

Mark Lublanski

PIŠTA INSCRIPTION AND WHERE DID THE RAETI DISAPPEARED TO?

Povzetek

Napis Ujik, tehnično imenovan tudi CE-1, je eden od treh retijskih napisov, ki na široko odpirajo vrata v razumevanje starodavnega retijskega jezika. Osupljivo je, da vsa dolga desetletja, v katerih so strokovnjaki poskušali razvozlati retijske napise s pomočjo različnih jezikov, od semitskega, madžarskega, do romanskih jezikov, je jezik z napisov živel pred njihovim nosom in se še dandanes govori v bližnjem sosedstvu. Žal pa je bil ta jezik, zaradi brezmejne nadutosti velikih jezikov, v njihovi senci popolnoma zapostavljen. Vse to pa kaže, da je treba resnico pogosto iskati ravno v obratni smeri kot trdi visoka znanost. Upoštevajoč znanstveno sprejeta stališča o jeziku Retov, ki so popolnoma napačna, ne bi nikdar razvozlati skrivnost tega starodavnega jezika.

Bronasta žara ali situla je bila uporabljena za pogreb moške osebe z imenom Pišta. Ime Pišta je pri Slovencih tudi po 2500 letih še vedno živo in se uporablja predvsem v vzhodnih predelih Slovenije. Kot kaže so žalujoči žaro pokrili z nekim pokrovom. Iz napisov te žare je razvidno, da so bili Reti prepričani v obstoj posmrtnega življenja in da duša umrlega po smrti potuje v nebesa. V okviru svojih prepričanj so umrlemu pripravili hrano in pijačo, ki naj bi ju potreboval na poti. Verjeli so torej, da lahko duša umrlega uporablja posvetne stvari. V Pištovi žari so zares našli sledove vina. Iz napisov pa je mogoče sklepati, da so mu žalujoči pripravili tudi hrano in priložili glaž za vino. Kot kaže je bil v navadi, da so žalujoči umrlemu klicali poslovljni klic «ave» in ga spodbujali, naj le gre v višave in si privošči ples in veselje. Pištova žara je okrašena z držalom ročaja, v obliki nekoliko stiliziranega križa. Ker se križi kot votivni simbol pojavljajo tudi pri RI napisu, je s tem uporaba križa kot simbola povezanega z vero, dokazana daleč pred začetki krščanstva. Najdba dveh polpalindromov na Pištovi žari je prav tako veliko presenečenje.

Na osnovi dokončno pojasnjene vsebine napisa Pišta in drugih retijskih napisov, imamo sedaj neposreden vpogled v ta antični jezik. Presenetljivo je, da jezik Retov še vedno živi kot jezikovni fosil Evrope. Ta antični jezik je Slovenščina sama. Ne Slovanščina, ki je nastala šele v 19. stoletju, pač pa Slovenščina, jezik, ki se danes govori v Sloveniji in sosednjih državah! Več kot presenetljivo je, da ta jezik, v 2500 letih skoraj ni doživel sprememb. To zanika znanstvene trditve, da so jeziki podvrženi relativno hitrim in neprestanim vplivom in spremembam! Zapisano vedenje pa nakazuje, da se slovenski jezik tisočletja ni kaj dosti spreminjal. Tako tudi ne od časih selitev Slovencev iz Evrope na ruske planjave in naprej v severno Indijo. Jezik teh napisov je razumljiv malodane vsakomur, ki pozna zahodno slovenska narečja.

Že sredi 19. stol. so Italijani vedeli, da je ime Rezi povezano z Reti, zato je nesprejemljivo namerno italijansko zavajanje, da Rezijani niso Slovenci, saj je očitno, da lahko Rezijane štejejo za potomce Retov, ki so se imenovali tudi Rezi. Za današnje velike narode, predvsem za Nemce in Italijane, ki vseskozi genocidno uničujejo slovenščino, bo zelo težko in stresno sprejeti za njih zoprno resnico in dejstvo, da v resnici niso niti obstajali, ko je slovenski jezik opeval in pisal veličastno pesem širom Evrope.

Veliki narodi v slovenski sosesčini, kot so Italijani in Nemci, so slovenski jezik v preteklosti namenoma uničevali in to na njihovih matičnih ozemljih. Žal pa se to še vedno dogaja. Z asimilacijsko politiko Slovincem vsiljujejo rabo večinskega jezika. Poleg tega pa z različnimi omejevalnimi administrativnimi ukrepi, posredno in neposredno izvajajo sistematičen pritisk na Slovence. Vsebina štirih napisov, ki so jih našli na področju Italije in Avstrije, je sedaj dokončno pojasnjena s pomočjo slovenščine, kar dokazuje kulturno veličino slovenskega jezika. S pomočjo slovenskega jezika, pa sem v nadaljevanju raziskav uspešno pojasnil še nekatere druge retijske, venetske in galske napise. Vsa ta nova odkritja kažejo na prisotnost Slovencev na obširnem ozemlju srednje Evrope in širše. Dodatna odkritja bodo predstavljena v bližnji prihodnosti. Že v starodavnih časih, ko se je slovenski jezik uporabljal za opevanje, čaščenje boga in v umetnosti, jezik današnjih velikih narodov še niti obstajal ni. Zato je pričakovati, da bodo znanstveniki teh velikih nacij sprejeli sveto resnico o Slovencih z veliko odpora, zanikanja in zvitosti.

Preface

Undoubtedly, there will be many well-intentioned suggestions, how to understand the inscriptions in a very right way. I guess, no one has an idea, how I was enlightened with the knowledge. Every vaticinator should know, that there is a huge abyss between an idea, a personal believe and proven fact, which also agree with the contents, semantics and common sense. A destructive purpose can be recognized from usurpation, relativization and ignorance.

The expressions Slovenes, Slovene should not be confused with the expressions Slavi, Slavic language, for it is also a new invention, not existed before mid-19th century. The word Slovani was introduced by the Czech Linguist Dobrovský. An existence of the lat. word Sclaveni, or ger. word Slawen before 19th century correspond to the word Sloveni (Slovenes), and not to unexisting Slavs. The words Sclaveni or Slawen had been sometimes used also to denote the languages, not people, related to the Slovene, like: Wendish, Slovak, Czech, Polish, Russian, Bulgarian, Macedonian or Serbian. None of the noted people ever considered themselves being Slavs before 19th century. Therefore, proclamation that the ancient and medieval Slovenes of the Central Europe were Russians, Serbs or even Croatians (falsified nation) would be an ultimate blemish of the truth.

I thank a lot to Prof. Dr. Anton Mavretič of the Harvard University, Corresponding member of the Slovenian Academy of Sciences and Arts, and Honorary citizen of Metlika Commune; for supporting and reviewing my English style of writing and helping me to bring it closer to the Academic English.

Introduction

The Pišta urn originating from 4th - 5th c. BC had been found in 1825 in the Cembra village. It was used for ceremonial purposes, and was filled with wine.^[1] The rim of the urn and the handle has 6 engraved inscriptions in the Raetic alphabet, which originates from Etruscan alphabet. Many scholars (Giovannelli, Mommsen, Pauli, Batisti, Mayr, Morandi, Mancini, Toth, etc.) have been trying to explain the inscriptions, but without meaningful success.

Basic data

Object:	Bronze urn
Name:	Pišta urn (Situla Pišta)
Obsolete name:	Situla Giovannelli
Size:	height 28 cm, bottom diameter 23 cm, top diam. 24 cm
Letter height:	8-9 mm with two deviations: shortened 5 mm and prolonged 11 mm
Period:	5 th - 4 th century BC ^[2]
Craftsmanship:	Engraved
Site:	Village Cembra is lying in South Tyrol, northern Italy, about 660 m above the sea level, on the top of some 100 m hilly plateau.
Location:	46° 10' 30" N, 11° 13' 19" E
Current location:	Museum Castello del Buonconsiglio
Inventory Nr.:	6387
Inscription mark:	CE-1
Script:	North Italic script (Sanzeno alphabet)
Language:	Slovene
Starting position:	Last S of the inscription part 1
Writing direction:	Sinistoverse
Reading direction:	dextroverse: inscription part: 1, 4b, 6b sinistoverse: inscription part: 2, 3, 4a, 5, 6a
Inscription part 1:	SVXΛYΛSVX →
Inscription part 2:	YΛXΛYΛ
Inscription part 3:	VYΛYJΛ
Inscription part 4a:	ΛYΛX XVMYΛYΛYΛ ←
Inscription part 4b:	ΛYΛX XVMYΛYΛYΛ →
Inscription part 5:	YΛY XLYVYVY
Inscription part 6a:	YΛYMYΛYΛ ←
Inscription part 6b:	YΛYMYΛYΛ →
Letters:	79 monophthongs, 6 diphthongs
Signals:	2; after last Λ at the part 4a and after last at the part 6a

Transliteration: *
 SVKNESVK
 TRINAHE
 FELHANV
 GELNAFINVXALINA
 ANILAXVNIFANLEI
 LVP·INVPIXIAFE
 LAFISEPELI
 ILEPESIFAL

* *Transformation of the Raetic letters to the Latin letters one by one, without influence of the contents or explanation of the inscription.*

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Interpreter: Mark Lublanski
 Date revealed: 27. 2. 2015

Interpretation of Linus Brunner and Alfred Toth (1987)^[3]

Thesis Work: Die Rätische Sprache enträtselt, St. Gallen, 1987

- a) LAVISE ŠELI
 “Enjoy (pl.) the silence!”
- b) VELKHANU LUPINU PITIAVE KUS[A] ENKUS
 TRINAKHE
 “I, Velkhanu, have made for Upinu from Padua the bronze vessel.”
- c) PHELNA VINUTALINA
 “Mix the wine jug!”

LAVISE	“enjoy (Imp. Pl., instead of *lavisu)” = Arab. laus- “to taste, to sample”
ŠELI	“silence” = Hebr. šeli “silence”
VELKHANU	“place name Volcena in Emilia (Italy)” (?)
LA, LI, L	“for (dative)” = Sem. la, li, lo, l “id.”
UPINU	(proper name)
PITIAVE	“from Padua (Latin Patavium)”
ENKUS	“bronze (Acc.)” = Hebr. nehušah “ore”, Aram. nhs “copper, bronze”
TRINAKHE	“I have made” = Greek draino “I do, I make”, IE root *der-“, with Sem. ending
PHELNA	“mix (Imp. Pl. fem.)” = Akk. balalu, Hebr. balal “mischen, mengen”
VINUTALINA	“wine jug” = IE

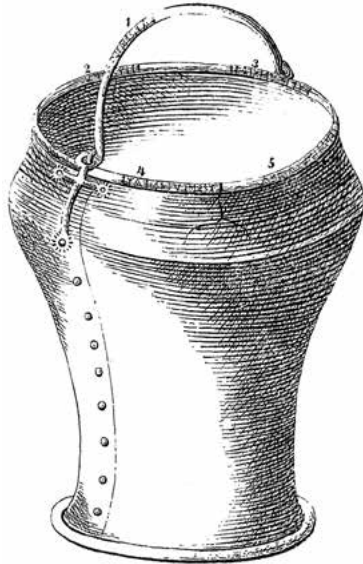


Figure 1: Pišta urn.^[4]

Interpretation of Mark Lublanski (2015)

Inscription: 𐌌𐌋𐌆𐌍𐌆𐌒𐌒𐌕𐌕𐌕𐌒𐌕𐌕 𐌀𐌒𐌒𐌎𐌕 𐌕𐌖𐌒𐌒𐌎𐌕𐌒𐌒𐌕𐌕 𐌕𐌒𐌕𐌕𐌒𐌒𐌕𐌕 𐌒𐌒𐌕𐌕𐌒𐌒𐌕𐌕
𐌀𐌒𐌒𐌎𐌕𐌕 𐌒𐌒𐌕𐌕𐌒𐌒𐌕𐌕 𐌒𐌒𐌕𐌕 𐌕𐌒𐌒𐌎𐌕𐌕

Transliteration: SVKNESVK TRINAHE FELHANV GELNAFINVXALINA
ANILAXVNIFANLEI LVP•NVPIXIAFE LAFISEPELI ILEPESIFAL

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Explanation of Idioms

Throughout the last few centuries the scientists formed a belief that Raetic language used a specific letter for each sound. On these basis, the Raeti would have not known some sounds like: B, C, Ć, D, F, G, J, O, Š and Ž.^[8] The similar belief has been known for Venetic, Etruscan, Latin and some other languages. Such an opinion is very much incorrect. It is also very odd to believe, that all those sounds would be absent in Raetic language. My recent research show that many of the missing sounds had been using. Some diverse sounds had not been expressed with a special letter, but with one single letter that had been used to designate 2 or 3 different sounds. Therefore, the precise sound studied cannot be determined without knowing the Raetic language, each word and a specific sound within the word.

- ⌘ One among such symbols is the Raetic letter ⌘, which represents not only the sound of /k/ but also stands for the sound /ts/ <ç> and /tʃ/ <č>. The Slovene root *pek- is characteristic for that kind of differentiation. It occupies all three sound variants, as can be seen from the following examples: noun peka 'baking', verb peči 'to bake' and noun pecivo 'pastry'. The Pišta urn has engraved two letters ⌘; both of them are representing the sound of /tʃ/ <č>, what is proved also by semantics.
- Υ Designates the sound between ...

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- М** Generally accepted opinion is that the symbol **М** is representing the sound of /ç/ <ś>. ^[11] But in the case of the Pišta inscription, the symbol **М** is a combination of double letter **1** turned one against the other. Each of the letter **1** represents a different sound. So, it is possible the **М** symbol is used to attract a reader's attention, to clearly show the semi-palindrome type of inscription.
- ⓐ** Is basically representing the letter of <g>, which is deviating a little from the known **ⓐ** forms. After the inscription in part 4 was recognized as a semi-palindrome, and its meaning was resolved, it became quite evident that the letter **ⓐ** is a combined symbol.

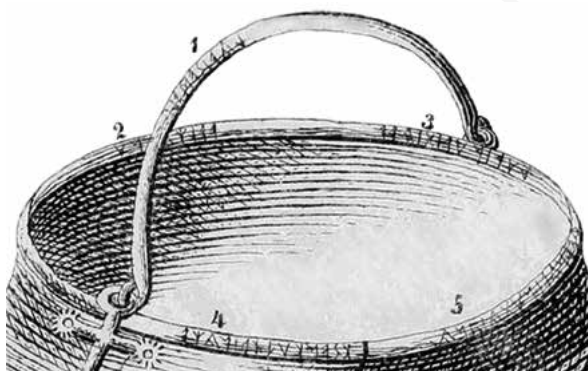


Figure 2: Pišta urn, details^[4]

Words Partitioning

On the basis of the rules mentioned above and the knowledge of the language, which has been used by our ancestor writer, the inscription is dispensed to words as follows:

Original: ⓐⓋ ʏḷḷḷ | ʏṼ Xḷḷḷ | ʏḷ ḷʏṼḷ X VʏṼḷ ḷʏ Jḷḷ Vʏḷḷḷ ḷḷ ḷʏḷḷ ḷḷḷ SVḷ ʏḷ SVḷ
ḷḷḷ ḷḷ ḷḷḷḷḷ | ḷḷḷḷ ḷḷ SVḷ ḷ X ḷḷḷḷ | Xḷḷḷ VʏṼḷḷḷ

Latin letters: SUK ME SUK TRI MAGE FE LGANU GEL MA FINU XALIMA AN I
LAŠUN I FAN LEI LUP'MU PIXI AFE L A FIS SE PELI I LEPE SI FAL

Let us focus to inscription part 1: SVḷ ʏḷ SVḷ, which reading it in the dextroverse

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SUČ ME SUČ, TRI MAXE, VEJ LĀANU, GJEL MA VINU ŠALIMA AN I LAŽUN I
VAN LJEJ, LUBIMU PIŠTI AVE, L A VIS SEJ PJELI I LEBEJ SI BAL.

Meaning

Raetic	Slovene	slk. Slovene
Suč me suč, tri maXe, vej lĀanu. Gjel ma vinu šalima, an i lažun i van ljej. Lub'mu Pišti ave. L a vis sej pjeli i lebej si bal.	Suč me suč, tri mĀXe, (se)vej lĀanu. Jel m'pa vinu šalima, an i glažun i van ljej. Lub'mu Pišti na vejki. LĀ va vis se pjeli i lĀbej si bal.	Sukaj me sukaj, tri mige, pa lahno. Jelo in vino pošiljamo, pa tudi glaž in vanj vlij. Ljubemu Pišti na veke. Le pelji se v višave in privoščiči si ples.

Table 1: Full word by word translation of the Pišta inscription in the Raetic and the Slovene language.

English
Turn me turn, three little bits, but carefully. We are sending a food and vine, and also a glass to pour into it. To beloved Pišta, ave. Just go upwards (to heaven) and enjoy a dance.

Table 2: Full words of the Pišta inscription in English

Another case of Inscription 'L a vis...'

Bronze urn found in Matrei by the Brenner at the location coordinates 47° 7' 52" N / 11° 27' 11" E, has been marked with siglas: WE-1,^[12] PID 188 and LIR MAT-1. It has a similar inscription on the handle like the Pišta urn. According to Stefan Schumacher the inscription consists of the letters **LA FIS ES** written dextroverse. To start the translation, we will assume the usage of the same letters. This suggestion will lead us to partition it the same way as the Pišta urn. Considering the same idioms and rules would give the words: **LA FIS ES** in transliteration: L A FIS ES and transcribed: L A FIS jES, what would mean:

	Raetic	Slovene	slk. Slovene	English
Pišta	L a vis sej pjeli..	LĀ va vis se pjeli..	Le pelji se v višave..	Just go upwards..
WE-1	L a vis jes	LĀ va vis jezdb*	Le pelji (se) v višave	Just go upwards

Table 3: Full words of the WE-1 inscription in Raetic, Slovene and English

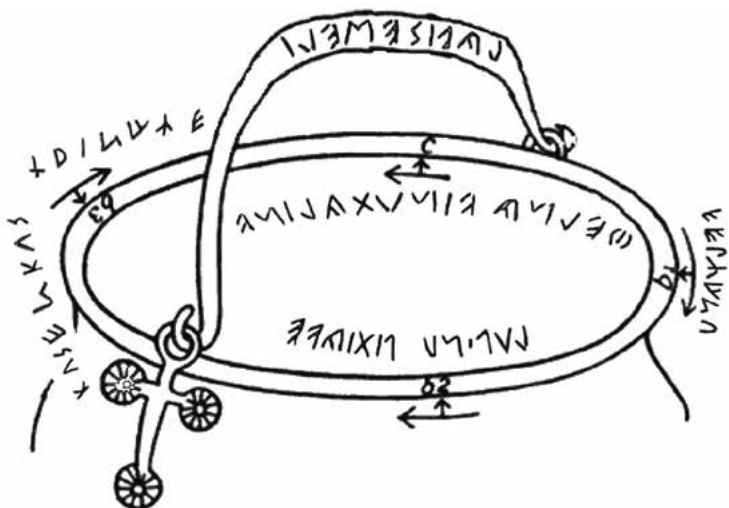


Figure 3: Sketch of the Pišta urn.^[3]

Inscription Lesson

From the words of Pišta inscription it can be recognized, that the Raeti have used very simple coding system. It can be seen from the words *SVX 7A SVX*, which could not be understood by reading it in the writing direction. They used a lid to cover the urn. From the pictures, it is not clearly seen if the urn has holes or hasps, neither urn has a lid, which was certainly made for that urn. It is very clear that Raeti strongly believed in a live after death. For that matter they prepared everything they believed the dead person would need for the journey to the heaven. So, they were convinced that the soul of the dead would have need for the food and drink, and even it could pour the vine to drink it. Therefore, they imagined that he would be capable of using the earthly physical things. The mourners have been attending to decent departure from the soul, which they believed, is touring into the heaven. They used the farewell greeting *ave* for the dead, encouraging him just to go upwards (to heaven) and enjoy the dance, pleasure and entertainment. It is quite remarkable that the man's name Pišta, which is still in use among Slovenes, had being in use yet some 2500 ago and more. To prove a point of using Slovene word *glaz* 'glass' so far back in time must be a total surprise, for the linguists who have been asserting the German origin of the *glaz*. The usage of two semi-palindromes on Pišta's urn is also a great surprise, because it was never even presumed. In my opinion the author of the inscription made a very good job semantically, as well as grammatically. On the other hand, the two semi-palindromes yet additionally prove the correct elucidation of the Pišta inscription. The Pišta urn and other Raetic inscriptions show that Slovene language up until now stayed almost unchanged. The same holds true for the grammar. The urn is adorned with the handle holder in a shape of stylized cross from the outer side. Together with the crosses used in

the RI inscription it is proven, that the symbol of a cross had been used in connection with the faith, fare before the Christianity.

Glossary

Raetic	Slovene	Grammar		lit. Slov.	English
suč	suč	verb	2sg. imp. pr.	suči, sukaj	turn
me	me	p.prn.	1sg. m. acc.	me	me
tri	tri	c.num.		tri	three
maʒe ¹	mʒe	noun	m. acc. pl.	mige	little bit
vej ²	vedi, (se)vej	conj.		pa	but
lʒanu	lʒanu	adv.		lahno	carefully, easy
gjel ³	jel	noun	f. nom. sg.	jelo	food
ma ⁴	m'pa	conj.		in	and
vinu ⁵	vinu	noun	n. nom. sg.	vino	wine
šalima ⁶	šalima	verb	1pl. pr.ct.	(po)šiljamo	(we are) sending
an ⁷	an, ʒn, in	conj.		in	and
i ⁸	i, in	conj.		tudi	also
lažun ⁹	glažun	noun	m. nom. sg.	glaž	glass
van	van	prps.		vanj	into
ljej	ljej, vlej	verb	2sg. imp. pr.	vlij	pour
lub'mu	lubʒmu	adj.	1sg. m. dat.	ljubemu	to beloved
Pišti ¹⁰	Pišti	name	m. dat. sg.	Pišti	Pišta
ave ¹¹	na vejki	intj.		na veke	ave
l ¹²	lʒ	prtc.		le	just
a ¹³	va, vʒ, v	prps.		v	to
vis ¹⁴	vis	noun	m. dat. sg.	k višku	upwards, up high
sej ¹⁵	sej, se	r.prn.	acc.	se	(oneself)
pjeli	pjeli, peli	verb	2sg. pr. imp.	pelji	go, ride
lebej ¹⁶	lʒbej, lubi	verb	2sg. pr. imp.	privošči	enjoy
si	si	r.prn.	dat.	si	(oneself)
bal ¹⁷	bal	noun	m. nom. sg.	bal, ples	dance

Table 3: Pišta inscription glossary

Idioms:

ʒ as ə in bottle

ʒ as ə in the

¹maʒe Is m. acc. pl. noun in the meaning of 'a little move, a jiffy move'. The word «maʒe» is a dialectal form of the slv. noun mig in the meaning of 'shrug, wink', but in another variety, it also means 'hint, nod, sign'. The word discussed actually derives from slv. verb makniti. Some of the Slovene dialectal variants can be seen from the following list:^[13]

mègnati slk. migniti 'a jiffy move, a little move'
 magatáti slk. mežikati 'to blink, to wink, to twinkle'; slk. pomežikniti 'to wink' and treniti 'to wink, to twinkle'

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³ gjel The word gjel ‘food’ had been changed to nowadays usage jelb, jelu, jelo, jed, all in the same meaning. It can be seen that leading g- had been dropped out in some dialects, while in east Slovene dialects it remains in a few words such as:^[14, pp.92–5]

gjèdrni	slv. jadrni ‘swiftly’
gjèdrno	slv. jadrno ‘diligent, quick, agile’
gjíbanje	slv. gibanje ‘moving’
gjemàti	slv. jemati ‘to take’
gjèsi	slv. jesih ‘vinegar’
etc.	

⁴ ma The conjunction <ma> is widely in use in western Slovene dialects, but much less

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⁹ lažun The word is undoubtedly abbreviated variant of the slv. word glažun. Otherwise the noun glažun is a compound of the root *glaž- and m. suffix -un. Some other Slovene words having suffix -un are:

koš**trun** 'wether'
 merč**un** 'the one who officially measures wheat, salt'
 pest**un** 'm. baby-sitter'
 tol**mun** 'deep river pool'
 etc.

Word glaž 'glass' is pronounced by the sound of /ʃ/ in Slovene language. When the root glaš is followed by vocal, like in the case of gen. sg. glaša, the pronunciation of the letter <š> is switching from /ʃ/ to the sound that is closer to /ʒ/. In the European linguistic science, it is widely believed that the Slovene word glaž /gla:ʃ/, m. gen. sg. glaža /gla:ʒa:/, derives from the Middle High German word glas.^[18] Not only the word glaž, but also many other examples show, that Germans had borrowed a lots of words from Slovene language.

¹⁰ Pišti Is a dative case of slv. name Pišta. The name Pišta has been used as a synonym for the Christian name Štefan, in English Steve or Stephen. It is also used in the eastern part of Slovenia, and also in Croatia and Hungary, whose land was once Slovene speaking. It is obvious that the name Pišta had been used among Slovenes 2500 years or more.

¹¹ ave The linguistic science has been convinced until now, that the salutation ave is of Latin origin. But the interjection of ave has been proven to be noted some 2500 years ago, in Slovene language, which is much before the Latin formed to the

decent language. Latin etymology of the word ave is frequently connected with the Latin words such as:^{[19],[20]}

aveō	'I desire, wish or long for, crave'; aveō < avēre
avere	'have, hold, possess'; avere < habēre < habeō
haveō	'to be well, fare well, be happy (only in salutation)'
aveō	see haveō
aversus	'turned away, turned back'; aversus < avertere
avert	'turned'
avis	'a bird, (figuratively) omen, portent'

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- ¹⁴ vis It indicates what is upwards, the sky or heaven in this case. Word *nebo* 'sky' and *nebesa* 'heaven' has the same root in Slovene language for millenniums. The word *vis* indicates the Raeti definitely believed, that the heaven is up there, where the sky is, and beyond. Some Slovene words originating from the root **vis* can be seen from the lower instance:

vis 'something upwards (hands, jumping, rising, grooving)'
viš 'height'
višava 'height, altitude'
 etc.

- ¹⁶ lebej Is an imperfect singular 2nd person verb in the meaning 'to treat oneself to'. It is derived from slv. verb *лѣbitи*, *lubѣti*, *lubiti*, slk. *ljubiti* that have nowadays meaning 'to love' in the first place. Beside 'to love', it also has meaning of: 'to like' when feeling a favor to someone; 'to like' when feeling a positive relation to something (work, earth, justice, freedom, peace, smile, birds, the picture, etc.). Mind combination:

ne lubi se mi, means 'I don't like (to work, to go, to awake early, to drive, etc.)'

Contrary without negation (<*ne*>), the positive response is formed, like in words:

Jedel je koliko se mu je lubilo. 'He ate as much as he like (wish, want) to'
Če se ti lubi vina, ga natoči. 'If you wish (like / want) to have the wine, just pour it'

From the context of the word *lebej* it can be seen, that mourners are stimulating the soul of the dead, to dance and take a pleasure in the highest, as much as he likes to.

- ¹⁷ bal The word *bal* designates 'dance, ball, conviviality, celebration'. In Slovene is still alive, although in general not much in use. Contrary to the affirmation of Slovene linguists, the noun *bal* 'dance' derives from slv. verb *valati*, slk. *valjati* 'to roll, to trundle'. Anyway, the betacism influenced to switching of morphemes /*b/* and /*v/*, one way or the other. Some words related to noun *bal* are:

balet 'ballet'
valiti 'to roll'
vališ 'gravel'
val 'wave'
 etc.

By the Slovene etymologist, Marko Snoj, the word *bal* was borrowed from ger. noun *ball*, and ger. word *ball* earlier from fr. verb *bal* 'dance'. The French word *bal* developed from fr. verb *balier* 'to dance', which derives from lat. *ballāre*.^[22, p.29] This is totally incorrect assertion, which is also clearly proved with the Slovene word *bal*, engraved on the Pišta urn some 2500 years ago. The etymology of the lat. word *ballāre* can be unequivocally explained with the Slovene verb *balatъ*, *valatъ*, slk. *valjati* 'to roll', while lat. root **bal-* 'bath' reveals no semantics.

Where did Slovenes Disappear to?

The notion that the Slovene language and the Slovene nation in the past had been settled in a great part of the Central Europe, which is completely unthinkable, and unacceptable to present western science and politics. Moreover, the first reveals of the Lepontic, some talk about “early Celtic” language suggests, that the Lepontic derives from Slovene, or at least the Lepontic had very close relations to it. At that time, the Celts had mixed with other local tribes on the territories to which they migrated. Therefore, it is possible, that Celtic, after melting with other languages had changed. Why did the Slovene language become extinct in the large part of the Central Europe? Why only slight remnants of the Slovene language have been preserved in Europe?

The Roman Issue

The answer suggests that it is the result of the process, which started with the Roman

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members of the European community, who have been unjustly subdued by the interests of the larger nations.

Purging Language Traces

The town Windisch Matrei in eastern Tyrol used its name for the centuries, until the end of the 2nd World war, when Germans changed its name to Matrei in Osttirol. To whom was the ancient adjective Windisch, which designates the Slovenes, so disturbing, that in spite of its steady use, it had to be exterminated? A German historian Wilhelm Neumann from the Austrian part of Carinthia had claimed, that the adjective Windisch in the name of Windisch Matrei, has nothing to do with the national name of Windisch. Therefore, nothing to do with the Slovenes! In the name of German science, he propagated idea, that the adjective Windisch was used only to distinguish the Matrei in the East Tyrol, from another Matrei which is located under the Brenner Pass! Throughout these historical times, everyone and especially Germans know it well, that Winden is an exonym for Slovenes. The purposeful German ignorance shows their enormous insolence.

Purging the Slovene Continuity

In spite of the fact, that Germans in previous times through many centuries called Slovenes with the exonym Winden. Their scientists, at the beginning of 20th century, invented a new, so called

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Extermination with the help of Power

The population census of Austro-Hungarian monarchy started in 1846 and had been misusing the data by showing the increasing number of “Germans” in the monarchy, where German was an official and administrative language. In Slovene lands within the Austrian monarchy, the German language became predominant in towns for the last two centuries, with the help of state administration and bureaucracy. The local towns were totally surrounded by the Slovene language. The same, Germanized and un-Germanized Slovene population was stretching far into the countryside. Irrespective of greater Slovene majority, the German was taught exclusively in all Slovene lands. Young Slovenes were taught German language by using different teaching methods in their schools. There are many cases of punishment of Slovene pupils in schools and in public, in the case of using just a single aboriginal word. Therefore, many Slovenes in the census declared themselves as speakers of the German language in public. The Austrian census questionnaire completely

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Raeti found in the 19th Century

Why the Italian Scholars lead us astray? At least from the book written by Benedetto Giovannelli, “*Dei Rezi e d’ una iscrizione Rezio-Etrusca*” from the mid-19th century, it is clear that the terms Rezi and Rezia were well known to Italians. Author of the book carefully studied ancient sources, and on that basis, he stated, that the ancient Raeti were in fact Rezi or Rezi. He uses the name Rezi most often. Rezi lived in those mountains above Verona and Lake Como. Furthermore, he asserted that they lived in the country of Rezia. The name is written from for the land name REZIA.^[24] Because of his immediate use of the word Rezi and Rezia we strongly believe, that in the Southern Alps around Trento, where author lived, the domestic population still recognized the Rezian linguistic expressions in the 19th century. Therefore, it is indisputable fact, that the Italian scholars conceal the knowledge about Rezi and Rezia on purpose. Having such strong proves, what else could be anticipated than the Slovene valley of Rezia and their Slovene inhabitants were nothing more than descendants of the ancient Raeti. The Slovene language that the Rezians spoke in the present days is even more corrupted with the language influences than the ancient language of the Raeti was. Hence the present Rezian dialect is a bit more distant from the Slovene language than 2500 years old Raetian. Giovannelli in his work saw the origin of the Rezi in the name Razeni. The Razeni were named Tirreni in

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Croati, a Nation of Falsification

On the historical maps of Europe which have been using for the last two centuries, the Croatian state can be seen as drawn up to the Drava River. Such falsifications are total abuse of science and primary sources. By detailed studies of the Croatian history and statements of their scholars it is revealed, that the Croats are falsifying the history extensively. It is obvious, that there were no Croats found east of the Dinaric Mountain Range before 16th century. After the Turks invaded Dalmatia, the Croats fled towards the north onto the Slovene lands. After some decades they gradually took power over the Slovenes. Not much later, they started converting the numerous facts, documents and aboriginal language. They usurped everything about Slovenes. The words Sloveni, Slovenci, slovensko, etc. had been transformed into Hrvati, hrvatsko, etc.; claiming with the help of science, that the names Slovenci or Slovinci found in the written sources, actually have meaning of Croats. The Pannonian Croatia and Dalmatian Croatia is a Croat invention from the 19th century, which never existed in the history. The Croatians hush up that the newly invented term “Pannonian Croatia” is actually the ancient

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of Yugoslavia, when democracy was restored, the democratic Croatia did not returned lands, which occupied in the time of dictatorship. Let's return to the story of the wine name. In the 20th century, the names Refošk and Teran were classified precisely in the wine trade. It was establish that only one vine sort exists. The vine Refošk grown in the Karst area gives the wine named Teran, while in Istria, around the city of Koper, it gives the wine named Refošk. Distinguishing is necessary, because wines differ essentially in their characteristics. Slovenia invested much to the trade mark of Refošk and Teran, which was also protected by the European trade law. In the process of joining the European Union, Croatian did not claim any rights of using the name of Teran. After Croatia get a member of EU, they started perfidious actions to get the right of exceptional use of the wine name Teran, based on the vine name Teran, which was already abandoned in the professional wine trade for decades.

There are many other conflicts, which origin in the Croatian occupation of the Slovenes. One among others can be gathered from census. Slovenes was a nation twice as larger as the Croats, at the beginning of the 19th century. Number of Slovenes decreased by 50 % in the last 200 years, while at the same time, Croats expanded enormously their number. Today, number of Croatians more than doubled, comparing to Slovenes. Even after 1991, when democracy was established, the Croatian extermination machine has been pushing the last remaining native Slovenes in Croatia to speak Croatian with their children at home. [26] More data about Croat historical, political and linguistics manipulations, about seizure enormous Slovene territories, about denationalization of Slovenes, etc., are systematically collected in the book "Anton Vramec in Slovenci"! [27] Sparse information on the above subject could be found also in other papers.

List of Abbreviations:

1sg	First person plural	nom	Nominative
1sg	First person singular	pl	Plural
2sg	Second person singular	p.prn	Personal Pronoun
acc	Accusative	pr	Present tense
adj	Adjective	pr.ct	Present Continuous
adv	Adverb	prn	Pronoun
conj	Conjunction	prps	Preposition
c.num	Cardinal numeral	prtc	Particle
dat	Dative	r.prn	Reflexive Pronoun
du	Dual	sg	Singular
f	Feminine		
gen	Genitive	blr	Belarusian
imp	Imperative mood	cz	Czech
intj	Interjection	dlž	Lower Lusatian
lnk	Linking	fr	French
m	Masculine	ger	German
n	Neuter	gr	Greek

lat	Latin	slk	Literally Slovene
mk	Macedonian	slv	Slovene
pol	Polish	shr	Serbo-Croatian
psl	proto-Slovene	stcs	Old Church Slovene
rtr	Rhaeto-Romance	svk	Slovak
rus	Russian	ukr	Ukrainian

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Abstract

Pišta inscription, technically named CE-1, is one of the first three Raetic inscriptions, which are widely opening the door to understanding the ancient Raetic language. It is rather astonishing that for all those long decades, that these inscriptions have been tried to be explained with the help of many different languages, from Semitic, Hungarian to Romance languages, while the real studied language was alive all those times, and has being spoken in the nearby country. In the shadow of larger European languages, the Slovene language was totally ignored. This shows that the truth could be often found just in the opposite side than scientifically clamed. Considering the present day scientifically adopted knowledge about the Raetic language, which is completely wrong, the truth would have never been revealed.

The bronze urn had been used for burial purposes of the person with the masculine name Pišta, which after 2500 years is still in use among Slovenes. It seems the mourners used a lid to cover the urn. From the inscription, it is clear that Raeti strongly believed in a live after death, and also that the soul of deceased will travel to the heaven. For this reason, they prepared a food and a drink, which would accompany the soul of the dead for his needs on the journey to the heavens. So, they believed, the dead soul is capable of using the worldly things. Therefore, the urn was filled with wine. It can also be gathered from the inscription a presence of food and a drinking glass for wine. The mourners used the farewell greeting «ave» after death, and encourage him to go upwards, to the heaven and enjoy a dance and pleasure. The urn is adorned with a handle holder in the shape of stylized cross. Together with the crosses used in the RI inscription it is proving, that the symbol of cross had being used in connection of the faith much before the Christianity. Using of two semi-palindromes on the Pišta urn is also a great surprise.

On the basis of the ultimately revealed Pišta inscription, the insights to the ancient Raetic language will be fully disclosed. Surprisingly, the Raetic language is still alive and lives as a fossil language of the Europe. That ancient language is Slovene itself. Not Slavic, which term had been invented only in the 19th century, but the Slovene language, that is nowadays spoken in the Republic of Slovenia and neighboring lands. After 2500 years, the language of these inscriptions, surprisingly did not change much. That fact is in conflict with the scientific claims that languages change rapidly and constantly! This may suggest that the Slovene language didn't change much for thousands of years. Not even from the time of its migration to northern India. The language of inscription is easily intelligible to almost anyone who understands the western Slovene dialects.

The Italians, at least in mid-19th century undoubtedly knew, that the name Rezi is closely connected to the name Raeti. Therefore, it is unacceptable to us, that Italian scientific community by design misled and spread the preposterous idea, that Rezians, a Slovene minority in the valley of Rezia in Italy, are not Slovenes! Moreover, it is obvious that the Slovene minority in Rezia can be considered as direct descendants of the Raeti, which were also named Rezi in the past. Up until now, much larger nations in the central Europe, such as Italian and Germanic speaking peoples, have been ruining the Slovene language in their lands. They have been implementing assimilation policy to the Slovene people, not only by forcing the language of majority to them, but also by restrictive administrative measures and by direct, as well as indirect, systematic pressure. Four inscriptions found in Italy and Austria, are fully interpreted by the use of Slovene language, which is proving its great cultural heritage. With the help of the Slovene language, I also revealed some other Raetic, Venetic and Gallic inscriptions by now. All of these newly revealed findings indicate a large presence of the Slovenes throughout the Central Europe, and will be published in the near future. In the past centuries, when the Slovene language had been performed in singing, writing and worshipping, the languages of presently much larger nations were not even existing. It is anticipated that the scholars of those larger nations will accept the truth of the Slovene language and its worthiness in these archaic translations. It may be hard for them to accept such unexpected truth in these revealed inscriptions. These translations may lead the scientist from those nations to much higher opportunity to collaborate and make even better revelations.

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