

The People of the Copper Axe



Petr Jandáček

Introduction

Already in 1991 when the 5,300 year old freeze-dried Tyrollean was found in the Italian Alps I was fascinated by the similarities between Basque and Slavic languages. I was largely influenced by my friend Al Arko and his interest in the Veneti, a pre-Roman people who evidently were Slavic. Arko introduced me to the writings of Matej Bor, Joško Šavli and Ivan Tomažič. Ivan Tomažič, more than anyone else has raised an army of Venetologists who continue to add to the body of knowledge that indicate that #1. Slovenians are West Slavs (not South Slavs)#2. Veneti were a Slavic people (not Italic) and #3. The Slavic peoples did not spread out from Pripyat River marshes in Eastern Europe only 1400 years ago but are in fact the autochthonous (aboriginal) population of Central Europe, and have lived there since the stone age. I am one of the converts of Ivan Tomažič.

I have been performing chautauqua type impersonations of ÖTZI the Iceman for many educational, civic and research groups, for television audiences and as part of the New Mexico Endowment for the Humanities. I demonstrate how neolithic people hunted, gathered and farmed food resources. How they generated fire, made stone tools and cast copper axes. For my younger audiences I have decided to make this comic book to augment my show.

ČAPLATA is the Basque and ZAPLATA is the Slavic word for PATCH or MENDING. This is the name I gave to the 5,300 grandpa who is teaching his granddaughter the skills she will need. CZAPLATA is an outstanding hunter and coppersmith. He is, however, a very inept tailor and fixes his clothes with remarkably bad mendings. His fellow villagers mock him for his ridiculous sutures and affectionately call him "CZAPLATA".

English speakers should call CZAPLATA - PATCHES.

ZAPO is the Basque and ŽABA is the Slavic word for FROG or TOAD. In Czech, by extension, it is also an affectionate word for a "lass". In both Basque and Slavic languages ŠKA is a diminutive ending implying endearment. (It is like FROGETTE - derived from FROG). Thus ŽAPBSKA is a very fitting name for CZAPLATA's granddaughter.

English speakers should call ZAPBSKA - FROGETTE.

URRA is CZAPLATA's daughter who is bringing little ŽAPBSKA to spend a few days with Grandpa CZAPLATA so that he can teach the girl from his great store of knowledge.

English speakers should call URRA - NUTTY


URRA is the Basque word for "NUT". ORAH and OREH are the Slavic forms for NUT. URRA got her name from her skill in finding and harvesting hazel nuts.

URRA is concerned about her husband HJOGO who went to hunt ibex several days ago and had not returned. The Basque word for SOUTHERN is HEGO the Slavic word is JUGO. He changed his name because he came from the north side of the Alps. The villagers used to call him SIEPVAER. The Basque word for NORTH is IPAR and Slavic is SEVER. Thus S'IPAR means FROM THE NORTH. The villagers in the South don't always trust the Northerners and HJOGO found it to his social advantage to stress that he was in fact a Southerner.

English speakers should call HJOGO - SOUTH

CZAPLATA and his people live in the area of VINŠGOV. They fear a hostile people they call ČERENT. ČERREN is the Basque word for DEMON or FIEND. The Slavic word is ČERT. The Vinšgov folks depict these evil beings as half human and half ibex. The ČERENT have been known to steal (especially copper axes) and to kill Vinšgov farmers and shepherds.

English speakers should call
ČERENT - CHEATER

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PATCHES 2.

Itinerant coppersmiths like CZAPLATA are the ČERENT's favorite prey. The CHEATER ČERENT do not know how to work copper and have tried many times to kidnap a coppersmith. All the coppersmiths would rather die than share their trade secret with the ČERENT, CHEATER.

Grandpa CZAPLATA is drawing a picture of ČERENT on a flat stone with a piece of char coal so he can explain his fears to ŽAPBSKA when she arrives.

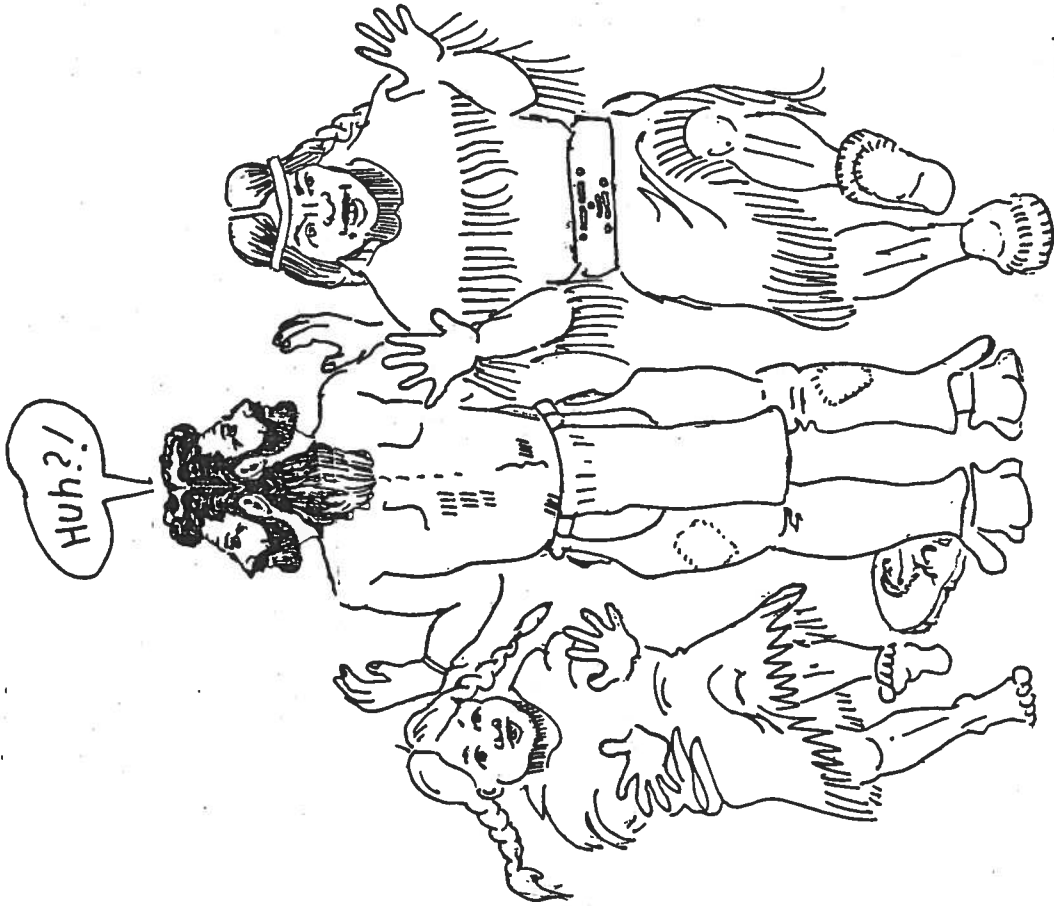
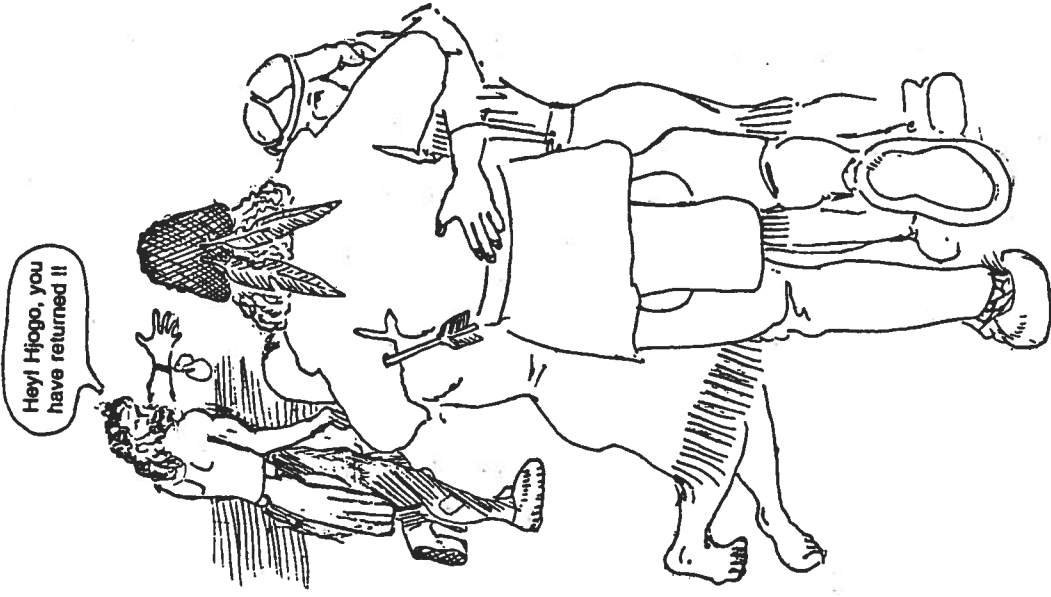


As grandpa Czaplata looks up from the charcoal drawing he notices his daughter Urra and his granddaughter Žapbška have just arrived. He puts down the stone slab and as fast as his arthritic joints permit he rises to meet his favorite people. A smile on Urra's face masks her concern about her husband, Hjogo. Everyone in the community knows that Hjogo had gone ibex hunting several days ago and had not returned. They pray that the Čerent did not get him, since he had with him one of the finest copper axes that his father-in law, Czaplata, ever made.

Footnote: Slovenians commonly use the word "VRAG" (demon, imp, fiend) where other Slavs use the word "ČERT". ČERTiti is still used in Slovenian-"to do mischief". In Celtic ----Čerren - Čert survived as Cernunos, in Greek as SATYR (PAN).

3.

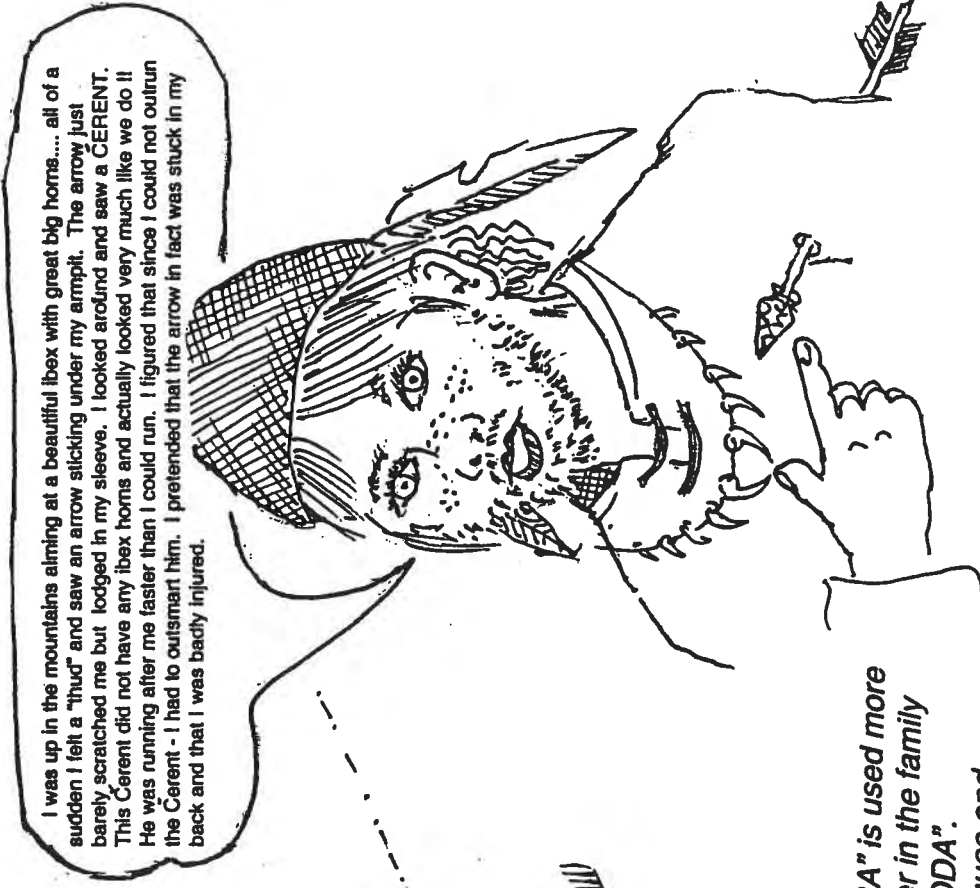
Urta and Zapbška run into the arms of Hjogo, who had just returned after missing for several days. They notice that he is without his precious copper axe and fine bow and quiver full of arrows. But they are happy to have him back in SloVINSGOV.



Czaplata stands with his arms outstretched to give his loved-ones the usual embrace. Zapbška and Urta run towards his waiting arms ! But, what is this??? they rush right past him !!!

English speakers should call HJOGO - SOUTH

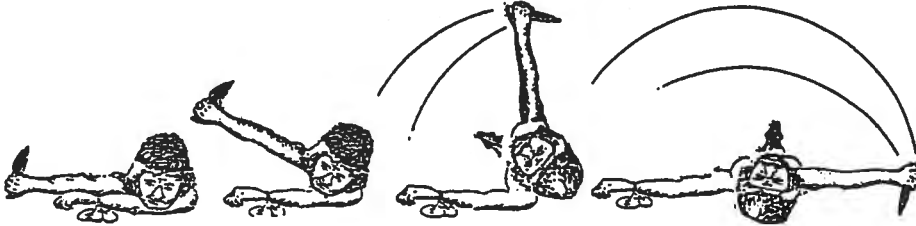
That evening they celebrate the four elements VATRA, VETER, VODAR and TVRDA or, in other words Fire, Wind, Water and Solid (which all sound very similar in their language). They do so by taking COPPER (a very precious Solid) "TVRDA" and melting it into a bright Liquid (like a sacred "WATER") by means of Fire called "VATRA" and using a baby ibex skin bellows to produce a wind called "VETER" to make the "VATRA" very hot. Czaplata is famous for his skills as a coppersmith and directs the activities. Smithing is a ritual and Czaplata is therefore a Shaman. The finished copper axe is given to HJOGO to replace the one that he lost. HJogo must tell the story of ordeal in vivid detail.



I was up in the mountains aiming at a beautiful ibex with great big horns.... all of a sudden I felt a "thud" and saw an arrow sticking under my armpit. The arrow just barely scratched me but lodged in my sleeve. I looked around and saw a CERENT. This Cerent did not have any ibex horns and actually looked very much like we do!! He was running after me faster than I could run. I figured that since I could not outrun the Cerent - I had to outsmart him. I pretended that the arrow in fact was stuck in my back and that I was badly injured.

Footnote: "VATRA" is the Croatian word for "FIRE". In Czech "VATRA" is used more specifically as "CAMP FIRE". The English form >>"WATER" fits better in the family (VITR, VETER - TRD, TVRD & VATRA) than does the Slavic word "VODA".
Footnote: Bellows such as pictured above are called GAITA by Basques and GAJDA by Slovaks. Sometimes used as MUSICAL INSTRUMENT (bagpipes).

I went behind a little outcropping of rock and placed all of my things displayed on rock shelves. You know how some lizards break off their tails when they are pursued by a predator.... The tail whips around and the predator concentrates on the tail while the lizard escapes. Like that lizard I too backed up into some tall grass laid down on my stomach and placed my left arm under my chin. I held my flint knife in my right hand and pretended to be dead. I hoped that the Čerent would find my things on display and would pick them up and not pursue me any further. If the Čerent were not satisfied with his spoils I was ready to defend myself. With my left arm under my chin I could press against the ground with my left hand and this would rotate my body with a great force. My right arm with the flint knife in my right hand could stab with the force of my whole body behind it. I waited and watched only a short time before the Čerent came, took all my things, turned around and went home without chasing me any more. I lost my axe but I saved my life. I am glad that I did not have to kill the Čerent.



As your coppersmith and shaman I would like to say that I am very proud of my clever son-in-law, Hjogo. He really outwitted the Čerent! I suggest that we all practice this life saving "Lizard Tail Gambit". The ONLY PLACE to put your left arm is UNDER THE CHIN. Only under the chin can you get enough purchase against the ground to rotate your body with such force that your dagger can pierce the rib-cage or a skull. You have one chance to survive and you should take a stab at it. I will certainly use the same trick if I am ever chased by the Čerent. I just hope that I can hide in tall grass like Hjogo, and not in a snow drift! If you go out into the snow - make sure you take along a bucket of burning coals. That way, if you need to bury yourself in a snow bank to hide from the Čerent, you can kindle a fire and warm yourself when you are out of danger.

PATCHES

Footnote: When CZAPLATA (later known as ÖTZI) was found in 1991 - all of his things including the precious copper axe were displayed on rock shelves about 3 or 4 meters in front of him. In his cold, dead hand he clutched a flint knife. His left arm was firmly tucked under his chin to a point of discomfort. His toes were pointed as in a "pirouette" which would allow him to rotate his body quickly and to catapult his right hand and dagger with ultimate force. The freeze-dried Tyrollean's head was propped up on a rock base so he could observe his enemy coming through a peephole while buried in a snow bank. Close to the "Iceman" was a birch-bark bucket full of hot coals to kindle a fire to warm himself after the chilling experience.

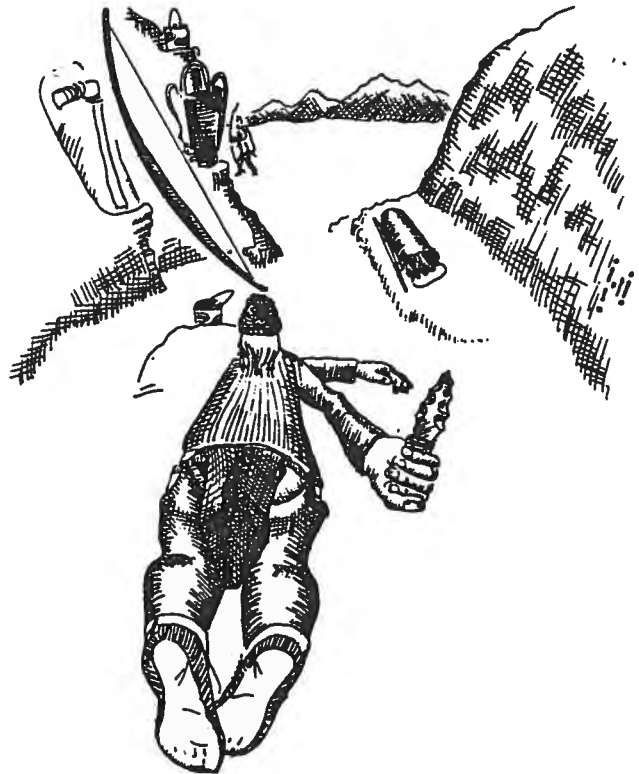


PATCHES

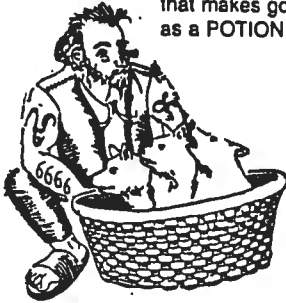
Czaplata was so impressed by the survival strategy that his son-in-law thought up that he practiced the maneuver almost every day. He would place his backpack, bow, bucket of provisions and his precious copper axe on a set of rocky ledges behind the village. He placed his quiver in such a way that a Čerent would have to walk between it and the leaning bow. The Čerent could not possibly miss the valuables placed on display as he would chase him. Czaplata would ask a friend to pretend to be a Čerent and to help him practice the "lizard tail gambit". Czaplata would hide in a shallow depression and prop his head up on a rock so he could see the Čerent coming from behind the rock outcropping. He would place his left arm under the chin and stretched it to the right to the point of discomfort. He would point his toes away from his body so that his feet would not get in his way when he would "spring into action". He would take a little bucket filled with burning coals and place it in such a way that he could reach it if he had to bury himself into snow rather than into comfortable fallen leaves or tall grass. That way he could kindle a fire quickly and warm himself after the snow tomb experience. He would hold his flint dagger in his right hand and practice stabbing the Čerent, if the "evil one" located him and would investigate if the copper smith were indeed dead.

Footnote: When Ötzi, the 5,300 year old Tyrollean Iceman was discovered in 1991 his body was found in exactly this position! Ötzi's belongings were still on display the way he arranged them. Pollen found in the Iceman's gut indicates that he died in early summer. An Alpine summer snow storm, health problems due to arsenic poisoning, advanced age, and an arrow in the back combined to cause his death and to preserve his body. Thus a man born about 3,333 B.C. was preserved for our time.

Others have speculated that he was a sacrificial offering. But which god would prefer an arthritic old copper smith to a beautiful maiden? Would a sacrifice be killed with an arrow in the shoulder blade rather than a slit throat or a heart extraction? Others speculate that he was a shepherd. But would a shepherd prefer ibex, deer and bear skins to the great quantity of sheep skins available? Not likely! As everyone now-a-days is involved with computers, all in the neolithic were "out-standing in their field" as farmers. 😊 While all farmed..... some specialized as metal workers, tailors, shoe makers, bow makers, healers, shamans, hunters, gatherers, trappers, fishers, prospectors, traders and other artisans. Expertise is recognized and appreciated in all cultures. Agriculture remained a safety net for those who did not specialize for thousands of years.



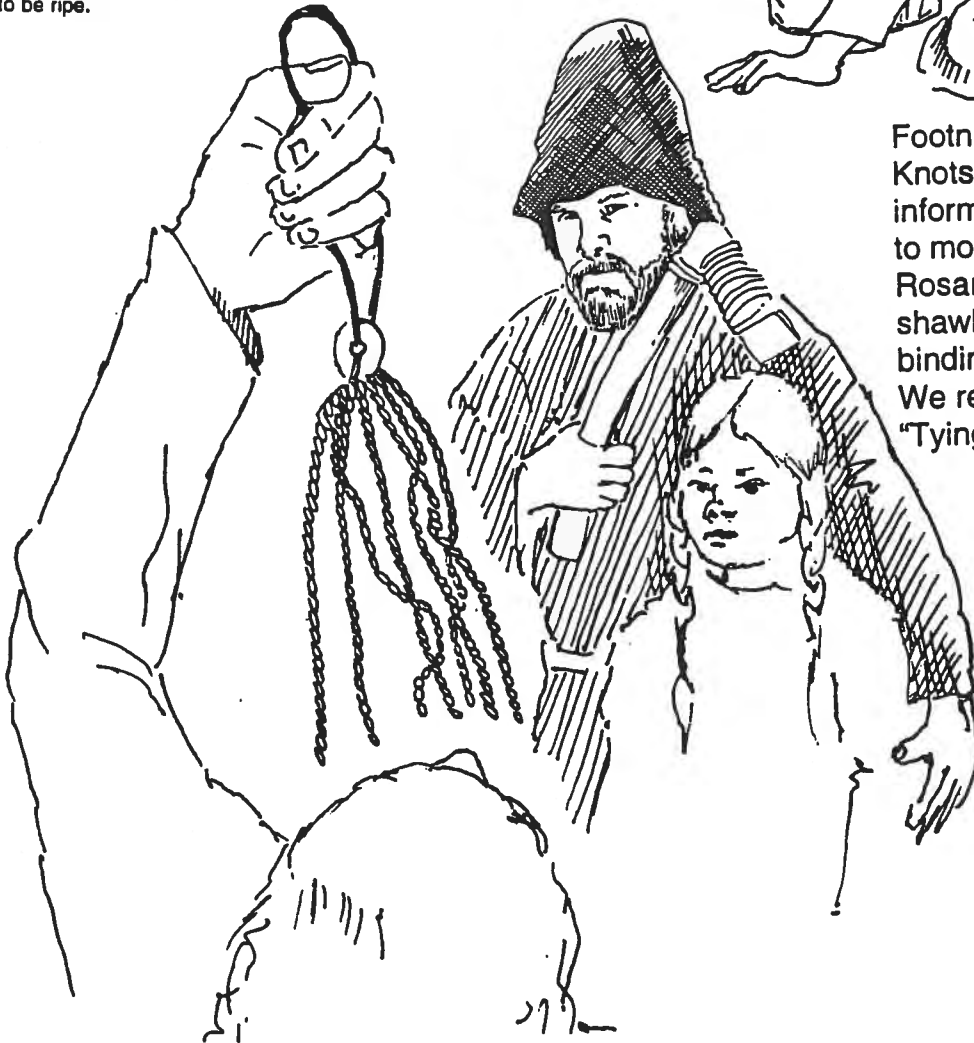
Czaplata takes his granddaughter Žapbška to the various experts and asks them to educate the young girl. He takes Žapbška to the old woman named MEDICAŠKA. Medicaška is famous for making medical formulas. She starts out with honey, which the people call "MED". She adds an amount of water because pure honey will neither spoil nor ferment. When the honey-water ferments it is called MEDOVINA, MEDICA or MEAD. "Medica" is MEDICALLY important for REDUCING PAIN. MEDICA is good balm for SORE THROAT and COUGHING. Sometimes Medicaška adds CHARCOAL and that makes good medicine for STOMACH ACHE. POISON of some mushrooms acts as a POTION to kill bad invisible forces that make people sick.



Footnote:
Classically MEAD is
HYDROMEL

Footnote: MEDICA is the Slovenian word for Mead.
Medovina is the Czech word for Mead.

KOLONDAR means "CYCLIC GIFT" and the old man who has that name makes calendars. He starts with a marble disk with a hole drilled through it. He makes 13 strips of leather for each marble disk. Kolondar twists each ribbon of leather 28 times. Thus the old man makes a tassel of 13 ribbons with each ribbon having 28 twists. This stands for 364 days divided by 13 lunar months. Calendar is the most important agricultural tool. It tells us when to put seeds in the ground, and when grain and fruit is likely to be ripe.



Footnote:
Knots marking meaningful
information have come down
to modern times in form of
Rosaries, and Tallit prayer
shawls and Rabbinic hand
binding called Tefilin
We refer to marriage as
"Tying the Knot".

Have some MEDICA my dear.

Footnote:

I would suggest that the most important agricultural tool is not the sickle nor the plow, but the calendar. Konrad Spindler suggests that the only decorative item that Ötzi had with him was the marble disk bead that was hanging on a leather thong around the Iceman's neck. Marble, along with the copper ax, and parts of ibex and bear ostensibly communicate a measure of high status. Spindler suggests, however, that the tassel of twisted fur strips suspended from the precious marble ornament are mere replacement parts for mending equipment and attire. This would be analogous to taking a golden ring (perhaps a gift from a dear friend) and storing tooth picks or toilet paper in it. If part of the artifact is an elegant work of art we must assume that the other parts have aesthetic, abstract or profound value.

Preliterate societies have often used loops, twists or knots to record events or counts. During the Pueblo revolt in northern New Mexico (1680) the natives synchronized the attack upon the Spaniards by starting with the same number of knots on similar pieces of leather strips. As the organizers of the revolt traveled to each of the Seven Northern Pueblos they untied a knot each day. When all the knots were untied the Indians attacked all of the Spanish strongholds simultaneously. The outnumbered Spaniards could not spare reinforcements to be sent to others. The Native Americans won that conflict and the Spaniards had to retreat to the south in defeat. The Native (Indian) word for the leather abacus used as a calendar is "QUIPU".

I suggest that the twisted fur strips may have been used as a abacus-calendar. Ostensibly the tassel started on the winter solstice with thirteen strips and each strip contained 28 turns. This would total 364 turns (representing 364 days) divided between 13 Lunar Months. As days and months passed the "pages of the calendar" would be discarded much as we do now. One could bite off a twist of the leather for each day. The fact that the Iceman had nine leather strips left on his calendar corresponds closely to hypotheses that he died in spring. The soaking, freezing and thawing certainly did effect the twists in the fur strips.

Footnote:

The amount of arsenic in the Iceman's system indicates that he indeed was a coppersmith. The Alps are rich in copper deposits, but alas, the Ötztal Alps have none. The copper itself came from considerable distance away and was provided by others. Ötzi provided the smithing, not the prospecting and mining. Settlements on both sides of the mountains relied on Ötzi's foundry skills. He carried his appointment calendar around his neck.

Footnote: The Basque word for AXE is AIZKORA. In Slavic languages "AXE" is SEKIRA, SEKYRA, SEKERA etc.

For more information contact

Petr Jandáček

127 La Senda Rd.

LOS ALAMOS N.M.87544 Tel: (505) 672 9562

e-mail jandacek@mesatop.com



9.



Hey Žapbska, Look, There's your Grandma UZTDAIJA. Do you know how she got her name?? I went hunting ibex one day and I brought home a live ibex kid along with its mother that I shot. Well, we ate the mother, and your grandma made a bunch of yokes and bridles and reins for the kid as it grew up. She had become a real expert on making restraints for animals. Far west, the VASČANI (Vascones, Basques) call such a restraint for animals an "UZTAI" and we call it an "UZDA".

One of the things that I want to teach you is the TRADE LANGUAGE that the VASČANI and we share so we can trade goods and information. Let me give you an example. The goat is pulling a load of GRAIN that the Basques call ZITU and we call ŽITO.



It's good to see you back home, Uztdaijal I have two good pieces of news I First, Hjogo has returned from the ibex hunt. He lost his axe to a Čerent, but I made him a new one. And Second, Žapbska will stay with us for a while to learn some of the things that you and I can teach her.



Footnote: A 5,300 year old wooden wheel had been discovered near Ljubljana, Slovenia.

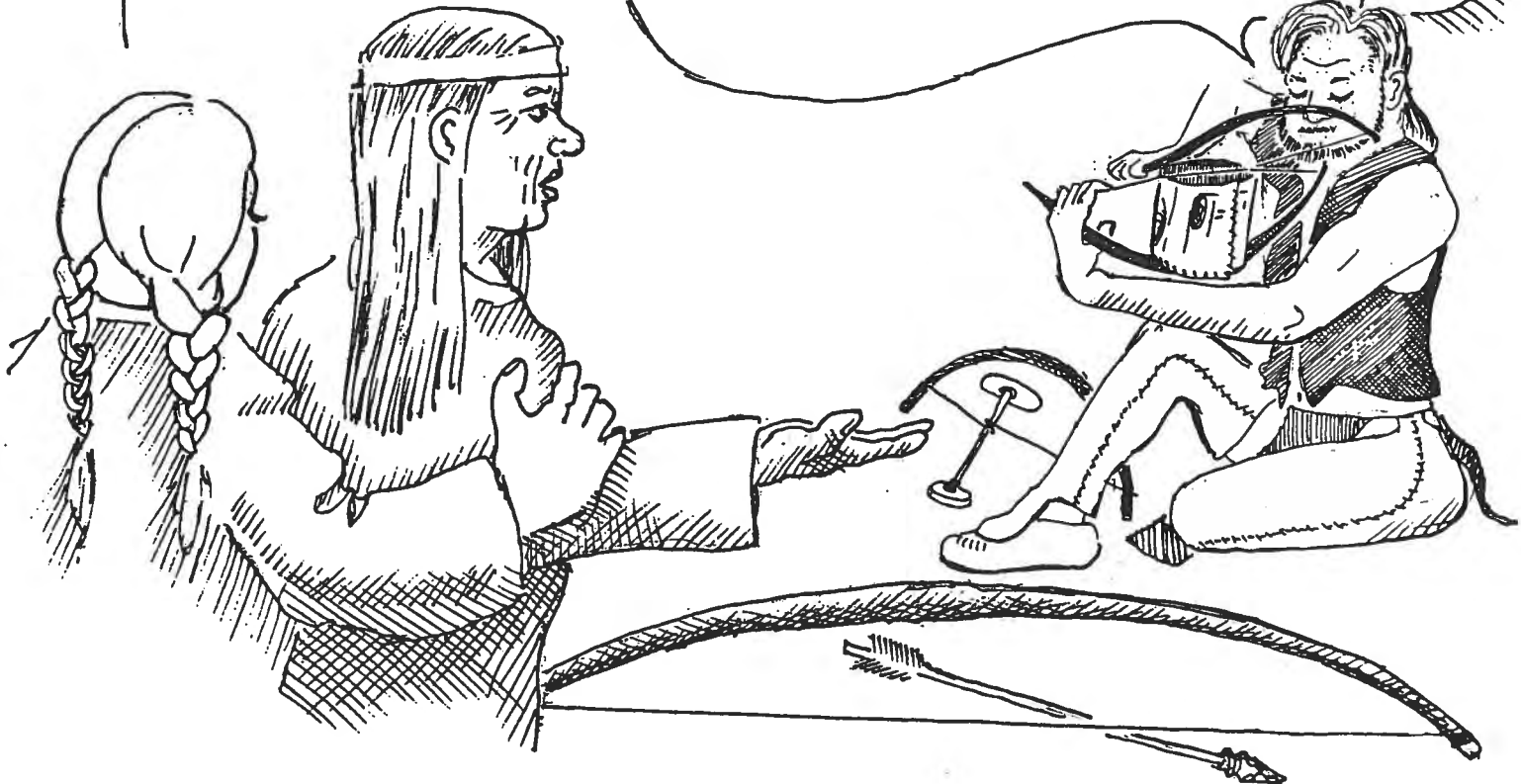
Grandma I I came to learn from Grandpa and you and your friends everything you know about hunting, gathering, farming and grandpa's copper working. I would like to learn how to make a bow too!

For BOW MAKING we should talk to MATAZAHOL over here. His great-grandfather and his grandfather planted the grove of YEWs behind the village.

Hi Žapškal You have grown since I last saw you. Let me tell you how you make a good bow. You don't just pick up a stick and tie a string to both ends. Yew is the best wood for a Bow. Ordinarily a wild yew has about ten growth rings in the thickness of a finger. By removing branches we can slow down the growth to thirty rings in a wood the thickness of a finger. Of course it takes 4 or 5 generations of our people to grow a yew the thickness of an arm. The density of the growth rings makes the wood very strong and very elastic and we can trim down the wood to about 1/2 the thickness of a human arm in the middle and then we taper it towards the two ends. The two ends of the bow are as thick as a finger with about 30 growth rings: the bow center has about 90 growth rings. The Čerent have never learned to grow this excellent wood for their bows. They just use wild yew, so their bows do not shoot as far as ours and they break often.

We use the sinews from the legs of ibex to make bow strings. We twist the sinews together to make a twine. Mataza is what the Vasčani (Vascones-Basques) call a twine. The SloVeneti to the northeast call it Motouz. A stave or a staff is called an Ohol by the Vasčani and Hol by the SloVeneti to the east. So now you know why a BOWYER like me got the name - MATAZAHOL.

Once you know how to make a bow you can combine it with a bucket and make a string musical instrument and play it with another bow. Or you can make a bow drill and use it to make holes through a stone (like for a calendar) or start fire with the friction from the drill.

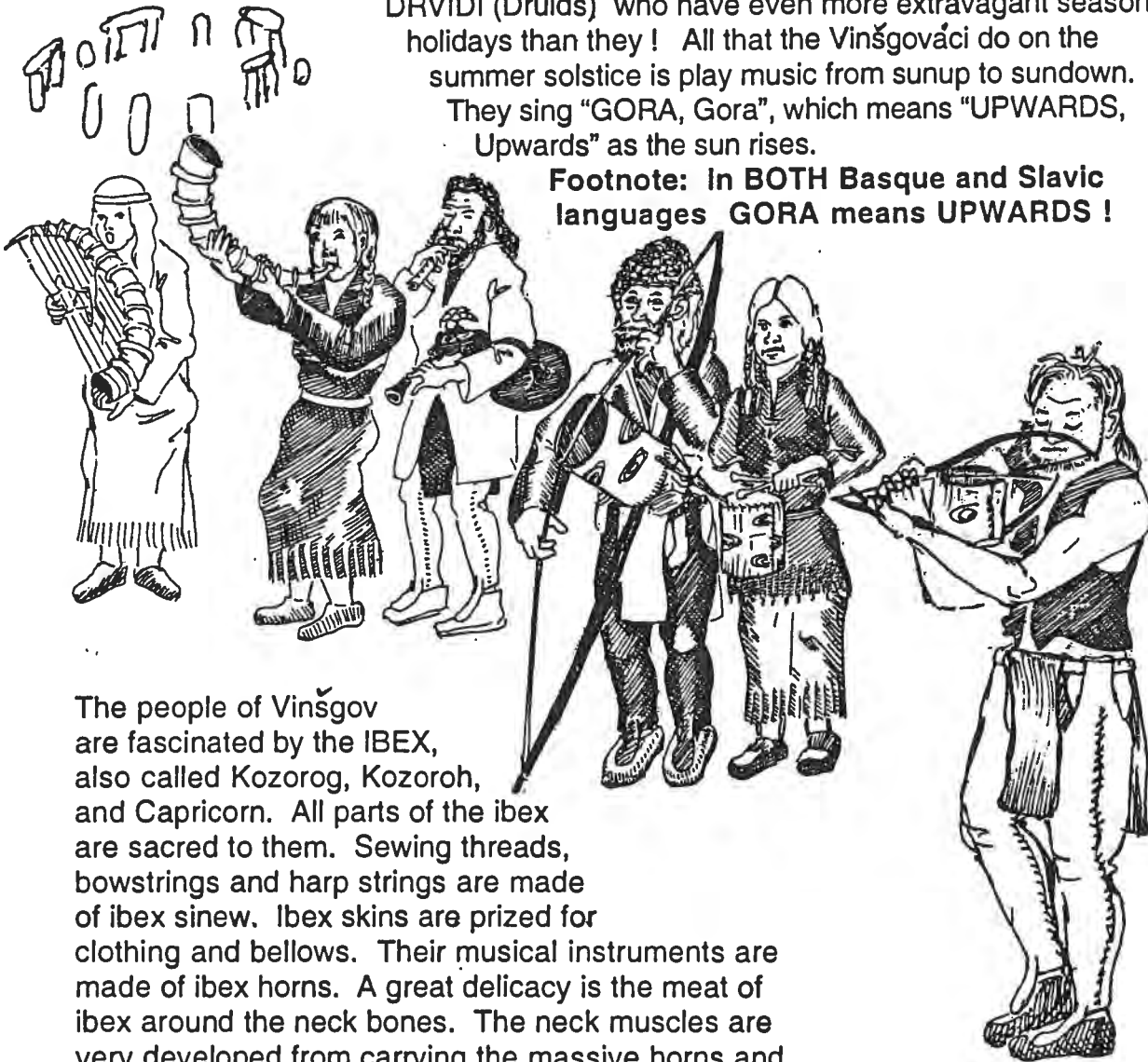


All agricultural societies are obsessed with the calendar. The longest day of the year is 182 days after the shortest day of the year. On the shortest day of the year the sun rises and sets further south than on any other day. On the longest day of the year the sun rises and sets further north than on any other day in the year.

The SloVinšgováci (the people of Vinschgau or Val Venosta as it is called much later) have set up stones to mark the rising and setting of the sun at four times of the year. Half ways between the furthest north and the furthest south they have set markers for the spring and fall positions of the sun. The Vinšgováci know of people they call "WOODIES"

DRVIDI (Druids) who have even more extravagant seasonal holidays than they ! All that the Vinšgováci do on the summer solstice is play music from sunup to sundown. They sing "GORA, Gora", which means "UPWARDS, Upwards" as the sun rises.

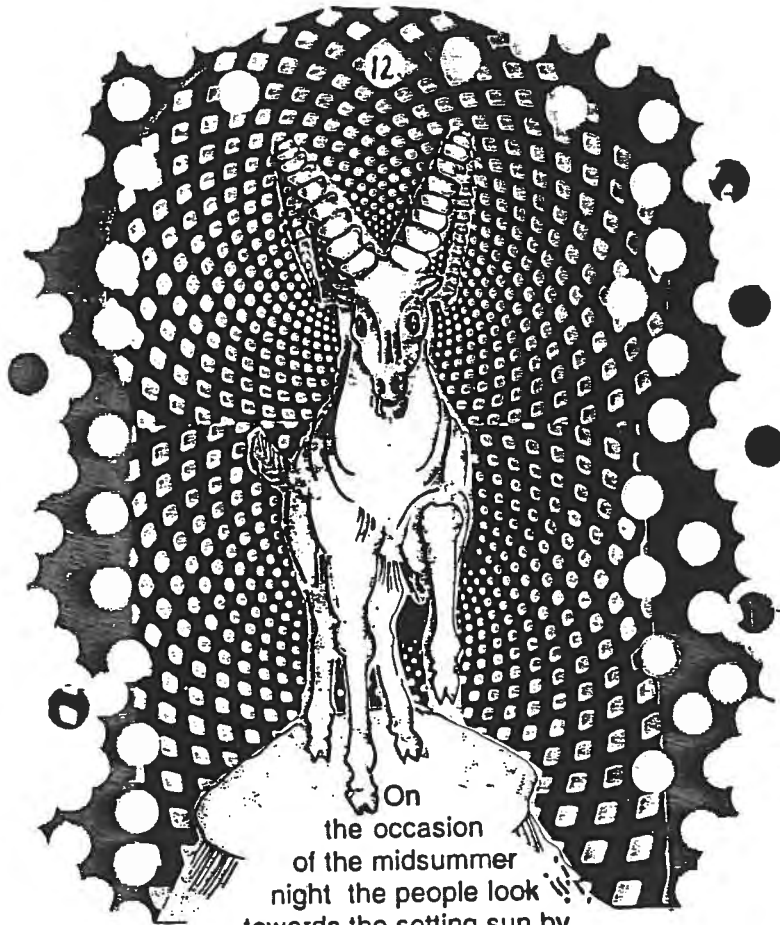
Footnote: In BOTH Basque and Slavic languages GORA means UPWARDS !



The people of Vinšgov are fascinated by the IBEX, also called Kozorog, Kozoroh, and Capricorn. All parts of the ibex are sacred to them. Sewing threads, bowstrings and harp strings are made of ibex sinew. Ibex skins are prized for clothing and bellows. Their musical instruments are made of ibex horns. A great delicacy is the meat of ibex around the neck bones. The neck muscles are very developed from carrying the massive horns and are very tasty. Vinšgováci look for star positions that look to them like a Capricorn.

Birch bark buckets are used as sound chambers for musical instruments.

Footnote: A bucket is called a DŽBER or ČEBER in Slavic languages. It is called BERTZ in Basque. Since Basque words may have only one consonant at the start of a word >>>> they place the "TZ" at the end.



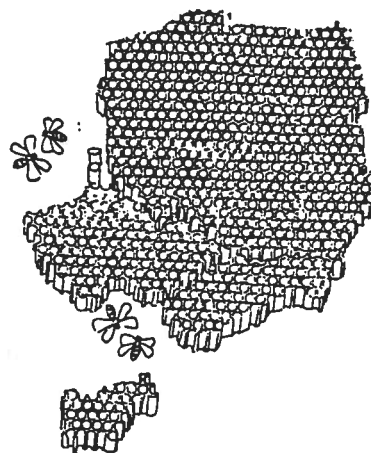
On
 the occasion
 of the midsummer
 night the people look
 towards the setting sun by
 the Triglav Mountain until they see
 the apparition of a mighty ibex with gleaming
 horns. He, whom the people call Zlatorog, bows to
 them for their wonderful singing and dancing and then
 slowly disappears together with the sun beyond the horizon
 until the next midsummer night. In the star filled southern sky he clearly
 leaves his mark which the whole world calls the sign of the Capricorn.

On
 The Winter
 Solstice
 the people
 celebrate the
 Great Bear of the northern sky. They shoot
 arrows towards the North Star when they
 emerge from their
 sweat-lodge which
 they call the BANJA.
 They pray to the Great
 Bear that he would show
 them with his footprints
 in the moist, spring
 soil where the honey
 is. They call him
 the Honey Knower or
 the MED VED. They pray that

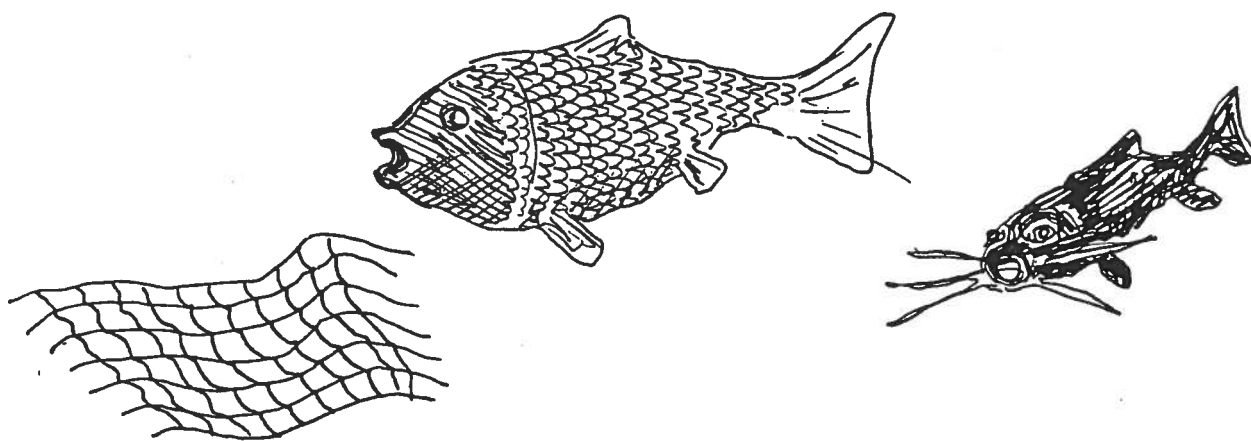
Their MEDicine Woman, MEDICAŠKA, would continue to have the skill to ferment the
 MEDICA and to add the poisons-potions to the brew in the right proportions, so that
 the mixture would kill the evil, invisible forces of the Čerent without harming the sick.

13.

The people of Vinšgov use boars and dogs and especially bears to help them locate delicacies like grubs, and mushrooms and truffles, and honey. They know that these animals have very good noses to bring them to the yummys. Thus as the animals BRING them to the treasures with their NOSES the Vinšgováci have the same root word for NOSE and TRANSPORT >>> NOS!

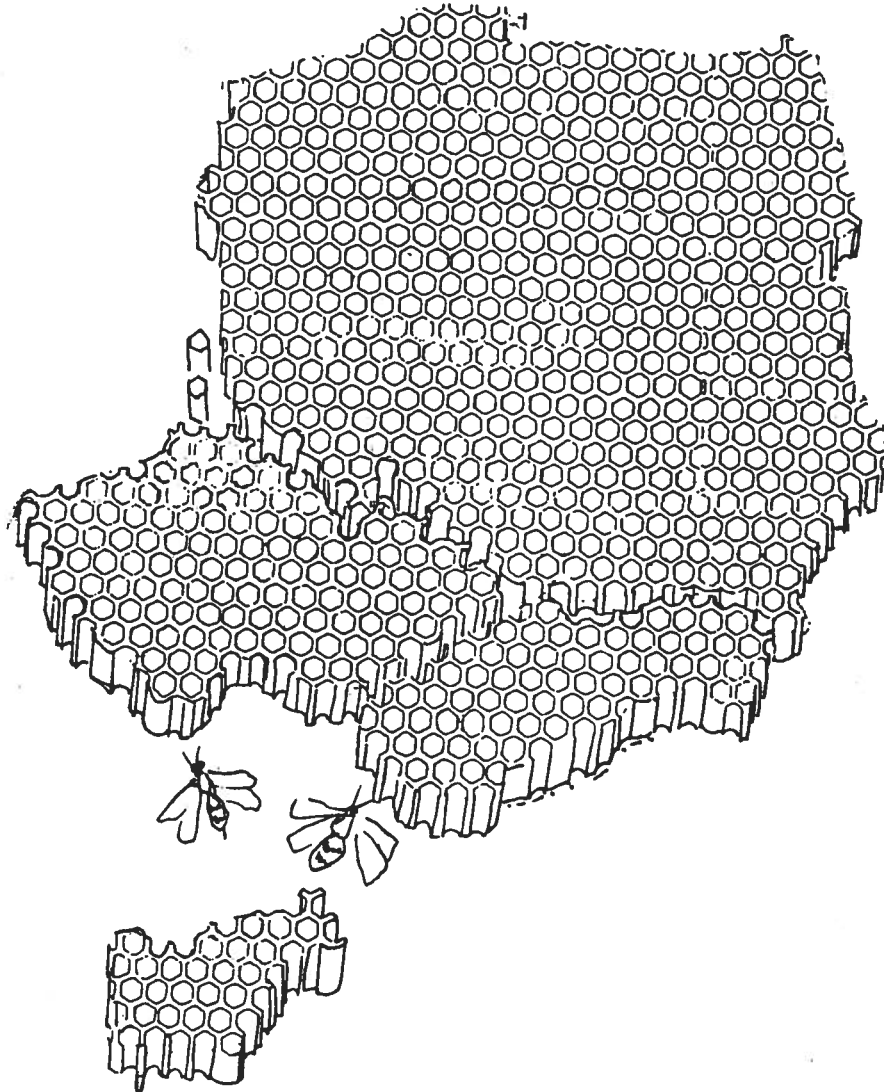


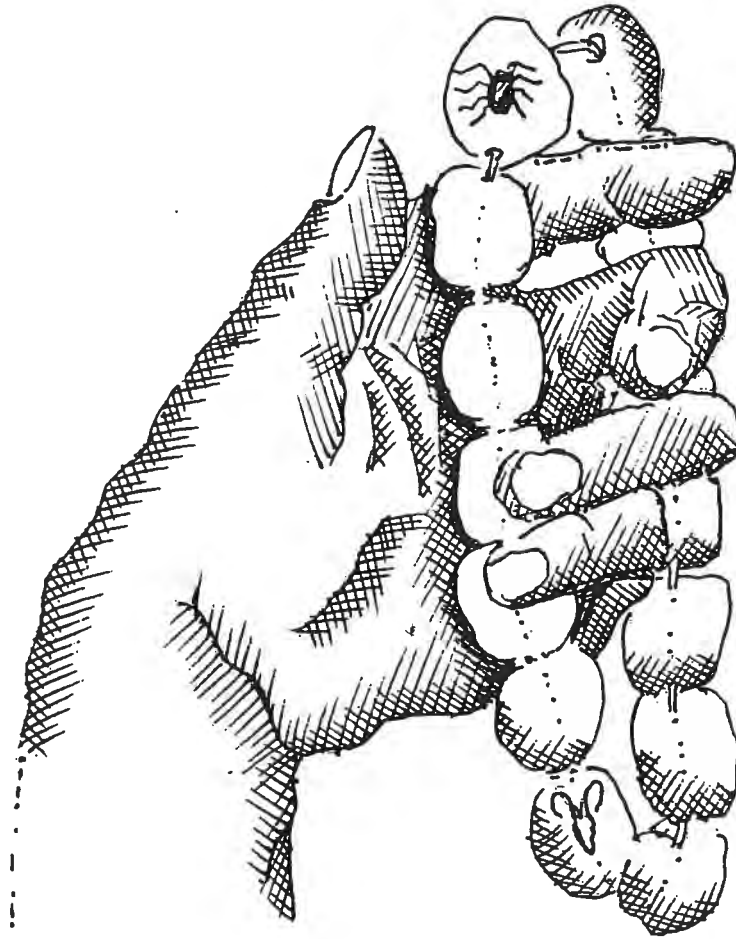
The Vinšgováci raise many different kinds of animals including carp and catfish and ducks and geese in their ponds. They keep rabbits and goats and sheep. They have long horned cattle which they use for plowing and milking and veal and beef. Dogs they have had for thousands of years and now they are experimenting with cats and horses. Swine are used for garbage detail. To keep meat from spoiling they keep it alive or they dry it , smoke it or salt it.



The people of Vinšgov share their language and culture with many people around them. When they count -- their words for 3 and 4 rhyme, as do their words for 5 and 6, and for 7 and 8, and their words for 9 and 10. Other peoples further away also have names for numbers that sound similar to the counting by Vinšgováci, especially for the numbers 3, 6, 7, and 10. But these other people have not kept the rhyme between the lower odd and the next higher even number. Thus the people of Vinšgov know that they are related to all the people, but more closely to the people whose numbers 3 and 4 both end in "RI", whose numbers 5 and 6 end in "ET" and "EsT", Whose numbers 7 and 8 end in "UM" and whose numbers 9 and 10 end in "ET".

With their more closely related people the VINSGOVÁCI also share an interest in bear and ibex as totemic animals. The Vinšgovaci and their more closely related people along the Amber Route wish to be as strong as the bear and as sure-footed as the ibex. The Ibex and the bear represent the North and South and Summer and Winter and the Tops of Mountains and the Caves for Dens. The bear is called the HONEY KNOWER. The MED-VED shows the people where the honey (MED) is, so that they could brew the MEDICA or medovina for their MEDICAL needs. They also brew PIVO, and share that word for beer among all the various Slovani people. They drink their brews from the horns of the ibex. Honeycomb and BEE-KEEPING is very dear to the Slovani.





Dragokamen is a skilled jeweler. He trades with travelers from from all directions, south, west, east and north. He has sea shells from far away oceans, blue and green stones which when heated very hot drip red tears that Czaplata uses to make copper axe heads. He trades a black transparent stone which is the very best material for the finest arrow heads or for blades used in surgery. His most precious stones are from the shores of the Baltic Sea which most people call MORIE SLAVIKU. A people who speak a language very similar to the VINSGOV SLOVENETI live there. Those people call themselves SloVenedi or PoRusi. They collect these beautiful transparent yellow stones which sometimes have insects inside. Sometimes the stones look like a setting sun with an ibex in the middle of the glowing ball. This stone is called a JANTAR or AMBER (a Burnstone).

Footnote: In antiquity the amber route which stretched from the Baltic to the Adriatic was the monopoly of the Proto-Balto-Slavs. The Proto-Balto-Slavs were in fact the original Proto-Indo-Europeans who subsequently differentiated into speakers of related languages of India, Iceland, Iberian Peninsula, the Volga River and beyond.

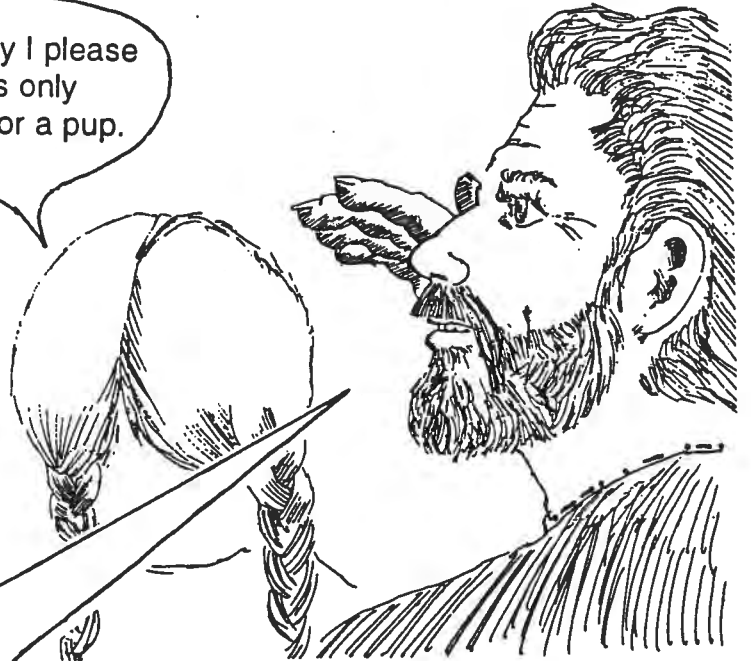
Footnote: Veneti, Wendi, Wends, Venedi and other such variants were forms derived from the SLOVENETI or SLAVIC peoples in ancient times.

Footnote: MARE SUEBICUM is what the later Romans called the Baltic Sea. MORIE SLAVIKU (SŁAVIKU) is obviously their name for The Slavic Sea



PATCHES

Oh, Grandpa Czaplata, May I please have a puppy! The trader is only asking a copper axe head for a pup. And they are so cute!



FROGETTE:

PSSsst, Žapbška, I am afraid not. A good pup should always have an upturned tail (like a new moon). It should also have ears that flop down for the first couple of months of its life. It should bark and not howl, and it should have paws that are round and not oblong. Those are pups that he stole from a mother wolf. I don't trust pups like that. they like to run away and join a wild pack, Or they bite people when you least expect it. That man is not an honest trader!!!

See that horse that he is trying to trade? A good horse should have a mane that wants to gang down to one side or the other.... not stand up straight like that man's hair. And, I don't trust horses that have stripes on their legs. What you see there--is a wild horse that will run away at first chance it gets, and will join a wild herd. I also don't like the way that guy has been eyeing my copper axe. Notice that he only has an axe made of stone. I just don't trust him, don't trust him!



COOKING was done in pits dug into the ground and lined with skins of animals. Stone-ground or whole einkorn wheat and barley were dumped into the pit. Dried, smoked or fresh meat and fish were added. Mushrooms, salt, caraway, dill, sloe prunes and other roots and greens were used as seasoning. Water was poured over the mix and heated rocks were dropped into the liquid to make it boil.

Footnote: The Basque word for a SPOON is ZALIŠKA, Slovenian - ŽLIČKA
Czech - LŽIČKA



Dwellings were made of sticks and stones and timbers and skins and thatch.

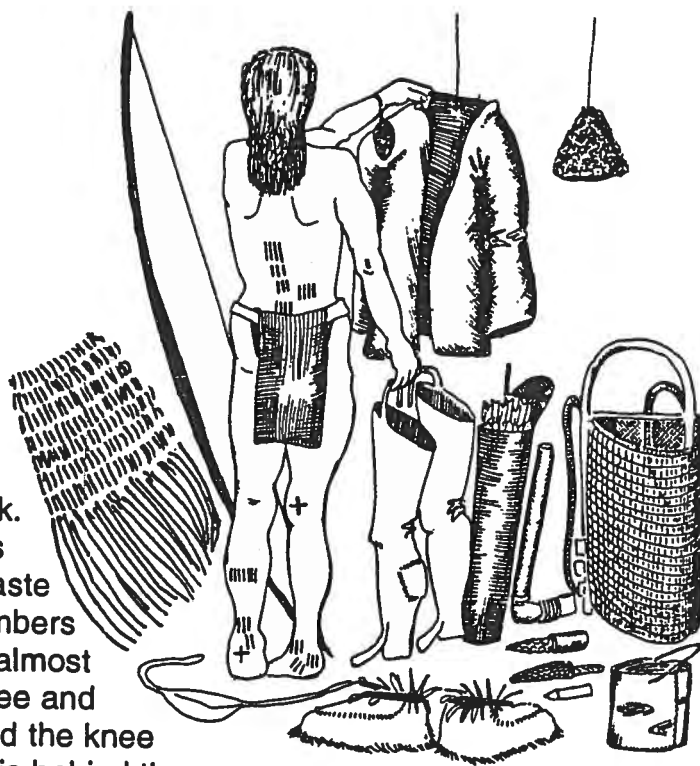
Grass thatch was used for rain capes as well as for roofs.



Tailors cooperated with shoe makers by attaching the tongues to the leggings rather than to the footwear. This kept the leggings from sliding up the legs. The tongues worked like the loops at the bottom of leotards. The construction of the shoes started with bear skin soles and a net made of linden bast. The instep was made of buckskin. The bast net held bear grass in place surrounding the foot and insulating it from the cold on all sides. The shoe laces were made of calf skin. Birch sap was used as a universal glue.

Footnote: Petr Hlaváček is a Professor of Footwear Research at the Baťa University in the Czech Republic. He used his expertise to study and replicate Ötzi's shoes. P. Jandáček used the facial features Prof. Hlaváček for the neolithic shoemaker.

A few days after the midsummer day, Czaplata bites another twist off the calendar and realizes that it is time to start on his hike over the northern mountains. The people of the north are waiting for him to come and cast copper axe heads for them. They have been trading for the green stones which weep copper when heated and they will pay him in copper and in amber for his famous skill. As he dresses, he is always aware of the tattoos that he has on his back. His friend, a Shaman did the tattoos with a bone needle and charcoal paste to alleviate the pain of arthritis. Numbers FOUR and THREE are magic, and almost all of the tattoos are in groups of three and four. The Ankh (cross) shape behind the knee is in celebration of his sons birth. It is behind the



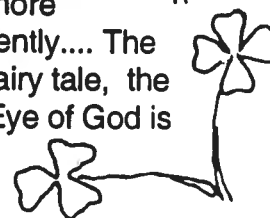
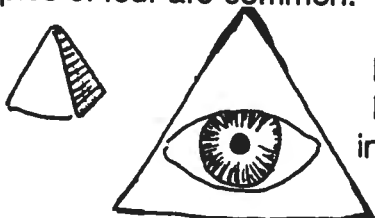
knee because the word for generation is derived from the word for knee. (in Slavic languages POKOLENI from KOLENO and BALAUNALDI from BALAUNUE in Basque). The Ankh on the heel is in honor of his daughter Urra. 5,300 years ago the fashion of clothes in Central Europe was EXACTLY THE SAME AS THAT OF THE AMERICAN INDIANS 5,000 years later. It consisted of a breechcloth folded between the legs and hanging as two aprons, one in the front and one in the back. There was a separate legging for each leg. Leather or fur jacket covered the upper torso. Bear skin hat and bear skin soles of shoes protected the man from head to toe. The arms and legs were mostly covered by the skin of the ibex with buckskin for color contrast. In the New World bison became a substitute for ibex. A copper axe, a long bow and quiver of arrows, a flint knife with a sheath, a bucket of hot coals and a few other odds and ends of sticks and stones and antler and twine and backpack to carry stuff in was good for travel. A small pouch containing iron pyrites and flint blades and highly flammable dried mushrooms served as a fire making kit.

Footnote: The Sanctity of NUMBER FOUR remained high for thousands of years among the Basques and the Native Peoples of America.

The Basques use a rounded spoked swastika and the American Indians depict the Eye of God (Ojo de Dios) inside of a square balanced on a corner. Other symbols



with multiples of four are common. A TRInitarian bias became more and more prevalent among Europeans. Subsequently.... The king must have THREE daughters in a fairy tale, the hero must kill Three monsters, and the Eye of God is inside of a TRIANGLE.

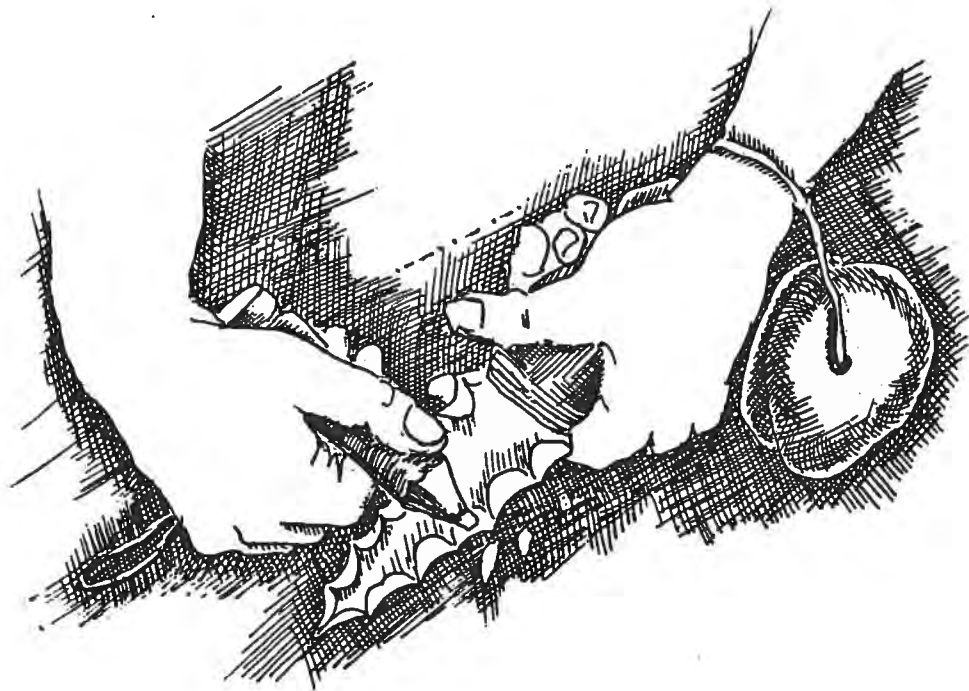


Before Czaplata embarks on his dangerous journey across the mountains he must do some serious preparation of body, mind and spirit. For his provisions he collects meat and grain and dried fruit and mushrooms and charcoal. The mushrooms and charcoal are to be used as medicine. If he gets a bellyache he eats a little bit of the charcoal and it absorbs the nasties that are causing the pain. The mushrooms, which he hangs from his left wrist like a first aid kit, have a poison which he uses as a potion to rid himself of invisible forces that make him sick. He rubs it on cuts and scrapes to keep them from getting infected.

Neck of ibex is considered a great delicacy because the weight of the great horns of the animal make the muscles grow big and tasty on the neck.

The fruits are wild sloe prunes. They have been sun-dried last fall and kept in the SQUARE-MOUTHED CERAMIC POTS for which the Vinšgováci are famous. The grain is of two types. One is BARLEY and the other is a grain which the Vinšgováci call ŽITO and the Vaskoni (Basques) call ZITU.

Czaplata uses a RETOUCHING TOOL which is a stick of a lime-tree with a spike of deer antler forced into the soft core. The end of the tool is sharpened (like a pencil) with a flint knife. Then the retouching tool is used to sharpen the same flint knife by pressure flaking its blade. The blade is so sharp that it can be used for shaving!



The Vinšgov square-mouthed clay jars are wonderful for storage of foods but they break very easily when one is hiking in the mountains. So Czaplata transfers the food that he wants to take for the trip into a birch bark bucket.

Footnote: Otzi's flint was mined at LESSINI Mountain (LESNI GORA) Forest Mountain, little east of Lake Garda.

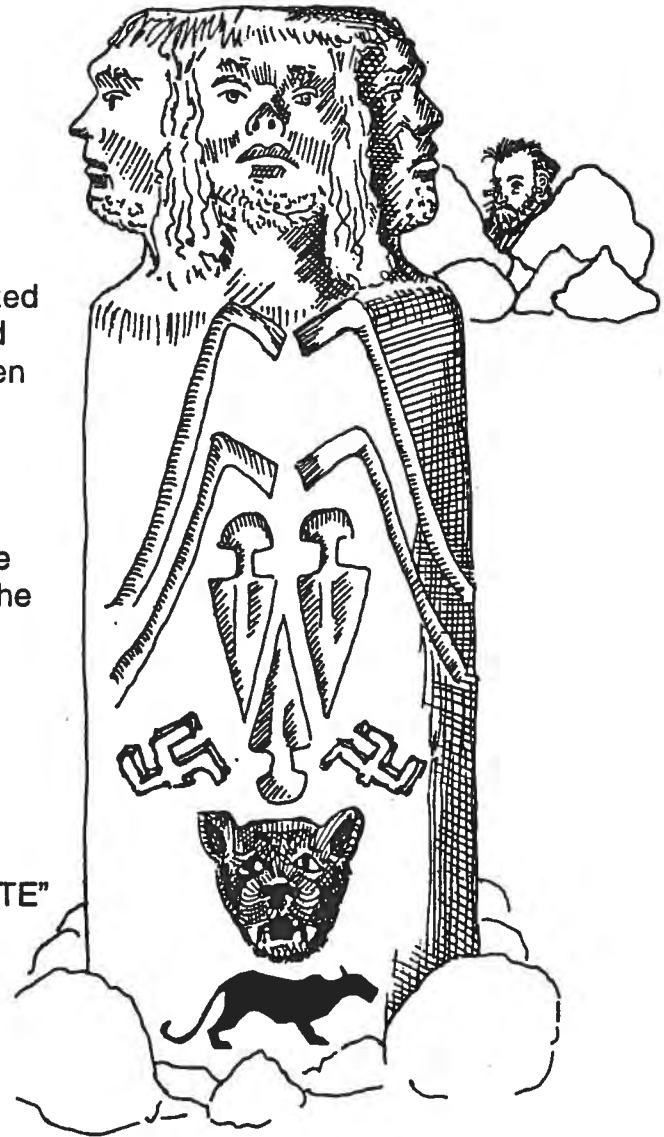
For several days before Czaplata sets out on his journey he visits a MENHIR near the village. Menhir is a stone monument with totemic value for the people. This menhir used to have four heads on top. As the loyalties of the people switched from a four headed to a three headed deity, one of the heads was removed. It is now a THREE HEADED monument called a TRIGLAV. Four axes, three daggers and motifs of black panthers decorate the menhir. A paint of charcoal and fat is used periodically to renew the black pigment on image of the cat. A black cat will be considered an omen for thousands of years later.

PATCHES

Czaplata has concerns about his upcoming journey across the mountains. His mind keeps flashing back to the dishonest horse trader who tried to pass the horse with the erect mane as one that had been domesticated for many generations. He is concerned that his granddaughter was almost taken in by the crook with his wolf pups. He keeps thinking about how the sly trader kept eyeing the copper axe.

Although it is already early summer, he notices that the snow is not melting in the mountains. It is still cold and from time to time it still snows a little bit. What a strange season this is.

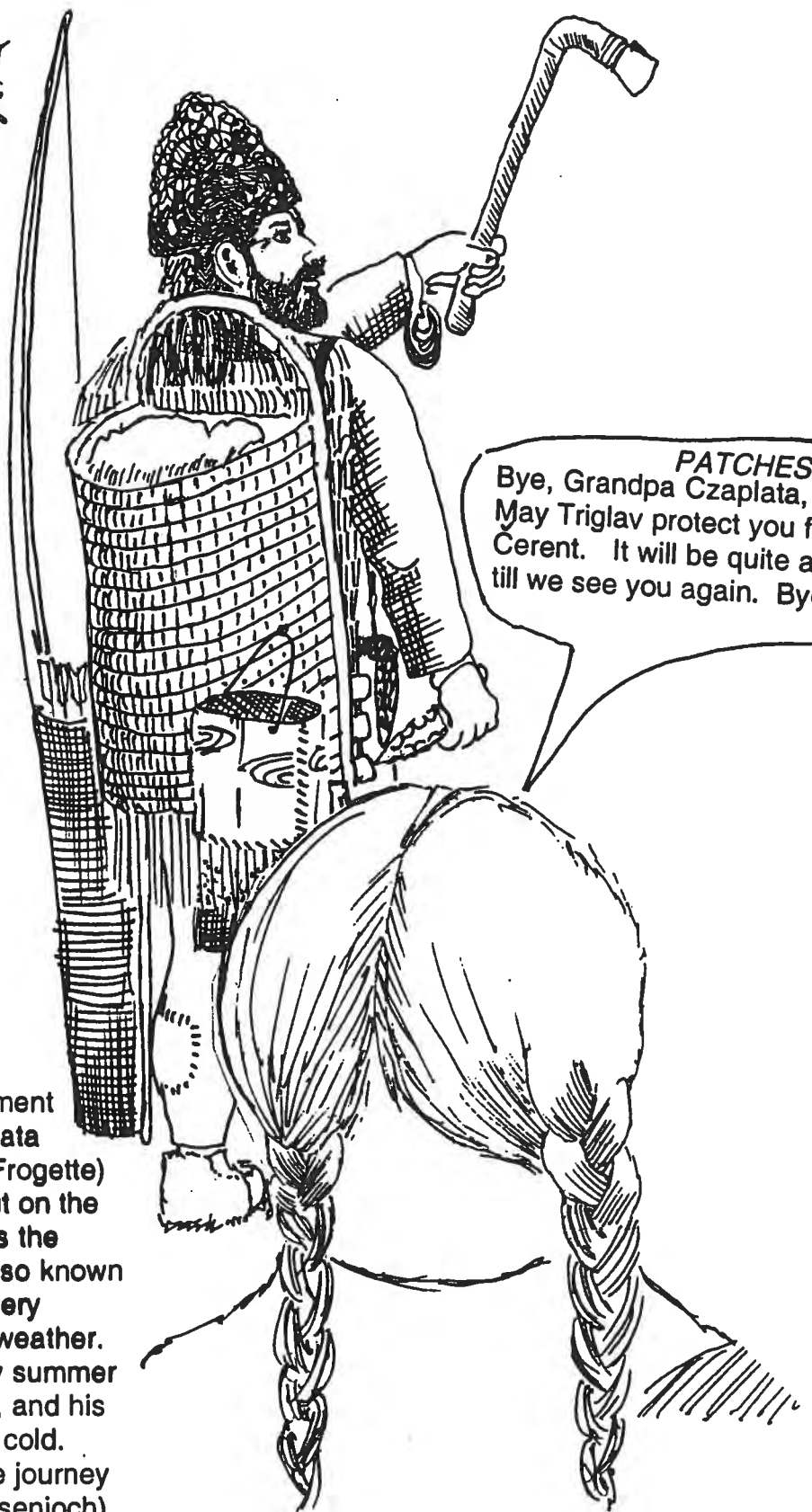
In secret the aging copper smith asks the menhir that if he were to die on his journey, that he may in some way revisit the descendants of Žapbška, whom he affectionately calls "FROGETTE"perhaps thousands of years in the future.



Footnote: The Slavonic god SVANTOVIT was depicted on pillars as having FOUR HEADS facing in four directions. Slavonic god TRIGLAV had THREE HEADS.

Footnote: LAUBURU Basque word meaning FOUR-HEADED refers to the Basque sacred symbol.



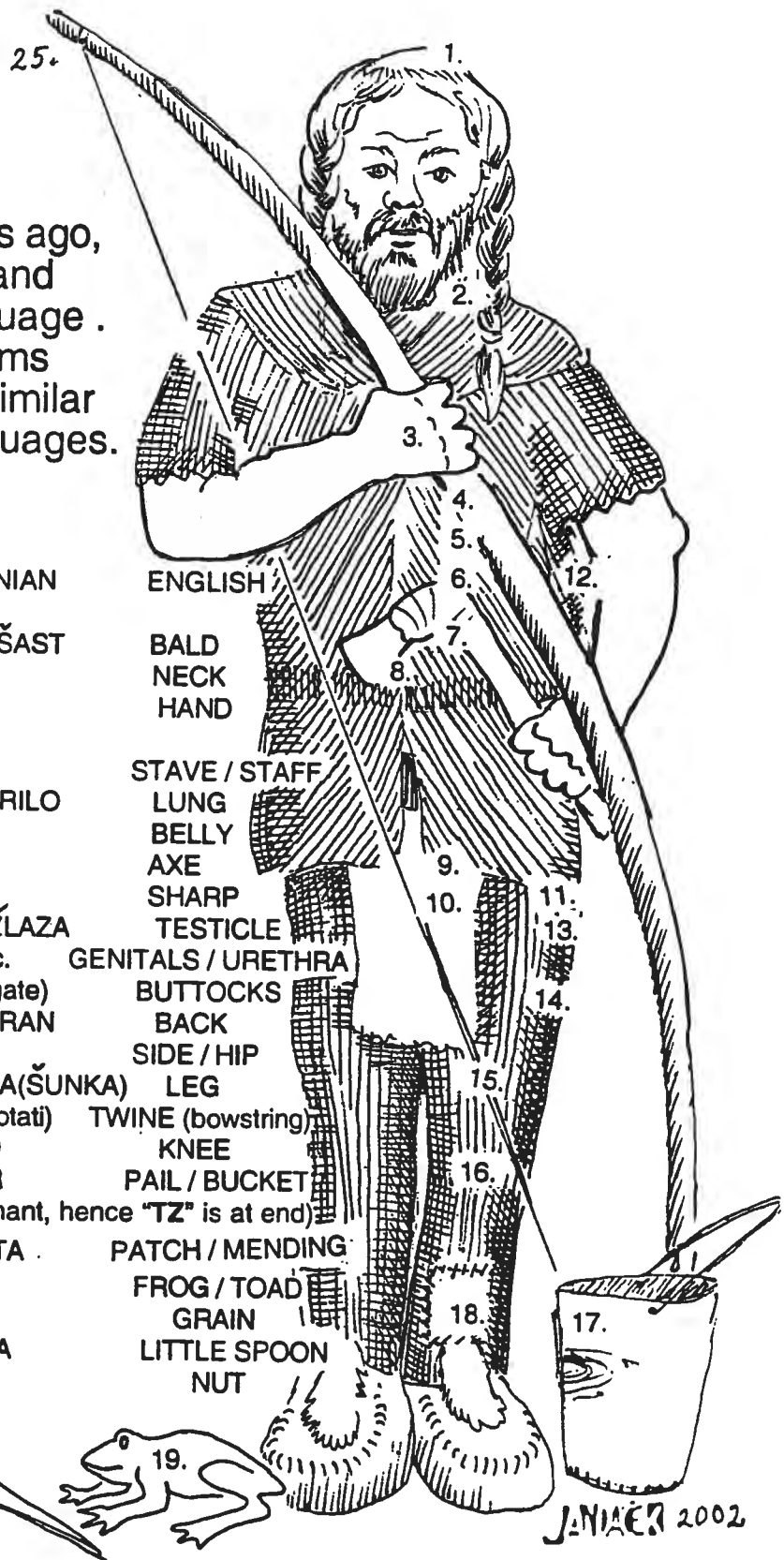


PATCHES
Bye, Grandpa Czaplata,
May Triglav protect you from the
Cerent. It will be quite a while
till we see you again. Bye !!!

Finally comes the moment when (Patches) Czaplata must say farewell to (Froette) Žapška and to set out on the dangerous hike across the mountains to VENT also known as SLOVENT. He is very concerned about the weather. Even though it is early summer he can see his breath, and his fingers are numb with cold. The coldest part of the journey will be in TESEN (Tiesenjoch) Which in the language of the Vinšgováci means "Narrow" Pass.

At the time of ÖTZI 5,300 years ago,
the autochthonous Proto-Slavs and
Proto-Basques shared a trade language .
To this day the features and items
associated with the Iceman have similar
names in Basque and in Slavic languages.

BASQUE	CZECH or Common Slavic	SLOVENIAN	ENGLISH
1. GORRI	HOLÍ, GOL	GOL, PLEŠAST	BALD
2. KOKOR	KRK	VRAT	NECK
3. UKAI	RUKA	ROKA	HAND
(Basque words may not begin with "R")			
4. OHOL	HŮL, HOL	TRŠ	STAVE / STAFF
5. BIRIKA	PLÍCE, PLÍCA	PLJUČNO KRILLO	LUNG
6. ZILBOT	ŽIVOT	TREBUH	BELLY
7. AIZKORA	SEKYRA, SEKERA	SEKIRA	AXE
8. ZORROTZ	OSTRO	OŠTER	SHARP
9. BARABIL	VARLE	MOŽKA ŽLAZA	TESTICLE
10. MOČIN	MOČOVOD etc.	SĚČ etc.	GENITALS / URETHRA
11. IPURDI	PRDEL (vulgate)	PRDA (vulgate)	BUTTOCKS
12. ATZEALDE	ZÁDA	ZADNJA STRAN	BACK
13. ALBOKO	BOK	BOK	SIDE / HIP
14. ZANGA	HNÁTA, NOHA (ŠUNKA)	GNJAT, NOGA (ŠUNKA)	LEG
15. MATAZA	MOTOUZ	VRVICA (motati)	TWINE (bowstring)
16. BELAUNUE	KOLENO	KOLENO	KNEE
17. BERTZ	DŽBER	ČEBER	PAIL / BUCKET
(Basque words may not start with more than one consonant, hence "TZ" is at end)			
18. ČAPLATA	ZÁPLATA	ZAPLATA	PATCH / MENDING
19. ZAPO	ZABA	ŽABA	FROG / TOAD
20. ZITU	ŽITO	ŽITO	GRAIN
21. ZALIŠKA	LŽIČKA	ŽLIČKA	LITTLE SPOON
22. URRRA	OŘECH (Croat ORAH)	OREH	NUT

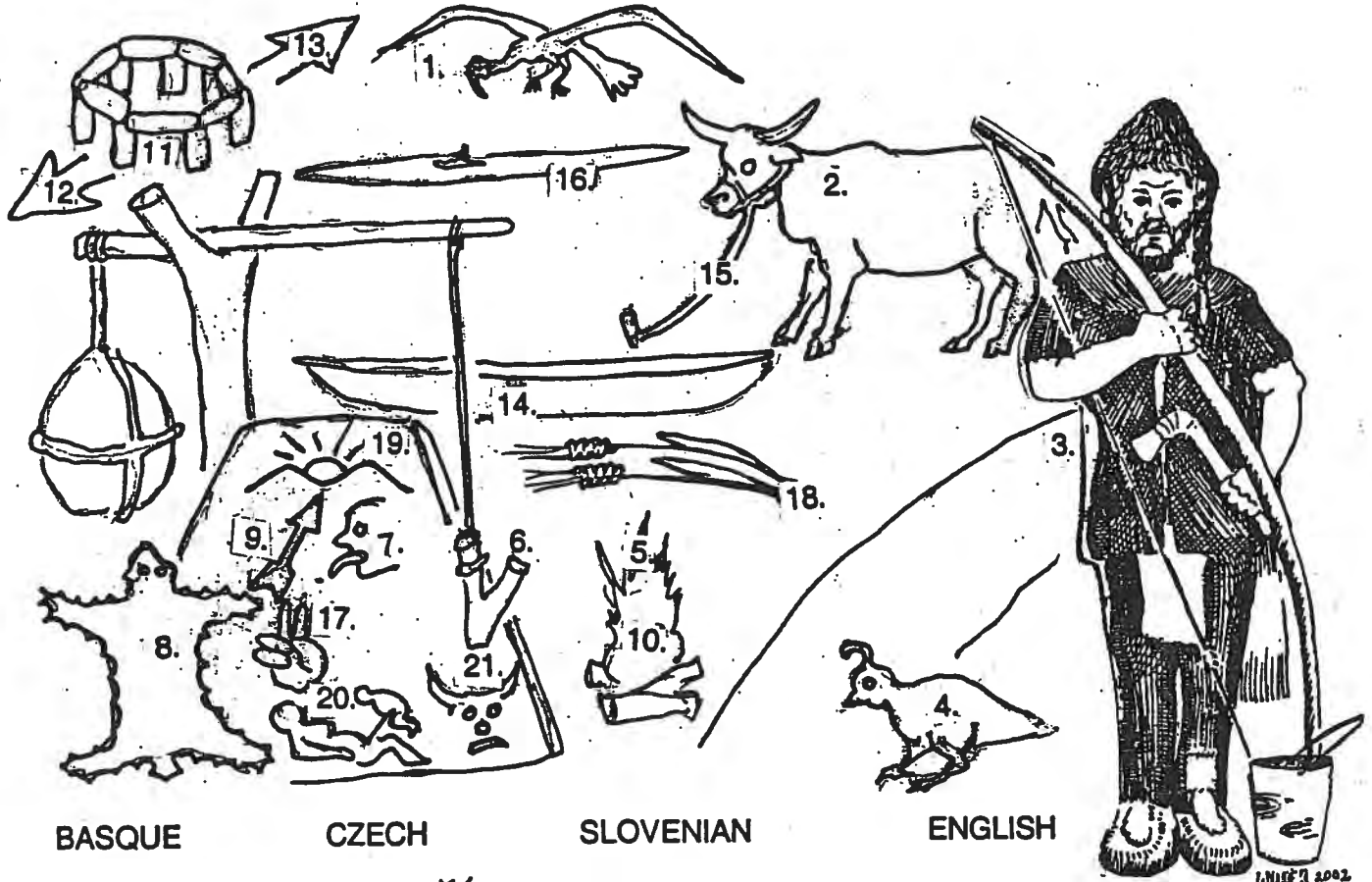


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Gorka Aulestia and Linda White
PhDr. Miroslav Řešetka
Slovene-English Modern Dictionary
Daša Komac

26.

Modern Swahili is a "Trade Language" in Sub-Saharan Africa used by many peoples with dissimilar tongues. Similarities between Basque and Slavic languages suggest that in the European Stone Age the autochthonous Proto-Slavs and Proto-Basques were in contact with each other. This is evident in the lexical similarities concerning the things and concepts associated with hunters and gatherers and early agrarians like ÖTZI the freeze-dried Tyrolean of 5,300 years ago.



BASQUE

1. AZTORE
2. BEJŠKA
3. ERREKA
4. GALEPER
5. GAR
6. GARABI
7. GARRATZ
8. GERUZA
9. GORA
10. GORI
11. GORDELEKU
12. HEGO
13. IPAR

14. ČANNEL
15. UZTAI, UZTAR
16. ZINGIRA
17. BAKE
18. BERETU
19. BEZPERA
20. ERDITU
21. ČERREN

CZECH

JESTŘÁB
BEJČEK
ŘEKA
KŘEPELKA
ŽÁR (poŽÁR)
JEŘAB
HOŘKÝ (Croat-GORAK)
KUŽE, KOŽA, KŮRA
vzHŮRU, naHOŘE
HOŘI
HRAD
JIHO-
SEVER

ČLUN
UZDA
JEZERO
POKOJ
BRÁTI, ZBÍRATI
VČERA
RODITI
ČERT

SLOVENIAN

JASTREB
DROBEN BIK
REKA
PREPELICA
ŽAR
ŽERJAV
GOR
GORETI
GRAD
JUGO-
SEVER

ČOLN
UZDA
JEZERO
POKOJ
BRATI
VČERAJ
RODITI
ČERTiti

ENGLISH

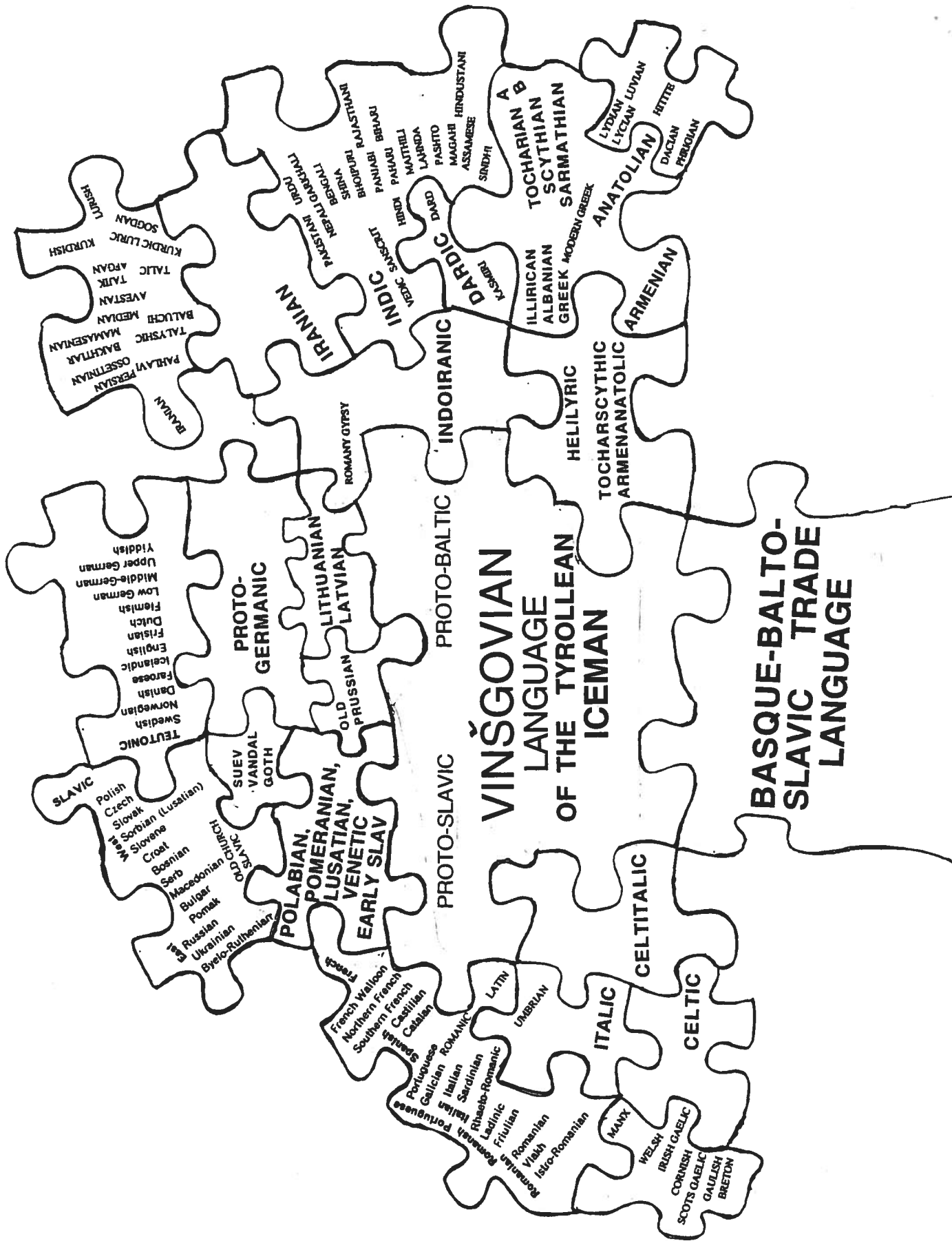
VULTURE / HAWK
Basque HEIFER Czech BULLOCK
STREAM
QUAIL
FLAME
CRANE / HOIST
BITTER
SKIN / BARK
UPWARDS
ABLAZE, BURNING, ON FIRE
FORTRESS / CASTLE
SOUTH, SOUTHERN
NORTH(I=E, P,B=V, A=E, R=R)
S,Z=FROM (FROM IPAR)
BOAT
ANIMAL RESTRAINT
LAKE
PEACE
to GATHER, COLLECT, TAKE
YESTERDAY
to GIVE BIRTH
FIEND, IMP, DEMON

(To do impish mischief)



From North to South Europe, from far Western settlements of the Vikings to the far Eastern edges of the Tocharian lands and the Sanskrit heirs in India..... No matter how you slice the pie of Indo-European geography.... you always cut through the center of Slavic peoples.

INDO-EUROPEAN LANGUAGE TREE AS SEEN FROM ABOVE by Petr Jandacek 1996



BASQUE-BALTO-SLAVIC TRADE LANGUAGE

Only in the Slavic languages THERE IS A RHYME AND REASON FOR THE WAY ONE COUNTS FROM ONE TO TEN. The other Indo-European languages still have names of numerals which resemble the Slavic forms (especially the words for 3, 6, 7, and 10) but they have lost the RHYME AND REASON.

29

EN, DO, DREI, QUATRE, PUNCH, FIVE, SAT, AT, NEUF, DAY, KILLO
 UN, DEUX, THREE, FOUR, CUE, SEPT, HUIT, NO, HUNDRED
 PRIME, TWO, CĂR, PENTAGON, SIX, SEVEN, ACHT, NINE, TEN, CENTUM, THOUSAND
 FIRST, DRUH, TRI, ČTYŘI, SEST, OSM, DEVĚT, DESET, STO, DESISET, TISIC
 PRST, PRVNI, DVA, TRES, QUATRO, FAUST, SECHS, SIEBEN, OCHO, NUEVE, DIES, SATEM, MILLE
 ERSTEN, ZWEI, THY, VIER, CINCO, SIES, SIETE, EIGHT, NEUN, ZEIN, HUNDERT
 DOS, PUNIO, PA, SIE, DVEMA, OSM, DEVĚT, DESEST, TISIC
 EIN, DRUG, TRI rhymes with CTYRI, PĚT rhymes with SEST, OSM rhymes with DEVĚT, and slavic words for 10, 100, 1000

Interesting fact:

In Basque and Slavic languages their words for 5, 6, and 7 are derived from "HAND or FIST", "WITH MORE", and "WITH TWO".
 Slavic: PĚST >>> PĚT, S JĚŠTĚ >>> SEST
 Basque: BOSTEKO >>> BOST, SEI
 "Z" or "S" means "WITH" in both Basque and Slavic.
 "JĚŠTĚ" is Slavic, and "BESTE" is Basque for "YET MORE". The Basque words for "TWO" are "BI" or "BIGA". Slavic words for "TWO" are "DVA" or "DVE". Thus in prehistoric times Europeans used base 5. Vestiges of this and of a trade language (like Swahili is today) are preserved best in Basque and Slavic.

Z BI >>> ZAZPI or ZAZPIKO
 SE DVEEMA >>> SEDM
 Z BI >>> ZAZPI or ZAZPIKO

Nitrogen is the most common gas in Earth's atmosphere. Radiation from space turns Nitrogen in the upper atmosphere into Carbon 14. Most Carbon atoms have six protons and six neutrons. Such Carbon is called Carbon 12. It is stable.

Carbon 14 is UNSTABLE or RADIOACTIVE because it has EIGHT Neutrons. The EXTRA two neutrons is what makes it UNSTABLE. Carbon 14 reverts back to Nitrogen 14 (with seven protons and seven neutrons) at a predictable rate.

All living things have Carbon 14 in their system as part of their total Carbon. When they die they stop ingesting Carbon 14, and it starts turning back to Nitrogen 14. In 5,730 years one half of all the Carbon 14 will have turned back into Nitrogen 14. In other words THE HALF LIFE OF CARBON 14 IS 5,730 YEARS.

Once we know this we can ascertain that CZAPLATA, mostly known as ÖTZI the freeze-dried Tyrolean Iceman died about 5,300 years ago.

The fact that Carbon 14 "trickles" back into Nitrogen 14 at a PREDICTABLE RATE can be used as a very, very slow "Hour Glass".

