



M A R I B O R G I

MED ZGODOVINO IN LITERARNO SVOBODO
Between History and Artistic Freedom

dr. Zlata Vokač Medic

23. september 1926, Murska Sobota –
 7. marec 1995, Maribor

pisateljica
 literarna zgodovinarica in rusistka
 predavateljica
 prevajalka
 Glazerjeva nagrajena
 za življenjsko delo (1994)



23 September 1926, Murska Sobota –
 7 March 1995, Maribor

writer
 literary historian and
 Russian lecturer
 translator
 Glazer Lifetime Achievement
 Award winner (1994)

«HOJE MESTO JE STARODAVNO. Večina se danes
 svet potaknino in tihaj plazi po stezah od enega do drugega
 sejemskega mesta skozi divje gozdove. Okoli našega mesta
 pa so še danes razporedene rimske poti. Ostanke včasih
 kraljevske poti, vodijo skozi Korovška vrata daleč ob Dravi.
 Seveda so danes verjetno samo še ostanki tistih poti, ki se
 je pogreznila v brezup in zmedo: rimska kraljevska pot
 je bila ravna, široka, negovana, bita je pot spajalnih legij
 in velikanov. Verjetno je bila na ozemlju mesta še stara
 naselbina, skozi katero je vodila cesta k noriškim rudnikom.
 Mogoče je bilo še takrat na Dravi močno ladjevičje, ki je
 prevažalo pohorski kamen v gosposko Petovijo, saj hladna
 reka še danes nosi lesene splave ves do obrežij Donave.»

Vokač Medic, Zlata: *Mazpuzgi*.
 Ljubljana: Beletrina, 2020, str. 10.

«MY TOWN IS ANCIENT. For the most part, today's world
 creeps stealthily and quietly along the paths leading from one
 fair city to another through wild forests. Roman paths are still
 spread around our city today. The remains of the Via Regia, the
 Royal Highway, lead through the Korovška Gate far along the
 river Drava. Of course, today there are probably only remnants
 of that road that sank into despair and confusion: the Roman
 Royal Highway was straight, wide, well cared for, and it was the
 path of glorious legions and noblemen. There was probably an old
 settlement on the territory of the town, through which the road
 to the Noricum mines led. It is possible that there was already a
 strong fleet on the river Drava at that time, which transported
 Pohorje stone to the noble town of Petovija, as the cold river still
 carries wooden rafts all the way to the banks of the river Danube.»

Vokač Medic, Zlata: *Mazpuzgi*.
 Ljubljana: Beletrina, 2020, p. 10.



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MARPURGI

MED ZGODOVINO IN LITERARNO SVOBODO
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Otroška idila v Puščavi The Childhood Idyll in Puščava

Zlata Medić se je rodila 23. septembra 1926 v Murski Soboti zakoncem Avgustu in Stefaniji Medić, ki sta bila po rodu iz okolice Novoga mesta. Kot učiteljica sta bila v vladavi s tedanjim prakso večkrat premeščena v različne slovenske kraje. Dvaletna se je leta 1929 preselila v Puščavo, manjši kraj na severnem Pohorju, kjer je oče zasedel mesto nadučitelja. Mož širokih obzorij in liberalnih nazorov je skupaj z župnikom Ignacijem Nadrahom skrbel za kraj, ki je v desetletju pred drugo svetovno vojno veljal za zgledno urejeno. Medićevi so živeli v zgradbi, v kateri je bila na eni strani šola, na drugi županišče. Leta 1930 se je družina povečala za hčer Cvetko. Sestri sta bili deležni avtoritativne meščanske vzgoje, a je njuno otroško zaznamovala tudi sproščena igra v neokrnjeni naravi. Puščava se je Zlati vstila globoko v spomin. Opise in odmeve Pohorja in Dravske doline najdemo v vseh njenih literarnih delih. Zlasti jo je zaznamovalo pohorsko ljudsko izročilo, ki ga je v obliki pripovedi, pravlje in ostanikov mitov zbiral oče.

Štiritletna Zlata Medić, 1930
(fotografija: Ivanov, 1988, p. 7.)



Zlata Medić was born on 23 September 1926 in the town of Murska Sobota to August and Stefanija Medić, who were originally from the vicinity of Novo mesto. As was customary for teachers at the time, the two were relocated to different parts of Slovenia several times. In 1929, the family moved to Puščava, a small village in the northern part of the Pohorje area, where their father took on the position of head teacher. As a broad-minded and liberal man, August worked alongside the local priest, Ignac Nadrah, taking care of Puščava, which in the decade preceding World War II was considered an example of what a good village was like in terms of infrastructure, etc. The Medić family lived in a building that housed a school on one side and a parsonage on the other. In 1930, August and Stefanija had another daughter, Cvetka. The two sisters had an authoritative bourgeois upbringing; their childhood, however, was also characterized by relaxed and carefree play in unspoilt nature. The village left a permanent impression on Zlata. The descriptions and echoes of the Pohorje mountains and the Drava valley can be found in all her literary works. Another thing that Zlata was particularly inspired by was the folk tradition of the Pohorje, which her father collected in the form of stories, fairy tales and myths.

The four-year-old Zlata Medić, 1930
(photo: personal collection of D. V.)

Zlata Medić z mamo
Štefanijo in očekom
Avgustom, januar 1930
(fotografija: Ivanov, 1988, p. 7.)



Zlata Medić with her mother,
Štefanija, and father
August, January 1930
(photo: personal collection of D. V.)



Ker so krog in krog
precej visoki hribi, le-ti
zabranijo da v zimskem
času sonce skoraj 6
tednov hrama ne obseja.
Godi se nam prav, kakor
krajem ob tečajih.»

Priporočilo, Fran. Kozinec
Ljubljana odličice pri D.
Marji v Puščavi, Maribor,
P. Priporočila, 1988,
str. 22.

Puščava na razglednici iz leta 1929, umerjena na križišče cest in stinjena med
godzdana pobočja in Radoljno. Ob markantni zgodnjebaročni baziliki Device
Marije iz leta 1672 (na desni) in z njo povezani romarski poti, ki je stoletja
dolgo pritegovala romarje s Stajerske, Koroske in Hrvaške, so znamenitosti
kraja še kapela sv. Ane iz leta 1659 (na levi), šola iz županišča, v kateri so živeli
Medići (v osrednji), in stara furmanska gostilna Kores.

(razglednica iz zbirke Zlata Franca Vencelj)



The village is surrounded
by rather high hills, which
prevent the sun from shining
on our schoolhouse for
almost six weeks during
the winter. It is much like
in places in the North and
South Polce.»

Priporočilo, Fran. Kozinec
Ljubljana odličice pri D.
Marji v Puščavi, Maribor, P.
Priporočila, 1988, p. 22.

The village of Puščava on a postcard from 1929, located at an intersection of roads
and nestled between forested hillsides and the Radoljna river. In addition to the
striking early-Baroque Basilica of the Virgin Mary dating back to 1672 (right) and
the associated pilgrim route, which had attracted pilgrims from Stajerska, Koroska
and Croatia for centuries, the local attractions include the Chapel of St. Anne from
1659 (left), the school with the parsonage, where the Medić family used to live (in the
foreground), and Kores, an old coaching inn. (personal private collection of Zlata Vencelj)





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MED ZGODOVINO IN LITERARNO SVOBODO
Between History and Artistic Freedom

Temni oblaki na obzorju: 1941 Dark Clouds on the Horizon: 1941

Klasično gimnazijo, elitno mariborsko šolo, je Zlata Medic obiskovala med letoma 1938 in 1941. Med njenimi profesorji sta bila tudi Bogo Teply, slavist in zgodovinar ter kasnejši ravnatelj Pokrajinskega muzeja Maribor, in zgodovinar Jan Sedivy. Nad profesorsko knjižnico je v tem obdobju hdel mladi Jozef Košar, klasični filolog in kasnejši ravnatelj gimnazije. Hkrati je bilo to obdobje, ko so se po anilastu trenju med slovensko večino in nemško skupnostjo v mestu stopnjevala. V Kulturnobund združeni mariborski Nemci so vse bolj odkrito izkazovali pripadnost Hitlerjevemu Nemcu, na slovenski strani pa so bili med najbolj aktivnimi nasprotniki nemških manifestacij pravi dijaki. Tudi zato so Nemci po zasedbi gimnazije nemudoma razpustili, veliko družin dijakov in večino profesorjev pa izgnali. Sredi julija 1941 je bila v bosansko mestece Bugojno, takrat del kvislinške Neodvisne države Hrvaške (NDH), izgnana tudi družina Medic.

Zlata Medic attended the Classical Grammar School, an elite Maribor-based school, between 1938 and 1941. Her teachers included Bogo Teply, an expert on Slavic languages and history and later the director of the Maribor Regional Museum, and Jan Sedivy, a historian. During this period, the person in charge of the teachers' library was a young man, Jozef Košar, a classical philologist and later the head teacher of the grammar school. This, however, was also a period when the friction between the Slovenian majority and the German community in Maribor escalated following the Anschluss. The Maribor-based Germans united in the Kulturbund displayed their allegiance to Hitler's Germany increasingly openly, while on the Slovenian side, it was students who were among the most active opponents of German manifestations. That is the reason why the Germans dissolved the grammar school immediately after their occupation, and many of the students' families, as well as most of the teachers, were expelled from the country. In mid-July 1941, the Medic family was one of the families expelled to the Bosnian town of Bugojno, which at that time was part of the quilline Independent State of Croatia (NDH).



Zadnji brezskrbni dnevi:
Zlata (druga z desne)
s prijatelji maja 1941
(fotografirala: Marija Sedova)

Last carefree days:
Zlata (second from right)
with her children in May 1941
(photo: Marija Sedova)



Šmartno na Pohorju, junij 1941. Slovenska družina pred nemško rasnopolično komisijo, ki ji pomagajo domači simpatizerji. Družina Medic je tak "pregled" izvedla v Lovrencu na Pohorju. (fotografirala: Marija Sedova)

Šmartno na Pohorju, June 1941: A Slovenian family in front of German racial-political examiners assisted by Slovenian sympathizers. The Medic family underwent such an 'examination' in Lovrenc na Pohorju. (photo: Marija Sedova)

» Nekdanja klasična gimnazija je bila zelo hierarhična ustanova, ravnatelj je bil v njej Zevs, dijake zadnjega letnika smo morali vikati, ti pa so nazrli iz viška, kakor jastربی na pličanec. Gimnazija je bila res, kakor bi vi rekli, aristokratska ustanova.«

» The former Classical Grammar School was a highly hierarchical institution, whose head teacher was its Zevs, and the senior students, who had to be addressed very formally, looked down on us, much like the way hawks look down on chickens. The grammar school was, as you might say, an aristocratic institution.«

LISTA No. 11
After the bombing on 27. July 1941

Ime	Medic, Zlata, roj. 1914, Ljubljana, Slovenija
Ime	Medic, Bogo, roj. 1908, Ljubljana, Slovenija
Ime	Medic, Jan, roj. 1908, Ljubljana, Slovenija
Ime	Medic, Jozef, roj. 1914, Ljubljana, Slovenija
Ime	Medic, Marija, roj. 1914, Ljubljana, Slovenija
Ime	Medic, Zlata, roj. 1914, Ljubljana, Slovenija
Ime	Medic, Bogo, roj. 1908, Ljubljana, Slovenija
Ime	Medic, Jan, roj. 1908, Ljubljana, Slovenija
Ime	Medic, Jozef, roj. 1914, Ljubljana, Slovenija
Ime	Medic, Marija, roj. 1914, Ljubljana, Slovenija
Ime	Medic, Zlata, roj. 1914, Ljubljana, Slovenija

Medicijevi so bili izgnani v drugem valu deportacij: julija 1941, ko je bilo izključeno mlajše vojašnice v posebno taborniško taborišče v Slovenijo. Po njihovi deportaciji so Mariborčanom in okolici, po nekaj dneh so jih odpeljali v taborišče v Bugojno. V 808 je bilo izgnanih skupaj okoli 10.000 Slovencev.

The Medic family was exiled in the second wave of deportations, when 9,000 people from Maribor and the surrounding area were deported from the former barracks in Maribor to a transit camp in Slavonija, Požega in July 1941. They were transported by train to Bugojno in a few days later, together with 74 other Slovenian families consisting of approx. 210 people. A total of about 10,000 Slovenians were deported to the Independent State of Croatia.

1. č razred mariborske klasične gimnazije ob koncu šolskega leta 1939/40 z razrednikom Francetom Dobrovolcem, slovenskim in romanistom ter kasnejšim dolgoletnim ravnateljem Slovenske knjižnice v Ljubljani. Zlata Medic je prva z desne v zgornji vrsti. (fotografirala: Marija Sedova)

Class 1E of the Classical Grammar School in Maribor at the end of the 1939/40 school year with their class teacher, France Dobrovolec, a teacher of Slovenian and Romance languages and literature, and later a long-time director of the Slavic Library in Ljubljana. Zlata Medic is the first from the right in the top row. (photo: Marija Sedova)



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Izgnanstvo Exile

»Moj odnos do judovstva je intimen in globok. (...) Nako družino so izselili v Bosno. Tam so že prve dni zbrali izobrazbene materiale, ki so morali popisovati imetje Strim in Judov, kiso jih nerasi izgubili ali pobili. Našim moškim je ukazovalo nekaj ustaških vojakov. Vse, kar se jim ni zdelo vredno, so metali v ogenj. Predvsem seveda knjige. Popisuavcem so dovolili, da vzamajo brezvredne knjige, če to želijo. Tako je oče prinesel domov nekaj nemških knjig, med njimi Grätzovo Zgodovino judovskega ljudstva. (...) To je bilo moje prvo srečanje z židovstvom. Moram reči, da me je prvo branje Grätzove Zgodovine judovskega ljudstva kusoje neprestano zaskledovalo. V njej sem v tistih težkih letih v Bosni prebivala o Mariboru. Zgodovinar je zapisal, da je bil Maribor v srednjem veku najpomembnejše mesto v spodnjih nemških deželah, da je bil predstnik judovstva in da je bilo predvsem omikano mesto. Takrat toliko, da nisem ponela. Na lastne oči sem gledala popolni genocid Židov, hrepelna po varnosti in domu - vse to se je takrat pomiselalo s ponosom do ljubljenega mesta in je moj podzavestni



»My attitude towards Judaism is intimate and deep. (...) Our family was deported to Bosnia, where, from the very first days, educated men were selected to make an inventory of all the possessions owned by the Serbs and Jews who had been exiled or killed by the Ustasas. Our men were given orders by a few Ustasha soldiers. Everything that was considered to be worthless was thrown into the fire; books most of all, of course. The men who compiled the inventory were allowed to take the worthless books (they wished to do so). So my father brought home some German books, including Grätz's Völkethümliche Geschichte der Juden (History of the Jews). (...) This was my earliest encounter with Judaism. I have to say that even later the very first reading of this Grätz's work continued to dog my footsteps. It was during those difficult years in Bosnia that I read up on Maribor. The historian wrote that in the Middle Ages, Maribor had been the most important town in the lower German states; that the town had been the centre of Judaism, and that it was, first and foremost, a civilized city. Reading this, I almost went up the wall. I'd witnessed a complete genocide against the Jews with my own eyes. I longed for security and home - and all of this was mixed with pride in my beloved town, becoming a firm part of my subconsciousness.

Ravnjak, Vili: O ozadju nastanka knjige same. Pogovor z Zlato Voháč. Dialogi 20, št. 3-4, 1994, str. 3.

Ravnjak, Vili: O ozadju nastanka knjige same. Pogovor z Zlato Voháč. Dialogi 20, št. 3-4, 1994, p. 3.

Bugojno, mestce v Srednji Bosni, takrat sestavljeno delo State of Croatia, was the seat of a district (county) in the great county of Pliva-Rama during the war. Fierce fighting took place in the town and its surrounding area the entire time, and the civilian population in particular suffered greatly.

Bugojno, a town in Central Bosnia, at the time part of the Independent State of Croatia, was the seat of a district (county) in the great county of Pliva-Rama during the war. Fierce fighting took place in the town and its surrounding area the entire time, and the civilian population in particular suffered greatly.

(English: Wikipedia)

(English: Wikipedia)

Meinrich Gritz (1817-1892), German historian of Jewish descent, who authored the work Geschichte der Juden von den ältesten Zeiten bis auf die Gegenwart (History of the Jews: From the Earliest Times to the Present Day), a comprehensive history of the Jewish people in 11 volumes, published between 1863 and 1876. This was the first standard work on this topic translated into several languages. While in exile, Zlata Medić most likely read its abridged and more non-technical version, Völkethümliche Geschichte der Juden.



Stefana Marpurgo FACELJA
KOPROVAJNA NAŠEJE GROFA
Po preobratu leta se je Marburg vrnila v svoje mesto in postala delo državnih ustanov. Marburg je našel veliko. Njegov opremljenost in opremljenost. Vse to je bilo novo in svetlo. Njegov opremljenost in opremljenost. Vse to je bilo novo in svetlo. Njegov opremljenost in opremljenost. Vse to je bilo novo in svetlo.



Meinrich Gritz (1817-1892), German historian of Jewish descent, who authored the work Geschichte der Juden von den ältesten Zeiten bis auf die Gegenwart (History of the Jews: From the Earliest Times to the Present Day), a comprehensive history of the Jewish people in 11 volumes, published between 1863 and 1876. This was the first standard work on this topic translated into several languages. While in exile, Zlata Medić most likely read its abridged and more non-technical version, Völkethümliche Geschichte der Juden.

Pod novelo Facelja se je Zlata Voháč Medić podpisala s psevdonimom Stefana Marpurgo. Ki razkriva in simbolizira njeno zavezništvo domačemu mestu in judovstvu. Novela je posvečena židovski grofi (1822-1841), sinu Judovskega trgovca in hotelarja Rudolfa Grofa iz Bugojna. Dva tedna po prihodu družine Medić v Bosno je 19-letnik in njegovemu očetu zverženo omorila ustaška milica.

Zlata Medić authored a short story titled Facelja under the pseudonym of Stefana Marpurgo, which reveals and symbolizes her commitment to her home town and Judaism. She dedicated the short story to Ignaz Bazilja Grof (1822-1841), the son of a Jewish merchant and hotelier Rudolf Grof from Bugojno. Two weeks after the Medić family arrived in Bosnia, the 19-year-old Ignaz and his father were brutally murdered by the Ustasas militia.

Kolodvorska ulica v Bugojnu z monumentalno občinsko stavbo na levi. Od zadnje tretjine 18. stoletja je mestu s okoli 14.000 prebivalci živela Judovska skupnost. Ki je imela leta 1931 46 pripadnikov. Formalno je bila podrejena travniški judovski občini, a so imeli bugojnski Judje lastno molitveno in pokopališče. Z začetkom vojne so skupaj s Srbi, ki so predstavljeni dobro petino prebivalstva, postali tarče ustaškega terorja. Zanje je bil usoden 2. avgust 1941, ko so moške aretirali ter jih bilženje kraju Zamosovići podili in pomotali v jano. Judinje so bile skupaj s otroki izgnane. Vojno je prežvela manj kot tretjina bugojnskih Judov; leta 1947 jih je v mestu bivalo 8.

The Kolodvorska Street in Bugojno with the grand municipal building on the left. From the last third of the 18th century onwards, the town inhabited by approx. 14,000 people had also had a Jewish community, which numbered 46 members in 1931. The community was formally subordinated to the Jewish community in the town of Travnik, however, the Jews in Bugojno had their own house of prayer and cemetery. At the onset of the war, the Jews, alongside the Serbs - who amounted to a little more than a fifth of the population - became targets for the Ustasha terror. The day that proved fatal to them was 2. August 1941, when the men were arrested and then killed and thrown into a pit in the nearby village of Zamosovići. Jewish women were expelled together with their children. Less than a third of the Jews in Bugojno survived the war. A total of eight Jews lived there in 1947.

Bugojno, Kolodvorska ulica — Eisenbahnstraße





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Prosveta in znanost Education and Science

Po vojni je Zlata Medic nadoknadila izgubljena šolska leta. Vpisala se je na Filozofsko fakulteto v Ljubljani in leta 1953 diplomirala iz primerjalne književnosti in ruščin. Omožila se je z inženierjem Danilom Vokačem. Leta 1957 sta dobila sina Damijana. Sledilo je poučevanje na različnih srednjih in višjih šolah v Mariboru in okolici. Prosvetni preboj ji je uspel leta 1964, ko je začela predavati na Pedagoški akademiji v Mariboru, od 1979 kot docentka za rusko književnost ter metodiko in fonetiko ruskega jezika. Po ukinitvi študija ruščin je predavala na Višji učiteljski šoli v Szombathelyu in v Monostru. Zvedavost, humanistični inobzrača in svetovljanski značaj so jo vseskozi gnali v raziskovanje. Po študijskem izpopolnjevanju v Beogradu in Moskvi je leta 1973 magistrirala na beograjski filozofski fakulteti, leta 1978 pa doktorirala na Filozofski fakulteti v Zagrebu. Slovka je po inovativnem pristopu do ruskih literarnih klasikov ter pionirskem vrednotenju ruske umetniške avantgarde in formalizma, s čimer si je pridobila ugled na tujih univerzah, zlasti v Zagrebu.

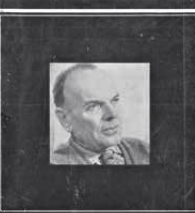


Following the war, Zlata Medic made up for her last school years. She enrolled in the Faculty of Arts in Ljubljana, where she graduated in Comparative Literature and Russian in 1953. She got married to the engineer Danilo Vokach, with whom she had a son, Damijan, born in 1957. Thereafter, she taught at various secondary schools and short-cycle colleges in Maribor and the surrounding area. She made a breakthrough as a higher education professor in 1964, when she began teaching at the Faculty of Education in Maribor. From 1979 onwards, she was an Assistant Professor of Russian Literature, and Methodology and Phonetics of Russian. After the Russian study programme was abolished, she lectured at the teachers colleges in Szombathely and Szeged. A curious spirit, humanistic education, and a cosmopolitan personality were the reason she devoted herself to research. After completing further studies in Belgrade and Moscow, she received her Master's degree from the Belgrade Faculty of Philosophy in 1973, followed by a doctorate from the Faculty of Humanities and Social Science in Zagreb in 1978. She was known for her innovative approach to Russian literary classics and for a pioneering valuation of the Russian avant-garde and formalism, which earned her a fine reputation at foreign universities, especially the University of Zagreb.

Zlata Vokač Medic in Kamniški Bistrici leta 1952 na fotografiji, ki jo je posnel moč. Knezki čas je predevala na kamniški gimnaziji, v zgodnjem prosvetnem obdobju pa je učila tako na Prvi kot na II. gimnaziji Maribor.
(fotografija: anonimni avtor iz V. 1)

Zlata Vokač Medic in Kamniški Bistrici in 1952 in a photograph taken by her husband. For a short while, she was a teacher at the grammar school in Kamnik, and during the early period of her teaching career, she also taught at both the First and Second Grammar Schools in Maribor. (photo: personal archive of B. 1)

Študijo o Paustovskem, s katero je magistrirala, je leta 1978 izdala Založba Obzorja. Pisatelj, ki je rusko pre-revolucionarno romantično tradicijo prenesel v sovjetsko obdobje, je analizirala okrajš ideoloških shem in postulatov socializma. Ključna ugotovitev je bila, da je bil Paustovski s svojim sklonom humanizem dejansko kritičen stalinizma. Doktorirala je iz literature Aleksandra Grina. Ruske pisce je tudi prevajala: za SNG Maribor je prevedela drame Vampilova, Paustovskega in Raskolnikova.
(fotografija: anonimni avtor iz V. 1)



Zlata's study on Paustovsky, which constituted her Master's thesis, was published in 1978 by the Založba Obzorja publishing house. She analysed the writer, who transposed the Russian pre-revolutionary romantic tradition into the Soviet era, beyond ideological schemes and the postulates of socialism. Her key finding was that with his entire humanism, Paustovsky was in fact a critic of Stalinism. She obtained her PhD degree with a thesis on the works of Alexander Grin, she also translated works by several Russian authors, including a number of plays by Vampilov, Paustovsky and Raskolnikov, for the Slovene National Theatre Maribor.
(photo: anonymous author from V. 1)

» Zlata je bila zame vir se čisto drugačnih spoznanj niti ne o mariborskih Judih, o katerih ni govorila, ampak o Rusih, ki pa so bili res vsi po vrsti Judje: Paustovski, Grin, Vampilov in meni najzanimivejši Bahhin. O njih je lažje razpravljala v Zagrebu kot v Ljubljani ali Mariboru. Po ukinitvi študija ruščin je sprejela zaradi potovanja soko naporno profesuro na slovenistični v Szombathelyu in v tistih 'redomskih letih' so se ji izlučili Marpurgi.»

REP. FRANČI PIŠKE, filozofinja in sociologinja, kulturni delavka

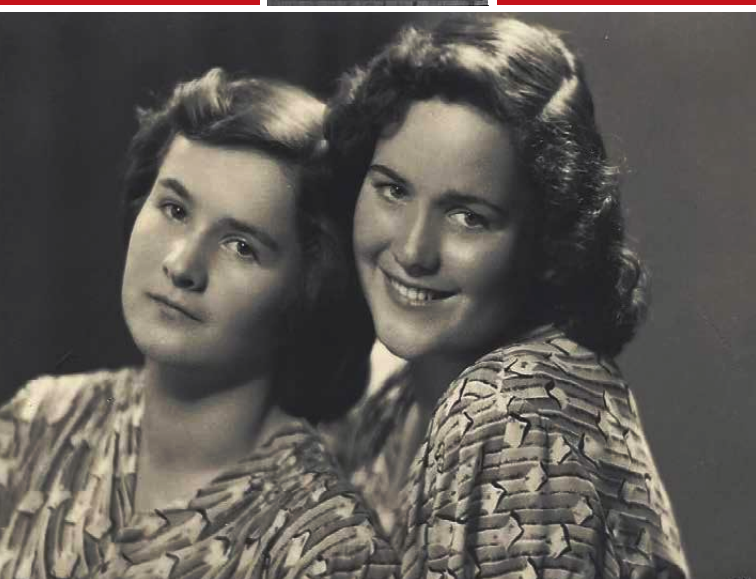
Zlata Medic (desno) s sestro Cvetko po vrnitvi iz izgnanstva leta 1945
(fotografija: anonimni avtor iz V. 1)



» For me, Zlata was a source of completely different insights: not even so much about the Maribor-based Jews, who she didn't talk about, but more so about the Russians, who were, in fact, all Jews, namely Paustovsky, Grin, Vampilov and – the one that I personally find most interesting – Bahhin. They were easier for her to discuss in Zagreb than in Ljubljana or Maribor. After the Russian study programme was cancelled, she took on, in terms of travelling, the very arduous position of professor of Slovenian studies in Szombathely and those years away from home resulted in the novel Marpurgi.»

FRANČI PIŠKE, Ph.D. philosopher and sociologist, cultural worker

Zlata Medic (right) with her sister, Cvetka, after returning from exile in 1945
(photo: personal archive of B. 1)





MARPURGI

MED ZGODOVINO IN LITERARNO SVOBODO
Between History and Artistic Freedom

Humanistika in literatura Humanities and Literature

Zlata Vokač Medic je začela pisateljstvo v zrelih letih. Njeno ustvarjanje je zaznamovalo poznavanje mariborske zgodovine in dediščine srednjega veka, ki ga je imela za srečo in razglašeno obdobje. Hkrati je negovala esotični interes za judovstvo ter za duhovno-esoterične vsebine, do katerih je imela posebno afiniteto. Niso ji bili tuji ne Talmud, Stara zaveza, alkimija in kabala ne uradna zgodovina in klasični filozofski instrumentarji. Med prvimi je raziskovala in sistematično zbirala informacije o izgnanih mariborskih Judih. Njene zgodnje novele so bile napisane v avantgardistični maniri, zagotovo pa sta vrhunca njenega literarnega ustvarjanja romana Marpurgi in Knjiga senc. Postmodernistični stavirni odlikuje umestitvijo trpovskega meč in humanistična erudicija, zlasti pa podrobno poznavanje idejno-duhovnih prelomov med srednjim in novim vekom. Tik pred smrtjo sta izšli izbirni pripovedi Veselje zgodbe o vampirjih in Prvo potovanje macka Čunje, hommage otroštvu z vikanjo pohorsko mistiko.



Zlata Vokač Medic began writing as a woman of mature years. Her writing was characterised by her wide knowledge of the history of Maribor and the heritage of the Middle Ages, which she considered to be a bright and playful period. She also had a keen interest in Judaism and the spiritual-esoteric content, for which she had a special affinity. She was no stranger to the Talmud, the Old Testament, alchemy, Kabbalah, the official history or classical philosophical instruments. She was one of the first to research and systematically collect information on the exiled Jews from Maribor. Her early short stories were written in an avant-garde style. The undisputed highlights of her literary oeuvre, however, are the novels Marpurgi (The Marpurgi) and Knjiga senc (The Book of Shadows). The two postmodern works are distinguished by the power of artistic expression and humanistic erudition, and, even more so, by a detailed knowledge of the ideological-spiritual shifts between the Middle Ages and the Early Modern Period. Right before her death, two of her collections of stories were published, namely Veselje zgodbe o vampirjih (The Merry Tales of the Vampires) and Prvo potovanje macka Čunje (Cunje the Cat's First Trip), a homage to childhood with mystical elements of the Pohorje.

The front covers of the novels Marpurgi (1989) and Knjiga senc (1992), which were published by the Zlatica Obzorja publishing house. Both books focus on medieval Maribor at a time that was crucial for the town, and their common thread is the fate of the (local) Jews. The debut novel was reprinted in 2005, and both novels have also been published as e-books. (Photo: collection of Mariboriana Collection)

Naaloudni romanov Marpurgi (1989) in Knjiga senc (1992), ki sta izšla pri založbi Obzorje pa, obe knjigi tematizirata srednjeveški Maribor v zasnovi prelomne čase, njuna ednica niti pa je kvičjemu usoda (mariborskih) Judov. Prvenec je še bil ponatisnjen leta 2005, oba romana pa sta izšla tudi kot e-knjigi. (Foto: Zbirka Mariboriana Zbirka)

Prvi odzivi na Marpurge: članek iz časnika Vočar, 16. maj 1989



The first reviews of Marpurgi: an article from the Vočar newspaper, 16 May 1989

» Zlata Vokač se je stalno gibala na meji med znanostjo in umetnostjo oz. esoterično duhovnostjo. Imela je močan racionalno-analitični um, ki pa ga je mečala in nadgrajevala igemna intuicija. Tako v Marpurjih kot v Knjigi senc je zgodovinska dejstva in predpostavke obdelala z umetniško domišljijo in duhovno-esoteričnim razumevanjem resničnosti. Večkrat mi je pripovedovala o načrtovanem tretjem delu Marpurgov, v katerem bi nadaljevala s temami iz Marpurgov in Knjige senc, podrobno pa je želela obdelati življenje v Mariboru po izgonu Judov, predvsem pa takratni sezij čarovnic.«

Vili Ravjak, dr. med.ug., glasbeniki računanje, komunisti, pisatelj

» Zlata Vokač constantly walked the line between science and art as well as esoteric spirituality. She had a strong rational-analytical mind, which, however, was softened and enhanced by her extraordinary intuition. In both works, Marpurgi and Knjiga senc, she treated historical facts and assumptions with an artistic imagination and a spiritual esoteric understanding of reality. She told me many times about the planned third part of Marpurgi, in which she wanted to continue the topics from Marpurgi and Knjiga senc. And she also wanted to elaborate on life in Maribor following the expulsion of the Jews, and in particular the witches' burning at the stake, which took place at the time.«

Vili Ravjak, dr. med.ug., teatrolog, glasbenik, akademski, učitelj

Pogovor ob izidu romana Knjiga senc v Knjižnici Nova stav, 1992. Zlata Vokač Medic (levo) in Dragica Turjak (desno, Mariborska knjižnica)

An author talk to mark the publication of the novel Knjiga senc at the Nova Stav Library, 1992. Zlata Vokač Medic (left) and Dragica Turjak (right, Mariboriana Collection)





MARPURGI

MED ZGODOVINO IN LITERARNO SVOBODO
Between History and Artistic Freedom

Kontekst, odzivi, dediščina Context, Responses, Heritage

V drugi polovici osemdesetih let 20. stoletja se je vseplozna kriza socialistične Jugoslavije kazala nad v Mariboru, takrat je industrijsko-delavski trdnjavi. Razkrivale in poglobljale so jo različne iniciative in vol družbene angažiranosti, najbolj pa je brbotalo v kulturi. Odpiranje zapostavljenih tem, odkrivanje pozabljenih in odrinjenih, a zaslužnih osebnosti iz mestne preteklosti ter vse glasnejša umetniško-estetska polifonija so partijski družbeno-kulturni monopoli v mestu vse bolj sploščali. V takihnih okoliščinah je izšel Marpurgo (1985) – in leto prej Severnega sija Draga Jančarja – pomenil enega od prelomov. Oba romana sta prepričevala preteklost in značaj mesta ter vzpostavila nova izhodišča za pesniško o njegovi umetnosti v evropski prostor. Z današnje perspektive se kot ključna dimenzija romana Marpurgi izkazuje njegova zmožnost obuditi interesa za ljudsko dediščino, ki je postopoma doživela integracijo v zavest in živno mesto. Knjiga je tako na svojstven način naznanila tranzicijsko obdobje, ki še traja.

The widespread crisis of socialist Yugoslavia also showed its teeth in the second half of the 1980s in Maribor, at the time still an industrial-labour stronghold. The crisis was revealed and deepened by various initiatives and a surge of social engagement, the thick of the action, however, was in the field of culture. Exploring neglected topics, discovering the forgotten and pushed-aside, yet deserving figures from the town's past, and the ever-louder artistic-aesthetic polyphony increasingly wore down the Communist Party's socio-cultural monopoly in the town. In such circumstances, the publication of Marpurgo (1985) – and Severni sij (The Northern Lights) by Draga Jančar the previous year – marked one of the turning points. Both novels explored the town's past and character and provided new starting points for examining its position within Europe. From today's perspective, a key dimension of the Marpurgo novel is its ability to arouse interest in the Jewish heritage, which was gradually integrated into the town's consciousness and ethos. In its own unique way, the book thus heralded a transitional period, one that is not yet over.



Založba Obzorja, pri kateri sta izšla romana Zlata Vokač Medic, je bila desetletja središče mestne kulturne in dobrotne razlike, hkrati pa ena najpomembnejših slovenskih založb. Vseživensko relevantno je dosegla v šestdesetih letih 20. stoletja po zaslugi legendarnega Jožeta Bolčina. Ta je s svojimi in založniško avtonomijo in naklonenostjo domaći izvirni literaturi ter mladim, samoljnim in cenzuriranim avtorjem, hkrati prispeval k odpiranju slovenskega literarnega prostora, založbo pa tudi tržno ustrezno umestil. Pluralistično usmeritev v poudarke na humanistični sta nadaljevala urednika Herman Vogel in Andrej Števec.

The Založba Obzorja publishing house, which published the novels by Zlata Vokač Medic, was at the core of the town's cultural and political activity for decades, and also one of the most important Slovenian publishing houses. It reached nationwide relevance in the 1960s, thanks to the legendary Jožet Bolčina, boldness and publishing autonomy, and the fact that he was favourably disposed to original Slovenian literature, as well as to young, largely neglected and censored authors. Bolčina contributed immensely to the opening up of the Slovenian literary space, and also saw to the publishing house's appropriate market positioning. The pluralistic orientation with an emphasis on the humanistic was carried on by the editors Herman Vogel and Andrej Števec.



(1988) Insekt iz dokumentarnega filma Marpurgi (film, 1988, 1990, 2012) (režija: Črnačič, 2012)

(2000) Naslovnica ponatisa romana Marpurgi, ki vsebuje živirne risbe mariborskega akademskega slikarja Stojana Grauda. (režija: Števec, 2000)

(2002) Promocijski plakat za opero Marpurgi (režija: Števec, 2002)



(1985) A scene from the documentary titled Marpurgi (documentary, 1988, 1990, 2012) (režija: Črnačič, 2012)

(1985) The front cover of the reprinted novel Marpurgi containing original drawings by the Maribor-born academy-trained painter Stojan Graud. (režija: Števec, 2000)

(2002) A promotional poster for the opera Marpurgi (režija: Števec, 2002)

» Marpurgi za našo generacijo niso bili pomembni samo zato, ker so razkrili delček mestne zgodovine, ampak predvsem zato, ker je Zlata v njihovo uredništvu postavila nekonformističnega posameznika, intelektualca svobodnega duha. To upor proti samourjavnemu enoumju v mestu, tjer je bila beseda 'intelektualec' bolj ali manj ključna, je morda danes težko razumeti. A vendar nismo tako zelo oddaljeni.«

» For our generation, the novel Marpurgi was important not only because it revealed a snippet of the town's history, but first and foremost because Zlata placed at its core a nonconformist individual, a free-spirited intellectual. Today, this revolt against self-management uniformity in a town where the word 'intellectual' was more or less a swear word may be difficult to understand. And yet we're not all that far away from it.«

REP. BODIJA AVTORIŠČA, ILLUSTRACIJE: AVTORIŠČA, ILLUSTRACIJE: AVTORIŠČA

REP. BODIJA AVTORIŠČA, ILLUSTRACIJE: AVTORIŠČA, ILLUSTRACIJE: AVTORIŠČA



PO MOTIVIH
ISTOIMENSKEGA ROMANA
ZLATE VOKAČ MEDIC



M A R I B O R G I

MED ZGODOVINO IN LITERARNO SVOBODO

Between History and Artistic Freedom

Spomin na srednjeveške mariborske Jude

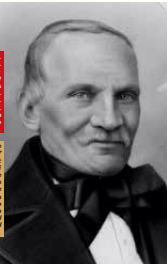
Memory of the Medieval Jews of Maribor

Rimsko-nemški kralj Maksimilijan I. je 6. januar 1497 odredil kot datum, do katerega morajo Jude zapustiti Štajersko, Korosko in Wiener Neustadt. Med tistimi, ki so izkoristili to narečje, je bil tudi Bernardin Drucker (umrl po letu 1507), nekdanji mariborski mestni sodnik in verjetno najbogatejši Mariborčan v tem času. Zagon Judov je izkoristil za nakup vsaj ene hiše v Židovski ulici, njegova last pa je postala tudi mariborska sinagoga. V njej je leta 1501 s ženo Barbaro ustanovil cerkev Vseh svetih. Na odločitev zakonev Drucker, da bosta ustanovila cerkevno ustanovo za ohranjanje spomina nanju, je najverjetneje vplivalo dejstvo, da nista imela potomcev. Za okoliščina je kmalu po njuni smrti pripeljala nekdanjo sinagogo v last in skrb mesta. Zaradi nove cerkve se je vsaj od leta 1515 ob njej leželi del Židovske ulice imenoval Ulica vseh svetih, del Židovske ulice na območju današnjega Glavnega trga pa je vsaj že do leta 1595 ohranil prvotno ime. To ni edini dokaz zavesti o nekdanji judovski priložnosti: leta 1544 je moral posestnik zemljišča ob judovskem pokopališču na območju današnje Strme ulice skrbeti za pokopališko ograjo. Za Jude so namreč pokopališča sveta mesta in morajo ostati nedotaknjena do večnosti. Kasneje se skrb za judovsko pokopališče ne omejuje več. V 18. stoletju se je za celotno območje Židovske ulice uporabljalo samo še ime Ulica vseh svetih. Največji udarec mariborski judovski dediščini je povzročila ukinitve cerkve Vseh svetih leta 1785. Po njej so zgradbo dve stotletji uporabljali za različne namene. A spomin je ostal in zato prvi mariborski zgodovinar Rudolf Gustav Puff svoji knjigi o Mariboru iz leta 1847 na več mestih omenja srednjeveške mariborske Jude. Avtor še vedno najbolj temeljite zgodovine Judov na Štajerskem v srednjem veku iz leta 1914 je v Mariboru rojeni Jud Artur Rosenberg. Morda ga je k proučevanju te teme spodbujala judovska zgodovina rojstnega mesta. Slovenska mestna občina je leta 1919 Ulico vseh svetih preimenovala v Židovsko ulico. V obdobju prve Jugoslavije je pravnik in ljubiteljski zgodovinar Vladimir Travner napisal prvi slovenski strokovni članek o srednjeveških mariborskih Judih. Glede na pomen Judov za naciste je spomina tudi obideno, da je Židovska ulica leta 1941 ponovno postala Ulica vseh svetih, leta 1945 pa je dobila naziv predvojno ime, ki ga ima še danes. Za današnjo visoko stopnjo zavedanja Mariborčanov o srednjeveški judovski preteklosti njihovega mesta je najbolj zaslužna Zlata Vokla Medic z romanom Marpurgi iz leta 1985 in knjiga senc iz leta 1993.

According to a decree issued by the Roman-German king Maximilian I, 6 January 1497 was the date by which the Jews were supposed to leave Styria, Carinthia, and Wiener Neustadt. One of the people who took advantage of this misfortune was Bernardin Drucker (died after 1507), who held the position of Maribor's town judge several times and was most likely Maribor's wealthiest citizen at the time. He used the expulsion of Jews to buy at least one house in Jewish Street and also acquired the Maribor synagogue. With his wife, Barbara, he founded the All Saints Church in the building of the former synagogue in 1501. The Drucker's decision to establish a church with the aim of preserving their own memory was most likely influenced by the fact that they had no descendants. This was also the reason that soon after their death the town of Maribor took over ownership and care of the former synagogue. On account of the new church, from at least 1515 onwards, the part of the street in the area of today's Main Square, however, retained its original name until at least 1598. This, however, is not the only thing that attests to the awareness of the former Jewish presence. In 1544, the owner of the land next to the Jewish cemetery in the area of today's Steep Street had to take care of the upkeep of the cemetery fence - the reason being that according to Jewish tradition, a cemetery is a holy place and must therefore remain intact for eternity. Later, however, there was no further mention of the maintenance and upkeep of the cemetery. In the 18th century, the only name in use for the entire area of Jewish Street was All Saints' Street. The abolition of the All Saints' Church in 1785 caused the greatest blow to Maribor's Jewish heritage. For the next two centuries, the building was used for a number of different purposes. The memory, however, remained and must therefore remain intact for eternity. Later, however, there were several mentions of the Jews who lived in Maribor in the Middle Ages in his 1847 book on Maribor. The author of what is still the most comprehensive history of Jews in Styria in the Middle Ages, written in 1914, is the Maribor-born Jew Artur Rosenberg, who might have been prompted to research this topic by the Jewish history of his hometown. In 1919, All Saints' Street was renamed Jewish Street by the Slovenian city authorities. During the time of the first Yugoslav state, the jurist and amateur historian Vladimir Travner authored the first Slovenian expert article on the medieval Jews of Maribor. Given the Nazis' hatred of the Jews, it comes as no surprise that the street's name was changed back to All Saints' Street in 1941. In 1945, however, the name of the street was once again changed back to its pre-war version, i.e. Jewish Street, and has remained the same ever since. The fact that the people of Maribor are nowadays well aware of the medieval Jewish past of their town is largely due to Zlata Vokla Medic and her novels Marpurgi, published in 1985, and The Book of Shadows, published in 1993.

Rudolf Gustav Puff (1808-1868), zasedel knjigo o Mariboru iz leta 1847 prvi mariborski zgodovinar (fotografija: Pokrajinski muzej Maribor). V tej knjigi na več mestih omenja srednjeveške mariborske Jude. Bil je profesor na mariborski klasični gimnaziji, publicist, kulturnik in tudi politik. Čeprav je bil rojen v nemškem delu Štajerske, se je naselil v Slovenijo in bil naklonjen Slovencem.

Rudolf Gustav Puff (1808-1868), he authored a book on Maribor in 1847 and is thus considered Maribor's first historian (kept by: Pokrajinski muzej Maribor). In his book, Puff made several references to the medieval Jews of Maribor. He was a teacher at the Maribor Classical Grammar School, a publicist, a cultural worker and also a politician. Although he was born in the German part of Styria, he learned Slovenian and was favourably inclined towards Slovenians.



Vladimir Travner (1888-1940), pravnik in ljubiteljski zgodovinar (fotografija: Univerzitetna knjižnica Maribor). Od leta 1927 je bil okrojni sodnik v Mariboru. Pisal je predvsem o tistih zgodovinskih temah, za katere je menil, da jih akademski zgodovinarji zanemarjajo, zato je leta 1909 napisal prvi slovenski strokovni članek o srednjeveških mariborskih Judih. Bil je tudi humanist: leta 1929 je v Totem listu objavil esej Čista zana, nasloven proti Hitlerjevemu razumu.

Vladimir Travner (1888-1940), pravnik in ljubiteljski zgodovinar (photography: Univerzitetna knjižnica Maribor). From 1927 onwards, he was a district judge in Maribor. He mainly wrote about those historical topics which he considered to be neglected by academic historians. In 1909, Travner wrote the first Slovenian expert article on the medieval Jews of Maribor. He was also a humanist - in 1929, he had a sonnet titled A Pure Race, which was directed against Hitler's racism, published in the Totem list newspaper.

Maribor: Ulica vseh svetih oziroma vsaj še leta 1905 Židovska ulica, pogled proti Dravski ulici, na fotografiji iz leta 1909 (hranil: Pokrajinski arhiv Maribor). Ta del srednjeveške Židovske ulice na območju današnjega Glavnega trga je bil uničen ob gradnji Starega mostu. Izjema je bila prva stavba na levji z naslovom Ulica vseh svetih, ki je bila porušena kolo leta 1931. Ko so jo porušili, so pod njo našli »mariborski zaklade«: 100 alamnikov, zakopanih leta 1329. Danes na tem mestu stoji zgradba z naslovom Glavni trg 24.

Maribor: All Saints' Street known as Jewish Street up until at least 1595; a view towards Dravska Street, in a photograph from 1909 (kept by: Pokrajinski arhiv Maribor). This part of the medieval Jewish Street in the area of today's Main Square was destroyed during the construction of the Old Bridge. The first building on the left - at All Saints' Street 6 - was an exception and was not demolished until 1931, when the so-called »Maribor hoard« was found underneath the building. 100 gold coins buried there in 1329. Today, a building with the address Main Square 24 stands on the site.





M A R P U R G I

MED ZGODOVINO IN LITERARNO SVOBODO
Between History and Artistic Freedom

Maribor sredi 15. stoletja Maribor in the Mid-15th Century

Do sredine 15. stoletja, časa dopajanja v romani Margurpi, je minilo več kot tri stoletja razvoja Maribora. Proletno naselje, neznanega imena in omejeno le na zahodni del Lentze, je zaradi pomembnega prometnega položaja botalovo nastalo gradu nad njim. Grad se prvič omenja leta 1164 kot 'glavni grad marke'. Ime grada je izrinilo prvotno ime naselja. Kljub uveljavitvi novega, slovenskega imena v 19. stoletju je Marburg do danes ostal živ in varčevan omen. Leta 1209 se naselje prvič omenja kot trg, leta 1254 pa prvič kot mesto. Ker je mesto moralo inerti obdobje, so meškani zgradili obzidje s štirimi stranicami po 500 metro. To zelo zahtevan projekt je bil verjetno zaključen že do leta 1271, ko je bilo mestno obzidje prvič izpraznjeno v šesdeset uporabljenem mestnem grbu. Prav v času, ko je Maribor postalo mesto, so prvotno enoladijsko župnijsko cerkev z dvema stranskima ladjanama povečali v za dolgo časa največje mestno zgradbo. Globoke spremembe v 13. stoletju potrjujejo še dve do danes ohranjeni stavbi, značilni samo za pomembna srednjeveška mesta: pred letom 1273 ali 1274 ustanovljen samostan takrat izjemno hitro razvijajoč se minoritov in okoli leta 1300 zgrajena sinagoga zaradi dovolj številne naselje Judov. Do časa dopajanja romani Margurpi v Mariboru ni bila zgrajena nobena nova večja zgradba. Prav za ta čas pa zaradi ohranjenega davčnega registra iz leta 1452 prvič poznamo vsaj približno število prebivalcev mesta in njihovo sestavo. Znotraj mestnega obzidja je živelo okoli 1200 prebivalcev, v predmestjih pa še okoli 400. Med njimi je bilo okoli 25 duhovnikov, okoli 50 plemičev in 400 Međ Judov. Vsi preostali so bili meškani, torej tisti, ki so v mestu imeli hišo in samostojno gospodarsko dejavnost, in prebivalci mesta, ki tega niso imeli. Prevladovali so obrtniki: vsaj šest pekov, osem sodarjev, šest mesarjev, devet usnarjev, deset čevljarjev, štirinajst krojačev in šest tesarjev, vendar tudi po en zdravnik, izdelovalec lokov, puškar, brivec, učitelj, oglašni mojster in kovinar ter po dva padarja, zlatarja in kamnosaj.

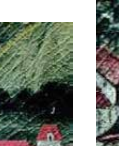
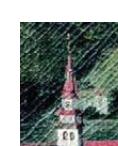
By the mid-15th century, when the novel Margurpi is set, the town of Maribor had been developing for more than three centuries. The strategic transport position of the original settlement – of an unknown name and limited only to the western part of Lentz (the riverside part of the medieval town) – was the reason a castle was built above the settlement. The castle was first mentioned in 1164 as the mark's (principal) castle. Although a new Slovenian name for the town was coined and brought into use in the 19th century, the name Margurpi has remained part of the local parlance to this day. The earliest mentions of the settlement first as a market town and later as a town go back to 1209 and 1254 respectively. Since towns were required to have town walls, a wall with four sides – each 500 metres in length – was built. This very challenging project was most likely completed as early as 1271, when the town walls were first attached to the town's coat of arms, which is still in use today. At the exact time when Maribor was granted town privileges, the original single-nave parish church was extended through two side aisles, which led to it becoming the town's largest building for a long time. The big changes that took place in the 13th century are further confirmed by two surviving buildings that are characteristic of important medieval towns: a monastery founded before 1273/74 by the Minorites, which at the time was an extremely fast developing order, and a synagogue built circa 1300 as a result of the large enough number of Jews settled in the town to warrant a synagogue. Up until the time when the novel Margurpi is set, no other large buildings had been built in Maribor. However, due to the preserved tax register from 1452, at least an approximate number of the town's inhabitants and their structure is known for the first time. There were approximately 1,200 people living within the town walls and a further 400 in the suburbs. They included about 25 priests, 50 nobles, and 150 Jews. The others were burghers, i.e. those who owned a house in the town and an independent economic activity, and town dwellers, i.e. those without both. Most of them were craftsmen: at least six bakers, eight cooper, six butchers, nine tanners, ten shoemakers, fourteen tailors and six carpenters, while there was also a physician, a bow maker, a gunsmith, a barber, a tinsmith, an iron smith, a tinman, as well as two barber surgeons, two goldsmiths and two stonemasons.



Ostla drugača pečatnika mesta Maribor (heavily Pokrajinski muzej Maribor). Ostali meščanjskega prvotnega mariborskega pečatnika so se ohranili na listinah med letoma 1371 in 1387. Prvi, ohranjeni ostali kofci predkraljevskega despotnega pečatnika je na listini iz leta 1306. Na obeh pečatnikih je grb mesta Maribor: mestna vrata s stolpom in obzidjem ter gobeh z glavno mestno hišo. Predkraljevska sv. duha očista sv. Janeza Krstnika, ki mu je bila od vsake 25. stoletja posvečena župnijska cerkev.

A seal impression made by Maribor's second town seal stamp, which is kept by the Pokrajinski muzej Maribor. The impressions made by the unpressed first town seal stamp have been preserved on deeds, dating back to the 1371-1387 period. The original impression of the second town seal stamp presented here is on a deed from 1306. Both town stamps feature the coat of arms of Maribor: the town gate with two towers and town walls, as well as a dove with its head pointing down, representing the Holy Spirit or St. John the Baptist, to whom the parish church has been dedicated since the mid-13th century.

Minoritski samostan Marijinega vstojenja, današnje katoliške gledališče Maribor, na upodobitvi Mariborovega mestnega obzidja iz leta 1680. Romanska cerkev iz 13. stoletja se minoritov po zaoboda v Maribor spremenili v samostansko cerkev z izgradnjo na upodobitvi vidnega zgodnjegotabskega prezbiterija. Ladnja je bila v 16. stoletju povisovana do višine prezbiterija.



The Church of All Saints – up until 1497 a synagogue – was a painting of Maribor from 1680. In the first stamp, circa 1300, the synagogue was smaller than it is today and was facing the north-south direction. It was not until the second stamp, circa 1380, that it gained its present-day size and east-west orientation. This change is clearly a physician, a bow maker, a gunsmith, a barber, a tinsmith, an iron smith, a tinman, as well as two barber surgeons, two goldsmiths and two stonemasons.

The Minorite Monastery of the Assumption of Mary, the present-day Maribor Puppet Theatre. As a painting of Maribor from 1680, after arrival in Maribor, the Minorites turned the Romanesque church from the 12th century into a monastery church with an early Gothic presbytery, which is visible in the painting. The nave was raised in the 16th century, when its height was levelled with that of the presbytery.

Mestna župnijska cerkev sv. Janeza Krstnika, današnja stolnica, na upodobitvi Maribora iz leta 1680. Verjetno pred letom 1150 zgrajeno enoladijsko romansko cerkev so okoli leta 1250 z dvema stranskima ladjanama povečali v za dolgo časa največje mestno zgradbo. Cerkev so še dodatno povečali okoli leta 1400 z izgradnjo 16 metrov visokega prezbiterija. Glavne ladje so okoli leta 1520 dvignili za skoraj pet metrov in jo s tem višinsko izravnali s prezbiterijem.

The town parish church – the present-day Cathedral – dedicated to St. John the Baptist in a painting of Maribor from 1680. In circa 1250, the original most likely single-nave Romanesque church built before 1150 was extended through two side aisles, becoming the town's largest building for a long time. The church was further enlarged circa 1400, when a 16-metre-tall presbytery was added. The nave was raised by almost five metres circa 1520, when its height was levelled with that of the presbytery.

Cerkev Vseh svetih, do leta 1497 sinagoga, na upodobitvi Maribora iz leta 1680. Sinagoga je bila prvič, okoli leta 1300, manjša od današnje in usmerjena v smer sever-jug. Šela v drugo fazo, okoli leta 1380, je dobila današnji velikost in usmeritev v smeri zahod-ovzhod. To spremembo jasno nakazujejo na upodobitvi in tudi na današnji tržni potnik stopnjevani oporniki.

The Church of All Saints – up until 1497 a synagogue – was a painting of Maribor from 1680. In the first stamp, circa 1300, the synagogue was smaller than it is today and was facing the north-south direction. It was not until the second stamp, circa 1380, that it gained its present-day size and east-west orientation. This change is clearly a physician, a bow maker, a gunsmith, a barber, a tinsmith, an iron smith, a tinman, as well as two barber surgeons, two goldsmiths and two stonemasons.

Upodobitev mesta Maribor na sliki iz leta 1680 (hranjen v Pokrajinski muzej Maribor, fotografija Danilo Cvetnič). Na sliki so prikazane še vedno ohranjene vse glavne značilnosti srednjeveškega mesta: mestno obzidje (začetek gradnje pred letom 1271) s stolpi (iz srednjega veka sta ohranjena okoli leta 1465 zgrajena Celigev in Židovski stolp) in urjenimi vrati, oba mariborska gradova, Zgornji Maribor (prvič omenjen leta 1164) na Piramidni in Spodnji Maribor (začetek gradnje v letih 1478-1481) v severovzhodnem kotu obzidja, mestna župnijska cerkev (začetek gradnje pred letom 1150), minoritski samostan (prvič omenjen v letih 1273/74) v jugovzhodnem kotu obzidja in sinagoga (začetek gradnje okoli leta 1300, po izgonu Judov leta 1497 cerkev Vseh svetih) v jugovzhodnem kotu obzidja.

The town of Maribor depicted on a painting from 1680 (kept by Pokrajinski muzej Maribor, photo: Danilo Cvetnič). The painting shows all the preserved main features of medieval towns: the town walls (construction began before 1271) with towers (the Celig Tower and the Jewish Tower, built circa 1465, are the two towers preserved from the Middle Ages) and fortified gates, both town castles, namely the Upper Maribor Castle (first mentioned in 1164 on the Piramida hill) and the Lower Maribor Castle (construction began in 1478-1481) in the northeast corner of the town walls, the town's parish church (construction began before 1150), the Minorite Monastery (the earliest mention in 1273/74) in the southwest corner of the town walls, and the synagogue (construction began circa 1300, changed to the Church of All Saints following the expulsion of the Jews in 1497) in the southeast corner of the town walls.





M A R P U R G I

MED ZGODOVINO IN LITERARNO SVOBODO
Between History and Artistic Freedom

Hannes Waldner Hannes Waldner

Izobražen in svetovljanski zdravnik Hannes Waldner je eden od dveh prvosebnih pripovedovalcev v romanu Marburgi. V romanu sta njegova starša Barbara Celjska (umrla leta 1451), v času dogajanja romana je pokojna kraljica Ogrske in Celške ter cesarica Rimsko-nemškega cesarstva, in Enej Silvio Piccolomini, ki je kmalu po tem času postal papež Pij II. (pontifikat v letih 1458-1464). Da bi bil okoli leta 1415 rojeni Hannes dejanski sad skrite ljubezni dveh tak znanih oseb, je glede na zgodovinska dejstva nemogoče. V tem času je bodisi papež kot desetletni deček še živel v rodni Toscani, naboji znana pripadnica rodbine grofov Celjskih pa je že bila naboli znana udeleženka največjega srednjeveškega koncila v Konstanci. Okoli leta 1390 rojena Barbara je bila namreč od konca leta 1405 druga žena več kot dvajset let starejšega pobjudnika aričarja koncila Sigmunda Luksemburškega, že od leta 1387 kralja Ogrske in od leta 1411 kralja Rimsko-nemškega cesarstva, od leta 1419 pa tudi kralja Celške in od leta 1433 cesarja. Za Sigmunda je znano, da je bil popostokrat nezvest, za Barbaro pa v virih ni omenih konkretnih nevestobe. Najbližje temu je bila Barbarina naklonjenost, gotovo pa ne ljubezen do rojaka in vrstnika viteza Sigmunda I. Dobrošega (umrl leta 1429), ki je upravljal njene posesti na Hrvaškem. Kaže, da so to govorice botrovale nastanku hvalskega ljudskega izročila o Barbari kot oholi in zlobni učni kraljice. Možnost Piccolominijevga nezakonskega otroka v Marbora ni iz treh virov, saj je imel vsaj dva nezakonska otroka: enega na Škotskem, drugega pa v Strassburgu. V romanu kot Hannesova krušna stara navedena najuglednejša marborska meščana Lenart in Helena Waldner ne obstajata v ohranjenih virih. S tem priklanam sta v Marbora živeča Herman (umrl pred letom 1446) in njegov sorodnik Jobi (umrl pred letom 1453), ki sta bila oba vitevskega srnati in dovolj ugledna, da sta bila judovski sodnika. Nasilje te, za mesta z večjim številom Judov značilne funkcije in bi kristjan, objajno množico, ki je portrelja pogodbe in razspol spore med krtjanji in Judi. Z ohranjenimi viri ali tudi ni možna, judovskega rodu, je Hannesova oeta, judovskega zdravnika Hajsala.

The highly educated, cosmopolitan physician Hannes Waldner is one of the two first-person narrators of the novel Marburgi. In the novel, his parents are Barbara of Celje (died in 1451) – at the time when the novel is set the already late Queen of Hungary and Bohemia, and Holy Roman Empress – and Enea Silvio Piccolomini, who became Pope Pius II not long after (pontificate: 1458-1464). However, according to historical facts, it is impossible for Hannes – born circa 1415 – to have been the fruit of the hidden love of two such famous people. At that time, the future pope was a ten-year-old boy, still living in his native Tuscany, and Barbara – the most famous female family member of the Counts of Celje – was already the most prominent female participant of the largest medieval council in Constance. Born circa 1390, Barbara was the second wife of Sigmund of Luxembourg, more than twenty years her senior, whom she had married in 1405. Sigmund, the initiator of the Council, was at the time the King of Hungary (from 1387) and Roman-German King (from 1411), and later also the King of Bohemia (from 1419) and the Holy Roman Emperor (from 1433). While Sigmund is known to have been unfaithful many times, no concrete infidelity is mentioned in the historical sources when it comes to Barbara. The closest thing to being unfaithful was Barbara's affection – but certainly not love – for her compatriot and peer, Knight Sigmund I of Dobruša (died in 1429), who managed her estates in Croatia. It appears that these rumors were the reason Barbara was presented as a haughty and evil "Black Queen" in Croatian lore. It is not totally out of the question that Piccolomini had an illegitimate child in Maribor, as he had at least two other illegitimate children – one in Scotland and another in Strassburg. As for the most prominent burghers of Maribor, Lenart and Helena Waldner, mentioned in the novel as Hannes's foster parents, there is no mention of them in the preserved sources. However, two people from Maribor that did bear this surname were Herman (died before 1446) and his relative Jobst (died before 1453), both of whom were knights and prominent enough to be Jewish judges. The holders of this position, characteristic of cities with a large number of Jews, were Christians, usually well-off ones, who ratified agreements and adjudicated disputes between Christians and Jews. Unfortunately, the preserved sources cannot confirm the existence of Hannes's spiritual father, the Jewish physician Hajsala.

Kranje papeža Pija II. (pravo ime Enej Silvio Piccolomini), Rim, 3. septembra 1458 (Vaschietta, 1460, Tavoletta di Bicchogna, hrani: Archivio di Stato, Siena, fotografija: Wikipeedia). Piccolomini je po štutiji prava od leta 1421 služil kot tajnik različnim italijanskim vladam obeh dostojanstvenikom. Večino časa v teh službah je živel v Baslu, kjer je v letih 1433-1438 postal koncil. Od leta 1444 je kot tajnik služil rimsko-nemškemu kralju Frideriku IV. (kot cesar II.). Dela v tej službi je leta 1447 sprejel duhovnikovo povabiljenje, kar mu je omogočilo, da je postal tajnik škofa. To je ostal do leta 1450, ko je postal škof v Sieni. Njegov je številna dela v latinščini, v katerih navaja tudi za Slovenijo zgodovinske podatke, tudi o ustoličevanju koncilskih vojvod in o svojih sodobnikih iz rodbine grofov Celjskih.



Coronation of Pope Pius II. (Enea Silvio Piccolomini), Rome, 3 September 1458 (Vaschietta, 1460, Tavoletta di Bicchogna, kept by: Archivio di Stato, Siena, photo: Wikipedia). After completing his law studies, Piccolomini served as secretary to various Italian ecclesiastical dignitaries from 1421 onwards, while in their employ, he spent most of his time in Basel, where a council was held from 1431 to 1439. From 1442, he served as secretary to the Roman-German King Frederick IV (as Emperor II). It was not until this post that Piccolomini was ordained a priest in 1447, which allowed him to become Bishop of Trieste first and later Bishop of his native Siena in 1450. He authored numerous works in Latin, also citing facts that are importantly related to Slovenian history, such as the enthronement of the Duke of Carinthia and his contemporaries from the family of Counts of Celje.



Judovški zdravnik Joseph at the Hospital of St. Basil the Great (died in 1379) in Casazza (Hans Söbner, Pflanzert, Augsburg, 1447, photo: Wikipeedia). Although the exact time in the 14th century, the physician is depicted wearing a Jewish hat, which Jews in Western and Central Europe were required to wear as a sign of discrimination from the early 13th century onwards. Representatives of discrimination, the professions of physician or pharmacist were one of the most visible ways for Jews to gain a social reputation. Unfortunately, at least in fact, the historical sources have revealed no Jews practicing one of these professions in Maribor.

Jed zdravnik šofa ob svrti ustoličju škofa v Sieni (umrl leta 1379) v Casazza (Hans Söbner, Pflanzert, Augsburg, 1447, fotografija: Wikipeedia). Čeprav je svetilnik živel v 14. stoletju, je od približno v judovskim klobukom, ki so ga socialni obzvoji namili Judje v zahodni in srednji Evropi kot znak diskriminacije od začetka 13. stoletja dalje, to glede na diskriminacijo sta bila poklicna zdravstva ali lekarnarja za Jude med najbolj zanesljivimi načinmi pridobitve družbenega ugleda. žal žal do dana v virih ni omenjen noben Juda, ki bi v Mariboru opravljal enega izmed teh poklicev.

Ogrska in rimsko-nemška kraljica Barbara Celjska (sedi v sredini) med božično maso v konstanski stolnici, 25. december 1414 (Richardova Kronika, okoli 1465, hrani: Rosgartenmuseum, Konstanz, fotografija: Wikipeedia). Koncil v Konstanci je bil sklican na pobudo Barbarinega moža Sigmunda Luksemburškega, da bi rešili I. zabodno shizmo: že od leta 1378 sta bila dva papeža, eden v Rimu in eden v Avignonu, od leta 1409 pa še tretji s sedežem v Pisu. Na koncilu so problem rešili z odstavitvijo vseh treh papežev in z izvolitvijo novega papeža leta 1417. S tem je bila sicer vsaj na pergamentu dosežena enotnost katoliške Evrope. Dejansko je konstanski koncil z umrtitvijo Jana Husa leta 1415 povzročil razdor, ki je v 16. stoletju prijeljal do reformacije. Velja za največji srednjeveški koncil, saj se ga je udeležilo okoli 70.000 ljudi.

Barbara of Celje, Queen of Hungary and Queen of the Holy Roman Empire, (sitting in the middle) during the Christmas Mass in the Cathedral of Constance, 25 December 1414 (Richard's Chronicle, circa 1465, kept by: Rosgartenmuseum, Konstanz, photo: Wikipedia). The Council of Constance was convened at the instigation of Barbara's husband Sigmund of Luxembourg in order to resolve the so-called Western Schism: from as early as 1378, there had been two popes, one in Rome and another one in Avignon, and from 1409, a third Pope based one. The Council solved the problem by deposing all three popes and electing a new pope in 1417. Thus, unity of Catholic Europe was achieved at least on parchment. However, with the execution of Jan Hus in 1415, the Council of Constance actually caused a rift that led to the Reformation in the 16th century. It is considered the largest medieval council – it was attended by approximately 70,000 people.





M A R P U R G I

MED ZGODOVINO IN LITERARNO SVOBODO
Between History and Artistic Freedom

Matthias Žusemski Matthias of Žusem

Drugi od dveh prvoosebnih pripovedovalcev v romanu Marpurgi je pripadnik oboževane nižjega plemstva in pesnik Matthias Zusemski. V virih ni omenjen noben član rodbine Zusemskih s takim imenom in njen pomen je bil v času dogajanja romana praznoproten. Rodnina viteznih, ki se je od leta 1203 imenovala po gradu Zusem pri Sentjurju pri Celju, je namreč v tem času z zadnjimi možkoma članoma, Andrejem (II) (umrl med letoma 1454 in 1458) in njegovim sinom Hansom II. (umrl leta 1480), dosegla svoj zenit. Poleg domačega gradu sta imela zadnja Zusemska v svoji posesti še bližnji grad Zamerk, grad Valdek pri Slovenci Gračacu ter dvora Vartenbahaj pri Slivnici pri Mariboru in Betnava. Oče Andrej je bil v službi avstrijskega vojvode Albrehta VI. Habsburškega, sin Hans pa v službi rimsko-nemškega cesarja Friderika III. Habsburškega. Povrhu sta bila še sorodnika znamenitega vodje najemnikov in proticesarjskega upornika Andreja Baumkircherja, saj je bila njegova mati Katarina Andrejeva sestra in Hansova teta. Dokaz tesne navezanosti Zusemskih na Maribor je beneficij sv. Tomaza Canterburyjskega v mariborski župnijski cerkvi, ki ga je leta 1454 ustanovil Andrej Zusemski. Pred tem oltarjem je bila pokopana njegova žena Elizabeta. Bila je zadnja članica rodbine viteznih Betnawskih, prvotno sicer mariborskih meščanov, katerih prvi predstnik Markvard (I.) je živel v začetku 11. stoletja. Markvardov vnuk, mariborski meščan Rudolf (I.) (umrl med letoma 1316 in 1321), ni bil samo mariborski mestni sodnik v letih 1288-1305 in italski delovni pisar leta 1307, pač pa leta 1313 tudi prvi znani posestnik dvorca Betnava. Njegovi sinovi so bili na vodilnih položajih v Mariboru: trije, Markvard (III.), Janž in Paltram (I.), so bili mestni sodniki, četrti sin Konrad je bil judovski sodnik, peti sin Nikolaj pa mariborski vikar. Paltram (I.) in Konrad sta bila prva mariborska meščana, ki sta postala viteza. Toda šele sinovi Paltrama (I.) so potem, ko so leta 1375 prodali svojo hišo na danjšnjem Glavnem trgu, prevezli ime po Betnavi, kot prvi med njimi Paltram (II.) leta 1378.

The second of the two first-person narrators in the novel Marpurgi is a member of the impoverished lower nobility, the poet Matthias Zusem. No member of the Zusem family with this name is mentioned in historical sources and contrary to what is mentioned in the novel, the actual Zusem family was both very influential and wealthy. In fact, at the time, the family of knights, named after Zusem Castle near Sentjur pri Celju from 1203 onwards, reached its peak with its last male members Andrew (II) (died in 1454/58) and his son Hans II (died in 1480). In addition to this castle, the two last Zusem family members owned several other castles, namely Zalem Castle in its vicinity and Valdek Castle near Slovenj Gradec, as well as two courts, Vartenbahaj near Slivnica pri Mariboru and Betnava. Father Andrew was in the employ of Albert VI of Habsburg, Archduke of Austria, and his son Hans in the employ of the Holy Roman Emperor Frederick III of Habsburg. They were also related to the famous mercenary leader and anti-imperial rebel Andrew Baumkircher; his mother Catherine was Andrew's sister and Hans's aunt. Proof that the Zusem family was closely connected to Maribor is the benefice of St. Thomas of Canterbury in the Maribor parish church, founded by Andrew of Zusem in 1454. His wife Elisabeth was buried in front of this altar. She was the last member of the family of the Knights of Betnava, originally burghers of Maribor, whose first representative Markward (I) had lived in the early 11th century. Markward's grandson, Rudolf (I) (died in 1316/21), was not only a town judge of Maribor during the 1288-1305 period and a Styrian territorial scribe in 1307, but in 1313 also the first known owner of the Betnava court. His sons occupied various influential positions in Maribor: three of them, namely Markward (III), Janz and Paltram (I), were town judges, the fourth son Konrad was a Jewish judge, and the fifth son Nicholas was the vicar of Maribor. Paltram (I) and Konrad were the first burghers of Maribor to become knights. The first to take on the name of Betnava, however, were the sons of Paltram (I) after they had sold their house in the present-day Main Square in 1375 - the first to do so was Paltram (II) after 1378.

Kip sv. katarine, ki je nekoč stal v kapeli sv. Katarine, prvotno ob mariborski župnijski cerkvi sv. Janeza Krstnika, danes stolnica, in hanesje v njej (po okoli 1300, hranil Pokrajinski muzej Maribor, fotografija: Danilo Cvetičič). Dvoosodstveno kapelo z rodbinsko grobnico je dal zgraditi mariborski mestni sodnik in italski delovni pisar Rudolf (I.), njegov sin, mariborski vikar Nikolaj, pa je leta 1307 v njej ustanovil beneficij sv. Katarine. Verzelo je prav Nikolaj naredil kip sv. Katarine, ki kaže nepozvedno zvezo s sodobnimi skulpturnimi umetniki. Beneficij sv. Katarine kakovostnega kipa izkazuje Nikolajev visoko zvezo izobrazbe ter bogastvo njegove družine.



A statue of St. Catherine, which used to stand in the Chapel of St. Catherine, at first next to and later inside the Maribor parish church, the present-day cathedral, dedicated to St. John the Baptist (after circa 1300, kept by: Pokrajinski muzej Maribor, photo: Danilo Cvetičič). The two-story chapel with the family tomb was built by the town judge and Styrian territorial scribe Rudolf (I.). In 1307, his son Nicholas, the vicar of Maribor, established the benefice of St. Catherine in the chapel. It was most likely him that commissioned the statue of St. Catherine, which shows direct connections with contemporary sculptors of central Italy. The commissioning of the statue of excellent quality indicates Nicholas's high level of education and his family's great wealth.

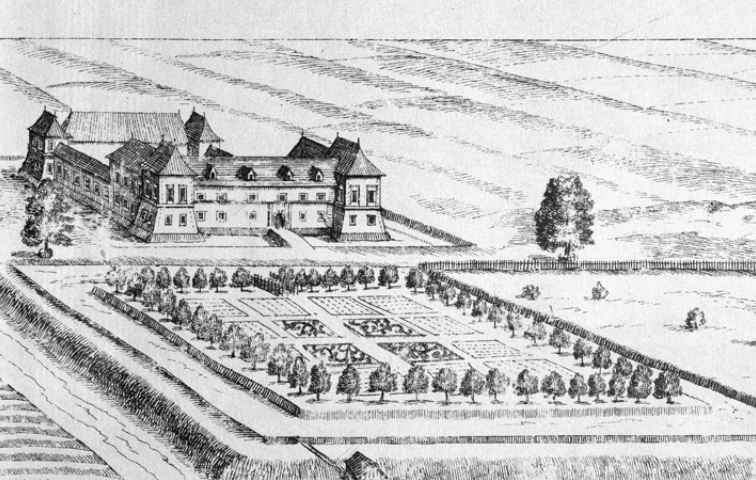


The coat of arms belonging to Andrew (I) of Zusem, the father of Andrew (II) and grandfather of Hans II, in the Portuguese Anazonal (a book of coats of arms) Livro dos Armas (circa 1416-1417, kept by: John Rylands Library, Manchester, photo: Wikipedia). The Anazonal was created as a 'Who's Who' of the participants in the largest medieval council in Constantine for King John I of Portugal and his diplomats. Since Count Herman II of Celje was a very important Council participant, it is not only him that is presented in the Anazonal, but also the most important members of his entourage, including Andrew (I) of Zusem.

Na drugi najstarejši znani upodobitvi dvorca Betnava (Georg Matthäus Vischer, Topographia ducatus Stiriae, 1681) je tako kot na najstarejši upodobitvi iz leta 1677 prikazan sreči 16. stoletja zgrajeni renesančni dvorec s štiritimi vogalnimi stolpi. Kljub barokni preobliki in delni pomisli je renesančna arhitektura deloma še danes vidna. To pa ne velja za srednjeveškega predhodnika dvorca v obliki stolpastega dvorca, ki so ga izkazale šele arheološka izkopavanja iz leta 2010. Vaj od leta 1313 je bil v posesti mariborskega mestnega sodnika in italskega delovnega pisarja Rudolfa (I.). Njegovi potomci so se potem, ko so postali vitezi, imenovali po tem dvoru. Po smrti zadnjega možkega člana rodbine, Paltrama (III.) (umrl po letu 1428), je dvor s poroko prišel v posest Zusemskih. V njihovi posesti je ostal do smrti zadnjega Zusemskega, Hansa II. (umrl leta 1480).

Much like the oldest depiction from 1677, the second oldest known depiction of the Betnava mansion (Georg Matthäus Vischer, Topographia ducatus Stiriae, 1681) shows a Renaissance mansion built in the mid-16th century with four corner towers. Despite its Baroque features and partial demolition, the Renaissance architecture is still partly visible. The same, however, is not true of the mansion's medieval predecessor: a tower court that was not revealed until archaeological excavations in 2010. From 1313 onwards, possibly earlier, it had been in the possession of Rudolf (I.), a town judge in Maribor and Styrian territorial scribe. After gaining the title of knight, his descendants took his name. Following the death of the last male member of the family, Paltram (III), who died after 1428, the court came into the possession of the Zusem family through marriage. It remained in their possession until the death of the last family member, Hans II (died in 1480).

WINTENAV





M A R P U R G I

MED ZGDOVINO IN LITERARNO SVOBODO
Between History and Artistic Freedom

Judje v Mariboru do sredine 15. stoletja Jews in Maribor up until the Mid-15th Century

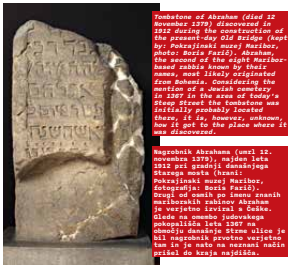
Prva zanesljiva omenba Judov v Mariboru je iz leta 1317, vendar je možno, da so se v Mariboru naselili že pred letom 1300. Skupnost je bila namreč že okoli leta 1300 tako številna, da je bila vedaj že zgrajena sinagoga. Mariborski Judje, ki jih poznamo iz nejudovskih virov, so se ukvarjali s posojanjem denarja. Obresti so bile v 14. stoletju obdajno 6% na leto, v 15. stoletju pa okoli 45%. Izjemno visoke obresti so omogočale nekaterim Judom, da so izjemno obogateli. Takšen je bil Israelin (umrl leta 1363 ali 1364), ki je najprej živel na Prjuju, od leta 1350 pa v Mariboru. V romani Marburgi so Israelinovi potomci navedeni kot še vedno najpomembnejša judovska družina v Mariboru. V virih se Israelinov vnuk Muiš v Mariboru zadnjič omenja leta 1392. Dokaz izjemnega gospodarskega uspeha nekaterih mariborskih Judov je tudi smarobski zaklad: najzgodnjeja najdba srednjeveških zlatnikov na območju avstrijskih dežel. Iz judovskih virov vemo, da so se nekateri Judje ukvarjali s pridelavo obrodno štelega ali kosler sira in vina, kar je v romani Marburgi tudi omenjeno. Glede na vinoградsko okolico mesta je zelo verjetno, da so mariborski Judje trgovali s kosler vinom z Vinici, ki so živeli na območjih brez vinoogradov. Sicer so lahko Judje s kristjani trgovali samo z Judovi, ki so ga obdajali zaradi zapadnih dolgov. Kjer je bila sinagoga, je bil tudi rabin. Ta ni bil samo versko, temveč tudi pravno izobražena oseba in voditelj judovske občine. Za svoje delo je od skupnosti običajno dobival plačo. Med njegove naloge je sodilo tudi poučevanje otrok, kar tako izhaja iz protnega pomena besede rabini v hebrejšini, zato se v judovskih virih sinagoga pogostokrat imenuje judovska šola. Tako je poimenovana tudi mariborska sinagoga (b) prvi omenbi v listini iz leta 1354. Listina je nastala, ko je sinagogo obiskala delegacija mesta Maribor pod vodstvom Paltrama (I), takrat najzgodnejšega meščana, zaradi morebitnega dolga pravkar umrlega zelo pomembnega plemiča, grofa Ulrika V. Plannberška. Iz listine je razvidno, da – poostvojalni povprečni – judovski »šupnjaci«, pač pa tudi judovske »občine«.

The first reliable mention of Jews in Maribor dates back to 1317. It is, however, possible that they had settled in Maribor before 1300. In fact, circa 1300 the Jewish community was already large enough to warrant a synagogue, which was built at that time. The Maribor-based Jews, about whom information is known from non-Jewish sources, were moneylenders. The annual interest in the 14th century was usually 6%, and about 45% in the 15th century. Extremely high interest rates were the reason some Jews acquired enormous wealth. One such Jew was Israelin (died in 1363/64), who first lived in Prjaj, and from 1350 in Maribor. In the novel Marburgi, Israelin's descendants are mentioned as the most important Jewish family in Maribor. In historical sources, Israelin's grandson Muiš is last mentioned in Maribor in 1392. The so-called "Maribor hoard" – the earliest find of medieval gold coins in the Austrian lands – is proof of the extraordinary economic success of some Jews that lived in Maribor. Jewish sources reveal that some of them were involved in the production of kosher cheese and wine, something that is also mentioned in the novel Marburgi. Given that there was no shortage of vineyards in the vicinity of Maribor, it is very likely that the Jews from Maribor traded kosher wine with those Jews who lived in areas with no vineyards. The only thing that Jews were allowed to trade in with Christians was the wine they got as a result of overdue debts. Wherever there was a synagogue, there was also a rabbi. Rabbis were not only educated in terms of religion, but also law, and they were the leaders of Jewish communities. For the most part they were paid a salary for their community work. Their duties included teaching children, which stems from the original Hebrew meaning of the word rabbi. That is why in non-Jewish sources synagogues are often called Jewish schools. For instance, the Maribor synagogue was referred to as a Jewish school in a 1354 deed, where it was mentioned for the first time. The deed was created when a delegation of the town of Maribor – headed by Paltram (I), at the time Maribor's most prominent burgher – visited the synagogue to discuss the possible debt of the just-deceased Count Ulrich V of Pfannberg, a very important nobleman. It is clear from the deed that, to put it simply, the medieval synagogues were not only the seat of a Jewish 'parish', but also of the Jewish 'municipality'.

Zlata florin, najden leta 1931 ob porušitvi hiše na Glavnem trgu 24 (v srednjem nahu del Edovove ulice) v Mariboru (hebr.: Narodni muzej Slovenije, Ljubljana); eden izmed 100 najdenih zlatnikov "mariborskega zaklada". Vse do začetka kovanja florinov v Firencah leta 1282 in dukatov v Benetkah leta 1284 v večini Evrope zlati denar ni bil v obtoku. Na območju avstrijskih dežel se o prvih virih zlatnih zmožni omenjajo okoli leta 1300. Najboljki od 40 analiziranih zlatnikov je bil kovanc leta 1320, zato je to zelo zgodnja prisotnost zlatega denarja, vse analizirani zlatniki, razen osmega dukata, so bili florini, kar kaže na stike s Toskano ali vsaj s toskanski bančniki. Celoten najdeni vzorec je po statistični razmerji ustrezala 25 kg srebrne srečke, kar je bilo precejšnje premoženje. Samo upihano lahko, zakaj je neki mariborski Jud "mariborski zaklad" zakopal in zakaj ga ni odkopal.



A golden florin found in 1931 during the demolition of a house at Main Square 24 (part of the Jewish Street in the Middle Ages) in Maribor (kept by: Narodni muzej Slovenije, Ljubljana); one of the 100 discovered gold coins that were part of the "Maribor hoard". Before the minting of florins commenced in Florence in 1282 and the minting of dukats in Venice in 1284, no gold coinage had been in circulation in most of Europe. In the Austrian lands, gold coinage first appears in written sources circa 1300. The youngest of the 40 analyzed gold coins was minted in 1320, which makes it a very early occurrence of gold coinage. With the exception of one ducat, all the other gold coins analysed were florins, indicating contacts with Tuscany, or Tuscan bankers, at the very least. According to the above rates, the total amount found corresponded to the value of 25kg of fine silver, which was a considerable wealth. The reason why one of the Maribor Jews buried the "Maribor hoard", but failed to retrieve it later, remains unknown.

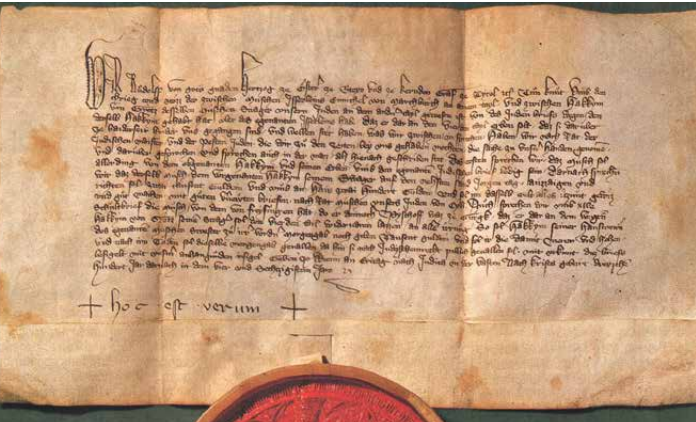


Tombstone of Abraham (died 12. november 1378), najden leta 1912 during the construction of the present-day Old Synagogue (kept by: Pokrajinski muzej Maribor, photo: Boris Fariš). Abraham, the second of the eight Maribor-based rabbis known by their names, most likely originated from Bohemia. Considering the mention of a Jewish cemetery in 1287 in the area of today's Steep Street the tombstone was initially probably located there. It is, however, unknown, how it got to the place where it was discovered.

Nagrobni Abrahama (umrl 12. november 1378), najden leta 1912 pri gradnji današnje Stiške gotske hiše (foto: Boris Fariš). Drugi od osemih po imenu znanih mariborskih rabinov Abrahame je verjetno izviral v Češki. Glede na omenje judovskega pokopališča leta 1287 na območju današnje Stiške ulice je bil nagrobnik prvotno verjetno tam in je nato na neznan način prišel do kraja najdišča.

Listina, izdana leta 1364 na Dunaju, s katero vojvoda Rudolf IV. Habsburški razredi spor med Judom Muišom, vnukom poljejnega Israelina iz Maribora, in njegovim svakom Judom "Hakkimom" iz Gradca (fotografija: HBSA). Iz listine izhaja, da je imel Israelin vseh 10.000 zlatnikov. S to svoto je bilo takrat možno kupiti 20 veljkih hiš v srednji Dunaju.

A deed issued in Vienna in 1364. By means of the deed, Duke Rudolf IV of Habsburg adjudicated the dispute between Jew Muiš, grandson of the late Israelin of Maribor, and his brother-in-law Jew "Haklim" from Graz (photo: HBSA). The deed reveals that Israelin owned at least 10,000 gold coins – at the time this was a sum large enough to buy twenty large houses in the centre of Vienna.





M A R P U R G I

MED ZGODOVINO IN LITERARNO SVOBODO
Between History and Artistic Freedom

Iserlajn 'Marburg' Isserlein of Marburg

Iserlajn ali Izrael »Marburg« se je rodil okoli leta 1390 v Mariboru in ne v Regensburgu, kot je navedeno v romanu Marburgi. Bil je sin Petachja (umrl po letu 1392), rojenega v Kremisu na Donavi. Petachjevo oče Hajim ali Hečel (umrl pred letom 1392), ki se je iz Kremisa preselil v bližnji Herzogenburg, je bil bankeir in okoli leta 1380 drugi najbogatejši Jud v avstrijskih deželah. Petachja in Hečel ni bila rabina, je pa bilo to njun ded oziroma oče Izrael, ki se je iz Regensburga preselil v Kremis in bil tam v letih 1302–1325 rabin. Rabin je bil tudi Iserlajnov stric Aaron Blümlin, najprej v Kremisu, od leta 1418 pa na Dunaju. Iserlajn se je po zgodnji očetovi smrti v materjo preselil v Kremis in tako je bil stric Aaron njegov prvi učitelj. Kake pa, da ga ni spremljal na Dunaj, saj se je takrat šolal pri drugih rabinih: zanesljivci v Chebu (nemško Eger, danes Češka), verjetno pa tudi v Erfurtu, Nürnbergu, Švednici (nemško Schweidnitz, danes Poljska) in v Italiji. Stric Aaron in Iserlajnova mati sta bila ubita v dunajskem pogromu leta 1421. V njem so bile uničene vse judovske skupnosti na območju Spodnje in Zgornje Avstrije z izjemo tiste v Wiener Neustadtu, zato je razumljivo, zakaj je Iserlajn od leta 1425 živel v rojstnem mestu kot rabin tukajšnje judovske skupnosti. Za svoje delo od skrupnosti ni želel sprejemati plače. Vsi dolžniki se je preživelja s posojanjem manjših vsot denarja. Kmalu je postal najplivnejši rabin Rimsko-nemškega cesarstva, njegovo menenje pa so upoštevali tudi judovski skupnosti na območju Ogrske, Poljske in severne Italije. V Mariboru je vodil tudi manjšo ješivo, šola za rabine. Od leta 1445 je živel tudi v Wiener Neustadtu in vodil tamkajšnjo večjo ješivo. V tem mestu je umrl leta 1460. Njegovi najpomembnejši deli sta Daritev 354 (responz) (hebrejsko Terumat ha-dešen), ki ga je uredil sam in vsebuje 354 responz ali pravnih mnenj, in Razsedne in litine (hebrejsko Pesakim u-Kitabim) z 267 responzami, ki so jih njegovi učenci uredili po njegovi smrti. Obe deli je v Benetkah napisal znameniti tiskar Bomberg leta 1519.

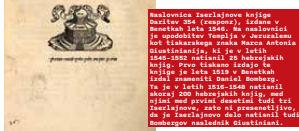
Iserlein (or Israel) of Marburg was born circa 1390 in Maribor, and not Regensburg as stated in the novel Marburgi. He was the son of Petachia (died after 1392), born in Kremis on the Danube. Petachia's father Hajim or Hetschel (died before 1392), who moved from Kremis to the nearby town of Herzogenburg, was a banker and circa 1380 the second richest Jew in the Austrian lands. While Petachia and Hetschel were not rabbis, their grandfather/father Israhel had been one. Israhel had moved from Regensburg to Kremis, where he was a rabbi from 1302 to 1325. Another family member who was a rabbi was Iserlein's uncle Aaron Blümlin – first in Kremis, and from 1418 in Vienna. After his father's untimely death, Iserlein moved to Kremis along with his mother, and uncle Aaron was his first teacher. It does, however, seem that he did not accompany his uncle to Vienna. At that time Iserlein studied with other rabbis: certainly in Cheb (German: Eger, the present-day Czech Republic), but probably also in Erfurt, Nuremberg, Schwidnica (German: Schweidnitz, the present-day Poland) and Italy. Uncle Aaron and Iserlein's mother were killed in the Vienna pogrom of 1421. With the exception of Wiener Neustadt, all the Jewish communities in Lower and Upper Austria were destroyed in the pogrom. It is therefore understandable why Iserlein lived in his hometown from 1425 onwards as a rabbi of the local Jewish community. He received no salary for his community work. He made a living, at least in part, by lending small sums of money. It did not take long for him to become the most influential rabbi of the Holy Roman Empire, and his views carried a lot of weight in the Jewish communities in Hungary, Poland and northern Italy. In Maribor, he also ran a small yeshiva, a school for rabbis. From 1445 onwards, Iserlein also lived in Wiener Neustadt, where he ran a larger yeshiva, before passing away in 1460. His most important works are An Offering 354 (responza) (Hebrew: Terumat HaDeshen), which he self-edited and which contains 354 responza, i.e. decisions and rulings by legal scholars, and Rulings and Doats (Hebrew: Pesakim U-Kitabim) with 267 responza edited by his disciples following his death. Both works were printed in Venice by the famed printer Bomberg as early as 1519.

Listina iz leta 1467, s katero Jud Izrael/Aaron, sin rabina Iserlejna, mariborskemu meščanu proda dve judovski delitinski listini (hebraji: Pokazilski aktivi Maribor). Listina je pečatni judovski sodnik v Mariboru Josif Aicher. Iserlajnov sin Aaron se je podpisal v hebrejski in kot: Aaron, sin gonon (dobošen izjemen, genetski) matca na je tedaj upošteval samo za najbolj učene rabine), nekoga učitelja, Rabimera. Ta listina je sklenjena listinaka osemna Aarona, vendar tudi dokazuje, kako izjemen je bil Iserlajnov sloves in kralje po smrti.



A 1467 deed by means of which Jew Aaron/Aaron, the son of the Rabbi Iserlein, handed over two Jewish deeds of debt to a burgher of Maribor (kept by: Pokazilski aktivi Maribor). The deed was sealed by George Aicher, a Jewish judge in Maribor. Iserlein's son Aaron signed his name in Hebrew as "Aaron, the son of Gonon (literally: somewhat, quonary, a title used at the time only for the most learned rabbis), our teacher, the Rabbi." This is the only mention of Aaron in any deed, it does, however, also prove how extraordinary Iserlein's reputation was even shortly after his death.

The front cover of Iserlein's book An Offering 354 (responza), published in Venice in 1506. The cover shows the Temple of Jerusalem as a printer's mark used by Marco Antonio Giustiniani, who printed 25 Hebrew books between 1545 and 1592. The first printed edition of this book was published by the famed Daniel Bomberg in Venice in 1519. During the 1518–1548 period, he printed about 200 Hebrew books, including those by Iserlein. It is therefore not surprising that Iserlein's work was also printed by Bomberg's successor, Giustiniani.



Ketuba ali poročna pogodba, nastala v letih 1391/92 v Kremisu v Spodnji Avstriji (hrani: ÖNB, fotografija: Wikipedia). To je najstarejša ohranjena figurativno ilustriрана ketuba. Z njo sta se poročila Salom, sin Menahema, in Cemah, hči Aharona. Upodobljena sta v trenutku predaje poročnega pešala. Ker je Iserlajnova družina izvirala iz Kremisa, si lahko pomagajo te ketube predstavljamo razmere, v katerih je živel mladi Iserlajn.

A ketubah – a marriage contract, written in 1391/92 in Kremis, Lower Austria (kept by: ÖNB, photo: Wikipedia). This is the oldest preserved ketubah with figurative illustrations. This was the marriage contract between Salomon, the son of Menahem, and Zemanah, the daughter of Aharon. They are depicted at the moment when the groom presents the bride with a ring. Since Iserlein's family was originally from Kremis, the ketubah is also a source of information about young Iserlein's life and circumstances.





MARPURGI

MED ZGODOVINO IN LITERARNO SVOBODO
Between History and Artistic Freedom

Aron 'Bogati' Aaron 'the Rich'

Aron, tudi Aram ali Aharon, je bil sin Saloma ali Seldmana iz Maribora (umrl pred letom 1429) in Muskat (umrla po letu 1444), ki je bila verjetno sorodnica znamenitega rabina Israeljina »Marburgusa«. Aron je sicer imel pet bratov, vendar med njimi ni bilo lekarnarja Šmuela, ki je omenjen v romanu Marpurgi. Letu 1445 se Aron prvič omenja ne v Mariboru, pač pa v drugem najpomembnejšem mestu takratne Ogrske, v Bratislavi. V Mariboru se prvič omenja leta 1448. Kakšen je bil obseg Aronovih poslov, lahko razberemo iz podatka, da je imel v letih 1455 in 1456 v posesti zaradi zapovedi dogovor kar leta hiš v Mariboru, zato ni slučajno, da se leta 1478 omenja z zadovkom »bogati«. Znameniti rabin Israelja ga omenja ne samo kot sorodnika, pač pa tudi kot vodjo (hebrejsko parnas) mariborske judovske skupnosti, kar je bil vsaj v letih 1469-1471. Vaj od leta 1470 je Aron deloval tudi v Trstu, še takrat najpomembnejšem pristanišču Habsburžanov. Umrl je pred letom 1486, ko se omenja njegova vdova Viola (umrla po letu 1509). V Trstu se od leta 1492 omenja Aronov in Volin sin Izak (umrl med letoma 1521 in 1524). Kake, da je Izak vsaj občasno živel tudi v Gorici, Izakov sin Aron (umrl leta 1547) pa vsaj leta 1544 tudi v Gradicku ob Soči. Potomci Arona »Bogatega« iz Maribora so vsaj od leta 1565 italijanizirano obliko izročnega kraja Marpurgo uporabljali kot svoj priimek. Do danes so se razširili po vsem svetu. Še vedno jih največ živi v Italiji, živijo pa tudi v Avstriji, na Hrvaškem, v Franciji, Španiji, Grčiji, na Slovaškem, Češkem, v Združenih državah Amerike, Kanadi, Izraelu, Venezueli, Braziliji, Surinamu in gotovo še kje. Povprečnemu Slovencu sta morda znana vsaj Giuseppe Lazzaro Marpurgo (1759-1835), ki je leta 1831 v Trstu soustanovil zavarovalnico Generali, in Vid Marpurgo (1838-1911), na katerega je danes spominja najstarejša knjigarna v Splitu. Omeniti velja še dve ženski, ki sta bili članici morda Rachelo, rojeno Lazzaro (1790-1871), iz Gorice, prvo pesnico v hebrejski, ki je se podpisovala pod svoja dela, in slikarico Tino Marpurgo (1907-1943/44) iz Splita.

Aaron, also called Aram and Aharon, was the son of Shalom or Seldman of Maribor (died before 1429) and Muskat (died after 1444), who was probably a relative of the famous Rabbi Isierlein of Marburg. Aaron had five brothers, however, the apothecary Shmuel, mentioned in the novel Marpurgi, was not one of them. In 1445, Aaron was first mentioned not in reference to Maribor, but in connection with the second most important city of the then Hungary, Bratislava. His first Marburg-related mention goes back to 1448. The extent of Aaron's business can be deduced from the fact that in the 1455-1456 period he owned as many as six houses in Maribor due to overdue debts. It is therefore no coincidence that he was mentioned by the nickname of 'the Rich' in 1478. The famous Rabbi Isierlein refers to him not only as a relative, but also as the leader (Hebrew: parnas) of the Maribor Jewish community - and, as a matter of fact, he was its leader from 1469 to 1471. From 1470 onwards, possibly even earlier, Aaron was also active in Trieste, at the time already the House of Habsburg's most important port. He died before 1486, when his widow Viola (died after 1509) is mentioned for the first time. From 1492 onwards, there are several mentions of Aaron and Viola's son Isaac (died in 1522/24) in Trieste. It seems that Isaac lived in Gorizia at least occasionally, and Isaac's son Aaron (died in 1547) at least in 1544, but possibly longer, also in Gradisca d'Isonzo. The descendants of Aaron 'The Rich' from Maribor started using the Italianized form of the place they originated from, i.e. Marpurgo, as their surname in 1565, maybe even earlier. They have moved all around the world - most of them now live in Italy, and some of them also in Austria, France, Spain, Greece, Slovakia, the Czech Republic, the United States, Canada, Israel, Venezuela, Brazil, Suriname and elsewhere. Most likely the two best known members of the Marpurgo family are Giuseppe Lazzaro Marpurgo (1759-1835), who co-founded the Generali insurance company in Trieste in 1831, and Vid Marpurgo (1838-1911), still known today for the oldest bookstore in the Croatian town of Split. Two female members of the family also need to be mentioned: Rachela, nee Lazzaro (1790-1871), from Gorizia, the first poetess in Hebrew to sign her works, and painter Tino Marpurgo (1907-1943/44) from Split.

Ketuba ali poročna pogodba med Aronom, sinom Johana Marburga, in dedičino, Kicijom Azije Kochava, izdana v Piranu leta 1609 (hranil: National Library of Israel, Jerusalem, photo: wikipedia). Na vrhu ketube je grb rodbine Marpurgo: perok žona, ki ga pišira kit.



A Ketubah - a marriage contract between Aron, the son of Johana Marpurgo, and Kicija, the daughter of Azil Kochava, written in Piran in 1609 (kept by National Library of Israel, Jerusalem, photo: wikipedia). The top of the ketubah features the Marpurgo family's coat of arms: the prophet Jonah being swallowed by a whale.

Panorama Krakova v začetku 17. stoletja (E. Van der Rye, 1603/05, v: Georg Braun, Frans Hogenberg, Civitates Orbis Terrarum VI, Köln, 1617): v zgornjem desnem kotu Opuscula Judaeorum - Judovska četrt Kazimierz. Opepav je bila Varšava od začetka 17. stoletja nova stolnica poljsko-litovske države, je bila največja judovska skupnost še vedno v krakovskem Kazimierzu. Dva potomca Arona »Bogatega« sta bila v 17. stoletju zdravniko krakovske judovske skupnosti: David (umrl po letu 1664), ki je zapustil dedno Padovo in se preselil v Krakov, in njegov naslednik Aron, verjetno vnuk (umrl leta 1692). Oba sta študirala medicino na univerzi v Padovi, takrat edini evropski univerzi, ki je kot študente sprejemala tudi Jude.

A panorama of Krakow in the early 17th century (E. Van der Rye, 1603/05, in: Georg Braun - Frans Hogenberg, Civitates Orbis Terrarum VI, Cologne, 1617): visible in the top right corner is Opuscula Judaeorum - the Jewish quarter of Kazimierz. Although Warsaw was the capital of the Polish-Lithuanian Commonwealth from the early 17th century onwards, the largest Jewish community was still in Krakow's Kazimierz. Two descendants of Aron 'the Rich' were physicians in the Krakow Jewish community in the 17th century: David (died after 1664), who had left his native Padua to move to Krakow, and his successor - most likely grandson - Aron (died in 1692). Both studied medicine at the university of Padua, at the time the only European university to accept Jews.



Listina iz leta 1455, s katero Jud Aron/Aram, sin Seldmana iz Maribora, proda hišo in dvor v Gradski ulici v Mariboru (hrani: Diözesanarchiv Graz-Seckau, fotografija: Monasterium.net). Aron, prednik vseh bodočih Marpurgov, se je podpisal v hebrejski in zadnji vrstici listine kot »Aron iz Marpurka«, pečat pa je judovski sodnik v Mariboru Andrej Vischer.

A 1455 deed by means of which Jew Aron/Aram, the son of Seldman from Maribor, sold a house and a court in the Gaska Street in Maribor (kept by: Diözesanarchiv Graz-Seckau, photo: Monasterium.net). Aron, the ancestor of all future Marpurgos, signed his name in Hebrew in the document's last line as 'Aron of Marpurk'. The deed was sealed by the Jewish town judge, Andrew Vischer.





M A R P U R G H I

MED ZGODOVINO IN LITERARNO SVOBODO
Between History and Artistic Freedom

Janez Kapistran John of Capistrano

Glavni negativec romana Marpurghi, Janez Kapistran se je rodil leta 1386 v mestecu Capestrano v Abruzzu. Rojsten kraj je bil v Neapeljskem kraljestvu, ki so ga takrat pretresali pogosti spopadi. V enem izmed njih je bil ubit Janezov oče in utarec del družinskega premoženja. Kljub temu je Kapistran okoli leta 1400 na univerzi v Perugia začel študirati pravo. Leta 1409 je nastopil službo sodnega uradnika v Neaplju. V Perugia, katere gospod je bil kralj Ladislav Neapeljski, se je vrnil leta 1412 kot sodnik. Po smrti kralja Ladislava leta 1414 je bil Janez ob spremembi oblasti v Perugia zaprt. Iz zpora se je vrnil povsem spremenjen: odrekal se je dotedanjemu poklicu, razdelil premoženje, razdelil zaročilo s bogato nevesto in vstopil v samostan minoritov. Za duhovnika je bil povišan leta 1417 in takoj postal pridigar, ki je privlačil množice. Že leta 1418 ga je papež Martin V. imenoval za inkvizitorja – preganjatelja herezitet. Za oba nova poklica, ki je opravljal neudarno in zagrnjeno, je bila njegova pravniška izobrazba zelo primerna, zato ni presenečljivo, da je po kanonizaciji postal zakrsknim pravnikom. Kapistran ni bil samo zanjupnik papeža Martina, pa tudi vsi naslednji papeži v času njegovega življenja. Najpomembnejše je bilo njegovo sodelovanje z Bernardinom Sienskim (umrl leta 1444), ljudskim spokornikom pridigarjem in utemeljilecem franciskanov kot od minoritov odcepljenega strojnega reda. Kapistran je posebno pozornost povzel na Judom, ki niso niti sodili med herezitike. V mnogih italijanskih kraljih je dosegel zaostretil predpisev o njih. Leta 1451 je rimsko-nemški kralj Friderik po nasvetu svojega tajnika Piccolominija, bodočega papeža Pija II., Kapistrana zaradi husitov pozvalil v Srednjo Evropo. Kljub neznanju italijanskih jezikov je Kapistran kot »vplivneč« svojega časa s pomočjo prevajalcev v kratkem času dosegel velike množ podložancev. Njegove pridige husiti niso razte, je pa z njimi dosegel zaostretil odnosov do Judov. Najhujiše je bil pogrom v Sluzki leta 1453, pri izvedbi katerega je Kapistran neposredno sodeloval. Prav ta pogrom je omenjen v romanu Marpurghi: ne samo zaradi mučenja, ubijanja in izgona Judov, pa tudi zato, ker so otrpeli poborniki krstili in poslali v različne samostane. Takšno je bila tudi deklica Sarika, ki je glavna oseba v nadaljevanju Marpurghov, v romanu Knjiga senc.

The main villain of the novel Marpurghi, John of Capistrano, was born in 1386 in the town of Capestrano in the Abruzzo region. His birthplace was in the Kingdom of Naples, which at the time was enduring frequent armed conflicts. John's father was killed in one of these conflicts and part of the family property was destroyed. Circa 1400, John nevertheless started studying law at the University of Perugia. In 1409 he took up the position of court clerk in Naples. In 1412, he returned to Perugia, which was at the time ruled by King Ladislaus of Naples, and worked there as a judge. Following the King's death in 1414, there was a change of power and John was imprisoned. After his release from prison, he was a changed man: he gave up his previous profession and all of his property, broke off his engagement to a wealthy fiancée and entered a Minorite monastery. He was ordained a priest in 1417 and immediately became a preacher who attracted people en masse. As early as 1418, Pope Martin V appointed him inquisitor – a persecutor of heretics. His legal education proved to be a great fit for both of his two new professions, which he pursued tirelessly and with great zeal. It is therefore not surprising that he became the patron saint of jurists following his canonization. Capistrano was not only a confidant of Pope Martin, but also of all subsequent popes during his lifetime. The most important thing of all, however, was his collaboration with Bernardino of Siena (died 1444), a popular penitential preacher and founder of the Franciscans, an Observant branch of the Order of Friars Minor. Capistrano devoted special attention to Jews, who were not considered heretics. He succeeded in making sure that the rules regarding Jews were tightened up in many places in Italy. On the advice of his secretary Piccolomini to Central Europe because of the Hussites. Despite not speaking the local languages, he – an influencer of his time – came to the attention of a large number of people within a short period of time with the help of translators. Capistrano's sermons did not lead to the suppression of the Hussites, they, however, result in a much more hostile attitude towards the Jews. The worst pogrom, which Capistrano was directly involved in, took place in Sluzka in 1453 and is mentioned in the novel Marpurghi: not only because of the torture, killing and expulsion of the Jews, but also because the children of the Jews killed were baptized and sent to various monasteries. One of these children was a girl called Sarika, who is the protagonist of the sequel to Marpurghi, a novel titled The Book of Shadows.

Outanki cerkve franciskanskega samostana sv. Bernardina Sienskega v Pustorcu, delu del hotelaškega kompleksa bernardini (fotografija: wikipedia). Leta 1462 zgrajena samostan se je imenoval po Kapistranovem učitelju, ki je umrl leta 1444 in je bil kanoniziran samo šest let kasneje. Gradnja samostana je se pritožbo pisarniki meščanov osebno odobril Kapistran marca ali aprila 1451, ko je bil tih nedel odobren v škofijo Verone v svetihb in Fuzulanzij. Možno je, da je bil takrat tudi v letih, Kapistran je bil samostan se ocenijo danesje leta 1409, ko se je na poti med Gaudon in Dydom ustavil v Gaudon in Dydom.



The remains of the Church of St. Bernardino of Siena, part of a former Franciscan monastery in Pustorcu, nowadays part of the Bernardini hotel complex (photo: wikipedia). The monastery built in 1462 was named after Capistrano's teacher, who had died in 1444 and was canonized a mere six years later. At the request of the burghers of Pistoia, construction of the monastery was approved by Capistrano himself in March or April 1451, while he was in Venice and Fuzulanzij, just before leaving for Central Europe. If it is, however, possible that he was also in Gaudon at the time, it is certain that he was in the territory of the present-day Slavonia in 1459, when he was at the Gaud Castle in Győrko on his way from Szeged to Győr.



'Influencer' John of Capistrano preaching in the main square of the town of Bamberg in Franconia (Bamberg, circa 1480, kept by: Staatgalerie, Bamberg, photo: wikipedia). Scores similar to those that took place during Capistrano's visit to Bamberg in 1452 happened everywhere he went. Stirred to repent, the people in his audience immediately discarded the objects of covetous, arrogance, and vanity, burning them at the bonfire of the vanities. Capistrano's sermon was not intended only for Christians; there is a Jew who is being led to listen to Capistrano's words.

'Vplivovšč' Janez Kapistran pridiga na glavnem trgu v mestu Bamberg na Frankovskem (Bamberg, okoli 1480, hranil: Staatgalerie, Bamberg, fotografija: wikipedia). Podobni prizori kot ti, ki so se zgodili ob Kapistranovem obisku Bamberga leta 1452, so se zgodili povsod, hudo je prizil. Poslušalci, poravnani k spokornosti, so takoj odvrli predmete napačne, obolnosti in nicočnosti ter jih razpalili na tlesnu restitorenčij. Kapistranova pridiga ni bila namenjena samo kristjanom; v sgrajini jevev odu silije je viden Jud, ki ga peljejo k poslušanju njegovih besed.

Polipih in portretom Janeza Kapistrana in prizori iz njegovega življenja (verjetno Giovanni di Bartolomeo d'Agui, okoli 1480-85, bran: L. Agui, Museo Nazionale, fotografija: Wikipedia). Portret je bil polipih v franciskanem samostanu sv. Bernardina Sienskega v glavnem mestu Abruzzo L'Agui, kjer je Bernardin umrl. Portret prikazuje Kapistrana kot besonovega franciskana s praporem s križem in Bernardinim Jezusom in monogramom, ki ga označuje kot križarja, v desni roki in s knjigo, ki ga označuje kot učenega teologa, v levi roki. Prizori iz Kapistranovega življenja: zgornj desno pridiga pred katedralo v Agui, ob kateri demoni zapuščajo dva podložanca, zgornj levo maše v Petrovaradinu med bitko v Agui, spodaj levo maše s podložanci, spodaj desno smrt v letu 23. oktobra 1456, ob kateri je bil odprt, ki jo nosijo neseta v nebesa.

A polyptych with a portrait of John of Capistrano and scenes from his life (probably by Giovanni di Bartolomeo d'Agui, circa 1480-85, kept by: L. Agui, Museo Nazionale, photo: Wikipedia). Initially, the polyptych was kept at the Franciscan monastery of St. Bernardino of Siena in the capital of the Abruzzo region, L'Agui, where Bernardino died. The portrait shows Capistrano as a barefoot Franciscan holding in his right hand a flag with a cross and Bernardino's Christogram, indicating that he was a crusader and a book showing him as a learned theologian in his left hand. The scenes from Capistrano's life: top right – a sermon in front of the cathedral in L'Agui, where demons are leaving two people from the audience; top left – a mass in Petrovaradin before a battle with the Ottomans, an arrow with the message "Fear not" flew overhead during the mass; bottom left – the Battle of Belgrade, 22 July 1456, during which he miraculously deflected the Ottoman arrow; bottom right – Capistrano's death in 1456 on 23 October 1456; next to his corpse are his brethren, a bishop, beggars, the disabled and his soul, carried off heaven by two angels.





M A R P U R G I

MED ZGODOVINO IN LITERARNO SVOBODO
Between History and Artistic Freedom

Obleganje Beograda leta 1456 The Siege of Belgrade in 1456

Turško zavzeje Konstantinopla 29. maja 1453 je v romanu Marburgi omenjeno večkrat: tako zaradi usode enega izmed njegovih branilcev, pravoslavnega metropolita Kijeva in katoliškega kardinala Izidorja (umrl leta 1463), ki je bil Hanesov prijatelj, kot tudi zaradi pomena, ki ga ima za evropsko zgodovino. Med mnogimi posledicami tega dogodka velja izpostaviti, da je zmagovalec, sultan Mehmed II. Osvajalec, v Konstantinoplu oziroma Istanbul, kot se je imenoval ob tedaj naprej imenovan, prenesel prestolnico Osmanske države, ki je takrat postala in stoletja dolgo ostala svetovna veselja. Pade Konstantinopla ni bil začetek, pač za vrhunec turškega osvajanja Balkana, ki se je začelo že leta 1354 s osvojitvijo Galipolija. Ker so bile balkanske države že pred koncem 14. stoletja bodisi uničene bodiše podrejene Osmanom, je postala srednjeevropska Ogrska njihova glavna kopenska nasprotnica. Pravi ogrski kralj Sigismund Luksemburški leta 1396 in Vladislav Jagelonič, ki je bil tudi kralj Poljske, leta 1444 sta vodila neuspelna protiturška križarska pohoda. Prvi kralj je prečivil poraz v bitki pri Nikopolju ob Donavi, ker ga je rešil bodisi test Herman II. Celjski, drug pa poraza v bitki pri Varni ob Crnem morju ni preživel. Po Vladislavovi smrti je kralj Ogrske postal deček Ladislav Posmrtni, umrli Barbare Celjske. Dejansko je oblast kot regent prevzel Janos Hunyadi, uspešen borec proti Turkom in nasprotnik tujcev: Ulrika II. Celjskega, varuha interesov mladolletnega Ladislava. Leta 1453 je oblast formalno prevzel trinaletni Ladislav, dejansko pa njegov mrzli stric Ulrik Celjski. Hunyadi je bil kljub temu še vedno vlogoviti poveljnik Ogrske, za katero je bil jasnno, da bo naslednji cilj sultana Mehmeda. Hunyadi je konec leta 1455 začel zbirati vojsko in urjavnati kijačno armljo Beograd. Pomoc evropskih držav ni bila ustrezna nevarnosti. Prav v tem kritičnem trenutku je nastopil tedaj še sedemdesletni Kapistran s pozivanjem na križarsko vojno. Hunyadijevo vojsko so okrepili tisočeri nezavrženi, slab oboroženi, a izredno motivirani prostovoljci. Med njim sta bila tudi Hannes in Matthias, zato so v zadnjem delu romana Marburgi opisali obleganje Beograda leta 1456. Obleganje se je končalo z veliko zmago nad Turki 22. julija 1456. Nobeoden ob zmagovalce se je ni dolgo veseli. Hunyadi je umrl v Zemunu 11. avgusta, Kapistran pa v liku 23. oktobra. Kmaha zatem, 9. novembra 1456, se je z atentatom v Beogradu končalo življenje zadnjega grofa Celjskega, Ulrika II.

There are several mentions of the Ottoman conquest of Constantinople on 29 May 1453 in the novel Marburgi: because of the fate of one of its defenders, the Orthodox Metropolitan of Kiev and Catholic Cardinal Isidore (died in 1463), who was a friend of Hannes, and also because of its significance for European history. One of the many noteworthy consequences of this event was that the winner Sultan Mehmed II the Conqueror made Constantinople, i.e. Istanbul, as the city was henceforth known, the capital of the Ottoman Empire, which then became and remained a world power for centuries to come. The fall of Constantinople was not the beginning, but rather the culmination of the Ottoman conquest of the Balkans, which had started as early as 1354 with the conquest of Gallipoli. Since the Balkan states were either destroyed or subjugated to the Ottomans before the end of the 14th century, Central European Hungary became their main continental rival. It was the Kings of Hungary, Sigismund of Luxembourg in 1396 and Wladislaw Jagellon, who was also King of Poland, in 1444, who led the unsuccessful anti-Ottoman crusades. Sigismund survived the defeat at the battle of Nicopolis on the Danube because he was saved by his future father-in-law, Count Herman II of Celje, Wladislaw, however, was not as lucky and did not survive defeat at the Battle of Varna on the Black Sea. After Wladislaw's death, a boy Ladislaus the Posthumous, the grandson of Barbara of Celje, became King of Hungary. In actual fact, however, it was John Hunyadi - a successful fighter against the Ottomans and an opponent of Count Ulrik II of Celje, who was a foreigner and a guardian of the interests of the underage Ladislaus - who took power as regent. In 1453, thirteen-year-old Ladislaus formally assumed power, although it was his mother's cousin, Ulrik of Celje, who was really in control. Hunyadi, nevertheless, remained the military commander of Hungary, which was quite clearly Sultan Mehmed's next target. In late 1455, Hunyadi started calling in the troops and fortifying the key fortress in Belgrade. The aid provided by European countries was no match for the danger they were facing. Right at this critical moment, Capistrano - at the time already a seventy-year-old man - appeared once again, calling for a crusade. Hunyadi's forces were reinforced by thousands of untrained, poorly armed, yet highly motivated volunteers, including Hannes and Matthias. The last part of the novel Marburgi describes the events surrounding the siege of Belgrade in 1456. The siege ended with a great victory over the Ottomans on 22 July 1456. None of the winners, however, rejoiced for long: Hunyadi died in Zemun on 11 August, and Capistrano in Ilak on 23 October. Shortly after, on 9 November 1456, the life of the last Count of Celje, Ulrik II, came to an end when he was assassinated in Belgrade.

Janos Hunyadi po izvolitvi za regenta Ogrske leta 1444 (Johannes de Thurco, Chronica Hungarorum, Brno, 1488). Čeprav je bil vinskoga porekla, velja za mednarodnega narodnega junaka, saj ni bil samo uspešen borec proti Turkom, pač pa tudi nasprotnik Ulrika II. Celjskega, varuha interesov mladolletnega kralja Ladislava Posmrtnega. Nasprotje med sodninom so po končanem obleganju leta 1456 pripadala ob atentatu na Ulrika v Beogradu, ki sta ga pripravila Janosov sinovec Ladislav in Matija. Ladislav Hunyadi je bil kaznovan s smrtjo, bat Matija pa je po smrti Ladislava Posmrtnega postal naslednji kralj Ogrske. V alevensko listovko izročilo se je zapisal kot kralj Matija.

John Hunyadi after he was elected Regent of Hungary in 1444 (Johannes de Thurco, Chronica Hungarorum, Brno, 1488). Although he was of winch origin, he was considered a Hungarian national hero, as he was not only a successful fighter against the Ottomans, but also an opponent of the count Ulrik II of Celje, a guardian of the interests of the underage King Ladislaus the Posthumous. After the 1456 siege, conflicts between the two families led to Ulrik's assassination in Belgrade plotted by John's sons, Ladislaus and Matthias, while Ladislaus Hunyadi was sentenced to death, his brother Matias became - known in Slovenian folklore as 'kralj Matija' - became the next King of Hungary following the death of Ladislaus the Posthumous.

A portrait of Sultan Mehmed II the Conqueror (c.1444-1446 and 1461-1481; perhaps Sinan Bey, late 15th century, kept by: Topkapı Sarayı Müzesi, İstanbul, photo: Wikipedia). Although Mehmed was an important legislator, reformer and patron of the arts, which is indicated by the peaceful appearance of this portrait, he was first and foremost a soldier. He conducted many successful military campaigns - the only two unsuccessful campaigns were the siege of Belgrade in 1440 and the campaign against Shanderbeg in 1460. It was during Mehmed's era that the vast Ottoman territories into the territory of present-day Slovenia took place from 1469 onwards.

Portrait of sultan Mehmed II. Osvajalec (vladal v letih 1444-1446 in 1461-1481; old man - appeared once again, reformator in mecen umetnosti, kar kaže nizkojehni videz tega portreta, je bil predvsem vojak. Osebnje je vodil mnoge uspešne pohode, le obleganje Beograda leta 1456 in pohod na Štverbovca leta 1460 sta bila neuspelna. Prav v njegovem času so se od leta 1469 vselili najvišji turški vpadi na ozemlje današnje Slovenije).

Izrez iz freske, ki prikazuje obrambo Beograda leta 1456, v cerkvi nekdanjega samostana frančiskanov v Olomoucu (1468, fotografija: Wikipedia). Janes Kapistran z Jeruzomo podoba in frnjogji rokah je prikazan kot vodja obrambe oblegane mesta. To ne drži, saj je bil poveljnik Beograda Hunyadijev svak Michael Szilagy. Obleganje se je začelo 4. julija, Hunyadi in Kapistran pa sta v vojsko prišla na pomem obleganemu mestu šele kasneje. Zvečer 21. julija so Turki prodrli čez mestno obehje, vendar so jih branilci v nočnem boju zavrnili. Naslednji dan je bila odločilna bitka, v kateri sta poveljevala Hunyadi in Kapistran.

A part of a fresco depicting the defence of Belgrade in 1456, from the church of a former Franciscan monastery in Olomouc (1468, photo: Wikipedia). John of Capistrano with a picture of Jesus and a book in his hands is shown as the defence leader of the besieged city. This, however, was not the case, as the commander of Belgrade was actually Hunyadi's brother-in-law, Michael Szilagy. The siege began on 4 July although Hunyadi and Capistrano came to the rescue of the besieged city with the army late. On the evening of 21 July, the Ottomans penetrated through the city walls, however, the defenders managed to repulse the attack during a night battle. A decisive battle took place the next day with Hunyadi and Capistrano as commanders.

