

THE TRINITY CONCEPT IN THE SLAVONIC IDEOLOGICAL SYSTEM AND THE SLAVONIC SPATIAL MEASUREMENT SYSTEM

1. Foreword

The main aim of this article is to draw attention to the trinity concept as an entity in the Slavonic ideological system and to the ways in which this concept was manifested. At the same time I wish to call attention to some highly significant topographical details and cemetery remains (graves, stones, solitary cemetery areas distanced from groups of graves) that have so far been left unnoticed. The interpretation at the end of the article is of a provisional nature only; however, a discussion that is to reveal new data as well as new angles must be started at some point.

Already many decades ago G. Dumézil tried to prove the existence of the trinity concept among the Indo-Europeans. He offered an explanation based on the trifunctional division of the Indo-European social structure. According to Dumézil, the Indo-European social structure was divided into three social groups: warriors, peasants and clergymen (Dumézil 1987). However, he did not dare to venture an opinion on the trinity concept among the Slavs.

The attempts by V.V. Ivanov, V.N. Toporov and A. Gieysztor to prove the existence of the same trifunctional social structure in the Slavonic mythology were criticised by Z. Váňa (1985 237pp) who was of the opinion that there were only two social functions present in the Slavonic mythology: the ruling function and the economic one

(Váňa 1985, 239pp). Recently, more or less the same bifunctional interpretation (the cult-jurisdictional and the economic functions) has been advocated by J. Banaszkiewicz (Banaszkiewicz 1993, 47p), however, he believes the bifunctional interpretation can be applied to all the Indo-European peoples.

Already J. Peisker (1928) had drawn attention to the dualistic nature of the Slavonic ideological system and he based his theory on the topographical location of various cult places. The bifunctional and dualistic interpretations seemed plausible to me as well, until 1988 when Nikos Čausidis discovered three „living” cult places in Dejlince, in the north-eastern part of Macedonia. Then it became apparent that in all cases a third cult place should be sought.

This article deals with the research findings produced so far. There are still many physical remains and other traces of the ancient cult places preserved, which is surprising considering the centuries long presence of Christianity in the researched regions. However, the traces are scattered and concealed in patronyms, place names, historical records and in folklore. If there is a third cult place in a region, why not search for a fourth one or a fifth one? So far the research has not substantiated that possibility: the trinity itself is a consistent structure, an entity on its own.

2. Catalogue

2.1. Cult places in an area

2.1.1. The Wechsel region (Fig. 1)

The plain Ebenfeld with Teufelsriegel is situated north-east from the Molzbach brook; south-east from the brook lie Heiligenstatt and Antrittstein. The angle with its peak at Antrittstein and defined by the orientation lines set towards Heiligenstatt and Teufelsriegel is approximately 23.5 degrees, which almost equals a quarter of a right angle. The distance ratio between Teufelsriegel and Heiligenstatt, and Antrittstein and Heiligenstatt is 1 : the square root of 2.

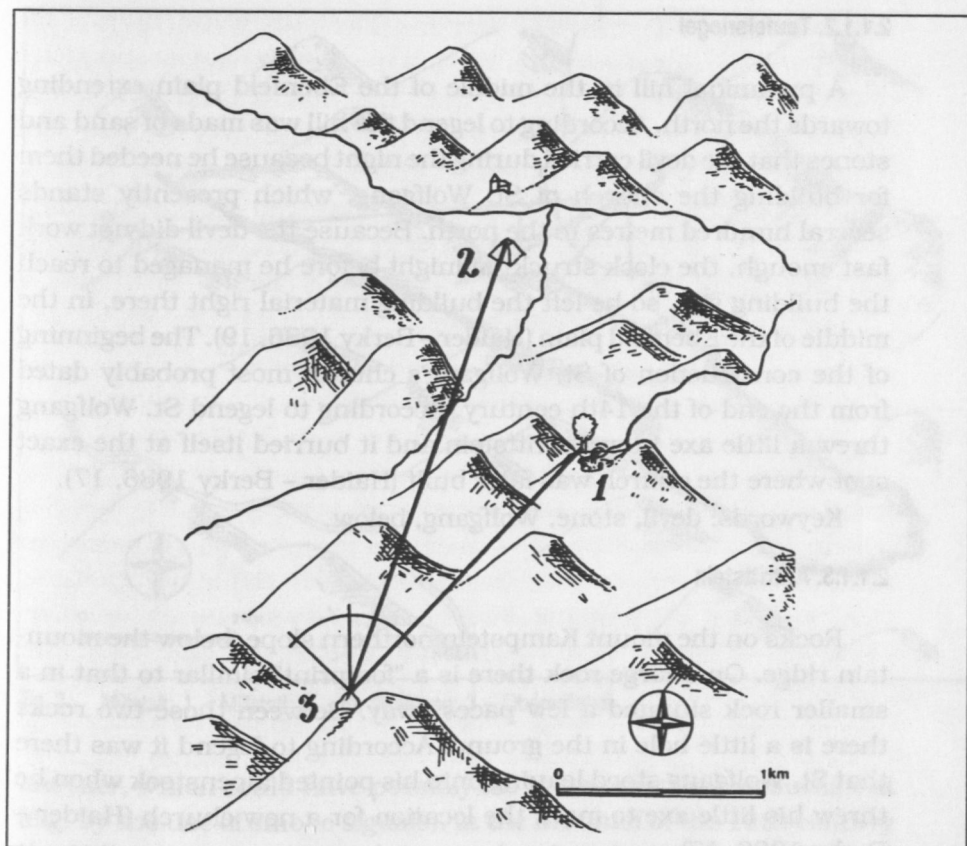


Fig. 1. Wechsel: 1 – Heiligenstatt (St. Corona); 2 – Teufelsriegel; 3 – Antrittstein

2.1.1.1. Heiligenstatt (the church of St. Corona)

The church of St. Corona is situated on the western slope. In 1504 a servant from the nearby monastery in Kirchberg found an approximately 30cm tall wooden statuette in a hollow linden tree by a spring. Since it had a triple crown it was thought to be a statuette of St. Corona. The place became interesting to pilgrims. Therefore at first a wooden chapel was built there and later, in 1583, a little stone church was built a few paces away (Haider – Berky 1986, 13; Schmidl, 1964). The place was known under the name of Heiligenstatt, even several centuries before the statuette was found (Haider – Berky 1986, 13).

Keywords: linden tree, spring, Corona, below.

2.1.1.2. Teufelsriegel

A pyramidal hill in the middle of the Ebenfeld plain extending towards the north. According to legend the hill was made of sand and stones that the devil carried during the night because he needed them for building the church of St. Wolfgang, which presently stands several hundred metres to the north. Because the devil did not work fast enough, the clock struck midnight before he managed to reach the building site, so he left the building material right there, in the middle of the Ebenfeld plain (Haider – Berky 1986, 19). The beginning of the construction of St. Wolfgang's church most probably dated from the end of the 14th century. According to legend St. Wolfgang threw a little axe from Antrittstein and it buried itself at the exact spot where the church was later built (Haider – Berky 1986, 17).

Keywords: devil, stone, Wolfgang, below.

2.1.1.3. Antrittstein

Rocks on the mount Kampstein northern slope, below the mountain ridge. On a large rock there is a "footprint" similar to that in a smaller rock situated a few paces away. Between those two rocks there is a little hole in the ground. According to legend it was there that St. Wolfgang stood leaning onto his pointed alpenstock when he threw his little axe to mark the location for a new church (Haider – Berky 1986, 17).

Keywords: stone, to throw, Wolfgang, axe, above.

2.1.2. Millstatt (Fig. 2)

The Millstatt lake separates St. Wolfgang's church in the west from Millstatt and Obermillstatt in the east. The angle with its apex in Obermillstatt is defined by orientation lines set towards St. Wolfgang's church and Millstatt. The orientation line set towards the present church of St. Salvator and Allerheilige (the church of Our Lord The Saviour and All Saints) forms an approximately 18-degree angle which is slightly less than a quarter of a right angle. A right quarter could be formed with the orientation line running slightly south-east from the present church in Millstatt. For the time being this deviation can be explained in two ways. The first possible reason is that the present church of St. Johann in Obermillstatt and the church in Millstatt are not situated within visual range one from

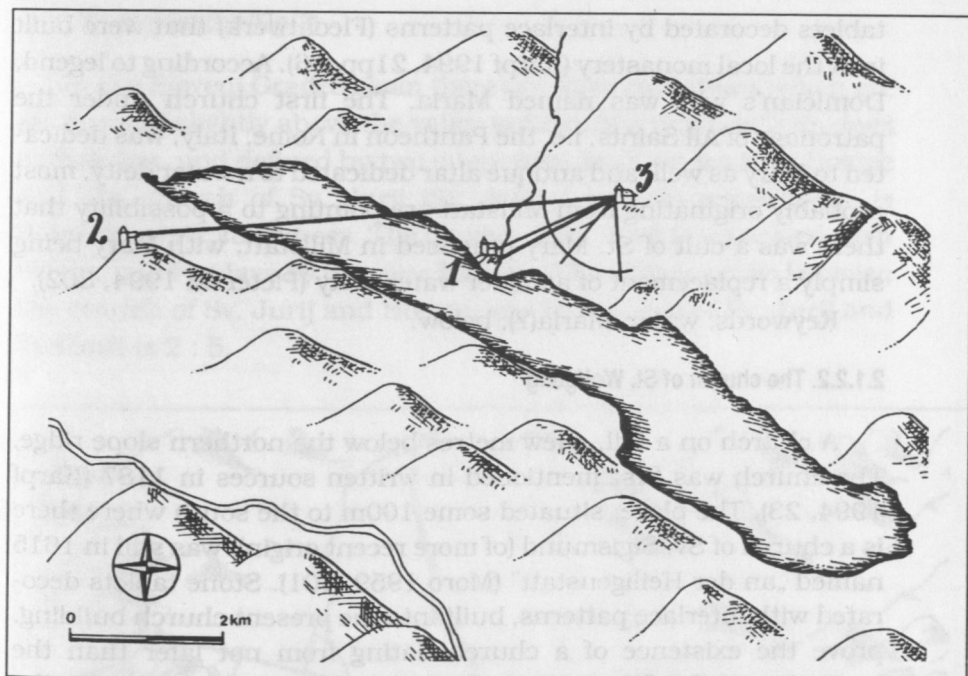


Fig. 2. Millstatt: 1 – Millstatt; 2 – St. Wolfgang; 3 – Obermillstatt

another, which could have possibly led to deviation in measurement (e.g. by the use of smoke signals). In the first half of the 12th century the Millstatt monastery and the nearby church were burnt down in a fire (Nikolasch 1993, 35p) which could serve as another possible explanation. Maybe the new (i.e. the present) church was not built on the same spot. – The distance ratio between the church of St. Johann and Millstatt, and the churches of St. Johann and St. Wolfgang is 2 : 7.

2.1.2.1. Millstatt

The present church of St. Salvator and Allerheilige (the St. Salvator's and All Saints' church) stands on the southern slope amid several brooks and in close proximity to the lakeside. According to the legend, recorded in the 12th century, Millstatt had once been a domicile for „ecclesia demonibus addicta”, and that towards the end of the 8th century or in the beginning of the 9th century „dux” Domician had the building cleansed of superstition and dedicated to All Saints (Pleterski 1994). The presence of a church at that time is also proven by stone

tablets decorated by interlace patterns (Flechtwerk) that were built in at the local monastery (Karpf 1994, 21pp, 66). According to legend, Domician's wife was named Maria. The first church under the patronage of All Saints, i.e. the Pantheon in Rome, Italy, was dedicated to Mary as well, and antique altar dedicated to a water deity, most probably originating from Millstatt are pointing to a possibility that there was a cult of St. Mary practised in Millstatt, with Mary being simply a replacement of an older water deity (Pleterski 1994, 302).

Keywords: water, Maria(?), below.

2.1.2.2. The church of St. Wolfgang

A church on a hill, a few metres below the northern slope ridge. The church was first mentioned in written sources in 1187 (Karpf 1994, 23). The place, situated some 100m to the south where there is a church of Sv. Sigismund (of more recent origin), was still in 1615 named „an der Heiligenstatt” (Moro 1959, 101). Stone tablets decorated with interlace patterns, built into the present church building, prove the existence of a church dating from not later than the beginning of the 9th century. At the same time this indicates the change of patrocinium, since Wolfgang was recognised as a saint only in 1052 (Karpf 1994, 23, 66). The church was a pilgrim one. The worshippers would bring iron statuettes of pigs to the church; their offerings included mostly wool, flax, eggs or butter (Gugitz 1951, 225, 229). On Easter Monday they would take the healing earth from a little hole behind the altar, would carry it home and put it into pigsties (Karpf 1994, 24; Gugitz 1951, 240).

Keywords: cattle (pigs), Wolfgang, above.

2.1.2.3. Obermillstatt

A church of St Johann der Täufer (a church of John the Baptist) situated on the southern slope above the lake in Millstatt. The church was most probably mentioned in written sources in the second half of the 11th century, however, its location was not specified. Indisputably it was mentioned in 1203 (Moro 1959, 139p). According to legend once upon a time there was a pagan temple there. After the conversion to Christianity, the inhabitants built a wooden church of St Johann (St. John) in its place. Later still, they built a stone church there (Pogatschnig 1898, 7).

Keywords: St. Johann der Täufer (Krstnik), above.

2.1.3. Slovenj Gradec (Fig. 3)

In the Slovenj Gradec basin there are three cult places which are all situated slightly above the valley bottom. The angle with its apex at Puščava, and defined by two orientation lines set towards Homec and the church of Sv. Jurij (St. James' church) respectively, is approximately 23 degrees. The church of Sv. Jurij is separated from Homec and Puščava by the river Mislinja. The distance ratio between the church of Sv. Jurij and Homec, and the church of Sv. Jurij and Puščava is 2 : 5.

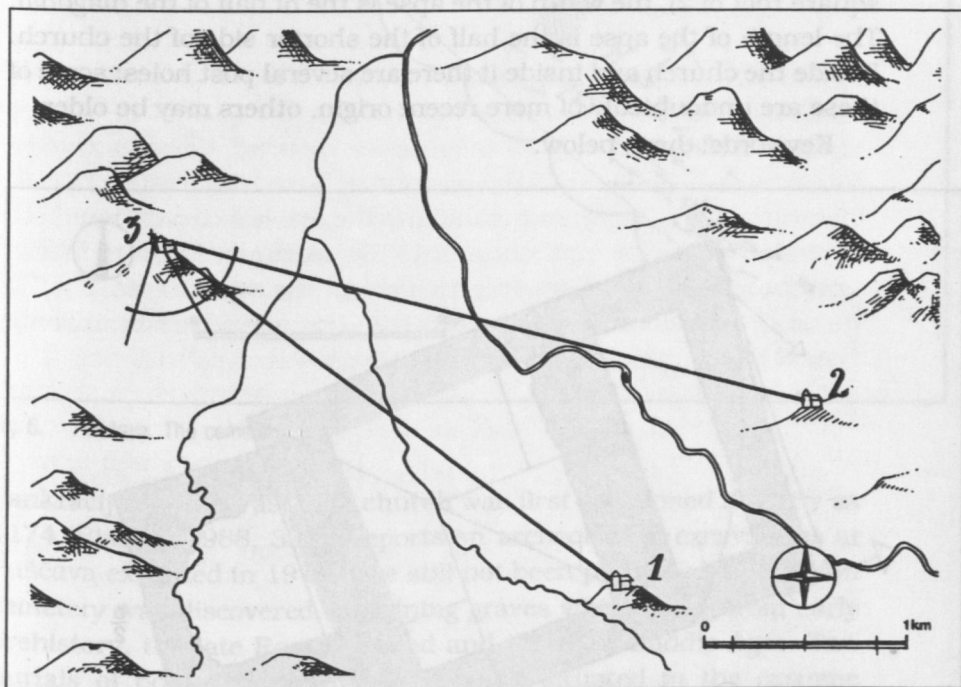


Fig. 3. Slovenj Gradec: 1 – Homec; 2 – Sv. Jurij na Legnu; 3 – Puščava

2.1.3.1. Homec

A hill on the right side of the Homošnica brook. On top of the hill there is a church of Sv. Marija (a St. Mary's Church) which was first mentioned in written sources in 1436 (Blaznik 1988, 405).

Keywords: water, Marija, below.

2.1.3.2. The church of Sv. Jurij at Legen (Fig. 4)

The church on the brink of the terraced hillside above the valley plain. By archeological excavation (Strmčnik-Gulič 1994) several older church buildings were discovered. The oldest church with accompanying cemetery is thought to have dated from the end of the 9th century. Its longitudinal axis is oriented towards Puščava. The church layout module is a 3m square. The shorter side of the church layout was calculated in the following way: a module + $\frac{1}{2}$ of a module + $\frac{1}{4}$ of a module. The longer side of the church layout is a diagonal of the 1.75-module square (therefore the shorter side X the square root of 2), the width of the apse is the of half of the diagonal. The length of the apse is the half of the shorter side of the church. Beside the church and inside it there are several post holes: some of these are undoubtedly of more recent origin, others may be older.

Keywords: Jurij, below.

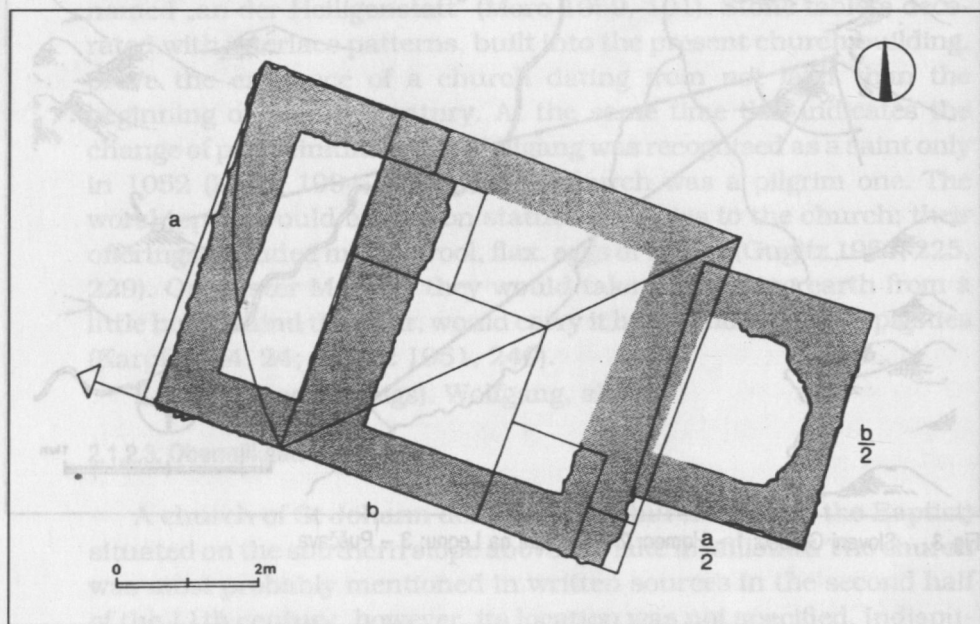


Fig. 4. Sv. Jurij na Legnu. The oldest church

2.1.3.3. Puščava (Fig. 5)

A ridge of a hill by the south-eastern side of which, at Gradišče, there are the remains of a mediaeval castle and a church of Sv.

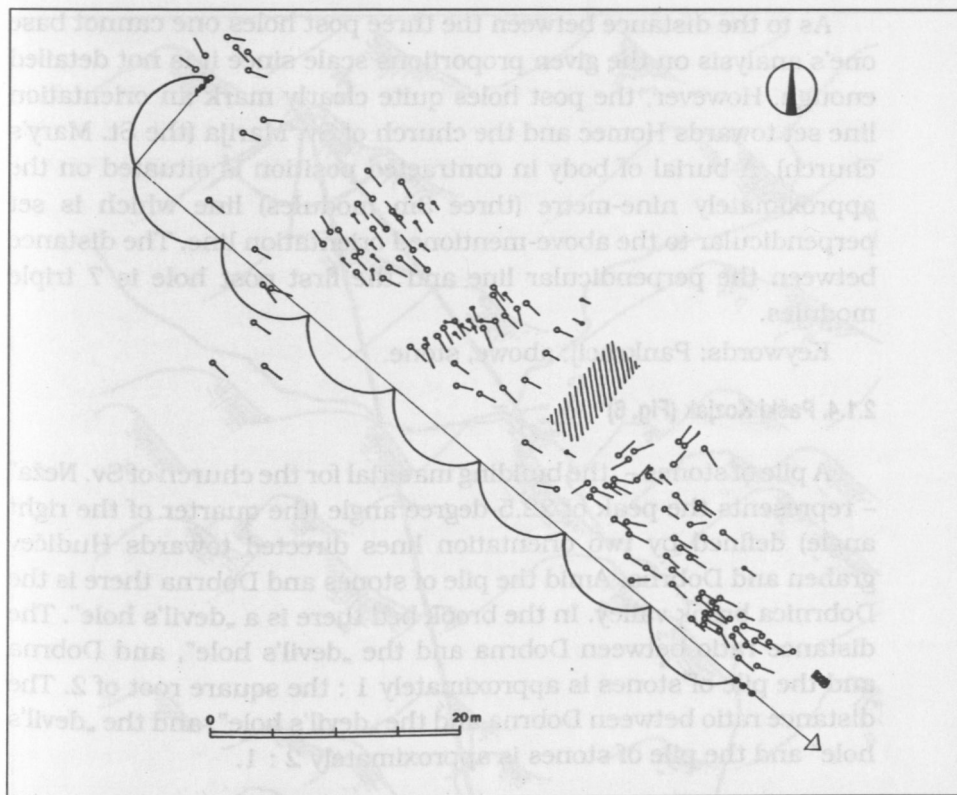


Fig. 5. Puščava. The cemetery

Pankracij (St. Pancras). The church was first mentioned as early as 1174 (Blaznik 1988, 332). Reports on archeological excavations at Puščava executed in 1911 have still not been published. A skeleton cemetery was discovered containing graves which dated from early prehistory, the late Roman period and the early Middle Ages. Two burials of bodies in contracted position situated in the extreme north-western part of the cemetery are of particular interest. The first one is prehistoric, the other old Slavonic. Neither the age nor the sex of the occupant of the latter can be assigned. It marks one of the extreme delimitation points of the early mediaeval cemetery. The other extreme edge point is represented by three post holes situated on the opposite side. In close proximity there was a stone-hearth fireplace with the remains of charcoal, animal bones and pots. The third outlying point is a stone plateau situated on the elevated ground in the middle of the cemetery (Schmid 1937, 371).

As to the distance between the three post holes one cannot base one's analysis on the given proportions scale since it is not detailed enough. However, the post holes quite clearly mark an orientation line set towards Homec and the church of Sv. Marija (the St. Mary's church). A burial of body in contracted position is situated on the approximately nine-metre (three 3m modules) line which is set perpendicular to the above-mentioned orientation line. The distance between the perpendicular line and the first post hole is 7 triple modules.

Keywords: Pankracij, abowe, stone.

2.1.4. Paški Kozjak (Fig. 6)

A pile of stones – „the building material for the church of Sv. Neža” – represents the peak of 22.5-degree angle (the quarter of the right angle) defined by two orientation lines directed towards Hudičev graben and Dobrna. Amid the pile of stones and Dobrna there is the Dobrnica brook valley. In the brook bed there is a „devil's hole”. The distance ratio between Dobrna and the „devil's hole”, and Dobrna and the pile of stones is approximately 1 : the square root of 2. The distance ratio between Dobrna and the „devil's hole”, and the „devil's hole” and the pile of stones is approximately 2 : 1.

2.1.4.1. Dobrna

A church of Sv. Marija (a St. Mary's church) at a low ascent above the Toplica brook. In close proximity there are several natural hot water sources. The church was first mentioned in 1458 (Blaznik 1986, 148).

Keywords: Marija, water, below.

2.1.4.2. Hudičev graben („The devil's gorge”)

A pool in the Dobrnica brook bed. The names of the surrounding places are quite significant: Hudičev graben (the devil's gorge), Hudičev mlin (the devil's mill), the village Parož (rog = the horn), the ascent Zlodejev vrh (the devil's peak), the Kačniks' house (the male snakes' house) According to legend there was once a hole in the brook bed, and every twelve years an 11- or 12-year-old girl was thrown into the hole to satisfy the devil.

Keywords: below, in the water, devil, horn, the male snake.

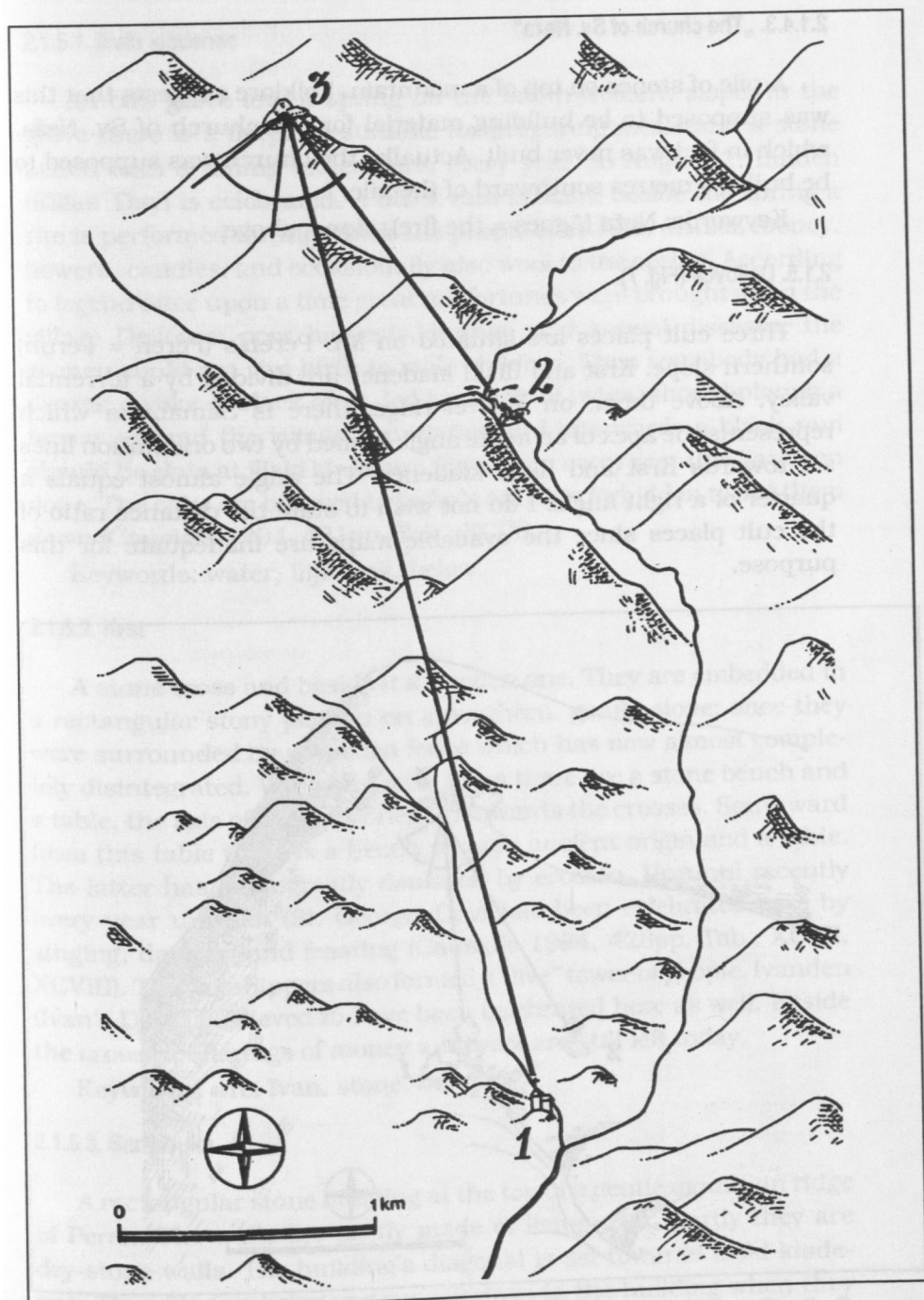


Fig. 6. Paški Kozjak: 1 – Dobrna; 2 – Hudičev graben; 3 – „Sv. Neža”

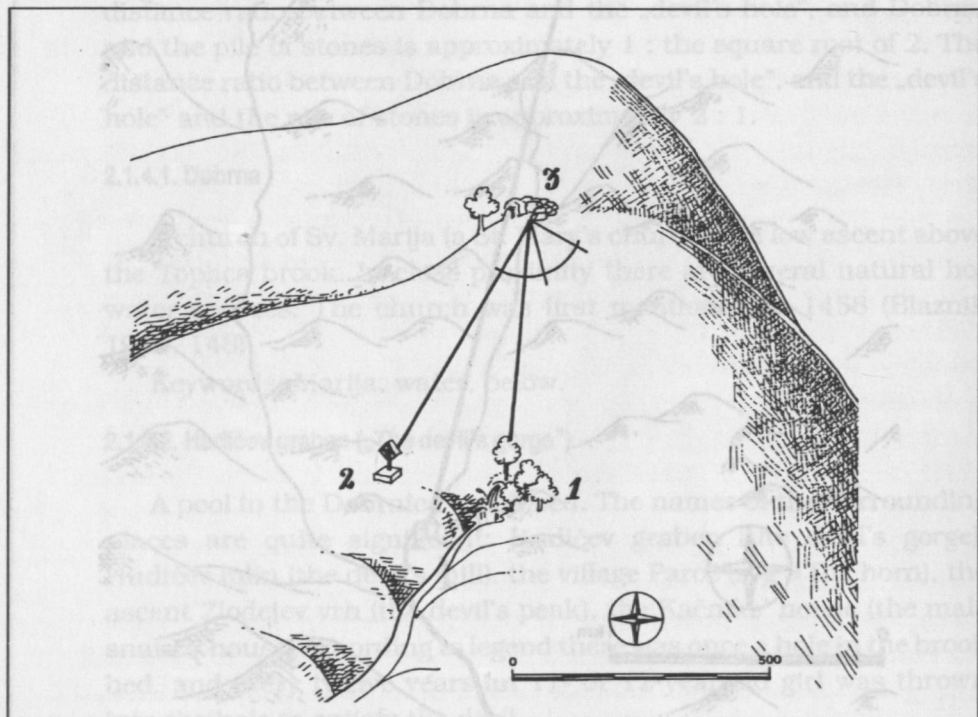
2.1.4.3. „The church of Sv. Neža”

A pile of stones on top of a mountain. Folklore suggests that this was supposed to be building material for the church of Sv. Neža, which in fact was never built. Actually, the church was supposed to be built 70 metres southward of the pile.

Keywords: Neža (Agnes = the fire), stone, above.

2.1.5. Dejllovce (Fig. 7)

Three cult places are situated on Mt. Peren's (Peren = Perun) southern slope. Krst and Iliski kladenec are divided by a torrential valley. Above them, on a level ridge, there is Samabuka which represents the apex of an acute angle formed by two orientation lines set towards Krst and Iliski kladenec. The angle almost equals a quarter of a right angle. I do not wish to state the distance ratio of the cult places since the available maps are inadequate for this purpose.



2.1.5.1. Iliski kladenec

An oak grove and a spring on the south-western slope. In the grove there is a fireplace suitable for preparing meals and a stone bench with a dining table. Here, every year on August 2, Ilinden (Ellias' Day) is celebrated. A black ram is slain; beside the spring a rite is performed during which the people offer food, drinks, money, flowers, candles, and occasionally also wool to the spring. According to legend once upon a time great misfortunes were brought upon the village Dejlovce: poor harvests, human and animal diseases, the women could not give birth to male children. Then somebody had a dream: a yoke of black oxen, led by a pair of twins, should plough a furrow around the village boundaries and afterwards a black ram should be slain at Iliski kladenec. Since then every year this has been done. The oaks are believed to be holy and it is forbidden to cut them down (Čausidis 1994, 431pp, Tab.: XCIX).

Keywords: water, Ilija, oak, below.

2.1.5.2. Krst

A stone cross and beside it a wooden one. They are embedded in a rectangular stony plateau on a southern, gentle slope; once they were surrounded by a wooden fence which has now almost completely disintegrated. Westward from them there are a stone bench and a table, the axis of which is oriented towards the crosses. Southward from this table there is a bench of more ancient origin and a table. The latter has been greatly damaged by erosion. Up until recently every year urevden (St. Georgs' Day) has been celebrated here by singing, dancing and feasting (Čausidis 1994, 428pp, Tab.: XCVII, XCVIII). The worshippers also formed a „live” tower of people. Ivanden (Ivan's Day) is believed to have been celebrated here as well. Beside the crosses, offerings of money and wool are still left today.

Keywords: ure, Ivan, stone, below.

2.1.5.3. Samabuka

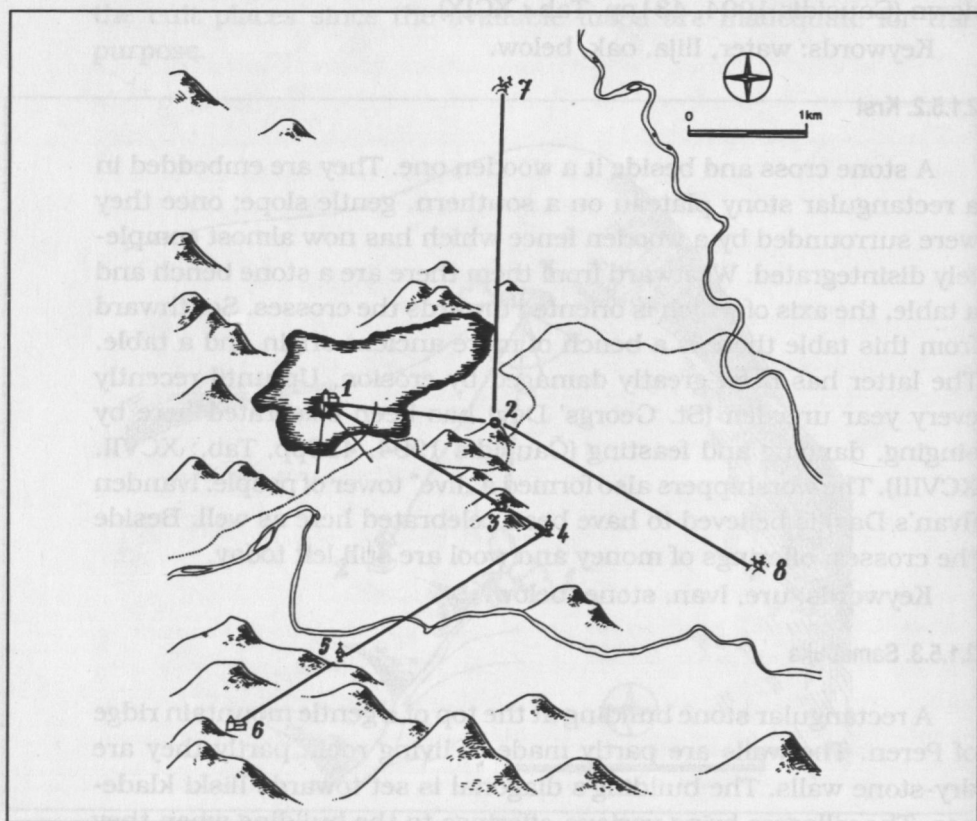
A rectangular stone building at the top of a gentle mountain ridge of Peren. The walls are partly made of living rock, partly they are dry-stone walls. The building's diagonal is set towards Iliski kladenec. The villagers bring various offerings to the building when they are ill or in trouble: the offerings can be either wool, money, hard

liquors (spirits) or linen. In close proximity there stands a solitary beech tree, which it is prohibited to cut down (Čausidis 1994, 428, Tab.: XCV, XCVI).

Keywords: stone, above, Perun(?).

2.1.6. Bled (Fig. 8)

A 23-degree angle with its apex at the Isle of Bled and with its sides directed towards Gradiška and the mount Dobra gora. The angle almost equals a quarter of a right angle. The Isle of Bled is separated from Gradiška and Dobra gora by the lake Blejsko jezero. There is an ancient path leading over the mountain saddle between Gradiška and Dobra gora. The distance ratio between Dobra gora and Gradiška, Gradiška and the Isle of Bled, and the Isle of Bled and Dobra gora is $1 : 2 : (1 + \text{the square root of } 2)$.



126 Fig. 8. Bled: 1 – Island of Blejsko jezero; 2 – Gradiška; 3 – Dobra gora

2.1.6.1. The Isle of Bled (Fig. 9)

A lake rock island on which there is the church of Sv. Marija (St. Mary's church), popular with pilgrims, and a spring situated on the north-eastern lakeside. According to the legend which was recorded in the 19th century, there was once a pagan temple on the island. It is not clear whether the legend existed as a genuine and independent entity or whether it was influenced by the literary reconstruction by A. T. Linhart (1981, 260) who reformulated the story recorded by Breckerfeld. According to Breckerfeld's version of the legend there was a temple to Radegast on the isle to which led a wooden bridge. Since his formulation is identical with J. V. Valvasor's description of Radegast's temple in Retra (Pomerania) (Rupel 1969, 238) this is probably a case of a free reconstruction. There is also a possibility

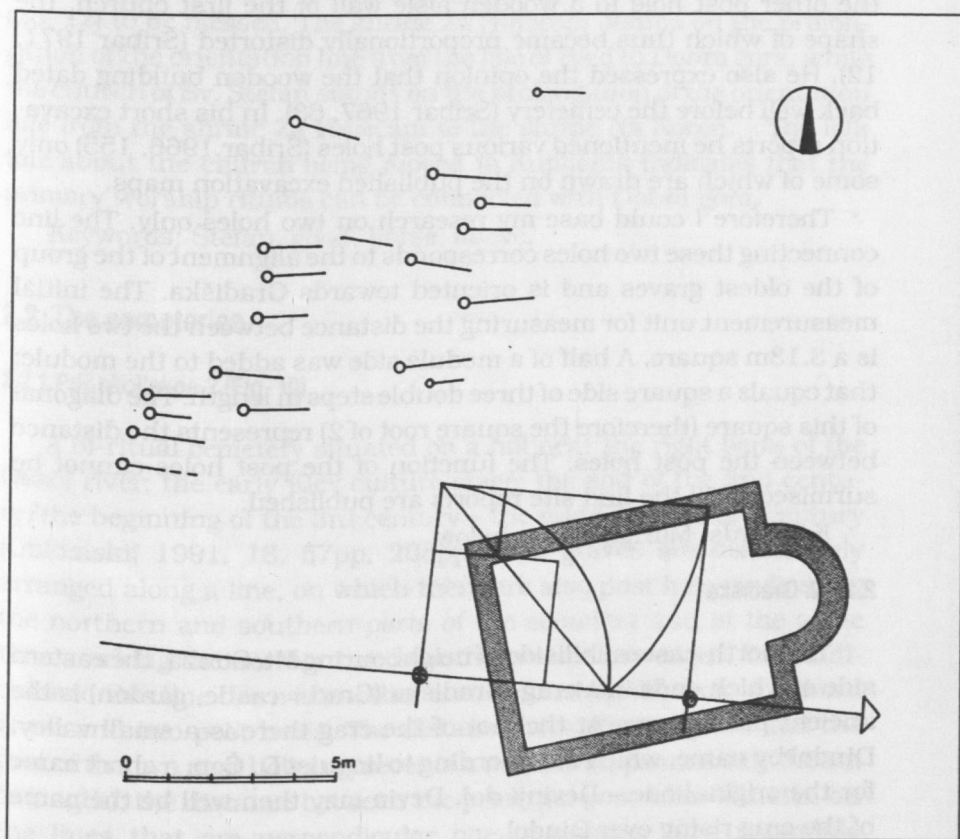


Fig. 9. Island of Blejsko jezero: the cemetery, the oldest building and the „first” church

that the legend of a pagan temple is genuine, but Radegast was clearly an invented detail added to the story.

Through archeological excavations (unpublished, provisional reports) a cemetery was discovered which according to the finds, so far known, can be dated to the middle of the 9th century. The excavators also discovered the remains of several church buildings, two of which supposedly date from the early Middle Ages (Šribar 1971, 10pp). The directional organisation of the group of the oldest graves and the orientation of the supposed ground plan of the oldest church with the stone built apse are not identical. This led the excavator to think that the graves might well have been older than the church (Šribar 1972, 391). He also called attention to the remains of the differently oriented wooden building that stood there before the supposedly first church. However, he designated it by one post hole only, whereas he ascribed the other post hole to a wooden aisle wall of the first church, the shape of which thus became proportionally distorted (Šribar 1971, 12). He also expressed the opinion that the wooden building dated back well before the cemetery (Šribar 1967, 63). In his short excavation reports he mentioned various post holes (Šribar 1966, 155) only some of which are drawn on the published excavation maps.

Therefore I could base my research on two holes only. The line connecting these two holes corresponds to the alignment of the group of the oldest graves and is oriented towards Gradiška. The initial measurement unit for measuring the distance between the two holes is a 3.13m square. A half of a module side was added to the module; that equals a square side of three double steps in length. The diagonal of this square (therefore the square root of 2) represents the distance between the post holes. The function of the post holes cannot be surmised until the find site reports are published.

Keywords: Marija, water, below.

2.1.6.2. Gradiška

The north-eastern hillside of neighbouring Mt. Straža, the eastern side of which ends in a crag. Gradiška (Grad = castle, garden) is the ancient place name. At the foot of the crag there is a small valley, Dindol by name, which is, according to linguist D. Čop, a short name for the original one – Devinji dol. Devin may then well be the name of the crag rising over Dindol.

Keywords: Devin, garden, above.

2.1.6.3. Dobra gora (Good Mt.)

A hill with steep slopes. At its south-eastern foot, „za Hmecam”, there stands a shrine (Fig. 8: 4). According to legend a church of Sv. Štefan (a St. Stephen's church) should have been built there, however, all that had been built during the day was then moved to the village Kupljenik on the saddle Na Koren, where there is a shrine standing today (Fig. 8: 5). According to another version of the legend it was the icon of Sv. Štefan that moved every night. Because the shrine na Koren was too isolated, the church of Sv. Štefan was actually built on the present location, near the village houses (Fig. 8: 6). The church was first mentioned in written sources dating from the first half of the 16th century and it soon became popular with pilgrims. Even in the present century it was the custom for farmers to lead their horses to the church of Sv. Štefan on St. Stephen's day (26. 12) to be blessed. The shrine Za Hmecam stands on the prolongation of the orientation line from the Isle of Bled to Dobra gora, while the church of Sv. Štefan stands on the prolongation of the orientation line from the shrine Za Hmecam to the shrine Na Koren. – The folk tale about the church being moved to Kupljenik indicates that the primary worship rituals can be connected with Dobra gora.

Keywords: Štefan, good, horse, above.

2.2. The cemeteries

2.2.1. Prioskol'skoe 2 (Fig. 10)

A bi-ritual cemetery situated on a hill near the right bank of the Oskol river; the early Kiev culture stage; the end of the 2nd century/the beginning of the 3rd century – the middle of the 3rd century (Oblomskij 1991, 18, 57pp, 208pp). The graves are distinctively arranged along a line, on which there are also post holes indicating the northern and southern parts of the cemetery and at the same time marking the northern and southern cemetery edges. Perpendicular to this line there is another one, defined by the most southern grave and two post holes. The distance between the grave and the first of the two post holes represents a module (approximately 3.03m in length); the distance between the principal post holes situated on the lines that are perpendicular one to another is a module multiplied by 3.

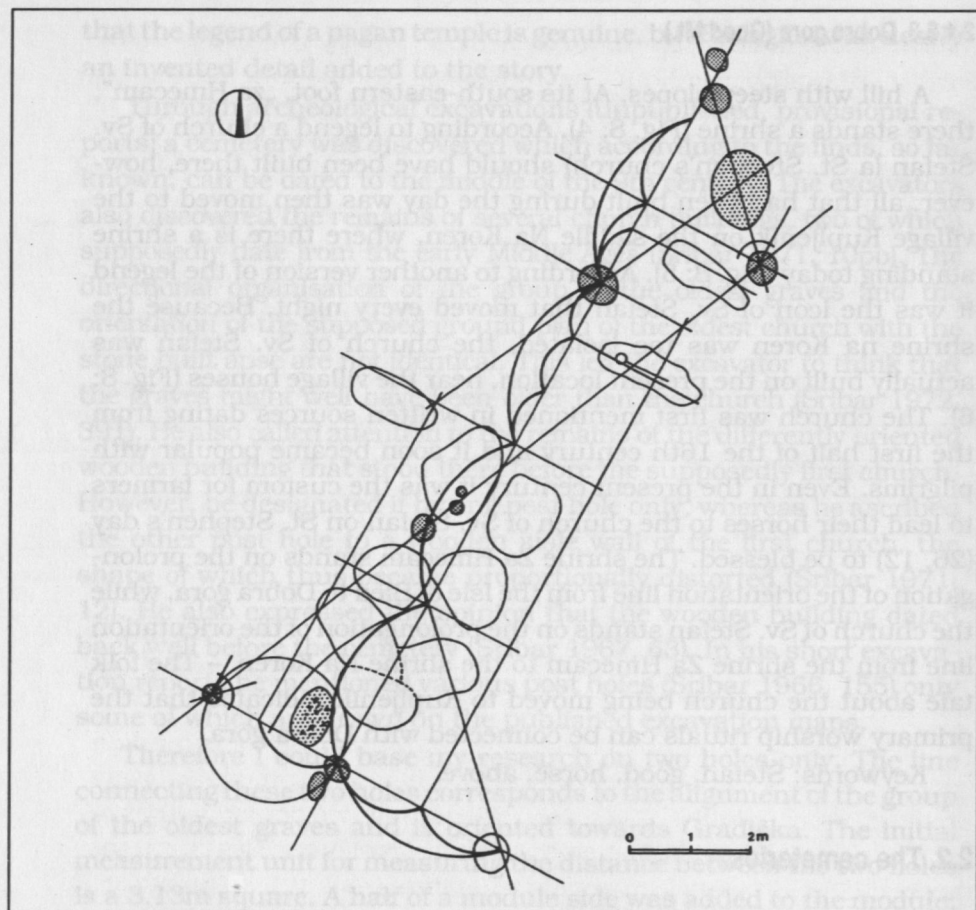


Fig. 10. Prioskol'skoe 2. The cemetery

The third orientation line runs from the south-western post hole to the north-eastern post hole and crosses the central group of posts. The third orientation line and the main orientation line form a quarter of a right angle. In planning the cemetery layout the most frequently used measurement units are: the module, the half of the module, the diagonal of the module square (the square root of 2), the right angle, the half of a right angle and the quarter of a right angle. It is evident that the directional organisation of the graves was based on either the rectangular network or its diagonals. Determination as to the sex of the grave occupants is not possible since the cemetery contained only graves with burnt bodies, nevertheless, I believe it is very likely that different grave alignments indicate the different sex of the buried.

The posts marked three parts of the cemetery. In its northern part, there is a hole without any archeological finds that is situated between two posts, a post defining the main cemetery axis, and a post that is situated on the main axis, between two graves – the first one being a grave with a burnt body, the second a skeleton grave (a youth of the age of 13–15). Amidst the graves there are three posts, two of which are situated in a grave hole and may thus individually mark that grave. The third group of posts is situated in the south-western part of the cemetery and marks the fundamental cemetery orientation. Beside these posts there is a patch of scorched earth, i.e. the remains of a fireplace.

2.2.2. Žale pri Zasipu (Fig. 11)

A cemetery on the southern slope of a moraine. The beginning of the burial service dated from the second half of the 8th century. The initial point of the cemetery is on the highest point of the slope. There was a hole there, filled with red clay, in which there were no finds. From there a basic cemetery orientation line runs southward, towards Gradiška (Fig 8: 7).

Eastward from the basic orientation line a right angle was marked out. The basic module is approximately 3.06m. Four modules away from the initial point on the eastern orientation line perpendicular to the basic orientation line there lies a solitary rock which was brought there and is situated at a certain distance from the surrounding

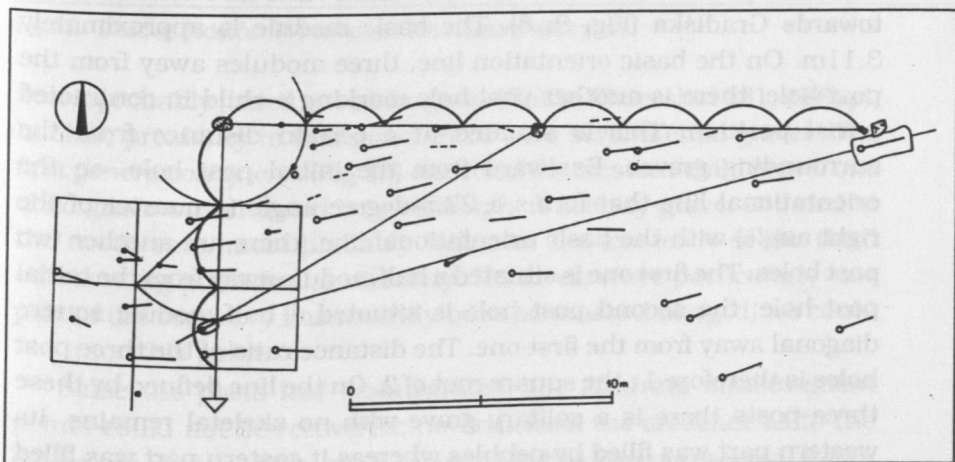


Fig. 11. Žale at Zasipu. The cemetery

graves. Another four modules away in the same direction there are two post holes and a rock behind them; the latter is slightly overlapping the largest grave in the cemetery. The post holes are situated one next to another, but most probably they do not date from the same period in time. The second one was probably dug when there occurred a need to dig a hole for a new post. By this means the eastern cemetery edge was marked. The „post – rock – hole filled with a red clay” line defines the northern cemetery edge. A module long arc, its focus being at the initial point, defines an area encircled mostly by child graves. At the „initial point – Gradiška” line, one module plus a module diagonal (therefore the square root of 2) further away there is a differently oriented child grave directed towards the above-mentioned solitary rock. The child (infans I) was buried with a great many pieces of jewellery typical of female graves (Knific, Pleterski 1993, 244). The arrangement of the oldest graves was mostly based on a rectangular module network. However, there is also a grave at the eastern point oriented towards the infans I child grave in the western part of the cemetery.

2.2.3. Dlesc pri Bodeščah (Fig. 12)

A cemetery set on the south-eastern slope of a glacial mount. Its southern edge is marked by a flanking path. The burial service in the cemetery is dated from the second half of the 8th century. A hole for the largest post, in the south-eastern part of the cemetery, represents the initial point of the cemetery. From there runs an orientation line towards Gradiška (Fig. 8: 8). The basic module is approximately 3.11m. On the basic orientation line, three modules away from the post hole, there is another post hole marking a child in contracted burial position. This is situated at a certain distance from the surrounding graves. Eastward from the initial post hole, on the orientational line that forms a 22.5-degree angle (a quarter of the right angle) with the basic orientational line, there are another two post holes. The first one is situated a half module away from the initial post hole; the second post hole is situated a half module square diagonal away from the first one. The distance ratio of the three post holes is therefore 1 : the square root of 2. On the line defined by these three posts there is a solitary grave with no skeletal remains. Its western part was filled by pebbles whereas its eastern part was filled with three rocks. The largest and the highest one is triangular; at

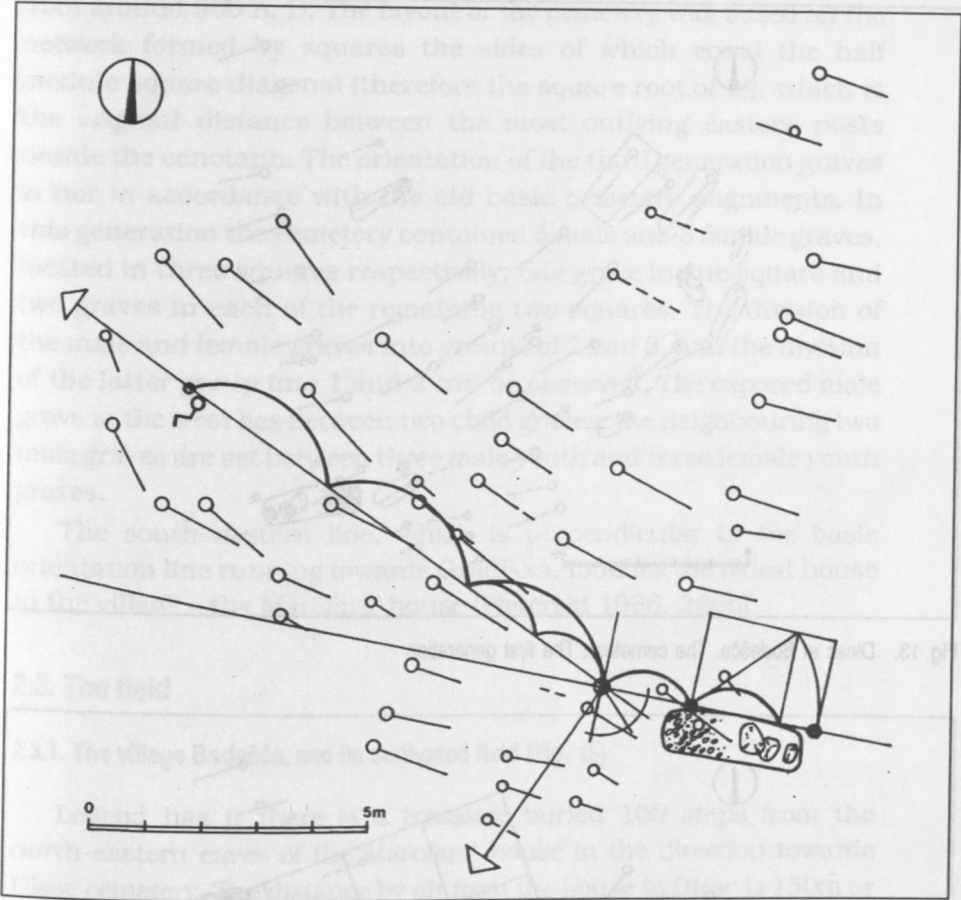


Fig. 12. Dlesc at Bodešče. The cemetery. The measurement system

first it probably jutted out of the grave (Knific, Pleterski 1981, 486pp). In close proximity to that grave there were several child graves. The first generation graves (Fig 13) encircled the western child grave, one child grave was situated by a cenotaph. A solitary grave, situated in the north-east, most probably indicates the existence of the third outstanding point in the cemetery. However, since particularly this part of the cemetery has recently been seriously damaged, we could not trace this point.

Since the posts had disintegrated, the accurate measurement points could not be recovered; nevertheless, the credence as to the deliberate choice of the grave orientation has been preserved. It can be best observed with the third generation graves (Fig. 14) dating

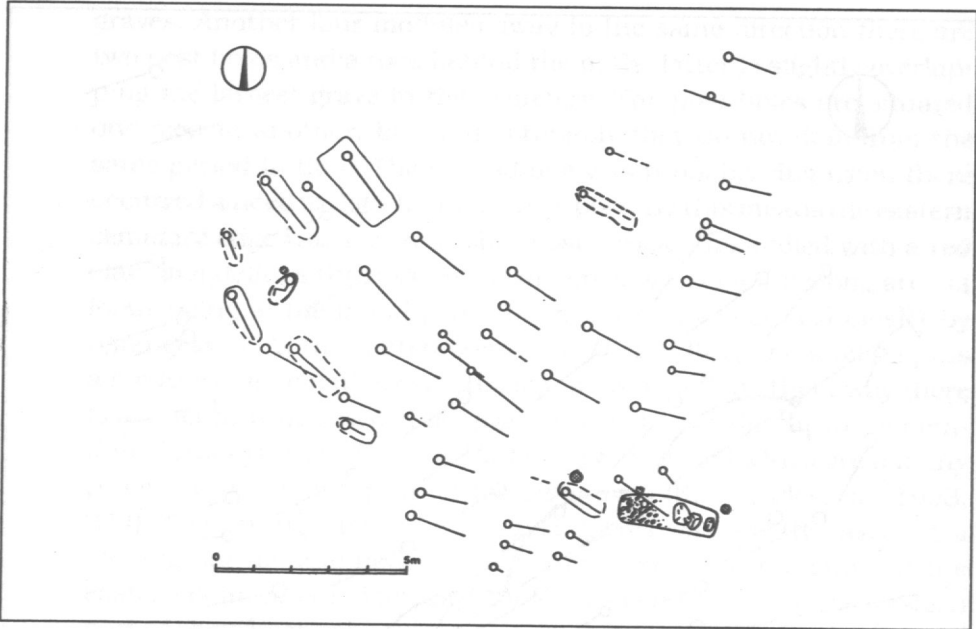


Fig. 13. Dlesc at Bodešče. The cemetery. The first generation

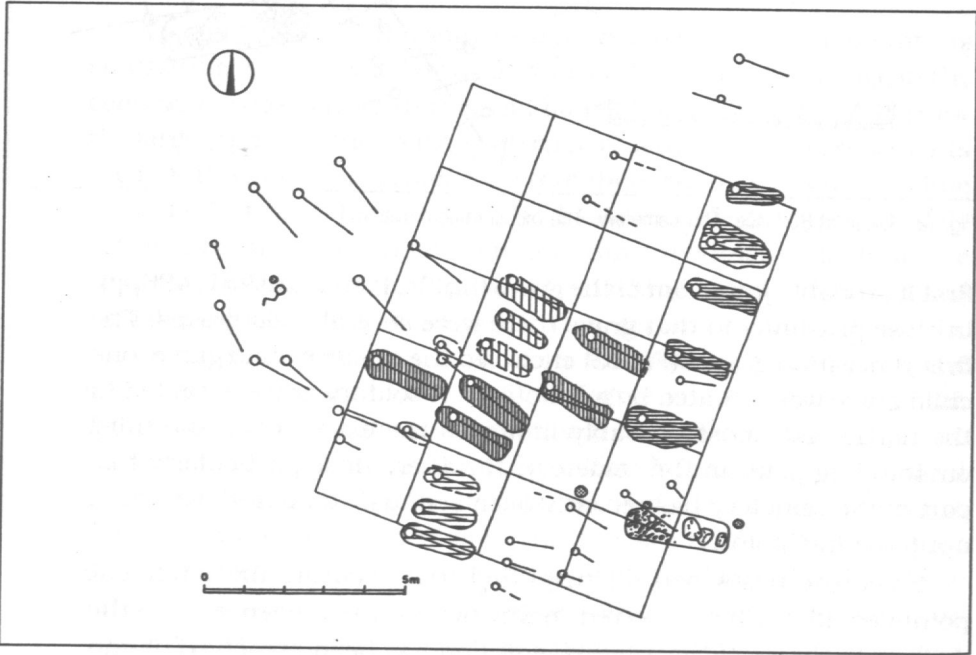


Fig. 14. Dlesc at Bodešče. The cemetery. The third generation

from around 900 A. D. The layout of the cemetery was based on the network formed by squares the sides of which equal the half module square diagonal (therefore the square root of 2)), which is the original distance between the most outlying eastern posts beside the cenotaph. The orientation of the third generation graves is not in accordance with the old basic cemetery alignments. In this generation the cemetery contained 5 male and 5 female graves, located in three squares respectively: one grave in one square and two graves in each of the remaining two squares. The division of the male and female graves into groups of 2 and 3, and the division of the latter group into 1 and 2 can be observed. The exposed male grave in the west lies between two child graves; the neighbouring two male graves are set between three male youth and three female youth graves.

The south-western line, which is perpendicular to the basic orientation line running towards Gradiška, touches the oldest house in the village – the Marofars' house (Pleterski 1986, 26pp).

2.3. The field

2.3.1. The village Bodešče, and its cultivated field (Fig. 15)

Legend has it there is a treasure buried 100 steps from the north-eastern eaves of the Marofars' house in the direction towards Dlesc cemetery. The distance by air from the house to Dlesc is 150m or exactly a hundred double steps or fifty 3m modules. The difference between the size of this module (3m) and the cemetery module (3.11m) is of no particular significance. Since the ground is not even, one has to make slightly longer steps when measuring the distance between the house and the cemetery. As mentioned above, the orientation line between the Marofars' house and Dlesc is perpendicular to the basic orientation line towards Gradiška. In defining the boundaries of the cultivated land, especially fields and partly also pastures, two measurement units were used: a 100-double-step square and its diagonal (therefore the square root of 2). The alignment of the field is approximately in accordance with the basic orientation line set towards Gradiška (on the method of reconstructing the old forms of field distribution, see: Pleterski 1994a).

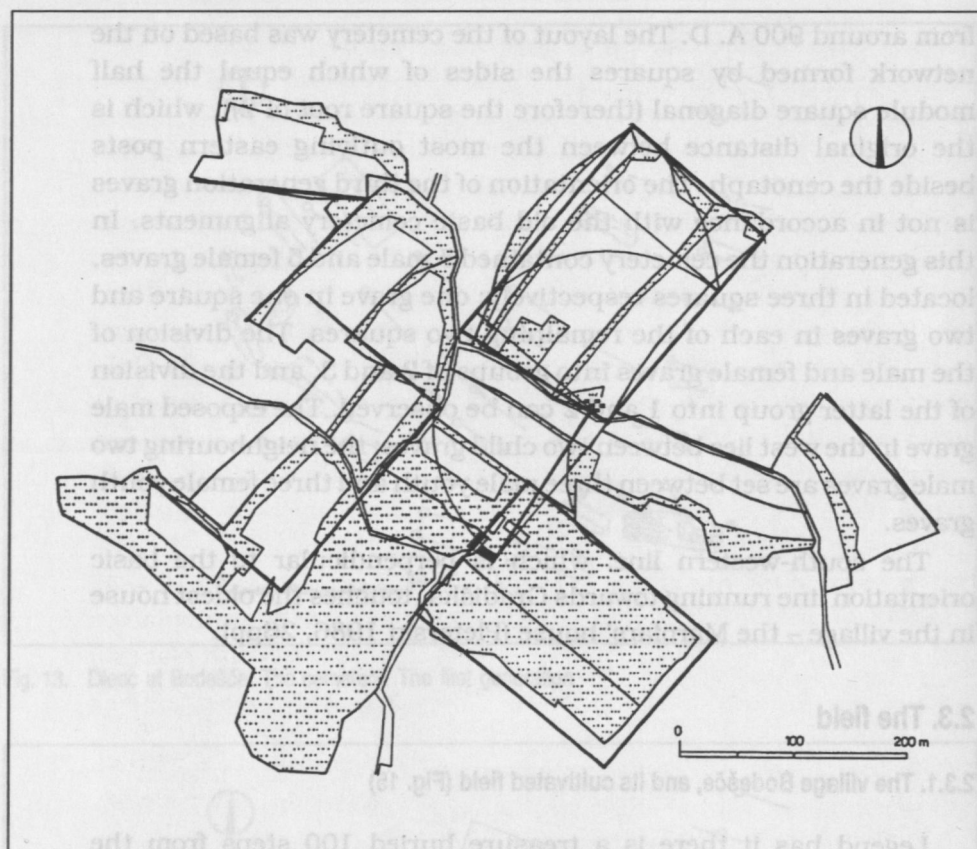


Fig. 15. Bodešče. The field. 16

3.1. Three cult places in an area

The selected examples cover the geographical range from Austria (Wechsel, Millstatt), where the Slavs used to live, Slovenia (Bled, Paški kozjak, Slovenj Gradec) to Macedonia (Dejlovce). In fact there are many, many more such cult places in the selected areas. Several dozens of such cult places are surmised in Slovenia alone. In the past every administrative-territorial unit had a set of three cult places. A similar concentration can be observed with the Slavonic temples, e. g. in the area of the upper stream of the river Prut, in the area near the middle stream of the river Dniester, where a group of three sacred places by the river Zbruč has already been researched (Rusanova, Timouščuk 1993, Ris. 13, 16).

In all our cases it can be observed that the cult places are arranged in orderly fashion so as to form a quarter of a right angle. This fact points out the identical mental pattern which, at different points in time and place led to identical solutions. At the same time this is a foundation for the postulate that in all cases the three cult places were dedicated to the same three deities. In some cases a cult building was oriented towards one of the remaining two cult places. Is the more or less regular distance ratio between individual cult places merely a trick of nature? This is the question to which I cannot offer an answer as yet. However, I find it necessary to call attention to this fact, as future examples will probably serve as an explanation to the question.

With regard to the interpretation of the above-mentioned cult places, I believe it would be useful to revise some of their symbolic characteristics. They should not be treated individually, nor should they be dealt with out of the context of the trinity concept. Such proceedings could lead to misinterpretation of a particular cult place, since identical characteristics can be observed in several cult places. It is evident that there is a recurrent connection of one cult place (in a group of three) with water and – as the almost constant rule – with Marija (Holy Mary), and the connection of the other cult place with a rock situated somewhere above it. If the postulate that there are in fact three deities connected with each group of three cult places proves to be true one can conclude that these are a female deity and two male deities: a heavenly deity and an earthly one.

3.1.1. A female deity connected with water

Places situated beside brooks and springs are dedicated to Marija (Holy Mary), Corona, and in the case of Dejlovce, to Ilija. These places are always situated somewhere below the places dedicated to male heavenly deities. By the water, there can be holy trees: linden trees or oak trees. It is characteristic that oak trees are connected with Ilija which in the case of Dejlovce shows that Ognjena Marija (The „fire” Mary) – the symbol of lightning – is worshipped there. The Slovene deity Šembija (Sv. Ilija) is also a female deity. Therefore, Ilija is not necessarily always the Christian replacement of Perun, unless it appears as a female deity. Corona is known in Greek as Stephany. We can immediately connect her with the name of the male deity Štefan and they form a couple.

3.1.2. A male earthly deity

Cult places, mostly situated somewhere below, above and – in one case – in water, are dedicated to Jurij, Wolfgang, Parož and Deva. They all represent a Christian transformation of the Devil, Satan. The horn is characteristic of the Devil (Parož). Wolfgang as an entity points out the Devil's connection with wolves and the importance of his magical gait. Wolfgang as a deity is worshipped in spring, which leads us to the old Slavic fertility myth: according to the myth fertility is dependent upon Jurij's magical spring walk (Katičić 1987, 1989, 1990, 1990a, 1991, 1992). He can assume the image of a snake, on his place an axe falls (the Ebenfeld plain in the region of Wechsel) – the symbol of lightning. These are of course basic features of the duel of the thunder deity with a dragon, of Perun duelling with Veles (Katičić 1988). The people intercede with Wolfgang for their livestock (i.e. pigs in the case of St. Wolfgang in Millstatt) which also indicates that he is an incarnation of Veles. In this context, it seems possible to interpret the name of Devin as originating from the Old Indian word „deva” (= a god) and the Avestan word „daeva” (= a devil); this interpretation was already offered by J. Peisker (Peisker, 1928 26).

3.1.3. A male heavenly deity

Its position is always somewhere above, often with a stone as its sign. It can assume the image of a horse, and is good (Dobra gora na Bledu – „The Good Mountain” at Bled). The names Ivan, Johann der Täufer (Krstnik), Štefan point to the deity being worshipped at Christmas and the summer solstice. The name Neža – Agneza – proves its connection with fire. Pankracij points to Pantokrator – the supreme ruler who throws an axe – lightning – when his name is Wolfgang. This immediately brings to mind Prokopij's description of the Slavonic supreme god who is a creator of lightning and the supreme master. The thought of him being another image of Perun immediately enters one's mind. We face Wolfgang here as well; obviously he replaced both male deities since he throws an axe like Perun, and helps with the livestock like Veles.

If for the sake of simplification I were to choose to name all three deities by one name respectively, I would name them Perun, Veles and Mokoš. In reality all three had many different names. For the sake of comparison let us just remember how many different names

were given to the Germanic deity Odin. A good start to all undertakings and the survival of the common people depended on the well-ordered relationships between the above-mentioned three deities. Therefore it is not surprising to find those three deities in tradition „de origine gentis” in which there are always a woman and two male twins present (there can also be three brothers, functionally divided into groups of one and two; if there are five brothers, they are functionally divided into groups of two and three). One of the two twins cosmogonically kills the other one. The woman is their sister, wife (compare: J. Banaszekiewicz 1993).

In figures, this theory is presented in the following way: $1 + (1 + 1)$ or $1 + ((1 + 1) + 1)$ or $1 + ((1 + 1 + 1) + (1 + 1))$. In short $1 + 2$ or $1 + (2 + 1)$ or $1 + (3 + 2)$. Or to simplify it even further: $1 + 2$ or $1 + 3$ or $1 + 5$. The struggle, hieros gamos and cosmogony are the basic features of the Old Slavic fertility myth (Katičić 1987, 1989, 1990, 1990a, 1991, 1992).

3.2. Three cult parts of a cemetery

My interpretation is somehow less reliable, since I base it on four cases only. Post holes, holes without any finds, child and female youth graves are characteristic of the northern and western parts of the cemeteries, posts or an elevated rock (a stony plateau) are characteristic of the middle part of the cemeteries, one or three posts, a grave, and a rock above a grave or in it are characteristic of the southern and eastern parts of the cemeteries. These characteristics unveil the connection with the same three deities which form a threesome in a particular region. One could connect the northern and western parts with Mokoš (the empty holes could well symbolise her parturition function) and the middle part (with a stone placed somewhere above) with Perun. In the southern or eastern parts of the cemeteries a rock situated on a grave or within it points to Veles hiding from Perun, maybe he has even already hit him. It may be that pebbles (Dlesc) symbolise a dwelling-place in water where Veles can also exist (Hudičev graben). Three posts and three rocks in a grave (Dlesc) may well be revealing his trinity quality. If this interpretation is true, Triglav (the three-headed) is also one of his names.

A cemetery is therefore the world in miniature. The world of the dead is ruled by the same deities as the world of the living. In the

cemeteries the measurement rules apply more strictly than in the landscape. The third generation of the deceased buried in the Dlesc cemetery symbolises numerical variations of the basic myth "de origine gentis". It can be regarded as a record of the old, pagan religion at the very moment before the conversion to Christianity.

4. Some principles of the measurement system

It is too soon to embark on a discussion about the question of why the basic module is two double steps (from 3.00 to 3.13m). Nor can I offer an explanation of the fact that a quarter of a right angle is the most important angle within the measurement system. The widely used ratio of 1 : the square root of 2 can be explained by the divine relation – the matrimonial triangle of two men and a woman. The number 1 represents the men – the square sides – and the diagonal (the square root of $(1 + 1)$) connecting them is the woman. The use of the above-mentioned ratio is a symbolic repetition of the deities' relations that are the essence of the natural balance.

Measuring the distances by footsteps was fairly swift and simple, furthermore it denoted the above-mentioned symbols of fertility, fecundity and thus Life itself. The settlers undoubtedly also made use of posts and strings which was a simple method to mark rectangulars, diagonals and to halve or multiply the chosen measurement units.

The setting-up of the spatial measurement system was begun by marking three cult spots in a recently colonised area. In all cases Veles' place and Mokoš' place are kept separate by water, which probably symbolises the separation line between the world of the living and the world of the dead. The settlers then chose the cemetery location. Hills, often their southern or eastern slopes, were particularly popular. Then the settlers marked the basic orientation line which was set towards one of the three cult places (at Bled Veles – Triglav was obviously particularly popular). Afterwards, in relation to this orientation line, the location of three cult spots in a cemetery – its boundaries and many a time also the exact location of the graves – were marked by making use of a modular network. In relation to the basic cemetery orientation line a settlement place was selected.

It seems there had to be a bordering line between the settlement and the cemetery. Usually this was a path which as an area of motion assumed the function of water. In Bodešče, the distance between the cemetery and the settlement is a module. By making use of this module the settlers, by walking, defined the cultivated land boundaries, carefully marking rectangulars with the ideal sided ratio 1 : the square root of 2. The use of a measurement system in arranging the settlement was already recognized (Hanuliak, Kuzma, Šalkovský 1993, 60pp).

The use of the same principles in different places, which are thousands of kilometres and hundreds or thousands of years apart, shows how little the religious notions really did change. They can be justifiably denoted as a time and space tunnel. Therefore, Dumézil was mistaken in his trifunctional interpretation; however, the concept of the trinity has proved to be true.

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