northern direction of the Rhine and Danube over the most of central and partially over the eastern Europe. Here is a list of some other tribes:

The Celtic tribe Boji has the remarkable Slavic name – *boj* is fight in all Slavonic languages (compare sl. *bojevati se* – to fight, sl. *bojnik*-fighter/soldier, with betatism sl. *vojak* -soldier, sl. *vojna* -war etc.). the Vangionen very probably Wenden (the German name for Slavs), the Triboker sound as Triboger (sl. *tribog* - three god, sl. *Triglav* -Threehead – a Slavic deity related to Hindu Trimurti), the Nemeter sound as the Slavic name for Germans - sl. *Nemci* (the dumb ones, sl. *nem* - dumb). The Rugier, they have according to German historians naturally nothing in common with the island Ruegen (Slavic Rujan [Ruyan]), where a Slavic state existed still in 12th century, the Aesti, which changed their name in Letten and Latvian (sic!), leaving the name to Estonians, which were happy to get this name meaning the easterners or the noble ones, all this according to German historians.

Yes also Suevi – Schwaben – a remarkable similarity of this name to the name Slavi, Suionen, Sutonen (Suede), Veneti (Slavs) , Fennen (Finns) and Sarmati (Slavs) are known to »Tacitus«.

All tribes are mostly not exactly placed there where they should be, some tribes can not even be »identified«, but they have found their proper place in Wikipedia ... and the great expansion of old *Germania* in Europe is obvious.

On each historical map, the territory of old *Germania* increases with the rendition date of the map and with the age of displayed historical content.

Ta razvpita velika razsežnost stare Germanije je bila propagandni izgovor za Hitlerjev »Drang nach Osten«, ki je njegova tezhnja, da razširi Tretji rajh na slovanske dežele – to je bil glavni namen Hitlerjeve vojne. Osnova je bila Piccolominijeva trditev o »Völkerwanderung«^[27], tj. o selitvi narodov – shlo naj bi zlasti za slovansko naseljevanje v »od vekomaj nemshkih« deželah.

To je celo she danes ena najbolj chashchenih nemshkih zgodovinskih teorij. Najvazhnejshi razlog, da visijo na tej teoriji, je njena politichna razsežnost. Njena ideoloshka osnova je zemljepis Germanije, proklamirani polozhaj dežel germanskih plemen, dopolnjen z vsemi zgodovinskimi in sedanjimi ekspanzionistichnimi nagibi, ki so ravno tako vazhni danes kot nekdej. Nemshki in francoski mitichni preteklosti pripada tudi legenda o Karlu Velikem in o njegovem pravljičnem imperiju, ki naj bi obsegal skoraj vechino Evrope.

Nemci so gonilna sila za oblikovanje in razshiritev Evropske unije. Oni in drugi Zahodnjaki imajo pravico do gibanja vsepovsod ali do nakupa chesarkoli v EU, ostali imajo omejeno svobodo celo kot »gastarbeiterji« in velika vechina nima nikakršnih sredstev, da bi kupili karkoli pomembnega na Zahodu. V prizadevanje, da zgradijo veliko Germanijo ali »das Vierte Reich« (Chetrty rajh) ali Evropsko Unijo kot osnovo evropske politike, bolj ali manj neuradno verjame, zlasti v okolishchinah danashnjega ekonomskega polozhaja, vechina »ljude z ulice«, navadnih drzhavljanov v vzhodni in jugovzhodni Evropi. Pochutijo se opeharjene in dejansko jih je prevarala evropska politika. To jasno razkriva odgovor nekega romunskega politika na vprashanje, ali so Romuni srečni in zadovoljni, da so v EU: »Zgradili ste nam avtoceste in supermarkete, popolnoma ste unichili nasho domacho proizvodnjo, sedaj pa ste v vashih supermarketih she brezposelne oropali zadnjega denarja ...« Ali pa izjava Bolgara »z ulice«: »Bolgarske plache so ostale, dobili pa smo evropske cene ...« Pred vstopom v EU bogato in uspesno slovensko gospodarstvo se je po vstopu bistveno zmanjšalo – industrija se je skrchila skoraj na obseg iz 50-ih let po drugi svetovni vojni. Portugalski, shpanski, italijanski in grshki »ljude z ulice« primerjajo nemshko (beri evropsko) politiko z nacistichno Nemchijo, s Tretjim rajhom.

Poluradna oznaka teh narodov, kot jo uporabljajo nemshki politiki in Nemci »z ulice« (ti uporabljajo tudi zanichljivo oznako »Kanaki« – ne samo za turshe »gastarbeiterje«), da so »leni«, »nedelavni«, »parazitski« in »skorumpirani«, ima isti izvor kakor njihov odgovor. To je chisti odraz Spenglerjeve nacistichne oznake »Felachenvölker«, obarvanih, kot nasprotje oznaki »Faustische Völker« za bele germanske narode, potomce plemenitih Germanov, opisanih v *Germaniji*.

To morda zveni kot obichajna evropska folklor, toda v sedanjem polozhaju v Evropi bi to lahko bilo zgodnje znamenje mozhnih sporov, posebej she, ker se ljudje pochutijo izdani s strani lastnih »elit«. Naj pripomnim, da so se zmeraj spori v Evropi vechinoma pojavljali zaradi pritiskov na podvrzhene narode v mnogonarodnih drzhavah – prav tako, kot to danes podrejeni obchutijo z raznih strani v Evropski uniji.

This allegedly great extent of old *Germania* was used as a propaganda pretext for Hitler's »Drang nach Osten«, his aim to extend the Third Reich on Slavic lands – the main goal of Hitler's war. The basic idea was Piccolomini's assertion of »Völkerwanderung«^[27]– the Migration Period – especially the Slavic migration in the from the times immemorial Germanic lands.

This is one of the most cherished German historic theories even today. The most important reason to stick to this theory is its political dimension. Its ideological base is in *Germania's* geography, the alleged position of Germanic tribal lands, completed with the whole historical and present expansionist tendencies, which are relevant today as much as in the past. To the German and French mythical past belong also the legend of Charlemagne, as well as his mythical empire's, reaching practically over the most of the Europe.

The Germans are the driving force to build up and to extend the European Union. They and the westerners have all the rights to move anywhere or to buy anything in the Union, the others have the limited freedom even to be »Gastarbeiter« and the great majority no means at all to buy something in the west. The tendency to build up the great Germania, aka the Fourth Reich, aka the European Union as the base of European politics, is more and more unofficially believed, especially in the circumstances of the present economic situation, by the most East- and South-Europeans »from the street«. They feel to be cheated and they were cheated by the European politics. This expresses clearly the answer of a Romanian politician on the question, if the Romanians are now happy and satisfied to be in the EU: »You built us the highways and the supermarkets, you destroyed thoroughly the domestic production, and you robbed now the last money from our unemployed in your supermarkets ...« or a Bulgarian from the street: »... the Bulgarian salaries remained, but we have got the European prices ...«. The rich and successful pre-entry Slovenian economy, was weakened and diminished substantially in the EU – the industry sank almost on the level of the fifties after the WWII. The Portugal's, Spanish', Italian's and Greek's »man of the street« designations of the German aka European politics is as usual the comparison to the Nazi Germany, to the Third Reich. The semiofficial designation of these nations by the German politicians and the German's »man from the street« (these use for them the denigrating name »Kanaki« – and not only for turkish »Gastarbeiters«), as the »lazy«, »foul«, »parasitic« and »corrupt« is the cause as well the answer to them. It is a pure reflection of the Spengler's Nazi definition of »Felachenvölker«, the colored people, as the opposite to the white »Faustian« – the Germanic – nations, the descendants of the noble *Germani*, described in *Germania*.

This may sound as the usual European folklore, but in the present European situation it may be just the early sign of the possible conflicts. Let me notice, that the most European conflicts emerged from the oppression of the subjugated nations in the multinational states – just the same as is the feeling from many sides in the European Union today.

KDO JE BIL TA CHUDOVITI CHLOVEK? CHE JE NEZNAN, GA NE MOREMO ODKRITI?

... *quoniam communi stultitia a paucis virtus colitur* ... (G. F. Poggio Bracciolini)

Gornje vprasanje zastavlja John Wilson Ross (1818-1887) v svoji knjigi *Tacitus and Bracciolini, The Annals forged in the XVth century*^[19] ter daje tudi odgovor nanj: ta chudoviti chlovek je bil Gian Francesco Poggio Bracciolini. On je krivec, on je ponarejevalec – on je avtor Tacitovih *Analov*.

Chastitljivi Shepherd (str. 459 ff),^[28] Poggiov zhivljenjepisec, o Poggiu, humanistu pishe (cit. skrajshano):

... *da je med shtevilnimi uchenimi mozhmi, ki so krasili njegovo dobo, zavzemal polozhbj z najvishjimi odlichji. Njegov sprejem v rimski urad in njegova stalna sluzhba v zaupnih uradib pri osmih zaporednih papezhib nudi jasen dokaz ne le o njegovi delovni sposobnosti, marvech tudi o njegovi zvestobi in celovitosti. Pochashbhen z naklonjenostjo mogochnezhhev, ni zhrtvoval svoje neodvisnosti v svetishchu mochi, temvech je stanovitno obdrzhal svoj visoki chut za svobodo.*

... *iz njegovih del lahko navedemo mnoge odlomke, ki dokazujejo, da je njegovo duhovno oko zajelo veliko shirshe intelektualno obzorje, kot so ga na splošno imeli v dobi, v kateri je zhivel. Izzhareval je toplino in iskrenost v svojih prijateljstvih ter se je trudil izpolniti dolzhnost, da razprshi neprijetnosti tistim, ki jih je ljubil.*

... *Cheprav Poggio ni bil nepomirljiv v svoji jezji, je bil ravno tako silen in izrazhanju svojega negodovanja, kakor je tudi navdusbeno potrjeval, kako ceni tiste, s katerimi je bil prijateljsko povezan. Svoboshchina, s katero je zhalil v svoji zgodnji dobi, in nespodobna pridiga, ki se pojavlja v nekaterih njegovih spisih, sta bolj greba tistih chasov kakor pa chloveshka.*

... *Njegove obcutke so sveda popolnoma odebtale razlichne moralne lastnosti vishje kvalitete – z njegovo hvalezhnostjo za prejeta dobroto; z njegovo iskrenostjo v prijateljstvu; z njegovim sochutjem za nesrechnike; z njegovo pripravlenostjo, po svojih mozhnostih, pomagati nesrechnim. K temu lahko dodamo, da se je, vse tako kazhe, prikupil vebini tistih, s katerimi je imel osebne stike, z uglajenostjo svojega obnashanja in z zabavnim dovtipom.* (str. 281)^[28]

... *Ta pogovor o vprashanju An seni sit uxor ducenda je eden najbolj duhovitih Poggiovih sestankov ...*

... *in lahko rechemo, najvech v njegovo chast, da je v vlogi zagovornika zakonske zvezze obravnaval zhbenski spol z izrecnim sposhtovanjem, in je zhbenko prikazal ne le obdarovano z ostrino uma, temvech tudi z lastnostmi, ki jo kazhejo kot razumsko bitje, ker sposhtljivo poslusha nauke modrosti in kreposti ...*

Sicer je she prisotne nekaj patriarhalne mentalitete, toda ...

... *gospa ... Rinieri je razveseljevala zhbinjenje samca in neka Lucia Pannelli mu je podarila celo tri otroke, ki jih je leta 1430 priznal kot svoje ...* (Walser, str. 89)^[29]

In Shepherd (str. 282)^[28] o isti zadevi in posledicah zelo obzirno pravi:

WHO WAS THIS WONDERFUL MAN? IF UNKNOWN, CAN HE NOT BE DISCOVERED?

... *quoniam communi stultitia a paucis virtus colitur* ... (G. F. Poggio Bracciolini)

John Wilson Ross (1818-1887), in his »Tacitus and Bracciolini, The Annals forged in the XVth century«, poses and gives the answer on his question – this wonderful man was Gian Francesco Poggio Bracciolini. He is the culprit, he is the forger – he is the author of Tacitus's Annals.

Reverend Shepherd ^[28] (p. 459 ff), Poggio's biographer on Poggio, the humanist, abridged:

... that amongst the multitudes of learned men who adorned his age, he occupied a station of the highest eminence. His admission into the Roman chancery, and his continuance in offices of confidence under eight successive pontiffs, afford an ample proof not only of his ability in business, but also of his fidelity and integrity. Honored by the favor of the great, he did not sacrifice his independence at the shrine of power, but uniformly maintained the ingenuous sentiments of freedom.

...many passages might be quoted from his works to prove that the eye of his mind surveyed a wider intellectual horizon than fell to the general lot of the age in which he lived. He was warm and enthusiastic in his friendly attachments, and duteously eager to diffuse the renown of those whom he loved.

... Though Poggio was by no means implacable in his anger, yet he was as energetic in the expression of his resentment, as he was enthusiastic in the language in which he testified his esteem for those to whom he was bound by the ties of friendship. The licentiousness in which he occasionally indulged in the early part of his life, and the indecent levity which occur in some of his writings, are rather the vices of the times than of the man.

... His fillings, indeed, were fully counterbalanced by several moral qualities of superior excellence – by his gratitude for benefits received ; by his sincerity in friendship ; by his compassion for the unfortunate ; and by his readiness, to the extent of his ability, to succor the distressed. To which it may be added, that he seems to have recommended himself to most of those with whom he maintained a personal intercourse, by the urbanity of his manners, and by the sportiveness of his wit. p.281

... This dialogue on the question An seni sit uxor ducenda is one of the most ingenious of Poggio's compositions ...

... and it may be stated, greatly to his honor, that, in the character of the advocate of matrimony, he treats female sex with marked respect, and represents woman not only as gifted with great acuteness of intellect, but also as endowed with dispositions which incline her, as a rational being, to listen with deference to the lessons of wisdom and virtue ...

... still a little bit of patriarchal mentality, but ...

... the lady ... Rinieri amused the life of the bachelor and a certain Lucia Pannelli granted him even three children, whom he in 1430 as his own recognized ... Walser p. 89:[29]

and Shepherd (p. 282) on the same issue and the consequences, very conciliant:

... Poggiova odločnost, da bo popravil napake svojega obnashanja in da bo stopil v pravi zakonski stan, zaslužbi, da jo zelo priporočimo. Seveda upamo, da se je najostreje pokesal v samoobtožbi za svojo prejšnjo lahkomiselnost, ko je spoznal, da je začetek njegove preobrazbe označilo dejanje skrajne neprijaznosti. Da bi se pripravil na svoj zakon, je moral odpustiti ljubico, ki mu je rodila dvanajst sinov in dve hčeri. Kakšne zhalostne zadrege združbi vrsta grehov; kako močna so dobronamerna čustva, ki jih v nas vzbudi čut za poshtenost, ko vidimo zbensko kot predmet lahkomiselnega užitka, kako je po dolgoletni zvezi, ko je bila, kot vse kazbe, zvesta svojemu zapeljevalcu, v novih okolishchinah nazadnje zapušchena, zavržbena, verjetno v revshchino – zagotovo v najbujšbi dusbevni stiski – in prepushchena javnemu zasmehu ...

Te vrstice, ki mechejo dvom na Poggiovo znachajsko celovitost, so mogoche pretirane glede shtevila otrok. Njegova pisma in ostali spisi so bili vechinoma namenjeni bolj ali manj širokemu krogu bralcev ter so bili izchrpno raziskani in obrazlozheni. Toda njegove osebne odnose, razen njegovih pivskih bratcev in prijateljev z istimi interesi, so njegovi zhivljenjepisci komajda omenili; gre za odnose z njegovimi najblizhijimi, ki bi pravzaprav pokazali njegovo resnichno naravo.

Toda Shepherd je z njim usmiljen: skushnjavi mlade in lepe srnice z bogato doto se starejši gospod preprosto ni mogel upreti (teorija je eno, praksa je pach drugo), a je menda vsaj zelo poskrbel za vso svojo družhino.

Ne nameravam ponavljati pripovedi o Poggiovem zhivljenju, dotaknil se bom le nekaterih bolj splošnih stvari, glede katerih menim, da odkrivajo nagibe za nekatera njegova dela. Pri tem gre manj za njegova leposlovna dela, namenjena shirshemu krogu, ali pa za pisma s pokloni veljakom, kakor pa za njegova osebna čustva.

Tezhko je namrech sprejeti, da bi bil resnichen pogled njegovih zhivljenjepiscev na njegov znachaj, she tezhje pa je imeti o tem zanesljivo lastno mnenje. Toda nekako se vseeno strinjam s Shepherdom.

Poggio je nedvomno stremel za uspehom, bil je nekoliko oportunist, toda ni bil konformist. Bil je previden; vedel je, da so vrhovi podlozhni spremembam, zato je ostajal, kolikor je bilo mogoche, v senci ter je tako kot tajnik prezhivel sedem papezhev.

Toda vechina ga sodi po njegovih nesramnih pismih (invective), v katerih ogovarja, blati in zhali svoje nasprotnike. V njegov zagovor lahko rechemo, da so mu ti vrachali na enak nachin.

Hochart^[17] o teh sramotilnih pismih pishe:

... izmenjevali so med seboj strupene posmehe, umažane zhalitve, nespodobne nesramnosti, vchasih podla obrekovanja. Njihovi sramotilni spisi, obranjeni kot zapisane priche leposlovne zgodovine, povzrochajo, da bralec zardeva namesto njihovih avtorjev ...

... Poggio's resolution to correct the irregularity of his conduct, and to enter into the state of lawful wedlock, most certainly merited high commendation. It is to be hoped, however, that he experienced the keenest remorse of self-accusation for his former licentiousness, when he found that the commencement of his reformation was to be signalized by an act of extreme unkindness. In order to prepare the way for his marriage, he was obliged to dismiss a mistress who had borne him twelve sons and two daughters. What distressing embarrassments crowd the train of vice; and how powerfully are the benevolent feelings excited on the side of virtue, when we see the object of licentious passion, after a connection of many years, in circumstances which seem to imply on her part fidelity to her seducer, at length abandoned by him, and sent forth, perhaps in poverty – certainly in agonizing mental distress – to encounter the taunts of public scorn ...

... the lines which throw doubts on the Poggio's character integrity, perhaps exaggerated in the number of children. Mostly were his letters and other writings intended for the more or less »broad« public – they were exhaustively analyzed and interpreted. But his intimate relations, save his drink-fellows and the friends with the same interests, were barely mentioned by his biographers – the relations to the intimate persons, which would have shown actually his real self.

But Shepherd is merciful with him ... and the temptation of the young and beautiful doe with rich dowry was irresistible for an elder gentleman ... and a theory is a theory and is certainly not a practice ... but he took a great care of all his family.

I do not intend to retell the life of Poggio, I will refer just to some generalities or to some moments, which I found to reveal the motivation or the motifs for some of his deeds. This concerns less his literary works, aimed on general public, or his letters of devotion to powerful, than his personal emotions.

It is hard to take the perception of his characters by his biographers for granted, even harder to have an own reliable notion. But somehow I agree partially with Shepherd.

Poggio was surely a little bit of a hustler, a little bit of opportunist, but not a conformist. He was a cautious one – he knew that the tops are prone to be exchanged – so he stayed as much as possible in the shadow and he survived seven Popes as a secretary.

But the most judge him according to his shameless letters invectiva in which he insinuates, slanders and insults his adversaries. For his sake – they answered him in the same manner.

Hochart ^[17]on his invectives:

... they exchanged the poisonous scorn, dirty offences, indecent rudenes, sometimes despicable libels. Their humilating texts, preserved as the writen witnesses of the literary history, cause instead of their authors the reader to blush...

Ali ste kdaj slisali shepetanje plemenitih profesorjev Alme Mater, ko danes med sabo izmenjujejo mnenja o svojih odsotnih kolegih, a jih ne zapishejo, kakor so to naredili Poggio in njegovi nasprotniki? Danes bi to bilo predrago! Ste slisali njihove prazne shale? Zato pa uzhivajte v Poggiovi nesramni lahkomiselnosti z zhalitvami, saj so prav izredne – komajda si jih lahko predstavljamo – in ga zato ne obsojajmo prestrogo.

Za svojega zhivljenjepisca Shepherdja je bil Poggio zelo pobozen chlovek, globoko razdvojen med svojo vero in shibkostjo svojega mesa: ni mogel s chisto vestjo opraviti duhovnishke zaobljube, ker je vedel, da jo bo prelomil zaradi svoje shibkosti (do zhensk). Dokazi njegovih skushnjav naj bi bili njegovi nezakonski otroci, njegova pozna poroka z mnogo mlajsho zhensko, njegove pikantne zgodbe in kompromitirajocha pisma.

Njegov naslednji zhivljenjepisec E. Walser (str. 222)^[29] je manj chustven, toda ostaja v mejah malomeshchanskega mishljenja:

... *Podobno kot poteze njegovega obraza, ostro in robato izstopajo nelepe strani njegovega znachaja: pohlep, nestrpnost, togota. Poleg tega pa njegove bolj pomirljive poteze izzharevajo neizchrpno veselje do dela, oster um, vztrajno in neutrudno zavzetost za preucevanje chloveshtva.*

Politien (ali Angelo Ambrogini ali Agnolo Poliziano; gl. Hochart, str. 23)^[17] je Poggia imenoval *homo maledicentissimus* (prekleti chlovek).

Njegova podkupljivost naj bi bila razvidna iz besedila:

... *iz obvestila nadshkofu Pizsolpassu: on bi zagotovo pisal proti baselskemu koncilu, che bi to kdo plachal ... itd.*

Kritika Ross in Hochart popolnoma priznavata njegove sposobnosti, drugi so ga imeli za pogoltnega, izdajalskega in nesramnega starega cinika. Hochart je zardeval, ko je bral nekatera njegova pisma, toda vseeno ga je visoko cenil.

Hochart (str. 22)^[17] o Poggiu kot leposlovcu:

... *prva polovica XV. stoletja bi morala biti imenovana Poggiova doba. Firenze, njegova domovina, so ga dolzhne shteti med svoje najbolj slovite sinove ...*

... *Moralna vrednost Poggia je bila vsekakor dalech pod vishino njegove nadarjenosti ...*

Ross (Book III, chap. I, i)^[16] o Poggiu kot ciniku (moj poudarek):

... *Bracciolini, ki je bil dalech od tega, da bi bil dobrohotnega znachaja, je zabredel v prav nasprotno skrajnost, ko je gledal na ljudi kot neverjetno neumne in neuke. Nich ni bolj obichajno kot v njegovih delih srehati omalovazhujochje podcenjevanje te vrste; posmehuje se chloveshki naravi za njeno pomanjkljivo razumevanje; ne obotavlja se zasramovati njenih praznih misli; npr. v eseju »De Miseria Humanae Conditionis« pravi: »Od chasa do chasa moramo pomisliti, da smo ljudje bedasti in plitvi po svoji naravi«. – Ali pa: »Priznam, da je neumnost chloveshtva velika«. In tudi: »Zaradi sploshne neumnosti le redki negujejo znanje (izv. vrline)« – vse to je precej dobro za to delo samo. Potem ga v uvodu v njegovo »Historia Disceptativa Convivalis« bralec najde, kako se roga »plitkosti in neumnosti svoje dobe« ...*

Poggia so imeli njegovi sodobniki na sploshno za pogoltnega chloveka.

Did you hear the whispers of the noble professors of the Alma Mater(s) nowadays, exchanging among themselves the opinions on their absent colleagues – they did not write them down – as Poggio and his adversaries did – it would be today to expensive! Did you hear their sleazy jokes – so enjoy in Poggio's *indecent levity* and insults, they are also exceptional – they are hardly to be found out by ourselves – and do not put him all to seriously on trial!

For his biographer, reverend Shepherd, was Poggio a very pious man, deeply torn between his faith and the weakness of his flesh – he could not in clear conscience make the priestly oath knowing that he will break it due to his weakness (and women!). The proof of the temptation were his illicit children, his late marriage with a much younger woman, his piquant stories, his compromising letters.

His next biographer Walser ^[29] is less emotional, but he remains in the borders of the petty-bourgeois thinking:

... As the strokes (features) of his face, the dark sides of his character emerge sharp and edged out: the avarice, the quarrelsome disposition, the irascibility. Reconcilable shines along his endless lust to work, the sharp mind, the devote tireless concern on humanistic studies ...

Or Politien (Angelo Ambrogini aka Agnolo Poliziano) ^[17] called Poggio *homo maledicentissimus* ...

His corrupt nature should have been seen from ... *the notice to the archbishop Pizzolpasso : he would surely write against the Council of Basel if somebody would pay for it ...* etc.

The critics Ross and Hochart acknowledged wholly his capabilities, but some other especially kept him for an avaricious, treacherous and shameless old cynic. Hochart, he blushed by reading some of his letters, but had him in a very high esteem.

Hochart ^[17] on Poggio, the man of letters:

... the first half of the 15th century should be called the age of Poggio. Florence, his homeland, owe to count him to the most illustrious sons ...

... The moral value of Poggio was far under the height of his gifts ...

Ross ^[16] on Poggio the cynic (emphases by me):

*... Bracciolini, who was far from being of a benevolent nature, fell into the very opposite extreme, of looking upon men as remarkably stupid and ignorant. Nothing is more common than meeting in his works with contemptuous disparagements of his kind; he scoffs at human nature for its deficiency of understanding; he does not hesitate decrying its want of thought, as in his Essay »De Miseria Humanae Conditionis«: »we must at times recollect,« says he, »that we are men, silly and shallow in our nature«- or, »I admit the silliness of mankind to be great«: or, »**Knowledge is cultivated by a few on account of the general stupidity**«: pretty well this for one work. Then opening his »Historia Disceptativa Convivalis,« the reader lights on him sneering at the »shallowness and silliness of his age« ...*

Poggio was kept in his time generally for an avaricious man.

Piccolomini ga je imenoval *auri cupidissimum* (Walser, str. 199).^[29] Toda menim, da je bil zaradi svojega vechinoma revnega otroštva in ogrožen zaradi neprestanih vojn med malimi italijanskimi samodržci zelo previden chlovek, ki se je vedno zavedal nevarnosti, da lahko izgubi vse. Bil je begunec, ujetnik, moral je plachati odkupnino, moral je tudi izpeljati »policijski« podvig po papezhevem nalogu.

Pravzaprav je bil zelo socialno osveshchen. Ni poznal modernega izrazoslovja politichnih, socialnih in ekonomskih znanosti, zato je v *De Avaritia* uporabljal besede, kot so pogoltnost, lazhnivost, grabezhljivost, oderushtvo, dejavno zhivljenje, javnost, besede in dejanja, družhina itd. pri osnovah opisa takratnega firentinskega gospodarstva, humanistichnih idej in idealov.

Ann Proulx Lang^[30] pishe o *De Avaritia* brez obichajnih moralnih pridig:

... Razprava predstavlja enega teh redkih trenutkov pri sbtudiju zgodovine idej, kjer lahko pokazhemo na določeno delo in zabezhimo, da je postala jasno očitna osnovna zgodovinska ali pa družhvena sprememba ...

V *De Avaritia* in *De Nobilitate* Poggio razpravlja o pojmi, ki jih danes oznachujemo kot radikalni komunizem, akumulacija kapitala, investicijski kapital, finančni dohodki, delo, dobichek, neoliberalizem, demokracija, javna sluzhba, kultura itd.; pravzaprav gre za she vedno prisoten problem razumevanja razlike med akumulacijo kapitala in vzdrzhljivo socialno ekonomijo na eni strani ter friedmanovskim neoliberalnim kazino-kapitalizmom, tj. kratkorocnim individualnim egoistichno pozhreshnim profitom (po filozofiji Ayne Randove), z druge strani – che uporabimo danashnje poimenovanje.

Poggia je globoko ganila krivica, ki so jo utrpeli navadni ljudje zaradi vojn. Primer iz njegovega pisma (1398) kanclerju Siene (Shepherd, str. 18),^[28] v katerem se je zavzel za ujetega kmeta, ki ni imel dovolj denarja, da bi plachal svojo odkupnino:

... Kaj je lahko vechje, kot je beda te zhalostne usode? Zbelim, da bi te nesreche padle na glave njihovih povzrochiteljev, toda zhall! nesrečni kmetje plachujejo izgubo zharadi kriminala drugih. Solze prekinjajo moje pisanje, che pomislím na stanje teh, zharadi katerih posredujem pri vas. Ne morem si pomagati, da ne bi tega preudarjal ...

Pravzaprav se je oklepal svoje tajnishke sluzhbe in je bil pri tem (ne)srechen, da je lahko pochasi napredoval od papezha do papezha, ne da bi ogrozhal svoj obstoj. Kot chlovek izrednega uma in sposobnosti zagotovo ni bil posebno pobozen, saj je bil soochen s hinavshchino sprijenih duhovnikov, z njihovim pohlepom, pogoltnostjo, lazhnivostjo, neiskrenostjo, z njihovo primitivno in nevarno neumnostjo, pri tem pa se jim je moral she priklanjati. Zelo verjetno je globoko zanicheval duhovshchino, ki jo je obchasno celo opozarjal na pravilno obnashanje. Tudi politichno je bil izredno previden. Njegov spor v zvezi s Petrarco in klasichnimi pisci, kjer je bil na strani Petrarce iz verskih razlogov, kakor tudi njegov kasnejshi spor z Vallo o verskih spisih, kazheta, da ni povzdigoval poganstva nad krshchanstvom ter je pri tem tudi brez kakrshnekoli kritike krshchanstva, kajti ta je bila zelo nevarna zadeva v tedanjem chasu, ko je bilo verjetno, da bi bil zlahka obtozhen krivoverstva, zlasti kot humanist, ki shiri popolnoma nove ideje.

Pravzaprav je bil Poggio za svoj chas zelo pravichen chlovek.

Piccolomini named him *auri cupidissimum* [29]. But I think, that he due to his childhood, mostly in poverty, endangered by the perpetual wars of petty Italian tyrants, was a very cautious man, being constantly aware of the danger to loose all. He was a refugee, a captive, he had to pay a ransom, he had to lead also a »police« action in the name of Pope.

He was actually also a very socially conscious man. He did not have the modern vocabulary of political, social and economic sciences, so he used in *De Avaritia* the words avarice, mendacity, greed, usury, active life, public, words and deeds, family etc. on the background of the contemporary Florentine economy and humanistic ideas and ideals.

Ann Proulx Lang [30] on *De Avaritia*, from not an usual moral sermon standpoint:

The treatise represents one of those rare moments in the study of the history of ideas when one can point to a specific work and note that in it a fundamental historical or social change has become clearly evident.

In *De Avaritia* and *De Nobilitate* he clearly explains the notions, which we nowadays denote as radical communism, accumulation of capital, investment capital, financial revenues, work, gain, neoliberalism, democracy, public service, culture etc. and actually a still modern problem to comprehend the difference between the accumulation of capital, the sustainable social economy on one side and the Friedman's neoliberal casino capitalism, the short time individual avaricious egoistic profit according to Ayn Rand philosophy on the other side – as said in modern terms.

He was deeply moved by the injustice brought on the commons by the warlike actions. From one of his letters (1398, to chancellor of Siena, Shepherd p.18)^[28] to plead for a captive peasant, which did not possess enough money to pay his ransom:

... What can exceed the misery of this lamentable destiny? I wish these distresses might fall upon the heads of their original authors: but alas! the wretched rustics pay the forfeit of the crimes of others. When I reflect on the situation of those on whose behalf I now intercede with you, my writing is interrupted by my tears. For I cannot help contemplating in the eye ...

He was actually clinging to his secretary job and was (un)happy to be slowly promoted from the Pope to Pope, just not risking to endanger his existence. As a man of an exceptional intelligence and skills, confronted with the hypocrisy of the crooked clerics, with their greed, avarice, untruthfulness, insincerity, primitive and dangerous stupidity, obliged to them to bend his back, was certainly not a very pious man, he very probably deeply despised the clerics, sometimes admonishing them to proper conduct ...

He was also politically very cautious. His dispute concerning Petrarca and the classic writers, siding with Petrarca because of the religious reasons, as later also dispute with Valla on religious texts, shows that he didn't promote the paganism over the Christianity or any criticism of Christianity – a very dangerous issue at the time, the possibility of being very easily accused of heresy, especially for as the humanist, dispersing totally new ideas.

Actually was Poggio for his time a very righteous man.

Iz njegovega pisma Benedettu (1436; Shepherd, str. 479; moj poudarek):^[28]

*... Zhelel bi, da se izogibash obichajnemu grebu presbterilnih pravnikov, ki zaradi denarja prilagajajo zakon krivichnemu namenu. Seveda se je vedno dogajalo, da so bili slabi v vechjem shtevilu kot dobri, in stari pregovor pravichno pove, **da je odlicnost redek pojav**. Skoraj vse shtudente prava, ko nastopijo svoj poklic, spodbuja zhelja za dobichkom, in ko dosezhajo dobichek, je objekt njihove nedopustne tezhnje prav navada, da cenijo vrednost predmeta ne v soglasju s pravili enakosti, marvech v soglasju z verjetnostjo dobichka. Che ne vidijo možnosti za svojo korist, spregledajo pravico in bogatejsbega klienta jemljejo kot boljsi primer. Kakor mnogi trgovci menijo, da ne morejo narediti dobichka, ne da bi pripovedovali neresnice, ko hvalijo svoje robo, tako tudi vechina ljudi, izobrazbenih v pravu, misli, da ne bodo nikoli napredovali, che bodo **imeli pomisleke pri spodkopavanju pravichnosti** s pristranskostjo in pravice s sofizmi. S takim delovanjem **se ne trudijo raziskati prave narave primera**, marvech tvegajo vse, da bi poskusili zagovarjati stalishche stranke, ki jih je najela za denar ...*

Poggiov globoki občutek za pravdo in pravico je popolnoma razviden iz njegovega pisma, v katerem opisuje sodbo in usmrtitev husita Hieronima Prashkega v Konstanci. Videl je, da je bila ta obsodba prava izdaja pravice in poshtenja pod pretvezo verske gorechnosti zaradi podle vatikanske, italijanske in nemshke politike. Ni shlo za primer krivoverstva, temvech za nemshko in cerkveno mashchevanje nad poshtenim cheshkim duhovnikom.

Tukaj navajam nekaj izvlechkov iz njegovega pisma Leonardu Aretinu (1416; Shepherd, str. 69; moj poudarek),^[28] ki kazhejo Poggiov izredni civilni pogum. Bralca opozarjam, da je zhe prvi prevod skoraj popolnoma izgubil poetichno moch Poggiovega izvirnika, moj prevod prevoda pa dokonchno. Toda vsebina je ostala ista, to pa je tukaj kakor tudi kasneje glavni namen.

*... Ko je hvalil Jana Husa, je rekel, da ni podpiral nikakersnih nachel, ki bi bila sovrazhna ustroju svete cerkve, **in da on zgolj prinasha prichevanje zoper duhovnishko zlorabo in bahavost ter pompoznost prelatov**, in sicer zato, ker je bila dedishchina cerkve prvotno v lasti revnih, nato tujcev in konchno namenjena za gradnjo cerkva, dobri ljudje pa menijo, da je zelo neprimerno, da bi bila zapravljena za vlahuge, zabave, pse, sijajna oblachila in za ostale rechi, ki niso pogodu veri Kristusa. Naj kot najvehji dokaz Hieronimovih sposobnosti omenimo, **da cheprav so ga pogosto prekinili z razlicnim hrupom in so ga nekateri drzhili z dlakoceptstvom njegovih izrazov, jim je v vsem odgovoril in jih prisilil, da so ali zardeli ali pa utihnili ...***

*... Nikdar se ni bal mrmranja svojih nasprotnikov, tudi je neomajno obdrzhal moch in smelost svojega duha. Bil je chudovit primer mochi svojega spomina; cheprav je bil zaprt tristo shtirideset dni v temni jechi, kjer je bilo nemogoche brati in kjer je moral vsak dan trpeti v skrajni grozi duha, je she vedno navajal toliko uchenih piscev v zagovor svojih pogledov in je podprl svoje občutke z avtoriteto tolikerih cerkvenih doktorjev, da bi chlovek lahko verjel, da je posvetil ves chas svojega zapora mirnemu in nemotenemu shtudiju filozofije. **Njegov glas je bil prikupen, jasen in zvenech; njegove dostojanstvene kretnje so dobro izrazhale prizadetost ali pa so budile sochutje, za katero ni nikdar prosil niti ga ni zhelel. Stal je neustrashno in pogumno, ne le s prezirom, temvech kakor drugi Cato celo s hrepenenjem po smrti. Bil je mozh, ki je vreden, da ga obdrzhimo v vechnem spominu ...***

From his letter to Benedetto (1436, Shepherd p.479, emphases by me):

*... I would wish you to avoid the common error of too many legal practitioners, who, for the sake of money, **wrest the law to the purposes of injustice**. It has, indeed, always happened, that the bad have been more in number than the good, and the old proverb justly says, **that excellence is of rare occurrence**. Almost all law students, when they enter upon their profession, are stimulated by a love of gain ; ' and by making gain the object of their unremitting pursuit they acquire a habit of appreciating the merits of a cause, not according to the rules of equity, but according to the probability of profit. When there is no prospect of emolument, justice is disregarded, and the richer client is considered as having the better cause. As many tradesmen imagine, that they can make no profit without telling falsehoods in commendation of their commodities, so the generality of men learned in the law think they shall never prosper in the world if they **scruple to subvert justice** by perjury, and equity by sophisms. Acting on these principles, **they do not endeavour to investigate the true nature of a cause, but at all hazards try to promote the views of the party who engages their services by a fee.** ...*

His deep feeling for righteousness and justice is fully evident from his letter describing the process and the execution of the Hussite Jerome of Prague in Basel. He saw, that this process was the very betrayal of justice and honesty, under the pretext of religious zeal, due to the crooked Vatican, Italian and German policy. The case was not a case of heresy, but a German's and Church's revenge on the Czech honest priest. Here some passages from his letter to Leonardo Aretino (1416 ff, from Shepherd p.69, the emphases by me):

*... Dwelling on the praises of John Huss, **he said, that he entertained no principles hostile to the constitution of the holy church, and that he only bore testimony against the abuses of the clergy, and the pride and pomp of prelates** : for that since the patrimony of the church was appropriated first to the poor, then to strangers, and lastly to the erection of churches, good men thought it highly improper that it should be lavished on harlots, entertainments, dogs, 'splendid garments, and other things unbecoming the religion of Christ. It may be mentioned as the greatest proof of Jerome's abilities, **that though he was frequently interrupted by various noises, and was teased by some people who cavilled at his expressions, he replied to them all, and compelled them either to blush or to be silent** ...*

*... **He was never terrified by the murmurs of his adversaries, but uniformly maintained the firmness and intrepidity of his mind.** It was a wonderful instance of the strength of his memory, that though he had been confined three hundred and forty days in a dark dungeon, where it was impossible for him to read and where he must have daily suffered from the utmost anxiety of mind, yet he quoted so many learned writers in defense of his opinions, and supported his sentiments by the authority of so many doctors of the church, that any one would have been led to believe, that he had devoted all the time of his imprisonment to the peaceful and undisturbed study of philosophy. **His voice was sweet, clear and sonorous; his action dignified, and well adapted either to express indignation, or to excite compassion, which however he neither asked nor wished for. He stood undaunted and intrepid, not merely contemning, but like another Cato longing for death. He was a man worthy to be held in everlasting remembrance** ...*

... Noben stoik nikoli ni umrl s tako stanovitnostjo duha. Sam se je slekel, ko je prispel na moriščbe, in pokleknil je pred grmado, na katero so ga kmalu privežali z mokrimi vrvmi in verigami. Nato so do višine njegovih prsi nakopili velike kose lesa, pomeshane s slamo. Takoj ko so prižgali grmado, je začel prepevati himno, kar je prekinjal zaradi dima in plamena. Ne smem izpustiti nenavadne okolščine, ki je pokazala trdnost njegovega duha. Rabelj je nameraval prižgati ogenj za njegovim hrbtom, da bi on tega ne videl, on pa mu je dejal, naj pride na njegovo stran in naj zaneti tako, da ga bo videl, kajti če bi se tega bal, ne bi nikdar prishel sem. Tako je preminil mozh, v vsakem pogledu vzoren, razen v zmotah svoje vere. Bil sem pricha njegovemu koncu in sem opazoval vsako podrobnost njegove obsodbe. Lahko da je bil krivoveren v svojih pojmovanjih, ki se jih je trdovratno drzhal, toda zagotovo je umrl kot filozof...

Edini greh, ki ga je zagrešil Hieronim kot tudi drugi husiti, je bil tisti, ki ga ne bo odpustila nobena cerkev, krshchanska ali pa katera druga. Zahtevali so zgolj skromno, ponizhno in pravichno Cerkev, ki bi skrbela za nemočne; ker je niso dosegli, so se uprli. Vsakogar, ki je to zahteval, so vladajoči zhivega scvrli.

Redki so bili višji duhovniki, ki so hoteli doseči vsaj nekaj pravichnosti – papezh Aleksander VI. (Borgia), ki je hotel reformirati Cerkev generacijo ali dve po Hieronimu, je to svojo gorechnost plachal z unichenim ugledom skoz vso zgodovino in morda tudi z zhivljenjem. Njegov ugled sta nachrtno blatili nemshka in italijanska duhovshchina; pri tem je prva pripravljala reformacijo, uporabljajoch Germanijo, druga pa se je prav tako kot prva bala, da bo izgubila svoje privilegije.

So Poggiova pisanja vplivala na mladega Borgijca? Zelo verjetno ...

Walser o obeh (str. 297) pravi:^[29]

... mladi Roderigo Borgia (kasnejši Aleksander VI), ki je na chasbchenje ostarelega kuriala (Poggia), ko so ga izvolili za vicekanclerja, izredno sposhtljivo odgovoril ...

Obichajno pripisujejo Lutru (1517) zaslugu za kritiko »lahkozhivih« klerikov, pozhreshnosti in gospodovalnosti Vatikana, »neodpustljivih grehov razuzdanega« papezha Aleksandra VI. Nizozemski zgodovinar in duhovnik msgr. Peter de Roo^[31] je natačno raziskal zhivljenje in dela Aleksandra VI., papezha od 1492 do 1503. Njegova dela so bila izdana v petih knjigah. Njegov papeshki ugled je bil dejansko vzpostavljen, v resnici je bil zelo pobozen chlovek. Njegove knjige je uradna znanost zamolchala in jih she zmeraj zamolchuje; enako ravna tudi katolishka cerkev, s »tehtnim« razlogom – le poglejte vsebino tretjega zvezka: reforma cerkve po vsej Evropi! Reforma je obetala konec razkoshnega zhivljenja duhovshchine, preostala bi le vzdrzhnost in ponizhnost posvechenih Cerkvi. Spomnimo se bogomilov in husitov! Ti veliki »krivoverci« so si zaslužili, da so jih zhive zazhgali! Niso hoteli spreminjati nobenih verskih dogem, govorili so le, da mora biti Cerkev ponizhna in revna, kot so to bili prvi kristjani in sam Jezus. Nezaslishane zahteve ...

Papezh Aleksander VI. je bil neposredna grozhnja za vse v razkoshju zhiveche shkofe, menihe, she posebno pa za nemshke klerike, ki so bili vechinoma plemichi in tako tudi posvetni vladarji svoje chrede, po zamislih Aleksandra VI. pa naj bi zgolj ponizhno sluzhili Vatikanu ...

... **No stoic ever suffered death with such constancy of mind.** *When he arrived at the place of execution, he stripped himself of his garments, and knelt down before the stake, to which he was soon after tied with wet ropes and a chain. Then great pieces of wood, intermixed with straw, were piled as high as his breast. When fire was set to the pile, he began to sing a hymn, which was scarcely interrupted by the smoke and flame. I must not omit a striking circumstance, which shows the firmness of his mind. When the executioner was going to apply the fire behind him in order that he might not see it, he said, come this way, and kindle it in my sight, for had I been afraid of it, I should never have come to this place. Thus perished a man, in every respect exemplary, except in the erroneousness of his faith. I was a witness of his end, and observed every particular of its process. He may have been heretical in his notions, and obstinate in perservering in them, but he certainly died like a philosopher ...*

Jerome, as the Hussites, they made the only sin, for which it was and will be never given any absolution by any church, Christian or not. They just asked for the modest, humble and just Church in care for powerless – they did not get it and they rebelled. Who asked the same was mostly fried alive.

There were the very rare high clerics, which tried to achieve at least some justice – the Pope, which accordingly tried to reform the Church, only a generation or two later, Borja the Pope Alexander VI, paid his zeal with through the whole history ruined reputation and probably also with his life. His reputation was systematically ruined by German and Italian clerics, the first preparing the way of Reformation, using *Germania*, the second as the first just dreading to loose their privileges.

Did Poggio's writings influence the young Borja? Very possible ...

Walser on both ^[29]p.297:

... *the young Roderigo Borja (the later Alexander VI.), which the homage of the old Kurial (Poggio) at his election as Vicecancellarius exceptionaly respectfully answered ...*

Usually it is credited to Luther (Theses 1517) the criticism of the »bonvivant« Clerics, the greed and the rule of Vatican, the »inexcusable sins« of the »dissolute« Pope Alexander VI.

The Dutch historian and priest Msgr. Peter de Roo ^[31]meticulously investigated the life and deeds of the Pope Alexander VI (Pope from 1492 to 1503). His work was published in five volumes. The Pope's reputation was actually restored, the Pope himself was actually a very pious man. These books were and are also totally ignored by the scientific community as well as by the Catholic Church with the »good« reason – just have a look on the contents of the third volume – reform of the Church over whole the Europe! The reform promised no more luxury life for clerics, just the ascetic life in humility devoted to the Church. Remember the Bogumils or Hussites! These great heretics – all deserved to be burnt alive! They didn't want to change any religious dogma, they just said that the Church has to be humble and poor as the first Christians and the Jesus himself. Outrageous!

Yes, the Pope was the imminent danger to all in luxury living bishops, priests, monks ... especially the German clerics, which were mostly aristocrats and also earthly masters of their flock and now they had to serve humbly Vatican!

Edini način, da bi obdržali svoje izjemne pravice, je bila reformacija. Protestanti so strigli svojo chredo ravno tako kakor katoliki in so sezgali na grmadi celo vech charovnic kot katolishka stran. Po stoletjih se je papezh Janez-Pavel II., Poljak Wojtila, drznil ustno rehabilitirati husite in Galilea, chesh da niso prekrshili nobene od cerkvenih ali verskih dogem, vsi njihovi nauki so bili zgolj politichne zamisli. Toda Wojtila je bil na strani bogatih, ko je ukoril socialno zavedne latinskoamerishke shkofe.

Vatikanske banke, ki se je pred kratkim pokazala v zelo nesveti luchi, tukaj niti ni treba posebej omenjati.

Poggio je videl v Hieronimu svoj drugi jaz, delil je z njim iste misli in filozofijo, toda ne tudi njegovega ponosa, gorechnosti in poguma, ki jih je obchudoval, ni pa mogel razumeti njegove trdovratnosti.

Poggio je bil v svojem pismu izredno jasen, zato ga je njegov prijatelj Leonardo Aretino resno posvaril, naj bo bolj previden v svojem pisanju in naj se ne zavzema za krivoverce (po: Shepherd, str. 81):^[28]

... Ti resnichno skrbish za pravilen sodni postopek; toda predvsem kazbesh veliko naklonjenost do tega primera. Moram ti svetovati, da poslej pishesh o takih dogodkih na bolj pazljiv način ...

Poggio ni zgolj obchudoval filozofov, pisateljev ali pa Hieronima. Prav pred Hieronimovo obsodbo je obiskal shvicarsko mestece Baden. Svoje dozhivljaje in opazovanja je zhivo opisal v pismu Niccolaju Niccoliju (1416; Shepherd, str. 67).^[28] Njegov nazoren opis (za mnoge dodaten dokaz njegove greshnosti) kopeli in kopalnih navad, posebno razstavljene zhenske lepote, v kateri je uzhival kot vsi opazujochi moshki obiskovalci (*joi de vivre* z dvorjenjem med kopeljo), bralca zapelje, da spregleda veliko vazhnejshe primerjave s svojimi sonarodnjaki pri koncu pisma:

*... Dogaja se, da je pojem ljubosumja, te nadloge, ki drugod povzrocha toliko gorja, tukaj neznan. Kako razlichne od nasbih so navade teh ljudi, saj nasbi vidijo stvari zmeraj s temne strani in so tako vdani obsojanju, da v nasbih glavah sum nenadoma zraste v popoln dokaz krivde. Pogosto zavidam **tem Nemcem** brezbrizhnost in se zgrazham nad nasbo pokvarjenostjo, ki stalno tezbi za nechim, chesar nimamo, in se nenehno uklanjamo sedanjim neugodnostim, nastalim zaradi strahu pred bodochnostjo. **Toda ti ljudje, ki so zadovoljni z malim, uzhivajo sleherni dan zhivljenja v radosti in veselju; ne hrepenijo po bogastvu; ne bojijo se naslednjega dne; neprijetnosti prenashajo s potrpljenjem. Tako so bogati le po svoji dushevni chudi. Njihovo geslo je »zhivi, dokler zhivish«.** Toda dovolj o tem – moj namen ni, da bi hvalil svoje nove prijatelje na rachun mojib rojakov.*

Zbelim si, da je moje pisanje premore dovolj shaljivosti, tako da ti labko posredujem vsaj del uzhitka, ki sem ga imel v badenskih kopelih.

The only way to keep their privileges only for themselves was the way of Reformation. They shaved their flock as the Catholics did and burnt on the stake even more witches than Catholics did. After the centuries, the Pope John-Paul II, the Pole Wojtila had to come to dare to rehabilitate verbally the Hussites and Galileo – they didn't violate any of the Church's or religious' dogmas, their trials were just political shows. But Wojtila also sided with the rich, reprimanding the socially oriented Latin America's bishops.

I do not want here to remember on the deeds and scandals of the Vatican Bank, which shortly emerged in the unholy light ...

Poggio saw in Jerome his other self, he shared with him his notions and philosophy, but not Jeromes pride, zeal and courage, which he admired – not being capable to understand Jeromes pertinacity.

Poggio was in his letter exceptionally clear, his friend Leonardo Aretino warned him seriously to be more cautious in his writings, not taking side with a heretic (Shepherd p. 81).

... You take care indeed frequently to put in proper caveats; but upon the whole, you show to great an affection for his cause. I must advise you henceforth to write upon such subjects in a more guarded manner ...

Poggio did not admire only philosophers, writers or Jerome. Just before the Jerome's trial he visited the Swiss town of Baden. His experiences and observations he vividly described in his letter to Niccoló Niccoli (1416, Shepherd p.67). His vivid description – for many an additional proof of his viciousness – of the bath and the bathing habits, especially the exhibited female beauty enjoyed by him and the observing male visitors, *joi de vivre* of the bathing and courting, seduces the reader to overlook the much more important comparison to his countrymen at the end of his letter:

*... Hence it happens, that the name of jealousy, that plague which is elsewhere productive of so much misery, is here unknown. How unlike are the manners of these people to ours, who always see things on the dark side, and who are so much given to censoriousness, that in our minds the slightest suspicion instantly grows into full proof of guilt. I often envy the apathy of **these Germans** and I execrate our perversity who are always wishing for what we have not, and are continually exposed to present calamity by our dread of the future. **But these people, content with little, enjoy their day of life in mirth and merriment ; they do not hanker after wealth ; they are not anxious for the morrow ; and they bear adversity with patience. Thus are they rich by the mere disposition of their minds. Their motto is »live while you live«.** But of this enough – it is not my object to extol my new friends at the expense of my countrymen.*

I wish my epistle to consist of unqualified good humor, that I may impart to you a portion of the pleasure I derived from the baths of Baden.

V Badnu je Poggio prvich srechal vsakdanje Shvicarje, ki jih je pomotoma zamenjal za Nemce-Tevtonce. V izdaji latinskega izvirnika tega pisma, ki mi je dostopna, gosti kopalishcha sploh niso poimenovani, namrech, da bi bili Nemci; morda je poimenovanje v prevodu posledica nemshkega obichaja »Bereinigung, Berichtigung, Bearbeitung« (chishchenje, poravnava, predelava) zgodovinskih spisov na njihovo vizho.

Ti Shvicarji so bili nastajajoche meshchanstvo. Alemanski Shvicarji so zhe pred davnim chasom pregnali »Vogts«, svoje male samodrzhce, med katerimi so bili tudi Habsburzhani na zachusetku svojega vzpona, izvirajoch prav iz te dezhele. Shvicarsko svobodo so sosedu dopushchali zgolj z namenom, da bi obdrzhali varen severno-juzhni prehod chez Alpe, kajti bilo je nemogoche dejansko podjarmiti vse prebivalce Alp za daljsi chas.

Pravzaprav sta ravno ta svoboda in prostost badenskim kopalishkim gostom omogochili njihov nachin zhivljenja in Poggio je neposredno priznal, da so njegovi rojaki Italijani suzhnji predvsem zaradi svoje mentalitete.

Ali je Poggio morda v Badnu prishel do nekaterih podob, ki jih je leta kasneje opisal kot lastnosti *Germanov* v *Germaniji*? V nasprotju s svojo sodobnostjo (po: Shepherd, str. 182)^[28] je pisal:

... Nemci so bili nekoch bojeviti ljudje – sedaj so vztrajni zgolj v jedi in pijachi, in so mogochni le v odnosu do vina, ki ga lahko pogoltnejo. Ko so njihove chutare prazne, je njihov pogum izchrpan ...

Poggio v pismu Niccolaju Niccoliju (1423; Walser, str. 85) tudi pravi:^[29]

... Slavnostno leto je minilo, izginile so zadnje sledi nemshkih romarskih bord, ki polnijo mesto s smetmi in ushmi (!), zrak je chist in zdrav ...

Poggio v nekem drugem pismu ob drugachni prilozhnosti: (Walser, str. 153)^[29]

... je Cesarini neraspolozhen? Mogoche zato, ker je iz mesta, v katerem duhovshchina neizmerno svetnishko zhivi? Ali pa zato, ker je sij alemanske brezmadezhavanosti znan po vsej Evropi? ...

Vrnil se je v Konstanco, kjer se je ob obsodbi Hieronima Prashkega, sredi nestrpnosti in sovrazhnosti greshne duhovshchine, zavedel meja svoje lastne svobode in prostosti.

Kasneje, v zreli starosti, je odgovoril Filippu Mariji, knezu Milana, ki se je leta 1436 vojskoval proti Firencam, na njegovo laskavo pismo (Shepherd, str. 331)^[28] takole:

..In che je prostost draga ljudem, mora biti draga tudi Firenchanom, ker je svoboda bistvo nashih zakonov. Nam ne vlada po poljubni volji kakshen posameznik niti ne stranka plemichev. Vsi nashi ljudje uzhivajo enakost pravic, pot do javnih chasti je odprta vsakomur. Zgodi se, da se visoki in nizki, plemeniti in navadni, bogati in revni združijo v obrambi skupne svobode, in v tako slavnem primeru ne shtedijo stroshkov, se ne izogibajo delu in se ne bojijo nevarnosti ...

Ta svoboda Firenc ni bila tako »poetichna«, kot je izjavljal Poggio; bila je omejena z nasprotnimi strankami in kdor je hotel prezhiveti, se je moral eni pridruzhiti.

Here Poggio mingled for the first time with the Swiss common people (mistaking them for Germans [Teutons] – in the Latin original letter on my disposal, the bathing guests are not named – i.e. Germans – at all; perhaps is this a consequence of the German »Bereinigung, Berichtigung, Bearbeitung« – »cleaning or purification, straightening, overworking« of historic texts to their favor), albeit the becoming bourgeoisie.

The Alemannic Swiss expelled long before their »Vogts« – the petty tyrants, to which belonged also the Habsburgs at the start of their career, from their lands. The Swiss freedom was tolerated by the others just to retain the safe north-south passage through the Alps, as it was practically impossible to subjugate the Alpine inhabitants over a longer period.

Actually it was this freedom and the liberty of the Baden's bathing guests, which enabled them their life style, and Poggio had to confess indirectly that his countrymen were the slaves of and mostly due to their own mentality.

Did he found in Baden some of his ideas which he years later inserted as the characteristic of *Germani* in *Germania*? As the opposite to the contemporary reality (Shepherd 182) wrote Poggio:

The Germans were formerly a warlike people. They are now strenuous only in their eating and drinking, and they are mighty in proportion to the wine which they can swallow. When their casks are empty, their courage must needs be exhausted.

Somewhere else Poggio in a letter to Niccoló Niccoli (1423, Walser p 85):

The year of festivity passed, the last trace of the German pilgrim borders, which the town with filth and louses filled (!), disappeared, the air is clean and healthy ...

Poggio in an other letter in an other occasion (Walser p.153):

... is Cesarini so indignant? Surely, because he originates from a town in which the clerics immensely saintly live? Or rather because the shine of the Alemannic chastity is in whole Europe known? ...

He returned to Constance, where he in the trial of Jerome, in the midst of the intolerance and hatred of the vicious clergy, became conscious of the limits of his own freedom and liberty.

Later, in his ripe age, he answered to Filippo Maria, the duke of Milan, leading the war in 1436 against Florentines, on duke's flattering letter (from Shepherd, p. 331):

... And if, liberty ought to be dear to any people, it ought to be dear to Florentines; for freedom is the very essence of our constitution. We are not ruled by the arbitrary will of an individual, not by a faction of nobles. The mass of the people enjoy an equality of rights, and the way to civic honors is open to all. Hence it happens, that the high and the low, the noble and the ignoble, the rich and the poor, unite in the defense of their common freedom, and that in so glorious a cause they spare no expense, shrink from no labor, and dread no danger ...

This liberty was not so »poetic« as he stated – it was always limited by the opposing factions – you have to side, if you wanted to survive.

Z odstavitvijo (koncil v Konstanci 1414-1418) papezha Janeza XXIII. (nekateri trdijo, da je bil XXII.) je tudi Poggio izgubil svojo sluzhbo. Zaman se je trudil dobiti namestitev pri papezhu Martinu V., zato je v Angliji nastopil sluzhbo pri kardinalu Beaufortu, slavnem po obsodbi Ivane Orleanske. Mislim, da se je Poggio s svojim zachasnim bivanjem v Angliji (1418-1423) zgolj modro izognil vsaki nevarnosti, ki bi lahko bila posledica dejstva, da je bil pred tem v sluzhbi pri »nepravem« papezhu.

Toda Poggiova strast so ostali rokopisi. Njihova »odkritja« (morda tudi brez narekovajev), prepisi in restavracija so omogochali dober dohodek. Tako je kdaj podlegel skushnjavi in jih je tudi ukradel, che jih ni mogel kupiti. Latinski in grshki klasiki so se skladali z njegovimi pojmovanji in idejami. Bilo je nevarno izrazhati razne nove ideje, zakaj jih torej ne bi vtaknil v usta kakshnega »novoodkritega« ali zhe znanega starega pisatelja klasika?

V nekem pismu ga je njegov prijatelj Leonardo Aretino (1416; Shepherd, str. 95)^[28] izredno pohvalil in mogoche tudi izrazil svoj prikriti sum (moje podchrtanje):

... Spomin na tvoje zasluge ne bo nikdar izbrisan. Zabelezbeno bo do poznih dob, da si ta dela, izgubo katerih so bili tako dolgo obzhalovali prijatelji leposlovja, reshil s svojo marljivostjo. Kakor je bil Camill, ker je ponovno zgradil mesto Rim, proglašen za njegovega drugega ustanovitelja, tako si lahko tudi ti po pravici imenovan kot drugi avtor vseh teh del, ki si jih obnovil svetu s svojimi zasluzhnimi napori. Zaradi tega te najbolj resno opozarjam, da ne opustish svojega prizadevanja, da bi uresnichil ta hvalevredni nachrt ...

Toda »izvirniki«, po katerih so bila ta dela sestavljena, so bili »prikladno« izgubljeni. Ali je kdorkoli kadarkoli resnichno videl kakshen »izvirni« prepis, iz katerega so pridobljena ta dela?

J. W. Ross (Book II, Chapter III, iii; Rossovo in moj poudarek) o Poggiovih namerah in njegovi previdnosti pishe:

*... (Poggio) v pismu Niccolu, z datumom London, 10. junija 1422: »Hochem, da mi zaupash, daj mi prostost in chas, da **napishem tisto HISTORIJO**« (...) in bom naredil nekaj, kar odobravash. Moje srce je pri delu, cheprav dvomim o svojih mocheh«. Potem ko je navedel nazor Virgila o »trudu, ki premaga vse«, nadaljuje z nezmanjshanim zanimanjem: »Shtiri leta nisem posvetil nikakrshne pozornosti leposlovju, in nisem prebral niti ene knjige, ki bi jo lahko imel za dobro napisano, kakor lahko presodish iz teh mojih pisem, ki niso to, kar so obichajno bila, toda kmalu bom zopet pridobil mojo staro veshchino. **Ob pomisli na zasluge starih piscev zgodovine se v strahu umikam od podviga,**« (Ross: **bodite pozorni na to!**) »toda ko premislim, kakshni so pisatelji dandanes, reshim nekaj svoje samozavesti v upanju, da bom z zares mochnim trudom vsaj nekoliko manj vreden od njih.«*

... Katerikoli chlovek, ki je zhivel v tistem chasu in je bil dovolj drzen, da je svetu povedal o kerutosti rimske cerkve na preprost nachin, je moral prav posebno zheleti, da ga zhivega scvrejo ...

With the deposition (Council of Constance 1414-1418) of the Pope John XXIII he lost his position. After in vain trying to get an office from the new Pope Martin V, he left for England to work for cardinal Beaufort, famous for his condemnation of the Jean D'Arc. In my opinion, Poggio just wisely avoided any danger, which could result from being formerly in office of the »false« Pope, by moving temporarily to England (1418-1423).

But Poggio's passion remained the manuscripts. Their discovery, transcription and restoration enabled also a good income. So he succumbed to the temptation to steal them if it was not possible to buy them. The Latin and Greek classics matched his notions and ideas. If it was dangerous to express new ideas, why not to put them in the mouth of some new »discovered«, or even old classic writer?

A letter from his friend Leonardo Aretino (1416, Shepherd p. 95) expresses the praise and the covert suspicion (the emphases by me):

*... The memory of your services will never be obliterated. It will be recorded to distant ages, that these works, the loss of which had been for so long a period a subject of lamentation to the friends of literature, have been recovered by your industry. As Camillus, on account of his having rebuilt the city of Rome, was stiled its second founder, so you may be justly **denominated the second author of all those pieces which are restored to the world by your meritorious exertions.** I therefore most earnestly exhort you not to relax in your endeavors to prosecute this laudable design ...*

But the »originals«, from which these works were compiled, were conveniently lost. Did somebody saw ever an »original transcription« from which the works have been recovered?

Ross (Chapter III, iii, emphases by him and by me) on Poggio's intentions and caution:

*... (Poggio) in the letter to Niccoli bearing date London, the 10th of June, 1422: »I want you to have no distrust: give me the leisure and the time for '**writing that HISTORY**'« ... »and I will do something you will approve. My heart is in the work, though I question my powers.« Then quoting the sentiment from Virgil about »labor overcoming everything,« he proceeds with unabated interest: »I have not for four years devoted any attention to literature, nor read a single book that can be considered well-written,-as you may judge from these letters of mine which are not what they used to be; but I shall soon get back into my old manner. **When I reflect on the merits of the ancient writers of history, I recoil with fear from the undertaking**« (mark that); »though when I consider what are the writers of the present day, I recover some confidence in the hope that if I strive with all my might, I shall be inferior to few of them.« ...*

Had any man then living been bold enough to tell the world of the Church of Rome's ferocity in primitive terms, he must have been particularly desirous of being roasted alive ...

»Pri tem,« je dejal Poggio, »so neka drobna dela, s katerimi se ukvarjam, ki me sama po sebi ne ovirajo, motech je nachin, kako se z njimi ukvarjam; **potrebno je namrech, da sem pazljiv do nagibov princev**, da ne bi uzbalil njihove občutljivosti, ker so veliko bolj pripravljene stresti svojo jezo kakor pa ponuditi odpuščanje, che je bilo karkoli neprimerno narejeno« ...

In she Ross (Book III, Chapter IV, ii):

... V tistih dneh, ko so nenebno odkrivali toliko vrednih del, pripisanih starim, so nasplošno povsod verjeli (cheprav, kakor sem bil pokazal, bedasto), da lahko vsako anticno delo in tako tudi izgubljene Tacitove Historiae, najdejo v nekem temnem kotu Evrope, – v neki barbarski dezheli, kot je Nemchija, Madzharska ali Cheshka ...

... Bracciolini je dejal: **»Che bom shel na Madzharsko, se bom pretvarjal, kakor da prihajam iz Anglije«**; namen je bil, da ne bi nihche vedel, kje je bil najden rokopis, znamenit za samostan Benediktincev, ki je bil ustanovljen na bregovih Fulde ...

Zakaj naj bi se pretvarjal, che je zhe imel rokopis? Nihche ga ne bi mogel znova najti – razen, seveda, che bi bil spet izgubljen ali pa zato, ker rokopis nikdar sploh ni bil tam (v Fuldi) in bi to tako postalo očitno ...

... Dogodek, zaradi katerega je Bracciolini izbral ta v Nemchiji najbolj znani samostan, kjer naj bi bil izdelan ponaredek, je bil ta, da se je seznanil z nekim chlanom tega samostana ... Iz neznanih razlogov je bil ta menih nekaj dolzhan Braccioliniju, ki je sklenil, da bo ta sveti mozh sredstvo, po katerem bo ponaredek spravljn v obtok. Menih je bil primeren za zaderno nalogo; bil je v zadregi in neuk, predvsem pa je bil neumen ...

Temu telebanskem menihu je dal dolg seznam knjig, ki naj bi jih poiskal na policah knjizhnice samostana v Fuldi, vkljuchno z deli Tacita; in ker je hotel imeti kopije teh del v najstarejsbi pisavi, ki bi jo mogli najti, je narochil menihu, naj mu da popoln opis določenih knjig, ki jih je previdno postavil v seznam; te knjige so bile zelo sbtevilne, tako menih verjetno ni mogel slutiti, da je knjiga, ki je bila posebej zazhnelena, Tacit v najstarejsbih chrkah, ki jih je bilo mozho najti.

Kako je Poggio vedel, katere knjige bi lahko nashli ali da morajo biti v Fuldi? Zakaj jih ni sam kopiral, kupil ali pa ukradel, che je obiskal Fuldo? No, pri Krebsu zvemo, da naj bi se menih imenoval Grebenstein in da je bil pravzaprav iz samostana v Hersfeldu ... Zanimivo, da vechina tistih, ki omenjajo ta pisma (tudi Ross), ponavljajo tudi Poggiovo trditev, da je bil ta njegov menih neumen; seveda neumen, ker je bil Poggio jezen, da z njim ni uspel dosechi tega, kar je hotel.

Ta navodila je (Poggio) dal maja 1427; in ker se je pri tej zadevi uprl previdnosti in modrosti, je malo pred koncem poletja tega leta pricurjalo na dan nekaj, kar je grozilo, da bo razkerilo prevaro: razshirile so se govorice o tem, kaj se je dogajalo med Niccolijem in Bracciolinijem, ki so prvega zelo razshurile; toda pomiril ga je njegov bolj predrzni prijatelj in mu je zagotovil, da **»ko pride Tacit, bo to obdrzhal v tajnosti; tudi s kom in kako je bil pridobljen; saj mu je znano vse potekajoche opraviljanje, toda che pride, se mu ni treba bati, ker njemu ne bo ushla niti beseda.«**

»Besides,« said he (Poggio), »there are certain tiny occupations in which I am engaged, which do not so much impede me in themselves, as the way in which I tarry over them; **for it is necessary that I should be on my guard with respect to the inclinations of princes,** that their susceptibilities be not offended, as they are much more ready to vent their rage than to extend their forgiveness if anything be done amiss; ...

(Chapter IV,ii)

In those days when so many valuable works ascribed to the ancients were being constantly recovered, there was a very general (though as I have shown, very silly) belief abroad, that any ancient work, consequently, the lost History of Tacitus, might yet be found in some dark corner of Europe, some barbarous country such as Germany, Hungary, or Bohemia. ...

... Bracciolini said that, »if he did go to Hungary he would pretend that he had come from England,« the object must have been that no one should know the country where the MS. had been recovered; ... it was famous for an Abbey of the Benedictine monks, which had been founded on the banks of the Fulda. ...

Why then to pretend, if he already possessed the manuscript? Nobody else could have recovered it again!

The accident which caused Bracciolini to choose this convent, the most famous in Germany, as the place whence his forgery was to emanate, was his forming the acquaintance of a member of the abbey, ... From some reason unexplained this monk was under obligation to Bracciolini, who determined that this holy man should be the medium of his forgery being placed before the world. The monk had the necessary qualifications for the tool that was wanted; he was needy and ignorant; above all things, he was stupid.

He gave this booby monk a long list of books that he was to hunt out for him on the library shelves of the Abbey of Fulda, including in the catalogue the works of Tacitus; and as he wanted a copy of the latter in the very oldest writing that could be procured, he enjoined the monk to give him a full description of certain books that were carefully put down in a list; these being very numerous, the monk could not possibly divine that the book particularly wanted was a Tacitus in the oldest characters that could be found.

Where from he should have known which books could be or have to be found in Fulda ? If he himself visited Fulda, why he did not copy, buy or stole them himself?

These instructions were given in May, 1427; and, notwithstanding the care and wisdom shown in the matter, something before the close of the summer that year oozed out which seemed to menace a disclosure of the imposture: rumors had got abroad evidently about what was transpiring between Niccoli and Bracciolini, which greatly alarmed the former; but he was quieted by his bolder friend assuring him that »when Tacitus came, he would keep it a secrecy; that he knew all the tittle-tattle that was going on,-whence it came,-through whom, and how it was got up; but that he need have no fear, for that not a syllable should escape him.«

Menih bi bil res neumen, če ne bi opazil, da lahko sam proda rokopise komurkoli, ne zgolj Poggio, saj je potreboval denar. Dejansko rokopisov sploh ni imel niti jih ni mogel dobiti – najbolj iskani rokopisi preprosto niso obstajali, vsaj ne v Fuldi. Neumen bi bil tudi, če ne bi opazil, da je z rokopisi povezan nekak dvomljiv posel (dejansko je šlo prav za to), za katerega bi bil lahko odgovoren. Ross in Hochart trdita, da bi menih mogel podtakniti rokopise, ki jih je napisal Poggio. Te bi menih lahko poskušal prodati komu drugemu in to bi bilo zelo neugodno za Poggia, toda Poggio ni bil tako nespameten, da bi to tvegalo. Zelo verjetno je le hotel napraviti vtis, da so rokopisi izvorni ter da so iz Fulde; to naj bi dokazovala dolga pogajanja in menihovo potrdilo. Če je bilo tako, je menih verjetno zahteval preveliko vsoto, posel je propadel in rokopisi so ostali v Poggiovem predalu. Tudi govorice naj bi prispevale svoje ...

Pisma Niccolaju Niccoliju dokazujejo, da je bil seznanjen s Poggiovimi »dejanji«; zato navajanje teh pisem z namenom prikazati, kako je Poggio drzhal Niccolaja na dolgem povodcu, ter naposled zadevo skleniti z izjavo, da je Tacit v Nemchiji »tacic« kot dokaz za obstoj Tacitovih del v Fuldi – vse to preprosto ne drzhi, kajti Poggio je hotel le utišati govorice ... Tacitovih del niso mogli najti v Nemchiji, ker jih tam sploh ni bilo.

O teh pismih vech v spodnji kopiji spletne strani.^[32]

(Ross, Book III, Chapter II, vii)

Ross je menil, da nam je Poggio »*prikazal brezprimerno krutost rimske cerkve s tigrovsko kervozbeljnostjo Tiberija in Nerona v Analih ...*

Ross ni bil sam v tej oceni, še drugi so sprejeli to razlago. Danes, če zanemarimo velike vsote denarja, ki so jih plachali za lazhne klasichne rokopise in ki so bile glavni razlog za »izdelavo« rokopisov, lahko preprosto ugotovimo:

To ni bilo ponarejanje – bila je le izdaja pod psevdonimom, ker je klasichno ime zagotavljalo, da bodo dela brali in da je avtor zashchiten pred mozhnim pregonom.

Celo zgolj ta kratek pregled razlogov, po katerih bi Poggia lahko obtozhili »ponarejanja« ter da je dejansko on sam avtor teh odlicnih leposlovnih del, podaja trdno osnovo, da se sum nagiba v verjetno dejstvo.

Toda *Germanija* pravzaprav ni bila iste »barve« – ni bila preprosta kritika sodobnega zhivljenja v Italiji, prenesena v rimske chase, temvech je imela in še vedno ima, kakor smo tukaj zhe omenili, dejansko mednarodno politichno razsezhnost.

The monk was stupid if he did not realize that he could sell the manuscripts himself to anybody else, and not only to Poggio, because he was in a need for money. Actually, he neither did have them, nor was he able to obtain them – the most wanted manuscripts simply did not exist, at least not in Fulda. He was not stupid if there was some fishy business related to manuscripts – what was essentially the case – and for what he could be held responsible. Ross as Hochart assert that the monk was supposed to foist the manuscripts written by Poggio. If the monk would try himself to sell them to somebody else could have been very inconvenient for Poggio – but Poggio was not so stupid at all to take the risk. Very probably he just wanted to make the impression that the manuscripts are genuine and from Fulda, this should have been proven by the long negotiations and the monk's confirmation. But very probably and if so, the monk wanted a too big sum of money, so the deal plunged and the manuscripts remained in Poggios drawer.

The letters to Nicolás Niccoli prove that he was well acquainted with Poggios »deeds«, so to quote them how Poggio kept Niccoli on the long line and at last concluded the subject with the words – Tacitus is »tacit« in Germany – as a proof of the existence of Tacitus's works in Fulda, is simply not tenable, he just wanted to calm down the tittle-tattle ... Tacitus's works couldn't be declared to have been found in Germany, on this letters – more in ^[32].

(Chapter II,vii)

Ross considered that Poggio – *placed before us the unparalleled cruelty of the Church of Rome in the tiger-like thirst for blood of the Tiberius and the Nero of the Annals ...*

Ross was not alone in this estimate – there were also others, which accepted this interpretation.

Nowadays, ignoring the sums of money, which were paid for allegedly classic manuscripts and are kept usually as the main reason to »produce« the manuscripts, can be stated simply:

It was not a forgery – it was just a publication under pseudonym, the classic name ensured that the public will read and that the author was safe from the eventual prosecution!

Even this short overview of the arguments to impeach Poggio of »forgery«, to be actually author of these excellent pieces of literature, give a solid background to turn the suspicion in the credible fact.

But *Germania* was just not of the same »color« – it was not simply critics of the contemporary way of life in Italy, transposed in Roman times – but it have had, had and has, as already previously mentioned, an actually international political dimension.

June 2013

Viri /Sources

- [1] G. F. Poggio Bracciolini: De Miseria Humanae Conditionis, Poggii Florentini Oratoris et Philosophi Opera, Basileae Apvd Henri Cvm Petrvm 1538, str. 88.
- [2] Christopher B. Krebs: A Most Dangerous Book – Tacitus's Germania from the Roman Empire to the Third Reich; W. W. Norton & Co. Inc., New York 2011.
- [3] R. Monaldi & F. Sorti: Salajevе sumnje (I dubbi di Salai); hrv. prevod: Mirna Chubranić; izd. Fraktura d. o. o., Zaprešić 2010.
- [4] Peter Watson: The German Genius; Simon & Schuster UK 2011.
- [5] Nial Fergusson: Civilization: The West and the Rest; London: Penguin Books 2011.
- [6] Oswald Spengler: Der Untergang des Abendlandes; C. H. Beck'sche Verlagsbuchhandlung; Oskar Beck, München, Band I 1920, Band II 1922.
- [7] De Pretto 1903/1904; A. Einstein 1905; www.bibliotecapleyades.net/esp_einstein.htm
<http://www.amazon.com/Albert-Einstein-The-Incorrigible-Plagiarist/dp/0971962987>
- [8] Rudolfus von Fulda: Annales Fuldenses (ANN. FULD. PARS II. /FULDENSES/, leto 852); Hannoverae, Impensis Bibliopolii Hahniani 1891.
- [9] Rudolfus von Fulda: Translatio sancti Alexandri; Nicolaus Ellenbog: PASSIO SEPTEM FRATRVM filior.. sanctae foelicitatis. Translatio sancti Alexandri. Passio Sancti Theodori martyris; Ottobeuren 1511.
- [10] Dr. August Wetzel: Die Translatio sancti Alexandri - Eine kritische Untersuchung; Kiel 1881, str. 6.
- [11] Fälschungen im Mittelalter: Internationaler Kongress der Monumenta Germaniae Historica; München, 16.-19. September 1986, in 5 Teilen, Hannover.
- [12] Die Chronik Thietmar's, Bischofs von Merseburg, nach der Ausgabe von Monumenta Germaniae; übersetzt von Dr. J. C. M. Laurent; Berlin, Verlag von Wilhelm Besser 1848.
Thietmari Mersenburgis Episcopi Chronicon; Hannoverae, Impensis Bibliopolii Hahniani 1889.
- [13] Helmolds Chronik der Slawen; nach der Ausgabe der Monumenta Germaniae; übersetzt von Dr. J. C. M. Laurent; Zweite Auflage. Leipzig, Verlag der Dyk'schen Buchhandlung 1888.
- [14] Adam von Bremen - Hamburgische Kirchengeschichte; Herausgegeben von Bernhard Schmeidler; Hannover und Leipzig, Hahnsche Buchhandlung 1917.
- [15] Saxo Grammaticus - The nine books of the Danish history of Saxo Gramaticus; Translated by Oliver Elton B. A.; Norroena Society, London, Copenhagen, Stockholm, Berlin, New York 1905.
- [16] John Wilson Ross (1818-1887): Tacitus and Bracciolini. The Annals forged in the XVth century. Originally published anonymously (?) in 1878. (Anonimously with dedication: I dedicate to my esteemed and estimable brother Robert Dalrymple Ross – op. B.J.H.)

- [17] Polydore Hochart: De l'authenticitch des Annales et des Histoires de Tacite; Paris, Ernest Thorin Editeur 1890.
- [18] Leo Wiener: A History of Arabico-Gothic Culture; Volume III, Tacitus's Germania & other Forgeries; Innes & Sons, 129435 N. Twelfth St., Philadelphia, Pa., MCMXX.
- [19] FAZ – Frankfurter allgemeine Zeitung, 18. Oktober, 2008, No. 244 / Str. Z3.
- [20] Allan A. Lund: Die ersten Germanen - Ethnizität und Ethnogenese; Universitätsverlag C. Winter, Heidelberg 1998.
- [21] B. J. Hribovshek: Imeni Raetia in Schwyz, Revija SRP, sht. 75/76, 77/78, Ljubljana 2006, 2007; Branko J. Hribovshek IMENI RAETIA IN SCHWYZ <http://www.revijasrp.si/knrevsrp/pogum2006-2/imeni_rs22.htm>
- [22] Tacitus: The Germania; With Introduction and notes by Duane Reed Stuart, Professor of classics in Princeton University; New York, The MacMillan Company 1916.
- [23] Der römische Limes - Grenzwall gegen die Germanenflut; http://programm.ard.de/TV/phoenix/der-roemische-limes/eid_287259734114953 BR, SWR, SR, Hessen, ARD, ZDF
- [24] Die Germania des Cornelius Tacitus; Mit einer Karte. Übersetzung von Paul Stefan; Im Insel-Verlag zu Leipzig 1930.
- [25] D. M. Robbins & E. C. Polomé (1997): Varia on the Indo-European Past: Papers in Memory of Gimbutas Marija. Journal of Indo-European Studies Monograph #19. Washington DC: The Institute for the Study of Man.
- [26] John V. Day: Indo-European Origins: The Anthropological Evidence; The Institute for the Study of Man, Washington D.C., 2001.
- [27] Enea Silvio Piccolomini: Europa; Herausgegeben von Günther Frank und Paul Metzger; Melanchton-Akademie Bretten, Uebersetzung von Albrecht Hartmann; Verlag Regionalkultur, 2005.
(Melanchton, pravo ime Philipp Schwarzerdt, nemshki reformator najblizhji Luthru – op. B.J.H.)
- [28] The Life of Poggio Bracciolini. By The Rev. W. M. Shepherd, LL. D., Liverpool. Printed by Harris Brothers, For Longman, Rees, Orme, Brown, Green & Longman. London. 1837.
- [29] Beiträge zur Kulturgeschichte des Mittelalters und der Renaissance; herausgegeben von Walter Goetz, Heft 14: Poggius Florentinus, Leben und Werke, von Dr. Ernst Walser, Privatdozent an der Universität Zürich; Druck und Verlag von B. G. Teubner; Leipzig Berlin 1914.
- [30] Ann Proulx Lang: Poggio Bracciolini's De Avaritia; A Study in Fifteenth Century Florentine Attitudes Toward Avarice and Usury Thesis, Sir Georg Williams University, Montreal, 1973.
- [31] Material for a History of Pope Alexander VI - His relatives and His Time; by Right Reverend Msgr. Peter De Roo; Bruges, Desclée. De Brouwer and Co. 1924.
- [32] Tertullian page: http://www.tertullian.org/feedback.php?page=t_rpearse_tacitus_index.htm

Damir Globočnik

MIROSLAV VILHAR NA ZHABJEU

Premozhen grashchak, eden prvih piscev in prevajalcev burk za chitalnishke odre, pesnik, skladatelj in politik Miroslav Vilhar (1818–1871) je na zacetku leta 1863 zachel izdajati politichni chasnik *Naprej*. Urednik in glavni pisec je bil Fran Levstik (1831–1887). *Naprej* je zagovarjal slovenske narodne pravice, enakopravnost slovenskega jezika v uradih, cerkvi in sholi, Zedinjeno Slovenijo, nastopal je proti nemshki stranki in nemshkutarjem. Konec septembra 1863 je *Naprej* prenehal izhajati. Zaradi dveh chlankov, ki sta bila objavljena v *Napreju*, sta si izdajatelj in urednik nakopala tiskovni pravdi.

V chlanku »Kaj se nekaterim zdi ravnopravnost?« (sht. 42, maj 1863), v katerem je Levstik pisal o proshnji zhupanov ljubljanske okolice za slovensko dopisovanje, se je namrech prepoznal predstojnik ljubljanske gosposke Johann Pajk. Levstika in Vilharja je tozhil zaradi razzhaljenja chasti. Levstik je bil obsojen na tri mesece zapora, Vilhar pa na shtiri tedne in plachilo kavcije v vishini 60 goldinarjev. Kasneje je oba oprostilo sodishche na Dunaju v soglasju z dezhelnim nadsodishchem v Gradcu oprostilo.¹

Chlanek »Misli o sedanjih mednarodnih mejah« (sht. 15–17, februar 1863), ki ga je spisal M. P., je bil objavljen kot dopis s Koroshke (najbrzh je pri chlanku sodeloval tudi urednik Levstik). Vilhar in vodja Egrove tiskarne Anton Klein sta bila obtozhena hudodelstva kaljenja javnega miru. Vilhar, ki ni izdal identitete pisca spisa o narodnih mejah, je bil januarja 1864 obsojen na shest tednov zapora, poostrenega enkrat tedensko s postom, postom, in s plachilom 300 goldinarjev kavcije, ki so jo namenili ljubljanskim ubozhcem. Vodja Egrove tiskarne Anton Klein je bil oproshchen.² Sodishchi na Dunaju in v Gradcu sta potrdili razsodbo. Vilhar je kazen moral odsedeti. Izgubil je tudi dezhelnozborski mandat.

Ker je list *Tagespost* zapisal, da je Vilhar prosil cesarja za izredni pregled njegove proshnje, je Vilhar v prav tam v 125. sht. objavil preklic: »*Jez nisem vlozhil nikakorshne proshnje za izredno revizijo pravde moje in tudi za pomilostenje ne. Odlocheno mi kazen od 6 tednov nastopim z mirno vestjo 4. dne t. m.. – Zhivila draga mi domovina!*«³

Vilhar naj bi vseeno prosil za odlozhitev kazni, a proshnji ni bilo ugodeno. V zapor na Zhabjaku je odshel 4. junija in ga zapustil 23. julija 1864.⁴

MIROSLAV VILHAR IN ZHABJEK

Miroslav Vilhar (1818–1871) was a wealthy lord. He was one of the first to write and translate farces for reading club stages, and was also a poet, composer and politician. In 1863, he began publishing the political journal *Naprej*. The journal's editor-in-chief and head writer was Fran Levstik (1831–1887). *Naprej* advocated Slovene national rights and equal status for the Slovene language in administration, churches and schools; it also backed the Zedinjena Slovenija or »United Slovenia« programme and opposed the pro-German party and »Germanisers«. *Naprej* ceased publication at the end of September 1863. Two articles published in *Naprej* led to legal problems for the publisher and editor-in-chief.

In the article »Kaj se nekaterim zdi ravnopravnost?« (»What do some people consider equal rights?«, no. 42, May 1863), in which Levstik wrote about a request from the mayors of Ljubljana and the surrounding towns for Slovene-language correspondence, Johann Pajk, an official of the municipality of Ljubljana, could be easily identified. He sued Levstik and Vilhar for slander. Levstik was sentenced to three months in prison; Vilhar received four weeks and was forced to pay a fine in the amount of 60 florins. The two were later acquitted by the court in Vienna and the provincial court in Graz.¹

The article entitled »Misli o sedanjih mednarodnih mejah« (»Some Thoughts on the Current International Borders«, no. 15–17, February 1863), written by one M.P., was published as a correspondence from Koroshka (Carinthia) (Levstik, as editor-in-chief, probably also had a hand in the article). Vilhar and Anton Klein, the head of Eger's print shop, were charged with a criminal act for disturbing the peace. Vilhar did not divulge the identity of the writer of the piece on national borders; in January 1864, he was sentenced to a six-week prison sentence with a weekly fast and was fined 300 florins, which were given to the poor of Ljubljana. Anton Klein, the head of Eger's print shop, was acquitted.² The courts in Vienna and Graz upheld the conviction. Vilhar had to serve his sentence. He also lost his seat in the provincial assembly.

The newspaper *Tagespost* reported that Vilhar had asked the Emperor for an exceptional review of his appeal. Vilhar issued a correction in issue 125 of *Tagespost*: »I did not file any kind of request for an exceptional review of my case or for a pardon. It is with a clear conscience that I will commence serving the 6 week sentence handed down unto me on the 4th day of this month... – Long live my dear homeland!«³

Vilhar was said to have nonetheless requested a deferral of the sentence, but his request was not granted. He departed for the prison in Zhabjek on 4 June and was released on 23 July 1864.⁴

Vilhar se je dal med prestajanjem kazni fotografirati. V zaporu je bil tedaj tudi Ferdinand Bognar, ki si je uredil pravcato fotografsko delavnico.⁵ Fotograf je v zapor prishel, ker je ponarejal bankovce. Vilharja je fotografiral brez uradnega dovoljenja, ker je po prestani kazni nameraval fotografije prodajati.⁶

Morda je bil Bognar popotni fotograf, ki je smel v zapor odnesti vso svojo imovino, tudi fotografsko opremo.

Fotografija prikazuje Vilharja za zheleznimi reshetkami. Zhena zaprtega oficirja Marija Bachmannova, ki je hodila na Zhabjak obiskovat mozha, je fotografije prinashala iz zapora. Fotografije »narodnega muchenika« je prodajal chitalnishki gostilnichar France Kadilnik. Izkupichek je shel v narodne namene.⁷ Naprodaj so bile istočasno z Vilharjevo izpustitvijo iz zapora. Policija je fotografije zaplenila, ker na zadnji strani fotografij ni bilo navedeno imena fotografa.⁸

Na tiskovni pravdi decembra 1864 so bili Vilhar, Bachmannova in Kadilnik obsojeni na manjshe denarne kazni, ki jih je Vilhar takoj plachal.⁹

Miroslav Vilhar je leta 1865 v Zagrebu v spomin na bivanje v ljubljanskem preiskovalnem zaporu Zhabjek izdal knjizhico humoristichnih in zbadljivih verzov *Zhabjanke (Zhabe, Raki, Ribice)*.



While serving his sentence, Vilhar had himself photographed. Ferdinand Bogнар was also being held in the prison at the time and had actually set up a photography studio there.⁵ He was sentenced and imprisoned for forging banknotes. He photographed Vilhar without receiving official permission, because he intended to sell the photographs once he was done serving his sentence.⁶

Perhaps Bogнар was a travelling photographer and as such was allowed to bring all of his possessions with him to prison, including his photography supplies.

The photograph shows Vilhar behind iron bars. Officer Marij Bachmann was also being held at Zhabjek; his wife would visit him, and it was she who brought the photographs from the prison. France Kadilnik, the proprietor of the reading club's tavern, sold photographs of the »national martyr«. The proceeds went towards the national cause.⁷ The photographs went on sale when Vilhar was released from prison. The police confiscated the photographs because the photographer's name was not listed on the back.⁸

At the trial in December 1864, Vilhar, Bachmann and Kadilnik were given small fines, which Vilhar immediately paid.⁹

Miroslav Vihar wrote a short book of humorous, satirical verses as a memento of his incarceration at the remand prison in Zhabjek; the book, entitled *Zhabjanke (Zhabe, Raki, Ribice)* (»Verses from Zhabjek (Frogs, Crabs, Fishes)») was published in Zagreb in 1865. *The title is a play on words, as the place name »Zhabjek« contains the root of the word »zhaba« or »frog«.

Viri /Sources

¹ »Iz Ljubljane«, *Novice*, 1864, sht./no. 23.

² »Iz Ljubljane«, *Novice*, 1864, sht./no. 4.

³ »Iz Ljubljane«, *Novice*, 1864, sht./no. 23.

⁴ »Gospod Miroslav Vilhar«, *Novice*, 1864, sht./no. 30.

⁵ Anton Slodnjak, opombe k: Fran Levstik, *Zbrano delo / Politični spisi I, Dodatek*, Osma knjiga, Ljubljana 1959, str./p. 343.

⁶ Motimir, »O Miroslavu Vilharju«, *Slovanski svet*, 1893, sht./no. 8, str./p. 151.

⁷ Anton Slodnjak, opombe k: Fran Levstik, *Zbrano delo / Politični spisi I, Dodatek*, Osma knjiga, Ljubljana 1959, str./p. 344.

⁸ *Biographisches Lexikon von dr. Constant Wurzbach*, Dunaj / Vienna 1884, 50, str./p. 295–297 (Motimir, »O Miroslavu Vilharju«, *Slovanski svet*, 1893, sht./no. 8, str./p. 151).

⁹ Anton Slodnjak, opombe k: Fran Levstik, *Zbrano delo / Politični spisi I, Dodatek*, Osma knjiga, Ljubljana 1959, str./p. 344.

Damir Globočnik

POTRES V LJUBLJANI

Na velikonočno nedeljo 14. aprila 1895 je Ljubljano prizadel potres 8. oziroma 9. stopnje po Mercallijevi lestvici. Poshkodovana je bila desetina vseh stavb v mestu.

Ljubljanski občinski svet je 8. julija sprejel predlog občinskega svetovalca Ivana Hribarja o fotografiranju vseh za rušenje določenih stavb. Stavbe sta avgusta in septembra fotografirala ljubljanska fotografa Wilhelm (Viljem) Helfer in Julij Müller.¹

Wilhelm Helfer, ki je na zacetku leta 1895 prishel iz Voloskega (pri Opatiji),² je posnel fotografije na ploshche srednjih in velikih formatov. Za svoje delo je prejel 601 goldinar. Magistratu je leta 1896, tedaj je odshel v Gradec, ponudil v odkup sto steklenih ploshch.³ Tudi Julij Müller je uporabljal ploshche velikih formatov. Pripravil je album fotografij, ki ga je magistrat poslal drzhavnemu zboru in ministrstvu na Dunaj.⁴

Knjigarnar Maks Fischer je na zacetku maja izdal knjizhico Ivana Robide *Grozni dnevi potresa v Ljubljani* s petimi ilustracijami, ki so nastale po fotografijah Wilhelma Helferja.

Perorisbe, »*ki v bolj jasni podobi nego fotografije kazhejo popolnoma po naravi posnete najzanimivjshe momente iz potresne katastrofe*«, je izdelal Anton Gvajc. *Slovenski narod* je predlagal, naj Gvajcheve skice poshljejo dunajskemu chasopisnemu sindikatu. Tuji chasopisi bi na ta nachin dobili primerne ilustracije, hkrati pa bi podprli tudi delo domachega umetnika.⁵

Pomozhni odbor za Ljubljano in okolico je dal po fotografijah izdelati podobe poshkodovanih poslopij; te podobe je razposlal skupaj s proshnjami za podporo.⁶

Marsikdo se je hotel okoristiti z nesrecho Ljubljanchanov. Fotografi niso bili izjema. Mnogi so fotografirali posledice potresa z namenom, da bodo fotografije kasneje prodajali.

Fotograf Anton Jerkich iz Gorice je sedem fotografij velikega formata s prizori posledic potresa prodajal za goldinar in pol. Cena vseh sedmih fotografij je bila devet goldinarjev. Tretjino dobichka je namenil popotresni Ljubljani. Imena kupcev je nameraval javno objavljati v chasopisju.⁷

THE EARTHQUAKE IN LJUBLJANA

On Easter Sunday, 14 April 1895, Ljubljana was hit by an earthquake measuring 8 or 9 on the Mercalli scale. One tenth of all the buildings in the city were damaged.

On 8 July of that year, the Ljubljana municipal council approved the proposal of counsellor Ivan Hribar that all of the buildings that had been slated for demolition be photographed. In August and September, the buildings were photographed by Wilhelm (Viljem) Helfer and Julij Müller, both photographers from Ljubljana.¹

Wilhelm Helfer had arrived from Volosca (in what is now Croatia) at the beginning of 1895;² he used medium- and large-format plates to take the photographs. He received 601 florins for his work. In 1896, when he left Ljubljana for Graz, he offered to sell 100 glass plates to the town hall.³ Julij Müller also used large-format plates. He prepared an album of photographs which the town hall then sent to the National Assembly and Ministry in Vienna.⁴

At the beginning of May, the bookseller Maks Fischer published a small book by Ivan Robida entitled *Grozni dnevi potresa v Ljubljani* (The Terrible Days of the Earthquake in Ljubljana); it contained five illustrations based on the photographs of Wilhelm Helfer.

The pencil drawings, which »show more clearly than photographs a wholly naturalistic depiction of the most interesting moments of the seismic catastrophe,« were done by Anton Gvajc. The journal *Slovenski narod* suggested that Gvajc's drawings be sent to the Viennese Press Syndicate. The foreign press would thus obtain suitable illustrations and support the work of a local artist.⁵

The aid committee for Ljubljana and its environs had pictures of the damaged buildings made on the basis of the photographs; it then sent out the images together with requests for help.⁶

Some also sought personal gain in the catastrophe that had befallen the residents of Ljubljana. Photographers were no exception. Many photographed the aftermath of the earthquake with the intent of later selling the photographs.

Anton Jerkich, a photographer from Gorica, sold seven large-format photographs of the aftermath of the earthquake for one and a half florins apiece. The total price for all seven photographs was nine florins. He donated a third of the money made from the sale to relief efforts in Ljubljana. He intended to publish the buyers' names in newspapers.⁷

Vilhelm Helfer je pomozhnemu odboru odstopil svoje fotografije v brezplachno uporabo na pismih in plakatih. Josip Paulin je objavil Helferjeve fotografije na slovensko-nemshkem tiskanem porochilu o potresu in v posebnem albumu oziroma v knjizhici *Velikonedeljski potres v Ljubljani dne 14. aprila 1895. l. in cesarjev obisk* (56 strani, 13 fotografij). Helfer je Paulinu zagrozil, da bo moral za svoje neposhteno pochetje odgovarjati pred oblastmi, ta pa ga je ovadil odboru in navedel, da zheli Helfer odbor ovirati pri razmnozhevanju fotografij.⁸

»Cesarska panorama« iz Berlina⁹ je poslala v Ljubljano fotografa. Maja je zachela prikazovati 34 stereo fotografij posledic ljubljanskega potresa.¹⁰ List za zabavo, znanost in umetnost *Prosvjeta*, ki je izhajal v Zagrebu, je objavil 11 po fotografijah izdelanih podob posledic potresa.¹¹

Tudi fotograf Josip Armich je fotografiral posledice potresa. V chasnikih lahko preberemo, da je svoj atelje brezplachno odstopil za prenochevanje okrog dvajsetih delozhirancev.¹²

Revija *Dom in svet* je objavila vrsto fotografij razlicnih avtorjev: urednika Franchishka Lampeta, ki je o vzrokih potresa tudi pisal, Aloisa Beera, Hinka Dolenca in Antona Jerkicha.

Fotografi so skrbno dokumentirali najbolj poshkodovane hishe, ki so jih podprli s tramovi, cerkve in druge zgradbe, zasilna bivalishcha v shotorih, v lesenih barakah in v kadeh za zelje, razdeljevanje hrane v zasilnih kuhinjah, mashe na prostem, rushenje stavb. Dokumentarne fotografije bi lahko povezali v fotoreportazho.

Najbolj poshkodovana ljubljanska ulica je bila v Shpitalska, danashnja Stritarjeva ulica, v kateri so podrli vse hishe razen ene. Wilhelm Helfer je na fotografiji Shpitalske ulice (26,8 x 39 cm) zajel tudi nekaj nakljuchnih mimoidochih, ki so se radovedno obrnili proti fotografu. Vsi med fotografiranjem niso mirovali, zato so njihovi obrisi zabrisani. Moshki v chrni obleki je celo zamenjal svoje stojishche, zato se zaradi dolgega chasa osvetlitve na fotografiji pojavlja dvakrat.

Viri /Sources

¹ »Fotografiranje za porushenje odlochenih hish«, *Slovenski narod*, 1895, sht./no. 299.

² Wilhelm Helfer, rojen 1864 v Olmützu, je bil dunajski fotograf. Delal je tudi Karlsbadu, Pragi in Opatiji. Leta 1897 je odprl fotoatelje v Gradcu, v dvajsetih letih 20. stoletja je imel atelje tudi na Dunaju.

³ Mirko Kambich, »Potres v Ljubljani«, *150 let fotografije na Slovenskem 1839–1919*, I. del, 1989, str./p. 23.

⁴ Mirko Kambich, prav tam, str./p. 24.

⁵ »Slike in skice o potresu«, *Slovenski narod*, 1895, sht./no. 100.

⁶ »Katastrofa«, *Slovenski narod*, 1895, sht./no. 112.

Wilhelm Helfer gave the photographs he took to the aid committee to use freely in correspondence and posters. Josip Paulin published Helfer's photographs in a bilingual (Slovene and German) printed report on the earthquake and in a special album or book entitled *Velikonedeljski potres v Ljubljani dne 14. aprila 1895. I. in cesarjev obisk* (The Easter Earthquake in Ljubljana, 14 April 1895, and a Visit from the Emperor) (56 pages, 13 photographs). Helfer threateningly told Paulin that he would have to answer to the authorities for his dishonest act; Paulin then reported Helfer to the committee on the grounds that he was trying to prevent the committee from reproducing his photographs.⁸

Kaiser-Panorama of Berlin⁹ sent a photographer to Ljubljana. In May, it began displaying 34 stereogram photographs of the aftermath of the Ljubljana earthquake.¹⁰ *Prosvjeta*, a journal covering entertainment, science and art published in Zagreb, published 11 images of the aftermath of the earthquake based on the photographs.¹¹

Josip Armich also photographed the aftermath of the earthquake. Newspapers reported that he provided free accommodation in his studio to around 20 people who had been put out of their homes by the quake.¹²

The journal *Dom in svet* published a series of photographs from different authors: Franchishek Lampe, editor-in-chief of the journal who also wrote about the aftermath, Alois Beer, Hinko Dolenc and Anton Jerkich.

The photographers carefully documented heavily damaged houses propped up with beams, churches and other buildings, makeshift accommodation in tents, wooden shanties and sauerkraut tubs, food being served in makeshift soup kitchens, open-air masses and the demolition of buildings. The documentary photographs they took could be used to prepare a photo report.

Shpitalska ulica, now Stritarjeva ulica, bore the brunt of the damage: all the houses on the street save one were demolished. In a photograph of Shpitalska ulica (26.8 x 39 cm), Wilhelm Helfer also captured several curious passersby who turned to face the photographer. Not all of them were still while the photograph was being taken, which is why they appear blurry in the photo. The man in the black suit even changed positions; due to the long exposure time, he appears twice in the photograph.

⁷ »Fotograf Anton Jerkich v Gorici«, *Slovenski narod*, 1895, sht./no. 112, *Slovenec*, 1895, sht./no. 112.

⁸ Viljem Josip Helfer, »Izjava«, *Slovenec*, 1895, sht./no. 106.

⁹ »Kaiser-Panorama« iz Berlina: prva med panoramami za prikazovanje stereoposnetkov. Vech ljudi je sedelo okrog velikega valja in skozi kukala opazovalo fotografije, ki so se na bobnu pomikale od enega k drugemu kukalu.

¹⁰ »Panorama Ljubljane po potresu«, *Slovenski narod*, 1895, sht./no. 118.

¹¹ »Prosvjeta«, *Slovenski narod*, 1895, sht./no. 118.

¹² »Hvalevredna pozhrtvovalnost«, *Slovenski narod*, 1895, sht./no. 109.



Wilhem Helfer, Shpitalska ulica



Gosposka ulica (objavljeno v: Dom in svet, 1895, sht. /no. 14)

Milosh Crnjanski

KOMENTAR K PESMI O PRINCIPU

(K pesmi »V spomin Principu«)

(...)

Vest, da je v Sarajevu ubit avstrijski prestolonaslednik, je prishla do nas, tega sončnega dne na Dunaju – ki se je zbudil brez enega samega oblachka – po kosilu. Prispela je v nasho kavarno (Caffé »Meinl«), v blizhini stolpa Sv. Shtefana, v chasu partije biljarda.

Zanimivo je, da nam je bila vest sporočena, sprva, tako, kakor da so v Sarajevu ubili *srbškega* prestolonaslednika. Natakarji so jo takshno dobili. Tako jim je rekel nash prota, po telefonu. Nasprotno mnenju, ki velja danes, ta vest ni izzvala nikakršne konsternacije, ne med nami ne med Dunajchani, in glasba je na Dunaju igrala do večera. Shele pozno se je nekdo spomnil, da jo je ustavil. Doba valchkov se je končala.

Konsternacijo sta, med Dunajchani, izzvali shele krsti prestolonaslednika in njegove zhene, grofice Kotek (ki jo je Princip ubil nehote, streljaje na guvernerja Bosne, generala Potioreka).

Vsa postaja je bila zavita v chrnino.

Lokomotiva pa je prispela z rdechimi ochmi.

Krsta Nadvojvode je bila mnogo vechja in z mnogo vech venci kot krsta njegove zhene, ki je bila *samo* navadna grofica. V Avstriji ni bilo enakosti ne na dvorih ne med mrtvimi, vse pa je bilo, tudi krste, umerjeno po shpanskem ceremonialu Habsburga. V ushesih, vchasih, v snu, she zdaj slishim shum korakov avstrijskih generalov, na tem pogrebu. Stopali so s korakom lutk, zibajoch se po ritmu Chopinovega pogrebnege marsha, s svojimi dvorogimi klobuki na glavah, klobuki pa so bili okrasheni z zelenim perjem iz petelinjih repov. Slishal se je topot konj. Taka tishina je bila nastala.

Krsta Franca Ferdinanda je bila pokrita z zastavo Habsburga, rumeno, z dvoglavim chrnim orlom, starim okoli tisoč let.

Sin nekega revezha, proletarca, poljedelca, Hercegovca, she nepolnoleten, ga je bil snel z neba, z revolverskimi streli.

Atentator je imel chudno ime.

Sestavljeno iz imena princa in nadangela.

Milosh Crnjanski

COMMENTARY ON THE POEM ABOUT PRINCIP

(To the poem »In Memoriam of Gavrilo Princip«)

(...)

The news that in Sarajevo was killed the Austrian heir to the throne has come to us on that sunny day in Vienna – the day had woke up without a single cloud – after lunch. It arrived in our cafeteria (Caffé »Meink«), near the tower of St. Stephen, during the game of billiards.

It is interesting that the message was communicated to us, at first, as if in Sarajevo had been killed the *Serbian* heir to the throne. The waiters got such news. In such sense said it to them our prota (Orthodox priest) by phone. In contrast to the opinion valid today, this message has not provoked any consternation neither among us nor among the Viennese, and the music was played in Vienna until the evening. Until late someone remembered to stop it. Waltz era has ended.

Consternation among Viennese was provoked only by the coffins of heir to the throne and his wife, the Countess Kotek (Princip has killed her unintentionally, shooting into the governor of Bosnia – General Potiorek).

All station was shrouded in blackness.

The locomotive has arrived with red eyes.

The coffin of Archduke was much larger and with much more wreaths than the coffin of his wife, who was just a regular Countess. In Austria, there was no equality in the courts and not among the dead persons, and there was all, even coffins, calibrated according to the Spanish Habsburg ceremony. In my ears, sometimes in a dream, even now I hear the noise of steps of Austrian generals in that funeral. They walked with the steps of dolls, rocking to the rhythm of Chopin's funeral march, with double-horned hats on their heads, the hats were trimmed with green feathers of cocks' tails. It was heard the tramp of horses. Such silence has been created.

Franz Ferdinand's coffin was covered with the flag of Habsburg, yellow one, with a black two-headed eagle, about a thousand years old.

Son of a poor man, proletarian, farmer, from Herzegovina, yet not full age, took off him down of the sky, with the revolver shots.

Assassin had a weird name.

Compound of the name of a Prince and Archangel.

Evropa še danes slavi dva ubijalca atenskega tirana Pizistrata, Harmodija in Aristogejtona, v svojih sholskih udzhenikih (ad usum delphini). Slavi tudi senatorje Rima, ki so ubili Julija Cezarja.

Toda za atentatorje iz Sarajeva ni imela lepe besede, nikoli. Pa tudi Kraljevina Srbov, Hrvatov in Slovencev ni bila ocharana s temi svojimi podaniki. Dolgo ni hotela dovoliti niti prenosa kosti teh atentatorjev.

Poleg tega so, celo pri nas, nekateri iz Principa naredili Srba – provincialca, fanatika, shovinista, ki je bil, menda, zgolj igrachka v rokah shefa Obveshchevalnega oddelka srbskega generalshtaba, polkovnika Dragutina Dimitrijevicha Apisa.

Toda, atentator nam je govoril, razločno, tudi z druge strani groba.

Kot je znano, je bil atentator zaprt v temnici v Theresienstatdu in tam mu je bila, menda zaradi kostne tuberkuloze, amputirana desna roka.

Vmes, med temi groznimi trenutki, so ga zaslishevali o *motivih* njegovega atentata. O tem obstaja dnevnik nekega zdravnika.

Princip je, seveda, priznaval, da je zhelel združhitev Bosne in Srbije, odkrito pa je priznaval tudi to, da je to bil le korak do naslednjega cilja atentatorja in njegovih tovarishev.

Ta cilj je bila revolucija.

»*Mi vsi smo bili bakuninovi,*« so bile besede Principa.

Niti po vojni Princip, pri nas, ni bil priljubljena tema.

Njegovo dejanje so odobraval le nashi revezhi in mladina. Burzhoazija ni odobraval dejanja Principa. Ob koncu vojne so pri nas vsi govorili le o potrebi, da se postavi prekrasen Kosovski hram po nachrtu Meshtrovicha.

Nash veliki pesnik Duchich je, tedaj, v Srbiji videl imperatorja. Vzklikal ji je: »Ave Serbia!« (Morituri te salutant). Jaz sem napisal to pesem v slavo uboja in Principa.

(1959)

Iz srbschcine prevedel Ivo Antich

Europe today celebrates in its school textbooks (ad usum Delphini) two killer of Athenian tyrant Peisistratid: Harmodios and Aristogeiton. It glorifies the Roman senators who killed Julius Caesar.

But for the assassins from Sarajevo it hadn't nice word, never. As well as the Kingdom of Serbs, Croats and Slovenes was not impressed with these citizens of its own. It also long refused to allow a transfer of the bones of these assassins.

In addition, even here among us, some of the Serbs modified Princip into provincial, fanatic, chauvinist, who was, apparently, mere a toy in the hands of the chief of Intelligence Department of the Serbian General Staff – Colonel Dragutin Dimitrijevič Apis.

But the assassin has spoken to us, clearly, also from the other side of the grave.

As it is known, the assassin was closed in the prison in Theresienstadt, and there, supposedly due to bone tuberculosis, was amputated his right arm.

In the meantime, during these terrible moments, he was interrogated about the *motives* of his assassination. About this exists a diary of a physician.

Princip has, of course, admitted that he wanted unification of Bosnia and Serbia, but openly recognized also that this was only a step to the next target of the assassin and his companions.

This goal was revolution.

»*We all were Bakuninians,*« were the words of Princip.

Even after the war, Princip, between us, hasn't been a popular theme.

His action has been only approved by our the poor and youth. The bourgeoisie did not approve the action of Princip. At the end of the war, among us all have been talking only about the need to raise the magnificent temple of Kosovo according to plan by Mestrovich.

Our great poet Duchich, at that time, in Serbia saw the emperor. She cried out: »Ave Serbia!« (Morituri te salutant). I've written this poem to the glory of killing and Princip.

(1959)

Translated from Serbian by Ivo Antich

Branko J. Hribovšek

»TACIT IN NJEGOVI ROKOPISI« ?

(Pripombe k pripombam)

To ni avtoriziran izvleček iz zadevne spletne strani. Prichujochi zapis ne vsebuje nichesar, kar bi lahko avtor izvorne spletne strani razlagal kot »konstruktivne povratne informacije«, vendar pa so pripombe zelo razdiralne po svojih namerah in s svojim mnenjem. Komentator ne namerava imeti nikakršne polemike s komerkoli.

(op. B.J.H.)

Je Tacit ponaredek?

Sodobne izdaje Tacita, ki sem jih videl, ne omenjajo trditve o ponarejanju, ki so se pojavljale v prejšnjih chasih. Spodaj podani pregled je povzet po Mendellu, ki daje iste podatke v vechjem obsegu. Che ima kdo vech podatkov ali novejshe bibliografske reference na to temo, da bi se z njimi ta zgodba lahko she bolj uredila, bom hvalezhen, che jih bom prejel.

Po Mendellu je bilo od leta 1775 vsaj shest poskusov diskreditacije Tacitovih del kot ponarejenih ali pa izmishljenih:

- Dvom izvira od Voltaira, njegove trditve je izoblikoval odvetnik Linguet. Vendar pa je zadevo resno vzel shele Napoleon. Francoski revolucionarji so nashli »velikansko spodbudo v Tacitovem republikanizmu. Sodobni naslednik Cezarja«, namrech Napoleon, je zato imel mochan politichni motiv za diskreditacijo Tacita. Toda ta prizadevanja prenehajo s propadom prvega francoskega cesarstva.
- John Wilson Ross je (anonimno!) objavil knjigo z naslovom *Tacit in Bracciolini: letopisi ponarejeni v XV. stoletju* (London, 1878) z namenom dokazati, da je Poggio ponaredil Tacitova dela. (Bilo bi zanimivo vedeti, kako je bil Ross lahko prepričan, da bi Poggio mogel ponarediti rokopise iz 9. stoletja.) Rossovo delo je zdaj uvrshcheno v *Projekt Gutenberg* in je dostopno na spletu.

Pripomba glede anonimnosti: Ross je knjigo posvetil svojemu bratu, ki je s polnim imenom naveden na naslovni strani knjige!

Pripomba glede Poggiove mozhnosti ponaredka: Kot pishe Ross, je to mozhno s pergamentom in ustreznim chnilom, kot so tudi nasploh nemshki ponarejevalci v XI. stoletju in pozneje vech kot dvajset tisoeh kronik prikazovali kot kronike iz IX. stoletja in prej.

Branko J. Hribovšek

»TACITUS AND HIS MANUSCRIPTS« ?

(Comments to Comments)

This is not an authorised excerpt of the given web page. This excerpt contains nothing what could be interpreted as »constructive feedback« by the author of the original web page, but is in comments very destructive for his intentions and opinion. The commentator does not intend to have any polemic with whomsoever.

(op. B.J.H.)

Is Tacitus a forgery?

The modern editions of Tacitus that I have seen do not refer to the allegations of forgery that have been made at various times. The following account is summarized from Mendell, who gives the same data at more length. If anyone has more data or more recent bibliographic references on this, so that this story can be put to bed, I would be grateful to receive it.

According to Mendell, since 1775 there have been at least 6 attempts to discredit the works of Tacitus as either forgeries or fiction:

- The allegation originated with Voltaire, and his claims were elaborated by a lawyer named Linguet. However the position was only taken seriously with Napoleon. The French Revolutionaries had found »tremendous comfort in Tacitus' republicanism. The modern successor to the Caesars« had therefore a strong political motive to discredit him. But these efforts ceased with the collapse of the First Empire.
- John Wilson ROSS published (anonymously!) a book entitled Tacitus and Bracciolini:: the Annals forged in the XVth century, London (1878) intended to prove that Poggio had forged the works of Tacitus. (It would be interesting to know how Ross believed Poggio could forge 9th century MSS.) This work has now been added to Project Gutenberg and is online.

Comment: anonymously – Ross dedicated the book to his brother, which is cited with the full name on the title page of the book!

how Ross believed Poggio could forge 9th century MSS – read Ross's work, with the parchment and corresponding ink, as also the German forgers forging more than twenty thousand chronicles in 11th century and later to be held as the chronicles from 9th century and earlier.

- **Leta** 1890 je P. Hochart v delu *De l' Authenticite des Annales et des Histoires de Tacite* ohranil isto mnenje »z veliko vechjo uchenostjo in podprto she z dodatnim zvezkom«. Očitno pa niti Ross niti Hochart v svojem času nista mogla preprihati mnenja znanstvenikov.
- Leta 1920 je Leo Wiener v delu *Tacitova Germanija in drugi ponaredki* »zaman skushal dokazati z zmedenim prikazom lingvističnih ognjemetov, da so Germanija in s tem implicitno tudi druga Tacitova dela ponaredki, izdelani potem, ko se je arabski vpliv razširil v Evropo«.

Pripomba: »zaman skushal dokazati« – s katerim svojim mnenjem zaman, kaj je narobe z dokazi? Kje so nasprotni argumenti? Tudi »zmedenih prikazov lingvističnih ognjemetov« ni mogoče pogasiti z ironijo, če to ni utemeljeno z nasprotnimi argumenti.

- »Po izidu briljantne knjige Gastona Boissiera (Tacite, 1903) se je zbudilo novo zanimanje za tega zgodovinarja; Eugene Bacha (Le Genie de Tacite, 1906) je poskushal dokazati, da je bil Tacit mojster romantične izmisljije ... Bachova knjiga ima določeno vrednost po svojih pripombah o slogovnih zadevah.«
- T. S. Jerome v delu Vidiki preučevanje zgodovine (1923) predstavlja Tacita kot »doslednega lažnivca po naravi in premišljeni izbiri. Knjiga nima nobene vrednosti zaradi svoje vsestranske nenatančnosti, zmede glede vidikov stvarne in zgodovinske naracije ter zaradi svoje v celoti nepričljive metode«.

Pripomba: Tacit kot »dosledni lažnivec« – zakaj ne citirati Tertulijana o tej temi, kot je tukaj navedeno na Tertulijanovi strani?

Kot meni Mendell, nobeden od teh piscev ni dosegel splošne sprejetosti svojih pogledov o Tacitu; ekstremna stalishča so bila zanemarjena in vsestranska neoporečnost Tacita potrjena. Vseeno pa tako kot pri vsej zgodovini osebni element v izbiri in razlagi pomeni, da znanstveniki niso obvezno sprejeli Tacitovega pogleda kot dokončno in pravilno razlago prvega stoletja rimske zgodovine.

Zdi se, da argumenti o ponaredku niso zadostovali, da bi bili sprejeti.

Pripomba: nezadostni argumenti o ponaredku (?) – ugotovitev je brez navedbe nasprotnih argumentov.

Mendell daje tudi obsezhen seznam ljudi, ki od I. stoletja n. sht. dalje omenjajo Tacita ali katero od njegovih del. Iz tega lahko vidimo, da je Tacit omenjan ali citiran v vsakem stoletju vse do vključno šestega. Sedmo in osmo stoletje sta edini, ki nista zapustili nobene sledi o poznavanju tega avtorja. Njegov *Dialogus* sploh ni kakorkoli omenjen. Brez citiranja vsake reference je tukaj nekaj primerov, ki so se mi zdeli zanimivi.

- In 1890 P. HOCHART, *De l'Authenticite des Annales et des Histoires de Tacite*, maintained the same idea »with a much greater show of learning, and followed up with a supplementary volume«. Apparently neither Ross or Hochart was able to convince scholarly opinion at the time.
- In 1920 Leo WIENER, *Tacitus' Germania and other forgeries*, »attempted in vain to prove by a bewildering display of linguistic fireworks that the *Germania* and, by implication, other works of Tacitus were forgeries made after Arabic influence had extended into Europe«.

Comment: attempted in vain to prove – by which opinion in vain, what is wrong with the proofs? Where are the counterarguments?

bewildering display of linguistic fireworks – which can not be extinguished by an ironic pee, if you do not have founded counterarguments!

- »After Gaston Boissier's brilliant book (*Tacite*, 1903) had roused new enthusiasm for the historian, Eugene Bacha (*Le Genie de Tacite*, 1906) attempted to prove Tacitus was a master of Romantic fiction ... Bacha's book does have some value for his comments on stylistic matters.«
- T.S.Jerome, *Aspects of the Study of History*, 1923, presented Tacitus as »a consistent liar by nature and deliberate choice. The book has no value because of its overall inaccuracy, the confusion of *narratio* in a legal speech with *narratio* in history, and its wholly unconvincing method«.

Comment: Tacitus as »a consistent liar« – why do you not cite Tertullian on this subject, here on Tertullian's page?

According to Mendell, none of these writers have won general acceptance of their estimates of Tacitus, the extreme positions have been abandoned, and the general integrity of Tacitus vindicated. However as with all history, the personal element of selection and interpretation means that scholars do not necessarily accept Tacitus' view as the final and just interpretation of first-century Roman history.

It would seem that the arguments for forgery have failed to find acceptance.

Comment: the arguments for forgery have failed to find acceptance – without giving any counterarguments

Mendell also gives an extensive list of people who mention Tacitus or any of his works from the 1st century onwards. From this we can see that Tacitus is mentioned or quoted in every century down to and including the Sixth. The Seventh and Eighth centuries are the only ones that have left no trace of knowledge of our author. The *Dialogus* is mentioned at all, however. Without quoting every reference, here are some which I found of interest.

Okoli leta 400:

- Ammianus Marcellinus objavi svojo zgodovino, ki jo zachenja tam, kjer Tacit konča.⁰¹

Pripomba: Marcellinusa je »odkrik« tudi G. F. Poggio Bracciolini.

- Sulpicius Severus iz Akvitanije v *Chronicorum Libri* (II, 29) uporablja Tacitova *Letopisa* 15.37 in 15.44 kot svoja vira o poroki Nerona s Pitagorasom in o kaznovanju kristjanov. (Naj dodam, da ne vem točno, kaj se vezhe na kaj.) Angleshchina v ANF; avtor latinskega teksta je Sulpicius Severus: *Sulpicii Severi Libri qui supersunt*; ed. C. Halm. CSEL 1, Dunaj (1866). Glej tudi E. Laupot: *Tacitov Fragment 2: Antirimljansko gibanje kristjanov in nazarejcev*, *Vigiliae Christianae* 54 (2000), p. 233-47.⁰²

Pripomba: »Tacit«, avtor *Letopisov*, bi lahko uporabil *Chronicorum Libri*, če bi to delo obstajalo, kot vir podatkov in tudi kot naslov *Letopisi*.

Ross: »... kajti ta naslov jim ni bil dodeljen vse do sbestnajstega stoletja.«

- Jerome v svojem *Komentarju k Zahariju* (14.1, 2) navaja Tacita kot avtorja rimske zgodovine od smrti Avgusta do smrti Domicijana v 30 zvezkih:
- »Haec omnia plenissime Josephus, qui Judaicam scripsit historiam, et multo majora quam legimus v prophetis, eos sustinuisse commemorat. Cornelius quoque Tacitus, qui post Augustum usque ad mortem Domitiani Vitas Caesarum triginta voluminibus exaravit.« (citat iz *Patrologia Latina*)

Prevod iz lat.:

»Vse te stvari Josephus, ki je napisal zgodovino Judov, navaja zelo popolno in jih podpira z mnogimi podatki v vechjem obsegu, kakor pa jih je mogoche brati iz /biblijskih/ prerokov. Enako Cornelius Tacitus, ki je opisal zhivljenja cesarjev v 30 zvezkih od Avgusta do smrti Domicijana.«

Pripomba: Pristnost zapisov Josephusa Flaviusa, zlasti glede kristjanov, je na splošno sporna; ta spor je kot verska zadeva zelo emocionalen (gl. na spletu).⁰³

Okoli leta 500:

- Servius citira izgubljeni del besedila v svojem komentarju k *Eneidi* (3.399).
- Orosius uporablja Tacita in citira iz zdaj izgubljenih delov besedila. Cassiodorus citira iz *Germanije* (45). Jordanes citira iz *Agricola* (10) in je zadnji antichni avtor, ki tako ravna.⁰⁴

Pripomba: Ali pa je morda »Tacit« uporabil te pisce za sestavljanje *Germanije* in *Agricola*, Piccolomini pa je odkril Jordanesovo delo *Getica*, »uporabljeno« kot prvotna *Germanija*.

Around 400:

- Ammianus Marcellinus publishes his history, starting where Tacitus left off.⁰¹

Comment: ... A. Marcellinus was also »discovered« by G.F. Poggio Bracciolini

- *Sulpicius Severus* of Aquitaine, *Chronicorum Libri* II, 29, uses *Annals* 15.37 and 15.44 as his source, for the marriage of Nero to Pythagoras and the punishment of the Christians. (I should add I don't know exactly what ties to what). English in ANF; Latin text is Sulpicius Severus. *Sulpicii Severi libri qui supersunt*. Ed. C. Halm. CSEL 1, Wien (1866). See also E.Laupot, 'Tacitus' Fragment 2: The Anti-Roman Movement of the Christiani and the Nazoreans, *Vigiliae Christianae* 54 (2000) 233-47.⁰²

Comment: The »Tacitus« of *Annals* may have use *Chronicorum Libri*, if it existed, as a source as the name *Annals*,

Ross: ... *when that title was not given to them until the sixteenth century?*

- Jerome in his *Commentary on Zacchariah* 14.1, 2 cites Tacitus as the author of a history from the death of Augustus to the death of Domitian, in 30 volumes:
- »Haec omnia plenissime Josephus, qui Judaicam scripsit historiam, et multo majora quam legimus in prophetis, eos sustinuisse commemorat. Cornelius quoque Tacitus, qui post Augustum usque ad mortem Domitiani Vitas Caesarum triginta voluminibus exaravit.« (from the *Patrologia Latina* text here)

»All these things [about the destruction of Jerusalem] Josephus records very fully, who wrote a Jewish History, and supports them with many things at greater length than we read in the prophets [i.e. in the bible]. Also Cornelius Tacitus, who wrote the lives of the Caesars in 30 volumes from Augustus down to the death of Domitian.« (Tr. RP)

Comment: The authenticity of records of Josephus Flavius, especially on Christians, are in general disputed,

the dispute is highly emotional as a religious matter, see the web.⁰³

Around 500:

- Servius quotes a lost portion of the text in his commentary on the *Aeneid* 3.399.
- Orosius used Tacitus, and quotes from now lost portions of the text. Cassiodorus quotes from the *Germania* 45. Jordanes quotes from the *Agricola* 10, and is the last author of antiquity to do so.⁰⁴

Comment: Or »Tacitus« used them to compose *Germania* and *Agricola*, Piccolomini discovered *Getica* of Jordanes, »used« as the first *Germania*.

Poggio Bracciolini in Tacitova dela

Ker so berljivo dostopna v angleški različici Poggiova pisma Niccolòju Niccoliju o tej zadevi, mislim, da bo morda zanimivo navesti nekaj odlomkov iz njih.⁰⁵

Pripomba: Renesanchni pisatelji so imeli navado prepisovati svoja pisma in so prepise razposiljali zainteresiranim bralcem, zato njihovih pisem sploh ne kazhe jemati kot zelo osebna sporočila ali dopise, temveč kot informacije, razširjene v splošno javnost; zlasti to velja za »invektiva« (invekcije, besedni napadi, sramotenje) v smislu predhodnika danashnjega rumenega tiska. Poggio je bil znan med svojimi sodobniki tudi zaradi svojega objavljenega dopisovanja. Zato je vprashljivo, kaj je resnica in kaj je mogoche jemati kot resnichno. Poudarki v citatih iz pisem so komentatorjevi.

Iz pisma X

... Kar zadeva samostan Corvey, ki je v Nemchiji, nimash razlogov za upanje. Tam naj bi bilo domnevno veliko knjig; ne verjamem v pripovedi bedakov, ampak tudi che bi bilo res, kar govorijo, je vendar vsa dezhela brlog tatov.

Celo tisti domachini, ki ostanejo v Kuriji, ne gredo varno nazaj v svojo dezhelo.

Torej zavrzi to idejo. (...) Devetindvajseti dan oktobra [1420].

(Poggio je bil prepričan, da gre v Anglijo v chasu, ko je bila papeshka kurija she posebej ogrozhena, vendar je bil zapeljan od svojega novega pokrovitelja, kardinala Beauforta, ki mu je pustil zelo malo denarja. Vsa Poggiova pisma iz tega obdobja so zelo potrta, nenehno je pritiskal, da bi shel domov. Naposled mu je uspelo dobiti dovolj denarja za pobeg in takoj se je pochutil veliko srechnejshega.)

Iz pisma XLII

... Imash skoraj vse novice, toda jaz hranim denar za konec. Moj prijatelj, ki je **menih iz samostana v Nemchiji** in ki nas je pozneje zapustil, mi je poslal pismo, ki sem ga prejel pred tremi dnevi. Pishe, da je nashel vech zvezkov take vrste, kot so vshech tebi in meni, zheli pa jih zamenjati za *Novella* Joannesa Andreaeja ali za *Speculum* z dodatki, ter v prilogi k pismu poshilja naslove knjig. *Speculum* z dodatki so zvezki velike vrednosti; zato poglej, ali se ti zdi, da bi bila zamenjava mozhna. Med temi zvezki so Julius Frontinus in vech del Kornelija Tacita, doslej nama she neznana. Videl bosh seznam in ugotovi, ali je mozhno te pravne knjige kupiti za spodobno ceno. Knjige bodo deponirane v Nürnbergu, kamor bi moral tudi *Speculum* z dodatki; prav zlahka je prenesti knjige od tam, kot bosh videl iz seznama. To je izbor; je pa tam she veliko drugih knjig. On namrech pishe takole: 'Ker ste me prosili, da za vas oznachim pesnike, ki naj bi jih vi izbrali iz seznama, sem nashel mnoge, in od teh boste nekatere nashli na prilozhenem popisu.' – Dragi Nicolaus, pishi mi, kakor hitro moresh, kaj mu odgovoriti, tako da bo vse opravljeno v skladu s tvojo presojo; skrbi me le nekaj stvari, ki jih bosh videl sam.

Poggio Bracciolini and the works of Tacitus

Since an English version of his letters to Niccolo Niccoli on this subject is readily available, I thought perhaps it might be of interest to reproduce portions of them.^{o5}

Comment: The renaissance writers used to copy their correspondence and to distribute the copies to the interested readers, so their letters are not at all to be treated as the very personal information or communication, but as the information to be disseminated to the general public, especially »invectiva« as a predecessor of a nowadays yellow press. Poggio was famous among his contemporaries also due to his published correspondence. So it is questionable what was true and what should be believed to be true. The emphasis in letters are by commentator.

From Letter X

... As for the monastery of Corvey, which is in Germany, you have no grounds for hope. There are supposed to be a lot of books there; I do not believe the tales of fools but even if what they say were true, the whole country is a den of thieves.

Even those natives who stay in the Curia do not go back safely to their own country. So give up that idea. ... The twenty-ninth day of October [1420].

Poggio had been persuaded to come to England when the Papal curia was in particular danger, but had been deceived by his new patron, Cardinal Beaufort, who kept him very short of money. All his letters from this period are very depressed, and he was pining to go home. In the end he managed to get enough money to escape and promptly felt much happier.

From Letter XLII

... You have almost all the news, but I am keeping the honey for the last. A friend of mine, **who is a monk from a monastery in Germany** and who left us lately, sent me a letter which I received three days ago. He writes that he has found several volumes of the kind you and I like which he wants to exchange for the *Novella* of Joannes Andreae or for both the *Speculum* and its supplements, and he sends the names of the books enclosed in the letter. The *Speculum* and the supplements are volumes of great value; so see if you think the exchange should be made. Among these volumes are Julius Frontinus and several works of Cornelius Tacitus still unknown to us. You will see the inventory and find out whether these law books can be bought for a decent price. The books will be deposited in Nuremberg where the *Speculum* and supplements ought also to be taken; it is easy to bring books from there as you will see in the inventory. This is a selection; there are many other books. For he writes in this vein. 'As you asked me to mark the poets for you to choose those you would like from the list I have found many from which I chose some which you will find on the enclosed inventory'. Dear Nicolaus, write to me as soon as you can what to answer him so that everything may be done according to your judgement; I care for only a few things, which you will see for yourself.

Pozdrav, tole sem napisal v veliki naglici. Rim, tretji dan novembra [1425]. – Povej Nicolausu, kar se dá kmalu, naj ne pošilja svojega prepisa *De finibus*, ker sem jaz nashel enega, in ta, ki ga zdaj pripravljam, bo dokončan, preden pride njegov. Torej tvoje zadeve gredo po ovinkih naprej. [konec pisma]

(To se nanasha na meniha iz Hersfelda. Pravne knjige, ki so omenjene, so zelo obsezhni in dragi zvezki.)⁰⁶

Pripomba: Bracciolini je dejal, da »**che je shel na Madzharsko, naj bi se pretvarjal, da je prishel iz Anglije**«; stvar je morala biti v tem, da naj ne bi nihche vedel za dezhelo, kjer je bil rokopis znova odkrit ...

Iz pisma XLVII

... Nichesar vech ne bom rekel o knjigah iz Nemchije, le she to, da drugache kakor ti jaz ne spim, ampak sem buden. Vendar upam, da bo mozh drzhal besedo in da knjiga pride do naju prisilno ali prostovoljno. Tudi zato sem se potrudil, da dobim popis enega zelo starih samostanov v Nemchiji, v katerem je velika zbirka knjig, vendar ti ne povem she vech, tako da me ne bosh drazhil s tvojim sarkazmom. Che zhelish imeti Spartianusa, vedi, da imam Aulusa Gelliusa ... Pozdrav, v Rimu v naglici, dvanajsti september [1426].⁰⁷

Iz pisma XLVIII

... Vedi, da imam knjige, za katere sem te prosil, in papirje tudi ter predvsem Aulusa Gelliusa. Resnichno bom vesel, che bosh poslal Kornelija Tacita; che bosh to storil, bom vrnil tvojega Spartianusa; zelo vztrajno te prosim za to. (...) Pozdrav, in odgovori mi, chetudi si jezen, kajti tedaj mi tvoja pisma prinesejo najvechje zadovoljstvo. Rim, enaindvajsetega oktobra [1426].

(To je sklicevanje na M. II. Niccolò je bil chlovek nenehno slabega zdravja in zelo zhivchen; to ga je delalo razdrazhljivega in je znatno prispevalo k njegovi zmozhnosti izzivanja nasprotnikov.)

Pripomba: Le kako je to mogoche vedeti?

Iz pisma XLIX

XLIV. Najinemu prijatelju Cosmusu sem rekel, prav kot si napisal, **da je ta menih iz Hersfelda** povedal nekomu, da je prinesel popis vech knjig **po mojem seznamu**. Kasneje, ko sem temeljito izprashal tega mozha, je prishel k meni in prinesel spisek, poln besed in brez vsebine. Je dober chlovek, toda nevednezh glede najinih shtudij, in je mislil, da bo vse, kar je nashel in mu ni bilo znano, neznano tudi nama, in tako je spisek oblozhil s knjigami, ki jih imava, s takimi, ki jih poznash zhe od drugod. Vseeno ti pošiljam del njegovega seznama, ki opisuje zvezek Kornelija Tacita in dela drugih avtorjev, ki nama manjkajo: to so namrech kratka, drobna besedila, ki jim ne kazhe prisojati velikega pomena.

Goodbye, I have written this in great haste. Rome, the third day of November [1425]. – Tell Nicolaus as soon as possible not to send his copy of the *De finibus* because I have found one, and the one which I am getting ready will be finished before his comes. So your affairs go stumbling on. [End]

This refers to a monk from Hersfeld. The law-books in question were very large and expensive volumes.⁰⁶

Comment: *Bracciolini said that, »if he did go to Hungary he would pretend that he had come from England,« the object must have been that no one should know the country where the MS. had been recovered;..*

From Letter XLVII

... I shall say no more about **the books from Germany** except that unlike you I am not asleep but awake. But hopefully if the man I count on keeps his promise, the book will come to us either by force or willingly. **Even so I have made an effort to have an inventory of one of the very old monasteries in Germany where there is a large collection of books**, but I shall not tell you any more so that you will not annoy me with your sarcasm. If you want to have the Spartianus, see that I have the Aulus Gellius ... Goodbye, at Rome in haste, September the twelfth [1426].⁰⁷

From Letter XLVIII

... See that I have the books which I asked you for and the paper too and especially the Aulus Gellius. I shall be truly pleased if you send the Cornelius Tacitus; if you do so, I shall return your Spartianus; I ask you for this very insistently. ... Goodby and answer me even if you are angry, for then your letters bring me the greatest pleasure. Rome, the twenty-first of October [1426].

This is a reference to M. II. Niccolo was a man in constant poor health and very nervous, which made him irritable, and gave him a considerable ability to make enemies.

Comment: How do you know it?

From Letter XLIX

XLIX. I had told our friend Cosmus, just as you write, **that that monk from Hersfeld had** told someone that he had brought an inventory of more books **according to my list**. Afterward when I questioned the man thoroughly he came to me bringing the inventory, full of words and empty of matter. He is a good man, but ignorant of our studies, and he thought that whatever he found that was unknown to him would be unknown to us too and so he crammed it with books which we have, the same books that you have known elsewhere. However I am sending you the part of his inventory which describes the volume of Cornelius Tacitus and of other authors whom we lack; since these are short little texts, they must not be considered of great importance.

Opustil sem veliko upanje, ki sem ga zasnoval na njegovih obljubah; to je razlog, zakaj si nisem posebno prizadeval, da ti pishem o tem, kajti če bi bilo karkoli nenavadnega ali vrednega najine pozornosti, ti ne bi le pisal, ampak bi poletel k tebi, da ti povem o tem osebno. **Ta menih potrebuje denar**; razpravljal sem z njim o pomoči le pod pogojem, da mi za ta denar dá Ammianusa Marcellinusa, prvo Livijevo *Dekado* in en zvezek Ciceronovih *Govorov*, če omenim le dela, ki jih imava obadva, in še nekaj drugih, ki jih kljub temu, da jih imava, ne kazhe prezreti. Nadalje sem zahteval, da se jih na njegovo odgovornost prenese v Nürnberg. Toliko sem opravil. Ne vem, kako se bo to izkazalo; vendar bosh o vsem izvedel od mene v doglednem času. (...) Rim, petnajstega maja [1427] ...

Iz pisma LI

... Zdaj pa k bolj pomembnim zadevam. Ko prispe Kornelij Tacit, ga bom obdržal skritega pri sebi, kajti poznam tisti napev »Od kod je to prishlo in kdo je to prinesel semkaj? Kdo to razglasha kot svojo last?« – Ampak ne skrbi, niti ena beseda mi ne bo ushla. (...) Nichesar nisem slisal o Korneliju Tacitu, ki je v Nemchiji. Chakam na odgovor tega meniha. (...) Rim, petindvajseti september 1427.

(To kazhe, da je bilo nekaj dvoma o lastnishtvu zvezka. Nakazano je bilo, da je to zato, ker ga je Niccolò 'pridobil' iz Boccacciove posesti.)

Pripomba: Pismo le potrjuje, da sta bila Poggio in Niccolò sokrivca glede zhe »najdenega« Tacita, ter sta zhelela, da bi verjeli, da kakršnikoli dvomi niso bili utemeljeni in da so nekatera Tacitova dela res bila v Nemchiji.

Phyllis Gordan ob tem daje nekaj referenc v zvezi s temo ponovnega odkrivanja Tacita, ter o Poggiu in Niccoliju.⁰⁸

- P. Hochart: *De l' authenticité des Annales et des Histoires de Tacite*; Bordeaux: imprimerie G. Gounouilhou, 1889. (Glej tudi zgoraj)
- R. Sabbadini: *Le Scoperte dei codici Latini et GRECI ne " secoli XIV e XV*; 2 zvezka, v revidirani različici E. Garin 1967; II, p. 254.
- L. Pralle: *Die Wiederentdeckung des Tacit: Ein Beitrag zur Geistesgeschichte Fuldas und zur Biographie des Jungen Cusanus*; Quellen und Abhandlungen zur Geschichte der Abtei und der Diözese Fulda XVII, Fulda: Parzeller & Co. (1952), vključuje znanstveno razpravo o tej zadevi z zaporedjem in datumi Poggiovih pisem na to temo.

Iz pisma LVII

... Pozdrav, petega junija 1428. Dal sem Bartolomewu de Bardisu Livijevo *Dekado* in Kornelija Tacita, da ti to pošilje. V tvojem Korneliju vech strani manjka na različnih mestih in v *Dekadi* cel stolpec, kot bosh lahko videl. 1428. [konec pisma]

(Nanasha se na izvod M. II., ki ga je imel Niccolò.)

Pripomba: Kako je to mogoče vedeti?

I have given up the great hope which I built on his promises; that is the reason why I did not make a particular effort to write you this, for if there had been anything unusual or worthy of our wisdom, I should not only have written to you but flown to you to tell you about it in person. **This monk is in need of money**; I have discussed helping him, provided only that he gives me for this money the Ammianus Marcellinus, the first Decade of Livy, and one volume of the *Orations* of Cicero, to mention works we both have, and quite a few others, which although we have them are not to be disdained. I asked furthermore that they be carried at his risk to Nuremberg. This I am handling, I do not know how it will turn out; however you will find it all out from me in due course. ... Rome, the fifteenth of May [1427] ...

From Letter LI

... Now to more important matters. **When the Cornelius Tacitus comes I shall keep it hidden with me for I know that whole song, »Where did it come from and who brought it here? Who claims it for his own?« But do not worry, not a word shall escape me. ... I have heard nothing about the Cornelius Tacitus which is in Germany.** I am waiting for an answer from that monk. ... Rome, the twenty-fifth of September 1427.

This indicates that there was something doubtful about the ownership of the volume. It has been suggested that this is because Niccolo had 'acquired' it from the estate of Boccaccio.

Comment: The letter proves just that Poggio and Niccolo were accomplices concerning the already »found« Tacitus, that they wanted to be believed that the whatsoever suspicions were not founded and that some works of Tacitus were really in Germany.

Gordan gives here a couple of references on the subject of the rediscovery of Tacitus, and Poggio and Niccoli.⁰⁸

- P. HOCHART, *De l'authenticité des annales et des histoires de Tacite*, Bordeaux: imprimerie G. Gounouilhou, 1889. (But see above)
- R. SABBADINI, *Le Scoperte dei codici latini et greci ne' secoli XIV e XV*, 2 vols, in the revised version of E. Garin 1967. II, p.254.
- L. PRALLE, *Die Wiederentdeckung des Tacitus: Ein Beitrag zur Geistesgeschichte Fuldas und zur Biographie des jungen Cusanus*, Quellen und Abhandlungen zur Geschichte der Abtei und der Diözese Fulda XVII, Fulda: Parzeller & Co, (1952). includes a scholarly discussion of the matter with the order and dating of Poggio's letters on the subject.

From Letter LVII

... Goodbye, the fifth day of June, 1428. I gave Bartholemew de Bardis the Decade of Livy and the Cornelius Tacitus to send you. In your Cornelius there are several pages missing in various places and in the Decade a whole column, as you will be able to see. 1428. [End]

The reference is to a copy of M. II which Niccolo had.

Comment: How do you know?

Iz pisma LIX

... Kornelij Tacit je v Nemchiji nem in od tam nisem slisal nich novega o njegovih dejavnosti. (...) Pozdrav, v naglici, enajstega septembra 1428.

Pripomba: Pravzaprav Tacit ni znan v Nemchiji in menih ni naredil nich – nereshena uganka ima veliko reshitev!

Konstruktivne povratne informacije so dobrodošle. Roger Pearse

Pripomba: Glej moto (op. B.J.H.)

Iz angl. prevedel in dodal opombe Ivo Antich

⁰¹ (Op. prev.: Ammianus Marcellinus, rimski vojak in zgodovinar iz 4. stol. n. sht.)

⁰² (Op. prev.: Sulpicius Severus, 4. stol. n. sht., rimski pravnik, krshchanski duhovnik, zgodovinar, avtor znamenitih *Kronik* in biografije sv. Martina.

Neron je bil »uradno« poročen s tremi zhenskami in z dvema moshkima; slednja sta Pitagoras /Pythagoras in Sporus.)

⁰³ (Op. prev.: Josephus Flavius, Jozhef Flavij, rimski zgodovinar iz prvega stol. n. sht., rimski drzhavljan, izvorno Jud z imenom Yosef ben Matityahu, rojen v Jeruzalemu; pisal o rimski in judovski preteklosti ter o zachetkih krshchanstva; v judovski tradiciji oznachen kot konvertit.

Domicijan – ekscentrichen rimski cesar, sposoben, a tiranski, preganjal Jude in kristjane, umorili so ga dvorni uradniki leta 96 n. sht.)

⁰⁴ (Op. prev.: Servius, Orosius, Cassiodorus, Jordanes – rimski pisci, zgodovinarji med 4. in 6. stol. n. sht.)

⁰⁵ (Op. prev.: Gian Francesco Poggio Bracciolini, 1380-1459, pisec, zgodnji ital. renesanchni humanist, odrashchal v Florenci, v sluzhbi pri sedmih papezhkih, v samostanskih knjizhnicah v Nemchiji, Shvici in Franciji odkril shtevilne klasichne rimske rokopise, med njimi Lukrecijevo pesnitev *O naravi*; prepise teh del je poshiljal prijateljem uchenjakom; med raziskovalci obstaja mnenje, da je avtentichnost nekaterih rokopisov vprashljiva.

Niccolò Niccoli, 1364-1437, Florentinec, humanist, izumitelj kurzivne pisave.)

⁰⁶ (Op. prev.: Giovanni d'Andrea ali Johannes Andreae, ok. 1275-1348, italijanski ekspert za cerkveno pravo, njegovo delo *Novella ali komentarji*, 1234.

Speculum iudicale, iz 1271, pregled civilnega in cerkvenega prava, avtor je francoski pisec in shkof Guillaume Durand, tudi Durandus, 13. stol.

Julius Frontinus, rimski aristokrat, pisec, 1.-2. stol. n. sht.)

⁰⁷ (Op. prev.: Spartianus in Aulus Gellius, rimska pisca med 2. in 4. stol. n. sht.)

⁰⁸ (Op. prev.: Phyllis Walter Goodhart Gordan, 1913-1994, amerishka znanstvenica iz New Yorka, prevedla iz lat. v angl. korespondenco Bracciolini-Niccoli, izd. 1991.)

From Letter LIX

... Cornelius Tacitus is silent in Germany and I have heard nothing new from there about his activities. ... Goodbye, in haste, the eleventh day of September 1428.

Comment: Actually – Tacitus is not known in Germany and the monk has nothing done --- unclear enigma has a lot of solutions!

Constructive feedback is welcomed to . Roger Pearse

Comment: See moto (com. B.J.H.)

From English translated and added notes Ivo Antich

⁰¹ (Note by trans.: Ammianus Marcellinus, a Roman soldier and historian from the 4th century CE.)

⁰² (Note by trans.: Sulpicius Severus, the 4th century CE, a Roman lawyer, christian priest, historian, author of the famous *Chronicles* and biography of St. Martin.

Nero was »officially« married with the three women and two men; the latter are Pitagoras / Pythagoras and Sporus.)

⁰³ (Note by trans.: Josephus Flavius, the Roman historian of the first century CE, Roman citizen, originally a Jew named Yosef Ben Matityahu, born in Jerusalem, wrote about the Roman and Jewish history and about the beginnings of Christianity; in the Jewish tradition, marked as a convert.

Domitian – eccentric Roman Emperor, capable but tyrannical, persecuting the Jews and Christians; he was assassinated by court officials in the year 96 CE.)

⁰⁴ (Note by trans.: Servius, Orosius, Cassiodorus, Jordanes – Roman writers, historians, between the 4th and 6th century CE.)

⁰⁵ (Note by trans.: Gian Francesco Poggio Bracciolini, 1380-1459, writer, humanist of early Italian renaissance, grown up in Florence, in service at seven popes, in the monastery libraries in Germany, Switzerland and France he discovered numerous of the classical Roman manuscripts, inter alia Lucretius's poem *On the Nature*; copies of these works he has been sending to his scholar friends; there is a meaning among researchers that authenticity of some manuscripts is being questionable.

Niccolò Niccoli, 1364-1437, a Florentine, scholar, inventor of italic fonts.)

⁰⁶ (Note by trans.: Giovanni d' Andrea or Johannes Andreae, about 1275 to 1348, the Italian expert in canon law, his work is *Novella or comments*, 1234.

Speculum iudicale, from 1271, a review of civil and canon law, by the French writer and bishop Guillaume Durand, also Durandus, 13th century.

Julius Frontinus, the Roman aristocrat, writer, 1st – 2nd century CE.)

⁰⁷ (Note by trans.: Spartianus and Aulus Gellius, Roman writers from between 2nd and 4th century CE.)

⁰⁸ (Note by trans.: Phyllis Walter Goodhart Gordan, 1913-1994, american scientist from New York; she translated from Latin into English the correspondence Bracciolini - Niccoli, ed. 1991.)

Svojskost *LiVeS Journala – Revije SRP*

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

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

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

Individuality of the *LiVeS Journal*

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

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

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

Sama ustvarjalnost in avtonomija,
njuna utemeljenost v raziskovanju,
nachelno in splošno nista vprashljivi,
nihče, skoraj nihče ne bo nasprotoval
takim usmeritvam. Problem se pojavlja
shele na konkretnem nivoju, kot tak je
nerazviden in skrit ali zhe prikrit
in s tem tezhko reshljiv.

Problem ukinjanja ustvarjalnosti
(in avtonomije) se kazhe v shtevilnih,
a na videz nepomembnih malenkostih.
Lahko jih ne vidimo ali pa se moramo
spustiti na nivo konkretnosti, to je
na nivo ukvarjanja z malenkostmi
in postati malenkostni.

Institucija brez spomina je
kakor podjetje brez knjigovodstva,
mochni in mogochni v njej
pochno, kar jih je volja,
ker vse, kar pochno, utone
v pozabljivi zavesti chasa.

...

a ne gre za chas, ampak za dejstva zavesti,
kjer chasa ni, je samo trajanje,
obche vrednote so neposredna dejstva zavesti,
vsakomur dojemljive, preverljive,
nihče jih chloveku ne more ne dati ne vzeti,
ne sistem ne institucija ne propaganda, tudi kulturna ne,
samo che to sam hoche, jih bo nashel
le v sebi, sebstvu svojem.

Creativity and autonomy themselves,
their justification in research,
are in principle and generally not questionable,
no one, or next to no one will oppose
such an orientation. It is not until concrete action is undertaken
that the problem will occur, and it is therefore
unevident and hidden or even already concealed
and thus difficult to solve.

The problem of abolishing creativity
(and autonomy) presents itself in numerous,
but seemingly irrelevant details.

We can either leave them undetected or
drop down to the tangible level, in other words –
become preoccupied with trifles –
and grow petty.

An institution with no memory
is like a company without accounting,
its strong and its mighty
do what they please,
because all they do is doomed to drown
in the forgetful awareness of time.

...

but it is not a matter of time, but a matter of the facts of awareness,
where time does not exist, there is only length,
general values are direct facts of awareness,
understandable to all, verifiable,
no one can bestow them or take them away,
neither system, nor institutions nor propaganda – not even a cultural one,
only if one so desires, will one find them
only within oneself, in one's own self.

»Torej vsako bitje, ki občuti svojo eksistenco,
občuti zločin pokorjenosti in težhi k svobodi;
che se she zhivali, ki so udomachene za sluzhenje chloveku,
lahko podrede shele potem, ko jim zatro nasprotno zheljo,
kakshna nesrecha je to lahko za chloveka,
ki je edini resnichno rojen zato,
da zhivi svobodno.

Napravila ga je nenaravnega do te mere,
da je izgubil praspomin na svoje prvobitno stanje,
in na zheljo, da ga ponovno ozhivi ...
Vedno pa se najdejo eni, srechnejshi od drugih,
ti, ki so rojeni pod srechno zvezdo,
ki občutijo težho jarma in ne morejo vzdrzhati,
da bi ga ne stresli, ti, ki se nikoli ne navadijo na jarem ...

*Ko bi bila svoboda povsem izgubljena,
zunaj tega sveta,
bi jo ti ljudje ozhivili v svoji predstavi,
občutili bi jo v **svojem duhu** in jo she vedno uzhivali.*

Suzhenjstvo nikakor ni po njihovem okusu,
celo ko je to okrasheno, ne! ...«

Étienne de La Boétie

»So every being that feels its existence,
feels the crime of submission and strives for freedom;
if even animals that are tamed to serve man,
do not submit until their opposing desires are crushed,
what misfortune can this be for man,
who alone is truly born,
to live freely.

It made him so unnatural,
that he forgot the memory of his primeval state,
and the desire to again revive it ...
But you always find some who are happier than others,
the ones who are born under a lucky star,
who feel the weight of the yoke and cannot stop themselves,
from shaking it off, the ones who never grow accustomed to the yoke ...

*If liberty were to be completely lost,
out of this world,
then these people would revive it in their imaginations,
they would feel it in **their spirit** and continue to enjoy it.*

Servitude is by no means to their taste,
not even if it is adorned! ...«

Étienne de La Boétie

OPOMBA UREDNISHTVA

LiVeS Journal (in *Revija SRP*): <http://www.livesjournal.eu> (<http://www.revijasrp.si>)

Internetna uporaba *Revije SRP* je brez omejitev; enako velja za *LiVeS Journal*, ki mu je z vzporedno dvojezičnostjo namenjena širša dostopnost, tudi za izseljenske korenine. Predvideno je, da bodo med novimi sodelavci tudi prevajalci, ki bodo postopoma dodajali prevode iz *Revije SRP* v »globalnem jeziku« (za globalni zgodovinski spomin), danes v angleškem (britanskem ali ameriškem). Izvirnik vsakega teksta je avtorski unikat, prevodov pa je lahko več, zato bo v internetni izdaji *LJ* kak prevod lahko tudi dodan k predhodnemu ali pa ga bo nadomestil.

EDITORIAL NOTE

LiVeS Journal (and *Revija SRP*): <http://www.livesjournal.eu> (<http://www.revijasrp.si>)

Internet use of *Revija SRP* is without limits; the same is valid for *LiVeS Journal*, for which the wider accessibility is intended by the means of two parallel languages, even to the roots of diasporas. It is expected that the new translators among the contributors gradually will add new translations of the texts from *Revija SRP* in the »global language« (for the global historical memory), today in English (British or American). Every original text is unique as a fact of authorship, but translations may be several, so in the Internet edition of *LJ* new translations also could be added to the preliminary ones, or those could be replaced.





