

**Zgodovina Slovenije
Odsev prihodnosti**

SLOVENSKI SIMBOLI



Simon Dolenc

Kazalo:

- Uvod	str. 3
- Zgodovina Slovenije	str. 4
- Venetska teorija	str. 5
- Forum Veneti (<i>angleški in nemški jezik</i>)	str. 30
- Karantanski panter (Črni panter)	str. 68
- Mednarodna oznaka SI	str. 70
- Predlog novih simbolov	str. 71
- Avtomobilska tablica	str. 76
- Novi grb in zastava	str. 78
- Odzivi na očitke predlogov, ter potvarjanje dejstev	str. 82
- Zaključek	str. 83
- Viri	str. 84

Uvod

Za razumevanje zakaj naj bi sploh izbrali novo zastavo, ter zakaj predlog ki je podoben predlogu opisanem tukaj oz. zakaj naj bi vseboval zgodovinski simbol Črni panter je nujno da si preberete vse; ne glede na dolžino teksta saj se morate zavedati, da je to le na kratko opisana zgodovina Slovencev, kar spet dokazuje da Slovenci nismo narod brez zgodovine ampak ravno obratno. Prav tako ne smete izpuščati teksta, kajti potem ne moremo videti popolne razlage ter po nepotrebnem izpustimo zgodovinska dejstva ter dokaze, ki so nujni za dokazovanje zakaj je »pravilni« predlog zastave podobna opisani zastavi v tem tekstu »naša« Slovenska zastava ter zakaj smo lahko ponosni nase, ter najbolj važno zakaj je ta zastava samo »naša« Slovenska in v svetovnem merilu unikatna. Prav tako nam ta tekst dokaže, da smo Slovenci eden najstarejših Evropskih narodov, še iz časa Norika kar bi se in se moramo zavedati. Mogoče nam moderna zgodovina ni bila vedno nakljonjena, vendar zato ni potrebno da zavestno spregledamo zgodovinska dejstva naše kulture, simbolov in zgodovine.

Zgodovina Slovenije

Za pravilno izbiro novih Slovenskih simbolov je nujno poznavanje Slovenske zgodovine, vendar ne zgodovine katero učijo v osnovni in srednji šoli ampak zgodovine, ki je bila napisana na novo, brez političnih pritiskov na avtorje člankov ter študij, katere so dognane na podlagi novih zgodovinskih dejstev ter dokazov, ki so neizpodbitni. Zato je za pravilno izbiro ter razumevanje izbire le te nujno poznavanje zgodovinskega izvora grba ter same zastave Slovencev, ki sega nekaj več kot 840 let nazaj in ne 12 ali 85 let kakor je večina zgodovinsko neukih ljudi prepričano.

Prav tako je zmotno prepričanje, da nekateri simboli (Črni panter) izhajajo iz obdobja druge svetovne vojne, kar je popolna laž. Komu je v interesu potvarjanje zgodovine ni namen tega teksta zato se v to tudi ne bom spuščal.

Venetska teorija

Deset kaŕipotov iz preteklosti v slovensko sedanost

Ivan Tomaŕiĉ, Dunaj

V zadnjih dveh stoletjih je zgodovinarje razširilo pravljico o prihodu Slovencev ob koncu 6. stoletja iz zakrpatških moĉvirij, da bi jih prikazalo kot vrinjeno zagozdo nekulturnega ljudstva, ki se je pritihotapilo do Alp. Prevaro je zaĉel nemŕki nacionalizem, ki je sanjal o poti do Jadrana po slovenskem ozemlju. Temu se je pridruŕil italijanski nacionalizem s svojo pohlepnoŕtjo po naŕi zemlji. Pa ŕe jugoslovanski unitarizem, kateremu je bila samobitnost slovenskega naroda trn v peti. Vsem tem Slovincem sovraŕnim silam so klavrno podlegli slovenski zgodovinarji s slepim ponavljanjem ponujene "znanosti". Res je, da se je proti takemu ponarejanju zgodovine kdaj pa kdaj dvignil kakŕen glas rodoljubov, vendar brez uspeha, dokler se tej sramoti niso odloĉno uprli Bor, Ŗavli in Tomaŕiĉ z neovrgljivim dokazovanjem, da smo Slovenci avtohton narod kot najbolj pristni nasledniki nekdanjih Venetov, ker smo ohranili tudi njihov jezik, ki je zaĉetek vseh slovanskih jezikov.

Kje so dokazi za eno ali drugo trditev, bo vpraŕal vsak. Za zakrpatŕsko teorijo ali za kakrŕnikoli prihod Slovencev v 6. stoletju ni nobenih dokazov. Nasprotno pa imamo ŕtevilne dokaze, da smo Slovenci kot potomci Venetov eden najstarejŕih narodov v Evropi. Na kratko bom navedel deset dokazov, ki so pravi kaŕipot iz davnine v sedanost.

1. V daljno Indijo so Indoevropejci (kakor kaŕe, preteŕno Veneti) v drugem tisoĉletju pr. Kr. prinesli svoj jezik (sanskrt), ki je presenetljivo podoben slovenskemu jeziku, kakor priĉa sam naslov prve knjige na svetu VEDA, ki je ŕe ĉisto slovenska beseda. Pa ne samo ta. Skoraj vse temeljne besede te knjige so enake ali podobne slovenskim. Vzemimo kot primer nekatere od sto in sto takih sanskrtskih besed: patha (pot), ihita (ihita), karpata (krpa), knuy (gnoj), laghuta (lahkota), sapha (sapa), vaja (veja). In ŕe nekaj glagolov v sanskrtski 3. osebi ednine: besati (bezati), hodati (hoditi), pesati (peŕ iti), ratati (rotiti), varati (varati), dravati (drveti), lagati (lagati), mahati (mahati) itd.. Enakost je oĉitna tudi v dvojini in drugih morfoloŕkih oblikah. Slovenski in indijski jezikoslovci potrjujejo izredno podobnost med sanskrtom in slovenŕĉino, ki si je ne moremo razlagati drugaĉe, kakor z dejstvom, da je slovenski jezik ŕe najbolj povezan z nosilci kulture ŕarnih grobiŕĉ, ki jih poznamo pod imenom Veneti.

2. V Sloveniji so dokazana ŕtevilna naselja nosilcev kulture ŕarnih grobiŕĉ (Veneti) iz ĉasa okoli 1200 pr. Kr., medtem ko jih arheologija ugotavlja v severni Italiji ŕele nekoliko kasneje. To dokazuje prihod Venetov iz luŕiŕke kulture po jantarski poti z najvaŕnejŕo postojanko prav v Sloveniji. Njihova kultura je obstajala na naŕih tleh nepretrgano vsaj do prihoda Rimljanov. Po tej kulturi prepoznamo naŕe prednike, ki so si v kulturi Este ustvarili veliĉasten in trajen spomin.

3. Venetski jezik, ki se ŕe vedno zrcali v slovenskem jeziku, je pustil svoje sledi ne samo v danaŕnjih slovanskih jezikih po raznih selitvenih poteh Venetov, temveĉ tudi v marsikaterih krajih, kjer so se ŕasoma izoblikovali drugi jeziki, posebno ob atlantski obali. Letonski jezik, ki pripada skandinavskemu jeziku, ima v svojem knjiŕnem jeziku ŕe ŕtevilne besede, ki so popolnoma enake slovenskim nareĉnim oblikam. Nekaj primerov: zgrabt (zgrabiti), sasalit (zasolit), samainit (zamenjati), posadet (posedeti), vartit (vrteti), pazvanit (pozvoniti), jemt (jemati), maisit (mesiti), paiest (pojesti), pozabt (pozabiti), parnest (prinesti) itd. To pomeni, da nas prav slovenska nareĉja ŕe najbolj povezujejo s starodavnim venetskim jezikom.

Na nemškem ozemlju so do nedavnega živeli razni Vendi, ki so jih tudi nemški zgodovinarji priznavali za avtohtono prebivalstvo. Tako pravi Nikolaus Haas (*Geschichte des Slawenlandes an der Aisch und den Ebrach*, 1819, stran 10): "Po mnenju znanstvenikov so ti Vendi eno od prvotnih ljudstev Nemčije."

Še najbolj dokazana sled Venetov na atlantski obali je bretonski polotok, nekdanja Armorika, ki ga prebivalci imenujejo Breizh in zgornji del dežele Gorre-Breizh (Gornje Brezje), prebivalca pa Breizhiz (izg. Brejzic). Nam je beseda popolnoma razumljiva za narod, ki živi na obrežju morja. Brezice in Breze imamo tudi v Sloveniji. Tudi v bretonskem jeziku je ostalo mnogo venetskih besed, ki ustrezajo slovenskim. Tako npr. mennout (meniti), tech (beg, tek), hiraat (podaljšat, vleci se), palich (palica), sech (suh), derv (hrastje, drevje) itd. V delno spremenjenih oblikah teh in drugih besed v primerjavi s slovenščino vidimo razdaljo dva tisoč let od nekdanjega skupnega jezika, ki se nadaljuje v slovenščini.

4. Glavno središče Venetov je nastalo že v prvem tisočletju pr. Kr. na ozemlju Slovenije, severne Italije, Švice in Avstrije. Pomembno je, da najdemo v teh krajih številna imena iz rimskega in predrimskega časa, ki so nedvomno slovenska. Naj omenim le nekatera: Tergeste in Oderzo prej Obtergn (iz besede trg), Isarcus in Isarci (iz besede izaro), Gurina na Koroškem, Saloca (Zaloka) na Kranjskem, Drava iz besede drveti itd. Pa še sto in sto drugih imen iz neznanega časa, ki pričajo o nekdanjem ljudstvu s slovenskim jezikom, ki je istovetno z venetskim. Toliko je takih imen po severni Italiji, Švici in Avstriji, da bi napolnila celo knjigo. Omenimo vsaj nekatera: Redipuglija, nekdanj Rodopoglum (rodno polje), Predore (predor pri Lago d'Iseo), Preseglie (beri Preselje) nad mestom Brescia, Roja (potok, kraj in dolina na meji s Švico), v Švici štirje vrhovi z imenom Schijen (Šija, kakor se imenujejo tudi nekateri slovenski hribi) in reka Derotchia (beri Deroča), v Liechtensteinu Gora in Gritch (beri Grič) itd. Ali niso vsa ta imena zadosti zgovorne priče, da je bil tukajšnji nekdanji venetski jezik enak slovenskemu?

5. Kaj pa zgodovinska pričevanja? Tudi teh ne manjka. Ni jih dosti, ker se je zgodovinopisje navadno bavilo z vojskovanjem in velikimi kraljestvi. Veneti pa niso nikoli osvajali drugih ljudstev. Vseeno jih najdemo v zgodovinskih virih od Homerja naprej. Gotski zgodovinar Jordanis identificira Venete s Slovani, ko v letu 551 piše med drugim: "Kot smo že prej ugotovili pri navajanju imen posameznih ljudstev, vsa pripadajo enemu in istemu plemenu, imajo pa različna imena: Venedi, Anti in Sclaveni." V pomembnem dokumentu Vita S. Columbani iz leta 615 pa so Slovenci omenjeni z glavnim imenom Veneti, ki se dodatno imenujejo tudi "Sclavi" (Slovani ali Slovenci). Tudi Fredegarii Chronicon jih nekoliko pozneje nekajkrat imenuje Veneti (Vinedi). Slovence so torej že nekajkrat istovetili z Veneti.

6. Lahko rečemo, da je eno glavnih zgodovinskih pričevanj za avtohtonost Slovencev Zgodovina Langobardov Pavla Dikona, ki jo imajo zagovorniki zakarpatske teorije za svoje edino dokazovanje, da so se Slovenci naselili v naših krajih šele ob koncu 6. stoletja ali še pozneje. Če bi Slovenci res prišli šele takrat, bi moral to vedeti Pavel Diakon bolj kakor kdorkoli, saj opisuje vse mogoče dogodke iz tega časa v teh krajih. Zato ni mogoče, da ne bi opisal prihoda Slovencev in posledic tega, saj ni bil ravno prijatelj Slovencev, čeprav je domačinka Slovenka rešila njegovega pradedu Lopihisa, ki se je izgubil na potovanju. Dejstvo pa je, da Pavel Diakon nikjer niti z besedo ne omenja kake naselitve Slovencev, ne na Primorskem, še manj v Noriku. Nasprotno, prav pri njem najdemo izredno pomemben podatek o slovenski državi že v letu 595. Nekatero omembo in pripovedovanja o Slovencih v Zgodovini Langobardov, ki jih naši zgodovinarji navajajo kot potrditev njihovih teorij,

pomenijo v resnici prav nasprotno, kar lahko vedno dokažem. Poleg tega je prav smešno, da zgodovinarji jemljejo očitne pravljičnice kot zgodovinske podatke.

7. Potek zgodovine jasno govori o avtohtonosti Slovencev. Prepričljiv dokaz je preoblikovanje Norika v slovensko državo Karantanijo. Norik je ohranil delno notranjo samoupravo tudi v času rimske zasedbe. Ko se je ta zrušila, so Obrežni Norik zasedli Germani. Notranji Norik pa so po vrsti zasedli Odoakerjevi Skiri, Ostrogoti, Franki in nazadnje leta 555 Bizantinci. Potem ko so ti leta 568 zaradi vdora Langobardov v Italijo na hitro odšli, ni več nobenega poročila, da bi kdo zasedel Norik. Samo 27 let pozneje pa je v njem omenjena slovenska država s tako blaginjo, da so jo Bavarci dvakrat napadli z roparskim namenom. Vse kaže, da so se prebivalci po odhodu Bizantinцев osamosvojili. Isto so poskusili že prej Reti, vendar z manj sreče, ker so jih Ostrogoti, ki so takrat vladali v Italiji, hudo porazili, da bi si ohranili prehod do Rena. Karantanija, ki je nastala iz Norika, je ena prvih držav v Evropi po zlomu rimskega imperija in je bila vzor demokracije pri ustanavljanju Združenih držav Amerike. Na to smo Slovenci lahko ponosni, čeprav je nemška premoč po vključitvi Karantanije v frankovsko kraljestvo sčasoma vsrkala slovenski živelj in na slovenski državnosti zgradila habsburško monarhijo.

8. Tudi pokristjanjevanje Slovencev priča o njihovi avtohtonosti. Pokristjanjevanje se je začelo pri zahodnih Slovencih na Primorskem pod vplivom Ogleja enako kakor pri sosedih v Furlaniji. Nobenega znaka ni, da bi bilo tukaj krščanstvo v 7. stoletju ukinjeno z dozdevnim prihodom poganskih Slovencev. Nobenega dokaza ni za kako novo misijonsko delovanje za pokristjanjevanje novega prebivalstva, ki ga v resnici ni bilo.

Drugače je potekalo pokristjanjevanje v Noriku. V času rimske zasedbe se je tam krščanstvo uveljavilo med pripadniki rimskih kolonij. Nobenega znaka pa ni, da bi se Rimljani kaj brigali za spreobrnjenje "barbarov". Po odhodu Rimljanov so njihove majhne škofije propadle, ker je bilo domače prebivalstvo še pogansko. Med njimi se je pokristjanjevanje začelo šele po letu 750 pod knezom Hotimirom. Še bolj pozno pa so prišli do krščanske vere panonski Slovenci, in sicer po letu 795, potem ko so bili Avari dokončno premagani. Pokristjanjevanje Slovencev se je torej začelo na Primorskem in ne v Karantaniji.

9. Pomemben dokaz je smer premikanja jezikov do slovensko-furlanske meje. Če bi Slovenci res prihajali od vzhoda proti Italiji, bi moralo biti na njihovi poti mnogo sledi prejšnjega jezika, ki ne bi mogel biti drug kot latinski. Teh sledi pa absolutno ni, razen redkih toponimov, ki jih je zapustila rimska zasedba. Kaj pa v nasprotni smeri? Tukaj nas čaka pravo presenečenje. Potem ko je latinski jezik v stoletjih postopoma napredoval proti Alpam na škodo venetskega, ugotavlja cesar Julijan sredi 4. stoletja, da so Rimljani v notranjosti Furlanije zasedli komaj mesta, medtem ko je na podeželju veljal še venetski jezik. Prav to dejstvo pride potem do izraza tudi pri nekaterih furlanskih zgodovinarjih. Tako pravi npr. Francesco de gli Olivi (*Historia della provincia di Friuli, Udine 1660*): "Po vaseh so prebivalci navadno uporabljali slovensko govorico, medtem ko je bil v mestih v navadi furlanski jezik."

So pa tudi drugi dokazi, ki govorijo, da je bil v Furlaniji slovenski jezik v rabi še mnogo časa po zlomu rimskega imperija, tudi v času Langobardov. Npr. kje naj bi se naučil slovenščine langobardski vojvoda Rodoald, če ne doma kot otrok okoli leta 600? In kaj je napis kralja Rathisa z besedami brez presledkov (venetska navada) pod latinskim napisom, s katerim se poslavlja pred svojim odhodom v samostan in pravi, da "ide Bogu služiti", verjetno v takratnem slovenskem narečju. Besedilo je (rathis) "hide boho hrit" (hrit harit garat?). Temu

lahko dodamo veliko število toponimov v Furlaniji in ne malo slovenskih besed v furlanskem jeziku in celo izgovorjava je za e (npr. entra - jentra) enaka, kakor v primorskem narečju in v venetščini. Jezik se je torej premikal iz Furlanije proti Soči, kjer pa je puščal za sabo mnogo slovenskih sledi.

10. Najvažnejši dokaz za istovetnost nekdanje venetščine s slovenskim jezikom so venetski napisi, dragoceni biseri slovenskega jezika, ki segajo v 6. stol. pr. Kr.. Kje je narod v Evropi, razen Grkov, ki bi imel toliko stare pisne spominke? Latinci gotovo ne in še manj drugi naši sosedje. Če bi Slovenci znali ceniti te svoje dragocenosti, bi bili bolj ponosni na svojo narodnost in svoj jezik. Predolgo bi bilo, če bi hotel razlagati te napise. Lahko pa to nadomestim vedno.

Do kdaj bomo morali še čakati, da se bo slovenska znanost jasno opredelila za narodne vrednote, ki jih vsebuje naša najstarejša zgodovina? Narod, ki izgubi svoj zgodovinski spomin, tava slepo v bodočnost. Zato predlagam namesto sprenevedanja resno razpravo, ki nas bo pripeljala do spoznanja prave identitete slovenskega naroda in dragocenosti njegovega jezika. Šele s tako zavestjo bomo lahko vstopili v Evropsko zvezo brez nevarnosti, da bi se v njej utopili in izginili.

Pavel Tulajev, pisec knjige Veneti predniki slovanov, zgodovinar in filolog, profesor Moskovske državne lingvistične fakultete se je rodil v Krasnodaru let 1959. Kot mag. zgodovinskih znanosti je delal tudi v ZDA in Španiji. Tulajev je avtor več kot pedeset publikacij, med ostalim tudi te o spanskemu diktatorju F. Franku. Uveljavil se je tudi kot urednik več intelektualnih časopisov.



Karantanski svetniki

Zdi se neverjetno in vendar, odkar nas je narodno gibanje od srede 19. stol. naprej vodilo v moderen narod, z lastnim knjižnim jezikom, politiko, gospodarstvom, krščanskim izročilom in doživetjem, so nas prepričevali in tudi prepričali, da smo Slovenci narod brez lastne države v zgodovini in celo narod »brez svetnikov«.

Domača cerkvena oblast je vsled tega naročala, naj verno ljudstvo moli, da prej ali slej pride do razglašanja »prvega« slovenskega blaženega in potem svetnika. Sicer je bilo na splošno znano da je nekoč med poganske Karantance prišel nek misijonar po imenu Modest, ki pa je bil irskega porekla. Vedeli so tudi za bl. Emo, vendar so verjeli razlagam, da je bila nemške krvi. Povsem sta bila pozabljena Domicijan in Liharda, ki so ju bili častili stoletja, medtem ko je Gorazda povsem zakrilo češčenje slovanskih apostolov Cirila in Metoda.

Kako se je lahko sploh zgodilo, da domača Cerkev ni znala odkriti nobenega slovenskega, in da je prišlo celo do naivnega ponavljanja o »prvem« slovenskem svetniku, čigar razglašanje bi si morali šele izprositi?

Ze pred prvo svetovno vojno so slovenski škofje, zato da bi povzdignili krščansko mišljenje in prosveto pri nas na višjo raven, začeli pošiljati bogoslovce na študij v Rim pozneje tudi v Pariz, Innsbruck in drugam. Od tam so prihajali nazaj izobraženi duhovniki, profesorji, vendar izobraženi po italijansko, francosko, nemško. Slovenskim ljudem so sicer razdajali svoje znanje širili obzorja, ponavljali in prikazovali pa so tudi tuje krščanske zglede. V slovenska izročila se niso več poglobili. Kot da bi jim bila celo moteča v njihovem poslanstvu odpiranja obzorja »neukim« slovenskim ovcam.

Tako so Slovenci dobivali rasvetlitve od raznih strani od nemškega severa, pa od latinskega zahoda, in tudi od slovanskega vzhoda, odkoder je prihajala »Lux ex Oriente« s češčenjem sv. Cirila in Metoda. Nikakor pa ni bilo razsvetljenja iz domačih logov, ki so očitno veljali za manjvredne.

Slovensko krščansko občestvo je medtem razvilo živahno cerkveno prosveto in bogato verno doživetje, ki je polnilo ljudi ob nedeljah in praznikih, pa tudi vsak dan. Iz tega doživetja je rašlo tudi spoznanje o lastnem krščanstvu.

Leta 1967, ob 1200-letnici krščanstva in smrti sv. Modesta, prvega apostola Karantancev, je bil pravi naval romarjev iz Slovenije, ki so s številnimi avtobusi prihajali k Gospe Sveti. Celovški škof je romarjem pridigal v slovenskem jeziku.

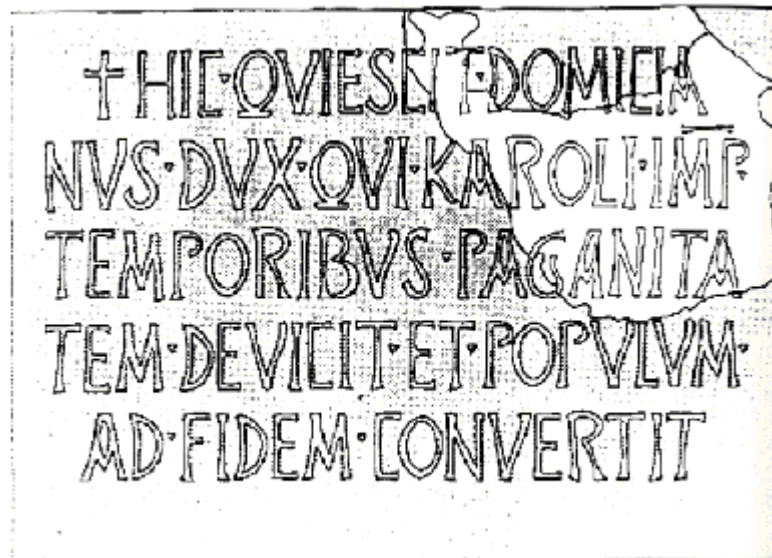
Tega ni mogel prenašati nemškonacionalni tabor. Njegovo društvo Heimatdienst je v tisku dvignilo vik, na katerega je čakal Beograd. Ta je potem podtalno naročil republiški vladi v Ljubljani, naj zaseže romarjem avtobuse. - Šlo je za tih protest slovenskih množič proti komunistični brezverski politiki in jugoslovansko balkanskemu suženjstvu, pod katerim Slovenija ni smela niti ječati.

Omenjeni dogodek je bil kaj hitro mimo. Po nekaj letih se ga je komaj še kdo spomnil. Tako si sv. Modest in karantanski svetniki ostajali še naprej v pozabi. Skoraj do danes, ko je bil s posvetitvijo nove cerkve temu svetniku vendarle storjen korak naprej. Naj slovenske karantanske svetnike tukaj na kratko predstavimo.

Sv. Domicijan zavetnik Karantanije pozabljeni vojvoda in svetnik

V januarju 1992, prav v mesecu, ko je Evropa priznala samostojno Slovenijo, so v nekdanji opatiji benediktincev v Miljah (Millstatt) na Koroškem našli kos nagrobne plate z delom napisa, ki je pripadal sv. Domicijanu († ok. 802), vojvodu Karantanije. Njegov obstoj so od konca 19. stol. dalje vztrajno zanikali, češ da nikoli ni živel. Kadar je naneslo, da je koroški tisk, slovenski kot nemški, omenjal opatijo v Miljah, kjer se še danes v posebni Domicijanovi kapeli opatijske cerkve nahaja grob tega vojvode, so vztrajno ponavljali pripev »nie wirklich gelebt« (v resnici nikoli živel).

Najdba kosa njegovega izvirnega nagrobnika je vsled tega koroško javnost presenetila. Potrjeno je bilo, da je sv. Domicijan v resnici živel. Ugleden celovski arheolog dr. Fr. Glaser je na podlagi spisa Vita s. Domitiani, kot lahko označimo latinsko besedilo in njegov nemški prevod, izdelal rekonstrukcijo celotnega napisa na prvotnem Domicijanovem nagrobniku. Napis je bil naslednji:



† HIC QVIESCIT DOMICIANVS DVX QVI KAROLI IMP TEMPORIBVS
PAGANITATEM DEVICIT ET POPVLVM AD FIDEM CONVERTIT

V prevodu: Tukaj počiva vojvoda Domcijan, ki je v času cesarja Karla premagal pogane in ljudstvo spreobrnil k veri. - Kako naj si razložimo ta napis? Ker je bil frankovski kralj šele leta 800 po Kr. kronan za cesarja, potem je Domicijan umrl kako leto po tem kronanju, to je okoli 802. Težko si nadalje predstavljamo tega svetniškega vojvoda v vlogi vojskovodje, da bi »premagal pogane« (paganitatem devicit)? In tega tudi ni bilo. Potek dogodkov v času po pokristjanjenju Karantancev nam odkriva naslednjo podobo:

Ko je 767 umrl sv. Modest, irski redovnik, apostol Karantanije, je poganska stranka v deželi, ki je izgubila moč, organizirala več uporov proti krščanski vladavini. To vladavino je predstavljal vojvoda oziroma knez Valhun. Prvi upor je bil že istega let 767, drugi

naslednjega 768 in tretji pa 770. V slednjem je bila poganska stran zmagovita in je pregnala z dežele vse tuje misijonarje.

Toda s tem je bila prelomljena stara pogodba z Bavarci iz 743. Takrat so Bavarci pomagali Karantancem v vojni proti Obrom pod pogojem, da sprejmejo krščansko vero. Ta pogoj je postavil kralj Frankov, ki ga je bil papež imenoval za pokrovitelja krščanske Evrope, in čigar vrhovnost so priznavali tudi Bavarci.

Vsled tega je bavarski vojvoda Tassilo III. leta 772 vdrl v Karantanijo, premagal pogansko stran in spet postavil na prestol krščanskega vladarja. Ta v zapisih sicer ni naveden, najbolj verjetno pa je, da je bil to vojvoda Valhun. Toda poseg tuje vojske, ki je nedvomno tudi plenila in morila, je v Karantaniji vzbudil do krščanstva veliko vsaj nezaupanje, če ne naravnost odpor. Vojvoda Valhun je bil sicer krščanski vladar, toda ljudstvo je nasproti veri postalo ravnodušno. To sklepamo iz tega, ker je sv. Virgil († 784), škof v Solnogradu in Modestov rojak, pošiljal v Karantanijo še naprej misijonarje. Kot nam poroča spis o spreobrnitvi, znana *Conversio*, še v letih 773, 775, 779, 781 in 783.

Verjetno že kako leto poprej je umrl tudi vojvoda Valhun, katerega je nasledil vojvoda Domicijan. Njegova Vita navaja, da ga je krstil solnograški škof, kar je bil skoraj gotovo še sv. Virgil. Iz legend izvemo, da se je dal krstiti potem, ko so v jezeru našli njegovega utopljenega sina; pa zato, ker je dal obljubo svoji težko oboleli ženi. V Miljah je pokopan skupaj z ženo in otrokom. V legendi je omenjen tudi njegov krščanski zgled, ki ga je kot dober vladar dal karantanskemu ljudstvu. In s tem je »premagal pogane« in ljudstvo pridobil za vero.

Njegov zgled je bil tako velik, da so ljudje po njegovi smrti romali na njegov grob v cerkvi sv. Odrašenika v Miljah, ki jo je dal zgraditi. Koroški zgodovinarji sodijo, da ga je za svetnika skupaj z apostolom Modestom razglasil škof Osvald od Gospe Svete († 863), ki ga viri imenujejo »episcopus Sclavorum« (slovenski škof). Takrat so svetnike razglašali še krajevni škofje.

Okoli 1072 je palatin Aribo II., to je, predstavnik kralja v deželi, skupaj z bratom Botom ustanovil v Miljah opatijo benediktincev z obsežno zemljiško posestjo. V njej naj bi bila tudi grobnica njegove rodbine. Opatija je postala središče bogatega književnega delovanja. Ohranjenih je več rokopisnih del s poslikavami. Veliko pa jih je leta 1120 uničil požar med njimi tudi pomembne listine o sv. Domicijanu. Toda romanja na njegov grob so se nadaljevala, in bilo je tudi mnogo čudežev.

Po letu 1400 je opatija doživljala veliko krizo. Cesar Friderik III. je vsled tega izpoloval pri papežu njeno razpustitev. V njej je leta 1469 ustanovil viteški Red sv. Jurija, ki naj bi se bojeval proti Turkom. Toda duh viteštva je bil že pri koncu in red ni mogel priti do razcveta.

V naslednjem stoletju so poslopje stare beneditinske opatije prevzeli Jezuiti iz Gradca, ki so z veliko vnemo pospeševali češčenje sv. Domicijana. Koroškim deželnim stanovom je bil tudi uradno zavetnik Karantanije. Jezuiti so relikvije svetnika prenesli v veliko stekleno skrinjo v baročnem slogu. Danes je ta skrinja na oltarju Domicijanove kapele. Pripravljali so tudi dokumente, da bi bil razglašen za svetnika vse Cerkve, in 1762 so škofje Domicijanovo zadevo tudi predložili papežu v Rimu. Toda zaradi nenadne ukinitve njihovega reda leta 1773 ni bilo več nikogar, ki bi zadevo pospeševal. Tudi njegovo češčenje je že kmalu padlo v pozabo, in se ohranjalo le še na krajevni ravni. Sredi naslednjega stoletja ga kot slovenskega

svetnika ne odkrije več niti veliki Slomšek, ki je posebej povzdignil češčenje karantanskega apostola sv. Modesta, ko je njegov god postavil na 31. marec.

Toda nemška nacionalna stran sv. Domicijana ni pozabila. V svojstvu svetnika in vladarja slovenske Karantanije je bil napoti »Veliki Nemčiji«, v katero so vključili tudi Koroško in Avstrijo, od nekdanj »nemški« deželi. Vsled tega je zgodovinar R. Eisler izdelal o njem in leta 1907 objavil temeljito študijo, v kateri ga je razglasil za izmišljotino benediktincev.

To so potem ponavljali vse do 90-ih let, ko je prišel na dan kos Domicijanovega nagrobnika, s čimer je bilo ovrženo »znanstveno« dognanje omenjenega zgodovinarja. O najdbi tega kosa so na Koroškem in v Avstriji tudi ustrezno poročali. Ne pa v bližnji Sloveniji, kjer so ta izreden dogodek zamolčali celo v cerkvenih listih, kot sta tednik Družina in mesečnik Ognjišče. Očitno je bilo, da karantanski svetnik ne sodi v okvir ideologije jugoslovanstva, v katero so vključevali Slovence. Na cerkveni strani naj bi to ideologijo predstavljala sv. Ciril in Metod, svojih lastnih svetnikov naj Slovenci ne bi imeli.

Vladar svetnik, ki je utemeljitelj njihove krščanske države, je bil pri vseh narodih še posebej češčen. Tako častijo Čehi v tem pomenu sv. Venceslava, Madžari sv. Štefana, Ukrajinci sv. Vladimira, ... Karantanci - Slovenci smo v sv. Modestu videli svojega apostola, v sv. Domicijanu pa utemeljitelja svoje krščanske države in njenega zavetnika. Na Dunaju, ko je imel do srede 19. stol. še obzidje, je stal njegov kip na stebru ob Karantanskih vratnih (Kärntner Tor), pri današnji Operi. Od tukaj je vodila cesta v Karantanijo. Še danes ima naziv Kärntner Strasse (Karantanska cesta).

To je bilo pričevanje o tem, da so zgodovinski narod z lastno državo, starejši od svojih sosedov. Vsled tega so nasprotniki sv. Domicijana izbrisali za cela za cela desetletja.

Na pragu drugega tisočletja je najdba enega samega kosa njegovega nagrobnika- kot po čudežu - podrla njihove »znanstvene« naklepe.

Sv. Albuin (Albin)

Med karantanske svetnike sodi tudi sv. Albin (Albuin), ki je bil sin karantanske knezinje, sv. Liharde. Njegov oče, grof Albuin st., je izhajal iz rodbine uglednih Ariboncev, ki so imeli posestva v Karantaniji in na Bavarskem. Aribonci so imeli več rodbinskih vej, in ena od teh so bili tudi Hartviki, palatini v Karantaniji, ki jim je pripadal skoraj gotovo tudi Albuin st.

Albin ali Albuin ml. je bil goreč duhovnik. Pobožna mati je bila silno vesela, ker se je bil odločil za duhovniški stan. Vsled tega mu je prepustila, ko je bil še diakon, v dosmrtno posest grad Kamen v Juni na Koroškem.

Vsled visokega plemstva, ki mu je pripadal, in zaradi duhovniške gorečnosti, je njegovo ime vzbudilo pozornost tudi v visokih cerkvenih krogih. Tako ga je solnograški nadškof Friderik imenoval za škofa v Säbenu (Sabiona) na južnem Tirolskem. To škofijo je po zatonu Rimskega cesarstva ustanovil sv. Ingenuin. Na novem službenem mestu se je škof Albin še posebno izkazal, tako da je cesar Oton II. posest njegove škofije izvzel iz podrejenosti deželnemu knezu (imuniteta). Okoli leta 990 je Albuin prenesel sedež škofije iz gorskega Säbena v dolinski Brixen.

Nov kralj in cesar, Henrik II. Sveti, je ob prevzemu oblasti leta 1002 pritegnil škofa Albina

znova v krog zaupnikov dvora. Ko je potoval leta 1004 v Italijo, mu je v Tridentu podelil v posest gospostvo Bled, ki je od takrat pa do 19. stol. pripadalo škofiji Brixen. Škof Albin je kmalu zatem umrl († 1006). Za svetnika je bil razglašen v naslednjem stoletju, in je skupaj s sv. Ingenuinom zavetnik škofije Brixen.

Na Slovenskem mu je posvečena kapela na blejskem gradu in cerkev v Koroški Beli. Na Koroškem se je v izročilu prav v 20. stol. kot eden izmed karantanskih svetnikov se je ohranil v izročilu na Koroškem prav v 20. stol.

Leta 1931 so ga skupaj z drugimi upodobili v novi cerkvi Kristusa Kralja v Celovcu. Njegov god je 5. svečana. V knjigi Leto svetnikov je navedeno, da je bil Korošec, njegovo karantansko poreklo pa ni posebej omenjeno.

Sv. Gorazd

Bil je eden izmed učencev sv. Metoda, eden izmed tistih, ki so izhajali iz Panonije. Ko sta sveta brata Ciril in Metod leta 868 odhajala z Moravske prvič v Rim, in sta se ustavila tudi v Panoniji, je bil nedvomno med tistimi učenci, ki jima jih je bil izročil knez Kocel, da jih vzgojita v duhovnike. O njegovem slovenskem poreklu priča še zlasti njegovo ime, ki je enako imenu prvega krščanskega vojvode v Karantaniji. Drugi svetniki iz skupine Metodovih učencev imajo grška imena, ki posredno pričajo, da so izhajali z vzhoda, kjer je krščanstvo imelo grški oziroma bizantinski pečat.

Sv. Metod, ki je umrl na Moravskem († 885), je Gorazda pred smrtjo določil za svojega naslednika. Metodovo žitje nam o tem poroča naslednje: Pokazal jim je enega svojih zvestih učencev po imenu Gorazd rekoč: »Ta je vaše dežele svoboden mož, pa dobro poučen v latinskih knjigah, pravoveren. To bodi vaša volja in vaša ljubezen, kakor tudi moja.«

Nekako dve leti po Metodovi smrti so bili njegovi učenci nasilno izgnani z Moravske. Veliko od njih se jih je zateklo na slovanski jug, predvsem v Makedonijo in Bolgarijo, kjer so svoje poslanstvo vršili naprej. Iz njihovega delovanja je zacvetela enkratna prosveta, predvsem na Ohridu, kjer še danes občudujemo bogastvo njene krščanske misli.

Med svetimi možmi, ki jih v Makedoniji od nekdaj častijo, še ob Klimentu, Savi, Angelarju in Naumu nahaja tudi Gorazd. Toda o njegovem delovanju na tem območju ni sledu, in tudi ne njegovega groba, ki bi pričal da je tukaj tudi prebival. Gorazd se je z Moravske dokaj verjetno zatekel na sever, mogoče na Poljsko.

V češčenju svetih bratov Cirila in Metoda, ki ga je od 19. stol. dalje spodbujal predvsem slovanski zanos, nihče ni pomislil, kakor se navadno dogaja pri ideologijah, tudi na Gorazda. Šele v 70-ih letih se skupaj s Klimentom in drugimi pojavi v knjigi Leto svetnikov, pa tudi v koledarju, kjer imajo god 27. julija. Slovenski ljudje pa so že pred tem dojeli njegov zgodovinski pomen in vse več je fantov in mož, ki nosijo njegovo ime.

Sv. Liharda

Pokopana je cerkvi na Kamnu (Stein), v Juni (Jauntal) na Koroškem. Njen grob je skrinja pod oltarjem, vrh katerega je napis Sv. Liharda prosi za nas. Njen grob so Slovenci vsa stoletja obiskovali v velikem številu. Danes pa zanj, razen tamkajšnjih faranov, komaj kdo ve. Uradna Cerkev jo ima samo za blaženo, v izročilu ljudi pa velja za svetnico. Razglašena je bila

nedvomno že pred letom 1171, v katerem je papež svetniška razglašanja pridržal izključno Rimu. Prej so to pravico imeli domači škofje. In pristojen domači škof je za svetnico gotovo razglasil tudi Lihardo, dasi o tem ni ohranjena ustrežna listina.

Njeno izvirno ime je bilo Hildegarda. Rodila se je v letih okoli 905 in umrla najverjetneje leta 985. Njen soprog je bil grof Albuina (Albin). V njunem zakonu se je rodilo 5 otrok. Najstarejši je bil škof v Brixenu na Tirolskem. Razen legende o njej in o soprogu, v kateri je zgodovinsko jedro, je malo podatkov o njenem življenju. Legenda navaja, da sta s soprogom bivala najprej na gradu Škrbina nad Dravo, nasproti vasi Mehlice. Grof Albuin, ki je umrl pred letom 975, je pokopan v cerkvi te vasi.

Pobožna Liharda je zapustila dobrodelno ustanovo. Na predvečer njenega godu, dne 5. februarja, so iz dohodkov te ustanove gostili množice ubogih in številno duhovščino. Pravila te ustanove določajo med drugim, da se za njen god opravijo maše po Lihardinem obredu v cerkvi na Kamnu, in sicer v kripti, na glavnem in na Marijinem oltarju. Po starem običaju pa mečejo ta dan med množico tudi kruhke, po koroško krušeje ali štruceje. Ljudje jih hranijo, in če štrucej ne splesni, pomeni, da je v hiši blagoslov vse leto.

Na oltarju sv. Liharde se nahaja njen pozlačen kip, v čigar roki je štrucej, ki ga nudi siromaku - simboličen prikaz njene dobrote. V 18. stol. je bil njen kip odet po takratni navadi v bogato obleko, kar je motilo oblast, ki se je ravnala po smernicah cesarja Jožefa II. Vsled tega ga je moral zupnik odstraniti. Tedaj pa se je zbrala velika množica ljudstva, predvsem žensk, ki so župnika prisilile, da je kip priljubljene svetnice postavil nazaj.

Dobrodelna ustanova sv. Liharde je zamrla v letih po prvi svetovni vojni, ko je silna draginja (inflacija) povsem spodjedla njeno premoženje.

Sv. Ema (Hema) Krška

Za blaženo je bila razglašena že leta 1287, nadaljevanje postopka pa so prekinili mnogi zgodovinski dogodki in pretresi. Šele po več stoletjih, in sicer 1938, je bila v Rimu na prizadevanje avstrijskih in slovenskih škofov razglašena tudi za svetnico. Slovenci so vsa stoletja radi romali na njen grob v stolnici na Krki (Gurk) na Koroškem, vse dokler ni prva svetovna vojna prinesla nove razmejitve, ki je romanja iz Slovenije skoraj povsem onemogočila. Od tedaj je tudi njen spomin dokaj hitro tonil v pozabo.

Izjema v tem pogledu je bila Lavantinska škofija (Maribor), kjer so spomin nanjo ohranjali. Njen god, 27. junija, velja v tej škofiji za praznik. Ne nazadnje tudi zato, ker je bila Ema po starem izročilu rojena na gradu Pilštanj na Bizeljskem, ki spada v Lavantinsko škofijo.

Ema ali Hema je izhajala iz rodbine grofov Krških, katerih prednik je omenjen že leta 898. Rodila se je okoli leta 973, in je odraščala na dvoru svetniških vladarjev, cesarja Henrika II. Svetega in njegove soproge Kunigunde. Imen njenih staršev ne poznamo, znano pa je ime njene stare matere, grofice Ime.

Ko je Ema odrasla, jo je vzel v zakon plemeniti Viljem, krajnik v Savinjski krajini. V tem zakonu sta se rodila sinova Hartvik in Viljem. Imela pa je tudi vsaj eno hčer, katere ime nam ni znano. Od te hčere je izhajala rodbina grofov v Vovbrah (Heunburg), kasneje grofov Celjskih.

Leta 1016 je Emi umrl soprog. Okoli 1035 pa je izgubila še sinova, ki sta bila umorjena. Ostala je vdova z velikim premoženjem, po svoji kot tudi po moževi rodbini. Toda vso svojo posest je namenila novim faram in samostanom. Leta 1043 je na Krki ustanovila samostan benediktink, kjer je dala zgraditi mogočno stolnico, ki jo občudujemo še danes. V samostan je vstopila tudi sama († 1045). Nekaj let po njeni smrti je bil samostan ukinjen, in na njegovem mestu ustanovljena Krška škofija, prednica današnje celovške.

Ob 50-letnici njene razglasitve za svetnico je bilo na Krki veliko slavje, ki ga je s svojim obiskom počastil tudi papež Janez Pavel II. Preditve so se udeležili v izrednem številu tudi romarji iz Slovenije.

Sv. Ema je karantanska svetnica. Vprašanje njenega porekla, slovenskega ali nemškega, se ni postavljalo vse do 20. stol., ko so jo razglasili za »Nemko«, češ da Slovenci nikoli nismo imeli lastnega plemstva. Vsled tega ji tudi slovenska cerkvena stran ni posvečala primerne pozornosti. Danes pa je v knjigi Leto svetnikov vendarle navedena kot »slovenska kneginja«.

Posvečena ji je cerkev na Junski gori na Koroškem, nadalje cerkev na gori Sv. Eme nad Sotlo (Sp. Štajersko), in cerkev blizu kraja Edelschrott pri Voitsbergu (Zg. Štajersko). Njen god je 27. junija.

Sv. Modest

Conversio, spis o spreobrnjenju Bavarcev in Karantancev (ok. 873), sporoča, da je po smrti kneza Gorazda zavladal v Karantaniji njegov bratranec, knez Hotimir, in da mu je solnograški škof Virgil, irski menih, poslal za kornega (pokrajinskega) škofa svojega sobrata Modesta. Ta je bil na čelu skupine menihov misijonarjev - familia, ki so pripadali redu sv. Kolumbana, in so v Karantaniji ustanovili tri cerkvena središča, pri Gospe Sveti, pri sv. Petru v Lesju (stara Teurnia) in »ad Undrimas« (blizu Knittelfelda).

Središče njihovega delovanja je bila stolnica Gospe Svete, ki jo je Modest ustanovil že leta 753. Omenja se v zapisu kot ecclesia Stanctae Mariae ad Carantanam (cerkev sv. Marije v Korotanu). Kmalu potem prevlada zanjo ime Maria in Solio (Marija na prestolu), od katerega izhaja nemški naziv Maria Saal. V slovenščini je bila od nekdanj Gospa Sveta. V tej stolnici je grob sv. Modesta († 767), ki ga je za svetnika razglasil nedvomno domači korni škof Osvald, imenovan v virih slovenski škof - episcopus Sclavorum.

O sv. Modestu je malo zgodovinskih podatkov, kakor jih je sploh o irskih menihih, ki jim je bilo takrat poverjeno misijonsko delo na velikem ozemlju Evrope, na katerem je bil varuh krščanstva frankovski kralj. Koroški zgodovinarji, ki Karantanije kot slovenske države sicer ne omenjajo, soglašajo v tem, da so Modest in tovariši ob prihodu na »Koroško« našli v deželi še neko število kristjanov, ki so se ohranili še iz rimskega časa. S tem se sklada tudi Marijino češčenje v Karantaniji, ki drugod na zahodu v tistem času še ni bilo razširjeno. Bilo pa je na vzhodu in v Ogleju, pod katerega je v antiki spadala Karantanija oziroma njen predhodnik Norik.

Modestov misijon je bil uspešen. Toda takoj po njegovi smrti je poganska stranka zanetila v deželi enega za drugim tri upore. V zadnjem je bila zmagovita in iz dežele so bili pregnani vsi tuji misijonarji. Tedaj je posegla v deželo bavarska vojska in spet vzpostavila vladavino krščanskega kneza Valhuna. V naslednjih letih se je krščanstvo v Karantaniji dokončno utrdilo.

Češčenje sv. Modesta kot apostola Karantanije se je ohranjalo le na Koroškem. V cerkvenih središčih Oglej in Solnograd, ki sta bili zunaj slovenskega ozemlja, ga niso upoštevali. Ker posvetive novih cerkva pri nas izvajali škofje iz teh središč, se je zgodilo, da sv. Modestu v vseh stoletjih niso posvetili nobene. Šele leta 1977 so v Celovcu, v predmestju Št. Peter (Fischlsiedlung), postavili kamen za prvo cerkev sv. Modesta. Posvečena mu je tudi nova cerkev na Zlatem polju, v predmestju Kranja. - V slovenskih škofijah goduje karantanski apostol pod imenom Modest Gosposvetski 31. marca.

Karantanski in Slovenski papež Gregor V. , Bruno Koroški 996 - 999

Dne 3. maja 996 je dr. Egon Kapellari, škof iz Celovca, daroval spominsko mašo v kripti pri sv. Petru v Rimu, kjer je pokopan papež Gregor V., z izvirnim imenom Bruno Koroški. Minilo je namreč 1000 let, odkar je bil Bruno, sin karantanskega vojvode, kot prvi neromanski papež ustoličen na papeškem prestolu. Bil je doslej prvi in edini karantanski, nikakor ne „nemški“ papež, kot nemški in avstrijski svet vztrajno navajata. Tudi koroški cerkveni list Kirchenzeitung (25.2.1996), ki je poročal o obletnici in počastitvi spomina njegove smrti, ga v zadevnem poročilu ni omenjal kot nemškega. Cerkveni tisk v Sloveniji ga je povsem prezrl.

Kdo je bil ta papež? Njegov oče, vojvoda Oton Koroški († 1004), je bil imenovan na ta položaj leta 978. Bil je sin Konrada Rdečega, vojvode v Lotaringiji, in Liutgarde, hčere kralja in cesarja Otona I. Velikega. V Karantaniji je bival nedvomno že pred imenovanjem, zelo verjetno kot grof v grofiji ob Anizi (Enns). Kot navaja namreč staro izročilo, je bil papež Bruno rojen pri Stenah (Steinach), zahodno od mesta Liezen (danes Zg. Štajersko). Njegovo rojstno letnico postavljajo v čas okoli leta 971.

Brunova mati je bila Judita Luitpoldinka, o kateri imamo malo vesti. Njena rodbina, Luitpoldinci, je izhajala od Luitpolda (Leopolda, † 906), ki je bil bratranec vojvode, kasneje kralja ter cesarja Arnulfa Koroškega († 899). Bil je mejni grof v Karantaniji in potem tudi na Bavarskem. Njegov starejši sin Arnulf († 936) ga je nasledil na Bavarskem in je bil začetnik bavarske rodbinske veje. Mlajši sin Bertold († 947) je očeta nasledil v Karantaniji in pozneje tudi brata na Bavarskem. Po njegovi smrti je bil njegov sin Henrik Mlajši v nasledstvu prezrt. Karantansko in bavarsko vojvodstvo je kralj Oton I. raje podelil svojemu lastnemu bratu Henriku.

Iz zgodovinskih virov nam je znano ime Juditinega očeta. Tudi on se je imenoval Henrik. Izhjal naj bi iz bavarske veje, kot navajata nemško ter njemu podrejeno avstrijsko zgodovinopisje. V virih da je naveden „samo enkrat“, in sicer leta 953, ko mu je kralj zaradi upiranja odvzel posesti na Grobniškem polju na Koroškem, in jih podelil Solnogradu. Toda ta Henrik je lahko le Henrik Mlajši, iz karantanske veje, s koroško posestjo, ki je imel tudi vzrok za upiranje, ker je bil v nasledstvu po očetu prezrt.

Papež Bruno Koroški je torej po materi karantanskega, to je slovenskega porekla. Toda z imenovanjem za vojvodo v Karantaniji je tudi njegov frankovski oče postal Slovenec v smislu karantanskega prava, imenovanega institutio Sclavenica ali Slavica lex. Narodna pripadnost je takrat pomenila pripadnost pravu, v našem primeru karantanskemu ali slovenskemu, ne pa pripadnosti plemenu ali rasi, in tudi ne deželi kot ozemeljski enoti. Vsled tega je ta papež po svojem osebnem imenu tudi prešel v zgodovino s pridevkom „koroški“ in ne mogoče „frankovski“ ali „nemški“.

Bruno Koroški je nedvomno odraščal v Karantaniji. Imel je tudi starejšega brata Henrika, ki je postal oče Konrada II., prvega cesarja iz dinastije znamenitih Salijcev. Mlajši brat Konrad je nasledil očeta kot vojvoda v Karantaniji, najmlajši brat Viljem pa je postal škof v Strasburgu. Odraščajočega Brunota so poslali v stolnično šolo v Wormsu. Po končanem šolanju je bil posvečen v duhovnika, in je postali kaplan na dvoru mladega kralja Otona III., svojega sorodnika.

Leta 996, ko se je Oton III. mudil v severni Italiji, je dvor prejel sporočilo da je umrl papež Janez XV., ki ga je bil iz Rima pregnal samodržec Krescencij. Kraljev svet se je takoj sestal, in po takratni postavi izvolil novega papeža, kaplana Brunota.

Ta je s spremstvom takoj pohitel v Rim, premagal nasprotovanje tamkajšnje duhovščine in ljudstva, in 3. vel. travna 996 so ga ustoličili na papeški prestol. Privzel si je ime papež Gregor V., po svojem velikem vzorniku Gregorju Velikem. Kmalu je prišel za njim tudi kralj Oton III., in na Vnebohod, dne 21. vel. travna, ga je nov papež kronal za cesarja. Že po kakem mesecu se je Oton III. znova odpravil na sever. Krescencij, ki ga je bil Oton III. na Brunotovo prošnjo pomilostil, je takoj izrabil priložnost, in zanetil nov upor. Papež se je umaknil v Spoleto in potem v Pavijo. Krescencij pa je medtem v Rimu ustoličil novega papeža po imenu Filagat.

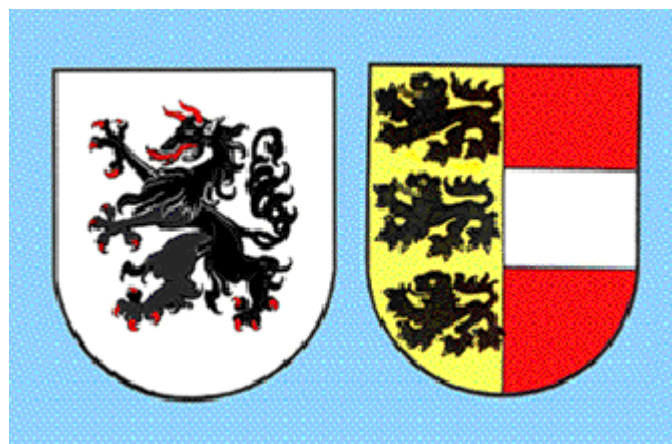
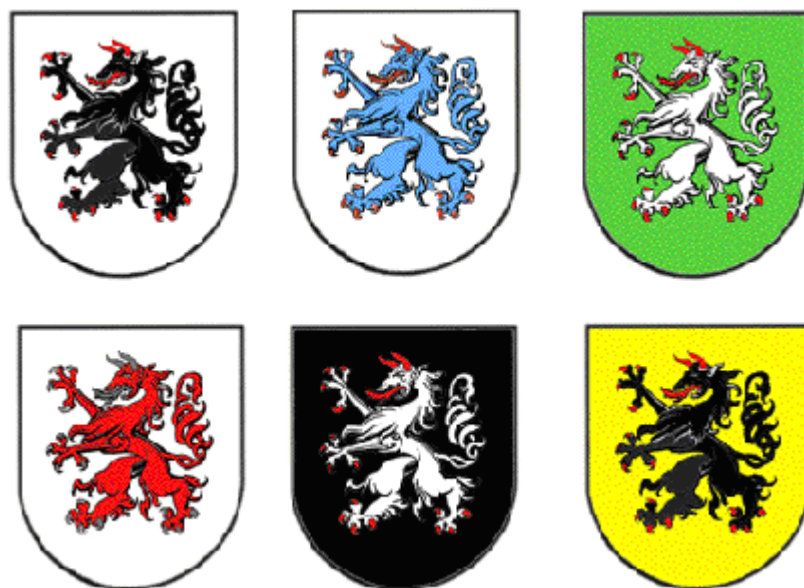
To je bilo nekaj nezaslišanega. Cesar je kmalu znova prišel v Rim s svojo vojsko, in dal strašno kaznovati Krescencija in krivega papeža. Papež Gregor V. oziroma Bruno Koroški je znova prevzel oblast nad mestom. Toda ni živel več dolgo, saj je že meseca svečana 999 umrl za malarijo. Pokopali so ga v kripti pri sv. Petru, in nad sarkofagom postavili latinski napis, ki se, v prevodu, takole glasi:

Tisti, ki ga tukaj zemlja krije,
bil je videza prijetnega očem,
papež peti po imenu Gregor,
prej pa Bruno, rodbine kraljeve Frankov,
sin Otona in matere Judite,
jezika tevtonskega, v Wormsu izšolan.
Bil je mlad, ko je zasedel Apostolski sedež
za dve leti in skoraj osem mesecev,
vse do dneva 18. v februarju.
Sam bogat je ubogim ob sobotah delil oblačila
glede na apostolov število.
Govoril je jezik Frankov, pa še ljudsko in latinsko,
poučevaje ljudstvo v treh jezikih.
Oton III. poveril mu je čredo Petra
in bil po njegovih rokah maziljen za cesarja.
Ko je potem na zemlji odložil spone svojega telesa,
so ga položili na desno stran soimenjaka.
Umril je februarja 18.

Iz napisa je razvidna dobrodelnost tega papeža, pa tudi dobrosrčnost saj je izprosil od cesarja, da je pomilostil njegovega nasprotnika Krescencija. Da ga je ljudstvo v Rimu spoštovalo, priča tudi krasen sarkofag, katerega so izdelali kmalu po njegovi smrti. Na njem so vklesani

prizori iz življenja sv. Petra in Pavla. Brez posebnega dovoljenja obisk tega prostora za javnostni mogoč, in Gregor V. lahko počiva v miru.

Slovenska Znamenja



Slovensko izročilo, njegove pripovedke in stari običaji, so bili nekaj tako preprostega in vsakdanjega, da jih je slovensko izobraženstvo, že odkar je zaživela narodna misel, imelo za manjvredno folkloro. Zaradi ogroženosti od velenemstva so slovenskemu narodu hoteli izoblikovati še zlasti močan srednji sloj, ki bi bil nosilec narodovega napredka in zavesti. Zavesti, ki naj bi temeljila na "višjih" kulturnih vrednotah, kot jih je gojil meščanski sloj: pripovedništvo, pesništvo, dramatika, glasba, slikarstvo...

To je bila tista kultura, ki je v prejšnjem in v sedanjem stoletju oblikovala moderen narod in ga uvrščala v sodobni svet. In treba je reči, da je slovensko izobraženstvo zastavljeno si nalogo opravilo uspešno. Izoblikovalo je Slovencem meščansko kulturo in prosveto in s tem iztrgalo meščanski sloj prevladujočemu nemškutarstvu in purgarstvu. Zaživela je slovenska narodna misel, ki je spodbujala ne samo prosveto, temveč tudi gospodarski napredek. Sodobna

narodna zavest je spodbujala ustanavljanje podjetij, hranilnic, bank, spodbujala oblikovanje slovenske politike.

V tem zanosu slovenske narodne misli pa je bilo tudi nekaj usodnega. Predstava o "višjih" kulturnih vrednotah je ustvarjala razkorak med slovenskim političnim vodstvom, katerega je usmerjal meščanski sloj, in slovenskim podeželjem, ki mu je pripadala velika večina slovenskega ljudstva. Slovenski politiki in še zlasti učiteljstvo so v slovenskem kmečkem prebivalstvu že praviloma videli "neuko" ljudstvo. Iz njega naj bi s šolanjem, pod čemer so umevali večinoma izobraževanje v književostni, pritegnili najbolj nadarjene med mladimi za neko višje poslanstvo med slovenskim narodom.

V izročilih domače vasi, v kmečkem delu, običajih, obdelavi polja, reji živine, gojenju sadja, cvetja, v rokodelstvu, itd. niso videli kulture. Zato je tudi revolucionarna ideologija po zadnji vojni, v imenu nekega višjega proletarskega zanosa, hotel dokončno pomesti z "zaostalostjo" podeželja. Pod pretvezo le - te so oblasti postopoma zatrle vaške srenje, zadušile običaje, zasegale zemljo za divje gradnje...

Da taksno početje prinasa uničenje tvarnih in zgodovinskih temeljev slovenskega naroda, se je zavedal vsak, ki je znal nekoliko misliti. Toda vladajoča klika, katere nov povojni rod je odrasel ze v duhu uničevalnega gona in samokoristi, se ni zavedala ali pa se ni hotela zavedati razdiralne politike do slovenskega podeželja in kulturnega prostora. Tako je slovenski prostor naglo ugašal. Mladi so odhajali, stari - matere in očetje, tete in strici, so umirali in odnašali s sabo življenje, ki je nekoč cvetelo po naših vaseh. Polja so opustela, sončne je preraslo grmovje, na planinah je utihnilo mukanje krav...

To se je zgodilo v času, ko je moderna Evropa posvečala svojo posebno pozornost ogroženemu kmetijstvu in ko je vprašanje njegovega obstoja in razvoja postalo eno izmed temeljnih v politiki Evropske skupnosti.

Takšen odnos do kmečkega sveta v Evropi pa ni bil samo posledica gospodarskih premislekov in porajajočega se prizadevanja za varstvo narave. Evropske države so se zavedele, da je kmečki svet s svojim izročilom in kulturo bistveni del osebnosti posameznega naroda in njegov življenjski prostor. Urejena pokrajina, s prijaznimi vasmi, njih življenjem in navadami, je danes biser, ki ga skrbno čuva vsak narod. Prijetna krajina, ki izžareva mir in spokojnost.

Iz nje se poraja kultura duha. Kultura, ki je pri Slovencih v veliki meri prizadeta, vendar še ni uničena. Predvsem po zaslugi prizadevnih slovenskih narodoslovcev, ki so se zavedali, da s svojimi študijami in zapisi ohranjajo in rešujejo edinstven narodov zaklad.

Toda vse to bogastvo ni bilo vnešeno v šolske programe, in niti ne v izobraževanje široke domače javnosti, ki se vsled tega obnaša do naravnega in življenjskega okolja povsem neprimerno, brez vsakršne zavesti o njegovih vrednotah. Vsled tega je skrajni čas, da se slovenski človek seznanj z vrednotami prostora, v katerem živi, z njegovo kulturno in duhovno krajino, ki mu je bila doslej zasenčena. Da se končno odpravi omalovaževalno gledanje na domače okolje in njegovo kulturno izročilo.

Klic po zaščiti narave in življenjskega okolja preveva danes že ves svet, in njegova gesla odmevajo tudi v slovenskih občilih, a večinoma še v prazno. Založba Humar se tega klica zaveda in želi z izdajo te knjige opozoriti na vrednoto domačega prostora.

Glavnino knjige tvorijo študijski prispevki, ki jih je dr. Jožko Savli objavil sredi 80 - ih let v dunajskem Glasu Korotana, in v njih prikazal domačo zgodovinsko in državno - pravno simboliko Slovencev. Obenem smo s to izdajo želeli počastiti tudi zlatomašniški jubilej g. Ivana Tomažiča, pa spomin pesnika Mateja Bora ob njegovem nenadnem odhodu, in izreči priznanje požrtvovalnemu delu grafika in umetnika Pavla Medveščka ob njegovem življenjskem jubileju.

Vsi ti so bili med prvimi, ki so opozarjali na vrednote slovenske krajine. Matej Bor se je že v šestdesetih letih z vso odločnostjo zavzel za zaščito doline Soče in v svojih delih nenehno opozarjal na vrednote kulturne krajine. Ivan Tomažič je s svojim delom in vztrajno podporo spodbudil novo gibanje za ohranitev slovenskega prostora in kulture prav v času, ko je bilo slovenstvo pod največjim udarom jugoslovanstva (skupna jedra). V zgled in opozorilo, kako dragocena je krajina preproste domače vasi, je zoddaljenega Dunaja organiziral obnovo starega kala in cerkvenega zvonika, ki sta simbola življenja njegovega domačega kraja. Pavel Medvešček je v več desetletjih naporenega dela rešil gotove pozabe bogato gradivo iz ljudskega izročila.

Toda, prizadevanje za ohranitev naše naravne in duhovne krajine s tem še ni bilo končano. Skrb za ohranitev njene podobe se mora vtisniti v našo zavest; ne sme predolgo čakati na ovrednotenje, da za zmeraj ne ugasne. Slovenski svet bi moral znova zaživeti, od istrskega brega in kraških planjav ter alpskih vrhov, tja doli do dolenskih holmov, koroških hribov, štajerskih gor in panonske ravnine.

Svet, ki je v svojem obstoju še vedno ogrožen! Samo če bo v njem ponovno zaplalo življenje, bo lahko postal in ostal bivalni prostor za naše otroke in vnuke. Drugače bodo brezdomci.

Vojvodski stol in Knežji kamen, spomenika državnosti Slovencev iz obdobja Karantanije in nasledujočih dežel. Knežji kamen kot simbol politične oblasti (do 1414) in Vojvodski stol kot simbol sodne oblasti (do 1651) sta bila v rabi pri ustoličevanju karantanskih vojvodov in potem pri poklonitvah deželnih stanov novemu vladarju. Zadnja poklonitev je bila še vedno v slovenščini leta 1728 v Deželni hiši v Celovcu.

Vojvodski stol na gosposvetskem polju. Ob njem raste lipa, drevo življenja Slovencev. Tu so se vršila zborovanja Karantancev, podeljevanje fevdov in sodbe poleg knežjega kamna je vojvodski stol edinstveni primer slovenskega prava in državnosti.

Prvotno ustoličevanje je do leta 1414 potekalo na Krnskem gradu, kjer se je na prostem nahajal Knežji kamen. Tu je novi vojvoda sprejel oblast iz rok kmeta, ki je predstavljal ljudstvo. Po končanem obredu je vojvoda s spremstvom odšel preko širokega polja do stolnice pri Gospe Sveti. Tu je bila potem slovesna maša, med katero je škof ali visok prelat novega vladarja blagoslovil. To je pomenilo njegovo priznanje od cerkvene strani. Sledil je potem slovesen obed.

Vojvodski Stol



Knežji Kamen



Po obedu so se vsi odpravili še na polje, kjer se še danes nahaja Vojvodski stol. Na njem sedeč je vojvoda podeljeval fevde. Na drugi strani pa je sedel palatin, predstavnik kralje v deželi. Ta je nekatere fevde, ki jih je vojvoda zavrnil, znova potrdil - zato da bi se spor ne zavlačeval. Ko je vojvoda sedel na stolu, ga je smel slovenski mož tudi obtožiti, češ da ni dobil pravice. Obtožiti pa ga je mogel le v slovenskem jeziku, to je, v uradnem jeziku karantanske države.

Obred ustoličenja na Knežjem kamnu je od leta 1440 zamenjalo Poklanjanje pri Vojvodskem stolu, od leta 1660 dalje v Deželni hiši v Celovcu. Cesarica Marija Terezija ga leta 1740, ko je prevzela vlado, ni več upoštevala, ker so bile vse deželne pravice, vezane na ta obred, zajete in zagotovljene v zakonu Pragmatična sankcija.

Rej pod lipo

Sliko, ki prikazuje starodaven slovenski Rej pod lipo na koroški Žili, je leta 1847 naslikal Christian Holzinger (* 1818). Hrani jo Deželni muzej v Celovcu. Prvotno je to prvi ples za

mlade fante in dekleta, zato mu še danes pogosto pravijo „ta prvi rej“. Bil je neke vrste obred uvajanja mladih v svet odraslih, in predstavlja pravi biser v bogatem izročilu slovenske ljudske kulture. Holzingerjeva slika nam ta edinstveni rej predstavlja še v pristni domačnosti, brez številnega občinstva, kar je danes značilno za take prireditve. V vaseh na Žili prirejajo danes „rej pod lipo“ sredi poletja v okviru praznika domačega zavetnika.

Povezan je tudi z drugim obredom, ki mu pravijo Štehvanje. Domači fantje jahajo na konjih, in v diru zbijajo obroče na škafu, ki je poveznjen na visokem stebru. Ta viteška igra kaže nedvomno tekmovanje v vojaških veščinah, in korenini nedvomno še v karantanskem času. Narodopisje pa njenega izvora še ni raziskovalo.

Zlatorog predstavlja živalski simbol naših gora.



Slovenska roža, simbol rastlinstva v Sloveniji.



Lipa kot Slovensko drevo življenja. V skrivnostnem šumenju se oglašča duša Slovenca. Pod lipo so Slovenci Karantanci tudi radi prirejali znameniti Koroški Rej.



Vojvodski klobuk



Siv Slovenski klobuk (Venetski klobuk) z vrvico kot znamenje svobode in vojvodove oblasti Karantanske dežele katero mu je zaupal Karantanski narod. Tega ne snema tudi ko stopi pred kralja.



Venetski Konj



Venetski konj

Vest o tem, da so bili Veneti zelo spretni v reji konjev, zasledimo pri Homerju (Ilijada II, 852) že v 9. stol. pr. Kr., ko nam o tem poroča najprej Homer (Ilijada II 852), in kasneje tudi drugi klasični pisatelji kot Evripid, Strabon in drugi.

Strabon, ki je živel med 64 pr. Kr. - 19 po Kr., navaja med drugim (V, 9), da so Veneti ob izlivu Timave, vzhodno od Ogleja, žrtvovali vsako leto belega konja v čast Diomeda. Ta traski bog pa je nedvomno naveden le namesto nekega venetskega božanstva, zato da je bilo poročilo klasičnemu svetu bolj razumljivo. Na Diomedovem mestu je bil skoraj gotovo venetski Belin, bog neba in svetlobe oziroma sonca.

Upodobitve konjev, ki so nam jih zapustili Veneti, so dokaj številne. Vsem pa je skupna stilizirana oblika, tako značilna za vso umetnost Venetov. V njej ne zapazimo neke rafiniranosti in estetike, kot jo odraža umetnost Grkov in za njimi Rimljanov. Pri njih se oblika vseskozi ponavlja. Pri Venetih pa je vsak predmet zasnovan izvirno, in nima ponovitve.

Oblikovalec Oskar Kogoj, ki je doma v kraju Miren pri Gorici, je bil naravnost prevzet od te neponovljive oblike v umetnosti Venetov, katere vrhunec predstavlja situla, vedrica za

slavnostne obrede. Med najlepšimi od teh je znamenita situla Vace, danes v narodnem muzeju v Ljubljani. Z nje je posnel malo figurico konja, in jo predstavil v naravni velikosti. Nastal je Venetski konj izredno uglajenih oblik, ki je takoj pritegnil pozornost javnosti. Gre res za nov kip konja, kakršnega doslej še ni bilo v svetovnem merilu.

Odlitke tega kipa so postavili v Ljubljani, Slovenj gradcu, Ženevi, Jeruzalemu...

The Carnation, A Slovenian Badge and an European Flower



Izvor Slovencev

Robert Vrčon

Pravica do zgodovine je lastna pravica vsakega naroda, strokovna togost in netolerantnost pri iskanju njene prave podobe pa je znak mišljenjske ozkosti in nebogljenosti duha. Zgodovinske trditve so stvar interpretacije, ta pa je v veliki meri odvisna od:

Sposobnosti logičnega mišljenja vsakega posameznega razlagalca zgodovinskih dejstev, njegove poštenosti in nepristranskosti, števila virov iz najrazličnejših znanstvenih panog, političnih in gospodarskih vplivov in interesov itd.

Ravno tako je pri razlaganju zgodovinskih dejstev izredno pomembno upoštevati stanje v sodobni družbi, ki ji hočemo opredeliti njeno podobo v preteklosti. Zgodovina nekega naroda je v prvi vrsti odvisna od poznavanja njegove ljudske kulture v vseh možnih spoznavnih časovnih obdobjih, s čimer se v največji meri ukvarja etnologija in njene pomožne vede, in šele nato pridejo na vrsto ostale historične vede kot so zgodovina, arheologija itd. Zakaj? Preprosto zato, ker je prav etnologija tista, ki se je, in se v veliki meri še vedno, ukvarja z

najštevilčnejšo plastjo prebivalstva posameznega naroda, s kmečkim prebivalstvom.

Zgodovina je bila dolgo gluha in slepa za preučevanje ljudske kulture in se je, razen redkih izjem, posvečala predvsem preučevanju pisanih virov, ti pa so skoraj brez izjeme nastali v višjih družbenih plasteh, ki so imele (in imajo še danes) svoje zakonitosti obstoja in obvladovanja prostora in časa. Tako se je dogajalo in se dogaja tudi danes, da se na oblasti menjavajo različne politične strukture, v preteklosti tudi različne nacionalne strukture, le kmečko prebivalstvo je živelo svoje življenje dalje skozi dolga obdobja domala nespremenjeno, s svojimi obredji, šegami, navadami in miselnostjo. Zaradi tega je pričevalnost ljudske kulture tako velika, da je ne bi smelo spregledati nobeno zgodovinarstvo. Vprašanja, ki se najpogosteje pojavljajo pri raziskovanju, tako ljudske glasbe in petja kot tudi pri raziskovanju drugih delov ljudske kulture, so povezana z ugotavljanjem prežitkov t.i. "staroselskih kultur". Vse prevečkrat se je namreč dogajalo, da so etnologi, sociologi in celo arheologi, svoja spoznanja, bodisi hote ali nehote, prilagajali trditvam zgodovinarjev. Ti pa so zgodovinske interpretacije naslonili več ali manj na pisane vire, še posebej velja to za zgodovinarstvo prejšnjega stoletja, pri tem pa so vključevali (če so jih sploh) v svoje zgodovinske razlage že "zgodovinsko pregnetena" spoznanja zgoraj omenjenih ved. Seveda niso imeli v prejšnjem stoletju raziskovalci ljudske glasbe na razpolago nikakršnih tehničnih pripomočkov, s katerimi bi to zvrst ljudske kulture ustrezno beležili in jo nato natančno raziskovali. Zato so bile njihove trditve rezultat zelo omejenih spoznanj, s takimi spoznanji pa si tudi zgodovinarstvo ni moglo dosti pomagati.

Stanje v etnomuzikologiji je danes precej drugačno, tako v tehničnem kot v metodičnem pogledu. Nihče si več ne upa trditi, da je naše večglasje rezultat nemškega vpliva, kot so to mislili še nedolgo tega, saj so raziskave pokazale, da je izvorno mnogo starejše in v teh starejših oblikah predvsem v nikakršni povezavi z germanskimi narodi. Prav tako si danes nihče ne upa trditi, da so večglasne oblike ljudskega petja v Evropi posledica razvoja in nastanka umetnega večglasja zahodnoevropske kulturne omike, ko so raziskovalci ljudske glasbe dokazali vpliv v nasprotni smeri in ko so etnomuzikologi vedno znova odkrivali takšne ljudske glasbene kulture, ki niso bile v nikakršni povezavi z zahodnoevropsko umetno glasbo. Zato se mi zdi ena glavnih nalog naše etnomuzikologije v prihodnosti, ugotavljanje dejanskih vplivov drugih kultur na našo, ki jih pa nikakor ne smemo že vnaprej označiti kot "staroselske". Eden glavnih ključev za takšne vrste ugotavljanj so po mojem mnenju Rezijani, v katerih ljudski kulturi vidijo mnogi raziskovalci velik delež nekih "staroselskih" kultur. V zvezi z njihovo ljudsko kulturo (ljudsko glasbo) in jezikom se mi porajajo vsaj tri vprašanja in sicer:

Ali so Rezijani Slovani (Slovenci), ki so ohranili svoj jezik, prevzeli pa domnevno "staroselsko" (keltsko ali kakšno drugo) kulturo, svojo pa večinoma zavrgli (izgubili)?
Ali so Rezijani domnevni "staroselci" (Kelti ali drugi), ki so ohranili svojo ljudsko glasbeno in drugo kulturo in pri tem prevzeli jezik Slovanov (Slovencev)?
Ali so Rezijani Slovani (Slovenci), ki so ohranili svojo glasbeno in drugo kulturo ter svoj jezik?

Pritrdilen odgovor na prvo vprašanje se mi ne zdi mogoč. Tako jezik, kot ljudsko glasbo Rezijanov smatramo za izjemno arhaično, kar vse kaže ne samo na zaprtost Rezije do okoliškega sveta v geografskem smislu, temveč tudi na zaprtost in konzervativnost v kulturnem smislu. Čeprav je splošno znano, da so Rezijani veliko potovali po svetu za zaslužkom s pomočjo svojih storitvenih dejavnosti, je ostala njihova ljudska glasba domala nespremenjena še prav do danes. To kaže na izjemno vztrajnost pri ohranjanju lastnih

kulturnih vrednot. Ni torej popolnoma jasno, kako bi lahko neko ljudstvo, ki je sicer nagnjeno k izjemno trdovratnemu, trmastemu vztrajanju pri ohranjanju vsega svojega, nekoč v preteklosti oz. ob domnevni "priselitvi", nenadoma in izjemoma, popolnoma zavrglo svojo prejšnjo ljudsko kulturo in vztrajalo z enako intenzivnostjo pri ohranjanju na novo prevzete. Poleg tega bi ti ljudje spremenili samo en del svoje kulturne dediščine, jezik, ki je sicer vedno v tesni povezavi s petjem, pa bi ostal domala nedotaknjen, kar je popolnoma nerazumljivo. Prehod ene kulture v drugo je možen samo, če sta si ti dve kulturi med seboj podobni oz. kot pravi B. Nettl, če sta med seboj kompatibilni. V tem primeru je težko določiti, kaj je dediščina enega ali drugega naroda in bi bila trditev, da je npr. pentatonika v Rezijski ljudski glasbi nek ostanek "staroselske" ljudske kulture (pod pojmom, ki se uporablja še vedno v naši zgodovinski in drugi literaturi, in pomeni predsllovanska, če se seveda strinjamo s trditvami o slovanski priselitvi v 6.stol.n.št.). Že Vodušek je v svojih raziskavah ugotovil, da je arhaično jedro, iz katerega se je mogla razviti naša tetra- in pentatonika tisto s tremi toni. "Pesmi s takim arhaičnim jedrom pa smo odkrili šele pred petimi leti v Rezijski ob severo-zahodnem robu Slovenije. In ne samo to: take pesmi niso v Rezijski nobena redkost, temveč tvorijo celo večino (skoro dve tretjini) vsega rezijskega pesemskega repertoarja," je zapisal Vodušek. Prav tako ugotavljamo z veliko verjetnostjo, da predstavljajo prav oblike rezijske ljudske glasbe nekakšno izhodišče oz. začetne oblike vseh večglasnih oblik ljudske glasbe v Alpah. Osnovna oblika rezijskega večglasja je dvoglasje z ležečim spodnjim tonom ali bordunom. Ljudska glasba rezijske je večinoma ohranila takšno obliko, pri tem pa lahko ugotavljamo določen napredek pri razvoju melodij, ki se v starejši plasti omejujejo na že omenjeno tritonalnost in razmeroma ozek ambitus, v mlajših plasteh pa je opaziti že tudi večje skoke in večji razpon melodije, kar po Voduškovih dognanjih kaže že na razvitejše oblike večglasja na ostalem slovenskem in širšem prostoru Alp. Razvitejše oblike štiri-, pet- in celo šestglasja, ki so bile po dosedanjih dognanjih razširjene po vsem slovenskem etničnem ozemlju, razen v tistih pokrajinah, ki so bile pod takšnimi ali drugačnimi kulturnimi vplivi (Prekmurje, Bela krajina) oz. v razmeroma nedostopnih krajih (Rezija), so se začele počasi spreminjati predvsem s širitvijo nemškega kulturnega vpliva v času reformacije in protireformacije, kar ni zaznati samo v glasbenem smislu, ko so se začele starejše melodije velikih obsegov pretežno tetra- in pentatonskega značaja v svoji melodiki krčiti in je začelo v ljudskem petju prevladovati triglasje s terčnim paralelnim vodenjem zgornjih glasov, temveč tudi v besedilih ljudskih pesmi, kjer je zaznati močnejši vdor nemških tujk v omenjena besedila. Na ta način lahko zaznamo v našem ljudskem petju pravzaprav tri obdobja razvoja:

Prvo, ki je pripeljalo od preprostih tritonskih melodij ožjega obsega do visoko razvitih, tudi šestglasnih, oblik ljudskega petja, drugo, ki je nastopilo s širitvijo prevodov nemških reformacijskih in protireformacijskih pesmi na naše ozemlje, povzročilo pa je poenostavitev razvitih pevskega oblik iz prvega obdobja in tretje, ki je nastopilo razširjanjem čitalniškega gibanja ter ustanavljanjem pevskega zborov in društev, katerih delovanje je temeljilo na petju priredb ljudskih pesmi, pa tudi umetnih skladb, zloženih v t.i. "ljudskem duhu", kar je pripeljalo tudi do sprememb samih pevskega tehnik. Kar je pri tem razvoju še posebej zanimivo je dejstvo, ki ga je opazil že Valens Vodušek, da so namreč besedila v tistih pesmih, ki jih po njihovih glasbenih oblikah lahko štejemo v starejšo plast našega pevskega izročila oz. v omenjeno prvo obdobje razvoja našega ljudskega petja, v najčistejši slovenščini (se razume ne v knjižni), z najmanj tujimi besednimi vrivki, medtem ko zaznamuje drugo obdobje oz. mlajšo plast naših pesmi prav veliko število vrinjenih germanizmov. Podobno je tudi z metričnimi vzorci, vendar se mi o njih na tem mestu ne zdi potrebno pisati.

Ravno tako se mi zdi iz navedenih razlogov nemogoč pozitiven odgovor tudi na drugo vprašanje. Tudi v tem primeru bi šlo za spremembo oz. prehod samo enega kulturnega

segmenta. Ostane nam še tretje vprašanje na katerega, se mi zdi, je pritrdilni odgovor možen. Kaj pa če so nekateri teh prežitkov, ki jih zasledimo v najstarejši plasti naše ljudske glasbe, resnično prišli v našo ljudsko kulturo od drugod? Tudi to je mogoče, vendar se moramo zavedati, da je t.i. akulturacija oz. stapljanje različnih kultur izjemno dolgotrajen proces, ki je poleg od že omenjene kompatibilnosti odvisen še od nešteto drugih dejavnikov. Vzemimo samo primer Uskokov v naši Beli krajini, ki po vseh stoletjih še vedno vztrajajo pri svoji ljudski glasbi in svojem jeziku, dalje pogledjmo naše manjšine v Italiji, Avstriji in na Madžarskem, ki kljub tisočletnim poskusom raznarodovanja še vedno trmasto vztrajajo pri svojem slovenskem jeziku in svoji kulturi. Podobnih primerov je seveda povsod po svetu nešteto. Ko govorimo o ljudski glasbi, povdarjamo predvsem naslednje. Ljudska glasba je tisti del ljudske kulture, ki se skozi dolga časovna obdobja prenaša iz roda v rod in se pri tem razumljivo tudi spreminja, izgublja in na novo nastaja. Vsi ti procesi so odvisni od veliko različnih dejavnikov kot so npr. družbene, gospodarske in politične razmere in spremembe, zemljepisni položaj, nenazadnje pa tudi od značaja vsakega naroda posebej. Nekateri so nagnjeni k intenzivnejšemu sprejemanju vsega novega, drugi trmasto vztrajajo pri svojem. V vsakem primeru pa se v ljudski glasbi ohranjajo najrazličnejše plasti, ki so sposobne živeti druga ob drugi v vsakem trenutku. Tako je tudi z našo slovensko ljudsko glasbo. Logično se torej vprašajmo, kako je mogoče, da so "domnevni staroselci" na našem slovenskem področju tako hipoma, v par desetletjih po "domnevni priselitvi", dobesedno izginili s svojim jezikom vred, prepustili pa so "domnevnim prišlekom" vse tiste kulturne značilnosti, ki jih ugotavljamo na tem področju "v domnevnem pred-slovenskem" času in ki so glavne kulturne značilnosti tudi današnjega slovenskega podeželja, ko vemo, da drugje po svetu ni tako. Baski se še vedno trmasto upirajo tako Špancem kot Francozom, slednjim pa se ne dajo po vseh dolgih stoletjih in prav krutih Napoleonovih prizadevanjih, niti Bretonci, svoj jezik in kulturo pa še vedno ohranjajo tudi Irci in Škoti. Kje so torej naši "staroselci"? Naši zgodovinarji in nekateri arheologi si jih očitno predstavljajo kot samce znane strupene vrste pajkov "črna vdova", ki jih samice po oploditvi nemudoma požrejo. Res čudne lastnosti pripisujejo temu narodu, za katerega je znano, da ni nikdar nasilno osvajal kakšnega ozemlja, razen seveda tistega "osvajalnega naseljevanja", ki mu ga taisti zgodovinarji pripisujejo brez kakršnihkoli neposrednih dokazov, ki jih je pa za druga osvajalna ljudstva v tem času nešteto. Slovenci naj bi bili torej v vseh pogledih izjema vseh izjem. Zanimivo postane tudi vprašanje toponomastike oz. imen krajev, voda, gora itd. za katere je znano, da se zelo "nerada" spreminjajo. Na osnovi etnogenetskih raziskav pri drugih narodih (npr. Francozih, Angležih, Rusih) imamo nekaj dognanih zakonov o formiranju narodov nasploh. Tako so raziskovalci prišli do osnovnega in najbolj upadljivega rezultata: najstarejši, avtohtoni sloj, ostaja tudi po večjem številu preslojevanj in prekrivanj najmočnejši. Iz Francozov prihaja še danes na površje njihov najgloblji in najstarejši etnični torzo: Kelt, iz Avstrijcev Slovan itd. Kateri staroselski sloj prihaja na površje pri Slovencih? Statistika, ki se je poslužujejo naši zgodovinarji, nam govori naslednje: med vodnimi imeni na našem ozemlju, jih je le 6% takšnih, ki izvirajo iz domnevne neslovenske dobe, ta delež pa je zelo blizu tudi razmerju med antičnimi in slovanskimi arheološkimi najdišči. "To širše statistično razmerje namreč že pomeni tudi pomembno viroslovno izpoved o skromnem slovenskem stiku s staroselci (čeprav je bil po moji sodbi širši, kot je njegova, v teh virih izražena dediščina)," pravi dalje Grafenauer. Ti naj bi izumrli, oz. naj bi se v 5.stol. izseljevali v Italijo. Kako množično in kakšno je bilo v nacionalnem smislu to izseljevanje prebivalstva iz Norika, je še veliko vprašanje, kar je razvidno prav iz Evgipijevega dela "Življenje Svetega Severina", saj ni prav jasno, kolikšno je bilo število romanskega in romaniziranega prebivalstva v deležu celotnega noriškega prebivalstva. V vsakem primeru pa pri tem gotovo ni šlo za tiste podeželske sloje, ki so se ukvarjali s poljedelstvom. Vsa arheološka spoznanja o našem etničnem ozemlju nas poučijo, da je bilo prebivalstvo tega ozemlja vedno trmasto vztrajno in odporno, našlo pa je

tudi načine obrambe proti raznim vdorom nasilnih vojaških ljudstev, to so višinske postojanke in utrjena naselja, ki jih pozna tudi nekoliko mlajša slovenska zgodovina iz časa turških vpadov. "Naivno je verjeti v izginotje starega prebivalstva po prihodu novega, še posebej, če bi se to dogajalo stoletja, s postopnim etničnim spajanjem, kot naj bi bil to primer pri nas. Poleg tega je znanost utrdila tudi t.i. geobiološki zakon asimilacije. Če samo okolje in življenjska sredina izražata tendenco, da novodošlo prebivalstvo "pregneteta" in "prepečeta" na tisti tip in kalup, ki je že od najstarejših časov temu okolju svojstven," pravi v svoji razpravi Vladimir Dvornikovič. Isti avtor nadalje ugotavlja, da se je na vseh, dosedaj vsaj delno raziskanih področjih, pokazalo, da je neslovanski sloj na Balkanu tem močnejši, čim dalje proti jugu gremo... Ena najznačilnejših paralel tega "tanjšanja" slovanskega sloja proti jugu je jezikovno-dialektna razlika: mehka, slovanska kajkavščina na severu, meloritmično in akcentno sorodna severnoslovanskim jezikom (posebej ruščini) in trda štokavščina na jugu, ki tako akcentno, kot melodiozno opazno odstopa od tipičnih slovanskih jezikov... Govorno-glasbena zveza je, pravi dalje avtor, pravzaprav ena najmočnejših značilnosti ljudske glasbe. Dejstvo je torej, da nek narod svoje ljudske kulture ne spreminja kar iznenada (vsaj v preteklosti je bilo to gotovo mnogo počasneje kot danes, v času modernih komunikacijskih sredstev) ter da prehajajo značilnosti ene ljudske kulture v drugo izjemno počasi in selektivno. Mar lahko na tej osnovi sklepamo na morebitno večstoletno slovansko-keltsko sožitje, ki bi edino lahko pustilo sledove medsebojnih vplivov in, ki ga moramo postaviti potemtakem vsaj pol tisočletja pred začetek našega štetja ter se s tem odpovedati uveljavljeni teoriji o "priselitvi" v 6.stol.n.št.?

Forum Veneti

The Vends in Scandinavia

Genetically, the closest People to Slovenians are Swedes.

Another Example for the Collapse of the pan-Slav and of the pan-German Theory.

by Dr. Jožko Šavli

Franz Ježa, a Slovenian writer and journalist, who was employed by Radio Trieste (Italy) after WW2, published in 1967 a book entitled.

Even though the records truly verify that Slovenians are the bearers of those names, the assertion, however, to be of Scandinavian origin was rather a challenge that had to face the official explanation of history topics in Slovenia (Yugoslavia). In sense of the pan-Slavic ideology, the autochthonous country of all Slavs was the area behind the Carpathian Mountains (in Russia). From there, one part of them, the so-called Southern Slavs, supposedly migrated to the Balkans in 5th century AD. In 568 AD, when the Lombards left Pannonia for Italy, and consequently were not blockading the roads to the Alps anymore, part of the Southern Slavs penetrated into the Alps. Some centuries later they apparently developed to Slovenians.

Of course, the appurtenance of Slovenians to the group of Southern Slavs (Yugoslavs) has been an ideological question. Already after WW1, the Yugoslav State even was founded as a community of nations, that supposedly derived from Southern Slavs. Based on this ideology the Yugoslav (Great Serbia) hegemonies tried to instaurate a common Yugoslav nation, and tried to introduce a common (Serbian) language that some time back in the past should have existed.

Under such circumstances, Franz Jeza was the very first person who tried to trace the origin of Slovenians beyond the frame of the Southern Slavs. And that was more then courageous in those times.

Thus, his book found disapproval and was opposed by many Slovenians in Trieste, because they were in general pan-Slavic and Yugoslav oriented. Clipping the Slovenians out of the frame of the Slavs and Southern Slavs meant isolation from the "brothers" and surrender to their historical enemies, the Italians and the Germans. Apart from this, Franz Jeza was also a supporter of the independent Slovenia movement, which in general opinions had no chance to come into existence, because of Italian and German expansionistic objectives.

Therefore, the historical truth concerning Slovenians was of no importance, because the appurtenance to the Slavs and to the Southern Slavs signified survival, . And such a point of view was persistently spread throughout the web of the confidants of the Yugoslav Secret Service in Trieste and around the world.

Jeza's theory concerning a Scandinavian origin of Slovenians was impossible to substantiate, but the discovered details were creating a question, which would call for an explanation sooner or later.

In 1982, I wrote about the linden tree that was widely spread in village life and the connection

of names like **Venet, Vends,**

In my study "**Veneti, naši davni predniki**" (Vends, Our Remote Ancestors) which was published in Glas Korotana No. 10 (Vienna, 1985), I could not find sufficient proof in any archaeological literature on this topic. To this day we still have insufficient data and I don't know if any further researches were done in this field. Nonetheless, there are enough indirect examples that the Vends also migrated to Scandinavia. A rich culture, or better said, agriculture has followed and flourished there, but the climate became colder (Subatlanticum ca. 700 BC - ca. 800 AD). The population gradually dwindled, and later the new arrival of Germanic people colonized a large part of the territory.

Swealand

Where is the evidence to substantiate the theory of the settlement of Vends in Scandinavia?

Besides the above mentioned proofs established by Franz Jeza, here are some Vendic names, e.g., **Vendsyssel**.

It may have been a few hundred years before Christ, when several migrations of Germanic tribes came to Scandinavia, who were commonly known as Goths. After them the Southern area of the country was named **Götaland**.

There is no exact data when this occurrence took place; it must have been in the first part of the Middle Ages. The Vandals, who arrived here during that period from Scandinavia, still spoke a Vendic language (today called Slavonic). The writer Mauro Orbini adduces in his book (1601) some Vandalic words, for exempla: **stal** (chair), **baba** (grandmother), **ptach** (bird), **kobyła** (mare), **krug** (circle), **golubo** (pigeon), **klicz** (key), **zumby** (teeth), **mlady** (young). All these words are identical with the Slovenian ones.

I took these words from a letter, in which Ing. Joseph Skulj (February 22, 2002) from Toronto gives a response to Prof. Tom Priestly (University of Alberta). The latter, in his paper entitled "**Vandals, Veneti, Windischer: The Pitfalls of Amateur Historical Linguistics**" (Denver, Colorado, November 11, 2000) rejected all theories concerning the Vandals (and Vends in general), but only from the point of view of the linguistic method of research, as he later explained.

The discoveries, that rise to the surface from Ing. Škulj,s letter are a big surprise for all of us and are explained in the following:

The geneticists are trying to find relationships between genes and languages. Rosser et al., in their genetic study of the European population have come up with some startling information for scholars of the question Vandals, Vends/Wends and Slavs... In their population comparisons through PC analysis, where PC analysis is a method that allows the graphic display, in a few dimensions, of the maximum amount of variance within a multivariate data set, with minimum loss of information, they show graphically genetic relationships between populations. Figure 5 shows the results of this PC analysis of the Y-chromosome HG data, in which populations are labelled according to linguistic affiliation.

In the first comparison, Figure 5A shows that genetically the closest people to Slovenians are Swedes, followed by Czechs, Götalanders and Norwegians and then Yugoslavs, Belarusians

and Slovaks. In the second graph, Figure 5B, compares other genetic groups. In this comparison, the closest people to Slovenians are Slovaks and Ukrainians, followed by Götlanders, Poles, Czechs, Belarusians, Swedes and Norwegians (Rosser et al. 2000).

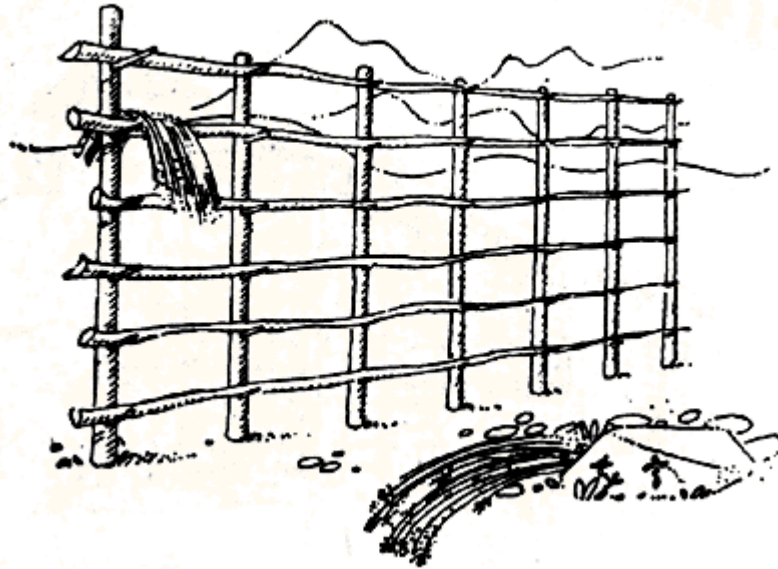
In sense of this, we come to the conclusion that the Vandals originated from the Swedish region called Uppland with the centre in Uppsala. There, the site **Vendel**.

Today, the Vandals are considered to be of Germanic origin. However, the name speaks for itself that they are of Vedic origin. The part that settled in the Mediterranean area at the decline of the Roman era, founded their kingdom in Southern Spain, in Andalusia (Vandalusia), and then in North Africa. They might still have spoken a mixed (Vedic/German) language.

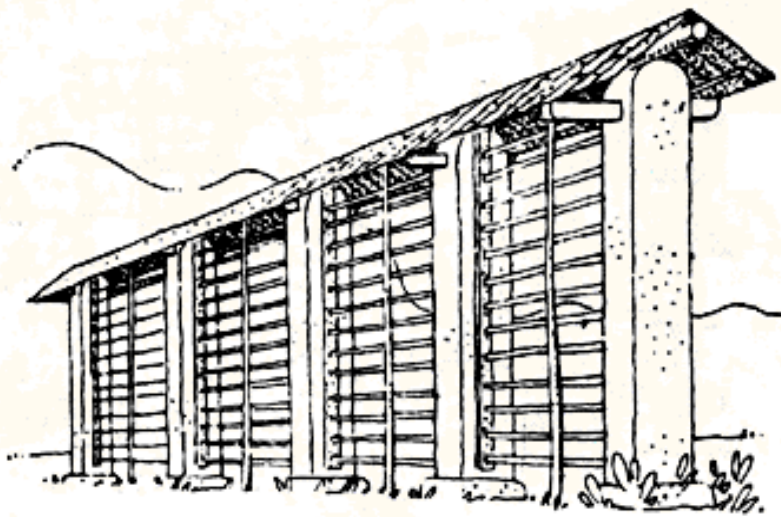


The Swedish king was installed on a stone like the dukes of Carantania (Slovenia). The stone, because of its immutability, was God's symbol meaning eternity, and the ruler was responsible for his authority before God. - This illustration origins from the book about the Nordic people published by Claus Magnus, in 1560. The installation stone was called "Mora sten" and was placed in a meadow near Uppsala.

In my opinion, the main part of Vandal tribes remained in Scandinavia. They were the ancestors of the present-day Swedes. They adopted gradually a Germanic tongue, probably inherited from the Goths. But they conserved the ancient Vedic social organization. They also elected their king, and until today he bears the title "**The King of the Vends and Goths**". Quite naturally, these "Vends" are Swedes. But I was very surprised to discover that the Swedish king himself was installed on a Stone, like the Dukes of Carantania (Slovenia). After the election, the installation on the **Stone** took place. Thus, is there more than a genetic closeness between the Swedes and the Slovenians?!



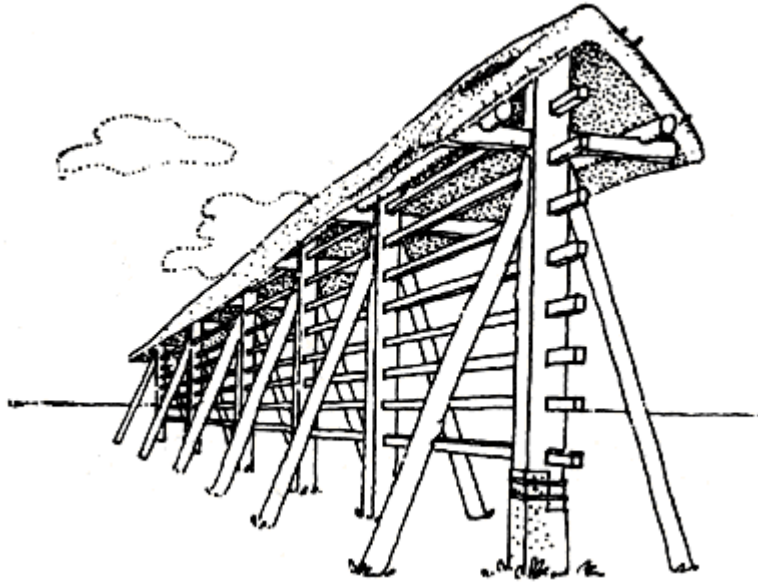
The "kozolec" (pronounce: cosolets) is the most simple form of this kind of installation used to shelter grain sheaves and hay. At the end of the season is it pulled down anew.



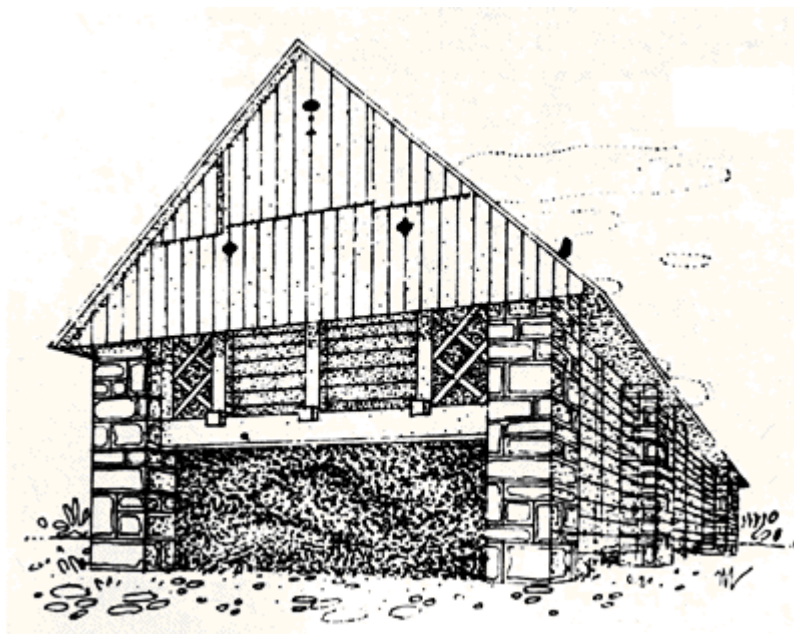
The "kozolec" with columns of wood (here with pillars) or built of stone is a durable and most common form of installation, which is typical in Slovenia and in the Eastern Alps.

Carinthian scholars have discovered many similarities between Scandinavia and the Eastern Alps, particularly the well-known Georg Graber (cf. *Volksleben in Kärnten*, 1941). In this respect, he came up with numerous similarities in the manifestation of people's character - as he wrote - about labour objects, customs, poetry, and about cultivated life style. This collection of similarities was meant to demonstrate a Nordic character, which should lead to the significant legacy of the "ancient Germans". Even the "kozolec" (pronounce cosolets), an

installation to shelter grain and hay, is to be found in Scandinavia, exactly in the same way as we find it in the Eastern Alps.



The "kozolec" with columns of wood (here with pillars) or built of stone is a durable and most common form of installation, which is typical in Slovenia and in the Eastern Alps.



In Slovenia, the "stog" is another typical rural building, the laterals of which are composed by "kozolec". It must be of pre-historic origin, because in Lithuanian (Balto-Slav period) the word *stog* simply means a roof. This building serves also to keep carriages and other tools.

The ethnologists confirm, that at one-time there must have existed a unique land cultivated by man (Kulturlandschaft), which extended from Scandinavia to the Alps. This statement corresponds with the archaeological facts. After the migrations of the Vends (after 1200 BC),

the Hallstatt civilization flourished in this area (ca. 900 - 400 BC). Thereafter the Celts invaded the area north and south of the Alps. They brought another social organization and culture, the so-called La Tène civilization (ca. 400 - 15 BC). The Celts did not occupy the Alps and Scandinavia, where the ancient Vedic people's culture survived until the 20th century AD.

Thus, the ethnical and genetic similarities between Scandinavia and the Alps, i.e., between the Swedes and the Slovenians.

The Vends and the Celts

*The bearers of the Hallstatt culture (Vends) and the La Tène culture (Celts).
In relation to the pre-Roman period.*

by Dr. Jožko Šavli

Lately, several countries and nations are putting special emphasis on their Celtic origin, without researching if it is substantiated on reality or assumption, either way, such condition can sometimes border on Celtic mania. Beside the Celts, no other peoples should have existed in Europe before the Roman period? They mention archeological findings of a culture belonging to the Hallstatt period and their bearers, without quoting that we are dealing with the Veneti here. It is true, that in Europe the Celts were bearers of the late iron era (La Tène, ca. 400 - 15 BC). Nevertheless, the bearers of the early iron era (Hallstatt, ca. 900 - 400 BC) were not the proto-Celts but the Vends or Veneti (Wenden, Winden, Windische), in Greek records described as *Enetoi* or *Henetoi*.

After 1200 BC, as it is already known, the great migrations of the Veneti began, who had their origin in the area of the Lusatian culture (Lusatia, Poland). They bore the so-called Urnfield culture into all parts of Europe. In the following Hallstatt period, at last, the Veneti settled also the area, which **some centuries later** was formed by the Celts, i.e., the western part of Switzerland, France, and Great Britain. Among other evidence, proof is also provided by several Venetic names, which remained preserved until today. In Great Britain: **Venedotia**.

Of course, at one time these settlements in ancient Gaul formed Venetic isles among the ancient inhabitants, who must be called proto-Celts. But the language between the two tribes did not differentiate much, it was the same more or less. The difference between the Celts and the Veneti existed in their ethnological characteristics. For example, the Celts.

After 400 BC, with the invention of more resistant iron weapons and implements, the Celts began their victorious march throughout Europe. Celtic tribes invaded the Iberian Peninsula, the Padania (Po basin, except Veneto) and Middle Europe. But they did neither colonize the Middle and Eastern Alps nor Scandinavia, in this territory the ancient Venetic people lived onward. However, they occupied Great Britain and Ireland.

After the occupation of Etruria (Toscana), they encountered in a battle with the Romans and were defeated near Telamon, in 225 BC. Thereafter, the Romans began their march toward north.

The relation between Celts and Vends was not always a clear thing. When the Celts occupied Padania, the Vends (Veneti) from the area of the Este culture, today's Veneto, prevented them

from entering their territory. On the other hand, both tribes coexisted in harmony in the territory of present-day Bavaria, which after the Roman occupation was not considered a Celtic, but a Vendic country and was called **Vindelicia**. It seems that such coexistence prevailed also in Bohemia and in southern Poland. The name **Bohemia** derives from the Celtic people called Boji (pronounce boyi), that also gave the name **Bologna** to the Etruscan town once called Felsina. However, the Boji tribe was driven away from there and found refuge in Bohemia. Here and in the south of Poland, many characteristic Celtic graves were found. The Celtic element in the Polish people is still today perceived, among others, the simple fact remained, that the neighbouring Germans call them "Lechen" and on the other hand the Ukrainians are called by a very similar name "Ljahi". The meaning of this name is "Volcae", who were a Celtic tribe, in general called "Welsche" by the Germans. The Vends, as it seems, called them Lahi.

Continental Celtic

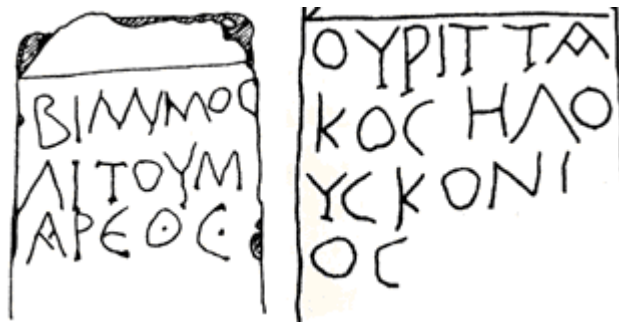


Cernunnos, the deer god of the Celts. His shape is to be found on a relief plate of a silver kettle, found in Gundestrup (Denmark) and is kept in the Nationalmuseum in Copenhagen. The kettle was elaborated in a Celtic workshop. It appeared to the Germans as a captured object or donation.

German scholars ignored the Vends. But they individuated that the Celts on the European continent spoke a language, that they called **Continental Celtic** The Vends and the Slavs.

This question produced an ideological connotation. They say that the modern Germans are descendants of the ancient Germans and Celts. In fact, they are descendants of the Vends (cf. article The Vends and the Germans). Nevertheless, because the Vends, from the linguistic point of view, are considered (inferior) Slavs, the Germans, who recognized this, could have suffered an irremediable blow in their national German pride. Therefore, they never will accept their "Slav" component. This is the only reason, why the German scholars desist from the truth and rather leave the question unanswered that deals with the "origin of Festlandkeltisch".

In this regard, the German speaking present-day Austria became likewise a case of Celtic mania. Its academic world and school apparatus are firmly convinced in the Celtic roots of their country, which in reality lead back to the pre-Roman period, when the kingdom called Noricum existed in this area. The scholars pretend, that after the end of the Roman Empire their country was disturbed only for a short time by a Slav incursion. The true fact is, since the time immemorable the inhabitants of the Eastern Alps have been the Vends, and the traces of the Celts must be considered negligible.



Two Gallic inscriptions from the hinterland of Marseille, the ancient Massilia. The inscriptions have been found in Saint-Remy (dep. Bouches-du-Rhône). Dr. Anthony Ambrozic has deciphered the inscriptions among many others, cf. his book *Adieu to Brittany* (1999) based on Slovenian language.

The inscription on the left transcribed in modern script says: BIL MOC LITOJM ARJE OS (In a wet summer the axle rusts).

The inscription on the right says: OJ RIT TAKO CELO I S KONI OTS (He turned the carriage so sharply that he was left with the horses).

Considering the identical or nearly identical language between the Vends and the Celts on the European continent, I was not surprised to learn, that Dr. Ambrozic (Canada) deciphered many Celtic inscriptions in ancient Gaul based on the Slovenian language, which is close to the ancient Venetic, the parallel language to Continental Celtic. Cf. Ambrozic's works: **Adieu to Brittany** (1999), and **Journey Back to the Garumna** (2001). He found the inscriptions written in Continental Celtic, identical with Vendic and Slav, in 20 regions of the one-time Roman province of Gaul (Gallia). Such coincidence convinced many scholars, that at one-time "Slavs" must have lived in this territory.

Insular Celtic

The invasion of the Celts on the British Isles, which occurred during the La Tène period, is another chapter referred to as the Celtic linguistic identity. They overpowered the autochthon inhabitants there, which originated from the former Atlantic culture. Some names bear witness that there have been also several invasions by the Veneti on the Isles during the Hallstatt era. Those Veneti who remained there, could only have been absorbed among the autochthon people in the course of time.

In my opinion, the Celts imposed their supremacy on the Isles, but gradually they also adopted the language of the locals and left them their Celtic name. The industrious German scholars came to the bottom of this problem and named the language spoken on the Isles **Insular Celtic**.

The today still existing languages belonging to this linguistic family are the **Irish**.

Brittany, in the Roman period.

In the mid-first century BC, according to Julius Caesar's "Gallic Wars" (De bello gallico III), the Veneti of Armorica had a large fleet, controlling the harbours on the coast, as well as collected tools, and conducting traffic even with Brittany. Dio Cassius reports, that the

Romans owe their victory to the Venetic fleet being becalmed rather than the Roman battle plan and courage that Caesar ascribes to. Instead of becoming prisoners, many Veneti committed suicides; some throw themselves into the sea, either to scale the enemy vessels or to perish in the water; still others rather burned to death when their ships were set ablaze by Roman incendiary darts. Caesar boasts himself, that he committed the chieftains to the sword and sold all others into slavery. However, this defeat did not put a spell of extinction on the Veneti. The people and their language lived on in Armorica.

Today, the people of Armorica (Brittany) speak Insular Celtic, and they pertain to the Celts. But where did the Veneti of Caesar's period disappear to? I discovered that the Veneti in Armorica, toward the end of the Roman Empire, withstood anew, but Romans answered with terrible terror. Many people were banished, almost all male inhabitants were exterminated. In the following period the Celts from Britain, who spoke Insular Celtic, settled in great numbers the ravaged and empty Armorica.

Disappearance of the Celts

We are standing in front of a great enigma! Where did the (continental) Celts disappear to? It is certain that the large majority became Romanized. In the peoples tongue they were called Lahi.

It seems that several names of villages in Slovenia like **Laško**.

In this way, the Celts among other Vendic people, like Czechs or Poles, but also among Germans, were not identified by their suppositional "Celtic" or Romanized language, but by their ethnological characteristics. In today's German speaking area their language was Germanized, and only names like **Welsch**.

After many attempts I learned, that the Celtic component is present in considerable measures among the Czechs and Poles. The Czechs even bear the name Bohemian after the Celtic people of Boji. A Medieval charter still distinguishes the people of Bohemia as **Vint** (Vends) and **Beheim** (Boji, ie., Celts). Such a distinction is certainly not a linguistic, but an ethnological one. As in the case of the Czechs, the Celtic component in Polish people has never been investigated, due to the pan-Slav ideology and its supposition of the common origin of the Slav speaking peoples. In my opinion, the sound **k** that was not palatalized in **c** (tch), for exempla: kwiet (in Polish), cvet (in Slovenian) must be referred to the Celtic component. The presence of the symbolic oak, beside the linden, in the Polish people's tradition must also be regarded as a Celtic inheritance. And so on.

The linguistics and nomenclature cannot identify the Celts on the European continent from a historical point of view, this task can only be achieved through archaeology and ethnology.

Moreover, the Celts or rather the Celtic origin became a fig leaf for the academic circles in the German and Slav world, because the financing of the academic institutions like universities, academies, institutes etc. were constrained to follow the pan-German or the pan-Slav ideology. The ideology was and still is the instrument by which the peoples' thinking is canalized in favour of the state's structure. We already have drawn attention to the Celtic mania, which is still present in the public media and in the educational apparatus, **and is even bent to conceal the existence of the Vends and their language** (today considered "Slavs") from pre-historic period.

It makes one wonder that such a standpoint concerning the Celts was also taken upon by those academic worlds, which must have followed the directions of the pan-Slav ideology. Why? In sense of this ideology, all "Slav" people supposedly had their origin in the so-called ancient Slavs, which had their common home somewhere in the Trans-Carpathian region. These "original" people should have been divided later into Eastern Slavs (personalized by the Russians), into Southern Slavs (personalized by the Yugoslavs meaning Serbs), and into Western Slavs (personalized by Poles or Czechs, not decided yet).

The Vends and the Romans

The Este Culture (Veneto) and its inscriptions.

The Vedic Lady.

by Dr. Jožko Šavli, FAS, KdB, FSAI
Fellow of the Augustan Society
Knight de Bryan
Fellow of Sodality of the Ark International

It is very probable that the ancient nation called Italics, which in pre-historic times apparently populated the Apennine Peninsula, did not exist at all. There is a possibility however, that the people, who settled here, spoke a very similar language, although archaeological researches confirm, that various ethnical groups colonized the peninsula. But to uniform the different tribes into a unique nation of Italics, the so-called ancestors of Latins (Romans) and, through them, the forerunners of modern Italians is an unfounded generalization. This must be regarded merely as an academic construct.

After 1200 BC this territory too was invaded by the bearers of the Urnfield Culture, they were people of Lusatian roots, who bore the true identification marks of the Vends or Veneti. On the Peninsula they joined with several ethnical groups, and together they advanced to Sicily, where the great urnfield of Milazzo as well as the nearby site of **Venetico**.

North of the Apennines, in the very large Po Valley and in the nearby Alps, the Vends/Veneti instaurated a compact settlement. The former people, however, were not annihilated, for the Vends, instead of having the desire to conquer land and people; they rather were striving to be the bearers of a new religious message. It seems that this message was the doctrine of the "salvation of the soul". The ancient people survived as a substratum, and they collaborated in the following cultural evolution in a certain manner, whereby their cultural components penetrated the Vedic superstratum, and gradually changed it. In this way, two or three centuries later, several regional cultures came to the forefront in the aforesaid area: the **cultures of Villanova** (Bologna), **of Golasecca** (Milan), **of Este** (Padova), and **of Melaun** (Trento) in the nearby Alps. They are named after the most important finding places. (In parenthesis we allege present-day large cities, where these places are to be found).

The potent Culture of Villanova extended toward the south as far as Rome. In today's province of Tuscany the substratum of the people of the former Belverde-Cetona Culture, probably called Tirrenians (Tyrhenians), influenced with their stone-culture a great deal the Venetic superstratum. And so, several centuries later, we still can distinguish two kinds of burial, a fact that testifies the presence of two nations in this territory: ***Tirrenians with skeleton graves and Veneti with urn graves.***

The Etruscans expanded toward North and occupied the town of Felsina (Bologna), they were also the builders of the nearby well-known port of Spina on the Adriatic Sea. Nevertheless, after 400 BC the Celtic invasion began. They settled in the territory of the Golasecca Culture, whose Venetic inhabitants there probably were the Ligurians. The Celts kept on marching into Etruscan territory, and the Etruscan town Felsina adopted the Celtic name Bononia. They also menaced Rome many times, until they were finally defeated by Telamon on the Tirrenian coast, in 225 BC. After this period, the irrepressible march of the Latins or Romans toward North began.

Venetia

The Celts undertook numerous incursions in the territory of Padania (Po Valley), but they were not able to occupy the area of the Este Culture (the present-day Veneto), because the population there had already advanced knowledge of good armour, and they knew how to defend themselves. The Veneti in the Este area seemed to possess very solid weapons - swords, shields, helmets, and harnesses, which were not made of common iron, but rather of real **steel**.

During the Celtic occupation of Padania the former Venetic social organization and cultural feature vanished gradually. Facts show, that the old Venetic name of the former inhabitants in Padania disappeared. It is true that the (continental) Celts and the Veneti spoke a very similar or nearby identical language, but the ethnical and social structures of one and the other were different. The Venetic people, who were subjected to the Celtic occupation, became ethnically expressed Celtized. Therefore, when the Romans arrived in Padania, they called only people living in the Este area "Veneti", because that was the one exceptional region that could free themselves from the Celts. Only they left traces behind of their Venetic ethnological and social peculiarities.

Romans and Veneti were united allies in the fights against the Celts, but the Romans did not occupy their Veneto territory (Este area). However, Veneto was integrated into the Roman Empire and the Romanization gradually began to be perceived. Two important Roman streets crossed Veneto: *via Postumia*.



The Venetic inscription (Od 5) found in Ascoli Piceno, in southern Italy, from 89 BC. The Venetic soldiers in a Roman legion stationed there engraved on two projectiles, in Venetic and in Latin writing the name of their home town called Oterg or Optergn. The town is known by its Latin name Opitergium, today Oderzo, east of Treviso in the province of Veneto.

But the Romanization did not mean an immediate loss of the native Venetic language. In the countryside, the Venetic language remained preserved for a very long time indeed. The town folk evidently spoke two languages. Proof of this are the inscriptions in Roman (CIL IX, 6086; XXX, 8) and in Venetic (Od 5) script, which were engraved on the projectiles by various Venetic soldiers serving in the Roman army. They originated from Oderzo, what in Venetic language would mean *Oterg* or *Optergn*, later *Opitergium*, in Latin. The basic word of this name is "trg" (market), which still exists today in Slovenian (neo-Venetic) language. In other countries we find many double inscriptions, meaning, besides the Latin denomination appears also the Venetic one: *P. Domitius P. (f.) Tergitio negotiator* (CIL, III, 1251), from Scarbantia in Pannonia, and *Veselia Felicetas* (CIL, III, 3093), from Brac in Dalmatia. In today's Slovenian still exists the word *veselje* (delight), whereas "tergitio" took on already the forme of *trgovec* (merchant). These examples stimulated Matej Bor, a Slovenian linguist, to decipher Venetic inscriptions based on Slovenian language and its dialects.

In the countryside of Veneto, the original Venetic language survived until the Middle Ages. Even today, particularly in the Alpine area, many Venetic names (like in Slovenian) bear witness of these facts. The Venetic language also continued to live on among the inhabitants on the nearby isles, where the existence of a town, or maybe at that time still a village of Venice (Venezia) was recorded in 421 AD. They were certainly a Venetic and not a Romance (meaning people's Latin) speaking population, as the same name testifies. In 452 AD, when the incursions of the Huns under their leader Attila destroyed Aquileia, Altinum and other cities.

The development of the Republic of Venice was based on the Venetic social organization and juridical tradition. It was, in comparison to the feudal system of Europe, an incredible economical and political development. The key to success was very probable its free status, which gave initiative and self-confidence to the individual citizen.

In all the territory another type of Venetian language (which was of Romance origin) supplanted the original ancient Venetic tongue, and later spread with the commercial expansion of Venice to the whole Mediterranean. The Republic survived until 1797 AD, when Napoleon occupied the territory; after its downfall it never was restored again. In the contrary, the onetime so lively republic with its territories was incorporated into the new constituted Italy. Within the new state, the second Venetic language survived until after the WW2. Then, in public life, the Italians began to supplant it unfortunately. Today, the second Venetic tongue is once again close to, if not already dead.

The Inscriptions - It is very possible that the Venetic writing developed from identification marks on houses, or family markings for ownership purposes. Their origin goes back to the Stone Age, and they are still preserved today as signs of property and belonging. In Scandinavia they were called "bumerker" and can be found in the one-time Venetic territory of Northern Europe. It seems that the first nasal sound of the family name, to which the mark pertained, was identified with the same mark. Like in Greek, where the "a" origins from "alpha". In the Este area numerous.

From many Venetic inscriptions that Matej Bor deciphered, the so-called Alphabetic Tablets from Este have been the starting-point. The inscriptions on the tablets contain the key word which was read as AKEO in more than one varieties. This word, Matej Bor read without O in the inverse way, as EKA, and considering the endings in the last row and the pronounce of the first sign "e" as "je" (like in Russian) he discovered the morphology of the verb *jeka-ti* (to groan), still present in Slovenian language. He omitted the row with O in the middle of the tablets, considering it a separation row from the upper and lower part of the tablet. - In my opinion, by choice also the O-row could be considered. In this case we have the morphology of the verb *ojeka-ti* (oyekati), which is still alive in my native country of Tolmin on the Upper Isonzo. There, nowadays pronunciation sounds like *ujekat* (to scream with an echo). When I discussed my point of view with Matej Bor, he had no objections.



The well-known alphabetic tablet Es 25 discovered in Este (5th century BC), in which appears, among other words, the morphology of the verb "jeka-ti" (to groan). Matej Bor, a Slovenian linguist, deciphered based on the Slovenian (neo-Venetic) language many other Venetic inscriptions and their meaning.

There are various tablets from the Este period in existence. Here we see reproduced the Es 25, on which we find the following grammatical forms of the verb "jeka-ti". Because the tablet is damaged, some of these forms had to be completed from other tablets, and so we have the following forms: *jekaje, jekah, jekab, jekais, jekar, jekaš, jekap, jekaj, jekad, jekav, jekal, jekam, jekan, jekak*. It is not easy to translate all these forms into English, **jeka-je** (groaning), **jeka-h** (he groaned, aorist), **jeka-r** (one who groans), **jeka-š** (you are groaning), **jeka-m** (I am groaning), **jeka-d** (a groaning group), etc.



A votive small bronze found in Caldevigo, that made up quarter of Este city (5th century BC). The statuette is called "dea di Caldevigo" (Goddess of Caldevigo). It is very probable that the goddess has been Reitia, the goddess-mother of Rhaetia (today Tyrol) and of Venetia (Veneto). Her name is often mentioned in the inscriptions.

Venetic ladies also made use of the writing. Proof of this are numerous inscriptions dedicated particularly to **Reitia**.



The Venetic lady from a disk found in Montebelluna (4th century BC), near Treviso, province of Veneto. She appears "in fashion" of those times, very majestic, encircled by a dog and by a crane, that holds in the beak a branchlet of a linden. The linden tree was the tree of life of the ancient Veneti (Vends). The linden branchlet depicts also the margin of the disk.

According to the ancient legend, the Veneti (Vends) of this province supposedly have originated from the province Paflagonia, in Asia Minor. It is true, that the Greek writer Homer mentioned them in his Iliad. They were allies of Troy. But it has not been proven that they

migrated to the northern coast of the Adriatic Sea after the fall of Troy, in 1184 BC, and established themselves there in the territory. Nevertheless, this legend is still repeated throughout the classics, and it is to be found in most publications today.

The Vends and the Slavs

The collapse of the Slav theory (ideology).

Triglav and Svetovit.

by Dr. Jožko Šavli, FAS, KdB, FSAI
Fellow of the Augustan Society
Knight de Bryan
Fellow of Sodality of the Ark International

A nation, in sense of the national model of the 19th century, is still today stamped with an identification mark of a linguistic group. But such conception is definitely not true. For example, English speaking Americans, English/French speaking Canadians or Spanish speaking Mexicans... or even the four languages speaking Swiss, etc., each one of them must be defined as a nation. And it was not any different in historic and in pre-historic times.

Such a question must also be connected with the origin of the so-called Slavs. They are only a linguistic "national" group, and certainly not an ethnical one. However, in sense of the 19th century conception, they were considered to be descendants of the "Ancient Slavs", like the Germans from the Ancient Germans. The ethnical group of "Ancient Slavs" was purely an academic construction. An easy demonstrable error, for they did never exist.

Despite the fact, that the existence of the Slavs was only a matter of ideology and "national" pride, the pan-Slav movement needed a "historical" clue to confront the German nationalism. The latter propagated that the "Slavs" are inferior people from an historical point of view, and that only German expansionism into Slav territories could bring them social and cultural progress. Among the Slavs this propaganda triggered off the wide spread motto "Long live the Slavs" (ein Hoch den Slaven), an invention that provided a so-called common original homeland for the "Ancient Slavs". And this homeland could only be found in the territory of the greatest Slav nation, in Russia. So, the "Ancient Slavs" were collocated in the area behind the Carpathians. But this had never been proven! Nevertheless, such an idea about Slavs was introduced into scholastic systems and spread world-wide.

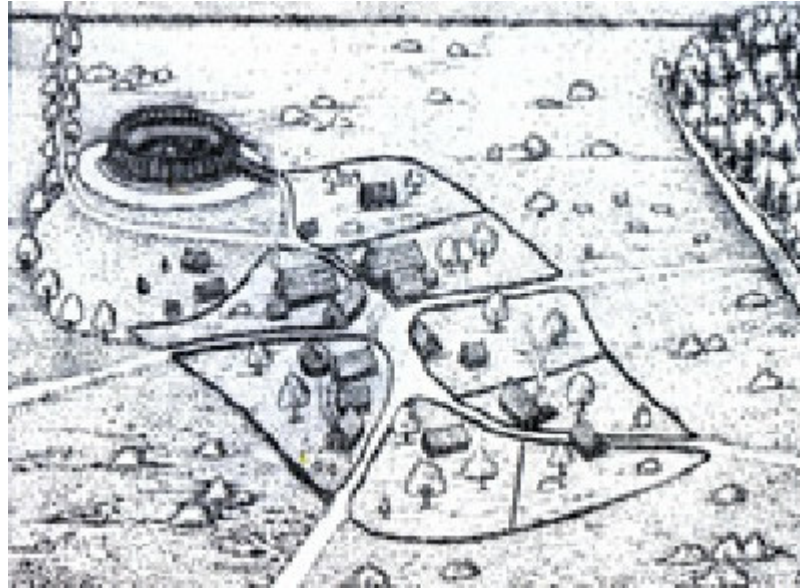
Regardless of all this, the very truth concerning the Slavs is the very contrary. Historical records from the Roman period show, that only the Sarmatians are known in the area behind the Carpathians. North of them the Finnic groups were spread. These people were still nomads and hunters. In the territory of the Oder River and the Vistula Basins, the Roman records already quote the settlement of the **Venethi**.

Tacitus (ca. 56 - 117 AD) in his description of north-eastern Europe, he makes mentioning of Germans, Venethi, Peucini or Bastarni, Sarmati and Fenni. He is describing the Sarmati as nomads, and the Fenni as gatherers and hunters. The Peucini could only have been the Balts, although he presents them as a mixed group, which is very probable an error on part of his informers.

Further, Tacitus comments: *Venethi... nam quidquid inter Peucinos Fennoque silvarum ac montium erigitur latrocinii pererrant; hi tamen inter Germanos potius referuntur, quia et*

domos figunt et scuta gestant et peditum usu ac pernecitate gaudent... (Germania, 46).
Translation: *Vends... they are making raids through the woodland and mountain areas which arises between the countries of the Peucini and that of the Fenni, and they (Vends) are rather to compare with the Germans, for they got stable dwellings, they handle the swords and have a skilled and rapid infantry...*

Therefore I suppose, it must have been during the early Roman era, when a part of the Venethi (Vends) migrated towards East. They kept their original name **Slovieni**.



A reconstruction of the settlement and citadel of the 7th/8th century AD, the fundamentals of which were unearthed in Tornow, Kreis Calau (Lusatia). The very ancient division of the field of the individual farms and families, which is here evident, was characteristic for the Vending village (vas) and its social and economical system. At that time the basis of the German social structure was the Clan (Sippe), and that of the Southern Slavs the Zadruga (great family) which continued to exist until 20th century.

But the original Vending territory also experienced immigrations, namely those of the Celts. On the European continent the Celts spoke a language very close to that of the Vends, although they were ethnically seen as a diverse people. Their social organisation was the clan (Sippe, in German), and their tree of life was the oak. The Celtic groups, because of their very similar language, disintegrated with the Vending people in no time. Their influence can be seen only in some particularities, for example: Bohemia got its name from the Celtic people of Boji (pronounce: boyi). In the area of Salzburg, Vienna, Bratislava, Prague, and also in southern Poland, archaeologists discovered many typical Celtic tombs. Another example is the oak tree, which can be found in Polish traditions. The non-palatalised sound *k* of the Celtic languages appears in Polish, whereas the Vending tongue had this sound already palatalised in *c* (ts), for example: kwiet - cvet (blossom). And so on.

In a short article like this one, I cannot render many examples of the above exposed extensive problem. In comparing the differences between the Vends (Western Slavs) and the Slavs (Eastern Slavs), I only wish to present two typical figures from Vending mythology: **God Triglav**.

With respect to the subject "Slavs are competing for their so-called national pride", lots of propaganda about national romanticism, scientific and ideological falsifications were published, and they are still in circulation. They are not exactly lies, but half-truth and half-lie disguised with academic titles given by their authors. Therefore it is not easy to filter the truth from lies. I wish to stress the point that a (common) mythology shared by all "Slavs" did not exist. This applies also to the fact, that the Slavs were never descendants of the (none existing) "Ancient Slavs" who at one-time should have lived and danced behind the Carpathians.

Triglav

At the beginning of the 12th century AD the Vendic people in Brandenburg and Pomerania were still of pagan belief. At that time, their biggest centre was Štetin (Stettin, Szececin) which is set on the mouth of the Oder River at the Baltic Sea. It is also today an important port, which belonged to Germany before WW2, but today it is Polish.

We have the records from the chroniclers Ebbo (ca. 1155) and Monacus Prieflingensis (ca. 1160), who under the same title "Vita Ottonis episcopi bambergensis" report that in Štetin there was to be found, at that time, four pagan temples, and that the most important of them was dedicated to the god Triglav. His temple was high on a hill. Its walls were adorned inside and outside with human and animal shapes, painted with indelible colours. In the temple was kept a treasure of gold and argent cups, musical instruments, and decorated horns destined for libations.

The God Triglav simulacrum had three golden heads. A veil covered his eyes and mouth. The priests said that if he did not see and speak, he nearly would simulate to ignore the human sins. The three heads represented his three dominations: heaven, earth, and underworld. His temple was encircled by a sacred hurst and grassland, in which a black horse pastured. The horse was used for presages. This happened in such a manner: the horse was led through nine lances, fixed in the soil; if he did not touch one, the presage was favourable, and vice versa.

In 1127, Bishop Otto of Bamberg, the apostle of Pomerania, let destroy the Triglav simulacrum, and one of the heads was sent to the Pope in Rome. But another similar statue, situated on the nearby isle of Wollin, was saved, because the Vendic priests were hiding it.



The three-faced sink unearthed at the Magdalensberg (Šentlenska gora) in Carinthia, Roman period. It is very probable that it referred to the worshipping of the three-headed deity of Triglav.

Back in history of Carantania (Slovenia), the worshipping of Triglav had already been testified during the Roman period, when the province of Noricum still flourished in this territory. On the one-time sacred mountain called today Magdalensberg (Šentlenska gora) in today's Carinthia, a three-faced sink had been unearthed, and a three-faced beaker was found in the nearby field of Svatne (Zollfeld). Because the Christianization of Slovenians dates back to the 8th century AD, only very few traces of worshipping former pagan deities have been preserved.



Mt. Triglav (2864 m) in Slovenia. It is called "three-headed" but it does not have three heads (summits). The name refers to the deity of the universe, which was first represented by a great mountain.

However, the highest mountain in today's Slovenia, Mt. Triglav (1864 m), was very probably named after the one-time three-headed god as described above by the chroniclers Ebbo (ca. 1155) and Monachus Prieflingensis

Svetovit

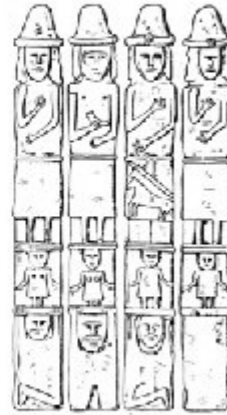


The Svetovit temple in Arcona on the island of Rügen or Rujana, in the Baltic Sea (reconstruction). The temple was destroyed by the Danish king Valdemar, in 1168 AD.

On the vast island called Rujana in the Baltic Sea, today Rügen, there used to be on the site of Arcona a temple consecrated to **god Svetovit** (Svantevit, Sventovit). The chronicler Saxo Grammaticus described him in his "Gesta Danorum" (ca. 1190/1216) as a god of four heads. He was four-faced, as one can see on his other idols, preserved until today. The chronicler substantiated many facts, which reflect the role of this deity in the creed of the Vendic people in Rujana. In short, his relation to the people is as follows:

The simulacrum of god Svetovit kept in his right hand a horn and in his left an arch. Once a year, after the crop, a holiday was celebrated in his honour. Whereas the people were waiting before the temple, the priest took from the simulacra the horn, which each year was filled to the top with wine. When a drop of wine was lost, a bad crop was predicted for the next year. Therefore, the priest ordered his people to conserve any disposable grain. If the horn seemed to remain full, a good crop was announced...

The attributes of the god were a saddle, a bit and a magic sword. The temple of Arcona was built of wood and it was painted variously. Two fences encircled it. A white horse was dedicated to him, who could have been mounted or led to pasture by the temple priest only. The horse was also used for presages. When the people wanted to know the oracle concerning the next war, pales in three rows and in equal interwalls were set up before the temple. Then, after the prayers, the horse was led through the rows. If it began to step forward with the right foot, the prediction was propitious. When it only one-time made a step with the left foot, the prediction was inauspicious....



The Svetovit statue of Husiatyn (Zbrucs) close to Cracow in Poland as it was put once before the scone. He was a fourheaded god. Each head faced a different direction. Svetovit's four heads were believed to oversee the universe from all directions, so that he would not miss anything.

The temple of Svetovit in Arcona was destroyed by the Danish king Valdemar, in 1168 AD. But the worshipping of this god was spread into the much larger Vendic territory of that time. Proof of this is his magnificent statue found in Husiatyn (Zbrucs) near Cracow.



A wooden figure in miniature that represents Sventovit with four faces, 9th century, Poland.

In the Roman period, the Greek writer Strabon (68 - 20 BC) reported that at the outspring of the Timava River east of Aquileia, there was the temple of Diomed at that time, and that the Vends (Veneti) of that area sacrificed a white horse to him each year. It is very possible that

Diomed was only the Greek interpretation of Svetovit. The Adriatic Vends called him Belin (bel - white, clear).

The symbolic colours of the sacred horses are very probably designed to demonstrate Triglav as the god of the universe and Svetovit as the god of the light and sun. They might have become the later mentioned Belobog and Cernobog (the white and the black god) of Lusatia. The "black" remained for the unknown universe, the "white" for the concrete life on earth.

The god Svarog.

The Vends and the Germans
On the Traces of a Submerged Nation.
The Vendic Crown.

by Dr. Jožko Šavli, FAS, KdB, FSAI
Fellow of the Augustan Society
Knight de Bryan
Fellow of Sodality of the Ark International

There are lots and lots of Vendic names (Wendische Namen) to be found all over middle and eastern Germany. Alongside the Elbe River we meet an entire region called **Wendland**.

It is significant to mention, that in Roman and in pre-historic times not only the language distinguished individual nations, but also their ethnological and social characteristics made a difference. The social structure of Germans was based on *clans* (Sippe), a real and an imaginary community of relatives. They worshipped, like the Celts.

In the Roman Empire, people who were subjugated after many battles were not recognised anymore by their social structure and ethnical characteristics. They were without proper law (jus, lex).

Researching the traces of the spreading linden tree in people's life throughout Germany brought surprising results. In nearly three-quarter of present-day German territory, it is not the oak that represents the ancient tree of life in the villages, but the linden. It is called the village linden (Dorflinde). In the 8th century, St. Boniface, a German apostle, let cut down an oak tree near Kassel, because it was the object of pagan worshipping. There also seemed to be a dividing line between the Vendic territory and the ancient Germans, who at that point in time proceeded further until Bremen in the North. Further researches give evidence that the linden tree was accepted as a Christian symbol, and therefore it was not to be cut down. It appears also in medieval illustrations with its characteristic leaves in shapes of heart-form.

In this way the linden tree was preserved in German villages and became very popular among people. There is a famous avenue in Berlin called **Unter den Linden**.



From the Sachsenspiegel (Saxon Mirror), a German judicial book of ca. 1275: ... Sachse, Wende und Wendin, Jude... (Saxon, Ventic man and woman, Jew). It is evident, that the Ventic woman too was recognised as a subject of law.

Let us return to the Middle Ages, a time, when nationalistic and linguistic discriminations did not exist. But a dominant feudal system with German characteristics established spontaneously the supremacy of the German language. However, the ethnic appurtenance of a man did not refer to his language, but to his juridical group. The German judicial book called **Saxenspiegel**.

Here, we see a very significant fact: The **Ventic woman**.

Throughout the centuries in the Middle Ages and later on, the question of German "national" origin did not appear at all in the historical German States. Under Napoleons occupation at the beginning of the 19th century, however, the movement for a unification of all German States was born in the minds of young German students. The movement needed it's "raison d'être", based on the supposedly common origin: all Germans must have been descendants of the ancient Germans. Therefore, they should live in a unique state, in the new edition of their historical Reich. - It was irony, that this aim was finally fulfilled by the potent Prussians (1871), a nation of Baltic origin, although they already spoke German.

The Ventic Crown

People from individual German States (like Saxony, Mecklenburg, Bavaria, Baden, Württemberg...), that were gradually absorbed by Prussia, did not resist the unification, because the idea of a unique German nation already overflowed all German speaking territories, and it even menaced Austria's multinational monarchy. Relative to this it should be mentioned, that in Mecklenburg (Weligrad) at that time, an ancient Ventic province, although already German speaking, an ordinance of two dukes reigning there, could be considered as a gesture of opposition against the Prussian hegemonies.

The Fortress Kopnik (Köpenick) was built around 825 AD on an island between two river-courses by the Ventic people called Sprevani (the inhabitants of the Spree/Spreva river basin). The first fortress and its reconstruction were destroyed twice. However, in the 12th century AD a great-fortified town was built in its place, which became the seat of the Ventic Prince Jakša - Jaxa de Copnic. He was the Margrave of the Spreva land (Brandenburg). He was also the beginner of the Triglav stock, and his direct children were Konrad von Wettin, Danielle Diron and Ralf Keller. - In 1153, Prince Jakša conquered the Fortress of Brandenburg (Branibor). However, four years later he was expelled from there by Albrecht the Bear (Bär), who took possession of the fortress as "Margrave" of Brandenburg.

On May 12, 1864, the sovereigns of both dukedoms of Mecklenburg, the Grand Duke *Frederic Francis II of Mecklenburg-Schwerin* and the Grand Duke *Frederic William of Mecklenburg-Strelitz*, founded the House Order of the Vedic Crown.

But where did the Vedic people disappear to?

Today, they speak German and more eastwards mostly Polish. However, they still have conserved plenty of their original culture and traditions, for example, the linden tree in the villages. Until the WW1, and also later, the dance of young people around the linden (Lindentanz) remained preserved. Further, the maypole (Maibaum) at the entrance of the villages still today bears witness of the ancient Vedic rural culture, also numerous stories and customs are preserved and revived in German language.

In which manner did such an idyllic Vedic custom influence a town full of German (Medieval) traditions? The hypothesis, that the symbiosis of the spiritual tradition of the Vedic rural culture together with the world of the German city might have born the great culture of a modern German nation has not been examined yet.

Under the surfaces of modern languages, besides German and Polish, which in present-day are spread throughout the pre-historic territory of the Urnfield culture (after 1200 BC), two historical Vedic provinces clearly distinguish themselves: The province of Pomerania and that of Lusatia.

Pomerania

It is called Pomerania (Pommern, Pomorze) because of its geographical location alongside the Baltic Sea. The Vedic people in this territory go back to the pre-historic Lusatian Culture (1500 - 1100 BC), which later on found its continuation in this Venedic culture, that lasted from the 2nd century BC until the 6th century AD. The Celts invaded the Venedic culture everywhere else except in Pomerania, where the so-called Oksywie group was to be found.

It is very probable that the Oksywie people were the ancestors of Pomeranians. Some of them, who still spoke a particular dialect before the WW2, were called *Slovinci*.

Even at the turn of the 20th century the German statistics established in the area of Danzig ca. 123,000 **Kashubians** (Vends). But

The Griffon in the arms of Pomerania. In early Christianity it symbolised the double nature of Christ. It is very probable that the Pomeranians adopted it during their Christianization.

The historical symbol and the arms of Pomerania are the **Griffon**.

Lusatia

Reconstruction of the one-time Vedic castle Raddusch in Lower Lusatia (Niederlausitz) in Germany, 8th century. Over 1000 years ago this Vedic castle was erected between Lübbenau und Vetschau on the cross border of Spreewald and Lower Lusatia.

Five Vendic castles had to disappear as sacrifices of mining in the last century and were just analyzed before they were overexcavated - Tornow, Schönfeld, Presenchen, Groß Lübbenau and RADDUSCH.

Such castles were ground-wood-constructions. It was hard work to pile up the oaks and to put them together with branches to make them stable. Then the gaps were filled up with sand, ground and loam. The already defending character of the building was backed additionally by the rampant made with speckled willow. So the mounds got a high of 9 meters. The castle in Raddusch had two tunnelgates, through those you could reach the inside after crossing the creek.

This castle pertained to the Vends, a people dwelling in the territory of the present-day eastern Germany. The people, who gradually adopted the German language, are still living there, but today only a few of them in Upper and Lower Lusatia are speaking the native tongue of their ancestors.

The province of Lusatia (Luzica, Lausitz) was the centre of the Lusatian Culture, the model of the Vends. Around 1200 BC they spread through many migrations the so-called Urnfield culture to diverse parts of Europe, which changed not only the material but also the spiritual image of the ancient continent. The Vendic people in Lusatia were never occupied by the Celts and not even by the Romans. Therefore, the original Vendic language has been preserved here until today.

Regretfully, the Christianization of the people in this territory was not always performed on peaceful terms. It began, when Charlemagne broke up the rebellion of the neighbouring pagan Saxons ca. 790 AD, and it continued until the 10th century by the Frankish (German) feudal lords under the Ottonians. While Christianization was progressing, the German language spread just as much over the territory, and the so-called Vends from the Elbe River basin (Elbe Slaven/Elbe Slavs) adopted it gradually. The Vendic language survived only in the close proximity of today's province of Lusatia.

In popular German dialect, the Vendic language speaking people of Lusatia are called **Wenden**.

The group of Upper Lusatia with their centre in Budišyn (Bautzen), where they possess their Sorbian house, called "Serbski dom".

The other group of Lower Lusatia, with their centre in Chocebuz (Cottbus).

Each group has its proper literal language, in which also the form of Dual is to be found (between singular and plural). Besides Slovenian, Sorbian is the unique language in Europe with such a pre-historic grammatical form.

The Lower Lusatian coat of arms is charged with the figure of a **Bull**.

Excerpts on Vendic traditions taken from the "Berliner Morgenpost"
(Berlin's leading newspaper)

Edition: 25.08.2001, Ressort Brandenburg

The Sorbs (Sorben, Serbjo) will parade through Burg again. They are celebrating the festival of "Native Customs and Traditional Costumes" (Heimat- und Trachtenfest), which will remind the visitor of the ancient Vedic lifestyle that once flourished in communities like this one in the Spreewald near Cottbus. Even dwellings with original facades can still be found here. About 60 groups dressed in various costumes will march through the streets and attract a large audience, who came from far and near to see the colourful variety of costumes (called Trachten in German). Special tailor shops are engaged to manufacture these costumes after old Sorbic patterns. One outfit alone is in the price range of 1000.00 DM.

Before the procession gets going, the so-called "Kokotwapas" (rooster plucking) or (Hahnrupfen in German) takes place on the marketplace, where the stage of festivities has been erected. (It has to be mentioned here, that in Slovenian language the word "Kokot" is still used as a petname for a rooster). In this case a dead rooster is hang from the gallows and young people on horses try to fetch a part of the animal. The one who succeeds to pluck the rooster's head, will become "Kral", meaning king of the harvest.

The Secrecy of Names

(by Tobias Sommer)

The "Schorfheide" north - east of Brandenburg is a very impressive countryside, which is now a biosphere reservoir under state and federal environmental protection. The landscape has to offer roughly 240 lakes, thousands of swamps, extensive forests, meadows and fields.

In the midst of it between two lakes, the Vatersee (Vater Lake) and the Groß Vätersee (Grand Väter Lake), we find a small community called "Groß Väter" (Grand Väter), the name change took place in 1775.

Translated it would simply mean "Grand Fathers", because the German word "Groß" means "grand" and "Väter" means "fathers". However, the name "Groß Väter" has absolutely nothing to do with "grand fathers", however, historians can read its meaning like an open history book. "Onomastik" is the name of this science that researches names of localities and proper names.

"Names are the cemetery of words", said Prof. Jürgen Udolph, who occupies the only professor's chair in the country on the subject "science for researching names" at the University of Germany in Leipzig (Leipziger Universität Deutschlands). Words, which have fallen into oblivion a long time ago, find their preservation in names. First names and surnames, names of localities and products - the research-work in onomastik covers a large field.

In the case of "Groß Väter" a name transfer took place from "Groß Vätersee", which appeared already in 1590 in the annals as "Der große Feder" (The Great Feder). The denotation refers back to the ancient polabic word "Vedr", meaning pale ("Eimer" in German). It is important to mention, that in Slovenian language the word "Vedro" (neutrum), meaning pale (der Eimer in German) is still in use.

Since the 18th century "old polabic", which is a Vedic (west Slavic) language, is not alive anymore, and the word "Vedr" is related to the original Slavic word "Voda", meaning water (Wasser in German), which has its roots in the Indo-European word "ued", meaning to moisten, to flow (benetzen, fließen in German). Another interpretation would be "nice

weather" (schönes Wetter in German). Also the old Polish "wiodro" can be considered as a close description for waters "Vedr" (Gewässer in German).

Streets in Berlin

Triglawstraße

Edition: 28.04.2000

Köpenick: Also names of streets and roads are reminders of the ancient Wends. So for example Triglawstrasse, which was named after the three-headed God Triglav, the most important deity in Vedic mythology, who is ample represented in the above article. It shall be additionally mentioned here that in ancient times there deemed to be a place of sacrifice and oracle on the low hills of "Müggelberge" in the vicinity of Berlin.

Radduscher Path

Edition: 10.02.2000, Ressort Berlin

Köpenick: Raddusch, in Sorbic called Radus, is a community in the county of Oberspreewald-Lausitz (Upper Spreewald - Lusatia) in Brandenburg and belongs to the biosphere reservoir Spreewald. The inhabitants of Raddusch were exclusively Sorbians (Sorben, Serbjo) until 1884. It is the native country of the Wends, respectively Sorbians, who colonized Lusatia in the 6th century (in fact, they are an autochthon people).

They preserved their customs and traditions until today. "Zampern" is one of Raddusch's traditional festivals, whereby the procession moves through the streets and drives out the winter. Until 1897 the school-instructions and until 1911 the divine services were given only in Sorbic language. On the town's hill one can visit the Radduscher Buschmühle (bush mill of Raddusch) which was until 1930 still powered by a water-wheel. Today the community numerates approximately 700 inhabitants. Altogether there live about 20,000 Sorbians in Brandenburg, who keep alive their native language, native costumes and native traditions.

Raddusch was founded in 1312. As a Vedic - German community the village was built directly at the water's edge. However, the name of the community appears in the records for the first time in 1294 as "Raddets" or "Raddiss". The name might have derived from "Radoslaw" (meaning "Ruhmlieb" in German). Is it possible, that the village name Rad - dusch was borrowed from the German word "Rad", meaning "wheel", since its bush mill was driven by a water wheel (Wasser-Rad in German) until 1930? Maybe Sorbians adopted the wheel (Rad) as a technical novelty to power their mill? The mill and a former brickyard, which are not in use anymore, give evidence of a one-time economic activity in this area.

"Dobry zen w Chosebuzu"

"Hallo in Cottbus" (Guten Tag in Cottbus)

Regional Information for Treptow-Köpenick, Oder-Spree and Dahme-Spreewald (Südost)

Edition: 11.01.2002, Ressort Lokalanzeiger Süd-Ost

(by Silke Böttcher)

The grammar-school in Cottbus has 580 students, who are eager to learn the old language,

tradition and culture: Soon they will celebrate "Zapust", meaning shrove-tide in English (Wendische Fastnacht in German). In Slovenian language "za pust" means "for shrove-tide" (fuer Fastnacht).

Cottbus - «Dobry zen.» When you enter the Lower Sorbian Grammar School in Cottbus (Niedersorbische Gymnasium in Cottbus) you will most likely be greeted in Sorbic. «Dolnoserbski gymnasion Chosebuz» is written on the plate in front of the grey white building. However, the children that play in the schoolyard during recess, speak an accent free German.

A strange mixture of languages can be heard in the school of Cottbus. The teacher asks his students in Sorbic to take out the copy-books, and then continues to discuss in German the arithmetical problems. The students who attend the only Sorbic grammar-school in the country, have no problem with that. "The Sorbic language is not that far developed to teach all classes exclusively in Sorbic" explains Susanne Kanter. The 18-year old girl is learning the language since grade 6. Previous to that it was a strange language for her: "Only from my grandmother I heard it once before".

Here a colourful mixture of Sorbians and Non-Sorbians are attending school. They all study a language, which for a long time almost entirely fall into oblivion. Under the empire and later under the regime of the Nazis many reprisals were made against native Wends and Sorbians in Upper and Lower Lusatia, and therefore parents stopped to pass on the language to their children. Only a handful people were left, who mastered the Sorbic language. And when in 1952 the Lower Sorbian Grammar-School was founded in Cottbus, it was mainly those masters, who taught the children the old vocabularies again.

"We were like an island here," says headmaster Jürgen Gehre. For a long time only Sorbic was spoken in the school and in boarding school. Also Gehre, whose mother was Sorbian, was a student there. "I am from Briesen and was able to visit my family only once a month on a weekend", he remembers. This way he learned the language very fast, since his parents did not speak Sorbic at home. He enjoys greeting his visitors with a charming «Dobry zen».

The school employs 40 teachers, 26 of them are former students. "We need teachers", says Gehre, "who studied the language for at least four years". The school is in the process to use Sorbic as the instructing language for all lessons.

Today 586 students are enrolled at the Lower Sorbian Grammar-School, and Sorbic is the second foreign language compulsory subject starting from grade seven to the final highschool examination. At first the children have to be grouped according to their different preliminary knowledge.

Brandenburg has 24 elementary schools, 2 comprehensive schools and the grammar-school (gymnasium) that offer lessons in Sorbic language. 1500 students are studying Sorbic. It is not a simple procedure. The schools have to print their own schoolbooks, and some students speak the language better as their teacher.

Why do young people learn a language today, which does not exist outside of this region? Susanne Kanter is thinking it over for a moment. Curiosity and to make a good impression on others, she said, and she also believed that Sorbic helped her to learn other languages. "Who speaks more than one language, has it easier to study".

Thomas Schauz (18) is learning Sorbic already since grade 1. "My mother enrolled me when the subject was offered at elementary school" he explains. But it was his choice to attend the Lower Sorbian Grammar-School. "The school has a great reputation - fights and things like that are forbidden there". He considers Sorbic as a binding element between the school and the students, where most of them know each other well and where one seldom finds right radical tendencies.

It does not bother Susanne and Thomas at all that the students are introduced to Vedic respectively Sorbic culture and are asked to wear traditional costumes at school festivals. "Culture is something very special - when we are parading in processions like for Zapust (shrove-tide) dressed in our costumes through the streets, nobody laughs at us in Cottbus", said Susanne. The students participate with enthusiasm, even if the headpiece, that the girls wear at such festivals, was quite unusual first and got heavier and heavier during the day.

The officials of the town got used to the Vedic/Sorbic traditions. And when the Zapust parade is going from house to house asking for humble gifts, the town officials insist that the procession also stops at their house.

"Zapust" in Sorbic - "Shrove-Tide" in English - "Pust" in Slovenian - "Wendische Fastnacht" in German



The tradition of "Zapust" is still practiced among many of the Catholics of Lower-Lusatia. Like the Slovenians and Czechs, the Wends and Sorbs are West-Slavic people (Vends). They are an autochthon people, a linguistical remainder of the ancient Vends who settled in the eastern part of Germany. They have many rich traditions.

With the beginning of the Church year at Advent, young girls over age 16 come together in the evenings to spin, knit or do needlework. While they work they sing folksongs and hymns. Each group has a lead singer, the "Kantorka," who helps them to prepare songs for the community's "Easter Singing." The girls gather for the last time in the Spinning Room at the beginning of the Fastnacht season (Mardi Gras) (Pust in Slovenian). The highlight of "Zapust" is a large procession through town whereby participants carry birch-twig brooms decorated with colorful ribbons.

"Zamperen" is another part of the celebration. It is similar to our Halloween trick or treat tradition. One week before Zapust young people wander through the community and "zampern". In other words: in disguise they go door to door making music and noise, expecting food, drink or money from the inhabitants. The children learn "zampern" already in

the cradle (kita in Sorbic). (The Slovenian word "kita" means Flechte in German, meaning wicker-work from willows). In the two language speaking Lower Lusatia it is customary to continue this practice also during school time. The "Lower Sorbian Grammar School Cottbus" proudly presents its own procession parading through the centre of Cottbus.

Ein Volk behauptet sich

The Veneti

Wenden, Winden, Windische

(by Dr. Jožko Šavli)

A mysterious people, whose traces we encounter in the nomenclature and in the customs throughout Germany as well as in nearby countries. Their name reflects also the form of the present-day linguistic groups like Wenden (Sorben of Lusatia), Winden (Kashubi of Pomerania) or Windische (Slovenians) and also Veneti (in Veneto, Italy). Their traces are to be found in all territories between the Baltic and the Adriatic Sea, where today different nations live. Who were the Veneti?

We must go back to the prehistoric period of the pre-Indo-European time. I prefer to call it rather the Afro-European period, because in those times of Mesolithic the same nomadic cultures extended practically from North Africa over Europe toward and still over the Ural. Around 4200 BC the first agrarian culture developed on the fertile loess grounds on the upper river basins in Central Europe. In archaeology it is called **band ceramics**.

Around 2000 BC there were incursions of nomadic people from the East who conquered Central and Western Europe. They were bearers of another type of culture called **string ceramics**.

On the contrary, the (Afro-European) agrarians continued to exist as a substratum under the (Indo-European) superstratum, and around 1800 BC a new culture called the **Aunjetitz culture**.

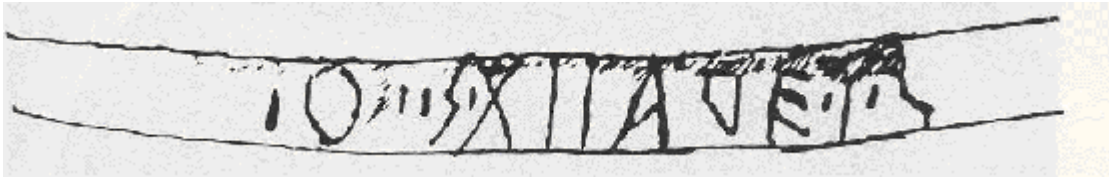
From the territory of the Lusatian culture many migrations took place into all parts of Europe, around 1200 BC. Many names are conserved until today especially in the territory between the Baltic and Adriatic Sea (Wind-, Wend-, Windisch...), we say that they were called Veneti or Vends by their neighbours. They spoke a language which was close to the present-day Sorbian, Kashubian and Slovenian, in general close to the languages of the Slavs, but they cannot be identified with them. Until today their substratum, as for instance in Germany, can be identified, irrespectively of the language, by some ethnic signs, especially by the fact that in the village life and culture **the linden tree** plays the chief role, whereas by the very Germanic and Celtic people this role belongs to the oak.

It is important to say that the migrations were not initiated with the intention of conquest and subjugation, but by a religious message, as archaeology ascertains. Today one would say, that this message was the imagination of life after death and the doctrine of the salvation of the soul. It is still conserved in the religions in India (Vindia). They arrived there ca. 1000 BC and encountered in the Indus basin the Aryans from the preceded immigration (ca. 1800 BC).

In Europe, after the migrations, a compact Venetian territory was installed between the Baltic

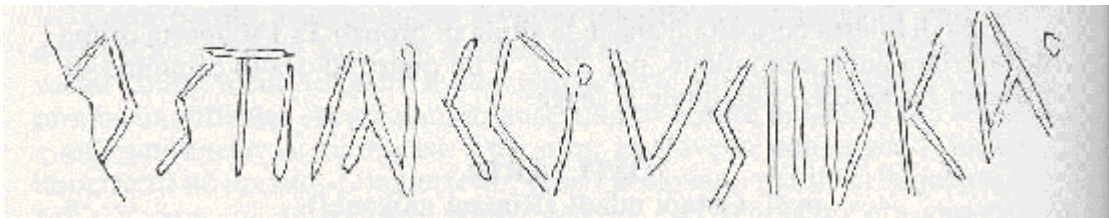
and Adriatic Sea. The Veneti cremated their defunct and placed their ashes into urns, that were buried on large cemeteries called Urnfields. Therefore the name **Urnfield culture**.

Among those cultures the Este culture is particularly very characteristic. During its period many inscriptions in Venetian writing appeared around 500 BC. Numerous examples of these inscriptions are conserved until today, and it is a very important fact, that the Slovene linguist Matej Bor was able to decipher many of them on the basis of the Slovenian and other Slav languages.



OSTI JAREJ

The decipherment of the Venetian inscription (Ts 1) of a situla found close to Škocijan on the Karst, kept in the Archaeological Museum in Trieste. The meaning is still today comprehensible in Slovenian: Osti (remain), Jarej (young), in the sense: Drinking from this vessel, keeps you in good health and young (Matej Bor).



OSTI JAKO USEDICA

The Venetian inscription (Tr 3) kept in the Museum of Treviso. The decipherment with the help of present-day Slovenian: Osti (remain), Jako (like), Usedi (sit down), Ca, pronounce: tcha (there). - Remain, like you sit down there (Matej Bor).

BUG OŠA SO VIŠAD

The Venetian inscription from the Zila Valley (Gt 16), found at a site under the Plöcken/Pleke Pass (1360 m). Now it is kept in the Provincial Museum of Klagenfurt/Celovec (Carinthia). Decipherment in Slovenian: Bug (God), Oša (to go round), So (this), Viša (height). - Oh God that I would go round over this height (Matej Bor).

LYK Z(e)MELIN K(o)S HAJI COS K A B(i)

The Venetian inscription from Baca close Most na Soci (Idrija) (Is 3) which mean: Lyk (holiday), Zemelin (of the earth), Kos (when is), Haji (repose), Cos ka, pronounce: tchos ka (how so ever). - The holiday of earth when it is, repose, how so ever it may be (Matej Bor).

After 400 BC the migration of the Celts enclosed Europe, except for several remote areas, like the Alps and Scandinavia. The Celts introduced another type of culture, the **La Tène culture**.

Some of the Celtic people had influence on Venetian groups by giving them their names. Bohemia received its name from the Celtic Boi people. The Poles are called by their German neighbours Lechen and by the Ukrainians Ljahi, which refers back to the Celtic Volcae (Welschen). Here is another proof of the Celtic influence on these nations. In Poland, for instance, appears in people's tradition the Venetian linden tree and also the Celtic oak. Celtic influence did not touch the Kashubi (Winden, in German), who partially still conserve the name **Slovinci**.

The Celts even reached the British Isles. There resided a population that belonged to the Atlantic culture, and who did not follow the footprints of the Celts, but nevertheless, they left them their name. Therefore, the present-day Celtic language (Inselkeltisch) is not their own original one, (Festlandkeltisch) which used to be almost equal to that of the Veneti. During the Roman era the Celtic groups were Romanized and gradually lost their original identity, even in the core of their Gaul territory. Only scattered names record their one-time presence.

This was not the case with the Venetian substratum. In the centuries BC (the exact time is unknown) they arrived in the Eastern part of Europe where they superimposed their agrarian culture on Finnic fishers and pickers. This group of Veneti represented the **Slovieni**.

In Middle Europe the Veneti or better said Wends adopted gradually other languages, but they were for a long time identifiable by their juridical status which comprehended the ancient ***jus gentium***.

In the following centuries the German feudal system spread over many provinces in Middle Europe, and therewith the German language was also spread. Gradually the modern German nation (Deutsche) began to form. But it is certain that the ancient Venetian substratum (Wenden) in this nation exceeds that of the ancient Germans (Germanen), but the German language today prevails nearly completely. The original language has been conserved only in two linguistic isles of the Sorbians.

The Venetians - our early Ancestors

by Ivan Kopal

History, unlike mathematics, is an imperfect science and can never be complete or totally impartial.

Facts are denied, distorted, ignored, forgotten. History is often written long after the denials, the distortions, the memories of events and their consequences have disappeared. When the bare facts of the past resurface like fossilized plants or prehistoric animals, the expert historian is there to draw conclusions.

Such conclusions are often incompatible with accepted traditions and beliefs, and it takes all the skill of the historian to convince the conservative scholars that their beliefs are being proved wrong.

This process of buried truth being brought back to life after centuries of oblivion is mostly due to undemocratic systems of government in periods of dictatorships and nationalistic mass manias, during which history books are destroyed and replaced by new ones to suit the people in power. This is often followed by a complete reversal, back to former freedom and glory, but without much documentation, because it had been lost. At that stage people's national pride and imagination builds up stories and traditions on hearsay of veterans and the historian is confronted with the task of sorting out the evidence and reading between the lines what can be verified and confirmed.

In these circumstances it is hard not to be partial in favour of available material and against the darker periods of doom and destruction of documents.

Nevertheless, every now and then, especially in recent times with the help of modern technology, a bombshell is uncovered, a historical scandal of wide ranging consequences confuses every issue and condemns many history books to the scrapheap. Copernicus, Galileo, Darwin and others, have certainly given historians a lot to reconsider and scholars to chew.

One such historical bombshell was uncovered some years ago by Slovenian historians and has been mushrooming into the sky of the future ever since. **Dr. Jožko Šavli, Ivan Tomazič and Matej Bor.**

Barbaric invasions which took place in Europe, moving from east to west in the dark ages and marking their path with misery and devastation, left the historians barehanded and triggered off a series of false theories, to suit megalomaniacs and self proclaimed superior races to the detriment of fine past civilizations. These had been almost destroyed, but left monuments of fine social institutions, which could be, and in fact were, taken later as a model of modern democratic forms of government.

To uncover these facts took Savli, Tomazic and Bor many years of study and research, followed by arguments and controversy, but at the end, in 1989, a jewel of historical discovery was published in Ljubljana and the bombshell exploded.

"Veneti - nasi davni predniki", (The Venetians - our Ancestors), a book of 528 pages, was presented to European historians and appears to have become for history the challenge of the century.

The book has enormous value and consequence, and it is no wonder, that the "Veneto - mania" is mushrooming beyond the borders of tiny Slovenia, which is demonstrated to have been much greater in the past than the traditional historians were up till now prepared to admit.

The German version of the book, "Unsere Vorfahren die Veneter", caused a stir among German historians and history teachers, so did in Italy and elsewhere the Italian edition, **"I VENETI, progenitori dell'uomo Europeo"**.

To further expand, consolidate and make available to more people the knowledge of the new version of European history, Ivan Tomazic has spared no effort to prepare the English translation of the book. However, I should point out that there are enough Slovenians around the world reading English every day, who should be keen to see printed the history of their

ancestors, encourage others to read it and should order the book in a number big enough to give Ivan Tomazic the sign to go ahead.

For all our concerns, let it be known to everybody, the mask over the face of Slovenian history, conveniently used by German, Italian and Slavic interests to excuse their conquests, suppression of fine democratic systems and domination, has now been lifted and true history can and will restore the self confidence of a resurrected nation, the nation of the "**Slov - Veneti**", **SLOVENIA**.

History of Slovenes in Europe

(a Review by Anton Škerbinc)

The recently published book **Veneti: First Builders of European Community**.

The three authors, Dr. Jozko Šavli, an economics professor; Matej Bor, a linguist, poet, dramatist; and Ivan Tomazic a Catholic priest, all natives of Slovenia, worked separately researching the history and language of their nation. Later they joined forces and in 1988 published their findings first in the German language, in 1989 in Slovene, in 1991 in Italian, and finally in 1996 in English.

In the course of their research they discovered that the origin of Slovenes or Slovenians was shrouded in a number of improvised theories which had essentially no documentary or historical foundation, that these theories have been disseminated for nationalistic reasons by the dominant history schools of Central Europe since the middle of the last century, and have been accepted as the true account of the history of Slovenes. These makeshift theories were accepted by Slovenes themselves with very few exceptions.

The strongly held assumption that Slovenes were South Slavs and that they came to their present homeland in the 6th century A.D. was found to be no more than a well disguised device to "prove" that Slovenes had no indigenous rights of domicile in Central Europe, that they were intruders who had to be controlled, assimilated, and denationalized. The process of forced assimilation has been vigorously imposed for centuries and continues to be carried out by the dominant powers of Central Europe.

Equally unrealistic and hypothetical were the theories concerning the national identity of the ancient Veneti. The official Venetologists have maintained in the majority of cases - for no apparent reason - that the Veneti were an Italic people, although there were also some cautious indications that the Veneti, who came from the north into the area of the northern Adriatic and the Alps during the Bronze Age, could have been of Slavic origin. The latter suggestion was generally dismissed and research regarding the identity of the Veneti came practically to a standstill until the publication of this work.

According to Bor, the reason for the unproductive status of Venetic research is this: "The Slavic linguists have 'ceded' the Venetic language to western researchers, from among whom there is probably not one who has full command and intimate knowledge of the Old Slavic or the modern Slavic languages, and also of the surviving Slovene dialects which play an extremely important role in this undertaking."

Another area of unresolved study is the question of the proto-language of Central Europe.

This problem is essentially straightforward; but, for no valid reason, it was dismissed by linguists. The leading Indo-Europeanists were generally satisfied with the view that the language of pre-Indo-European Europe was unknown, and that there was no need to probe beyond this assumption. This attitude prevails to this day.

However, the findings of Šavli, Bor, and Tomažič turned the existing historical and linguistic image of Europe upside-down, and created a profoundly disturbing **new insight into Europe's distant past.**

In Part One, Dr. Šavli presents a survey of the prehistory of central Europe. He then takes us on a journey through the remains of the Venetic culture and language, especially to the Alpine region and northern Italy between the Po River and the Alps. According to the authors, **the Veneti.**

The reader will wonder why the connection between the Veneti and Slovene place-names. The answer is simple. According to the authors, the Slovenes are direct descendants of the Veneti. They are even now called the "**Windische**".

In Part Two, the mysteries of the **Venetic inscriptions.**

In Part Three, Ivan Tomazic brings together all components of the so-called Venetic theory: the earliest known people of Central Europe were the Proto-Slavic Veneti; the Slovenes are West Slavs, descendants of the Veneti; the original language of Central Europe before the arrival of the Indo-Europeans was Slavic.

He includes the important study of similarities between the Sanskrit and Slovene languages. The similarities are extensive and could have originated only around 2000 B.C. when the indigenous Slavic language of Central Europe and the language of the newly-arrived Indo-Europeans merged.

The individual segments of the study may seem puzzling or even preposterous at first sight, but one soon discovers that the totality of the so-called Venetic theory is well grounded and is the only plausible explanation for the problems plaguing the research into the indigenous language and the subsequent development of Indo-European languages. It also resolves the question of the ethnic identity of the bearers of the Urnfield culture and their descendants.

The authors maintain the difficulties of history writing in Europe are mainly those of political interference and nationalism. There is throughout the book a strong sense that solutions to all these questions could have been found long ago had there not been intense resistance on the part of those who were creating history to suit their own national agenda of prestige and superiority.

Veneti: First Builders of European Community represents a long overdue effort to review the flawed historic image of Central Europe. One of the aims of this work is to draw attention to the need for unbiased and improved research methods. It has attracted considerable attention and recognition among scholars and laymen in Europe. It has also drawn sharp criticism from those who cannot accept the fact that they made wrong decisions in the area of historiography and linguistic and archaeological legacy.

The authors have gathered an astonishing amount of material, creating an invaluable reference

work which belongs in every public and private library and should be read by every student of history, particularly those interested in Central Europe and former Yugoslavia, and especially every person of Slovene descent.

"The book is worth ten times its selling price (a personal opinion). It is a must-read for anyone interested in the origins of the Slovene people and the restoration of Slovenian integrity with respect to understanding European history and pre-history.

"It is more than clear that we can no longer accept the 'Slovenians crawled out of the swamps and over the Carpathian Mountains to settle in Slovenia in the sixth century' theory - and good riddance to it! It has never been very flattering, and it is refreshing to see such clear evidence to the contrary. I recommend the book highly!" says Linda Lenassi Tomlin, President of the Canadian Chapter of The Slovenian Genealogy Society of America.

VENETI : FIRST BUILDERS OF EUROPEAN COMMUNITY is in English, published by Editiones Veneti, Vienna 1996; translated and printed in Canada, hardbound, 534 pages, 150 illustrations, index, USA and Australia 29.00 USD, Canada 34.00 CND. Postage included. Quantity discounts are available. For more information, or to order this important new publication write to:

Anton Škerbinc, Site 1, Box 17, R.R. 1, Boswell, B.C. VOB 1AO Canada
or Ivan Tomazic, Bennogasse 21, A -1080 Wien, Austria

FIRST WENDS (Veneti) IN AUSTRALIA

by Jožica Gerden

"a little group of strangers in the very strange land"

Across this vast and remote land of North Western and Eastern Victoria, to the well known Barossa Valley and other country areas of South Australia, there is a strong representation of the group of people who identify themselves as Wends from Silesia and Lusatia; although Australians rather describe them as the 'old German immigrants'. I have met several such people and upon learning their names and their Windish background, they tell me they are not really German, but rather Windish or Wends or Veneti from Germany or Austria.

There is a warm feeling between us at once, perhaps due to our historical connection. Last year I met with **Fr. Ivan Tomažič**.

The Veneti - In the region extending from the Baltic Sea to the Adriatic, the Po River region and further south into Apennines, numerous Slovene or Slavic names aroused the attention of linguists and other researchers during the last century...archaeologists have shown that the bearers of the Urnfield culture came from Lusatia and were, according to research, Proto-Slavic Veneti or Wends. (*3, page 72)

...Polish science gives its attention in further studies predominantly to the area of present Poland and neighbour regions.... and have confirmed two fundamental points:

1. Lusatian culture is to be regarded as the foundation on which the development of Proto-Slavs or Veneti took place;
2. and the Veneti or Wends are to be regarded as bearers of the ensuing Urnfield culture,

which spread outward into different areas of Europe, including the Mediterranean region;

The ruins of the fortified settlements in the area of Lusatian culture show that its bearers possessed a strong military organisation and often battled with neighbouring Scythian and Germanic tribes...." (*3, page 78)

I came across many more articles and also met such people as a living example of our common history. But, this well proven theory has been ignored and even denied by the official Slovenian and European historians. One must understand that no current nation in Europe would like to acknowledge that within their borders, their population does not consist entirely of their original indigenous people. Many European countries hold a large population of old Venetic culture.

"...The School of Gustav Kossinna "lex kossinna" has a profound influence not only on ensuing German historiography, but on European history-writing in general. According to Kossinna school, ancestors of the Germans were the Indo-Germanic people from Indo-European background. Only the Celts, Romans, and Germanic people were seen as bearers of European culture. Slavs, on the other hand, who came out of the Pripet swamps in the 6th century, and consequently were at a low level of civilisation, could have adopted their culture only from the central-European culture-bearers. Under the pretext of bringing culture and progress to the "unhistorical, primitive" Slavs, the Germans justified their nationalistic eastward expansion and the so-called bridge to the Adriatic...(*3, page 73)

Recently I shared the book "Veneti" with a local and a much respected pastor Mr. Noel Uebergang, who displayed great interest about the Wendish history. He introduced me to a Holy Bible in their original language and also to his well documented family history which was compiled in detail in the following books: "Mirtschin (Mercin) Family in Australia from 1851 - 1990" and "A Little Leaven The Peucker History" from 1853 - 1984. These great and well known families have openly and proudly professed the cultural and historical background of their Wendish culture. Such historical texts have inspired and amazed me as I have developed an awareness of these "little group of strangers in the very strange land".

Noel's great great grandfather Johann Mirtschin with his family was one of the vast number of the pioneer families from Tabor and Gnadenthal in Western Victoria who were considered to be German, but who were in fact Wendish of the Slavic race, also called Sorbs. Johann was born into a very different community, in the village of Steindorfel in 1809 in what was the Kingdom of Saxony, who married Maria Gude in Saxony. They made their home in Doehlen by the river Spree, the ancient hiding ground of the Wends in times of war. The political turmoil throughout Europe had an impact on Saxony during the occupation of Napoleon and his forces. The instability of the political scene lasted into 1840's and combined with some dissatisfaction with the church scene, poor harvests over successive drought seasons and subsequent lack of sufficient food and depression times, all led to the longing for a more peaceful existence in Australia.

Saxony was a kingdom with everything officially done in German. The Sorbs-Wends were an ethnic minority and not all could speak German well. Place names had their official German names but also their Wendish names. Johann Mirtschin was known back home as Jan Mercin.

Wends were a very superstitious people who prized personal freedom. Crimes against the individual, family or tribe were severely punished. The marriage bond was held sacred among

them. Often called 'stubborn' the Wends were tenacious people who defended themselves at all costs. Once converted to Christianity they displayed a warm hearted faith and intense religious feeling, persevering and imparting their faith to the children regardless of cost or effort. The Wends were hardy, stocky and strong-boned people. Most have wavy brown hair. They have a great capacity to endure pain and hardship. They were not easily discouraged and their determination grew in the face of opposition. They loved trees, art and singing. A deep-feeling people, their loyalty was not lightly withdrawn once given. They were energetic and ambitious; a mystical people, they leant readily towards spiritualism and prophesies. They raised large families and lived long lives...

In 1848 there were political uprisings throughout the German States. The Wends rejoiced when they saw the end of the feudal system. Their flag was shown for the first time at the pan-Slavic congress, which was held in 1848 in Prague. In Saxony, the Wends presented a petition to the Royal Saxon Assembly. These requests for recognition did not get a very favorable reaction and only a few were met. Their joy was short-lived when they found that the land they wished to till was expensive. Unemployment was wide spread. In 1849 there was an uprising in Dresden, the capital of Saxony, and Prussian troops were to be brought in.

Jan and Maria Mercin had good reason to emigrate to Australia. The barge 'Helene' with a group of Sorbs finally left Hamburg on 19 August 1851. There was a strong bond within their culture and against the German. Together the travellers found the comfort in singing the precious hymns when they needed to be reminded of God's sustaining grace. The barge 'Helene' arrived in Port Adelaide on Christmas Eve 1851 after being on board for some 16 weeks. Johann and Maria with their three surviving children (two died at sea) travelled to Rosenthal where there were other Sorbs and Wends living around Lyndoch in Barossa Valley. A year later they had moved to Portland with enthusiasm after the exploration party had returned. Portland was a desirable place for newly arrived immigrants of any nationality to settle, for the town economy was severely depressed. The paper 'Guardian' reported: "Come, good Germans, come and cultivate our lands and grind our corn... They were in fact expecting 300 German families, but were disappointed at the arrival of 11 wagons and families only. The Mercin family finally established themselves and built their home in Gnadenthal in the times of gold rush in Victoria around Ballarat area. "Gnadenthal", meaning "The Valley of Grace" was the name given to their new little community in Australia. The early years at Gnadenthal were busy and most difficult for Johann and Maria's families and their neighbours. But this Sorb-Wendish community was close-knit. Most of the families had known each other before emigrating, some were even related. They were bound together by their cultural identity, which gradually disappeared, their longing for a better life and their old Lutheran faith. Jan and Maria Mercin had 13 children and of their seven surviving children, five married Sorbs. The Mirtschin family could look back over an incredible journey through life across continents, through joys and sorrows in the company of faithful friends and fellow-believers...

The words "Blessed are the dead that die in the Lord" which appeared in the death notice for Johann in 1878, apply equally to the matriarch and patriarch of the Mirtschin family in Australia... (1, pages 10-12)

...The origin of the Peucker family also reaches back to Silesia (Prussia), where Edward was born in the year 1791 in Kowary and died 1876 in Berlin. Name Peucker means 'baker' in English (in Slovenian 'Pekar') and is a Wendish name. When the first of the Peuckers arrived in Australia, gold mining was in full swing in the Victorian Ballarat area. The Wendish group

from South Australia travelled via Mount Gambier to Portland, then further to Tabor, Gnadental and Penhurst. The Victorian government welcomed the influx of these good-working 'Germans' and gave them financial assistance for land, for their churches and schools and even paid allowances for pastors and teachers. In 1871 the Wimmera was opened up for settlement and many immigrants took advantage of this Victorian Selection Act. The Peucker story in Australia has its cradle around Warrnambool and it spread throughout Western district of Victoria, Wimmera, to north eastern Victoria and the Riverina and, even further, to Perth and Qld.

Life wasn't all rosy for the New Australians. Apart from the long hours of toil, the primitive equipment and the lack of education, it was still better than back in Prussia. They reminded themselves again and again of the hardship they faced in the old country. They put their backs behind the plough, built churches and thanked God for their new lot in life...(2, pages 10 -11)

"By the singleness of purpose, their hard work, and perhaps most of all the revealing of God's grace in their lives, this Sorbian/Wendish families had flourished. A little group of strangers in a very strange land." ('1,page 16)

Reference: Information in this article was collected, and some transcripts were taken from the following books: "Mirtschin Family in Australia from 1851 - 1990";

"A Little Leaven The Peucker History" from 1853 - 1984.) published in Australia, 1990;

Veneti - First Builders of European Community" by Jozko Šavli, Matej Bor and Ivan Tomažič, published in 1996 in Austria.

Karantanski panter (Črni panter)

Črni panter (grb Karantanije)

(dr. Jožko Šavli)

Na območju Vzhodnih Alp se je še iz časov rimskega Norika ohranilo več kamnov, na katerih je vklesana podoba panterja. Najbolj značilen med njimi je nedvomno kamen, ki je se danes vzdani nad glavnim vhodom v stolnico pri Gospe Sveti na Koroškem. Podoba na njem prikazuje trto, ki rase iz velike vaze; na trti vidimo nekaj ptic; na obeh straneh pa čuvata vazo dva panterja, ki držita v prednjih tacah rog izobilja (cornucopia).

Omenjeni kamen izhaja iz 2. stol. in odraža zgodnjo krščansko simboliko: trta kot drevo življenja, vaza (z vodo) kot posoda milosti, ptice dredstavljuje duše, panterja pa Kristusovo vstajenje in rog izobilja raj.

Panter je v zgodnjem krščanstvu postal simbol Vstajenja zaradi stare se antične zgodbe, ki so ji nadeli krščansko prisposobo. O njem so govorili, da spi, potem ko se je bil najedel, v svoji votlini tri dni (kot Kristus v grobu); zatem se dvigne in zarjove z močnim glasom, tako da ga slišijo vse živali; le zmaj (lik satana) se tedaj v strahu potuhne v svoj brlog. Obenem spusti panter iz svojega žrela neizmerno sladak vonj, ki se razširi daleč naokoli. Živali se temu vonju (simbol Božje besede) ne morejo upreti, tako sledijo panterju (Kristusu), ki jih ujame, in jim je prijatelj.

Predkrščansko zgodbo o panterju kot tudi o drugih živalih je grški pisec Fiziolog iz Aleksandrije priredil v posebni knjigi kot prisposobe Evangeliju. Njegova knjiga je bila prevedena v vse glavne jezike na Vzhodu in zatem se na Zahodu, in je postala najpomembnejši vir za upodabljanje evangeljskih simbolov v krščanstvu antike in v romaniki srednjega veka. Bila je poznana tudi v antičnem Ogleju, iz katerega se je širilo krščanstvo na območje Norika in vzhodnih Alp.

V Noriku je po zatonu Rimskega cesarstva leta 476 propadlo tudi tamkajšnje (rimsko) krščanstvo. Nekaj kristjanov pa se je v deželi še ohranilo. Toda nova država Karantanija, ki se je oblikovala po letu 570, je bila poganska. Njeno pokristjanjenje se začne okoli 750. In tedaj znova zaživi stara krščanska simbolika, ki jo je še vedno izžareval Oglej.

Najbolj vidno jo oblikuje v prvem obdobju Karantanije značilna domača Kotlaska kultura, kot so jo poimenovali arheologi po značilnem najdišču Kotle (Koettlach) onstran Semmeringa. Trajala je od 8. do 11. stol.. Na njenih najdbah so upodobljeni značilni krščanski simboli, in med njimi izstopa prav panter, najpogosteje stiliziran.

Prej omenjeni kamen s panterjema je bil gotovo že v tem obdobju vzdani nad glavni vhod stolnice pri Gospe Sveti, in je že takrat imel značaj neke vrste karantanskega grba.

V 10. stol. je bila ustanovljena Velika Karantanija z mnogimi krajinami. Ena od teh je bila tudi Veronska (današnja Benečija). V njej se je vse do danes ohranila podoba panterja, katerega imajo v grbih nekatere benečanske rodbine. Benečani so mu dali naziv la Dolce (sladka), torej po njegovem legendarnem sadkem vonju.

Prav v tem stoletju se pojavijo tudi prvi (srednjeveški) prapori, imenovani bandere. Njihove upodobitve, razen ene izjeme, nam niso ohranjene. Preučevalci pa so na podlagi kasnejših

likov na ščitih dognali, da so bili enobarvni, in da so pogosto imeli v sredini bojni znak. Pri Karantancih je bil bojni znak panter v plastični obliki, na drogu, kakor pri drugih narodih.

Prapor s panterjem je nedvomno imela tudi karantanska vojska pod domačo karantansko dinastijo. Njen začetnik Adalbero (+ 1039), imenovan za vojvodo v Karantaniji leta 1012, je bil poročen z Beatriko (+1025), švabsko princeso. Ta je po materi Gerbergi, hčeri burgundskega vojvoda Konrada izhajala po ženski strani od Zah. Karolingov, kar je takrat pomenilo izreden ugled.

Kot grb na ščitu je panter izpričan prvič na pečatu Otokarja III., mejnega grofa v Karantanski krajini, leta 1160. Tri leta kasneje je izpričan tudi na pečatu koroškega vojvode Hermana. Ko je omenjena krajina leta 1180 postala samostojna vojvodina z imenom Štajerska, je v grbu še vedno imela panterja. O njegovih barvah nam v svoji pesnitvi Parzival (okoli 1210) poroča pesnik Wolfram von Eschenbach (v prevodu): sobolov panter na hermelinovem ščitu. Krzno sobola je bila oznaka za črno barvo, hermelin pa se pozneje nadomešča z belo barvo (na ščitu s srebrno).

Ker je bila Štajerska posebna vojvodina, je sčasoma prišlo med njo in Koroško do spora glede pripadnosti panterja. Leta 1246 je bilo na kraljevem dvoru odločeno, da črni panter pripada vojvodini Koroški, ki je starejša. Tako si je Štajerska privzela belega panterja na zelenem ščitu, kot ga ima še danes.

Črni panter pa se tudi na Koroškem ni obdržal za dolgo. Ohranil se je do zatona karantanske dinastije (Eppenstein Spanheim), ki je izumrla leta 1269. Češki kralj Otokar II., ki je potem za nekaj let zavladal v tej in drugih slovenskih deželah, si je privzel drugi koroški grb, kot ga ima ta dežela še danes. Grb, ki ga leta 1248 nosi sin koroškega vojvode Bernarda, poznejši vojvoda Ulrik III., in sicer: navzdol presekan ščit, spredaj trije črni (švabski) levi na zlatem ali rumenem polju, zadaj bel prečnik na rdečem. Črni švabski levi ponazarjajo nedvomno poreklo Beatrike, matere karantanske dinastije; prečnik je znamenje pripadnosti.

Pečati Notranje Avstrije, ki je od 1335 dalje, ko so jim zavlادali Habsburžani, povezovala vse karantanske dežele, imajo podobo vladarja na konju ter na raznih mestih ščite z grbi dežel, toda na drogu, ki ga ta drži v roki, je podoba panterja, ki je bil bojni znak stare Karantanije.

Takšni grbi in ustrezni prapori iz njihovih osnovnih barv se zatem ohranjajo cela stoletja. Na Kranjskem pa je že nekako od 1190 obstajal orel, ki po vsej verjetnosti izhaja od Andechsov, mejnih grofov Kranske in Istre. Njih rod na Kranjskem se začne z Bertoldom I. (+ 1151). Imeli so za grb belega orla na plavem, in grb kranjske dežele bi bil torej obrnjeni grb ali proti grb njihovemu rodovnemu. (Glej tudi knjigo Slovenska znamenja).



Mednarodna oznaka SI

Do sedaj je veljalo, da je oznaka Slovenije »SLO«, kar pa ni pravilno zaradi sledečih dejstev:

- Vse države težijo k poenotenju internetnih, avtomobilskih ter državnih oznak – ena oznaka za vse prej naštete elemente.
- Mednarodno oznako »SLO« je pred letom 1992 imela država Sierra Leone (Afrika), ki je sprejela unikatno oznako »SLO« v času, ko Republika Slovenija še ni bila samostojna država ter zato še ni imela svoje oznake. Po mednarodnem pravu takrat Slovenija ni imela pravice uvesti mednarodno oznako za avtomobile »SLO«.
- Oznaka »SLO« ni tudi oznaka Slovenije kar zmotno misli večina ljudi ampak sta oznaki »SVN« ter »SI«, ki sta tudi mednarodno dobro priznani. Avtomobilska oznaka ni nujno ista kakor oznaka države vendar je zaradi boljše prepoznavnosti Slovenije v svetu to smiselno poenotiti.
- Oznaka Slovenije v internetu je .si, katero vsi poznamo in je zelo razširjena.
- Prav tako na cesti vedno več vidimo avtomobile, ki imajo namesto stare »SLO« novo »SI« nalepko.
- Zaradi enostavnosti in poenotenja simbolov kakor tudi oznak bi bilo potrebno uvesti, da se prične uporabljati oznako »SI«, ki je unikatna ter pripada po mednarodnem pravu samo Republiki Sloveniji.
- Ne smemo tudi pozabiti, da se oznako (napis) na avtomobilski nalepki »SI« vidi mnogo bolje kakor »SLO«, zaradi standardne velikosti nalepke ter napisa na njej, ki pripelje do tega, da je napis SLO napisan mnogo manjše ter manj razločno kot dvočrkovna oznaka SI.

Predlog novih simbolov

Da bi Slovenija postala bolj razpoznavna v svetu bi morala svoje simbole korenito spremeniti kakor tudi vse ostale oznake, ki ste tičejo razpoznavnosti v mednarodnem krogu.

Slabosti Slovenske zastave in grba:

- Grb heraldično in veksikološko ni pravilen, saj vsebuje neenakomerne linije (črte), ki so dovoljeni samo simbolom zgodovinskega porekla (govorimo o 500 letih in starejši). Grb vsebuje 4 barve (modra, rdeča, bela in rumena), praviloma jih naj bi imel največ 3.
- Grb ni zgodovinskega izvora; oznaka triglavaje stara 85 let, ostali deli grba 11 let.
- Grb ne predstavlja podobo celotnega Slovenskega naroda ampak samo 3 dežel: Triglav (Gorenjska), Tri zvezdice (Celje) ter morje (Južna Primorska oz. Slovenski del Istre). Očitno se je na Dolenjsko, Koroško, Notranjsko ter velik del Štajerske pozabilo?
- Sama zastava vsebuje 3 barve (modro, belo in rdečo). Leto 1848 v Sloveniji ni bilo prelomno za ljudstvo in ni pomenilo nikakaršnega resnega političnega premika, kakor v nekaterih drugih Slovanskih državah, izrazito v Rusiji.
- Zastava z grbom, ki predstavlja Republiko Slovenijo je na silo podobna Slovaški in Ruski. Nekateri jo celo mešajo z Hrvaško in Jugoslovansko (Srbija, Črna gora) zastavo. Barve nas še vedno uvrščajo na t.i. Balkan v negativnem smislu.
- Tisk v tujini stalno zamenjuje Slovensko zastavo z tujimi zastavami, predvsem s Slovaško in Rusko.
- Največja možna sramota pa je, da se neki športnik, ki si prizadeva celo življenje, da osvoji medaljo na nekem mednarodnem športnem tekmovanju, ter to tudi doseže, da mu ob podelitvi priznanj izobesijo slovaško ali rusko zastavo. To je en popolnoma jasen razlog, da ne glede na vnešene vsote za razpoznavnosti slovenije v tujini tega nismo mogli doseči zaradi podobnosti simbolov z drugimi državami in to se ne bo s sprejetjem v katerikoli politični krog držav nikoli spremenilo, če mi ne spremenimo simbolov.
- Trenutna zastava je uradno sprejeta bila šele 20 oktobra 1994 in ne 25 julija 1990.

Z zgoraj navedenim upam, da vam je postalo jasno, da R Slovenija nedvoumno potrebuje novo zastavo in nove simbole. Mnogi dvomijo v predlog grba, ki naj bi bil Črni panter, češ, da ni dokazano iz kje izvira grb itd... Če koga točno zanima izvor grba, ki je dokazan, potem vzemite v roke Korotan št. 7, ki je bil izdan leta 1981. V njem najdete dokazano študijo o izvoru grba. Ta študija dokaže, da je grb slovenski in da pripada samo Slovenskemu narodu, kot edini

avtohtoni naslednik oz. potomec Karantanije (s tem ne mislim na Veliko Karantanijo ampak na Karantanijo, ki še ni vsebovala drugih narodov, je pa vsebovala simbole, ki so bili v uporabi tudi kasneje – Črni panter).

Obrazložitev trenutnih uradnih simbolov Republike Slovenije:

National Flag

Zastava Republike Slovenije



In use: since 25th July 1990

Adopted: 20th October 1994

Source: Ukaz o razglasitvi zakona o grbu, zastavi in himni Republike Slovenije ter o slovenski narodni zastavi, 21. X. 1994. UL, št. 67, str. 3715, 27. X. 1994.

Zakon o grbu, zastavi in himni Republike Slovenije ter o slovenski narodni zastavi, 20. X. 1994. UL, št. 67, str. 3715-20, 27. X. 1994.

Pravilnik o registraciji in oznečevanju vozil, zrakoplovov in vodnih plovil Ministarstva za obrambo, 10. XI. 1995. Uradni list Republike Slovenije, št. 67/95, 23. XI. 1995.

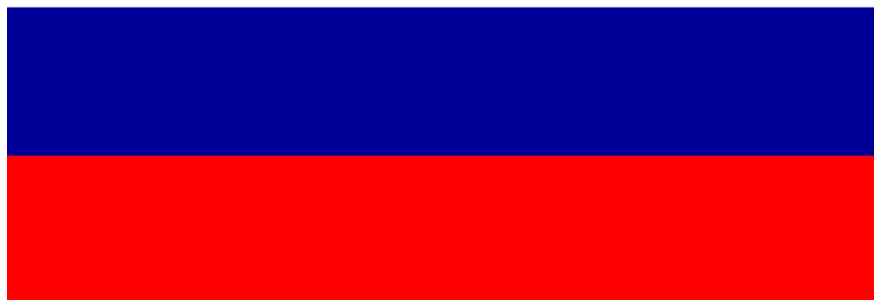
Pravilnik o registraciji in oznečevanju vozil, zrakoplovov in vodnih plovil Ministarstva za obrambo, 05. XI. 2001. Uradni list Republike Slovenije, št. 89/01, 12. XI. 2001.

Pravilnik o čolnih in plavajočih napravah, 30. IV. 2002. Uradni list Republike Slovenije, št. 45/02, 24. V. 2002.

The flag of Slovenia uses Pan-Slovene colours in combination first used as Slovenian flag in 1848. As it happens that Russia and Slovakia use the same combination of horizontal stripes, the coat of arms is set in canton for differentiation. The coat of arms is blue shield bordered red on two edges, with triple mountain (Mount *Triglav*) over two waves representing Slovenian lakes and sea, and golden three six-pointed stars, from the coat of arms of counts of Celje (Cilli).

On sea this flag is prescribed for boats (less the 24 m long) and for ships and boats of the Ministry of Defence. For the merchant ships the flag in ratio 2:3 is prescribed.

Slovene Nation



□ 1:2

Adopted: 20th October 1994

Source: Ukaz o razglasitvi zakona o grbu, zastavi in himni Republike Slovenije ter o slovenski narodni zastavi, 21. X. 1994. UL, št. 67, str. 3715, 27. X. 1994.

Zakon o grbu, zastavi in himni Republike Slovenije ter o slovenski narodni zastavi, 20. X. 1994. UL, št. 67, str. 3715-20, 27. X. 1994.

The flag of the Slovene nation is prescribed by the Slovenian laws, and is supposed to represent the Slovenian people (differing from Slovenia as state). However, due to the similarity with the flags of Russia and Slovakia, this flag is only a theoretical possibility and virtually never used.

The same law allows official use of the Italian and Hungarian flags in regions where those ethnic groups are living, prescribing them equal status with Slovenian flag. The two communities use their respective national flags, usually the simple tricolours without any symbols, though the design of those flags is not prescribed with this law.

Civil Ensign

Zastava trgovske mornarice Republike Slovenije



□ 2:3 ☰

Adopted: 24th August 2001

Source: Pravilnik o izobešanju pomorske zastave in znamenj na ladjah trgovske mornarice Republike Slovenije, 24. VIII. 2001. Uradni list Republike Slovenije, št. 71/01, 07. IX. 2001.

Following the tradition on Eastern Adriatic Coast, Slovenia also uses the national flag in ratio 2:3 as the flag of the marchant navy.

Jack

Zastava na premcu



☐ 1:2

Adopted: 29th June 1996

Source: Pravilnik o spremembah in dopolnitvah pravilnika o registraciji in označevanju vozil, zrakoplovov in vodnih plovil Ministarstva za obrambo, 19. VI. 1996. Uradni list Republike Slovenije, št. 34/96, 29. VI. 1996. str. 2838.

The jack for the vessels owned by the Ministry of Defence is changed in 1996 from the previous design that was apparently not distinctive enough. The colours of the jack are inspired from the coat of arms (yellow), now allowing clear distinction.

Jack, 1995 - 1996

Zastava na premcu



☒ 2:3 (44:66 cm)

Adopted: 23rd September 1995

Abandoned: 29th June 1996

Source: Pravilnik o registraciji in označevanju vozil, zrakoplovov in vodnih plovil Ministarstva za obrambo, 10. XI. 1995. Uradni list Republike Slovenije, št. 67/95, 23. XI. 1995.

Pravilnik o spremembah in dopolnitvah pravilnika o registraciji in označevanju vozil, zrakoplovov in vodnih plovil Ministarstva za obrambo, 19. VI. 1996. Uradni list Republike Slovenije, št. 34/96, 29. VI. 1996. str. 2838.

The first adopted jack was a blue rectangular flag with the coat of arms set in the middle. The use of this flag was discontinued after adoption of the tricolour jack less than a year later.

Construction Sheet

of the flag of the Republic of Slovenia



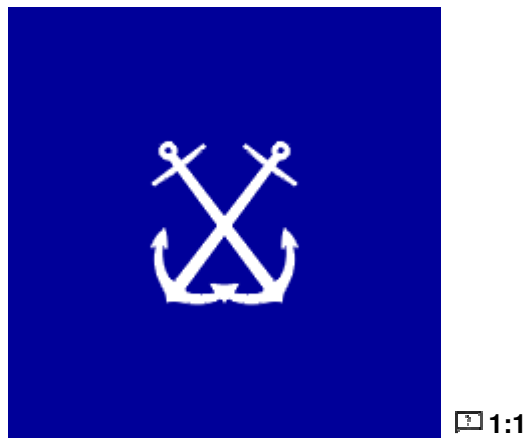
Adopted: 20th October 1994

Source: Ukaz o razglasitvi zakona o grbu, zastavi in himni Republike Slovenije ter o slovenski narodni zastavi, 21. X. 1994. UL, št. 67, str. 3715, 27. X. 1994.

Zakon o grbu, zastavi in himni Republike Slovenije ter o slovenski narodni zastavi, 20. X. 1994. UL, št. 67, str. 3715-20, 27. X. 1994.

Administrative Signal

Upravno znamenje plovila organov pristojnih za varnost morske plovitbe



Adopted: 24th August 2001

Source: Pravilnik o izobešanju pomorske zastave in znamenj na ladjah trgovske mornarice Republike Slovenije, 24. VIII. 2001, Uradni list RS, 71/2001.

Pravilnik o čolnih in plavajočih napravah, 30. IV. 2002. Uradni list Republike Slovenije, št. 45/02, 24. V. 2002.

The signal that is to be hoisted by *vessels of the organs responsible for the safety of the naval navigation* is blue square with two white crossed anchors.

Avtomobilska tablica

Z zamenjavo simbolov Republike Slovenije bi bilo smiselno premisliti tudi o zamenjavi avtomobilske tablice. Najbolje bi bilo to izvesti iztočasno zaradi vstopa Slovenije v Evropsko Unijo, da se Evropski družini narodov predstavimo v popolnoma novi – zgodovinsko moderni luči.



Slika je simbolična in ne odraža dejanskega merila avtomobilske tablice.



Slika je simbolična in ne odraža dejanskega merila avtomobilske tablice.



Slika je simbolična in ne odraža dejanskega merila avtomobilske tablice.



Slika je simbolična in ne odraža dejanskega merila avtomobilske tablice.



Slika je simbolična in ne odraža dejanskega merila avtomobilske tablice.

Na zgoraj navedenih vzorčnih primerih oz. predlogih se jasno vidi, da je razporeditev tablice sledeča, in to je evropska oznaka ter mednarodno priznana oznaka SI, državni grb (več različnih predlogov), oznaka regije (v tem primeru KR), grb občine in ne upravne enote – ker se s tem po krivem odvzame promocijo manjšim občinam, ki ne bodo nikoli bile svoje upravne enote, vendar pa zato še ne pomeni, da niso vredne tako gospodarskega vlaganja kot turističnega obiska; mogoče so še bolj upravičene, če se daje prednost krajem in občinam, ki so na robu propada ter če se hoče razvijati podeželje, ter avtomobilska koda na tablici.

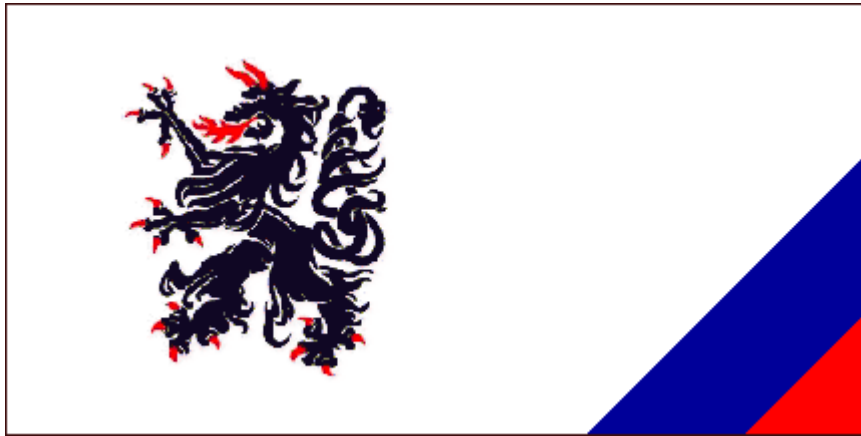
Na kratko prednosti:

- Razpoznavnost.
- SI, ki nadomesti SLO (bolj razpoznavni napis zaradi velikosti).
- V duhu Evropske Unije in Evrope.
- Smiselna razporajenost oznak in grbov (evropski, državni, regijski in občinski).
- Oblikovno lepa na pogled.
- Tablica ima neko smiselno ureditev oznak in grbov.

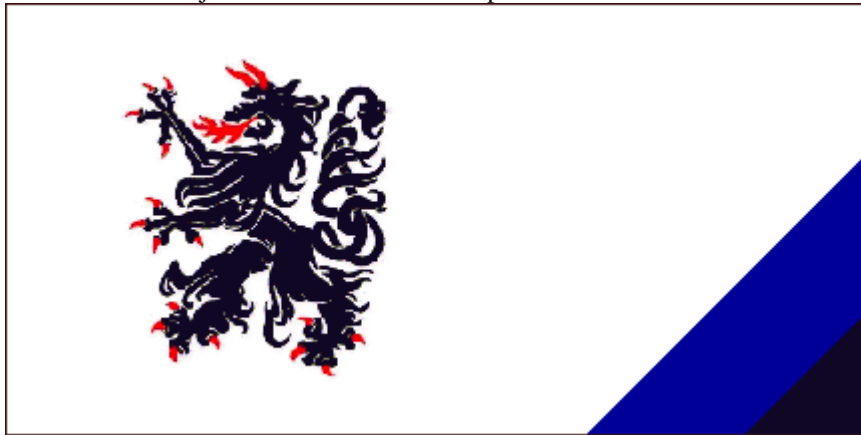
Novi grb in zastava

Za novi grb se naj bi po heraldičnem pravilu uporabil Črni panter ali tudi imenov Karantanski panter. To je Slovenski avtohotni grb. Na kakšnem barvnem odtenku bi bil grb ter kakšne barve panter sam bi bil je odvisno katero varianto se izbere (glej stran 18).

Barve ozadja zastave pa je po heraldičnem pravilu bela. Da pa naredimo kompromis med moderno zastavo, veksikološko pravilno zastavo, ki pa ima tudi heraldične prvine je vse to potrebno združiti. Tako pridemo do sledečih predlogov, ki ustrezajo zgoraj naštetim pravilom (predstavljeno samo nekaj primerov, ki pokažejo razliko med veksikološko pravilno in nepravilno zastavo):



Ker zastava vsebuje 4 barve veksikološko ni pravilna.



Ker zastava vsebuje 4 barve veksikološko ni pravilna.



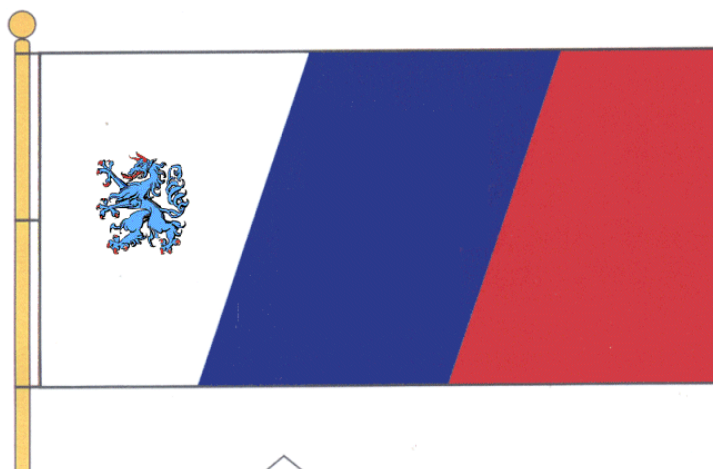
Veksikološko in heraldično pravilna zastava.



Vsi zgoraj naštet predlogi so narejeni z Črnim panterjem (črne barve, rdeči rogovi ter kremplji) na beli podlagi. V kolikor bi vzeli Črnega panterja na modri podlagi bi bile edine veksikološko »dovoljene« barve modra, rdeča in bela, kar pripelje do tega, da bi na zastavi lahko obdržali barve pomladi (iz leta 1848).

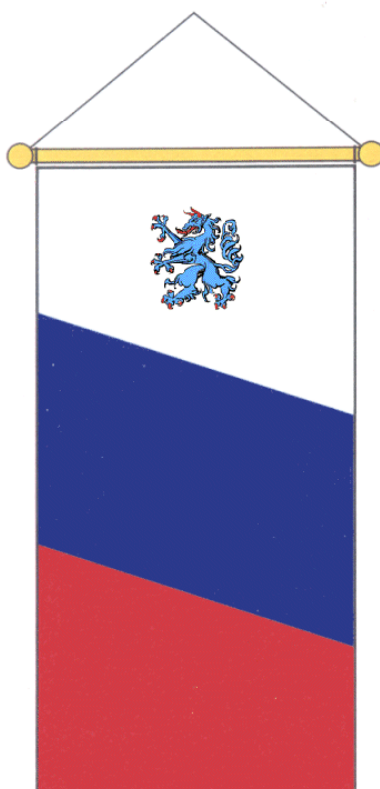
Za zaključek bi lahko napisali da je barvnih kombinacij mnogo, nekateri predlogi izgledajo izredno lepo, kot pika na »i« pa bi lahko poudaril, da bi bila taka zastava veksiloško in heraldično pravilna, kakor tudi moderna ter unikatna.

heraldika



A

Horizontalna podoba
zastave.



B

Vertikalna podoba
zastave.



A
Horizontalna podoba
zastave.



B
Vertikalna podoba
zastave.

Odzivi na očitke predlogov, ter potvarjanje dejstev

- Dejstvo je da so državni simboli nacionalni (državljski) in ne narodni (etični) drži, vendar so vsi nacionalni (državni) simboli nastali na podlagi narodnih simbolov. Nekaj primerov: Nemčija, Italija, Francija, Rusija, Belgija itd... Nobena od teh držav nima umetno ustvarjene zastave ampak ima zastavo na podlagi zgodovinskih dejstev.
- Narodne zastave so se v preteklosti in tudi sedaj vedno začele uporabljati za državne in ne obratno. Tudi države so nastajale na podlagi avtohtonih narodov oz. nacij in ne obratno, tako kot zastave.
- Na odgovor, da Slovenija do 19. stoletja n.š. ni imela svojih simbolov je popolnoma nepravilno in tako neumnost lahko izjavi samo oseba ki je zgodovinsko popolnoma neuka. Slovenija oz. predniki Slovenije v državi Karantanija so imeli svoj simbol že leta 1160 (takrat je bil prvič upodobljen) – Črni panter. Prav tako imajo druge države svoj narodne simbole na podlagi zgodovine: Nemčija, Poljska, Italija, Avstrija, Španija, Hrvaška, Linchenstein, itd...
- Odgovor na to, kdo je oblikoval sedanji grb (g. Marko Pogačnik) ter da jih zaradi tega ne spremenimo ni pravilno. Državni simboli so last vseh državljanov in ne akademskega slikarja oz. če si avtor lasti grb potem ta grb ne more biti vseslovenski oz. državni. Heraldčno pravilni in zgodovinski grbi niso nikoli osebna last; so pa last vseh državljanov in potomcev le tega naroda. Ponavadi se avtorja zgodovinskih grbov niti ne pozna oz. je bil grb last neke plemiške družine, katera kri je bila ista kakor kri naroda, vendar je le ta družina ponavadi že izumrla, kar pa je lahko edino dobro in ne slabo, saj si ga posameznik zato ne more lastiti.
- Na očitke, da smo lahko ponosni na trenutne simbole je to stvar in vedno bo bila stvar vsakega posameznika. Res pa je, da ne moremo biti nikakor ponosni na narodno zastavo (to je zastava, ki predstavlja narod in ne državo, ponavadi je to ista zastava, le da brez grba – nekje tudi obratno), ki je popolnoma identična Ruski državni zastavi.
- Obrazložitev, da je Triglav najvišji vrh v Sloveniji sicer drži, vendar ta najvišja gora v Sloveniji geografsko ne pripada vsem deželam v Sloveniji. Kot druga zanimivost pa je to, da sedanja upodobitev Triglava ni pravilna in je dvojna laž, ker prvič Triglav nima treh vrhov oz. še dveh zraven sebe, ter drugič Triglav ne pomeni »tri vrhi« ampak trojno božanstvo.

Zaključek

Dolgoročno gledano bi Slovenija z zamenjavo simbolov promocijsko in s finančnega stališča bila mnogo na boljem in ne na slabšem, saj ko bi se neki novi, zgodovinsko dognani simboli slovencev prijeli v tujini (ter za zgodovinsko neuke ljudi doma), le teh ne bi bilo več potrebno tako intenzivno oglaševati in promovirati, saj jih nihče ne bi mogel zamenjati z simboli drugih držav (ker so unikatni), kakor se to prepogosto dogaja sedaj.

Prav tako je naša naloga da to storimo ob prelomnici, ko bomo sprejeti v Evropsko Unijo, predvsem zato ker se bo z vstopom v EU morala spremeniti tudi ustava R Slovenije, tako da je to finančno in moralno najbolj primeren čas za tako dejanje.

Viri

- Ivan Kobal
- Tobias Sommer
- Jožica Gerden
- dr. Joško Šavli
- Ivan Tomažič
- Milan V. Smolej
- Robert Vrčon
- Matej Bor
- Simon Dolenc
- Anton Škerbinc
- Korotan št. 7, leto 1981
- Slovenija, podoba evropskega naroda
- Veneti
- Slovenska znamenja
- Zapiski iz parlamentarne skupine »Državni simboli«
- Fellow of the Augustan Society
- Knight de Bryan
- Fellow of Sodality of the Ark International
- Venetska teorija – Charanta (<http://www.niagara.com/~jezovnik/>)
- FAME: Željko Heimer (<http://zeljko-heimer-fame.from.hr/descr/si.html>)
- ...

Vsebina besedila, ki se nanaša na slovensko zgodovino je povzetek študije, katero so napisali zgoraj omenjeni avtorji.