

Mark Lublanski

THE RI INSCRIPTIONS AND THEIR RELATIONS TO THE VENETI

Povzetek

Retijski napisi RI so eno od najbolj zapletenih antičnih umetniških del. Poleg za tisti čas običajnih črk, napisi vključujejo še zapleteno simboliko, pike, oznake, preusmeritve ter usmerjene in odebeljene črke. Retijski napisi dokazujejo, da je slovenski jezik od antičnih časov naprej ostal skoraj nedotaknjen. Podoben pojav je opaziti pri slovnicah. RI napisi so razkrili nekatere arhaične oblike v jeziku Retov, kot je na primer besedo št (štekanje), končnico -ej, ipn. Reti so imeli, v nasprotju z našim mnenjem, zelo jasne predstave o nebesih, vicah in o peklju, o njihovih vmesnih stopnjah ter o tem, kako in zakaj je nekdo običal na neki stopnji med peklom in nebesami. Presenetljivo odkritje je, da se je simbol križa uporabljal za duhovne namene že davno pred pojavom krščanstva. Reti in ostala ljudstva sosesčine, so kot kaže bila monoteistična, ki niso verovali v same pobobe božanstev. Te so jim bile le najboljši nadomestek za slikovno predstavo tistega, česar niso mogli zaznati z očmi. Tako so Reti uporabili sonce kot nadomestek za boginjo RI, ki je bila po njihovem pojmovanju najvišje oz. edino pravo božanstvo. Sonce je namreč najmočnejši vir svetlobe, a vendarle je le slab približek domnevo močne bleščave boginje RI.

RI napisi so bili vklesani v jamsko steno visoko v gorah, kjer se srečujejo trije naravni elementi: zrak, zemlja in voda, katerim je v času ritualov družbo najverjetneje delal še četrti element, ogenj. Izbira te gorske jame za retijsko svetišče je morala biti dobro premišljena in je do nje verjetno vodila tudi romarska pot. Da so napise verjetno uporabljali tudi za religiozne namene, kažejo primeri skakanja iz enega dela napisa na drugega, ponavljanje delov besedila in izvajanje besedila v petju.

Iskanje izvora imena RI je vodila do raziskave venetske besede jekupetaris, ki presenetljivo vključuje ime boginje RI. To pa kaže na veliko sorodnost, ki sta jo v verovnju izkazovali obe ljudstvi. Posledično lahko pričakujemo vsaj nekatere pisne sorodnosti obeh ljudstev. Znanje jezika Retov na široko odpira vrata presenetljivim odkritjem, ki jih skrivajo RI napisi. Osnovna zgodba napisov odkriva versko vsebino besedila, ki govori o motiltvi, o tem kaj je prav in kaj ne, vključno s posledicami in opozorili pred napačno potjo. Vendar pa vključujejo tudi svarila pred peklom, kot najnižje stopnje človeškega odklona od resnice in luči. Pravilnost mojega branja RI napisov ne potrjuje le vsebina napisov, pač pa tudi semantika. Raziskovalci, ki se bodo lotili odkrivanja ostalih, še neraziskanih retijskih napisov, bodo brez znanja Slovenščine in njenih narečij naleteli na nepremostljive težave. RI napisi potrjujejo, da so Slovenci v antiki naseljevali velik del Evrope. Napisi tako zavračajo sprejeta stališča in dogme zgodovinske in jezikoslovne znanosti, njihova izhodišča pa postavljajo na glavo. Da bi obe znanstveni področji uskladili z resnico, ju bo v prihodnosti potrebno od temeljev naprej preurediti in napisati na novo.

Preface

Undoubtedly, there will be many well-intentioned suggestions, how to understand the inscriptions in a very right way. 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. I guess, no one has an idea, how I was enlightened with the knowledge.

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 Croatsians (falsified nation) would be an ultimate blemish of the truth.

Introduction

In the summer of 1957, on a mountain high above the Lake Achen, a sensational discovery was found. Mountaineer Walter Riedl from Innsbruck and the Steinberger teacher Franz Schmid had been discovering the Schneidjoch region near the Guffert cottage. In a cavernous gap in which a small spring is rising, they discovered inscriptions engraved on one of the cave walls. The inscriptions are arranged in 7 rows, which are long between 1-2 m and vary in their condition. Tapes consist of over 100 letters and were not carved all at the same time. This is the longest Raetic text ever found. Two lines of the inscription were discovered later and published, Mayr in 1962 by sigla RI-8 and Prosdocimi in 1971 by sigla RI-9. The cave had been well known to the local population yet before, which proves that the cave was vested long ago. Numbers of the year 1825 and 1866 are engraved in the soft stone. There should be no doubt, that mountain shepherds had already seen the mysterious signs, but they did not make a big deal of it. In the mid-20th century the information about the inscriptions finds a way to the. Since then, archaeologists and paleographers have dealt with this unique Tyrolian find. A mountain spring rises in the cave, which indicates with certainty a sanctuary nature of the cave. So far, the inscriptions by the foothills of the Schneidjoch Mountain are dated to about 500 BC. As Stefan Schumacher in his work 'Die räätischen Inschriften' pointed out, the letters of the RI inscription were not alike to those known in the Bolzano area, but are indicating an older writing system.^[1] Hans-Walter Roth, director of the Institute of Professional Scientific Contact Optics in Ulm, says that he had discovered, with the help of digital recording techniques, several new images, which age are preliminary estimates to goes back to around 3600 BC. The place of worship may had had an important astronomical role.^{[2],[3]} Particularly striking is about a 15-centimeter

RI-3b:	/lu:bəj jɛ/[⁶],[⁷]
RI-3c:	/jə sɪ jɛ (vy)/[⁶]
RI-3d:	/tʃa:t/[⁶]

Later inscriptions

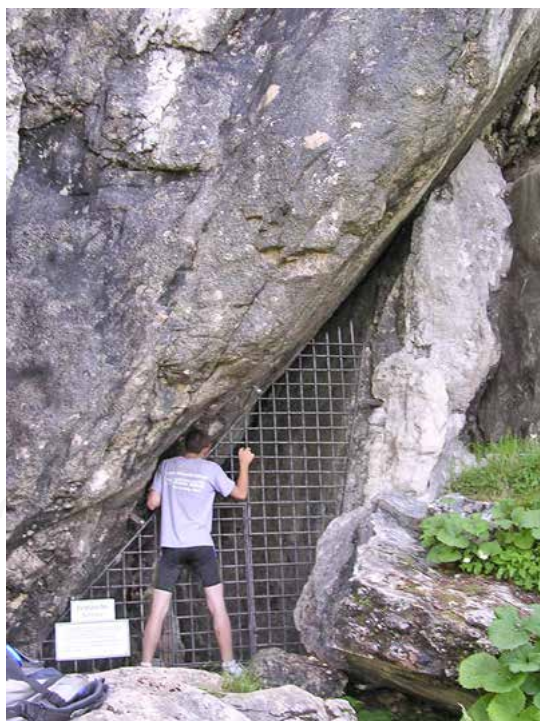
RI-7: ²	ΚΛΥΞ →
RI-8:	ΑΞΟΙΞΑΛΕ·ΚΙ →
RI-9:	ΛΙΤΑΛΠΙ →

Transliteration^{*}

RI-7:	KV·SE
RI-8:	AS·TRISAE·KI
RI-9:	LITAVPI
No. of letters:	25

Interpreter: Mark Lublanski

Date revealed: 22nd of August 2014, finalized 17th – 22nd of February 2015



Picture 1: The RI cave entrance.[4],[8]

² The inscription RI-7 was still readable in 1957, while it is no longer recognizable today.[²],[⁴]

Transliterations and Interpretations of the RI Inscription

The inscriptions had been tried to be resolved by some linguist in the past, but their results differed even in transliteration. Two lines of the inscription were found later and published under RI-8 by Mayr in 1962^[9] and RI-9 by Prosdocimi in 1971.^[10] The inscription RI-7 still readable in 1957^[11], is no longer recognizable today^{[2],[4]} Nevertheless the entire inscriptions are rather extensive, and the content is presumptively sequenced. The understanding of their interpretations is unresolved up to nowadays. The prerequisite to understand inscriptions correctly is to determine the language and the contents of the text. Neither of these conditions had been implemented before. Experts were more or less successful in transliterations, but besides names and grammatical forms in unknown language, they did not offer any proper understanding of the inscriptions. From very extensive corpus of letters, they succeeded to find out just names of supposed Gods and/or a worshipper like: Kastri, Etuni, Ritali, Mnesi, Ennesi and Usipe. There are three exceptions among scholars: Mayr, Serafimov and Vodopivec, who dared to try to resolve the mystery of the RI inscriptions. The results of the scholars are listed chronologically in paragraphs below.

≈ This sign marks the inscription number signs that the author did not investigate the inscription or an explanation is the same as an early one.

Transliteration of Vetter (1957)^[11]

RI-1: KASTR IES IETUNI MLAPET
 RI-2: RITALI ESI KASTRI MIAPET
 RI-3: ESI MNESI (or ESNESI) KASTRI MLAUPE
 RI-4: USIPE XATIV . MIAPE
 RI-5: ESI ELVAŠ . AVEKER . AKVE
 RI-6: SAKAT . ESTA . Š . ATEΦAKATE
 RI-7: KUSE³
 RI-8: ≈
 RI-9: ≈

Transliteration of Karl Maria Mayr (1960)^{[9],[12]}

RI-1: KASTRI ESI ETUNI MLAPET
 RI-2: RITALI ESI KASTRI MIAPET
 RI-3: ESI MNESI (or ESNESI) KASTRI MLAUPE
 RI-4: USIPE XATIV . MIAPE
 RI-5: ESI ELVAŠ . AVEKER . AKVE
 RI-6: SAKAT . ESTA.Š. ATEΦAKATE
 RI-7: KUSE
 RI-8: ACKVER.KI^[13]
 RI-9: ≈

³ The inscription RI-7 was still readable in 1957, while it is no longer recognizable today.^{[2],[4]}

Interpretation of Karl Maria Mayr (1960)^{[9],[12]}

These inscriptions that have been translated soon after emerged, can be seen as follows:

In German:

“Wasser ist da”^[2]

RI-1: “Dem Kastor hat hier Frau Etuni geopfert”

RI-2: “Frau Ritali hat hier dem Kastor geopfert”

RI-3: “Hier hat Frau Mnesi dem Kastor geopfert”

RI-4: “Usipe der Gefangene hat geopfert”

RI-5: “Hier hat Elvas Wasser geschöpft”

RI-6: “Gestiftet hat Estas das Votivbild”

RI-7: “Kuse ...”

In English:

“Water is here”

RI-1: “Kastor has sacrificed here a woman Etuni”

RI-2: “Kastor has sacrificed here a woman Ritali”

RI-3: “Kastor has sacrificed here a woman Mnesi”

RI-4: “A prisoner Usipe has been sacrificed”

RI-5: “Elvas here scooped water”

RI-6: “Estas has donated the votive figure”

RI-7: “Kuse ...”

A well springing from the above crevice could have had a cult image in the past. In the ancient world, Castor and Pollux were regarded as a water dispenser on perilous journey. Therefore it could be concluded: “There were obviously highly cultivated people at work, who arduously traveled to the health source from the North and South. In return for the drinking water in water-poor area, they perhaps conceived a perpetuating commemorative inscription. In these inscriptions they possibly show a sacrifice to a patron God, in contrast to only fleeting presence with bare wall scribbling like it is done even today”.

Transliteration of Prosdocimi (1971)^{[10],[13]}

RI-1: KASTRIESIETUNNLAPE[?

RI-2: RITALIESIKASTRIMIAPET[?

RI-3: ESIMNESIKASTRINIAP[E?]

RI-4: ?]ATIPEXATIX.NLAPE

RI-5: [?]ESIILPA NLAPE KERIAKVE

RI-6: ≈

RI-7: ≈

RI-8: ≈

RI-9: ≈

Transliteration of Joppich (1971)^{[13],[14]}

RI-1:	KASTRIESIETAININLAPE
RI-2:	RITALNESIKASTRIMIAPET
RI-3:	ESIMNESIKASTRINLAUPE
RI-4:	IU?PECHATIV.NLAPE
RI-5:	VESIELVAS.AVEKER.AKVE
RI-6:	≈
RI-7:	≈
RI-8:	ISAE.KI
RI-9:	LITIAUPI ^[15]

Transliteration of Schumacher (1992)^[13]

RI-1:	KASTRIESIETUNINLAPE[?
RI-2:	RITALIESIKASTRIMIAPET[?
RI-3:	ESIMNESIKASTRINIUAP[E?]
RI-4:	ATILEXATIX.NLAPE
RI-5:	?]ESIILPAUAPEKERIAKVE
RI-6:	≈
RI-7:	≈
RI-8:	ARISAE.KI
RI-9:	≈

Transliteration of Schumacher (2004)^[15]

RI-1:	KASTRIESIETUNNUALE[?
RI-2:	RITAUIESIKASTRINUALET[?
RI-3:	ESIMNESIKASTRINUAL[?]
RI-4:	ATILETATIV.NUALE
RI-5:	≈
RI-6:	≈
RI-7:	≈
RI-8:	≈
RI-9:	≈

Transliteration and Interpretation of Pavel Serafimov (2006)^[16]

RI-1:	KASTRI ESI ETU MNI LAPE Kastri you are (dead) at this stone, you little one.
RI-2:	RITALI ESI KASTRI MI APET You are mourned Kastri, my love.
RI-3:	ESI MNESI KASTRI MALI You are (so) small Kastri.

- RI-4: AZI PESHA TIAN LAPE
Me (the) sad father, you little one.
- RI-5: ESI TU PANU APEKER A KVE
You are obedient to the Lord in your destiny.
- RI-6: SAKAT ESTA NU ATE FACATE
Become crippling on the spot, if you desecrate (this grave).
- RI-7: ≈
- RI-8: ARISA EKI
Wrote here (this).
- RI-9: ≈

Transliteration and Interpretation of Vinko Vodopivec (2009)^[17]

- RI-1: KA STRI ESI ETU N NUAL E
What you have done here let be new.
- RI-2: RITAU IESI KA STRI NUAL E TU
You hunt and what you have done here is new.
- RI-3: ESI MNE SI KA STRI NUAL E
What you have done to me is new.
- RI-4: ATI LEŽATI V NUAL E
Father to be lying for you is new.
- RI-5: IESI TU PANU A PEKE RIA KVE
You are here Sir but is there hell or heaven?
- RI-6: SADA T ESTA UIS ATE BAKA TI
Now here remain, oh father and nana.
- RI-7: KI SE
Who oneself. ⁴
- RI-8: A RISA E KI
But he was drawing here.
- RI-9: LI TIA UPI⁵
Only there hope.

Another Vodopivec Variant (2009)^[17]

- RI-1: KA STRI ESI ETU N NUALE
What you have done here isn't in vain.

⁴ The likelihood of correct interpretation of such a short and unreliable inscription is certainly very low.

⁵ The pseudo-irregular inscription is the cause of very different transliteration, thus I took over interpretation of other linguists.^[15]

- RI-2: RITAU IESI KA STRI NUALE TU
Although you yerked your work is worthless.
- RI-3: ESI MNE SI KA STRI NUALE
What you have done to me is worthless.
- RI-4: NTI LEŽATI V NUALE
To lie inside is worthless for you.
- RI-5: IESI TUPANU A PEKE RIA KVE
You are oaf but is there hell or heaven?
- RI-6: SAKAT ESTA UIS ATE BAKA TI
I love you, remain father and nana oh.

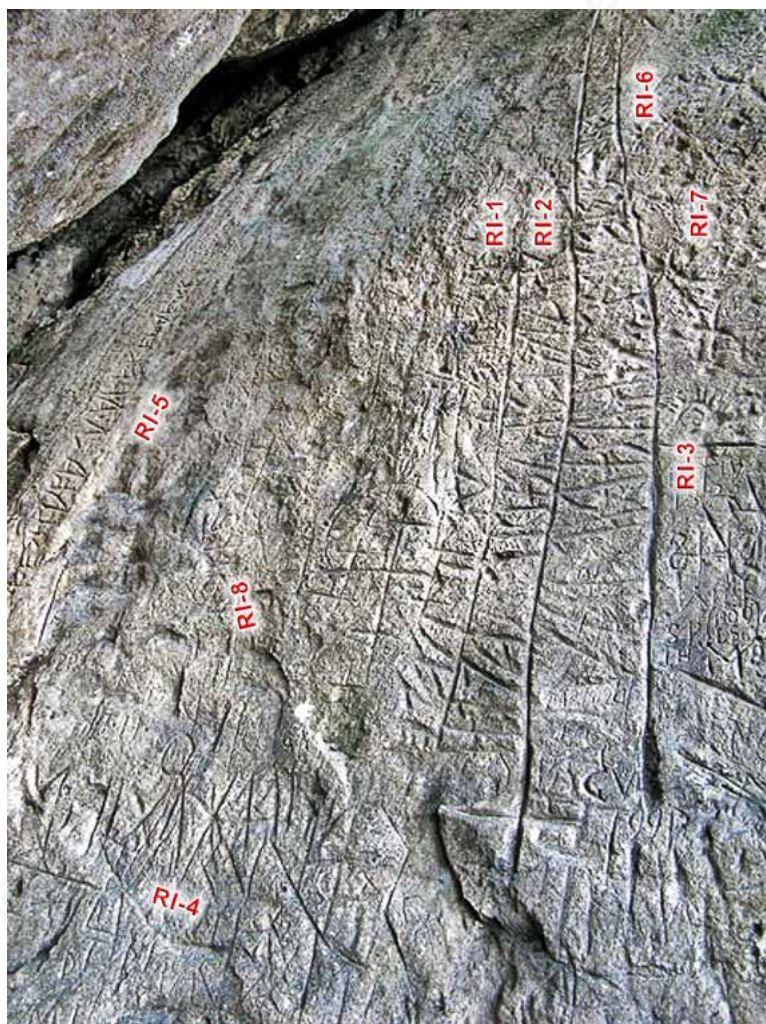


Fig. 1: Wall with the RI inscriptions positioned in situ.^[18]

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A letter «e» appeared also in the RI-7 inscription, which is not visible any more.

- X It is scientifically accepted, that letter X is representing the sound of /t/. But in practice, it is hard to believe it. I was a bit lucky with researching the RI inscription

in the first place among 3 studies. The letter of **X** in the RI inscription “easily” leads to the conclusion, which it undoubtedly stands for the consonant pair of <št> /ʃt/. But again, as in some other examples, mind that the letter of **X** is not representing only the pair of <št>, but also the character of <š> /ʃ/ and its variety of <ž> /ʒ/. The only consonant pair <št> that is found in the RI-1 inscription is of a crucial importance for resolving the meaning of the Raetic letter **X**. I have had some preliminary problems to understand the meaning of the letter **X**. Without help of semantic that can be found in the Slovene language, the meaning of the Raetic letter **X** would have never been revealed. The Raetic **X** is representing letter of <š>, articulated in the sound of /ʃ/.^[6] However, the letter <š> does not fit into the content of the inscription in any way. Then, a word <št> came to my mind, which was in some way familiar to me. I also remembered that the Carinthian Slovenes still pronounce the word <št>. Contemporary, other Slovene dialects are using the sounds of /t̪, tu/; slk. /tu/ ‘here’, to express the same word. Some of the words having leading št- can be seen in the following examples:^[24]

št̪	slv. t̪, tu	slk. tu ‘here’
št̪ga	slv. t̪ga, t̪ga, tega	slk. tega ‘that one’
štako	slv. t̪ko, tako	slk. tako ‘that way’
etc.		

The way of writing the sound of /š/ is also very interesting. Obviously, the way of writing preserved in the Slovene language from ancient times, as far as to the last few centuries. The first of many examples is the Slovene town name <Sežana> /seʃa:na/,^[6] which articulation of <ž> is closer to the sound of /ʃ/ than to /ʒ/, and is written in Italian (Latin) records as <Sexana>. Another example is the Slovene village name <Krašna> /kra:ʃna/, slk. <Krašnja> that is written in the German records as <Kraxen>.

- ¶ Have in mind that the latter ¶ could represent either the sound of /n/ or /m/, instead of classical scientific explanation which asserts that the letter of ¶ stands only for sound of /n/. The RI inscriptions have 10 ¶ letters engraved, of which 6 of them represents the sound of /n/ while remaining 4 stands for the sound of /m/. But, also other Raetic inscriptions show very clear semantic difference between the sounds of /n/ or /m/, in spite the sounds are marked with the unique letter of ¶. See also contributions Ujik inscription and Pišta inscription within these Proceedings, for more examples.

- ‘ The mark is appearing twice; 1st in the RI-2 inscription and 2nd in the RI-3 inscription.

It seems that using the sign of ‘ for denoting the reduced vowel is remnant that is present in the Slovene vocabulary from the ancient times. Articulating the sound of /ɐ/ can vary a lot among the Slovene dialects. In most cases, its pronunciation is closer to the sound of /e/ or /a/, seldom to the sounds of /i/, /o/ or /u/. In the mid-19th century, reduced vowels had been written mostly with letter of ⟨e⟩, as in the following cases:

megla > **megla** ‘fog’

serce > **srce** ‘heart’

Terst > **Trst** ‘Triest’

etc.

- ‡ Is appearing 3 times in the RI inscriptions. Symbol of ‡ is set up of the letters ⟨t⟩ and

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the Roman occupation, when the writing in non-Roman alphabet was prohibited. Some examples of the old Slovene words written in Cyrillic script are presented as follows:^[25, p.163]

длѣжъ	slv. dъlž(ina)	slk. dolžina 'length'
длѣжънъ	slv. dъlžъnъ	slk. dolžan 'indebted'
etc.		

- › Is a double letter that is representing the consonant pair of <st> /st/ and <šč> /ʃʃ/, which is written in a single symbol. The sound pair is preserved the best in the Inner Carniola dialect. Some examples of words of the 2nd person pl., which were shortened from <st> to <t> in some other dialects, can be seen from the following instances:

boste	bote	slk. boste '(you) will'
greste	grete	slk. greste '(you) go'
etc.		

Some examples of the words transforming from <st> to <šč> can be read as follows:

jesti 'eating' > ješč 'having a good appetite'

kost 'bone' > koščén 'bony'

etc.

Why those two different sounds /ft/ or /ʃʃ/ are written in a single symbol? It seems

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a half letter <ṭ>.

- Ḍ** This is yet another compound, which combines independent letters of <a> and <ṭ>. The diagonal line of the letter **Ḍ** is used also as a diagonal line of letter **ṭ**. Because letter of <ṭ> had to be adjusted to the core letter of <a>, and not vice versa, it looks like a symbol of **ṭ**, which is yet another variant of the letter <ṭ>. Mind also similarity to the rae. letter of **X** <š> /ʃ/. The compound symbol of **Ḍ** can be found on the second position of the RI-6a inscription.
- ṭ** Is a symbol similar to letter of **ṭ** in appearance. It can be found in the RI-6a and 6b

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the energy of articulation is in a great part consuming by the previous sound, the following sound of /t/ is articulating less expressive (letter **ṭ**).

- Ḍ** Is representing a letter of <g> /g/.^[6] The only letter **Ḍ** within the RI inscriptions is engraved in the RI-6b inscription. Letter of **Ḍ** has no deviations, as the symbol **Ḍ** in the Pišta inscriptions does.
- ṭ** Is a double letter which represents the consonant pair of

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which does not contain any related letter of **Ḍ**. The **Ḍ** symbol differs obviously from

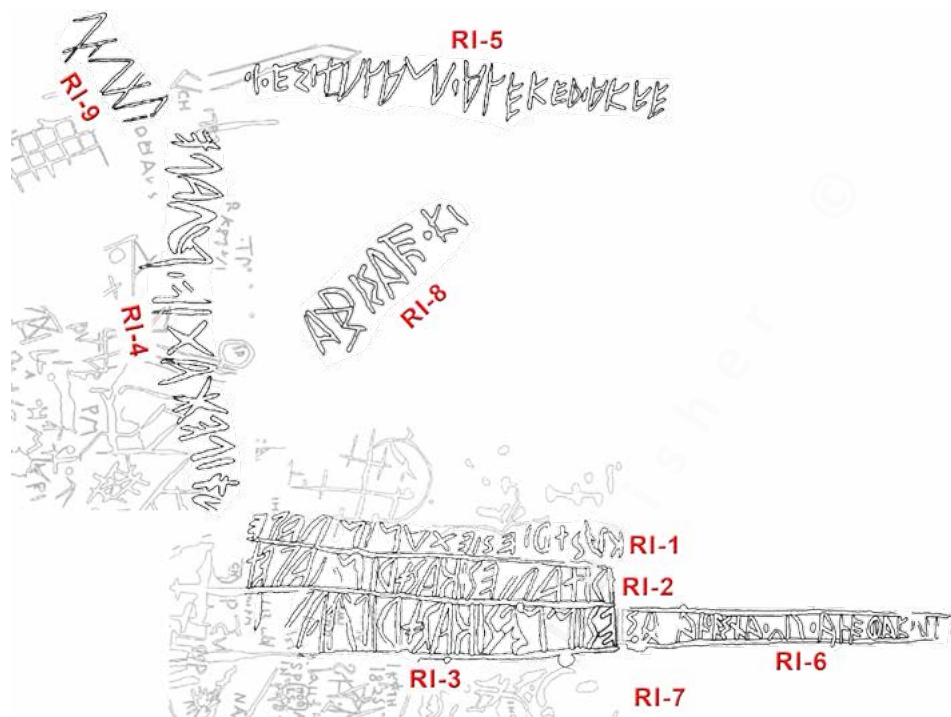


Fig. 2: Wall with RI inscriptions.

the letter of **Ɔ**, which in the most cases stands for the sound pair <je>. There are two differences between letters. Instead of vertical line, the top diagonal line is jutting left of the vertical line. A blockade of the vertical line is indicating an absence of the sound of /j/ in the symbol of **Ɔ**. Another difference to letter of **Ɔ** is its diagonal line, which is curved to the bottom. The shape of the curved part resembles to letter of **Λ**. The letter of <v> joint with other vocals forms 5 different pairs, which occur in the Slovene vocabulary. Those words deviate much from each other in number of examples. Letter pair of <ve->, which appears at the beginning of the literal Slovene words, occurs in 38,01 % of all similar examples. The next most frequent pair is <vi->, which appears only in 23,34 % of words, while the pair of <va-> appears in 16,66 % of slk. words.^[26] Very interesting is slv. word *veter* 'wind', which was in the Latin or presumably even in the early Etruscan shortened to *eter*, lat. *aether* 'pure, bright air, the ether'.

Continuous Writing and Reading

Here is an example of continuously written text, consisting of three words: **VΛMΛVΛ**. Without knowing the language and meaning of the inscription, it is almost impossible to find out the contents and even more to partition contents to words in a correct way. The upper Raetic text is corresponding to the following Latin letters: GUSMEU. If the last letter

of any word and the first letter of next word were the same, there would be no need to write it twice. Because of continuous reading, the same letter would lay one by the other. The same sounds laying one by another are usually articulated as a one prolonged sound. For that reason, when inscription is written continuously, without interspaces, there is no need to write the same letter twice, if one stands beside the other. The upper example has two such letters, which appear in the inscription just once, instead of two times. Bringing out a partition of words, we get the notation with 2 «s» and 2 «m» letters:

GUSMEU > GUS SM MEU /gus sɐm meu/

Written in literal Slovene the example looks like: GOS SEM IMEL 'I had a goose', but pronunciation of those words /gos sɐm meu/ is very accurate expression in the Slovene language. This example clearly shows the great visual difference between continuous writing **V11SV0**, and writing the text by considering interspaces **V11 1S SV0**. As one can see, it has a failing impact to resolving the true understanding of the inscription.

Words Partitioning Written with Double Letters

On the bases of the rules mentioned above and the knowledge of the language, which has been used by our ancestor's writer, the inscription is dispensed to the following words:

Sinistroverse part

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The Explanation of Grouped Peculiarities

Inscription starts at the first letter of the RI-1 inscription.

The second **Λ** letter within the same inscription has a double role. It is representing the sound of /w/, which is pointing out to a specific group of symbols in the RI-3 inscription. Those symbols have to be read twice, each time a little diverse, as it can be seen from figure 4 and 5.

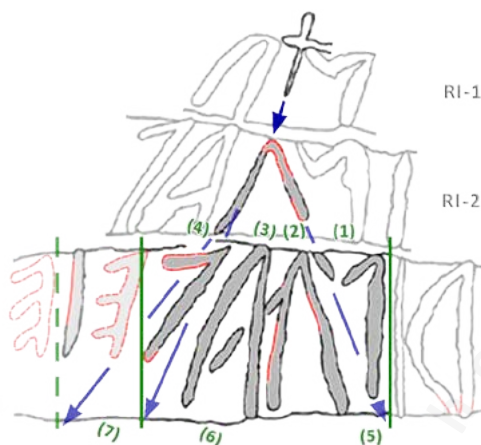


Fig. 3: Interlaced group of letters in the RI-3 inscription.

The reading of the RI-3 inscription is relatively smooth up to the word RI, where the reading is split in two groups. Diverse reading is indicating the shape of the letter Λ in the RI-2 inscription, mentioned above. Letter of Λ is adopted in the way, that letter lines designates precisely the group of letters $\Lambda\Lambda\Lambda$ in the RI-3 inscription, which has to be read twice. This group of letters deviates a lot from a common usage, by its standard shape and inclination. Those letters are all interlaced and linked one with another. Letter of Λ (pos. 1, see Figure 3) is interrupted intentionally in the way, to clearly indicate the shape of the letter Λ in the 1st group, and yet to be recognized the letter Λ (pos. 5) in 2nd group. The second letter Λ (2) of the 1st group, is sharing its left line with the following letter of Λ (6) of the 2nd group. Consequently, letter of Λ (6) is leaned 30 degrees clockwise. The front letter of Λ (2) has to be read only in the 1st group, while the following twin letter of Λ (6) has to be read only in the 2nd group. The left line of the following letter of Λ (6) is broken in two parts, of which the left one is involved also as a diagonal line of the following letter Λ (3). The letter is only involved



Fig. 4: Letters of l 11AΛΛ of the 1st group in the RI-3a inscription.

in the 1st group. The last letter of the 1st group deviates in its clockwise over rotation, but it plays a part in both groups. In the 1st group, the symbol of Λ (4) represents the letter of $\langle L \rangle$ (7), while in the 2nd group it designates letter of $\langle b \rangle$. After interlaced group (1..4), letters of Λ follow, which are involved into both groups. Letters of Λ do not form a word; neither are

linked with each other in any way. Letter of l represents a conjunction ‘and’ when it is read in the 1st group, while in the 2nd group, the letter of l is joined with the following letter of ʒ /ε/, which are linked in a word <je>. Why letters of <i> and <e> are used separately to express the sounds of /jε/ and are not depicted in a single letter of ʒ? Because these combined letters, which appears in two different meanings, result in some anticipated inclination.

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Fig. 5: Letters of ʒl ʒlVʒ of the 2nd group in the RI-3b inscription.

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The correctness of the reading of the RI inscriptions is clearly proven by semantics. Scholars not being familiar with Slovene language will have many problems to designate the right meaning of other unrevealed inscriptions.

Raetic Pronunciation

This chapter illustrates how the original inscriptions are transformed to ultimate meaning. The Raetic language cannot be restored without the help of the Slovene language. Revealing the ancient Raetic words becomes evident, that ancient Raetic and modern Slovene are not only related languages, but are nothing more than two different names of the same language. The Slovene language almost did not change for many long centuries, all the way back from the Raetic time. The Raetic pronunciation can be restored on the bases

of the Slovene language, as can be seen from the study below. Letters which are explained in details are shown in the first three columns (1st Raetic letter, 2nd corresponding Latin letter, 3rd pronunciation). On the right side, the original inscription is shown, explanation of examined letter, fully restored sounds of inscriptions written in Latin letters and their pronunciation.

Primary inscriptions

RI-1: ʃ⁷1AΛ⁶ 1⁵V X ʃ⁴1³ 1²ʃ¹ 1⁰ †ʃAΛ

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ČAST RI JESI JEJ ŠT ȚNI MUALEJ

/tʃa:st ri: jesi jəj ʃtə wni muA:ləj/[⁶],[⁷]

RI-2: †ʃ⁶1AΛ⁵ 1⁰ †ʃAΛ 1ʃ⁴ 1³Λ² Λ¹A†1⁰



Fig. 8: The RI-2 inscription.

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RI-3b: 𐌺⁵𐌺⁴ 𐌺³𐌺²𐌺¹



Fig. 10: The RI-3b inscription.

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LUBEJ JE

/lu:bøj jε/[6],[7]

See explanation of the letter 𐌺. Yatization of monophthong «E» /ε/ is resulting in the diphthong of «jE» /jε or «Ej» /εj. The yatization has been used very often in the Slovene dialects, like the next instances show:

mjene	/mjəne/	slk. mene 'me' ^[27]
pjelat	/pjəlat/	slk. peljat 'to drive' ^[27]
pejlat	/pɛjlat/	slk. peljat 'to drive' ^[28, p.115]
mlejt	/mlɛjt/	slk. mleti 'to mill' ^[28, p.130]
vejm	/vɛjm/	slk. vem 'I know' ^[29]
lies	/ljɛs/	slk. les 'wood' ^[30, p.14]
ciesta	/cɛjɛsta:/	slk. cesta 'road' ^[30, p.14]
γriemo	/γrjɛ:mo/	slk. gremo 'let's go, we are going' ^[30, p.14]
etc.		

For detailed data about letter of 𐌺 and other letters or sounds see the upper chapters "Explanation of the Idioms" and "Slovene Pronunciation".

The restored Raetic or Slovene pronunciation of the RI inscriptions, partitioned and including all the letters and their sound peculiarities, are presented below.

ČAST RI JESI JEJ ŠT ŪNI MUALEJ. RITAU ŪN' JESI ČASTI RI MUALET. JESI N' NJESI ČASTI RI MUALEJ I LUBEJ JE? JEL J TI LJEŽAŠ J VI MUALEJ? LEJ ČAST! JIJ JES TI TU ČANU, VA PJEKER JAČT BEJ; STAKAT I ŠTAKAT I JEŠČT A I NUJAT JEGA KU J JŠČ.

ČUJ SE...

ASTRI ŠČA VEJKI, LI TAUPI.

Meaning

Raetic	Slovene
Čast RI jesi jej št ūni mualej.	Čast RI jesъ jej št ūni mualъ.
Ritau ūn' jesi časti RI mualet.	Ridau ūnъ jesъ časti RI mualъt.
Jesi n' njesi časti RI mualej i lubej je?	Jesi nъ njesi časti RI mualъ i lubъ je?
Jel j ti lježaš j vi mualej?	Jel jъ ti lježaš jъ vъ mualъ?
Lej čast!	Lej čast!
Iij jes ti tu čanu, va pjeker jačt vej.	Iij jesъ ti tu činu, va pjekel ječъt bej(š).
Stakat i štakat i ješčt, a i nujat jega ku j jšč.	Stakat i štukat i ješčъt, a i nujat jega ku jъ jъšč.
Čuj se...* (stakat i štakat i ješčt...)	Čuje se...*
Astri š ča ѱejki!	Astri sъ ka vejki!
Li taupi!	Li tarp!

Table 1: All the words of the RI inscription in the Raetic language, with the Slovene translation.

* Was inserted in front of the RI-6 inscription in the following centuries.

For letter ѱ and ѱ see References.^[31]

slk. Slovene	English
Čast RI si ji tu zunaj molil.	You prayed honor RI out here.
Romal si (sem) ven časti RI molit.	You wandered out here to pray honor RI.
Če njej nisi časti RI molil in jo ljubil?	If you didn't pray honor RI and attested love to her?
Če ji ti lažeš v molitvi?	If you are lying to her in prayer?
Glej (svojo) čast!	Look at your honor!
Če si ji ti to počel, v pekel pejt ječat (ječo služiti).	Doing it to her, go to hell jailing.
Stokat in (se) kregat in jêčat, a tudi potešit njega ko bo ješč.	To groan and quarrel and sob, but also to satisfy him in the case of hunger.
Čuje se...*	It is heard...*
Ozri se v večnost!	Look out to eternity!
Ali trpi.	Or suffer!

Table 2: Full words of the RI inscriptions in the literal Slovene and in the English.

Raetic	Slovene	Grammar		lit. Slov.	English
jega ³	jega, nega	p.prn.	3sg. m. acc.	njega	him
ku	ku ¹⁴	prps.	time	ko	in the case
j ⁹	jъ ⁹	verb	3sg. pr.	bo	of
jšč ^{9, 24}	jъšč ⁹	adj.	sg. m. nom.	ješč	hunger
taupi ¹⁷	tarpi	verb	imp. 2sg. pr.	trpi	suffer

Table 3: RI inscription glossary

Idioms:

ъ as ə in bottle

ъ as ə in the

¹ RI RI had being considered a mother of Gods, therefore she was probably known by the name mat RI as well. The expression seems to be extinct, after Raeti and their culture disappeared, which coincide with the raise of the Roman imperium and the Christianity. A possible transformation of the RI to name Maria should be regarded. A detailed study about the RI divinity can be read in the chapter of The RI goddess, while more about name Maria can be found in the chapter of Name Mary / Maria.

² jesi stcs. jes, slv. si, lat. esse ‘(you) are’^[25, p.1159], stcs. jese,⁷ slv. si ‘(you) are’^[25, p.1159];

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is just softened variety of the primary Slovene word ⟨nej⟩ ‘to her’. Some word

⁷ Author comment: vere est pronomen

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- ⁴ št It is scientifically accepted, that letter X is representing the sound of /t/. But from practice, it is hardly believed. I was lucky a little with researching the RI inscription in the first place of the 3 Raetic studies, where the letter X “easily” leads to conclusion, that it undoubtedly stands for <št> /ʃt/ pair of consonants. But again, as in some other examples be aware of the fact, that the letter of X is not representing only /ʃt/ <št>, but also the sound of /ʃ/ <š>. Letter of X that represents the consonant pair of <št> can be also found in the contribution of the Pišta urn, within these Proceedings. The masculine name of Pišta is evident from the Raetic word |X|1, where the letter of X stands for the sounds of /ʃt/. Pronunciation of words with the leading št- instead of t-, is very archaic articulation, that almost died out in slv. dialects. The Carinthian Slovenes are still using the word <štɐ>, for what the Slovene speakers in other dialects usually spoke: <ɐɐ, tu>; slk. <tu> ‘here’, at the present time. This peculiarity is called ‘štekanje’ in the Slovene. Some of words with the leading št- can be seen in the following examples:^[24]

štɐ	slv. ɐɐ, tu	slk. tu ‘here’
štɐga	slv. ɐɐga, tɐga, tɐga	slk. tɐga ‘that one’
štako	slv. ɐko, tako	slk. tako ‘that way’
etc.		

The pair -st- is switching many times to -št- and also to -šč-, which is caused by the sibilant <s> that change to the fricative <š> /ʃ/. The meaning štíetkau prašič ‘finical pig’ designates a pig that is not running fat. Similar nature is showing slv. adjective štatliv (kojn), slk. neubogljiv, trmast (konj) ‘disobedient, obstinate (horse)’, which derives from a base statliv < verb stat- ‘stand’ + suffix -liv, which looking etymologically, designates the one, who is not moving from its position. The Slovene words linked to meaning stand are also:^[26]

štant	slk. stojnica ‘stall, stand’	štant < stant or stat ‘stand, staying’
štala	slk. štala ‘stall’	štala < stala < stana < stan ‘dwelling, stand’
štibla	slk. steblo ‘stalk’	štibla < stibla < stiblo
etc.		

- ⁵ uo Using of diphthongs instead of the modern monophthong that had been widely spread in the old Slovene language. Its usage is attested in the following words

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- ⁸ -ej Verb imperative of root *mol- in 2nd prs. sg. is <molí> ‘do pray’, while participles of -l m. sg. of the same root is <molil> ‘pray’. Contrary to literal Slovene, the participle <molil> in slv. can also have variants: mole**l**, mole**u**, мо**лѣ**у, му**а**лѣу, etc. Further on, the voice o /l/ or /w/ have been softened to the voice of /j/ in some dialects, dispersed all around the Slovene territory, as next examples show:^[36]
- | | |
|---------|--|
| dežeja | slk. dežela ‘country’ |
| zemja | slv. zem l a, slk. zem l ja ‘land’ |
| Jublana | slv. Lub l ana, slk. Ljub l jana ‘Capital of Slovenia’ |
- etc.

Similar softening like najbo**j** = slv. najbo**l**, slk. najbo**l**j ‘the most’, etc., exists in Eastern dialects as well.^[37] The upper examples based on the rules of the Slovene

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- ¹⁸ ječrt The Slovene language knows the same meaning of that supine word as the Raetic language did. Especially it had been used before an influence of the literal Slovene. Some of varieties are listed below:^[39, p.359]

ječa	‘jail, prison’
jěcati	‘to keep, to hold back, retain, to hold in prison (cage)’
jěčiti	‘holding or retaining in jail (prison, cage, gaol)’
etc.	

- ¹⁹ vej The Raetic word <vej> has a meaning ‘go’. Raetic word was loaned lately to the

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- ²⁰ stakat Raetic word has completely the same meaning to slv. verb stakat, stokat and even to slk. verb stokati ‘groan, moan’. Considering akanye, the Raetic word is even written in the same letters as the Slovene word is.

- ²¹ štakat The Raetic word does not exist in the Slovene language in the same form, but in the variety štokat (consider akanye) and štukat. Otherwise, both slv. words

have completely the same meaning, as rae. word štakat does. Words listed below have the same or derivative meanings:

štúkanje	‘quarrel, quarrelling, bickering’; ^[42] pronounce /ʃtay:kanje/ ^{[6],[43]}
štúkati se	‘to quarrel, to squabble’ ^[42]
štékəlj	‘stick with an iron point, tusk’ ^[44]
štókaľnik	‘iron-bounded post (at the end) used to smash food for pigs’ ^[44]
štúokat	‘to sting, to prick’ ^[45]
štihat	‘to shovel (garden)’ ^[45]
štikat	‘embroidery, to stitch’ ^[46]
štókat	‘pricking, spearing with pointed object’ ^[46]
etc.	

- ²² ješčt Supine verb which has the same meaning and form as the Slovene language does. It differs only in the consonant pair <šč>, which had been reduced to <š>. In the Slovene language the pair <šč> frequently reduce to <š> in some dialects, but it is not a general rule. Some words where such reduction occurs are:

meliščce	meliše,
bojiščce	bojiše,
eščce	še
etc.	

In that manner words: ječšt, ječat, jécati, etc. are present also in the Slovene

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ješč	‘having a good (hearty) appetite’ ^[26]
on je zelo ješč	‘he is a good eater’ ^[26]
ješčac	‘eater’ ^[47]
etc.	

- ²⁵ se Word ‘se’ is not reflexive personal pronoun as it is used in the most cases, but is an auxiliary (verb). Switching of verb to a passive form, can be seen from the following instances:

bliska se ‘it lightens’ <	bliskati ‘to lighten’
mrači se ‘it is growing dark’ <	mračiti ‘to dark’
etc.	

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The RI Goddess

Evidence of the name RI

By the knowledge I gathered up by now, it can be claimed, that RI was the highest deity of the Raeti. But besides the Raeti, it seems she was also *the* divinity of neighbor nations and other distant nations. The name RI can be restored from many votive inscriptions, which mentioning the RI goddess directly. How do we know that letters of RI do not belong to any part of some other expression? Such a short pair of letter undoubtedly occurs also in other words, but this fact does not deny the existence of the name RI. The RI deity has been successfully restored from the Ujik inscriptions and RI inscriptions, with the help of semantics. On the Ujik plaque, the noun RI is mentioned once, while it is mentioned 3 times directly and once indirectly in the RI inscriptions. The RI divinity is also widely referred in Venetic inscriptions.

Mystery of the Word Jekupetaris

The most interesting word, which is repeating in different inscriptions, is a compound JEKUPETARIS, with its varieties. The word jekupetaris has been considered as a unique word by many Venetologists. But, is such a statement correct? The scholar Matej Bor explains the meaning of ⟨jekupetaris⟩ with slv. word peketaje, which means ‘trotting’. Such interpretation is probably a result of the fact, that in a few cases inscriptions are depicted together with the figure of horse team. Contrary to other scholars, I found the word ⟨jekupetaris⟩ being consisted of three words: ⟨jek⟩, ⟨u⟩ and ⟨petaris⟩. With the help of knowledge I gathered from studying the Raetic inscriptions, it can be concluded that Veneti used similar writing rules as Raeti. Both nations spoke the same language. Thus,

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Fig. 11: Three words: ...**jek u petariš**... (inscription Pd 28).

Petaris

Considering metathesis in the word ⟨petaris⟩, the syllable -tar- is switching to -rat-, which results in expression ⟨peratis⟩. Regarding that sound of /t/ is frequently transiting to /d/ and contrariwise, the word ⟨peratis⟩ is getting a form ⟨peradis⟩, which is very close to eng. word paradise. It is believed that the word paradise was adapted to English from fr. paradis < lat. paradises < gr. parádeisos (παράδεισος). The general opinion is, that the word comes to Greek from original Old Iranian word paridayda ‘walled enclosure’. The modern Slovene word ⟨paradiž⟩ /paradiːʃ/ clearly indicates its relations to the Venetic word ⟨peratis⟩. Yet it should be taking into consideration that the Veneti and also the Raeti used no special letter to express the sound of /ʃ/ ⟨š⟩. Going one step forward, by regarding a switch of the sound /e/ to /a/ and considering, that the Veneti used letter ⟨s⟩ to express the sounds of /s/ and /ʃ/, ven. word ⟨peradis⟩ and slv. word ⟨paradiš⟩ are recognized as 2 instances of basically the same word. The development of the word ⟨petaris⟩ into ⟨paradiš⟩ ‘paradise’ can be seen from the lower example:

petaris > peratis > peradis > paradiš / paradiž > eng. paradise

Pardiž

The word paradise figuratively means ‘garden of Eden’, but just figuratively, because originally, it had completely different meaning. Etymologically the aboriginal word ⟨petaris⟩

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The Venetic word jekupetaris fragmented to the core meaning is presented below:

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From the words of different inscriptions it can be gathered that word jekupetariš figuratively means:

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The etymology of the word RI is not known anymore. Moreover, it is hard to find out the meaning of that word, because of its shortness. A little bit of its meaning can be seen from the Sanskrit word «rij, rejate», slv. «cvreti, pražiti»; eng. «to fry, parch» and ssk. «rirī», slv. «rumeno bleđa medenina», eng. «yellow or pale brass, prince's metal»^[51], which corresponds to it shining nature, to glittering light that is represented in the sun sphere. More about its meaning is explained in the chapter Etymology of the RI.

Name Reitia?

Ancient linguistics science has accepted, that the expression Reitia designates one of the best known deities of the Adriatic Veneti. The importance of her cult to Venetic society should be well attested in a large body of votive offerings, on pottery and metal objects. She considered being also a deity of writing. Marcel Detienne interprets the name Reitia as «the one who writes», from Proto-Germanic *wreitan- «to write».^[52, p.126]

The Reitia is undoubtedly proclaimed as a goddess, by all scholars. After I finished general overview of artifacts having the letters Reitia inscribed, I am of opinion that it is not very likely that the expression «reitia» would regard to any goddess. The use of the word

«reitia»^[53] indicates that it is linked to the term write, writing somehow. Presumption shall be a matter of detailed investigation of all artifacts, which have the letters reitia inscribed. I will make an investigation and comparison of the word reitia to the RI goddess in the near future.

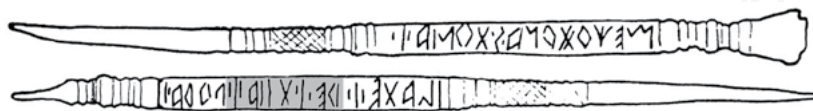


Fig. 12: Proclaimed letters reitiai inscribed on the ruling-pen (Es 45).

Name Mary / Maria

The triple symbol contains letters «mari», which could indicate an abbreviation of words «Mat» RI 'Mother RI'. Name Maria had been most likely developed from the word Ma(t)ri. But why would be a Latin letter of «M» involved within putative RI symbol, while the Raetic letter ʎ/m/ is used in other inscriptions? RI-1..6 inscriptions are showing semantically and graphically unified form. Since inscriptions RI-7, 8 and 9 were engraved some centuries later than RI-1..6 inscriptions, maybe even after the collapse of the Roman Empire, when the Raeti were undoubtedly acquired with Latin letters. On other side, they had been still knew their aboriginal script. So, it is possible they used the Raetic letter ʎ (st), which at the same time designates a turned Latin letter «M». If presumption is correct, the Raetic letters AʎDI besides «astri» also has another meaning. The word «mari» most probably derives from words «mat» + «RI» 'mother RI'. The RI had being considered to be the mother of the Gods, so she was probably known by beloved term «mat RI» as well.



Fig. 13: Does the symbol involves a name Mari(a)?

Since the Slovene language is attested as the closest IE language to the Sanskrit, it is suitable to check out its lexicon. Just a few examples of many, that regard words linked to the written form matri are listed below:^[54]

mātrī	a mother; the divine mothers or personified energies of the principal deities
mātrigriha	temple of the (divine) mothers

māṭṛimandala	circle of (divine) mothers
mātali	divine being associated with Yama and the Pitris (regard r > l)

Compound word matRI presumably developed to word «mari» by the following transformation:

$$\text{Mat Ri} > \text{Ma(t)RI} > \text{Mari}$$

Considering suffix /-a/, which is usually assigning to f. names, the term «mari» would be changed to word «maria». The development of the name Maria is presented by the lower instance:

$$\text{mari-} + \text{-a} > \text{Maria} / \text{Marija}$$

It is a question, whereas the name Maria existed yet in ancient times or not? No matter we have no written sources about the early name Maria; this finding can be in help to prove that name Maria in Europe, is going back in the time, far before Christianity emerges. Worshiping of Marija is practicing more than worshiping of Jezus in many parts of Slovene lands! Is favoring of the Maria an issue of the ancient memory of the Slovenes? A habit of depicting Maria symbol in the way, where letters are interlaced among each other, can be traced back in time for centuries.



Fig. 14: Interlaced Maria symbol has been using for centuries.

The name Matrei, appearing in the Alps is also significant. It most probably indicates the place of the temple, where Mat RI goddess had being glorified in ancient times?

Inscription Lesson

RI inscriptions are one of the most complex ancient works ever made. Many scholars had been researching Raetic inscriptions, but without real success. One of the most important reasons is wrong interpretation of the Raetic letters, and the second reason is total ignorance of the Slovene language. After determining the meaning of each letter in a correct way, understanding of the text could still stay unresolved, without considering letter peculiarities. It is very surprising that scholars, who researched the Raetic inscriptions, completely overlook many special indications like: symbolism, dots, marks, directions, letter positions and heavy letters. The investigation bring up the a new cognition, that every peculiarity should be estimated by researching the meaning. RI inscriptions revealed some archaic

forms like word ‹št› ‘here’ (štekanje), suffix -ej, etc., which are still using in the Slovene language. The Raetic inscription shows that the Slovene language, up to nowadays, stayed almost unchanged. The same tendency is indicating the Raetic grammar. The correctness of reading of the RI inscriptions is clearly proved, not only by correct transliteration, but moreover by semantics. The general story shows a religious text, talking about prayer, what is right and what is wrong, together with consequences, warnings, including the hell as the last stage. It can be anticipated the Raeti performed payer also in singing, by repeating some text patterns in verses.

Knowledge about the Raetic language is opening the door to the surprising revelation, which is hidden with the RI inscriptions. My experience shows, that knowledge of the Raetic written rules can be in help to examine the Venetic inscriptions. RI inscriptions are rich source of patterns, which shall be considered when other inscriptions will be investigated. Scholars not being familiar with the Slovene language will have many troubles to designate the right meaning of other unrevealed inscriptions.

RI inscriptions totally reject the accepted enigma about settlement of Slavs in the 6th century. Not Slavs, but Slovenes were aboriginal people of the great part of the Central Europe. The new knowledge revealed, is rejecting an officially accepted thesis, brought out by historical in linguistic science.

How will the European Science React?

It will be interesting to contemplate how will the German and other European linguistic science react on these splendid revelations of the Raetic inscription. Perhaps they will act in the form of dialog? On the basis of the past experiences, it is expected that the German scientists will shuffle the smoke. It will be expected to see them denying a clear and undisputable ascertainment, and producing errant explanations with incredible statements like: “Those artifacts had been made in the territory of Slovenia and later brought to Raetia by trade or by Celtic wanderers, who had accidentally died in Raetia”. It is also possible, that the claims will wade even further in affirmations. Perhaps they will assert that the revealed artifact inscriptions did not originate in present Slovenia, but in the lands beyond the Carpathian Mountains. We have no idea how will those history and linguistic scientists resist the mythic fairy tale about the Slavic migrations in 6th century?

Acting that way will be a notable signal that the RI and other inscriptions are explained correctly. Scientists frequently behave in the matter of language, as it would have existed on the same territory for a very long time, which disputes the Slovene language, that had been spoken in the great part of Europe in antiquity, but is now isolated to a very reduced place. This is especially evident for the languages that are considered to be the oldest, like Persian, Greek and Latin. From this point, it is believed, that in antiquity the Apennine peninsula was settled by tribes, which spoke Latin and related languages. But is expectation correct? Since we do not have very accurate sources about the ancient tribal languages, the only possible source of information are the inscriptions. All information about non-Greek and non-Latin aboriginal languages we have, are therefore hidden in those inscriptions!

There were many scientists who were trying to reveal the meaning of inscriptions, but with very limited success. Until now, the scientists were usually recognizing just strange names or words weirdly deformed. The best previous results achieved by Matej Bor, who claimed that the Venetic inscriptions are of the Slovene origin.^[55]

As in the case of the RI and other Raetic inscriptions can be seen, the Raeti had been written in the pure Slovene language, which did not change much in last 2500 years! Ancient authors claimed that Etruscans and Raeti spoke the same language. Also some modern other scholars have demonstrated that the Etruscan language could be understood with the help of Slovene language. This resume leads us to conclusion, that in the northern half of Italy, in the Alps and in the large part of the Central Europe and the Balkans, the Slovene language had been widely spoken in Antiquity, which persists in many distant places up to the medieval times. It is quite evident that aboriginal language of Italy vanished. Foreign language is usually spreading frequently from centers of power like cities and towns. The Romans practiced this Romanization widely and effectively. From the superior position, the Latin language was spreading from towns to the surrounding land, and gradually further on. The 1st denationalization had been Latinizing the aboriginal Slovenes, which enlarged the speakers of the Italian and the Rhaeto-Romance languages. The 2nd stage of denationalization had been Italianization and Germanization of the Rhaeto-Romans and further on Italianization and Friulization of the Slovenes, which still drives on. The language is obviously very changeable matter, which switches relatively fast to the superior ruling language. The subdued language changes even faster under unpleasant conditions of prohibitions, pressures and punishment.

List of Abbreviations

1sg	First person plural	lnk	Linking
1sg	First person singular	m	Masculine
2sg	Second person singular	n	Neuter
acc	Accusative	nom	Nominative
adj	Adjective	pl	Plural
adv	Adverb	p.prn	Personal Pronoun
aux.v	Auxiliary Verb	pr	Present tense
conj	Conjunction	pr.ct	Present Continuous
c.num	Cardinal numeral	prn	Pronoun
d.prn	Demonstrative Pronoun	prps	Preposition
dat	Dative	prtc	Particle
du	Dual	ptc.-l	participle -l
f	Feminine	r.prn	Reflexive Pronoun
gen	Genitive	sg	Singular
grnd	gerund		
imp	Imperative mood	cz	Czech
intj	Interjection	d.blk	Bela Krajina Slovene dialect

d.scr	Carinthia Slovene dialect	pol	Polish
d.gor	Gorenska Slovene dialect	psl	proto-Slovene
d.gbr	Goriška Brda Slovene dialect	rae	Raetic
d.pkm	Prekmurje Slovene dialect	rtr	Rhaeto-Romance
dlž	Lower Lusatian	rus	Russian
glž	Upper Lusatian	shr	Serbo-Croatian
egp	Egyptian	slk	Literally Slovene
eng	English	slv	Slovene
fr	French	ssk	Sanskrit
ger	German	stcs	Old Church Slovene
gr	Greek	svk	Slovak
lat	Latin	trc	Turkic
mk	Macedon		

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Abstract

RI inscriptions are one of the most complex ancient arts ever made. Beside usual text, it also involves complicated symbolism, dots, marks, directions, turned letters and heavy letters. The Raetic inscription shows that Slovene language up to nowadays stays almost unchanged. The same tendency is indicating the Raetic grammar. In RI inscriptions some archaic forms can be found, like word <št> 'here' (štekanje), suffix -ej, etc. Contrary to our knowledge, the Raeti had very clear conception about paradise, purgatory and hell, then the stages between, and how and why someone stuck in it. The inscriptions surprisingly reveal a cross, which was used as a religious symbol, fare before Christianity. It clearly shows that the Raeti and other neighboring people were monotheists. They did not worship an object itself as a God, but the object was just the best possible representation of the God to them. They aware very well, that God could not be seen with eyes. The RI goddess, as the highest deity, was depicted with silhouette of the sun.

The Raeti depicted the sun excellently, together with all details, which show its divine nature. The sun-disk also involves information about Midsummer, "Christmas" time and Equinox position. It is also holding daylight proportional to the geographic position of the northern part of the Raetic land. This sophisticated symbolism is interlaced with instructive supplement of paradise, hell and all stages between, which are linked with the cross-paths structure, of which only one path, the way through the heart, is leading to the paradise. The Raetic highest divinity and the Egyptian highest God Re are both depicted with the sun-disk, which are of the same shape. The position of their symbols is alike, while interpretation of its meaning changes by the time. Investigation indicates that most likely the Egyptians adopted the Raetic symbol, and not in reverse. RI inscriptions were engraved in the cave wall, high in mountains, where all three elements meet; air, earth and water, and was the most probably supplemented also by fire, when the rituals were performed. The position of the mountain, symbolized as a "church", was well weighed and was probably the object of pilgrimage. The inscriptions used in rituals indicate jumping from one part of the text to another, repeating it and performing it in singing.

Investigation of the RI name led to the Venetic word jekupetaris, which surprisingly involves the name RI, and therefore is showing strong connections between the Raeti

and Veneti pantheon. It is anticipated, at least in some writing rules, the similarities between the two nations. The knowledge of the Raetic language opens the door to amazing revelation, which RI inscriptions contain. First of all, the general story shows a religious text, talking about prayer, what is right and what is wrong, together with the consequences, warnings the hell as the lowest stage. The correctness of the reading of the RI inscriptions is clearly proved by semantics. Scholars not being familiar with the Slovene language will have much trouble to designate the right meaning of other unrevealed inscriptions. The RI inscriptions prove that the Slovenes settled a large part of Europe in antiquity. They are rejecting the presently accepted forms, which have been brought out by historical and linguistic science.

ZBORNİK

14. mednarodne konference

KORENINE SLOVENOV IN EVROPEJCEV

PROCEEDINGS

of the 14th International Topical Conference
ORIGIN OF SLOVENES AND EUROPEANS

Ljubljana, 4. junij 2015

Ljubljana, June 4th, 2015

Založnik – Publisher

ZALOŽNIŠTVO JUTRO, Jutro d.o.o., Ljubljana, Slovenija

Izšlo – Published

Ljubljana, Slovenija 2017

Naročila / Orders

PROMIN d. o. o.

Karantanska 20, SI-1230 Domžale

Tel. +386 (0)1 722-07-70

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