

Autor posebno ističe događaje povezane s odrastajućim Lopihisom: bora-vak u zatočeništvu, zajedno s preživjelim Langobartkama, tradiciju o domo-vini u Furlaniji, Lopihisove kontakte s gospodarima i svladavanje slavenskoga jezika, odlučivanje na bijeg i luk sa strijelama, pješačenje po rijetko naseljenom području. Naglašava susret s vukom, koji je preuzeo vodstvo sve dotle dok ga Lopihis nije odlučio ustrijeliti lukom koji je sačuvao do povratka u domovinu (Čedad). Pokušava interpretirati i susret u snu s muškim likom koji je mladiću zapovjedio da nastavi putom na koji mu noge ukazuju. Značajan je susret sa starom ženom u naselju u kojemu se govorilo slavenskim jezikom. Starica ga je krišom njegovala i na koncu uputila dalje prema zapadu. Vraća se kao zreo muš-karac, nalazi rodnu kuću, stablo i suprugu. Njegov je praunuk Pavao Đakon, pisac *Povijesti Langobarda*.

Autor također napominje da se Lopihis inače kretao sjeverno od ruba dal-matinsko-istarskoga područja, gdje je oko 640. – 642. djelovao opat Martin, a ujedno i južno od ruba pretpostavljene gušće naseljenosti Avara, Slavena i sta-rosjedilaca na današnjem slovenskom ozemlju. Djelovanje opata Martina u Istri M. Levak interpretira kao posrednu potvrdu ranoga naseljavanja Slavena u Istru. U skladu s tim autor na to naseljavanje ukazuje lokacijom i datacijom Lopihisova susreta sa staricom koja je živjela u naselju (u kojemu se je govorilo slavenski) negdje na sjevernom rubu Istre.

Man is wolf to wolf (about the man-wolf relationship in *Historia Langobardorum* by Paul the Deacon)

Summary

The author is exploring the escape of Lopichis, a Langobard, from the Avaro-Slavic captivity in the first half of the 7th century. The escape was described by Paul the Deacon in the second half of the 8th century as an insertion in the *Historia Langobardorum* chronicle. An assumption was made that the Langobards have used an alternative route to Italy in 568 through the valley of Krka river, through Dolenjska and Notranjska in Slovenia and definitely the route south of the Sava river. The same road is mentioned by Strabo in the context of the Hallstatt age (Okra-Stična complex or Novo mesto). According to F. Gestrin, this road was used in the late medieval period for cattle from Pannonia to Trieste. There was another assumption; that in 610 the Avars took the enslaved Langobards with the Slavs using the same route from Cividale to Pannonia, i. e. Sisak.

The author's emphasis is on young Lopichis: his captivity with the surviving Langobard women, tradition in his homeland Friuli, his contacts to his masters and learning the Slavic language, deciding to run away and his bow and arrows, walking the poorly inhabited lands. He mentions the encounter with a wolf who took the leadership until Lopichis decided to shoot him with a bow he saved until he returned to his homeland (Cividale). The author is trying to interpret a dream in which a man commanded the boy to continue the route by which his legs are taking him. A meaningful encounter happened with an old woman in a village who spoke the Slavic language. The old woman nurtured him to health in secret

and sent him to the west. He returns as a man, finds the house he was born in, tree, his wife. His grandson is Paul the Deacon, writer of *Historia Langobardorum*.

The author mentioned that Lopichis was heading north of the edge of the Dalmatia – Istria territory during the same period as Abbot Martin, 640 – 642, and south of the area where there were more Avars, Slavs and aborigines in today's Slovenian lands. The presence and work of Abbot Martin in Istria is interpreted by M. Levak as an affirmation of arrival of Slavs in Istria. The author elaborates this arrival with the locations and dating of Lopichis' meeting with the old woman who lived in the village (where Slavic language was spoken) somewhere on the northern edge of Istria.

Priloge

P. Diaconus, *Historia Langobardorum*, IV, 37:

Circa haec tempora rex Avarum, quem sua lingua Cacanum appellant, cum innumerabili multitudine veniens, Venetiarum fines ingressus est. Huic Gisulfus Foroiulanus dux cum Langobardis, quos habere poterat, audacter occurrit; sed quamvis forti animositate contra inmensam multitudinem bellum cum paucis gereret, undique tamen circumseptus, cum omnibus p[er] suis extinctus est. Uxor vero eiusdem Gisulfi nomine Romilda cum Langobardis qui evaserant sive eorum uxoribus et filiis qui in bello perierant, intra murorum Foroiulani castris [se] muniit septa. Huic erant filii Taso et Cacco iam adulescentes, Raduald vero et Grimuald adhuc in puerili aetate constituti. Habebat vero et filias quattuor, quarum una Appa, alia Gaila vocabatur, duarum vero nomina non retinemus. Communierant se quoque Langobardi et in reliquis castris quae his vicina erant, hoc est in Cormones, Nemas, Osopo, Artenia, Reunia, Glemona, vel etiam in Ibligine, cuius positio omnino inexpugnabilis existit. Pari etiam modo et in reliquis castellis, ne Hunnis, hoc est Avaribus, praeda fierent, se communivere. Avars vero per omnes Foroiulanorum fines discurrentes, omnia incendiis et rapinis vastantes, Foroiulanum oppidum obsidione claudunt et totis viribus expugnare moliantur. Horum rex, id est Cacan, dum circa muros armatus cum magno equitatu perambularet, ut, qua ex parte urbem facilius expugnare posset, inquireret, hunc Romilda de muris prospiciens... (...) Exigit vero nunc locus, postposita generali historia, pauca etiam privatim de mea, qui haec scribo, genealogia retexere, et quia res ita postulat, paulo superius narrationis ordinem replicare. Eo denique tempore quo Langobardorum gens de Pannoniis ad Italiam venit, Leupchis meus abavus ex eodem Langobardorum genere cum eis pariter adventavit. Qui postquam aliquot annos in Italia vixit, diem claudens extremum, quinque ex se genitos filios adhuc parvulos reliquit; quos tempestas ista captivitatis, de qua nunc diximus, comprehendens, omnes ex castro Foroiulensi in Avarorum patriam exules deduxit. Qui cum per multos annos in eadem regione captivitatis miseriam sustinuissent et iam ad virilem pervenissent aetatem, ceteris quattuor, quorum nomina non retinemus, in captivitatis angustia persistentibus, quintus eorum germanus nomine Lopichis