

Mark Lublanski

THE TOMBSTONE OF COMMANDER JAN

Povzetek

Pojasnjena vsebina napisa na nagrobniku je zelo pomembna, zaradi svoje nedvoumne vsebine in tudi zaradi uporabe enostavnih in nedvoumnih črk. Z razumevanjem vsebine napisa pa so se pokazale še posebnosti zapisa v venetskih črkah, ki prej nismo poznali. To sta npr. črka M z dvema pikama in črka S s piko. Pred tem tudi še nisem razlagal napisa, ki bi vseboval take kombinacije. V retijskih napisih se sicer tudi pojavlja isti glas, vendar je tam njegov zapis drugačen. Veneti so sicer uporabljali enako pisavo kot Reti, vendar so nekoliko spremenili črke, tako da so zapis pri vseh črkah smiselno poenotili.

V kamen vklesan napis je posvečen nekemu vojaku zelo visokega čina, ki je padel v spopadu. Najverjetneje ta dogodek sega v čase, ko so Rimljani svoj vpliv širili na galska ozemlja. Venetska visoka družba je temu oficirju postavila spomenik z napisom, ki bi jasno označeval, kje je ta veliki vojskovodja pokopan. Napis je razdeljen na 3 dele, od katerih se tretji opazno razlikuje, saj vsebuje le eno kratko besedo, medtem ko je večina prostora za napis nepopisana. To kratka beseda se lahko bere bodisi iz leve ali iz desne strani, zato upravičeno vzbuja domnevo, da se za to besedo skriva tudi osebno ime Jan. To je pogosto ime, ki je še vedno v rabi, še posebno njena pomanjševalnica Janez. Ostala dva dela napisa vsebujeta kratek nagovor v spomin Janu, na njegovi poti v večno življenje, v katero so Veneti nedvomno verjeli.

Neverjetno je, da bi bila večina besed vklesanih v ta 2300 let star nagrobnik, razumljiva povprečnemu govorcu nekaterih slovenskih narečij še pred vsaj 100 leti. Beseda venčuost, ki je enaka modernemu pojmu aura, pa je prišla iz rabe že nekaj stoletij prej. Morda je razlog tega vpliv krščanstva? Na enak način kot beseda venčuost, v zadnjih desetletjih iz našega skupnega spomina odhaja znanje o simboliki venca!

Do sedaj se je le nekaj raziskovalcev lotilo razbiranja tega napisa. Nekateri vidijo le imena vklesana v kamen, kar je močno vprašljivo. Nekateri drugi pa so podali razlage napisa na način, ki je močno vprašljiv, saj ni verjetno, da bi naši predniki pred 2300 leti oblikovali tako štorasta besedila.

Introduction

A memorial stone with inscription was found in December 1959 under the farmyard (former Nazari) of the necropolis of Capodaglio at Este during excavation. The excavation had been conducted by supervision of the National Archaeological Museum of Venice... About 30 graves from early period had been found, which rather date back as far as to the 3rd and the 4th century (period of Atestino), than to any of the Roman times. When the stone was found, it was lying horizontally and therefore no longer in an originally erected position. The stone was found 1.10 m depth and 1.60 m away from a tomb frame. The stone is supposedly assigned to the 3rd century, likewise the approximate date of the

mentioned tomb is. Reviewer believes (without a certain proof) that the suffix -ina, instead of -na, is inscribed on the memorial stone. On that base, the memorial stone could not be dated before 300 BC, which slightly shifts the age of the stone.^[1, p.54]

The memorial stone is well preserved, made of trachyte (volcanic rock), and squared precisely. The stone measures 64.5 cm in length, while the square at the bottom of the pyramidal section measures 23.0 x 23.0 cm. The length of the pyramid trunk is 41.0 cm. The inscriptions lay on one of the faces, and are divided into three bands (1 - 2 - 3), from left to right. Reading starts at the top of the 1st band. Writing direction is sinstroverse.^[1, p.54]

Basic Data

Object:	tombstone
Size:	64.5 cm (height) x 23 x 23 cm (bottom square) ^[1, p.55]
Letter height:	3.0 – 5.5 cm
Period:	195 BC; 450 - 300 BC ^[2]
Material:	Stone
Craftsmanship:	Engraved
Site:	The stone with inscription was found in December 1959 under the farmyard (former Nazari) of the necropolis of Capodaglio at Este. ^{[3],[4]} Nowadays, it is the South-West part of Este, by the crossroad of Via Padana Inferiore and Via dei Paleoveneti.
Location:	45°13'29.05" N, 11°38'42.6" E
Current location:	National Museum of Atestino
Inscription mark:	ES-2
Script:	Venetic Script ^[1, p.56]
Language declared:	Venetic
Language actual:	Slovene
Starting position:	Top left
Writing direction:	Sinistroverse, dextroverse (part 2)
Inscription part 1:	𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐𐀑 𐀒𐀓𐀔𐀕𐀖𐀗𐀘𐀙𐀚𐀛𐀜𐀝𐀞𐀟𐀠𐀡𐀢𐀣𐀤𐀥𐀦𐀧𐀨𐀩𐀪𐀫𐀬𐀭𐀮𐀯𐀰𐀱𐀲𐀳𐀴𐀵𐀶𐀷𐀸𐀹𐀺𐀻𐀼𐀽𐀾𐀿𐁀𐁁𐁂𐁃𐁄𐁅𐁆𐁇𐁈𐁉𐁊𐁋𐁌𐁍𐁎𐁏𐁐𐁑𐁒𐁓𐁔𐁕𐁖𐁗𐁘𐁙𐁚𐁛𐁜𐁝𐁞𐁟𐁠𐁡𐁢𐁣𐁤𐁥𐁦𐁧𐁨𐁩𐁪𐁫𐁬𐁭𐁮𐁯𐁰𐁱𐁲𐁳𐁴𐁵𐁶𐁷𐁸𐁹𐁺𐁻𐁼𐁽𐁾𐁿𐂀𐂁𐂂𐂃𐂄𐂅𐂆𐂇𐂈𐂉𐂊𐂋𐂌𐂍𐂎𐂏𐂐𐂑𐂒𐂓𐂔𐂕𐂖𐂗𐂘𐂙𐂚𐂛𐂜𐂝𐂞𐂟𐂠𐂡𐂢𐂣𐂤𐂥𐂦𐂧𐂨𐂩𐂪𐂫𐂬𐂭𐂮𐂯𐂰𐂱𐂲𐂳𐂴𐂵𐂶𐂷𐂸𐂹𐂺𐂻𐂼𐂽𐂾𐂿𐃀𐃁𐃂𐃃𐃄𐃅𐃆𐃇𐃈𐃉𐃊𐃋𐃌𐃍𐃎𐃏𐃐𐃑𐃒𐃓𐃔𐃕𐃖𐃗𐃘𐃙𐃚𐃛𐃜𐃝𐃞𐃟𐃠𐃡𐃢𐃣𐃤𐃥𐃦𐃧𐃨𐃩𐃪𐃫𐃬𐃭𐃮𐃯𐃰𐃱𐃲𐃳𐃴𐃵𐃶𐃷𐃸𐃹𐃺𐃻𐃼𐃽𐃾𐃿𐄀𐄁𐄂𐄃𐄄𐄅𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏𐄐𐄑𐄒𐄓𐄔𐄕𐄖𐄗𐄘𐄙𐄚𐄛𐄜𐄝𐄞𐄟𐄠𐄡𐄢𐄣𐄤𐄥𐄦𐄧𐄨𐄩𐄪𐄫𐄬𐄭𐄮𐄯𐄰𐄱𐄲𐄳𐄴𐄵𐄶𐄷𐄸𐄹𐄺𐄻𐄼𐄽𐄾𐄿𐅀𐅁𐅂𐅃𐅄𐅅𐅆𐅇𐅈𐅉𐅊𐅋𐅌𐅍𐅎𐅏𐅐𐅑𐅒𐅓𐅔𐅕𐅖𐅗𐅘𐅙𐅚𐅛𐅜𐅝𐅞𐅟𐅠𐅡𐅢𐅣𐅤𐅥𐅦𐅧𐅨𐅩𐅪𐅫𐅬𐅭𐅮𐅯𐅰𐅱𐅲𐅳𐅴𐅵𐅶𐅷𐅸𐅹𐅺𐅻𐅼𐅽𐅾𐅿𐆀𐆁𐆂𐆃𐆄𐆅𐆆𐆇𐆈𐆉𐆊𐆋𐆌𐆍𐆎𐆏𐆐𐆑𐆒𐆓𐆔𐆕𐆖𐆗𐆘𐆙𐆚𐆛𐆜𐆝𐆞𐆟𐆠𐆡𐆢𐆣𐆤𐆥𐆦𐆧𐆨𐆩𐆪𐆫𐆬𐆭𐆮𐆯𐆰𐆱𐆲𐆳𐆴𐆵𐆶𐆷𐆸𐆹𐆺𐆻𐆼𐆽𐆾𐆿𐇀𐇁𐇂𐇃𐇄𐇅𐇆𐇇𐇈𐇉𐇊𐇋𐇌𐇍𐇎𐇏𐇐𐇑𐇒𐇓𐇔𐇕𐇖𐇗𐇘𐇙𐇚𐇛𐇜𐇝𐇞𐇟𐇠𐇡𐇢𐇣𐇤𐇥𐇦𐇧𐇨𐇩𐇪𐇫𐇬𐇭𐇮𐇯𐇰𐇱𐇲𐇳𐇴𐇵𐇶𐇷𐇸𐇹𐇺𐇻𐇼𐇽𐇾𐇿𐈀𐈁𐈂𐈃𐈄𐈅𐈆𐈇𐈈𐈉𐈊𐈋𐈌𐈍𐈎𐈏𐈐𐈑𐈒𐈓𐈔𐈕𐈖𐈗𐈘𐈙𐈚𐈛𐈜𐈝𐈞𐈟𐈠𐈡𐈢𐈣𐈤𐈥𐈦𐈧𐈨𐈩𐈪𐈫𐈬𐈭𐈮𐈯𐈰𐈱𐈲𐈳𐈴𐈵𐈶𐈷𐈸𐈹𐈺𐈻𐈼𐈽𐈾𐈿𐉀𐉁𐉂𐉃𐉄𐉅𐉆𐉇𐉈𐉉𐉊𐉋𐉌𐉍𐉎𐉏𐉐𐉑𐉒𐉓𐉔𐉕𐉖𐉗𐉘𐉙𐉚𐉛𐉜𐉝𐉞𐉟𐉠𐉡𐉢𐉣𐉤𐉥𐉦𐉧𐉨𐉩𐉪𐉫𐉬𐉭𐉮𐉯𐉰𐉱𐉲𐉳𐉴𐉵𐉶𐉷𐉸𐉹𐉺𐉻𐉼𐉽𐉾𐉿𐊀𐊁𐊂𐊃𐊄𐊅𐊆𐊇𐊈𐊉𐊊𐊋𐊌𐊍𐊎𐊏𐊐𐊑𐊒𐊓𐊔𐊕𐊖𐊗𐊘𐊙𐊚𐊛𐊜𐊝𐊞𐊟𐊠𐊡𐊢𐊣𐊤𐊥𐊦𐊧𐊨𐊩𐊪𐊫𐊬𐊭𐊮𐊯𐊰𐊱𐊲𐊳𐊴𐊵𐊶𐊷𐊸𐊹𐊺𐊻𐊼𐊽𐊾𐊿𐋀𐋁𐋂𐋃𐋄𐋅𐋆𐋇𐋈𐋉𐋊𐋋𐋌𐋍𐋎𐋏𐋐𐋑𐋒𐋓𐋔𐋕𐋖𐋗𐋘𐋙𐋚𐋛𐋜𐋝𐋞𐋟𐋠𐋡𐋢𐋣𐋤𐋥𐋦𐋧𐋨𐋩𐋪𐋫𐋬𐋭𐋮𐋯𐋰𐋱𐋲𐋳𐋴𐋵𐋶𐋷𐋸𐋹𐋺𐋻𐋼𐋽𐋾𐋿𐌀𐌁𐌂𐌃𐌄𐌅𐌆𐌇𐌈𐌉𐌊𐌋𐌌𐌍𐌎𐌏𐌐𐌑𐌒𐌓𐌔𐌕𐌖𐌗𐌘𐌙𐌚𐌛𐌜𐌝𐌞𐌟𐌠𐌡𐌢𐌣𐌤𐌥𐌦𐌧𐌨𐌩𐌪𐌫𐌬𐌭𐌮𐌯𐌰𐌱𐌲𐌳𐌴𐌵𐌶𐌷𐌸𐌹𐌺𐌻𐌼𐌽𐌾𐌿𐍀𐍁𐍂𐍃𐍄𐍅𐍆𐍇𐍈𐍉𐍊𐍋𐍌𐍍𐍎𐍏𐍐𐍑𐍒𐍓𐍔𐍕𐍖𐍗𐍘𐍙𐍚𐍛𐍜𐍝𐍞𐍟𐍠𐍡𐍢𐍣𐍤𐍥𐍦𐍧𐍨𐍩𐍪𐍫𐍬𐍭𐍮𐍯𐍰𐍱𐍲𐍳𐍴𐍵𐍶𐍷𐍸𐍹𐍺𐍻𐍼𐍽𐍾𐍿𐎀𐎁𐎂𐎃𐎄𐎅𐎆𐎇𐎈𐎉𐎊𐎋𐎌𐎍𐎎𐎏𐎐𐎑𐎒𐎓𐎔𐎕𐎖𐎗𐎘𐎙𐎚𐎛𐎜𐎝𐎞𐎟𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱

JAN

* *Transformation of the Venetic letters to the Latin letters one by one, without influence of the contents or explanation of the inscription. If the Venetic letter is compounding two letters, the second one is*

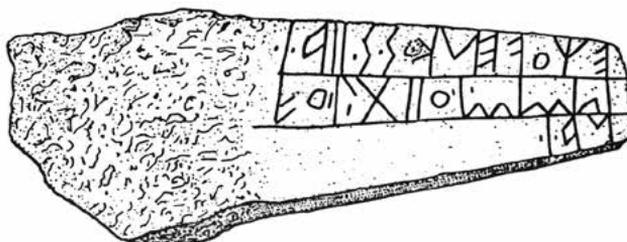
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Transcription: # JEGOVENČUOSTSTIJAJ
VOIL'ŽIJOMIMNI
NAJ
JAN

No. of letters: 38
Transcription of the Venetic letters to an adequate sounds represented by the Latin letters on the basis by knowing the meaning and partitions of the contents. Compound letters are separated by sounds. Each letter corresponds to an exact sound.

Interpreter: Mark Lublanski

Date revealed: 9.12.2015



*Figure 1: Front of the tombstone drawing.^[5, p.335]
An example obelisk with its inscription that marked grave locations*

Interpretation

of G. B. Pellegrini & A. L. Prosdocimi (1967)^[1, pp.54–6]

Finding was published by G.B. PELLEGRINI («AIV» CXIX, pp. 374-377) shortly after the discovery, with the archaeological preface (pp. 373-4) written by G. Fogolari. The noted author made further reading improvements in 1963 («St. Etr. », XXXI, pp. 387-9).

Band 1 (length 36 cm, height 3.5-5.5 cm):

has 15 letters of the same height, with exception of o (circle) symbol. Punctuation and order: the authentic punctuations are rather superficial, and therefore they can be easily confused with roughness of the stone. The letter U is pointed downwards. The letter H

has a form of ladder. The letter J is doubled. The letter O seems to be read after the letter of K. Its irregular shape differentiates from a usual form. Quite deep incision of the letter O could indicate a possibility that stone spot crumbled off when chiseling punctuation, because of the nearby line of the letter K. In this case, the punctuation would give the division between the two syllabic s: -ko.s.siia.i. Reading the inscription that way indicates that the Athestine style of the inscription should be excluded.¹ The line of the letter .E. is consistent with the line of the box.

Band 2 (length 34.5 cm, height 3.5-5.0 cm):

has 15-17 letters that are of the same height, with exception of the letter o (circle). Letter L is pointed downwards. Letter J is doubled. Punctuation is ordinary. The letter group of -.m.mn- could possibly indicate just a supplemental form of the word mai. as its fulfilment, with respect to its graphical derivation (suffix -na of the base, otherwise known in -.m.mno). But it is more likely that, as in groups 1 and 3, the top pane is used and that way is read in the sound of -i-. The derivation of the suffix -ina- is well known, although it is considered to be a younger form. However, the inscription appears to be devoted to votive needs, as it is the case of the inscription ES 48. Resemblance of those two onomastic elements is remarkable. The name engraved on the offering tombstone is: uhu.x.siia vo.l.tiio.n.mn-in(a).

Band 3 (length 8 cm (n → .i.); height 3.0-4.0 cm):

The line of the letter N is continuation of the word from the upper band.

.e.χovhu.k.s.siia.i./vo.l.tiio.m.mni/na.i.
ego Fukssiai Voltiomnina

Normal form: ego + personal name in dative (Fukssia or Fukossia), supplemented with suffix -ina that represents the variant of -na. The suffix -ina, as a variant of the more frequent -na, evidence a purely Venetic character of the inscription (also]utina and Voltiomnina[a]).

Interpretation 1 of Matej Bor (1989)^[5, pp.335–8]

Inscription: ·┘┘┘ | ·┘┘┘ ·┘┘┘┘┘┘
 ·┘┘┘┘┘┘┘┘·┘ || X┘┘·┘┘

Transliteration: jegovem koss i jaj
 voltiji ommninaj

Interpretation:	<i>Slovene</i>	<i>English</i>
JGOVEM	njegovemu	his
KOSS	kdorkoli	whoever
I	in, tudi	and, also
JAJ	jahaj, potuj, hodi	ride, travel, walk
VOLTIJI	vlastvu, viteštvu	knighthood

OMMNINAJ spominjaj se remember

Slovene version: Kdorkoli jahaš tod mimo, spomni se njegovega viteštva.

English version: Whoever was riding, his knighthood remembers.

Note: The interpretation is also described in the English version of the book: Veneti, first builders of European community.^[6]

Interpretation 2 of Matej Bor (1989)^[5, pp.338–9]

Inscription: ተብዘ ኃይዕጻ ገብጎሃጻ
 ተብዘገገገገገጎ ሰ ሰጸጎጎጎ

Transliteration: jegovemu kos/e/z ijaj
 volti i ommninaj

Interpretation:	<i>Slovene</i>	<i>English</i>
JEGOVEM	k njegovemu	to his
KOS/E/Z	kosez	knight
IJAJ	jahaj, (potuj)	ride, (travel)
VOLTI	viteštvu	knighthood
I	in (se ga)	and (him)
OMMNINAJ	spominjaj se	remember

Interpretation of Rex E. Wallace (2008)^[7, p.126]

Inscription: ተብዘገገገገጎጎጎ ሰጎጎጎጎጎጎ ተብዘኃይዕጻገብ ሰሃጻ

Transliteration: ego vhu.k.s.siaa.i. vo.l.tiio.m.mnina.i.

Interpretation:		
EGO	I	nom. sg.
VHUKSSIIAI	Fugsya	dat. sg. fem.
VOLTIOMMNINAI	Voltiomnina	dat. sg. fem.

Interpretation: I (belong) to Fugsia Voltiomnina.

Interpretation of Vinko Vodopivec (2010)^[8, p.90]

Inscription: ተብዘ ሰገገ ገጎጎጎ ሰጎጎጎጎጎጎ ተብዘኃይዕጻ ገብጎ ሰሃጻ

Transliteration: ego ven kos sijaj voltiom mni naj.

Interpretation:	<i>Slovene</i>	<i>English</i>
EGOVEN	njegovemu	his
VOLTI IOM	duši moji	soul (of) mine

Slovene version: Njega ven kos, sijaj dušam, a meni pokoj.

English version: Out him the blackbird, you shine to souls, but rest for me.

To read this part, please click [here](#)

Idioms:

- Ь as ə in bottle
- Ъ as ə in the

¹ jεχo The personal pronoun <ego> is the most frequently word used among the Venetic inscriptions. The Venetologists are convinced that the ven. word ego has a meaning of ‘I’, which they prove with the Latin word ego ‘I, me, we, us’. The real meaning of the Venetic word <ego> is ‘his’ and is the same to the Slovene word jego(v), which is proved by semantics. As it can be clearly seen, the written form between the words ego and jego is undoubtedly very close. Also languages related to the Slovene have the similar form, as the next examples show: blr. jago, cz. jeho, hun. az ő, lit. jo, pol. jego, rus. ego, sct. aige, svk. jeho, ukr. jogo and wls. ei. Word I, as it appears in different languages, is noted at the end of the explained of this idiom. The ven. word ego is presented on many tombstones. By the scientific claim about the meaning of the ven. word ego, which shall be ‘I’, the funeral inscription on the stone would be addressed from the death one to himself, like: “ego...”. Such an explanation is at least unusual. If we examine the funeral texts that are undoubtedly understandable to us, we will find again and again the same sample of text addressing. Those in mourn for the dead person dedicate their best thoughts to deceased one. Being aware of this principle it is clear, that only the living people who are stay in the material world, can chisel the inscription in the stone dedicated to the soul of the dead one. Also consider that Veneti and other ancient people deeply believed in the life after death and that the souls of the dead travels to the heaven. That is away from the

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med štajerskimi in ogrskimi Slovenci in med nekaterimi Dolenjci, v pisni slovenščini pa jih ne rabimo več.”; in English: “Forms: *jega, jemu etc. are still in use among the Styrian and Hungarian Slovenes and also among some of Slovenes of the Lower Carniola. But we do not use those forms in the literal Slovene anymore.*”^[19] A statement of the Slovene linguist can clear up the era of the 19th century, when the letter pairs ⟨nj⟩ and ⟨lj⟩ had been systematically introducing it the literal Slovene, replacing the Slovene letters and sounds of ⟨n⟩, ⟨l⟩ and ⟨j⟩. The statement of the mentioned linguist runs as follows: “*Kako se glasi zdaj v imenovavnem in toživnem? V imenovalniku je on, ona, ono, kar v staroslovenščini tudi ni znano, in toživ. njega - ga, njo -jo, njega - ga. Tu pa tam se sliši skrajšano nja, tudi jega zlasti po Dolenskem. Prava oblika je vendar v tož. i, in iz te oblike i, ja, je so nastale druge: jega, jemu, je, jej, ji, jo, ju, jima, jih itd. Sej jih toliko brez n govorimo in pišemo, zakaj bi ne pisali tudi jega, jemu, ker se po več krajih sliši in z nekdanjo pisavo strinja? Zakaj ne! Tudi jaz sem te misli, da bi se svobodno rabilo zdaj to, zdaj uno. Kako je to, da se piše tolikrat n v njega, njemu, njem, njim, njih, samo tudi brez predlogov? Ker so mislili, da se ima izpeljevati iz on, ona, ono, kar je pa napačno; prava izpeljava je iz i, jega itd. Po tem takem so se razvile dvojne oblike...*”; in English: “*What is its written form in the nominative and accusative case at the present time? It is on, ona, ono in the nom., which is not unknown to the old Slovenes, and in acc. is njega - ga, njo -jo, njega - ga. Here and there the shortened form nja, also jega can be heard, especially in the Lower Carniola. However, the correct form in acc. case is i, and from the forms i, ja, je the other words developed, like: jega, jemu, je, jej, ji, jo, ju, jima, jih, etc. For we pronounce and write them so many times without n, why wouldn't we write also jega, jemu, which can be heard in many places around the country and is also in accordance to the former manner of writing. Why not! I also thought that one or another form should be in use freely. What for the n is written so frequently in njega, njemu, njem, njim, njih, also without prepositions? Because they are of opinion, it has to derive from on, ona, ono, which is false; the correct form should derive from i, jega, etc. Consequently double forms arose...*”.

^[20] p.40 The upper study shows that the form of slv. word jъmi/jemi and ven. word jomi stay practically the same after more than 2000 of years.

- ⁸ mni Yet another Venetic verb that is in every aspect alike to the Slovene word ⟨mni⟩ / мъni/, slk. mine. Both, the Venetic and the Slovene word have the same meaning of ‘pass by, be over, elapse’. The imperative ⟨mni⟩ is still in use in slv. dialects, but it is rarely used in this mode. More frequently it is used in other cases like: mniu, mnu, mnit, etc. I remember my father some 40 years ago to talk the words: *teu že mniu*, slk. *te bo že minilo* ‘it will pass by you (desire, interest)’.^[21] The word *teu* is a compound shortened from the words *te* ‘you’ + *(b)u* slk. *bo* ‘will’ > *teu*. The slv. word *mniu* equals to the slk. sg. neuter of the -l participle *minilo* ‘be over, run out, expire, pass’, of which the 2ndsg. prs. imperative is *mini*. The slk. imp. verb *mini* derives from the Slovene form *mni*/мъni. The words starting with the letters *mni-* in the Slovene language that has some other meanings are as follows: *mnih* ‘a monk’; *mni se mi*, slk. *zdi se mi* ‘it seems to me’.^[22, p.587] The word ⟨mni⟩ and ⟨mni se mi⟩ derives from slv. verb *mním* (mnéti), slk. *menim* ‘I think’.

Inscription Lesson

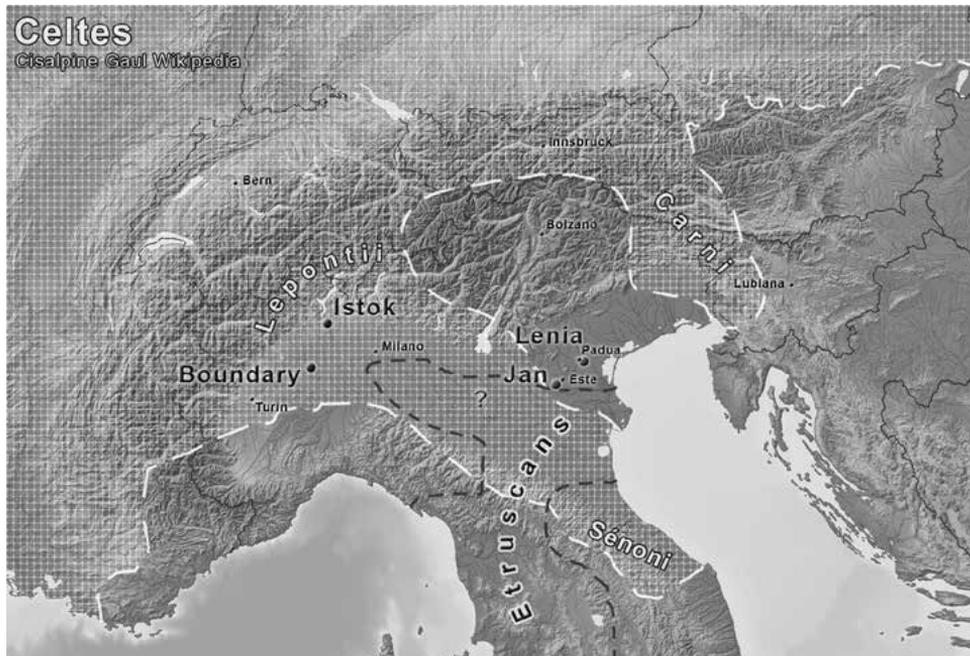
From the words found on the Commander Jan memorial stone, it can be gathered that the stone was made in wartime. The time of combat is not known exactly. Dating is going back from 195 - 450 BC. The younger dating would fall in the time of the Roman - Gallic wars, while the older dating would indicate an inter-Gallic conflict. It is the most likely that erection of the memorial stone is going back around the year 300 BC, as Prosdocimi estimates. Because at that time, the Romans were far south of the Po River, it would mean that two Gaulish tribes were in combat.

By my opinion, those two tribes were the most possibly in war as an outcome of the Roman diplomacy. It reveals how the Romans likely operate on the target lands, by their diplomacy. If this presumption holds the water, the Roman strategy was to quarrel two domestic tribes many, years before they subdue both of them. They were trying to make one tribe for themselves by granting them some privileges, on prejudice of the other neighbor. Ruining steady interactions cause destabilization of reciprocal relations, which necessarily results in conflict.

How do we know that the buried soldier was commander? Because, usual soldiers were not buried in a prominent way like the grave findings show. Especially, setting a tombstone was expensive thing, which only aristocracy could afford. This tombstone shows by itself, that setting a memorial stone on the grave of deceased had been in use far before Romans occupied Celtic lands. Because, stone is used to memorize a dead person, it is expected that inscriptions engraved on the stone would reveal personal characteristics of the dead and especially his name. The name is the most important for generations to come, to carry on the memory of their relative or hero, on a specific location. It is very likely that the 3rd belt of inscriptions is semi-palindrome, which reveals the name Jan, when it is read backward. The short word of the 3rd belt with a bulk of empty space obviously distinguishes from other 2 belts, that are written fully, and is therefore quite outstanding.

The pyramidal shape of the stone the most likely exposes direction towards the sky. Therefore, it is directed into heaven. The Gauls must had some knowledge about the human energetic field, which is presently known by the word aura, while the original Gaulish term was 'venčuost'. They connected aura with shining, which "lives on" even after person's death. Therefore, mourners wish Jan's aura to shine, which in other words means that they wish him to live vivacious afterlife. Their thoughts undoubtedly reveal that they strongly believe in a life after death.

Another wish that Gauls inscribed into a memory to their hero, is that the war would end as Commander Jan ended his life, which undoubtedly links his death with war combat.



Picture 3: Locations of the Jan and the other studied inscriptions.

List of Abbreviations:

acc	Accusative	lit	Literal
act	Active	loc	Locative
adj	Adjective	m	Masculine
adv	Adverb	nom	Nominative
conj	Conjunction	n	Neuter
dat	Dative	p.prn	Personal Pronoun
du	Dual	perf	Perfect
f	Feminine	pl	Plural
fig	Figurative	prn	Pronoun
gen	Genitive	prps	Proposal
ind	Indicative	prs	Present
indecl	Indeclinable	prtc	Participle
inf	Infinitive	ps.prn	Possessive Pronoun
inst	Instrumental	rstr	Restrictive (Adverb)
imp	Imperative mood	sg	Singular
i.prn	Interrogative Pronoun		

alb	Albanian	ita	Italian
ags	Anglo-Saxonian	lat	Latin
arm	Armenian	lit	Lithuanian
blg	Bulgarian	let	Latvian
blr	Belarusian	nrw	Norwegian
blt	Baltic	pol	Polish
ctl	Catalan	ptg	Portugal
cz	Czech	rus	Russian
dan	Danish	sct	Scots
dch	Dutch	slk	Literally Slovene
dlž	Lower Lusatian	slv	Slovene
eng	English	spn	Spanish
fr	French	stcs	Old Church Slovene
gal	Galician	svk	Slovak
ger	German	swd	Swedish
got	Gothic	štj	Styria slv. dialect
gr	Greek	tch	Tocharian
hun	Hungarian	ukr	Ukrainian
ide	Indo-European	ven	Venetic
ir	Irish	vzh	Eastern slv. dialects
isl	Icelandic	wls	Welsh

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Abstract

The revealed inscription of the tombstone is very important finding, because of its clear contents and because of using simple and transparent graphemes. Understanding of inscription revealed some letter peculiarities combined with dots, like M with 2 dots and S with a dot, which I did not deal with yet. The Raetic inscriptions involve the same voice, but it is written in a different way. The Veneti used practically the same writing system as the Rhaeti did, but they transformed some letters a bit in a way to standardize them over all.

The inscription engraved in the stone is dedicated to a soldier of a very high rank, who fell in a battle, the most likely in times when the Romans expand their influence on the Gallic lands. The Venetic aristocracy set him a memorial stone with inscription, which clearly shows where this great warrior is buried. The inscription is divided into 3 belts, from which the 3rd belt distinguishes obviously. It only has one short word followed by long empty field. That short word can be read either sinstroverse or dextroverse. Therefore, it

rightly rises a presumption that it involves also a personal name Jan, which is also very common name that is still in use, especially with its diminutive form Janez. The other part of inscription is a short wish written in a memory to Jan, on his way to eternal life, in which Veneti undoubtedly believed.

It is very interesting that the great majority of words engraved on that 2300 years old stone would still be fully understandable yet about 100 years back, to an average speaker of some of the Slovene dialects. The word *venčuost*, which designates the modern expression of aura, seems to become obsolete yet some centuries before. It may be a result of the Christianity? In the same manner, the symbolism of wreath is diminishing from our consciousness, in the last decades.

By now, only a few scholars tackled an understanding of noted inscription. Some of them only see names on the stone, which is the most unlikely. Some other scholars give clumsy word combinations, which hardly have any connection with the real contents that was engraved about 2300 years ago.