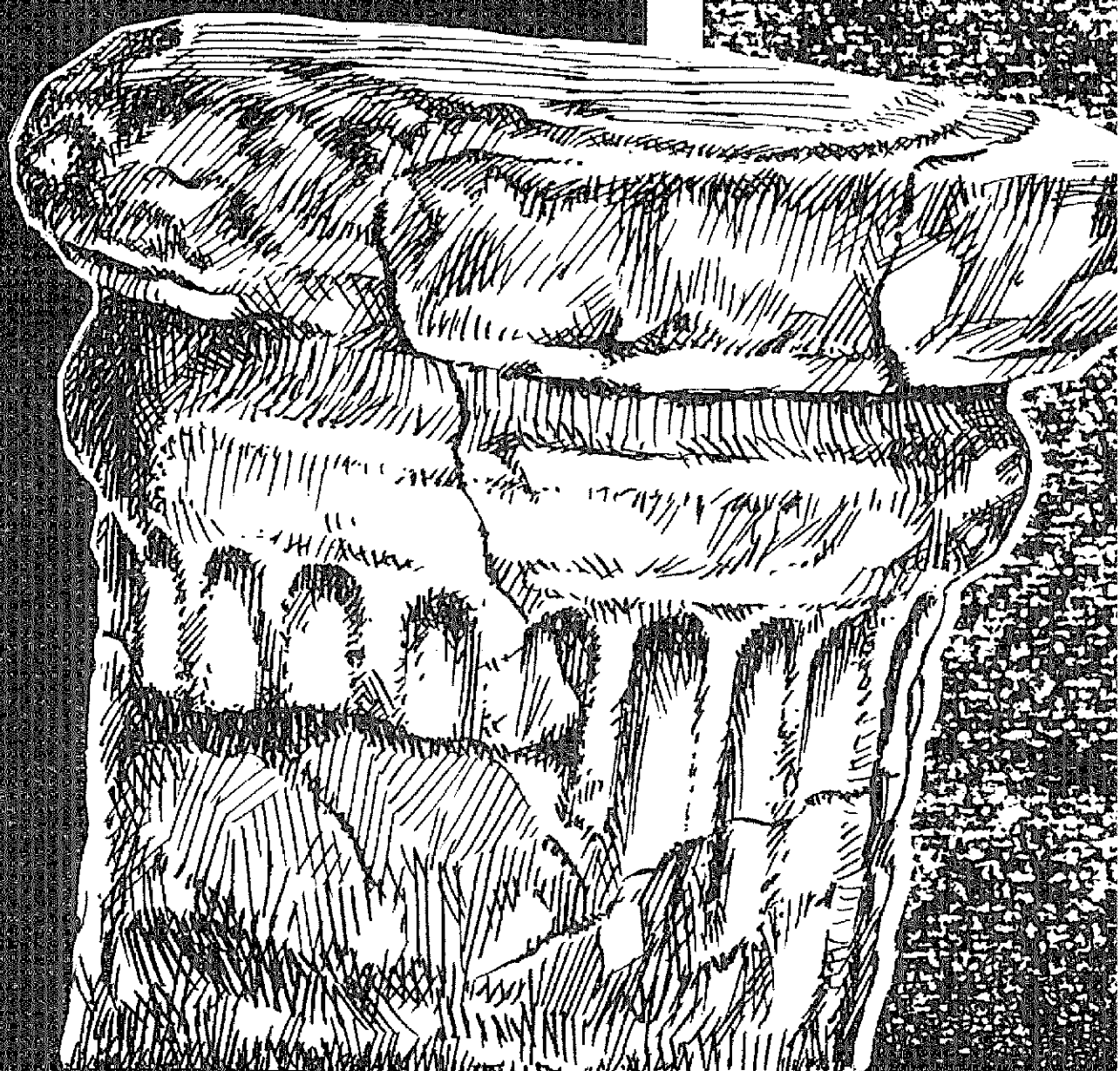
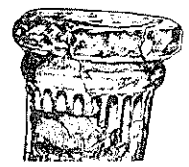


THE SLOVENIANS

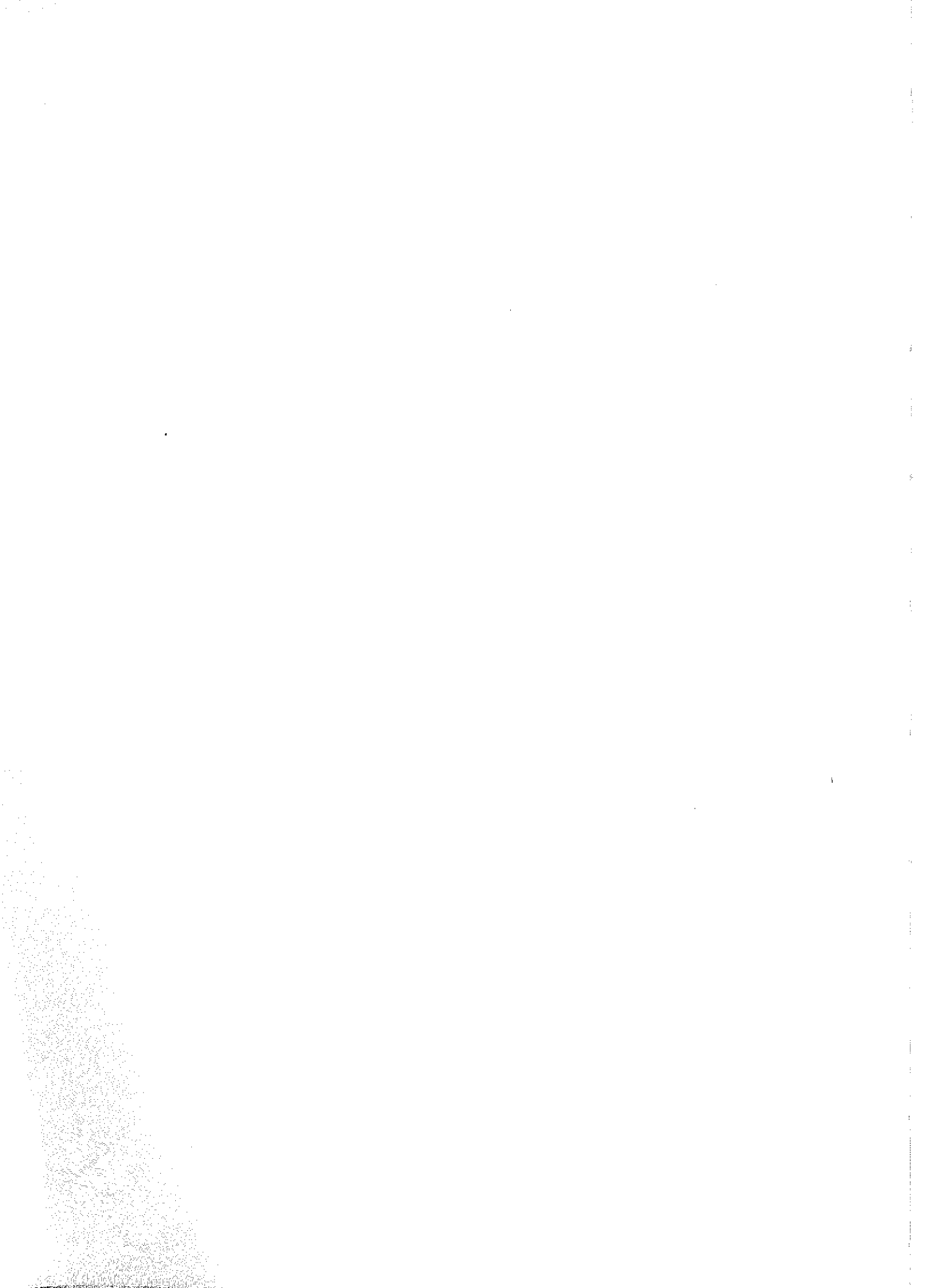
FROM
THE
EARLIEST
TIMES







THE SLOVENIANS
FROM THE EARLIEST TIMES



Draga Gelt

**THE SLOVENIANS
FROM THE EARLIEST TIMES**

(Illustrated story of Slovenia)

**Coordinating Committee of Slovenian Organizations
in Victoria**

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CONTENTS

I.	BEFORE THE SLAVS	1
	The Impact of Romans on Slovenian Territory	8
	Tribal Migration	18
II.	ORIGIN OF SLAVS	20
	Slav Migration.	21
III.	THE NEW LAND	22
	Decline of The Independent Duchy of Karantanija.	27
IV.	CHRISTIANITY AND THE SLOVENIANS	28
	Germanization	34
V.	NEW WAYS FOR NEW TIMES	38
	The Rulers of Slovenian Territory.	51
VI.	POLITICS, PLAGUE AND INVASION	54
	The Habsburgs Advance Towards The Adriatic.	58
	Ottoman Empire and Turkish Invasion	62
VII.	NATIONALISM AND THE STRUGGLE FOR FREEDOM	71
	The Reformation.	75
	Maria Theresa and Reform	81
VIII.	MORE WARS.	93
IX.	THE HUNGER FOR KNOWLEDGE.	101
	Industry in 19th Century Slovenia	104
X.	A LIGHT ON THE HORIZON.	119
XI.	NEW BEGINNINGS.	125
XII.	MOSAIC OF TRADITION	129
	Folklore, Songs and Dance	141
	Folkdances.	145
	Costumes, Crafts and Customs	146
	Traditional Slovenian Customs and Festivals throughout The Year	154
	Sorcery	163
	Traditional Foods	164
	Traditional Drinks	164
	APPENDICES.	165
	SUMMARY OF SLOVENIAN LITERATURE	170
	BIBLIOGRAPHY – FUTURE READING	176
	LIST OF ILLUSTRATIONS – PHOTOS AND ACKNOWLEDGEMENTS	
	INDEX	

FOREWORD

In the years since I migrated to Australia I have often been asked where I came from. When I reply, "Slovenia", I am usually confronted with a blank stare, and I have thought for many years that, given the complexities of the European political situation, there is a need for a publication which explains where and what Slovenia is. It seems to me that this book does just that, and I was, therefore, particularly pleased to be asked by the author to write this Foreword.

A considerable amount of time, effort and love has been devoted by Mrs. Gelt to the writing of this book, which as far as I know, is the first, if not the only, book written in English dealing exclusively with the history of Slovenia. As an Australian citizen of Slovene birth, I am especially excited that this work has been published in Australia.

What impresses me most about Mrs. Gelt's book is that she has presented a great deal of material in such a way as to be of interest to a wide range of people, both Slovenian and Australian.

Much time has been spent on researching and then writing about the customs, traditions and folklore of Slovenia. I would imagine that this will be particularly welcomed by all Slovenian migrants around the world as it will provide an important written basis for teaching the history and an understanding of our country and also be a tangible link between Australia and Slovenia.

Migration from Slovenia has been taking place since long before the First World War, and today there are about 250.000 Slovenes dispersed around the world. In fact Cleveland, Ohio (USA) was for a considerable time allegedly the largest Slovenian city in the world. To their credit, these people have maintained their cultural heritage wherever they live, as is evidenced by the fact that there are currently more than 52 different publications being printed in the Slovenian language around the world, from Sweden to Spain to the U.S.A. and Argentina.

I think this book is a great credit to Mrs. Gelt and will play an important role in raising awareness of Slovenia and provide a source of information for the future generations of children of Slovenian migrants.

19 June 1985

Milivoj Emil Lajovic
SENATOR FOR NEW SOUTH WALES
Commonwealth Parliament
Canberra, A.C.T.

NOVEMU RODU SLOVENCEV

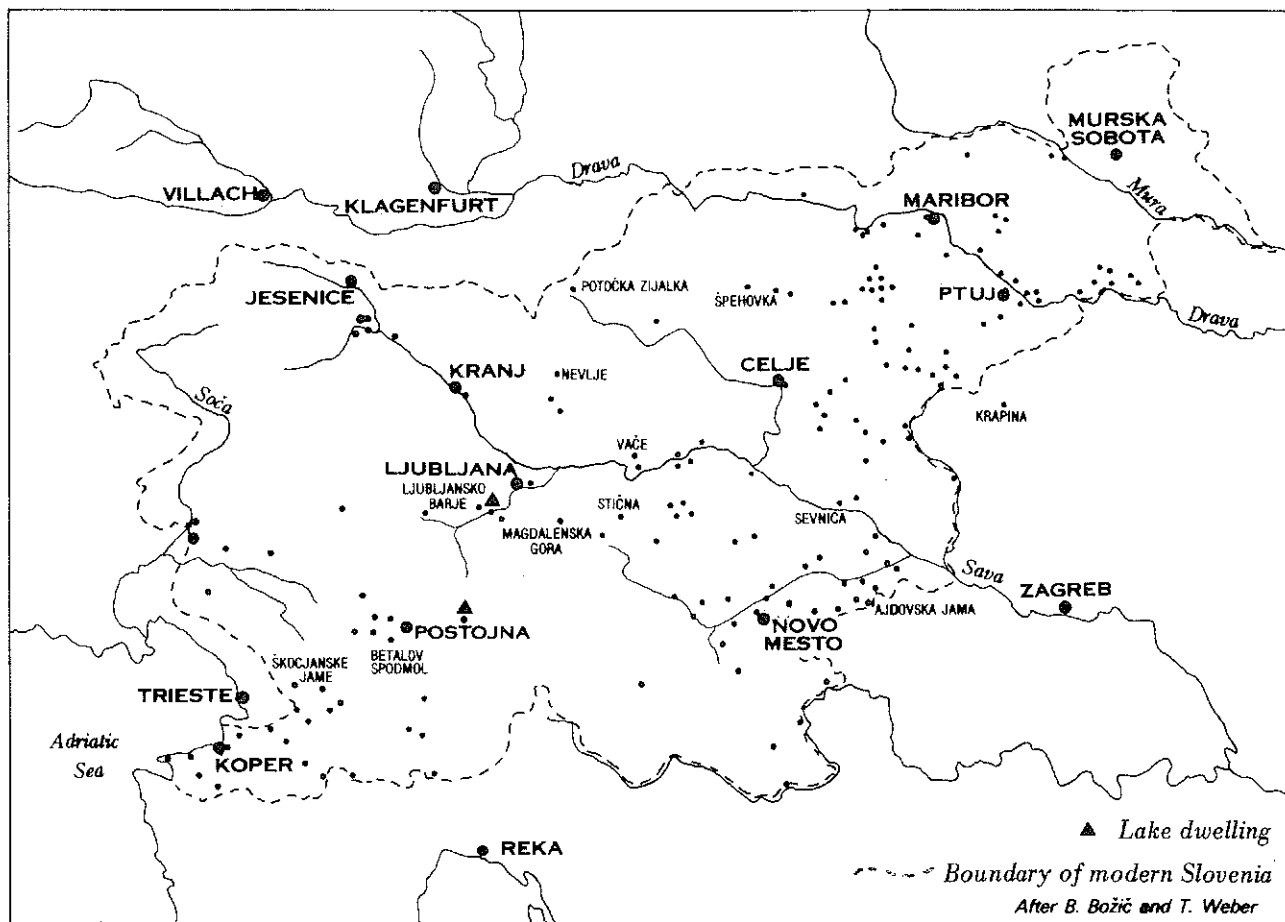
TO THE YOUNG SLOVENIANS

I. BEFORE THE SLAVS

Archaeological excavation confirms that the land that is now Slovenia was occupied by human beings as long ago as 2,000 B. C. There is evidence that man lived there in the Mesolithic period (Middle Stone Age), and that he fed himself by collecting fruits and herbs. Later, when people had discovered how to make simple tools and weapons, they caught fish and hunted wild beasts for food, and lived in caves. The women prepared food and looked after the children and fires while the men went hunting.

The remains of a Palaeolithic (Old Stone Age) man were found at Krapina, today's Croatia (see map 1, p. 1), and many remains of tools and weapons of this period were found in caves near Nabrežina and Postojna, in the neighbourhood of Pivka (Parska golobina), at Mornova zijalka near Šoštanj and at many other places.

During the Neolithic (new Stone Age) period man began to cultivate the land and to domesticate a few animals. His home was either a shallow dug-out, after



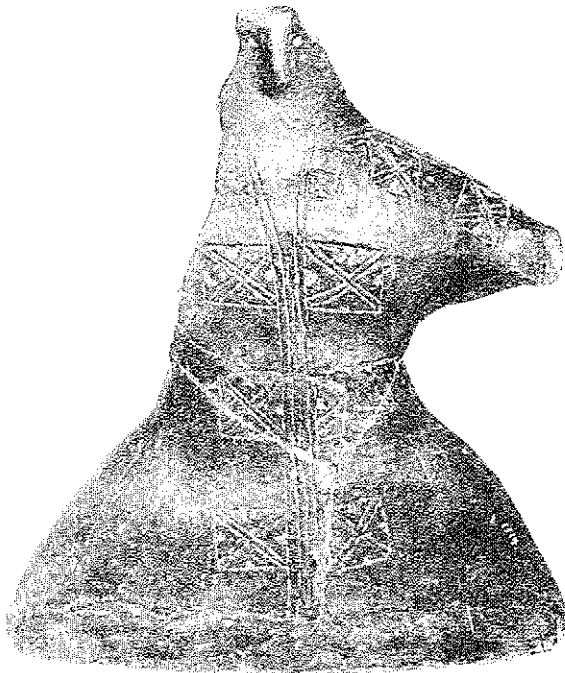
1. Sites of archaeological excavations from Illyr- and Celt-eras.

the style of his ancestors' cave dwellings, or a square hut that was frequently built on the banks of rivers and lakes. He made clay dishes that were often decorated. His tools and weapons were of stone, sharp bones and bones that were sharpened by rubbing on rocks and stones.

The Neolithic period lasted until about 1,900 B. C. Towards the end of that era men discovered copper and started to use it to make tools and weapons. With the discovery of copper came mining and primitive foundries. Agriculture and animal husbandry were by then comparatively well developed, and the pottery developed new forms, shapes and decorative designs.



Lake-dwelling at Ljubljansko barje.



Anthropomorphic vase from Ig, near Ljubljana, 1900 B. C.

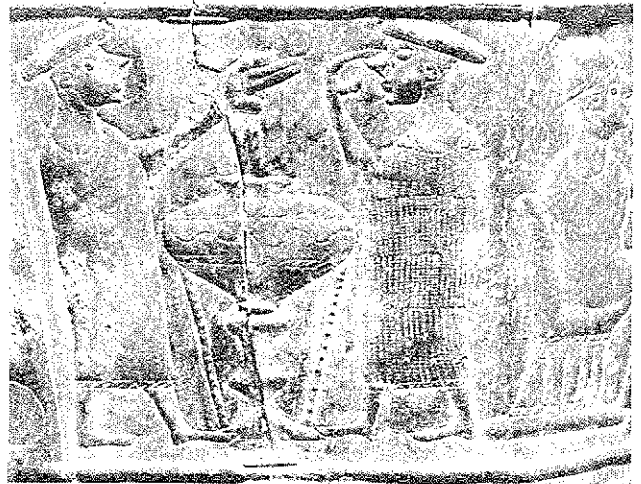
Lake dwellings were a common form of housing thought to have been in use during the latter part of the Neolithic Age. Evidence of these dwellings was found at Ljubljansko barje swamp, which was once a lake, and also on Lake Cerknjsko jezero. The huts, built over water on posts and connected to the banks by simple bridges, were usually round, and had a wooden frame covered with straw or ferns. There was a hole in



Dagger (bodkin) from Ig – Bronze Age, c. 1600 B. C.



Askos - clay, horn-formed dish, found in the front yard of modern Academy of Arts, Ljubljana.



Sacrifice – decoration of a situla, found at Vače, near Litija.

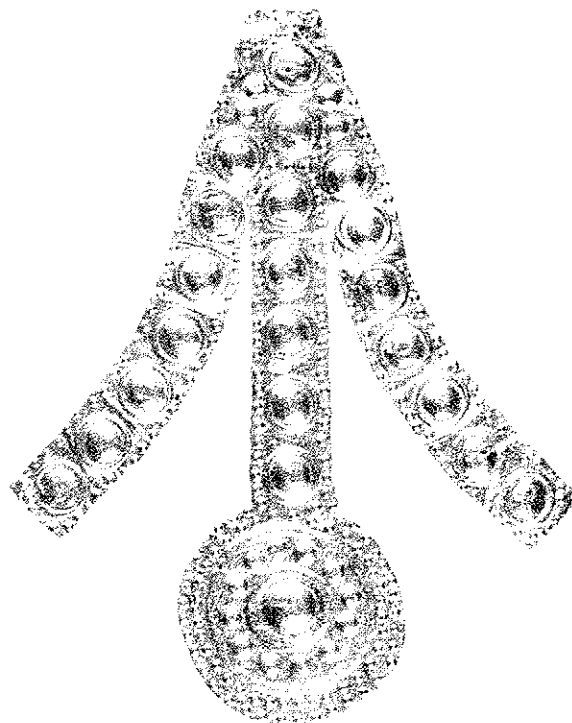
the floor that was used for collecting water or fishing. The lake-dwellers were clothed in animal skins and made hammers, needles from animal bones and curved knives from the teeth of wild boar. The finding of simple spindles confirms that they spun flax.

Among the artefacts from Ljubljansko barje are many clay toys, small dishes, mugs, rattles shaped like hedgehogs and owls, and small spindles.

Archaeologists believe these huts were eventually all demolished by fire, some accidentally, others deli-



Three-legged stool, found at Kranj, 800 B. C.



Diadem from Stična, 600 B. C.



Boat-shaped fibula (brooch), found at Sv. Križ, near Mokronog, 650 B. C.

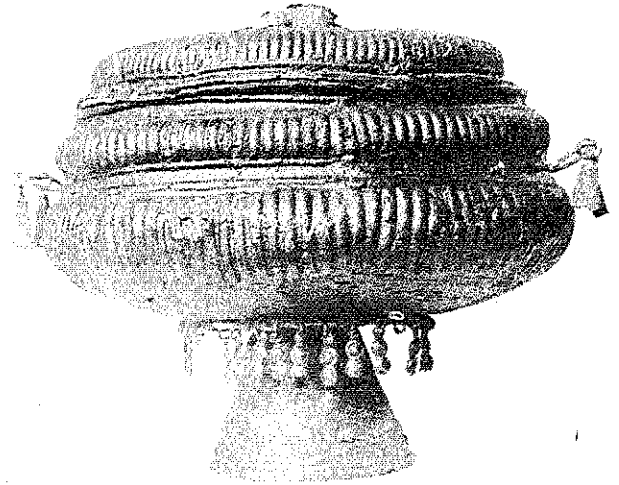
berately set alight by enemy tribes. By about 1,800 B. C. the lake-dwellers appear to have vanished from the waterways and the first fortified huts were built on high hills. People discovered and worked with bronze (the Bronze Age) and brass, an alloy of copper and tin that was stronger and more resistant than copper. The era of bronze lasted in this region until possibly 1,000 B. C.

Excavated ruins of the fortified hill dwellings indicate that the inhabitants were organized in tribal groups which fought between each other, and that a group of huts was used as a refuge and defensive fortification. Work started to be shared among members of a group or tribe, and it was divided into categories. For example, shepherds and field labourers went to work on the surrounding land while others had occupations and duties within the fortifications. Only in time of danger, when a neighbouring tribe attacked tribal territory, did all the men go forth to defend the land and women and children were left within the fortifications. Tribal leaders led their people into battle.

In the middle of these fortified settlements, usually in a clear and level place, tribesmen stored and guarded their most valuable possessions such as dishes, jewellery, weapons, food and domestic animals. In some settlements the cemetery was also in the middle, among the valuables, which indicates the reverence with which the dead were regarded. The centre was protected by dikes made of poles rammed into the ground and woven with ferns, and there were sometimes several of these protective circles. The houses, partly dug into the ground and partly covered with dirt, leaned against the dikes and contributed additional strength to the palisade.



Žara, found at Most na Soči, 500 B. C.



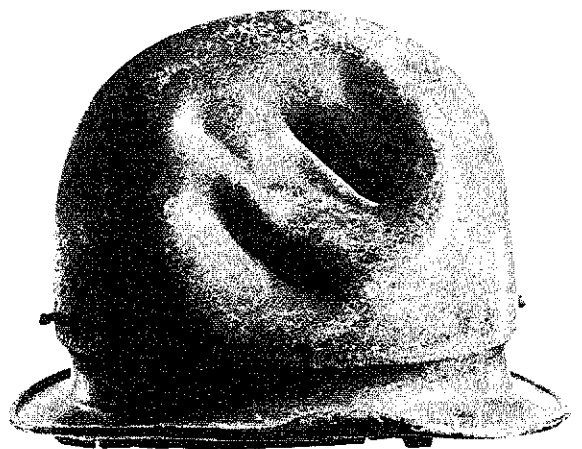
Bronze sacrificial dish, Magdalenska gora, 500 B. C.



Brass harness of an Illyr Duke, c. 600 B. C.



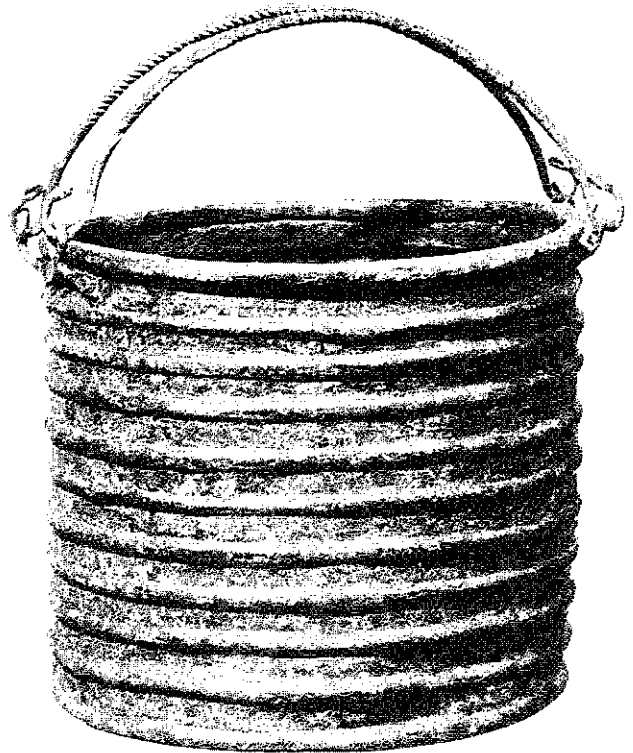
The embossed (pail) Bronze situla from Vače, 500 B. C., said to be the most beautiful treasure of the museum, it is a typical sample of classical situla culture.



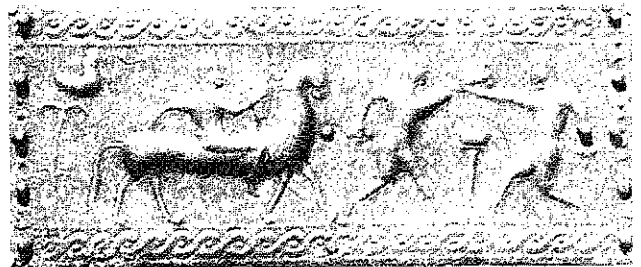
Brass helmet, side view. The marks were made by an axe, during the battle.



Reconstruction of an Illyr Duke in full armour.



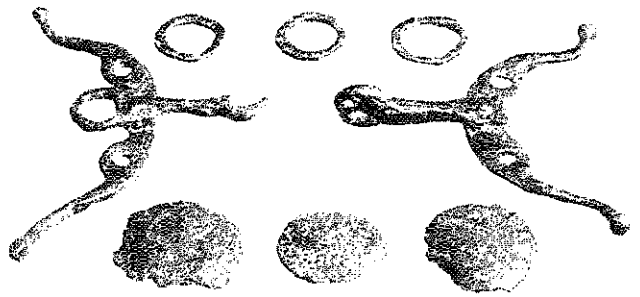
Ribbed brass bucket with two handles.



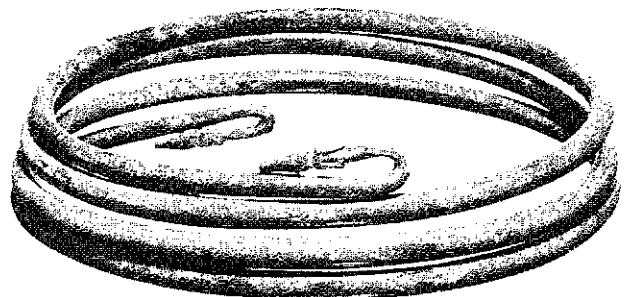
Scene of a duel, decoration of a brass belt or buckle.



Decorated small brass bucket (pail).



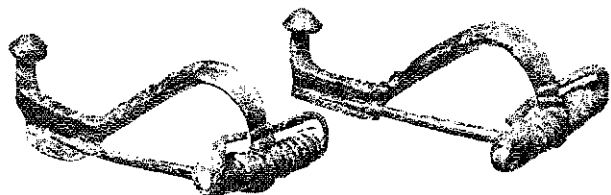
Parts of horse's trappings found in the tomb of an Illyr duke. It was customary to bury warrior and horse in a common grave.



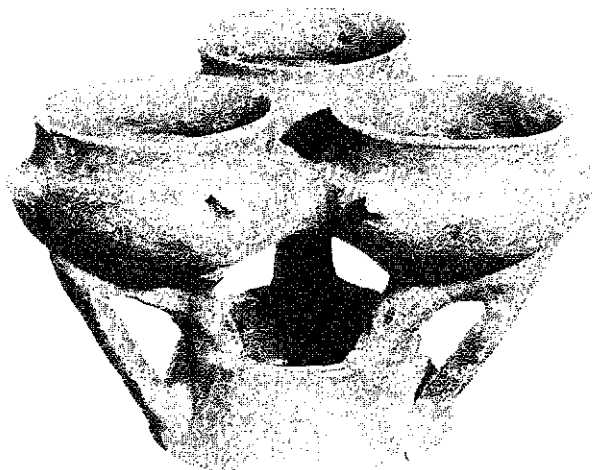
Brass bracelet, decorated with snake heads.



Brass needle for making fisherman's nets.



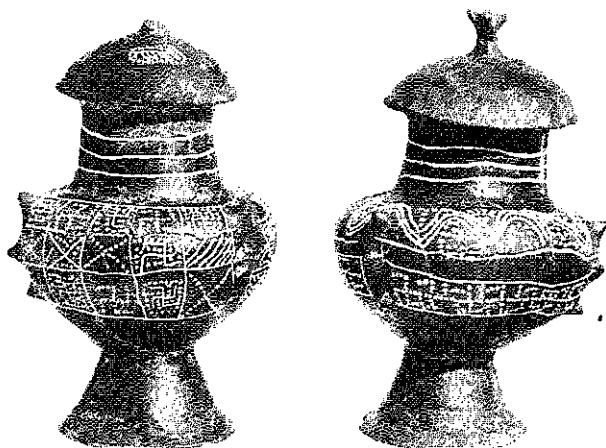
A pair of brass buckles.



Clay sacrificial triple dish, found in a tomb.



Three moulded pottery dishes, kernoi, used for drinking at funeral services.



Black vases with lids, decorated with sun symbols in the form of a hooked cross (swastika).

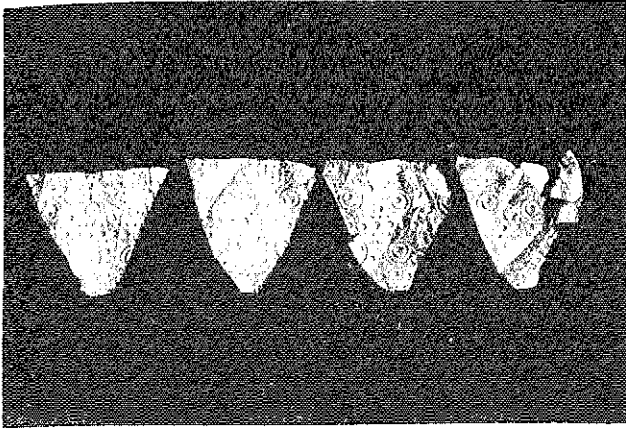
The inhabitants of these fortified hilltop settlements worshipped their dead. Some bodies were burned and others buried in shallow graves. The remains of the cremated dead were stored in kettle-shaped pits, but the remains of the more wealthy members of the community were placed in special earthenware containers (žare), together with food, pots, goblets, bowls, cooking utensils, and jewellery (made of brass, amber and clay) that had belonged to the deceased person. It was believed that the dead remained in contact with living friends

and relatives, and that they would continue to lead 'in the other world' a life similar to that which they had left.

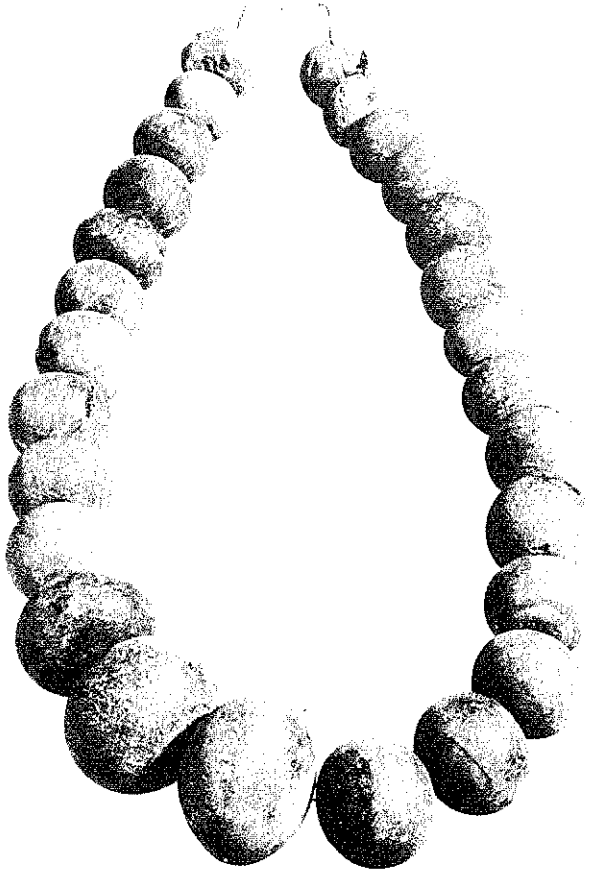
The most beautiful relics from that era are the 'situlas' (situle), bronze vases that are wide at the top and narrow at the bottom, with a rim on the upper edge to which a handle was attached. The best known is the situla from Vače, (illustration p. 4) beautifully decorated with engraved battle and hunting scenes. A considerable amount of jewellery was also found at Vače, including necklaces, bracelets, hair pins, rings, buckles and brooches or 'fibulas' used for pinning dresses. It appears that the most commonly used weapons were axes, swords, spears, arrows and knives, and that helmets were sometimes worn. Sites of the main Slovenian archaeological excavations are shown on map 1, on page 1 .

There was significant trading development during this period. Trade routes ran north and east from Italy, and one of the most favoured items of merchandise, particularly in northern districts, was amber (fossilized resin) from which jewellery was made.

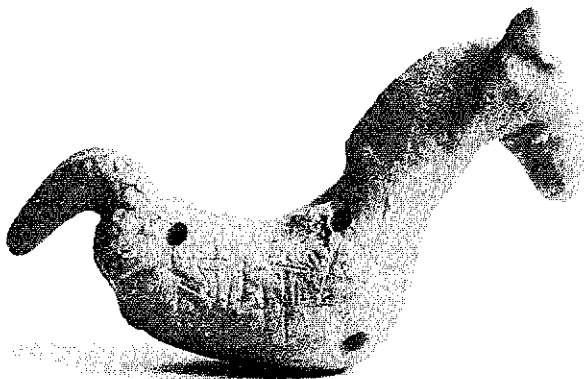
By 1,000 B.C. iron was also being used, first for decoration and later for tools and weapons. Farming and stock raising had developed considerably, and differences in wealth became evident. Tribal leaders



Part of a gold diadem found in the tomb of an Illyr duchess.



Necklace of large amber beads.



A small toy horse of baked clay, found in Celtic tomb.

claimed a larger share of worldly goods than their followers, and there is evidence of slavery in some areas. Parts of Slovenia were by this time very heavily populated. There were many Illyric tribes living on Slovenian land, the most prominent among them being the Japodi, Kolappiani and Noricani (see map 2, p.10).

By the third century B.C. the Indo-European Celts had arrived from the west and overrun nearly the whole Balkan peninsula. The Taurican tribe, one of the most powerful, mingled with the Noricans, Japods and Latobics. Celts were mostly farmers but they also greatly developed mining and manufacturing industries. They were skilled in metallurgy and the making of brassware, and mined the Drava River for gold. They built large and immensely strong fortifications mainly along trade routes, tracks and overpasses.

In 400 B.C. the Illyric tribes were fighting the Greeks and conquered some colonies on the Adriatic coast which included the islands of Pharos (Hvar), Issa (Vis) and Korkyra Melaina (Korčula). When not fighting, the Illyrs provided the Greeks with wool, cheese, minerals and slaves in exchange for weapons and jewellery.

Some Slovenian archaeological sites, notably those around Novo Mesto, are famous for their beauty and historical importance. These excavations have revealed that this part of the country (see map 1, p. 1) was



A long necklace of amber beads.

settled first by Illyr tribes and then by the Romans, and archaeologists continue to find pieces of pottery dating from the Iron Age.

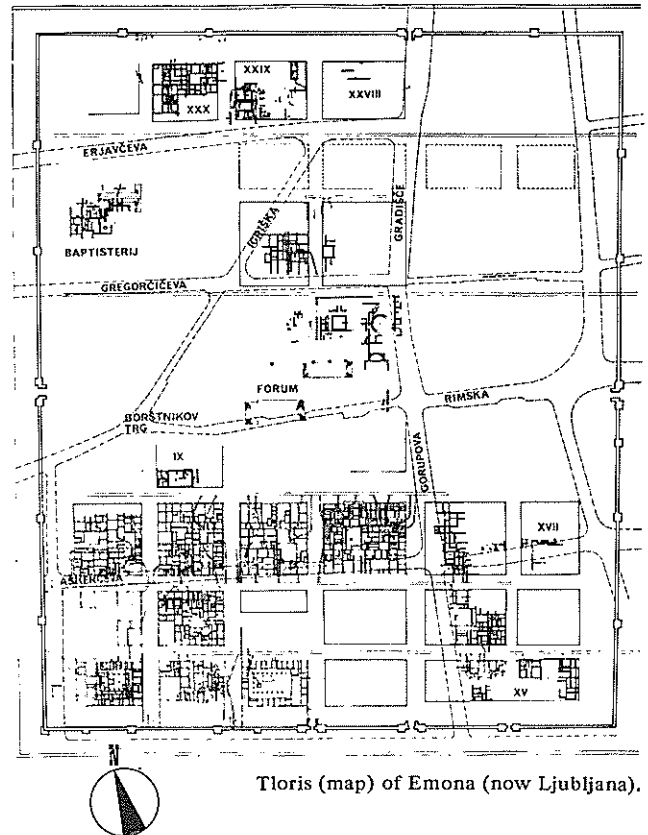
The cemeteries of these early settlements were situated in many different places, and graves of the Hallstatt (Iron Age) era were discovered in 1894 by the Vienna Museum and excavated by Jernej Pečnik. They included many graves of noblemen, some elaborately decorated, and those at Kandija (Znančeve njive – Fields of Znanec) were arranged in a circle of which the centre was left vacant.

The Celts chose burying places next to those of the Illyrs. Many graves were found but there was evidence that others had been destroyed while the town was being built. By 1967 sixty-three graves had been discovered, together with earthenware containers, swords and knives.

By 1 B.C. a new Celtic tribe, the Latobics, was settled in Dolenjska and the lower region of the river Sava, where their place names were retained even after the Romans occupied the country. The Latobics buried the ashes of their dead in containers (slov. hišaste žare) designed to represent the shape of a house, complete with symbolic doors and windows (see illustration p. 4). Žare have been found only in the eastern parts of the region.

THE IMPACT OF ROMANS ON SLOVENIAN TERRITORY

In 181 B.C. the Romans established a colony named Aquieieia (Oglej) with the object of protecting the Roman Empire from infiltration by neighbouring tribes such as the Celts and Illyrs. However the Empire's northern border was soon extended and in 128 B.C. the Gorica and Tolmin region came under Roman rule. Julius Caesar visited the area in order to get to know the country and its people and this part of the Alps is named the Julijske Alpe (Julian Alps). The overpass near Hrušica is called Statio in alpe Julia (Postaja na Julijski planini – the Station at the Julian Mountain).



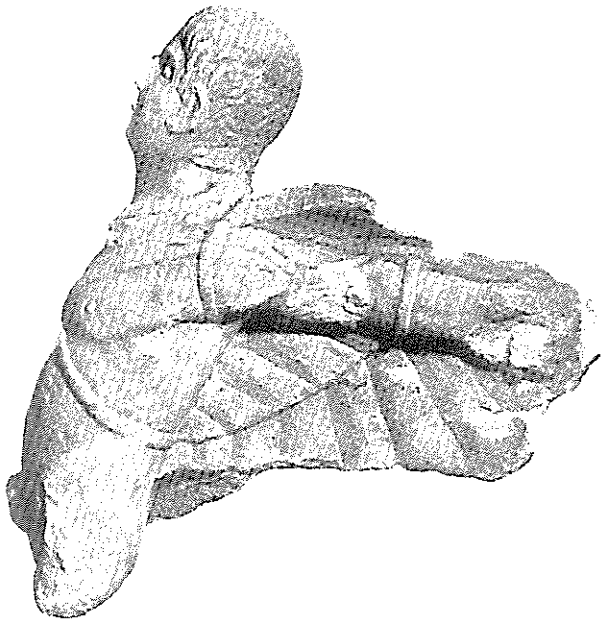
Tloris (map) of Emona (now Ljubljana).



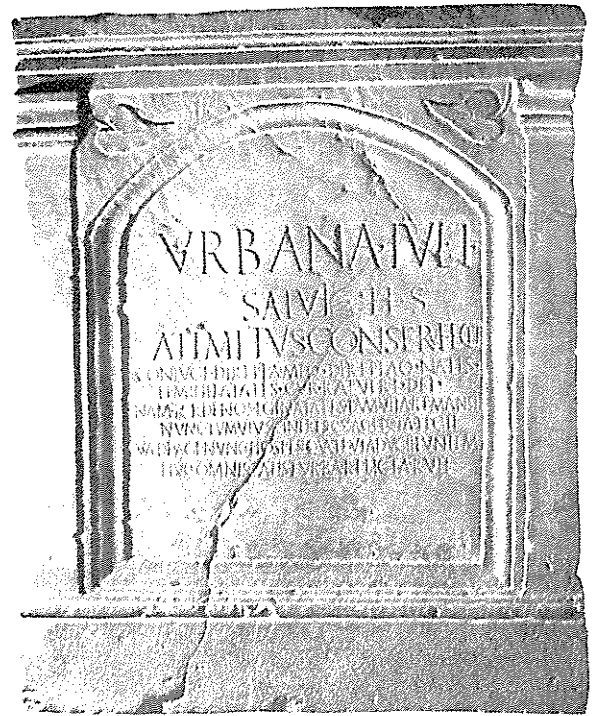
Celtic coins.

In 44 B.C. Octavian, who later became the Emperor Augustus, led his legions against the Japod and Latobic tribes and overran fortifications near Pivka, the ruins of which still exist. Octavian met strong resistance from about 3,000 native people near a town thought by some historians to have been called Metellun (Metlje, in the vicinity of Stari trg – Metlje pri Starem trgu). Octavian was wounded twice but eventually overran and burned the town. Roman forces then proceeded to the Krka river and defeated the Latobic tribe before advancing to Segeste, where the town Sisak (Croatia) was later established, on the Kolpa (Lat. Colapio) river, and defeated the Carni, Norican and Tavriscan tribes.

By A.D. 14 the Romans not only ruled the region now known as Slovenia but also the country between it and the Danube River. In Roman times this region included Venetia and Istria extended to the Julian Alps and Snežnik.



Ikaros — badly damaged white marble sculpture, A.D. 200, representing death of a youth.



Inscription on the tombstone of Emona slave, A.D. 100



Fawn, A.D. 100.



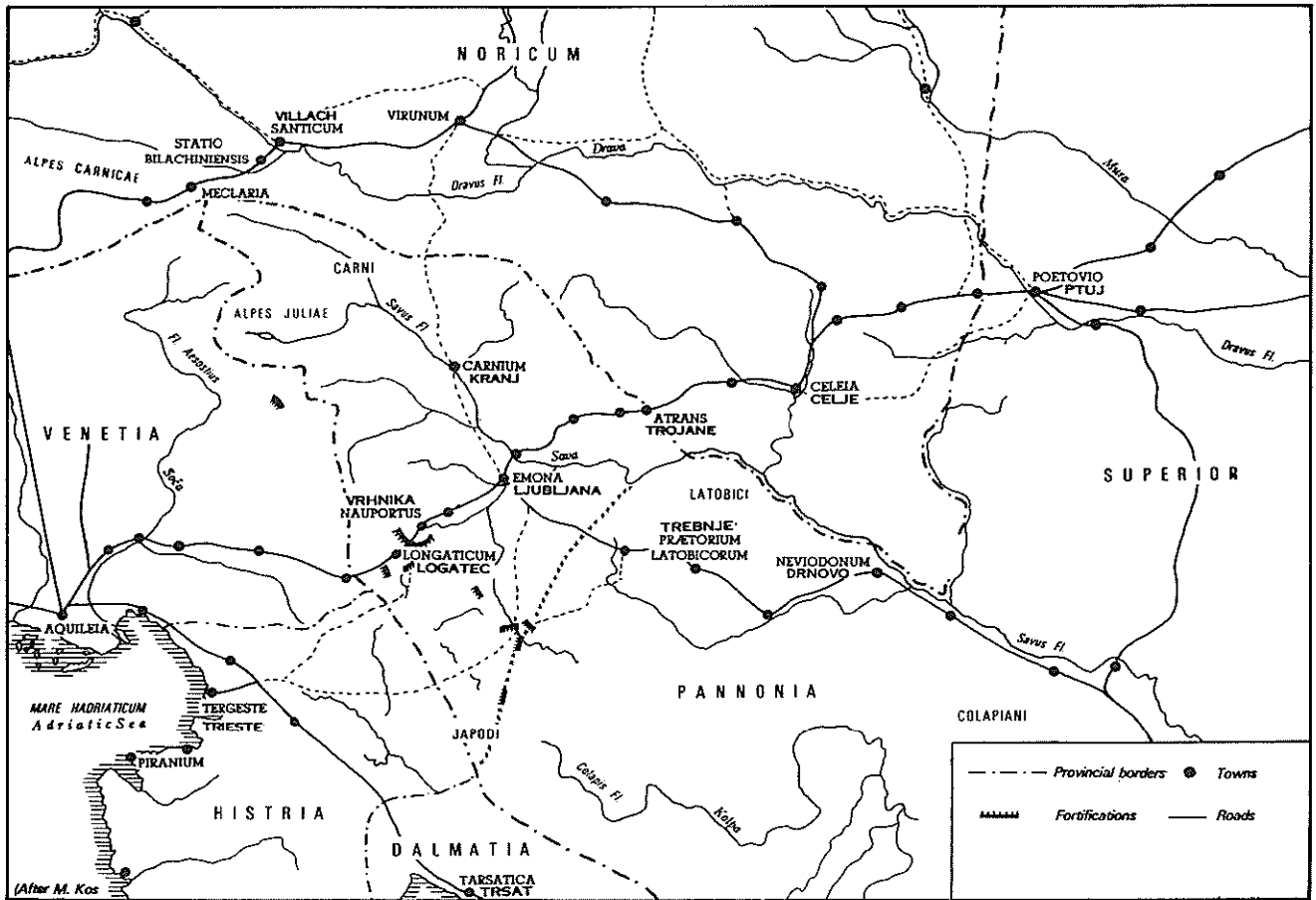
Coin of Magnencius, the Higs Official of Emona, found in Ljubljana A.D. 350-353.

Noricum Province, formerly occupied by the Norican people, included Upper and Lower Austria as far as the Danube and Wienerwald, the country around Linz, Koroška (Carinthia) and the western part of Štajerska (Styria) with the town of Celeia — now Celje. Pannonia Province included the eastern part of Štajerska (Styria) with the town of Poetovio — now Ptuj, the Danube river valley and the Sava river valley, as well as the region along the river Sava in today's Croatia and the western part of today's Serbia. In A.D. 102 — 107 the Emperor Trajan divided Pannonia into two separate

provinces: Pannonia Superior (Upper Pannonia) and Pannonia Inferior (Lower Pannonia).

Roman provinces were subdivided into districts centred on towns. The former occupants of the country were left with little land because the Romans claimed the major part of it as 'State' land and the small remaining area had to provide taxes on land previously owned by local people. The Romans are famous for the excellent roads they built to open conquered territory to their military and administrative forces and traders. Many twentieth century highways follow trade routes developed during the great years of the Roman Empire.

The most important road intersection on Slovenian land was at Aquileia. One main road went to Koroška (Carinthia) by way of Villach and Virunum, and a second important route led over the river Aesontius Fl. — now Soča, to Vipava valley, through Ad Pirum — now Hrušica, and Longaticum — now Logatec, to Emona — now Ljubljana, and finally to Celeia — now



2. Slovenian territory at the time of Roman conquest.

Celje and Poetovio – now Ptuj. In Emona another road led through Praetorium Latobicorum – now Trebnje, and followed the river Sava (see map 2, p.10).

The Romans were good miners and continued to develop mines already established by the Illyrs in Koroška (Carinthia) and Kranjska (Carniola) (Bohinj). They built new forges (iron works) and greatly developed the smith's trade.

Towns built by the Romans were well planned and well constructed and the ruins of many of them have been found throughout Europe. They had solid roads and living quarters, and were equipped with sophisticated sanitary and water supply systems. In some instances water was carried many miles across hilly country by means of aqueducts, magnificently engineered structures like great arched bridges. By using resident military forces to maintain order, defend captured territory, develop trading activities and supervise the abundant slave labour supplied by conquered peoples, the Romans were able to develop many outlying parts of their Empire to a degree undreamed of in pre-conquest times. The spoils of the resulting material prosperity were directed, naturally, towards Romans and the glory of the Empire.

It was not until about A.D. 300 that foreign tribes, particularly in the north, began to threaten some outlying regions of the Roman Empire. The most dangerous and aggressive tribes were the Goths, Allemans and Franks. The small farmers who lost their properties



Close up of gilded statue – Emonski meščan, Magnencius



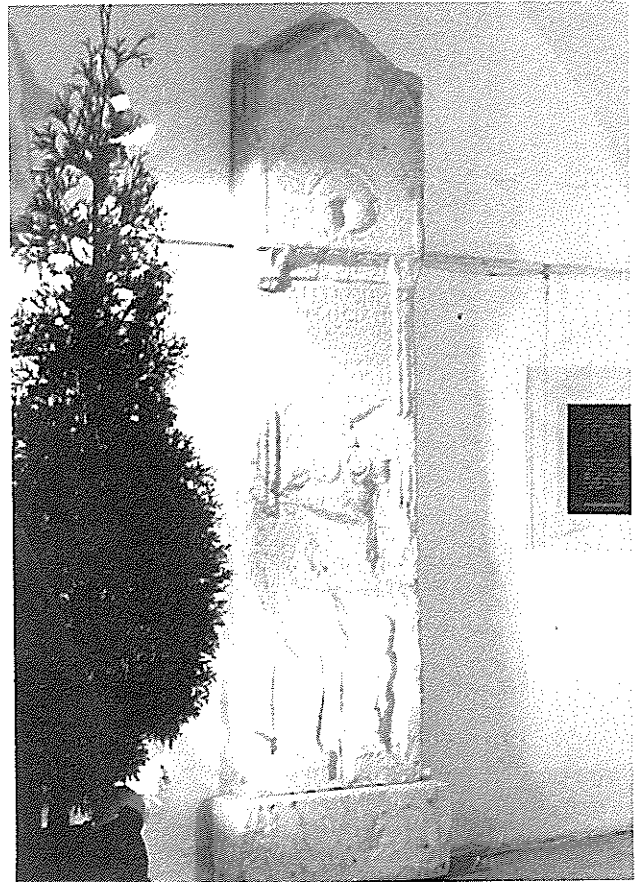
Mitre III, at Breg, A.D. 300.



Nutrices -- relief from Mitre III, A.D. 100-200.



Orpheus, the Roman tombstone, used in the Middle Ages as abusing post. The upper part of relief shows Orpheus enchanting the animal with his music.



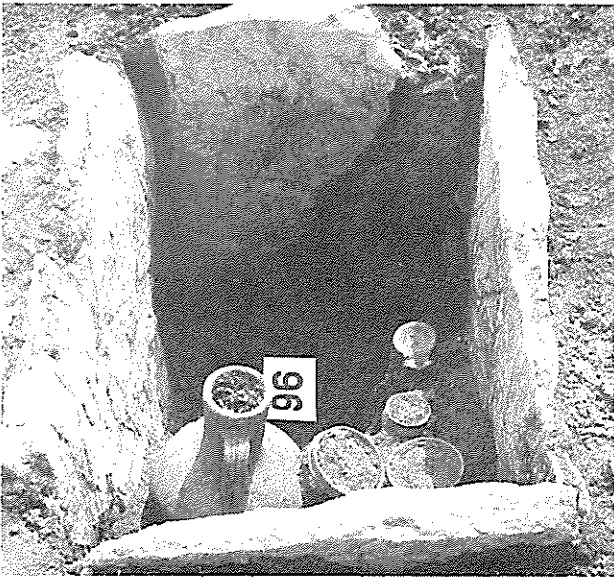
Soldier's armour, relief on tomb at Ptuj.



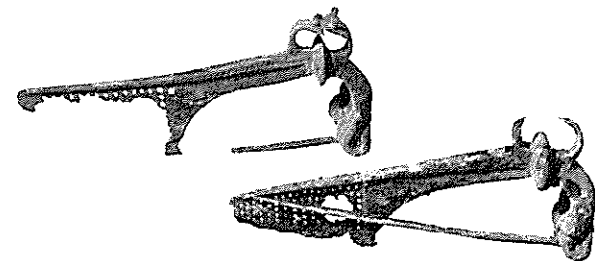
Tower at Ptuj, western facade. The tower was built on Slovenski trg (Slovenian market) in 16th Century. In 1830 Simon Povođen built the fragments of archaeological monuments into tower, making an outdoor museum.



Excavations of Celt-Roman burying place at Novo mesto (Beletov vrt – Garden of Belet).



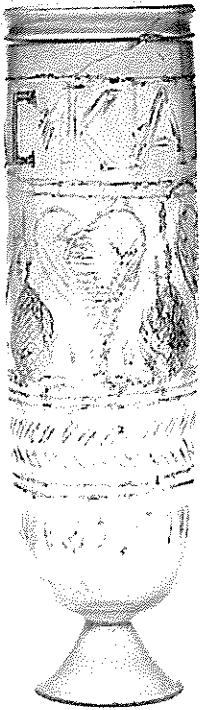
Burned Roman tomb, enclosed with stone – plates, c. A.D. 100.



Roman brass buckles – fibula from a tomb, A.D. 100.



Žara from Drnovo, A.D.100-200.



Decorated glass goblet with a toast, 'For many years to go', in Greek, A.D. 400.

Amphora – a jug with two handles, found in a tomb.

Decorated clay goblet.



Head of Roman woman (statue), A.D. 200, found at Celje.



Old Christian figure, A.D. 400, found at Vrhnika.

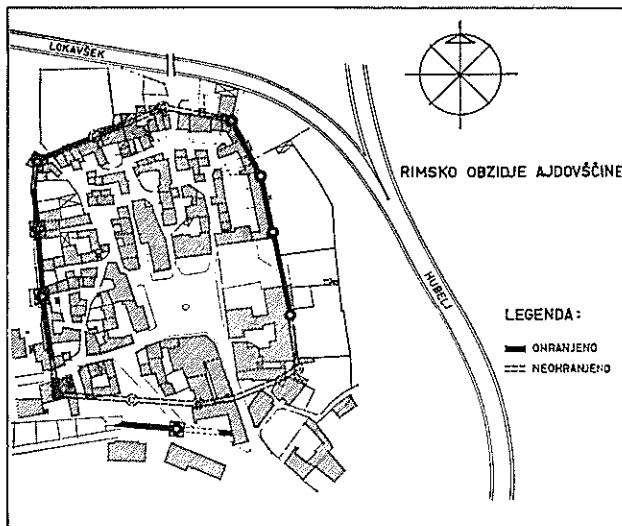
By the year 313 the Christian religion had grown to such an extent that the Emperor Theodosius formally declared it to be the state religion and it gradually spread to rural towns and villages. The Latin word for village is 'pagus', and the life of the villeins, the people within the feudal system who had some of the rights of freemen but were serfs so far as their landlord was concerned, lived a pagan or non-Christian life centred on a diversity

of divinities and spirits. The development of religious orders and the foundation of the first monasteries were important steps in spreading the Christian religion and in developing the economy of rural areas. The motto *Ora et Labora*, Pray and Work, led to improved animal husbandry, clearing of land and increased trade and handicrafts, as well as changes in religious belief.

Between A.D. 400-500 encounters with foreign tribes had become more frequent. Disorganization, sickness and poverty were rampant, trade declined and the great Roman Empire appeared to be in a state of decline. It was divided into two parts – the western section

was called Roman and the eastern, Byzantine. In 476 the last Roman emperor was overthrown and a king of a Germanic nation was established in Italy. Of the old Roman Empire only the eastern part, the Byzantine, survived with its centre at Constantinople.

There is a great deal of archeological evidence of modern Slovenia's Roman past. Emona, now part of Ljubljana, was an almost perfect example of a Roman camp, situated on a terrace or small plateau from which the city gradually spread. Emona was a rectangular city, with roads intersecting at an angle of 90° and running approximately north-south and east-west. The land was divided into rectangular building blocks and the city wall formed a high ring fortified with towers which controlled entrance to the city. The Emona wall, which still stands, was built in A.D. 14, and that city became the centre of the colony.

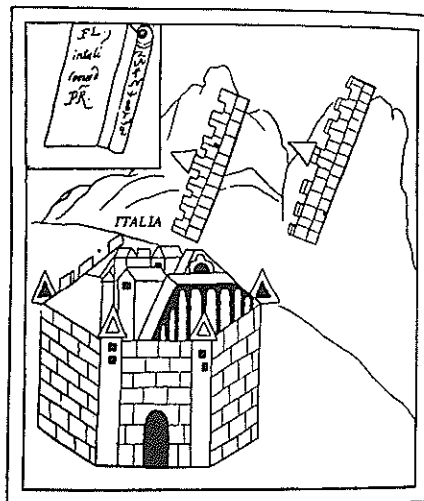


Roman walls at Ajdovščina – black line represents remaining wall.

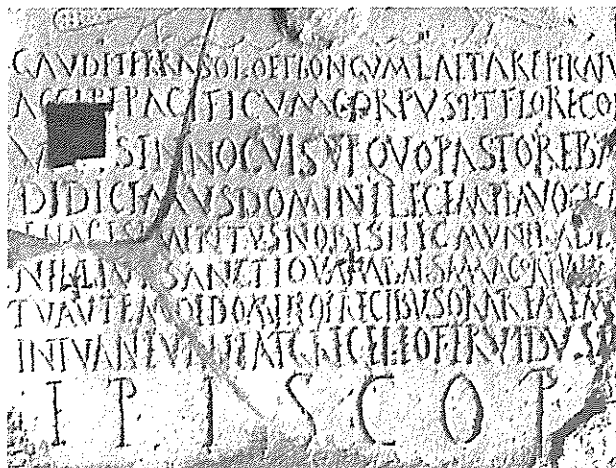


Weight in shape of Empress Lume, A.D. 400-500.

Roman relics have been found in several other towns as well as Emona. For example, Celje was given the name of Claudia Celeia (1) about A.D. 14 – 16, and it contained many fine Roman buildings and streets paved with cubes of cut stone. Relics now in the museum of Celje include a relief carving of a dolphin, (2) a Roman lion and other beautiful inscribed stones and carvings. The only remaining foundation of a building is that of a temple of Herecleous (3).



View of fortified wall, late Roman period, Western Slovenia, based on handbook titled 'Notitius dignitatum', c.A.D. 400. Building in foreground is Ajdovščina.



Old Christian inscription on tomb of the Bishop Gaudencius, A.D. 400, found at St. Pavel, near Prebold.

(1) Bolta, L., Kolšek, V., *Celjski Muzej. Zavod za spomeniško varstvo SR Slovenije, Ljubljana, 1970, p. 12.*

(2) Kolšek, V., *Šempetrška nekropola. Zavod za spomeniško varstvo SR Slovenije, Ljubljana, 1974, p. 9.*

(3) Kolšek, V., *Šempetrška nekropola. Zavod za spomeniško varstvo SR Slovenije, Ljubljana, 1974, p. 24.*



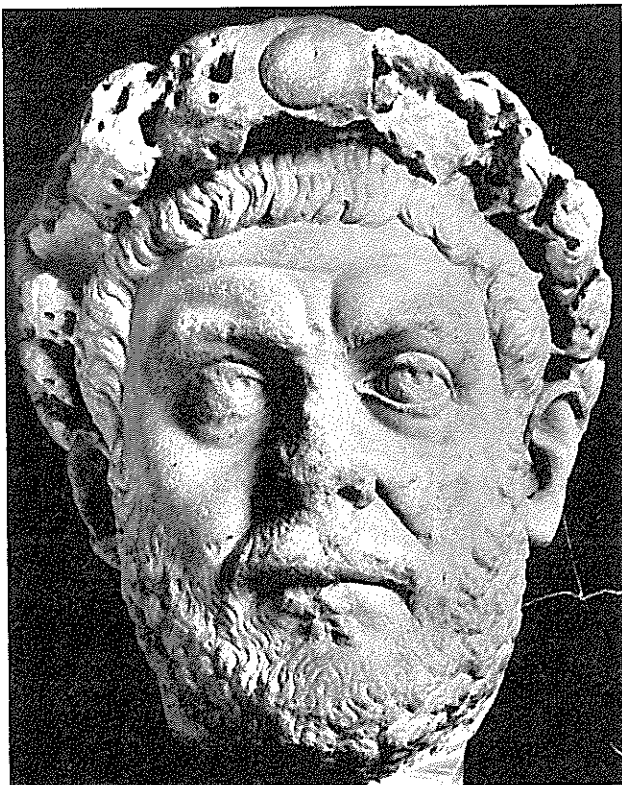
Vault of Secundianus.



Coins from the reign of Diocletian, found at Sisak.



Statue of Roman Caesar Augustus, bronze, 18th Century.



Emperor Diocletian, a statue of Roman Emperor in fourth century.

Poetovio – now Ptuj, another Roman town, is known to have been devastated by Attila (4), King of the Huns, during his wars with the Roman Empire, and again in AD 476 when the power of the Empire was declining. The Avars were one of the many tribes who regularly used a route through Poetovio when engaged in aggressive military missions and ransacked the town as they passed through, but some remnants of the Roman period have been discovered.

Archaeological discoveries, excavated comparatively recently, date from Celtic and Illyrian times and were found to have been robbed by the Roman invaders. From such evidence it is possible to obtain a cultural picture of the area from pre-Roman times through the period of Roman occupation, and many valuable artefacts are now in European museums.

(4) *Attila, King of Huns, A.D. 434-453, known as the Scourge of God.*

TRIBAL MIGRATIONS.

During the latter part of the second century, the Germanic and other nations, collectively described as 'barbarians', who lived beyond the Rhine-Danube border, began to migrate towards the outskirts of the Roman Empire.

By the third century Goths had overrun Dacia and in AD 375 the Asian Huns overran the Ostrogoths (East Goths). The Western Goths had moved further to the west.

Other tribes, Alans, Suevi and Vandals, later settled on the territory of modern Spain, the Franks to the north in Gallia and Anglos and Saxons in what is now England.

By the year AD 166 there had already been considerable warfare between the Romans and Germanic people who advanced as far as Venetia before being forced to retreat beyond the Danube. The Romans never tried to regain territory on the left bank of the Danube but built immensely strong fortifications at Lečica in the Savinja River valley. On Slovenian territory, Noricum and Pannonia still belonged to the Roman Empire and suffered from being in the region of much fighting between Romans and the Langobard and Gothic tribes trying to march westward.

The first people to settle in Pannonia after the Romans eventually retreated were Germanic Vandals, followed in AD 375 by the Kvads (Cuads). The Roman

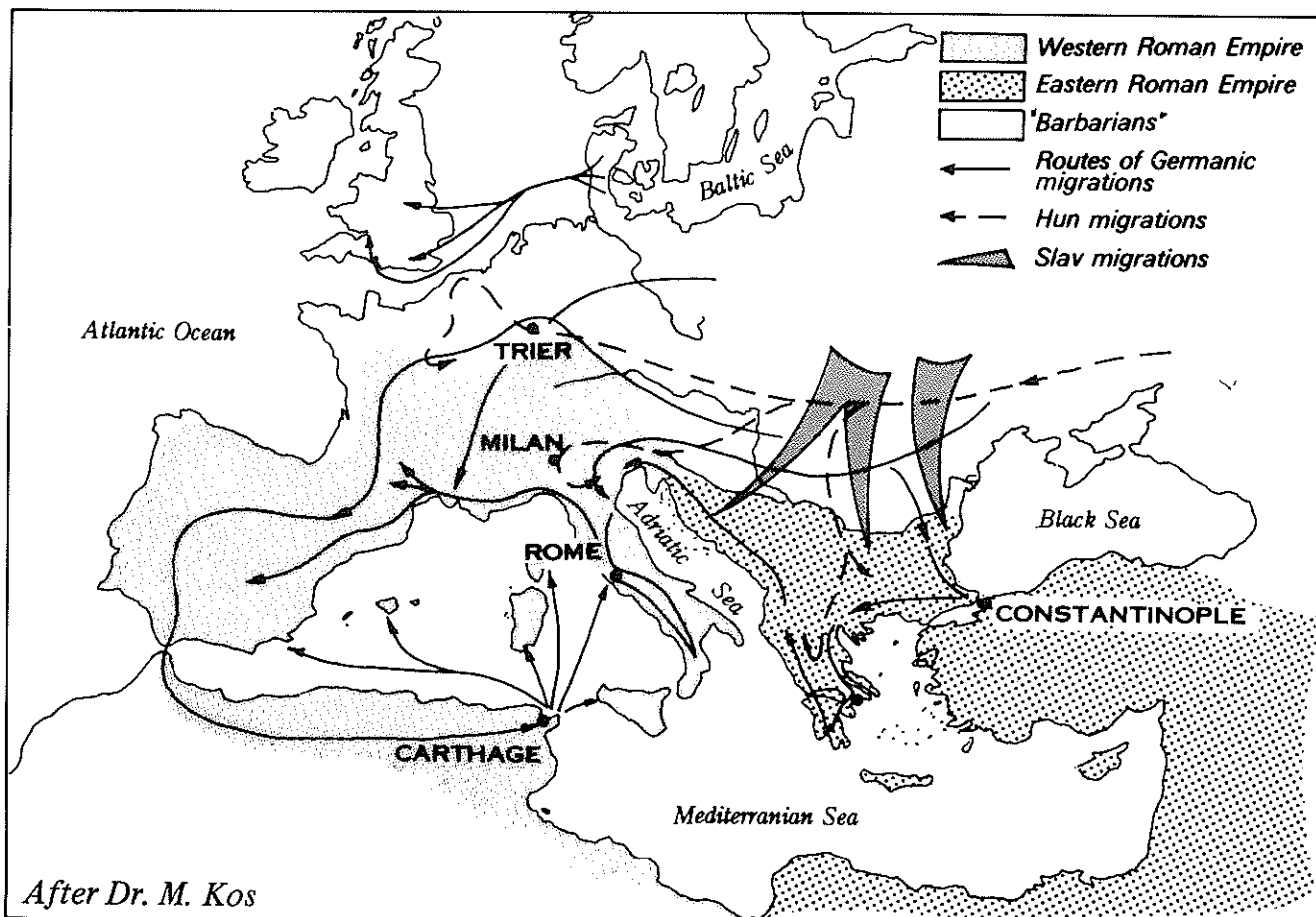
Hieronium (5) wrote that the Vandals were the cause of more than 20 years of bloodshed on the territory between the Julian Alps and Constantinople.

Even the immense Roman fortifications, the 'costells' (It. castello), 'the Alpine Wall', were becoming weaker. Such fortifications are known to have been at Nauportus – now Vrhnika, Ad Pirum – now Hrušica, Castra – now Ajdovščina, and close to the junction of the Krka and Sava rivers. After the Kvads came the Huns, a nomadic tribe living in a tribal union-alliance which included some Slavs.

The Romans lost Pannonia about the middle of the fifth century, through an agreement with Attila, who led the Huns to Italy, Germania and Gallia. The towns of Emona, Poetovio and Celeia were devastated many times in the course of these campaigns, and after the death of Attila in 453, and the subsequent decay of the Hun tribal alliance, the Eastern Goths entered Slovenian territory. These invaders were relatively few in number and lived mainly in military camps, remains of which have been excavated at Carnium – now Kranj, north of Ljubljana.

In AD 527 Justinian became Emperor of the Eastern Roman Empire. The Eastern Empire, centred in Constantinople, included most of the Balkan Peninsula, the territory of modern Turkey, islands of the Aegean Sea, Syria, Palestine and Egypt. The formal

(5) Kos, M., *Zgodovina Slovencev, Slovenska Matica, Ljubljana, 1955, p. 20.*



3. Tribal migration in the fourth and fifth centuries.

language was Latin and, later, Greek. Industry and commerce were well advanced, particularly in manufactured goods such as glassware, fine textiles, weapons and jewellery. The silk industry also flourished, and trade with Persia, Arabia, Abyssinia, India, China and Mediterranean countries was brisk and profitable.

Justinian set about restoring the Roman Empire to its former glory, both administratively and territorially. He first turned his attention to North Africa where his forces overwhelmed the Vandals, then devastated the Eastern Goths State in Italy before uniting the West Goths' territory in Spain with the Eastern Roman Empire. The Mediterranean was controlled by the fleet of the Eastern Roman Empire and Goths were forced to retreat from territories between the Adriatic Sea and the Pannonian Basin (Flat) because the coastal towns united with the Byzantines rather than be conquered by the 'barbaric' Goths.

The wars with the Goths brought two new lords

of the land into Slovenian territory – the Langobards and Franks. The Franks were allies of the Goths and at the time of the Goth-Roman war they occupied Venetia and territory extending to the Eastern Alps. In 548 Pannonia once more became a victim of the fortunes of war when Justinian united with the Franks, rather than the Langobards, and presented them with Pannonia. The Justinian borders were further extended when, in the second half of the century, the Franks were expelled from Venetia and Trieste became a Byzantine town.

For the next twenty years there was constant tribal fighting in Slovenian territories. Poetovio and Carnium were strong Langobard camps, and the Byzantine Empire was threatened in the Danube region by tribes of Slavs, Avars and Bulgars, as well as Avars and Franks (see map 3, p. 18)

The time of slavery was ending and a new system was beginning to develop. It would be called feudalism

II. ORIGINS OF SLAVS

The best known theories on the place of origin of the Slavs put them in the region bordered in the north by the Baltic Sea, the Carpathian mountains in the south, the river Oder in the west and river Dnjeper in the east (see map 4, p. 20).

The Slavs lived in families, which belonged to tribes democratically organized into a tribal union. All problems, decisions and judgements were dealt with at tribal meetings. The leader of the 'family' and tribe took charge in times of danger and led the army, a combination of footsoldiers, cavalry and rowers in special boats made from tree trunks, against the enemy. The army also included women and children. Slavs were peace-loving farming people. Land was cleared by burning the forests and in some areas a simple ploughshare was used for preparing fields. Archaeological findings confirm that they worked with metal, made tools and jewellery, and kept bees (6).

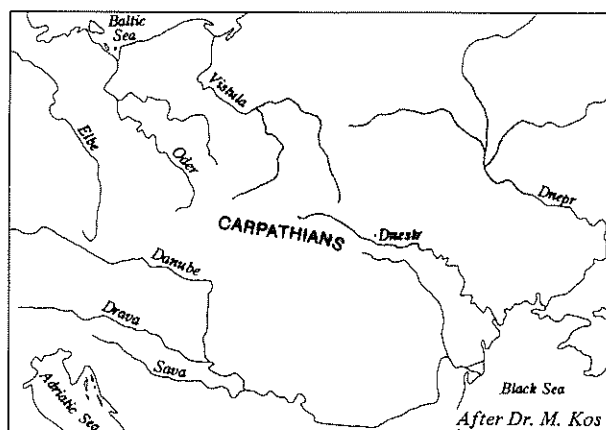
The country settled by Slavs was almost completely covered with forests, lakes, marshes and rivers. Since they lived in small groups they felt defenceless against nature's powers and forces. All the changes in nature, such as day and night, seasons and storms, they interpreted as being connected with the works of different secretive beings, separated into 'good' and 'bad' (7). They believed their god Svarog, the creator of light, the leader of everything, lived in a family like themselves. Perun is also mentioned and known among Slav peoples as the god of thunderbolt, lord of the storm, master of lightning. The Slav mythology is described as a catalogue of supernatural powers — a borderline between folk-lore and demonology, which survived almost to the twentieth century. They believed in deities (divine beings) of the fields, forests, waters: the god of cattle was named Vales, Triglav with three heads symbolised dominion over the three realms of sky, earth and places underground. It was also thought that the souls of the dead might return as vampires from which they defended themselves by burning the dead, thrusting a wedge of alder wood right through the corpse, and praying to the souls of the departed.

Demons from the souls of young people, especially girls, were called vile. Maidens who died before marriage were particularly feared, and it was believed they would come back and kidnap bridegrooms or babies. The vile were beautiful naked girls who charmed

shepherds and young boys, sometimes appearing as swans or falcons, horses and wolves. They helped people and brought rain, but also hail and destruction. The deities connected with the birth of man were called sojenice — the demons of fortune, who told of man's destiny.

The Slavs were interested in natural phenomena and believed in a spirit who watched over growth, but they were frightened of water deities, who were very dangerous and lived in pools of deep, still waters in rivers and lakes. They were covered with moss and grass, had big toes, paws instead of hands, sometimes horns and large burning eyes. One water deity appeared as a fish-like figure, with a tail and covered with scales, or as a tree trunk. Another frightful divinity had a human figure, covered with hair — a werewolf.

Sacrificial places were located on river banks, near springs and, among the Baltic Slavs, on the triangular land at the confluence of two rivers (7a). The sacrificial offering was mainly field produce, sometimes animals and occasionally even humans. The ceremony was accompanied by dances and plays.



4. Approximate Slav territory before migration.

(6) Kos, M., *Zgodovina Slovencev*, Slovenska Matica, Ljubljana, 1955, p. 41.

(7) Gruden, J., *Zgodovina slovenskega naroda. Part I*, Družba Sv. Mohorja, Celovec (Ger. Klagenfurt), 1910, p. 31.

(7a) Gruden, J., *Zgodovina slovenskega naroda. Part I*, Družba Sv. Mohorja, Celovec (Ger. Klagenfurt), 1910, p. 32.

The custom of second interment survived until the nineteenth century, Graves would be reopened three, five or seven years after interment, bones would be taken out and washed, wrapped in new linen and reinterred. The Slavs worshipped the earth and celebrated the changes of season, especially spring when the warmth 'pushed' away the cold of the winter. Games and singing glorified the victory of light over cold and darkness. The 'feast' is still held in one region of Slovenia (Bela Krajina) where, in spring, the people celebrate the 'Jurjevanje', a pagan ceremony that has persisted into Christianity.

SLAV MIGRATION

The sixth century was one of migration for the Slav people. Their racial characteristics appeared to change, and from being a peace-loving, farming race they became an aggressive and war-like tribe constantly on the move as they attacked great states. The cause of change is unknown. Possibly their territory became too small for a growing population, or they may have moved out in the face of attack from other people. Perhaps they were inspired by the example of neighbours who had already moved into areas of Spain, Gallia and Italy, but the precise motivation will probably remain a mystery.

At the beginning of the sixth century the Slavs moved into Wallachia, and in the second half of it crossed the Carpathian Mountains, entered Moravia, Slovakia and Bohemia and proceeded to the Pannonia Flat and the Eastern Alps. By the seventh century, about the year 615, the Balkan Peninsula was under Slav rule and the Roman Byzantine Empire was experiencing the effects of their aggression (8).

A new development in the history of Slav migration came when they settled in parts of the Alps. For a time they even lived in alliance with the Avars, a fierce Mongolian tribe of great horsemen who were capable of spending the night as well as the day on their horses, and their cavalry naturally had many advantages over the Slav foot soldiers. When Avars attacked foreign territory they not only devastated the countryside and razed the settlements but also sought out and killed the inhabitants.

An alliance between Slavs and Avars was desirable to both groups: while the Avars pursued the war-like activities for which they were trained from birth the Slavs, reverting to the instincts of their farming forebears, were able to care for the livestock and cultivate the land

of conquered peoples. The Avars, however refused to divide the spoils of victory equally so the partnership was doomed to be of comparatively short duration.

Alpine Slavs conquered the land along the rivers Sava, Drava and Mura, and the territory of what is now Lower and Upper Austria and parts of the Tyrol. Gradually they spread to Kranjska (Carniola), Koroška (Carinthia) and the northern Adriatic coast. Remains of Slav settlements were found in Pustertall (Austria), Slov. — Pustriška dolina, in Tyrol, the valley of the Enns — Slov. Anža river, and along the Danube near Czechoslovakia. They also tried to expand to the west, where the names of some towns indicate the Slav presence.

The Slav migration and the fighting with the Langobards were described by the historian Paolus Diaconus (9), who was born in 752 near the present Slav border. He was tutor to the last Langobard king and retreated to a monastery when the Langobards were conquered by Charles the Great.

The following extracts are taken from his *Historia Langobardorum*, the approximate dates of events mentioned are shown in parenthesis.

(593) 'In those days, a Duke Tasilo ... advanced into the land of Slovenians and, when he won, with rich loot returned home ...'

(595) 'Exactly in those days they were to 2,000 men, Bavarian, killed while attacking Slovenians, with the help of "kakak" (possibly Kgakan) an Avar leader',

(600) 'Langobards, Slovenians and Avars attacked the land of Istria and devastated everything with the fire and robbing'.

(611) 'In that year have the Slovenians, after they killed all the soldiers, terribly devastated Istria'.

Dr. Kos has also done extensive research into the origin of Slovenian place names such as: Savus becomes Sava; Dravus, Drava; Aesontius, Soča; Arabone, Rab; Corca, Kokra, and many others. It is interesting that the Slovenian language border today is still the Nadiža River where there was once much fighting between Slovenians and Langobards.

(8) See Appendix I.
Procopius of Caesarea, translated by H. B. Dewing, *The Loeb Classical Library* (Harvard University Press: William Heinemann).
History of Wars — Wars with Goths, VII, XIV, 18-33 and XXXVII. 26 — XXXVII 5-19.

(9) Kos, M., Gestrin, F., Melik, V.; *Zgodovinska čitanka, Državna Založba Slovenije, Ljubljana, 1976*, p. 25.

III. THE NEW LAND

There was no class distinction among Slavs and everyone had equal rights. There were no hereditary noblemen, as there were in Germanic and other nations, because Slavs did not consider that noblemen were descendants of Gods whom the lower classes (subjects, bondsmen) had to obey and honour. Some historians suggest that the Slav social structure was one of the reasons that they never achieved a great state or even a kingdom.

By the seventh century the family unit, with the father as undisputed master, was still the foundation of Slav society. Relatives lived together in collective settlements, the affairs of which were directed by a council of family chiefs, elders and others of outstanding ability. The land was held as common property, and the whole community joined in the work of cultivation and shared the products. The collective settlement was called a 'župa' and the leader or governor of a group of tribes, or of one or more districts, was a 'župan'.

In times of danger the districts selected a veliki župan (great župan) or a 'vojvoda' (duke), and sometimes the position of duke remained with one family. In Karantanija (Caranthania) some of the later Slovenian dukes were Valuk (Wallacus), Borut (Boruth), Hotimir and Gorazd.

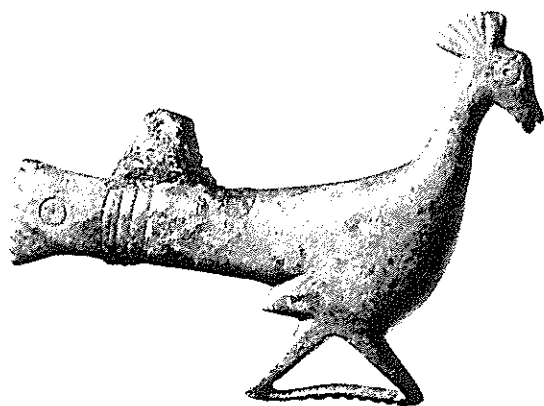
In the year 623 a leader named Samo, who was probably a Frank, led the Slavs in a revolt against the

Avars. Territories concerned included Moravia, Bohemia, Lower Austria and possibly Karantanija (Caranthania). Samo had the support of the Franks, and after the defeat of the Avars he was recognized as ruler of the defeated territories. (See map 5, p. 23). The Slovenians were led by Duke Valuk.

Samo soon became a dangerous neighbour to the Franks in the west, where there was much fighting, and between 626-629 he was able to extend his state to the mouth of the River Drava. Bavarians, at that time occupying territory near both Slovenians and Franks, asked the Franks for help against the Avars and Slavs, while the Frank King Dagobert wished to extend his kingdom to the borders of Constantinople with the help of the



Slav necklace from 11th Century, found at Turnir.



Fibula in the form of peacock, A.D. 600, found at Slav burial ground, Bled.

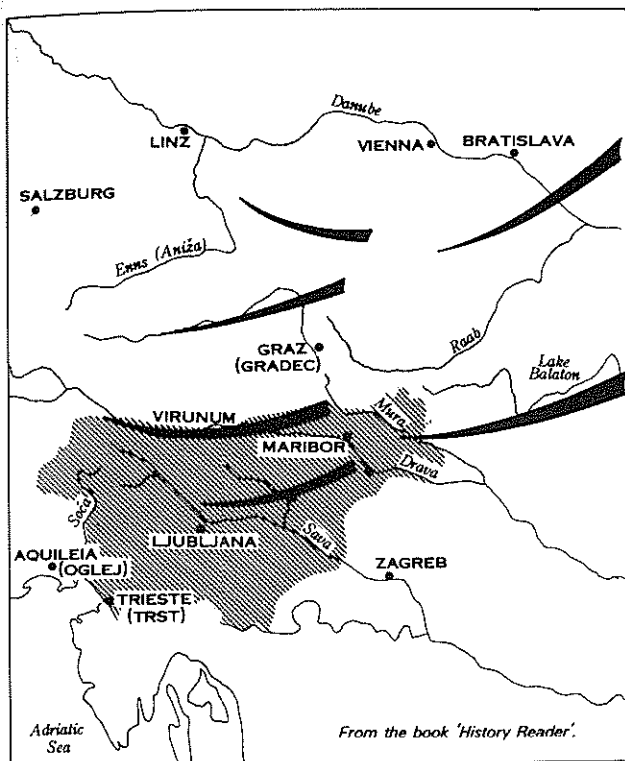
Church. He organized the 'missionary action' of St Amandus, the first, and unsuccessful, attempt to increase Christianity among the Slovenians.




The Frankish King Dagobert (10) and King Samo (11) met in a great battle, where Dagobert (12) with the help of Alemans and Langobards was overruled by Samo and the Slavs at Wogastisburg. The victory extended the Slav state and brought about the establishment of a little Slovenian ducal state, Karantanija (Caran-

(10) Grafenauer, B., *Zgodovina Slovencev, Cankarjeva Založba, Ljubljana, 1979, pp. 111-112.*

(11) *King Samo, Slav King, 623-658.*

(12) *King Dagobert I, Frankish King, 605-639.*



-  Slovenes in 9. century
-  Today's ethnic Region of Slovenes
-  Routes of migration of Slovenes

5. Routes of migration of Alpine Slavs.



Brooch 'Agnus dei', A.D. 1000 (Lamb of God), found at Batuje in Vipava Valley.



Jewellery from various old Slav graves in Slovenia.

thania). This information is taken as evidence that at least a section of Karantaniya (Caranthania) was part of Samo's 'empire' (see map 6, p. 25).

The Alpine Slavs settled at a centre named Civitas Carantana – Krnski grad (Ger. Karnburg). The settlers were known as Karantanci and the territory was Karantaniya (Carinthia). This small state was said to be free of any domination by Avars or Croats, but some authorities consider that the Slovenians were under Avar sovereignty while settling and remained subjects of the Avars until the empire of Samo disintegrated (13). The Karantanci (Carinthian Slavs) then maintained an independent state. The first duke of Karantaniya (Caranthania) was Duke Valuk (L. Wallacus Dux) who, at the beginning of the seventh century lived with his small army at Krnski grad (Karnburg, Austria). This group of armed men was known as Kosezi – 'the body of armed followers' or Edlingers, from the German word meaning 'noblemen', and it played an important part in the ceremonies of a ducal installation.

Details of ducal installation ceremonies have been found in the *Schwabenspiegel*, a collection of legal customs that was gathered and written probably about 1300 A.D. (14). During the eighth and ninth centuries, when Karantaniya (Caranthania) was part of the Frankish empire, the dukes were appointed by the Frankish kings but still had to be accepted and enthroned by the people before they had jurisdiction.

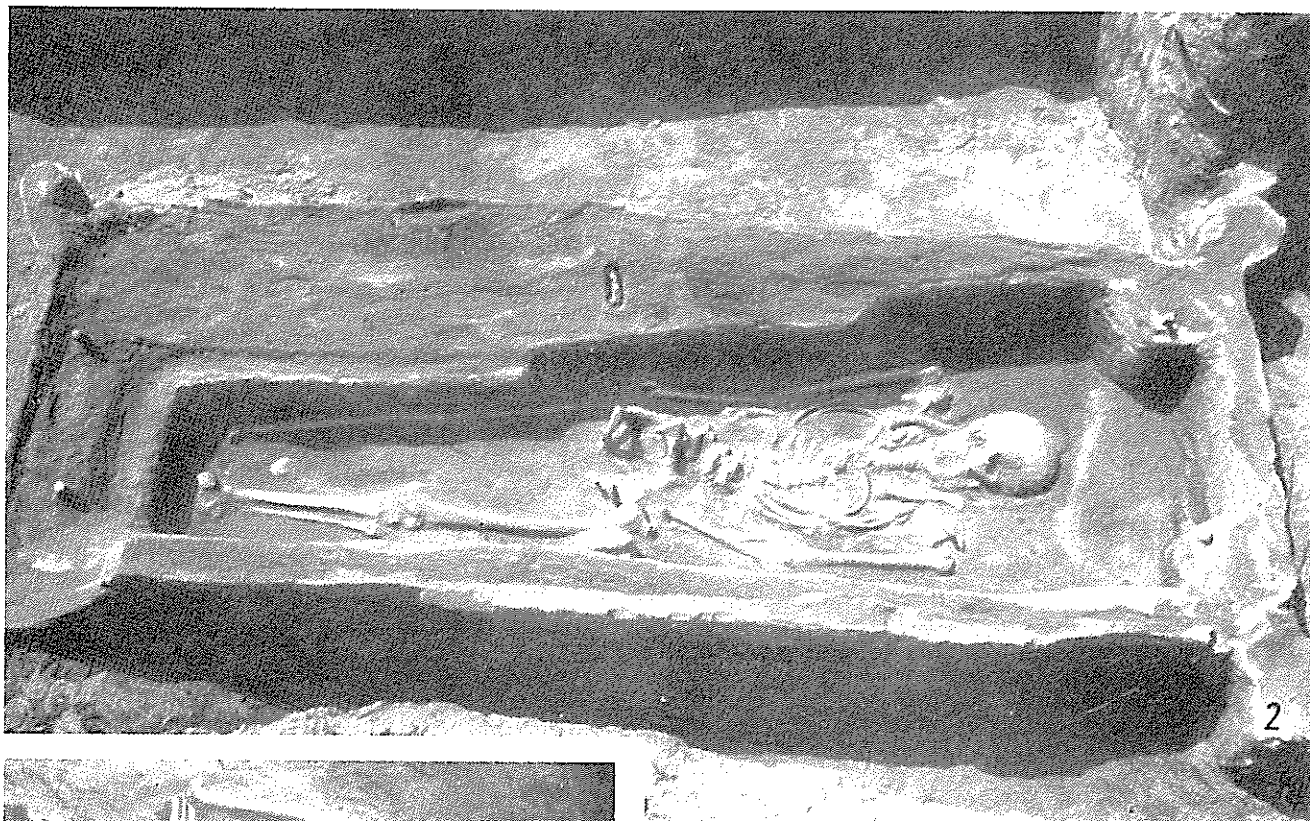
Installations took place at the Knežji kamen (Prince's Stone) (Ger. Fürstenstein) at the foot of the

Krnski grad (Ger. Karnburg). The Prince's Stone is now in the Klagenfurt Landesmuseum and is the capital of an old Roman column.

After the death of the old duke, the Kosezi – Edlinger gathered at a meeting of the Edlinger courts where they elected and swore in their representatives to the Edlinger assembly (German Ding, Diet). The Kosezi – Edlinger assembly first chose the judge of the land, and under his leadership a vote was held whether to accept the suggested new duke. The judge asked all Kosezi – Edlinger and each in particular whether the new duke seemed "useful, good, and welcome" to them and to the land. If they rejected him, the Empire had to give them a new duke, but if a majority agreed, the decision was held to be a unanimous one of the whole assembly, and "rich and poor" betook themselves to the Gosposvetsko polje (Saalfeld) where, at the Prince's Stone near Krnski grad (Karnburg), power was handed over to the new duke on the part of the land. The duke was clothed in peasant dress (i. e. in grey pants, a grey coat with a red belt, his head covered with a grey hat with a grey band and his feet encased in peasant clogs), placed on a mare and was led around the Prince's Stone three times. The people who were standing around

(13) Doornik, F., *First Slavic States*.

(14) Grafenauer, B., *Zgodovina slovenskega naroda, Državna Založba Slovenije, Ljubljana, 1963, p. 55.*



Excavation sites and graves of Slav settlement at Zalavar, near Lake Balaton (Hungary), A.D. 800.

sang an old Slovenian song of praise to God (15). Thereby the duke took over all rights which were due to him as duke and lord. Among them was certainly also the right of taking possession of the Knežji kamen (Prince's Stone), the symbol of his power, this feature later becoming the focal point of the ceremony. Professor Ivan Grafenauer (16) concludes that the Slovenian 'Leisen' (songs) sung at the ceremony, were the 'Kyrie eleisons' which the church after the conversion of the Slovenians substituted for the old pagan songs. He has also discovered traces of this first Slovenian liturgical song from the eight century in the Stiški MSS, which is preserved in the University Library of Ljubljana. It contains a fifteenth century copy of a similar invocation still in use in Slovenia.

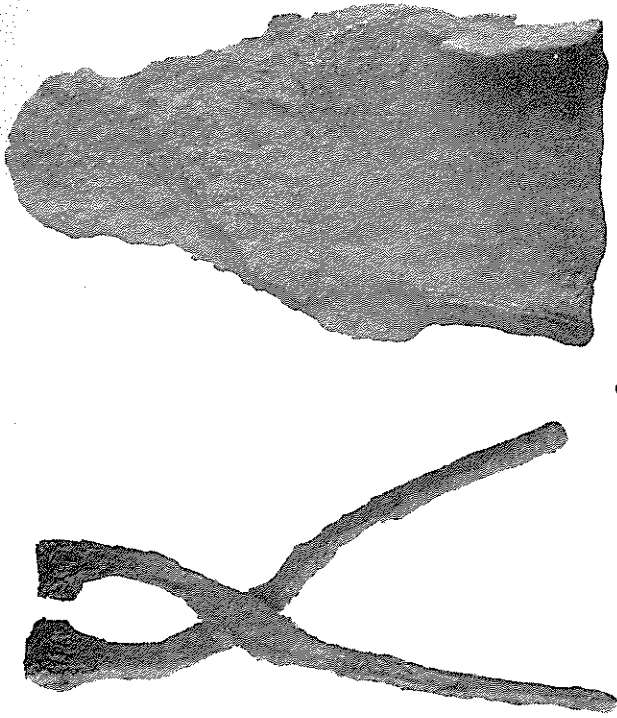
The installations of Dukes of Karantanija was well known all over the Europe. The author of the life story of King Charles V, Pero Mexia, the 'magnifico caballero',

from Seville, has included in his work *Selvia de varia lecion* a report regarding the ducal installation. The report was taken from the work of Piccolomini De Europe (1458) and from Sibellicus (Paris, 1528), according to P. Krendl, in an article on Carinthia, 1976, p. 141. The book contains a selection of essays, anecdotes and scientific happenings of the time. The book was published and translated into Spanish in 1540, into Italian in 1544, into French in 1552 and had as many as 40 reprints. It was translated into German in 1564, into Dutch in 1581 and into English in 1571. The English edition had been reprinted six times by 1651. Descriptions of the installations of the Slovenian dukes were therefore available in Mexico by 1576. The Installation of the Dukes of Karantanija was of great interest to Thomas Jefferson, when he was working on the Declaration of Independance (1776), and read the work by Jean Bodin, *Les six livres de la republique* (1567), (16 a). The history of the

(15) Barker, T. M.; *The Slovenes of Carinthia a National Minority Problem Studia Slovenica*, New York, 1960, p. 30 (from the original by Grafenauer, B., *Ustoličevanje koroških vojvod in država karantanskih Slovencev*, Slovenska akademija znanosti in umetnosti, Ljubljana, 1952, pp. 42-51, 565).

(16) Barker, T. M.; *The Slovenes of Carinthia a National Minority Problem Studia Slovenica*, New York, 1960, p. 30 (from the original by Grafenauer, B., *Ustoličevanje koroških vojvod in država karantanskih Slovencev*, Slovenska akademija znanosti in umetnosti, Ljubljana, 1952, p. 584).

(16 a) Šavli, J., Dr., *Novi list - a New Page. Misli*, September 1982, p. 229.



Iron tools – plough, pliers, from 9th Century.

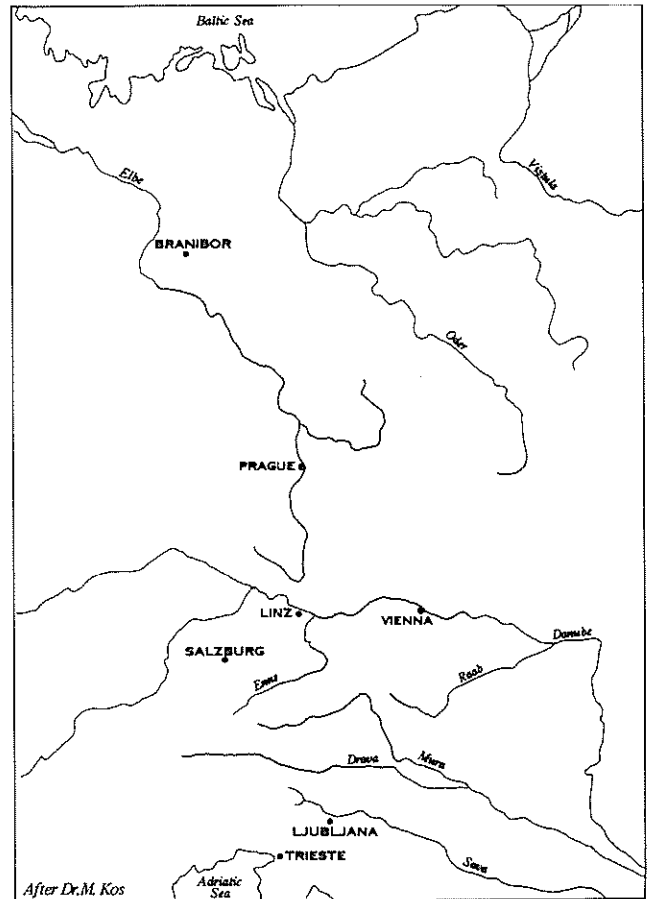
installations were one of the sources that helped Jefferson come to the conclusion that the power, handed over to a leader is not a vision of utopia but a form of government which Karantanci (people of Carantania) had adapted and lived under, their leaders being selected according to democratic principles.

Evidence that the duke is not a ruler by the grace of the king but by the grace of the people, is confirmed also by the use of the Slovenian costume and their supposed appearance at the imperial court, using the Slovenian language to address the Emperor, even though they were later Germans, (17), until the reign of Charles VI (1728). (17a)

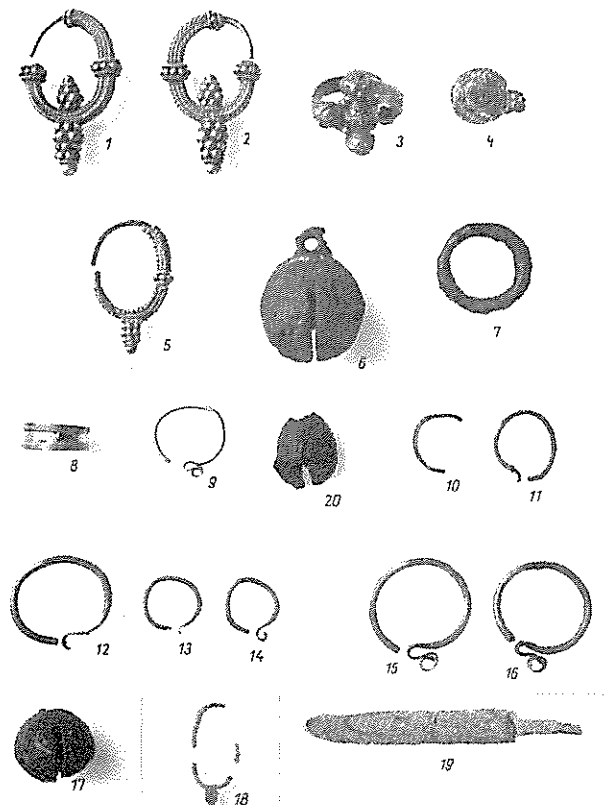
...“The special character of the duchy was emphasized by the Spanheim duke Bernhard, when he greeted Ulrich of Lichtenstein in the Slovenian language in 1277. Other tribal duchies fell sooner than Karantaniija (Carinthia) did because they did not have special legal rights, their own language, customs and usages. Even the (German) nobility took the idea of the special character of Karantaniija (Carinthia). The supra-national character of the empire was also emphasized in the Golden Bull of Charles IV (1356). Article XXVI provides that prospective candidates for the imperial throne should learn German and S l a v i c. However, in the

(17) Kuhar, A. L., *Slovene Medieval History, Selected Studies Studia Slovenica*, New York, 1962, pp 51-54

(17 a) Kuhar, A. L., *Slovene Medieval History, Selected Studies Studia Slovenica*, New York, 1962 p. 230.



6. Approximate region of Samo's Kingdom.



Jewellery found in graves.

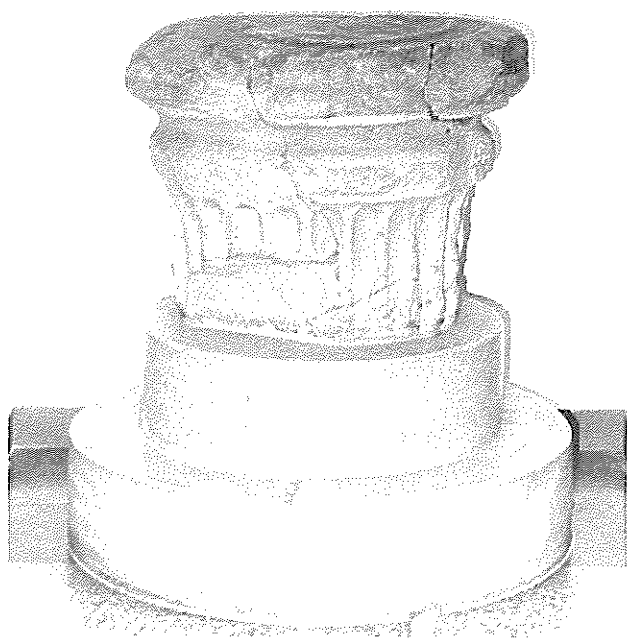


Dishes from graves, found near skeletons.

thirteenth and fourteenth centuries the theoretical imperial system was weakened and eventually destroyed by feudalism and the growing independence of the territorial principalities. As long as the Habsburgs had not become the hereditary holders of the German crown, they continued to respect the special rights of Karantanija (Carinthia) as a tribal duchy. Even Friderik III insisted his son Maximilian learned Slovenian ...' (17b).

The special document *Privilegium maius* from the year 1359 gave the Dukes of Karantanija special rights to receive the feud while on horseback instead of kneeling like dukes of other dukedoms. This was evidence of the duke's importance and status — of being the supreme hunting master.

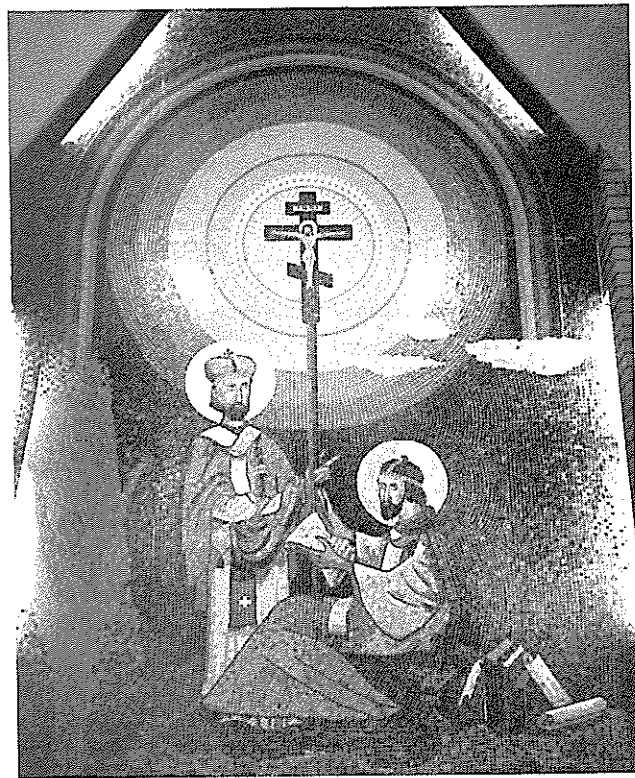
(17 b) Kuhar, A. L. *Slovene Medieval History, Selected Studies Studia Slovenica*, New York, 1962, p. 230.



Knežji kamen — Princes' stone (Ger. Furstenstein) from Krnsko polje (Ger. Karnfeld), now situated at the Landesmuseum fur Karnten, Klagenfurt — Provincial Museum, Klagenfurt (Austria).



Vojvodski prestol at Gosposvetsko polje -- Ducal chair (Ger. Herzogstuhl) at (Ger. Zollfield).



St. Cyril and Methodius, mosaic at Slovenian church.

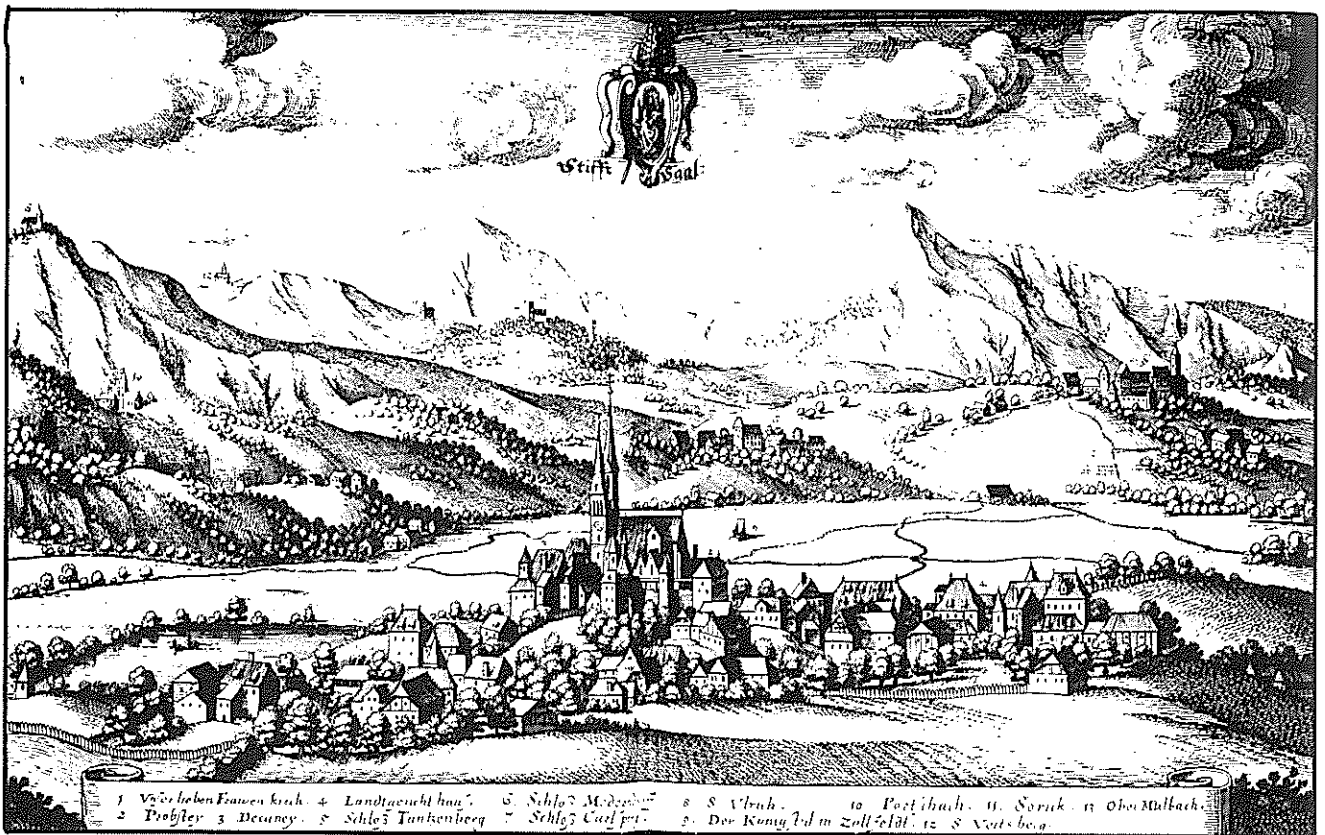
drawn up. Paleographic analysis has shown the 'fragments' are dated from the year A.D. 1000 and even earlier.

The original title is: MONUMENTA FREISINGENSIA (21) Slov. Brižinski spomeniki, (Ger. Freisinger Denkmaler, Engl. Monuments of Freising).

Christianity spread neither quickly nor smoothly. Organized Christianization began after Charles the Great (742–814), the Frank king who later (763) became the great Emperor, and his son defeated the Avars who were once more endangering Slovenian territory. The Slovenians, at last free of Avar invasion, were permitted to keep their own dukes in Karantanija (Carantania). The Avars were finally overcome between the years 791–803, but they were permitted to keep their own leaders, known as 'khagans'.

Christianity was first introduced with indulgent and benevolent instruction, but that approach gradually changed and it became apparent that subject peoples were subservient to the 'protection' of foreign aristocracy. Slovenians began to lose their personal freedom and independent land ownership.

(21) For the text of the Brižinski spomeniki (Engl. Monuments of Freising) see Appendix II, Kolarič. Srednjeveško slovstvo, Izbrano delo, Mladinska knjiga, Ljubljana, 1976, pp. 9-19.



Gospa Sveta (Ger. Maria Saal) drawing by Merian.

The two regions that offered most resistance to the feudal rule of Charles the Great were Istria and Pannonia. In Istria the descendants of the Byzantine Roman were living in the political and economic tradition of Constantinople at its height, and they opposed Charles' settling of Slovenians among them. In Pannonia, a duke from Sisak (Croatia) organized an uprising (828) involving the Slovenians, hoping to gain freedom, but it had the opposite effect. Until that time Slovenians had been allowed to select dukes of their own blood, but because of their co-operation in the uprising the Slovenian-born dukes were absorbed into the nobility of the Eastern Frankish Empire. According to the research by M. Mitterauer, states H. Dopsch in an article on Carinthia, 1976, page 37. Examples were the Slovenian dukes Pribina and Kocelj in Pannonia (21a), (see map. 7 p. 31).

Western and Eastern Christianity was divided by the Western and Eastern Empires in the ninth century when wars involved the Moravians, Slovenians, Croats, Serbs and Bulgars, all of whom were Slavonic ethnographical groups. In the second half of the ninth century the Moravian Prince Rastislav asked for missionaries from Rome but the Pope, who wanted the Bulgarians to join in Western Christianity, allowed the Frankish ruler to invade Moravia. When Franks and Bulgarians formed an alliance to devastate the Great Moravian State, Prince Rastislav found help in Constantinople from Emperor Michael III (838-867).

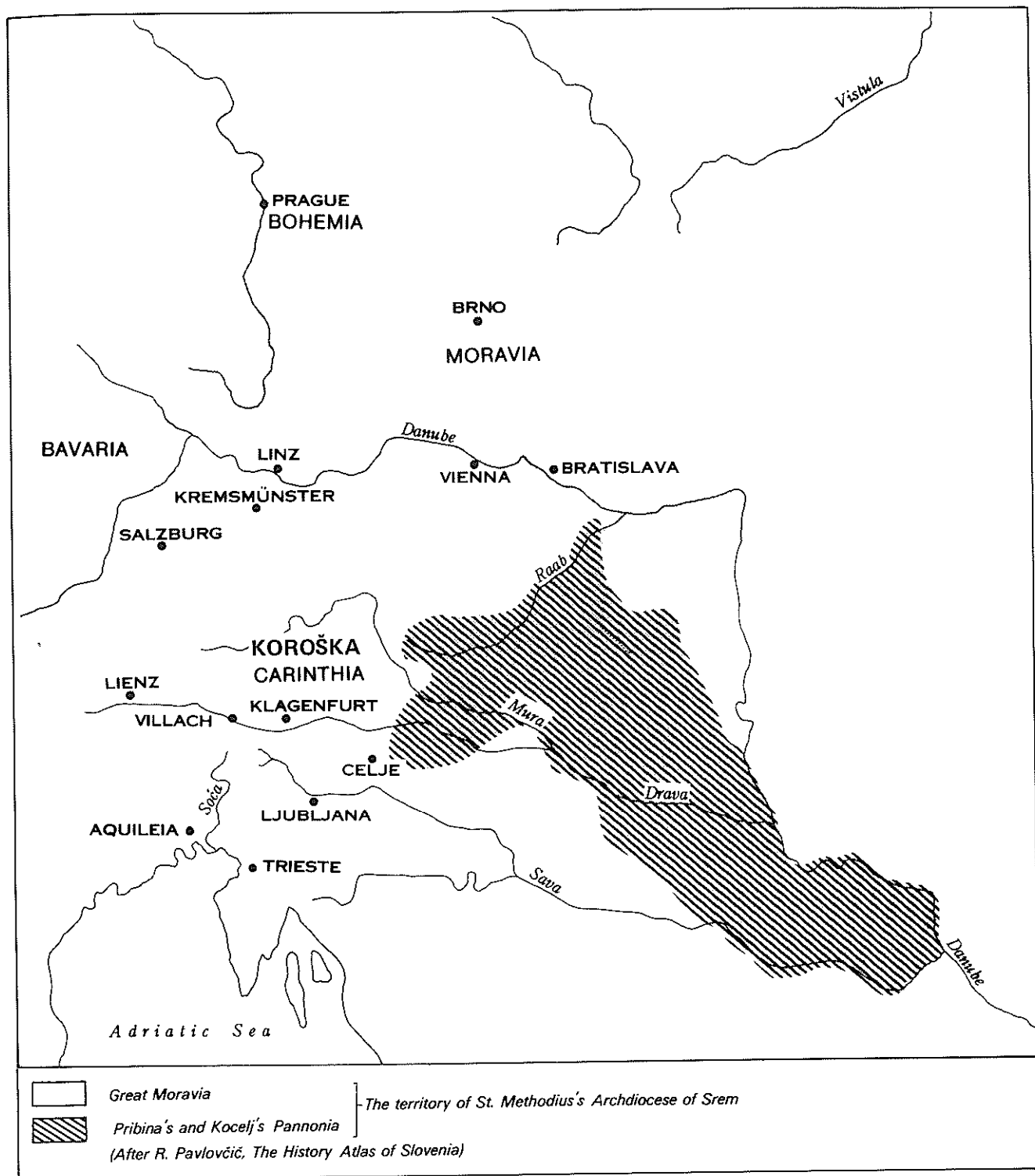
In the letter sent to the Byzantine Emperor, Rastislav said that Moravia and Pannonia were in fact full of missionaries, who came there from all parts, from Greece, from Italy, from Germany and who taught

"each in his own different way", but there is no one to explain the Christian truth in our own mother tongue in order that other countries also can imitate our example (22).

Such a statement coming from a ruling Prince in an official document reveals a great deal about missionary methods of that period. It is evident that missionaries came from all directions to convert the Slavs but that none of them preached in the language understood by Slovenians, and the Moravian Prince had good reason to turn to the Byzantine emperor for assistance.

Prince Rastislav ruled the territory on the left bank of the river Danube, but in Pannonia there was a Frankish vassal named Kocelj. Kocelj was a son of a Prince Pribina, who previously ruled the territory around Nitra but had been expelled from it, probably because of his devotion to the Franks. Pribina had many churches built, as well as his own centre, Mosapuch, at Late Balaton. His good work in extending Christianity and his general co-operation earned him a great reward from the Franks; all the land which he previously ruled as feudal territory was made over to him on a personal, non-feudal basis. His son Kocelj, later a duke, continued this devotion to the Franks and built many more churches built,

(22) Kuhar, A. L., *Slovene Medieval History, Selected Studies. Studia Slovenica*, New York, 1962, pp. 132-133.



7. The territory of St. Methodius's Archdiocese.

A document in the Bayerische archives (Germany) states according to M. Kos, one duke of the Slovenians, named Kocelj, presented all his land at Vampaldova, near Lake Balaton, to the Bishopric of Freising (23).

The friendship between the Archbishop and Kocelj ended with the arrival of the Slav missionaries Constantine and Methodius.

The missionaries were sons of a high-ranking officer and they both knew the language of the neighbouring Macedonians. Constantine was a librarian at Constantinople who studied at the University of Constantinople but later joined his brother Methodius at the

monastery at Mount Olympus in Asia Minor. Constantine had invented the special alphabet named 'Glagolica' and it was probably he who translated the most essential scriptural and liturgical texts into Slavonic. The Emperor then gave them a letter, exalting the privilege to worship God in one's own mother tongue (24).

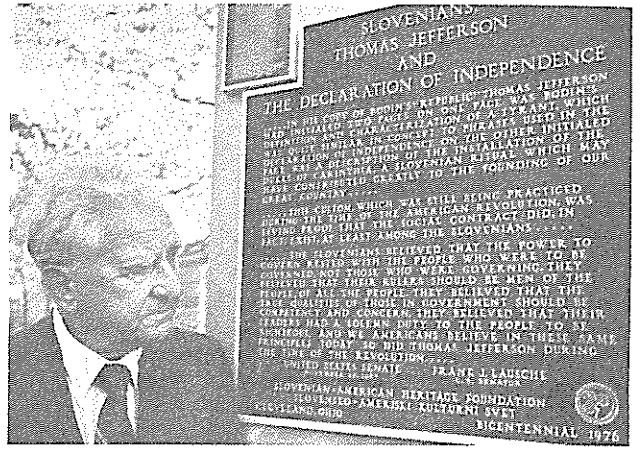
(23) Kos, M., *Zgodovina Slovencev*. Slovenska Matica, Ljubljana, 1955, p. 93.

(24) Kuhar, A. L., *Slovene Medieval History, Selected Studies Studia Slovenica*, New York, 1962, pp. 138-139.

The missionary expedition began in 863 and the first students, nominated by Rastislav, were taught to say Mass in Slavonic despite opposition by German priests. In the year 867 Constantine and Methodius were invited to Rome by the Pope, who granted permission for them to preach in their own language. Constantine, renamed Cyril, died soon after entering a monastery, and became a monk at SS Boniface and Alexius on the Aventine. In 869, when German influence was waning, Duke Kocelj requested the Pope to send Methodius back to the Slovenians. Methodius was consecrated bishop and returned to preach in Slavonic language in Moravia and Pannonia. This concession turned the German bishops against his work and they jailed him until, in 873 the Pope ordered that he be set free. His apostolate met with signal success (25).

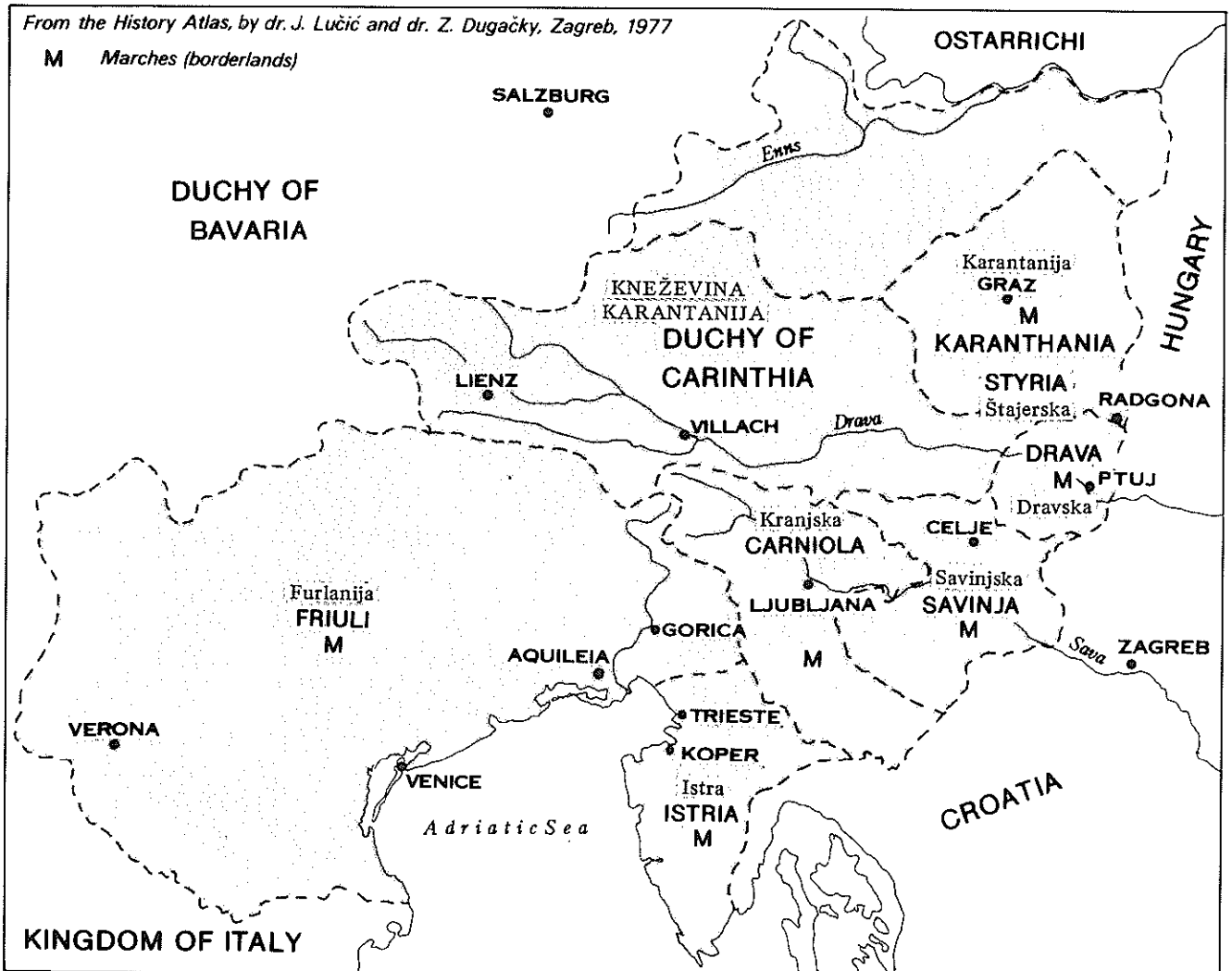
This situation, however, did not last long. Methodius had to leave Pannonia when the Germans took over the territory.

By the second half of the ninth century the slave trade was well established and Magyars, Venetians and Greeks were selling slaves to Mohammedan leaders in Asia, Africa and Spain. The Church condemned slavery and the freeing of slaves was proclaimed a good deed. Landlords could bring slaves to church or to the 'Holy



A fragment of Frank J. Lausche's speech of 28 November 1967 in American Parliament, stating that according to research by Dr. J. Felicijan in *The Genesis of the Contractual Theory and the Installation of the Dukes of Carinthia (Koroška)*, Thomas Jefferson initialled a page in Bodin's Republic, describing the Slovenian ritual of the installation of the Dukes of Carinthia.

(25) See Appendix III, Kuhar, A. L., *Slovene Medieval History, Selected Studies, Studia Slovenica*, New York, 1962, pp. 144-146 (Of religious disagreements between the German Bishops and the pope John VIII).



8. Great Carantania.

Egnante In perpetuum domino nostro Jesu Christo qui ab arce poli descendere dignatus est in alium virginis ac deinde in presepio: de presepio in crucem: de cruce in sepulchro: de sepulchro ad tartara: de tartara rediit ad ethera: huius viri albis induit adstantibus [testantibus] ad postremum reuertens ad iudicium in quo iudicio unusquisque quod gessit retributionem accipiet: deputantur inuisi ad supplicia: inuisi autem ad vitam eternam: que retribucio nullum habet terminum nec in malo nec in bono: Quam ob rem propter amorem eternum & timorem horribilem: ut deuitare ualeam mansionem dyaboli & habere merear mansionem cum Christo: ego Tassilo uir inlustris [illuster] dux Waliorariorum anno ducatus [ducatu] mei tricesimo: inductio prima: mente tractaui ut de hoc quod michi dominus dignatus est concedere: pro memetipso aliquid deo conferrem: Nam bone memori [memorie] antecessores mei in quantum potuerunt res suas deo deuouerunt: ecclesias dei construxerunt: easque suis opibus ditauerunt: monasteria quoque studuerunt construere: & non modicas ad easdem pecunias tradere: Qua de re statui quoque & ego in animo meo: ut cum summa opitulatione Jesu Christi domini: in ipsius nomine monasterium edificare [edificarem] qui [quod] ipso adiuuante ita factum est: Nam monasterium construxi iuxta fluenta nuncupante Chremisa [nuncupata Chremisa] in honore Sancti Saluatoris quem & deo dicitur: & in dedicacione tradidi quod potui quod subter adnotamus: Qui etiam abbatem constitui nuncupante Fateri: cum monachis⁽²⁾ sibi deputatis ut in predicto uenerabili loco: ita ibi commorancium regulariter ducatur: Nunc ergo ea que tradidimus intinabo: Ego igitur Tassilo uir inlustris [illuster] dux: ut supra annotatum est anno xxx^{mo} ducatus [ducatu] mei: simulque dilectissimus filius meus Theoto: anno etiam ducatus [ducatu] eius primo: tradimus atque confirmamus ad predictum monasterium Sancti Saluatoris in primis namque eos homines qui in ipso loco habitant: & ea cuncta que ibidem culta uidebantur: de incultis uero ex omni parte quantum uoluerint cultum faciant: Tradimus quoque & Salinam que ad Sulzibach [Sulzbach] est: & tres homines ibi habitantes saltem coquentes: Simili modo etiam in circueitu cultum faciant: [ibidem cultum faciant] quantum uelint sine omni prohibitione: Item in tercio loco nuncupante Sibpach [Sýppach] ad utilitatem loci illius quantumcunque sufficiat: agros uel pratas faciendi licenciam concedimus: Item in quarto loco nuncupante Ljupilinspach [Ljupilinspach] similiter ut in ceteris locis supradictis precepimus: ita fiat: In loco uero quod uocatur Ippa: quod est ipse [ego ipse] a die presenti definire decreui et terminis [terminis] interpositis: ea que inter utrasque Ippas adiacere uidentur definimus: ubi illas duas Ippas [Ippas] oriuntur: & illud quod⁽³⁾ inter illas duas Ippas est cultum & incultum: usque dum similiter iunguntur: cuncta absque ullo termino uel contrario ad prefatum monasterium tradidimus: Nam & quadraginta cascata aliunde adtractus [cascata aliunde adtractos] tradimus in his componere locis: Tradimus autem & decaniam selauorum: cum opere fiscale seu tributo iusto: quod nobis antea perfolui consueue-

rant: Hos omnes predictos selauos quos sub illos actores sunt qui uocantur Taliup & Sparuna: quos infra terminum manent que conuauit ille iopan qui uocatur Phisso: & conduxit per girum: illos nominantes Fateri abbatem & archiepiscopum: [abbas et Parn presbiter] & Chympksh [Chumpsh] iudex: & Dlesodro comes: & Kerpreht: [Gaerpreht] iusti a summo principe Tassilone: definire decreuerunt & terminum posuerunt: totum et integrum [ex integro] ad eum tradimus locum: & xxxa selauos ad Todicha cum opere fiscali seu tributo iusto: Tradimus autem & terram quam illi selaui cultam fecerunt sine consensu nostro: infra qui uocatur forst: ad Todicha & ad Sirnicha: Tradimus au-

tem ad uillam publicam nuncupantem Allichhepa a die quo usque cum alia curte istus similem redimere nos eum consensu abbatis seu fratrum loci illius qui tunc tempore fuerunt omnia ex integro quequid ad predictum [predictam] pertinet curtem: & illi homines tributari arare debent ad ipsam curtem similiter quod antea fecerunt: Tradimus autem siluas & pratas que uocatur Porepach: quod ego ipse a die presenti definire decreui & terminis interpositis: quod est a fonte qui uocatur Zuffinprunno: usque ad flumen nuncupante Albin: de illo termino ad plagam meridiana[m] infra monte qui dicitur Warmine [Warminech]: & infra [inter] flumen qui supra diximus Albin: usque terminum [nostrum] quod est usque in Alpa ad profectum illorum pecudum pascere & cultum facere absque ulla contradictione: Tradimus autem aream [terram] in loco qui dicitur sporestal [Sporestal]: que Salinbo [Salinbo] & Wenilo & Kerpreht [Gaerpreht] iusti a summo principe Tassilone definire decreuerunt & terminum posuerunt: & de illa silua ad predictum locum Sporestal [Sporestal] cultum facere quantum uoluerint sine ullo impedimento: Tradimus uero ad Jsecha duas uincas & ad Raecort: uel Raersta: tres & totidem uincos & duos apium cultores & sex sabros & ad campos Alboni [Alboni] piscatores duos & ad Alupinech ecclesiastica [ecclesiastica] pecuniam que ibidem adesse uidetur: uidentur ad ipsum predictum monasterium iure quo potui concessi: Similiter & in Sulzspach [Sulzspach] rem ad ipsam ecclesiam pertinentem: similiter ut diximus ad ipsum monasterium concessimus: Similiter tradimus ad Nordpilsa ipsam pecuniam ecclesiasticam: In salina uero maiore unum hominem saltem coquentem concessimus: De pascuis uero illorum quos uelgus nominat Forst: in omnibus pascuis quolibet pecudum ubi nostra concessum habuerint communitatem similiter in omnibus ut nostris concedimus nullo contradicente: & ad Grunzinwiten [Grunzwiten]⁽⁴⁾ selauum unum cum iusto tributo: Dec autem omnia que supra diximus per singulas locas [singula loca] omnia ex integro domos & curtes seruos & ancillas & homines tributales & quequid illorum est mobile & immobile: cultum uel incultum: rures pratas campos siluas aquarumque decursus uel quequid ad ipsas pecunias pertinere uidetur: trado atque confirmo ad predictum uenerabilem locum: ut ab hodierna die & deinceps ibi sit

images of saints and could free them in the presence of bishop or priest. In gratitude, the slaves had to pay yearly taxes to the church. The foundation Charter of the monastery in Krka (Ger. Gurk) in modern Koroška (Carinthia) decreed that every firstborn in monastic territory could buy his freedom, and the Patriarch in Aquileia also freed many slaves.

The invasions of the Magyars had a terrible effect on Slovenian life. The Magyars originally lived in territory beyond the Ural Mountains that extended south to the Caspian Sea. At the time of Methodious' mission to Moravia the Magyars had sometimes attacked and devastated Slav settlements, but they were strongest and

Extracts from the 'The Kremsmunster Charter', in which it is written that the duke Tassilo tried to contain the Slovenians in a restricted area, where the Slavs lived in their own social groups under their own laws and customs. At Kremsmünster the first pure Slovenian names appear (topographical) – "ad Todicha", "ad Sirnicha". The first Slovenian chieftains are mentioned here "hos predictos Sclauos qui uocantur Taliup et Sparuna ... et ille iopan qui uocatur Phisso". Here we learn that Slovene villeins worked there and were transferred from the Crown estates on to the monastic grant "XXX Sclauos at Todicha". Here we are told that land, where Slovenians had worked, had been confiscated from them and donated to the monastery "terram quam illi Sclaui cultam fecerant sine consensu nostro". Here we are also informed of special moderate taxes which the Slovenians had to pay" as Grunzinwitten Sclauum unum cum iusto tributo". Here, finally, is contemporary evidence that the Slovenians lived there on the Traun in their own organized social and economic units "decania Sclauanorum" headed by a Župan "iopan ille Phisso" with two assistants to help him in the administration of the decania "Taliup et Sparuna" and that the transfer of "decania" was made in accordance with Slavonic legal and customary tradition.

most aggressive between the years 894-898, when they devastated the whole of Pannonia. They finally reached Italy, where they destroyed farms, burned towns, wrecked churches and killed the inhabitants of the countryside. Only girls were left alive, to be taken for the invaders' pleasure and for slavery.

In 955 the Magyars were finally defeated by the German Emperor Otto I (26) in a three-day battle at Lechfield. The Magyars were obliged to become farmers and years later, when the territory of modern Slovenia was again under German rule, the people remembered the Magyars and the speed and ferocity of their attacks. There were many stories in which the Magyars, because of their great horsemanship, were depicted as having a human upper body and an equine lower body, and sometimes they were described as dog-headed creatures who chased Christians, drank their blood and tore the hearts out of their bodies.

During the Magyar invasions Bavarians and Slovenians of Karantanija (Carinthians) fought together. The Germans were so impressed by the fierce fighting of Karantanija (Carinthia) that the territory was given a special role as a leader in the reconquest of the Frankish Eastern provinces, which had been lost during the invasions. Karantanija (Carinthia) became, in 976, a separate Dukedom, with the right to supervise the border marches named Riedmark, Ostmark, Drava, Kranjska (Carniola), Istra, Friuli and Verona. The Karantanija (Carinthia) dukedom, including all the marches, became a formidable defence against further dangers menacing German territory from the south-east.

The dukes of Karantanija were now all of German origin and there was no hereditary succession to the position. In order to prevent the concentration of power in one family the king appointed the dukes as he pleased, and there were many disagreements as a result of this arrangement. The borders, formed as organized by the German king Henrich III in 1002, were the foundation for today's regional divisions in Slovenia: Kranjska (Eng. Carniola, Ger. Krain), Štajerska (Eng. Styria, Ger. Steyermark) and Koroška (Eng. Carinthia, Ger. Kärnten). (See map 8, p.32).

GERMANIZATION

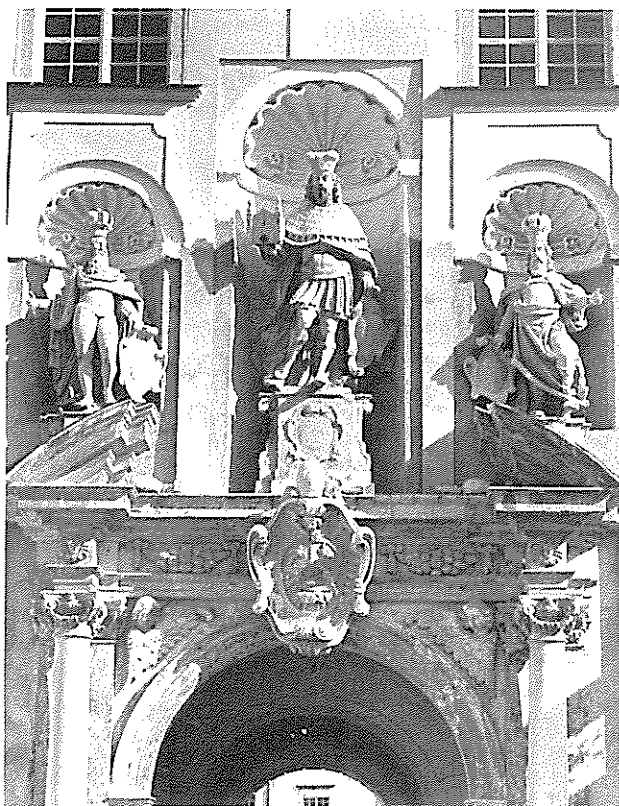
During the tenth, eleventh and twelfth centuries the German rulers divided Slovenian land among families of the German nobility and the Church. Among the best known and most powerful ecclesiastical beneficiaries to receive feudal grants of Slovenian property were the Patriarchs of Aquileia and the Archbishopric of Salzburg. Many other large estates were in the hands of the monasteries, and other prominent families to benefit from the new arrangements were the Orlamundis, the family of Hemma of Gurk, the Spanheims, the Bavarian Traungavs, the Andechs and the ancestors of the Counts of Gorica (Ger. Görtz).

German farmers were settled on territory in which Slovenians were already well established, particularly in areas around the Vrbsko jezero (Wörther Lake)

and along the Drava, Mura and Aniča (Enns) rivers, where place names were changed to German equivalents. For example, Breže and Krka became Freising and Gurk. Germanization continued into the territory of Štajerska (Styria), along the Mura River and further to the south where, at that stage, only counts and priests, not German farmers, had been sent. The best known "Bishops' churches" to acquire great estates were Freising, Regensburg, Passau and Bramberg, Brixen and Krka (27) (Ger. Gurk) Germans also moved into Istra and Friuli.

Slovenian farmers, most of whom were freemen, were having most of their land taken for German settlement and were then unable to make a living on the little that was left to them. They were forced to accept land on feudal terms from the nobles, so lost their own personal freedom and were obliged to pay high taxes. If unable to pay tax, Slovenians frequently sold the remainder of their own land to the overlord and thus lost all remnants of independence.

The struggle for supremacy between King and Pope began in the eleventh century. After the German King's death the Papacy was in the ascendance, so noble families supporting the Pope, such as the Spanheims, became the 'righteous successors' in the occupation of Slovenian lands.



Grand Portal at Kremsmünster monastery; in the centre is Duke Tassilo, founder of the Kremsmünster monastery in 777; on his left is Karl der Grosse (Charles the Great) and the right Emperor Heinrich II (Henry II).

(26) German King Otto I, The Great, Holy Roman Emperor (912-973).

(27) Kos, M., *Zgodovina Slovencev. Slovenska Matica, Ljubljana, 1955, pp. 190-193 (In search of Slovenian nobles).*



Charles the Great – Karl der Grosse with his family.

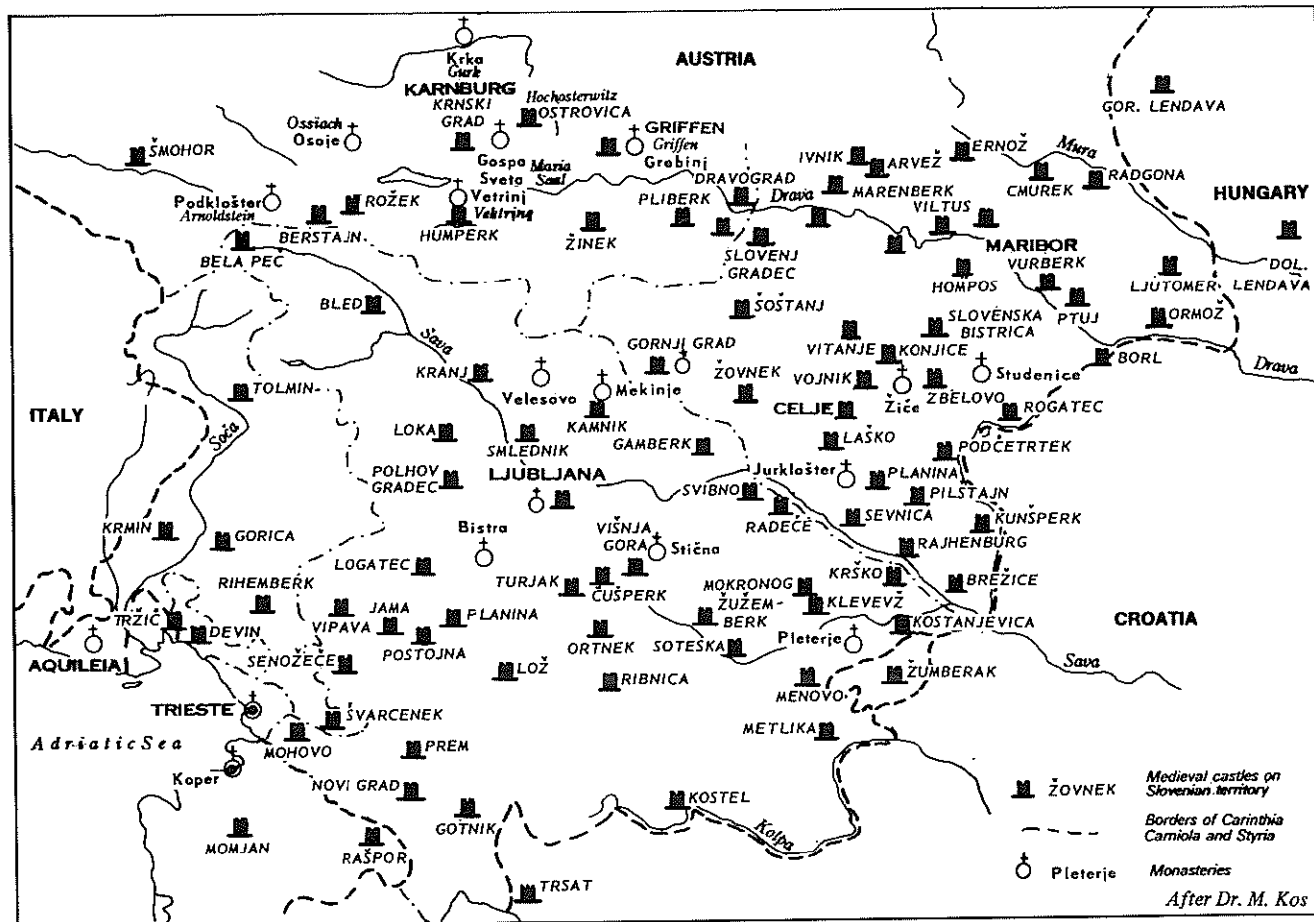
Medieval Slovenian castles were built on high hills and used as fortifications against invaders. In early times the buildings themselves were quite small but were protected with dykes and rocks. In later years towers were usually used for observation. Nobles lived in the castles, the ladies occupied with handcrafts and the men with fighting, hunting and songs and tales of gallant deeds. In later centuries, tournaments were held at which knights in full armour tested their skills as warriors.

There were not many castles on Slovenian territory between the years 900 and 1000, and few records of their existence, but one of the earliest was at Ptuj, another near the Adriatic and one near Friuli which the Friulian nobles tried unsuccessfully to conquer. Most Slovenian castles were built between 1150 and 1200. The castle of Bled, mentioned in documents in 1011, is still standing. Other castles mentioned are: Ostrovia (Ger. Osterwitz) ninth century, Breže (Ger. Freising) 860, Wörther 888, Trebnje 1163, Podklošter 1060, Rajhenburg (Countess Hemma) 895, Pilstain and Krnski grad (see map 9, p.35).

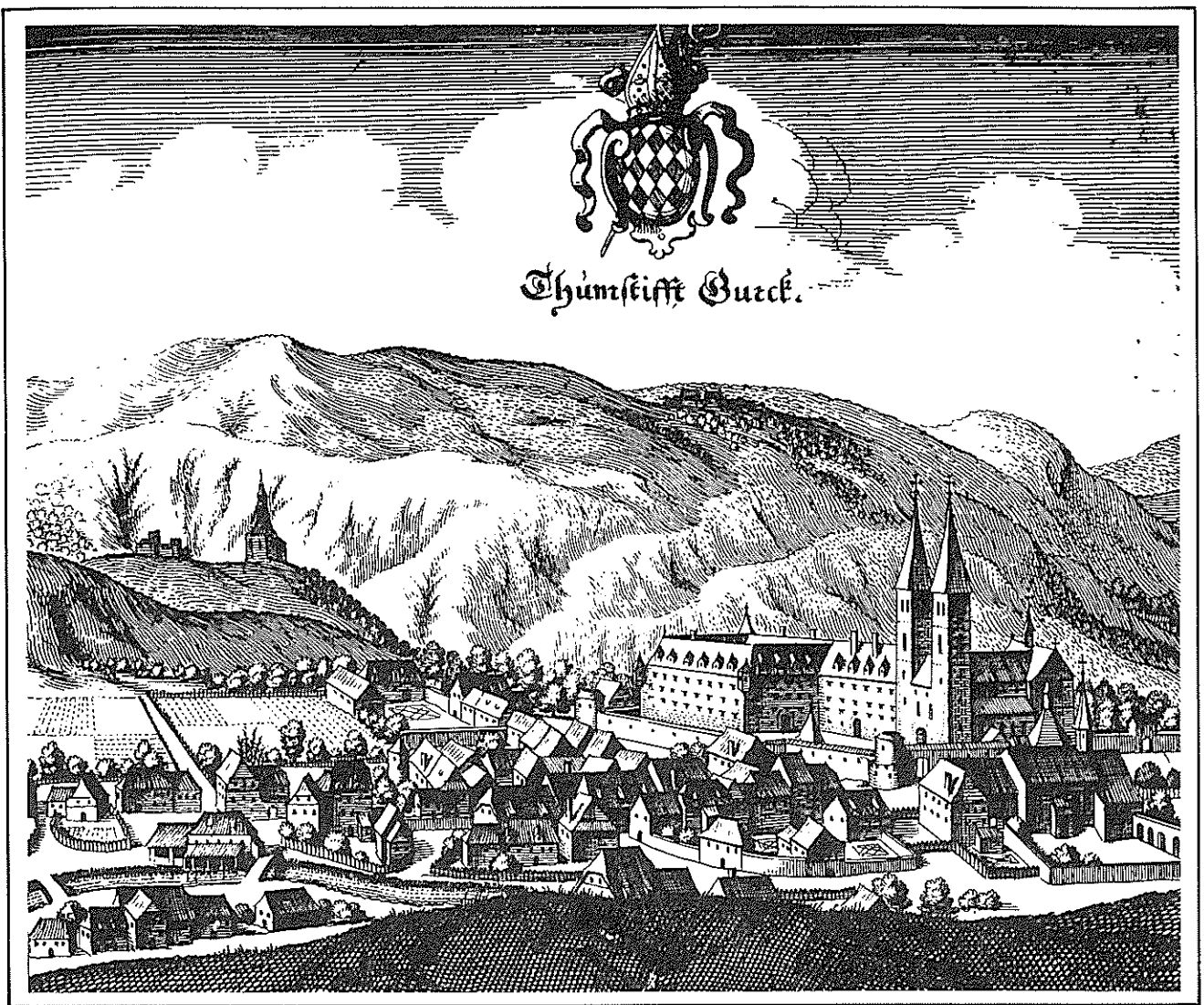
The first Slovenian monasteries were founded at the time of the Bavarian Duke Tassilo. Kremsmünster and Innichen were established for Slovenians in the year 777.

A very interesting discovery was made by Dr. J. Gruden who found the 'Štivalski – Čedadski evanĝelij' (28) a copy of the Gospel of St Mark written on

(28) Gruden, J., *Zgodovina slovenskega naroda. Družba Sv. Mohorja, Celovec, 1910, pp. 85-86.*



9. Medieval castles and monasteries on Slovenian territory.



Church in Krka (Ger. Gurk), drawing by Matthaeus Merian.

established a new branch the Cisterians or the 'white monks'. The founder was St Bernard, of French origin, and two abbeys were founded in Slovenian territory, Vetrinje (Ger. Viktring) in the year 1142 and Stična (Ger. Sittich) even earlier in 1136. The members of the order and their followers were great farmers. They obeyed a rule of silence during working hours and communicated with others in sign language rather than speech. In 1234 another abbey was established in Kostanjevica.

The third monastic order in Slovenia was that of the Carthusians and the founder, St Bruno, was also from France. This was an extremely strict order; its members lived as solitaries each in his own cell, were not permitted to speak to each other, worked very hard and ate no meat. In their solitary existence they thought, prayed and copied books. The first Carthusian mo-

nastery in Slovenia, at Žiče, was presented with many estates that had belonged to nobles. The second was built at Jurjevo in 1172: it was ruined and rebuilt in 1200 and later named Jurklošter, and was particularly well known at the time of the Counts of Celje (Cilli) at the beginning of the fifteenth century.

Other Carthusian settlements were at Bistra, near Vrhnika (vicinity of Ljubljana) and Pleterje (Dolenjska). The Bistra monastery also received land and other gifts from the Counts of Celje (Cilli) and was almost ruined at the time of the Turkish invasions. It was closed by Joseph II in the eighteenth century when the orders were prohibited. The monastery of Pleterje was built in the fifteenth century (See map 9, p. 35) and is since 1900 again in existence in hands of Carthusians.

V. NEW WAYS FOR NEW TIMES

In the tenth and eleventh centuries, very few peasants or farmers were freemen. The vast majority were forced to work as servants or hired men, farm labourers and maids, on estates of a landlord. By the end of the twelfth century landlords had realized that the peasants worked better if they believed they owned the land they worked, so the great estates were divided into small farms and given to farmers who then paid taxes.

The farmers and peasants were not free to leave the land that had been given to them for temporary use or 'usufract'. Not all taxes were paid in money: some of it was 'dnina' or 'working tax', a compulsory villeinage service.

With better conditions, the number of small farmers increased. In return for service to the landlord, the Church or ecclesiastical lords, farmers were supposed to receive some protection and shelter, and their taxes were recorded in special documents called 'urbars'.

The urbars were land registers which showed the names of the farmers and the taxes due from each, and these were in use from the middle of the thirteenth century. The urbars also revealed the organization of large estates. The official who supervised payment of taxes in either money or goods also managed the compulsory peasant labour. For his services this official received 'payments' of work from the farmers or peasants, and the landlord sometimes gave him farms for himself. Clerks, foresters and hunters were classified as lesser officials.

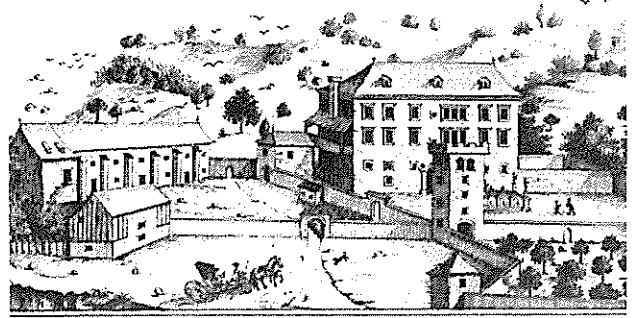
Servants or hired men were no longer regarded as tools for personal aggrandisement: they were 'svobodni' (Ger. Freileute, meaning 'free people'), and were placed on the farms to live according to the rules of the 'ius liberum' or 'free law of the lord'. The landlord managed the estate as he wished, and he controlled the number of people settled on the farm and also the life



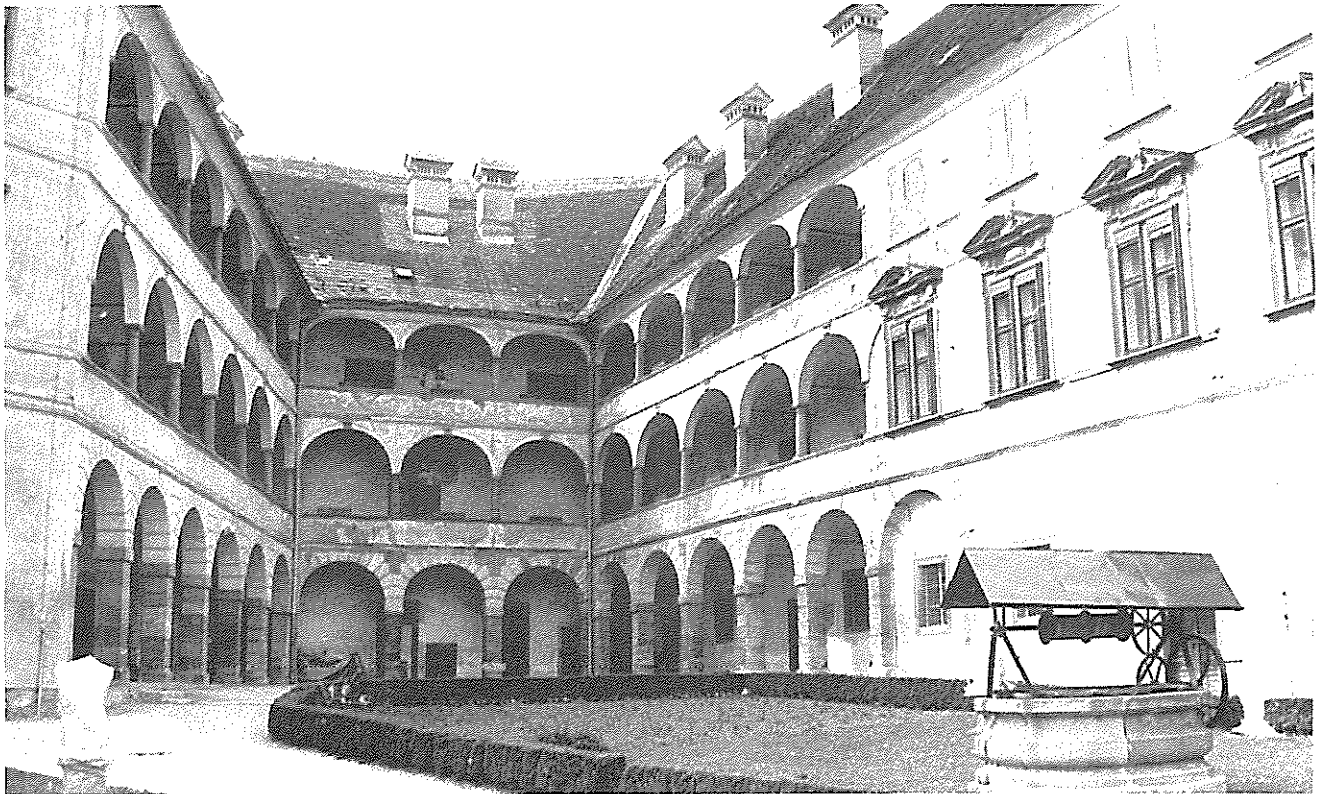
Castle Ljubljana (Ger. Laibach).



Coin of Duke Bernard (1202-1256) made in year 1225 in Ljubljana.



Castle Polhov Gradec



Castle yard (Ptuj), completed by the counts in the 15th Century.

they led. The svobodin was not in fact a free man, and the landlord had complete control over the disposal of land. When a farmer died the landlord decided on the farm's new occupant.

It was not until many years later that land leases were introduced which enabled individual farmers to inherit property. There were then two types of land tenure: one lease (Lat. *ius civile*. Ger. Burgrecht) was given only to personally free citizens, and the other type (Lat. *ius entitium*, Ger. Kaufrecht), which involved some fees and taxes and permitted the new owner to sell the property. In some districts, an agreement between the landlord and the farmer who worked the land with his own working animals ensured that the farmer received a share of the profits.

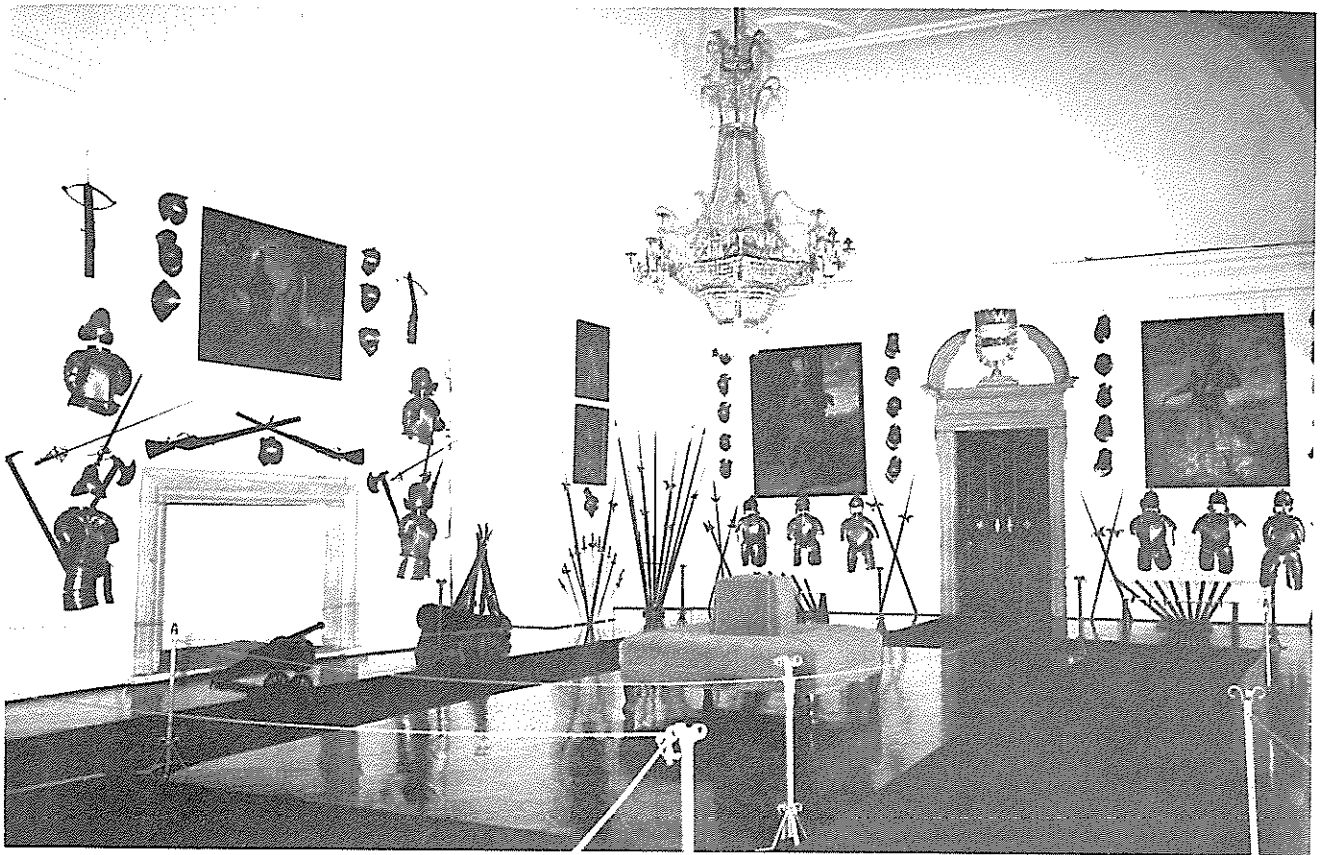
The landlord also represented the law: he became the judge and law infringements were strictly punished. Punishments included hanging for theft, beheading for robbery or brigandage and beheading with a board for rape (for rape of a virgin the rapist was buried alive). For forging money the guilty were roasted in an iron



Castle Grebinj (Ger. Griffen).

net over a fire, and lesser crimes were punished by blinding and cutting off ears and tongue. Some were tied to a post in the centre of a town and exposed to public abuse.

The village župan (Slov.) was a leader selected by the farmers but approved by the landlord, who acted



Knight's hall, collection of weapons, castle Ptuj.



Tombstone of Friderik III of Ptuj, who died 1438, the last of noble family of Ptuj. Tombstone is of red marble, now located in the lower castle's wall.

as a mediator between landlords and the farmers and peasants.

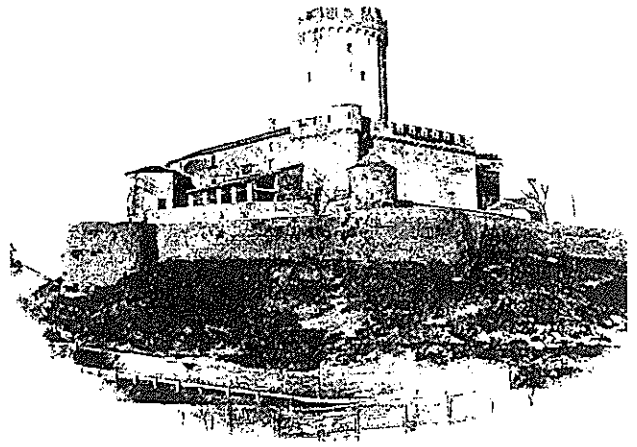
The most common form of tax payment was in many types of corn (30). All other goods such as grits, bread, cakes, fruit, vegetables, beer, honey, meat, fish, game and flax were called 'small taxes' or 'kitchen rights'. In mountain regions sheep, goats and pigs were paid in tax. Other products used for the purpose were poultry and eggs, cheese, wood for building, hay, pottery, tools, and manure to fertilize the fields. The millers had to pay taxes and needed permission to use the mills, and inn keepers had to have permission to sell wine. Peasants had to pay a special tax for the acorns eaten by pigs while grazing in the oak forests. Other taxes were levied for fishing, hunting, wood cutting and hay making, and special taxes marked particular events such as a Court sitting, a death or upon the receipt of a farm.

The landlord could also claim compulsory labour such as field cultivation and harvesting, hay making and vineyard work. In addition, peasants had to transport goods, work on roads and in the castles, and the farmer-peasants were required to use their own animals and tools. Compulsory work varied in length from three to twenty days a year and was ordered and organized by the landlords. The duke of the district claimed taxes in money from the peasantry, and the Church took a tenth part of everything the peasant was able to produce in the fields, the vineyards or by stock farming.

(30) See Appendix IV for sample of taxes.



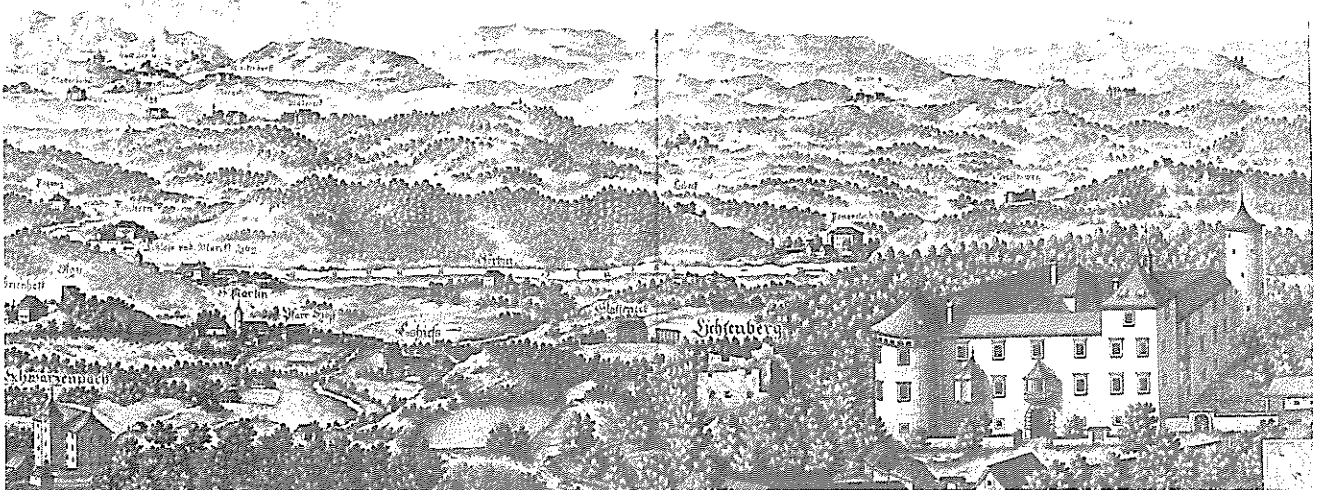
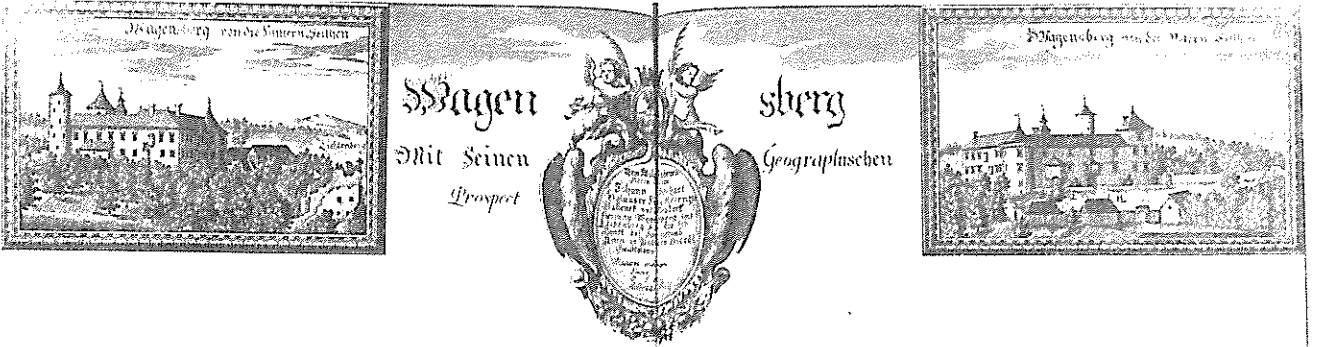
Ivan Kacijanar, Emperor's commanding officer and the owner of the estate Vrbovec — part of the Renaissance tombstone built in the hall of the cathedral at Gornji Grad.



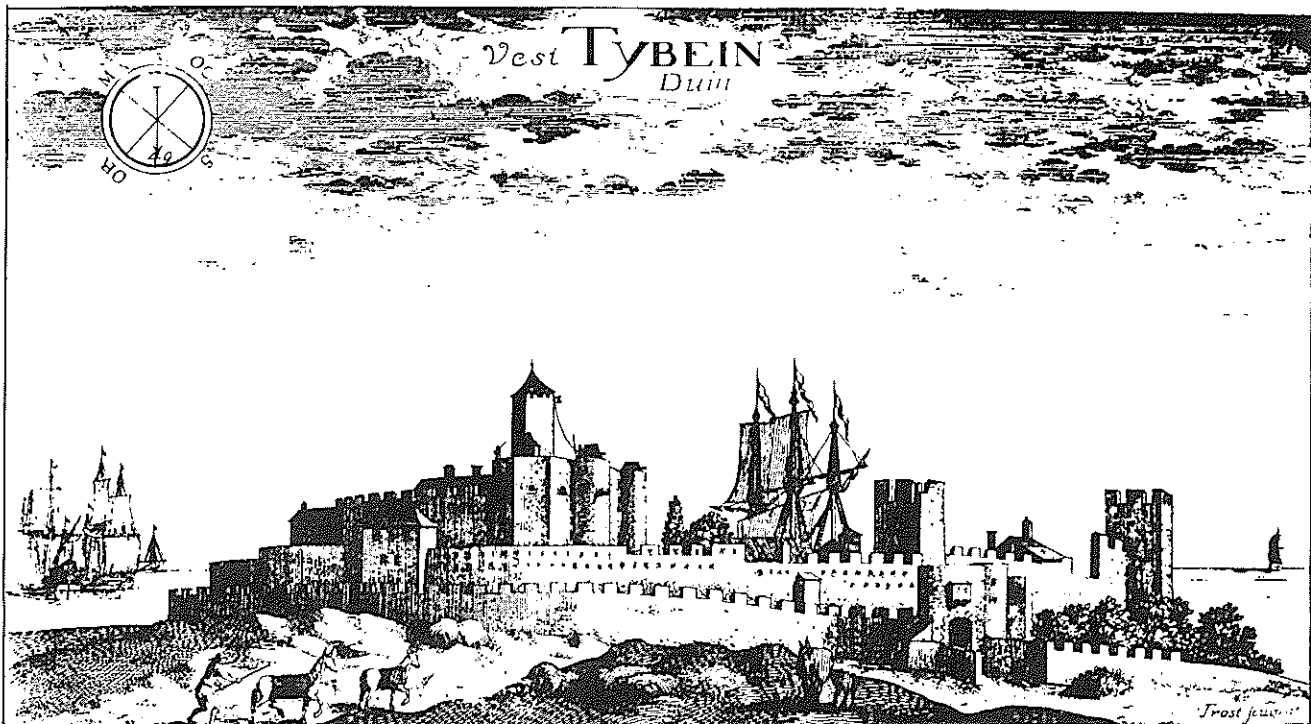
Castle Rihemberk.



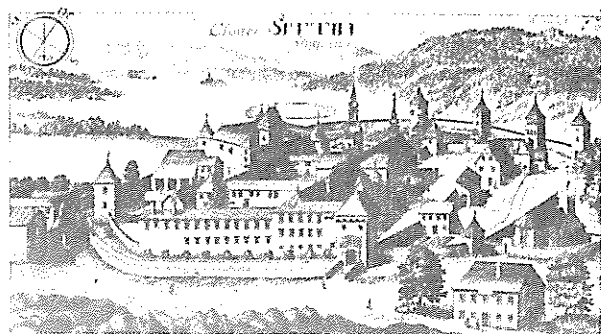
Castle Vrbovec (Ger. Altenburg).



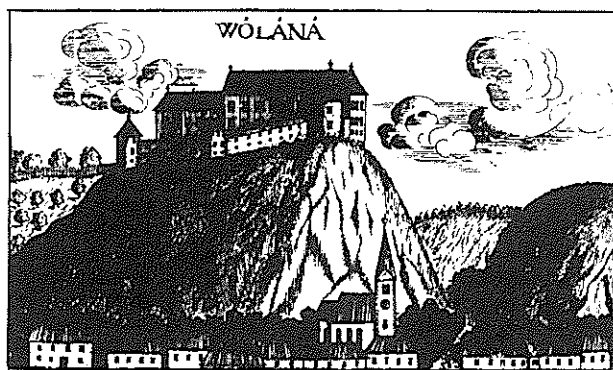
Castle Bogenšperk (Ger. Wagensberg).



Castle Devin (Ger. Tybein) – fortified establishment.



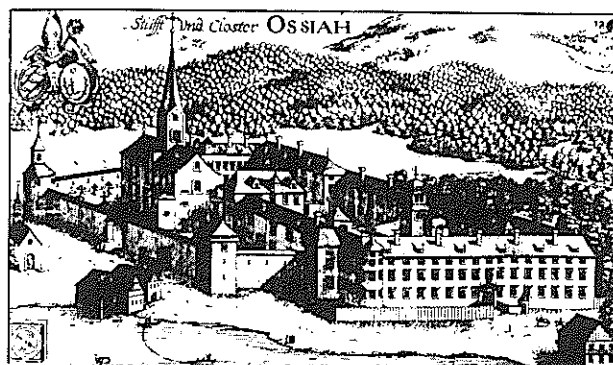
Cisterian abbey Stična (Ger. Sittich).



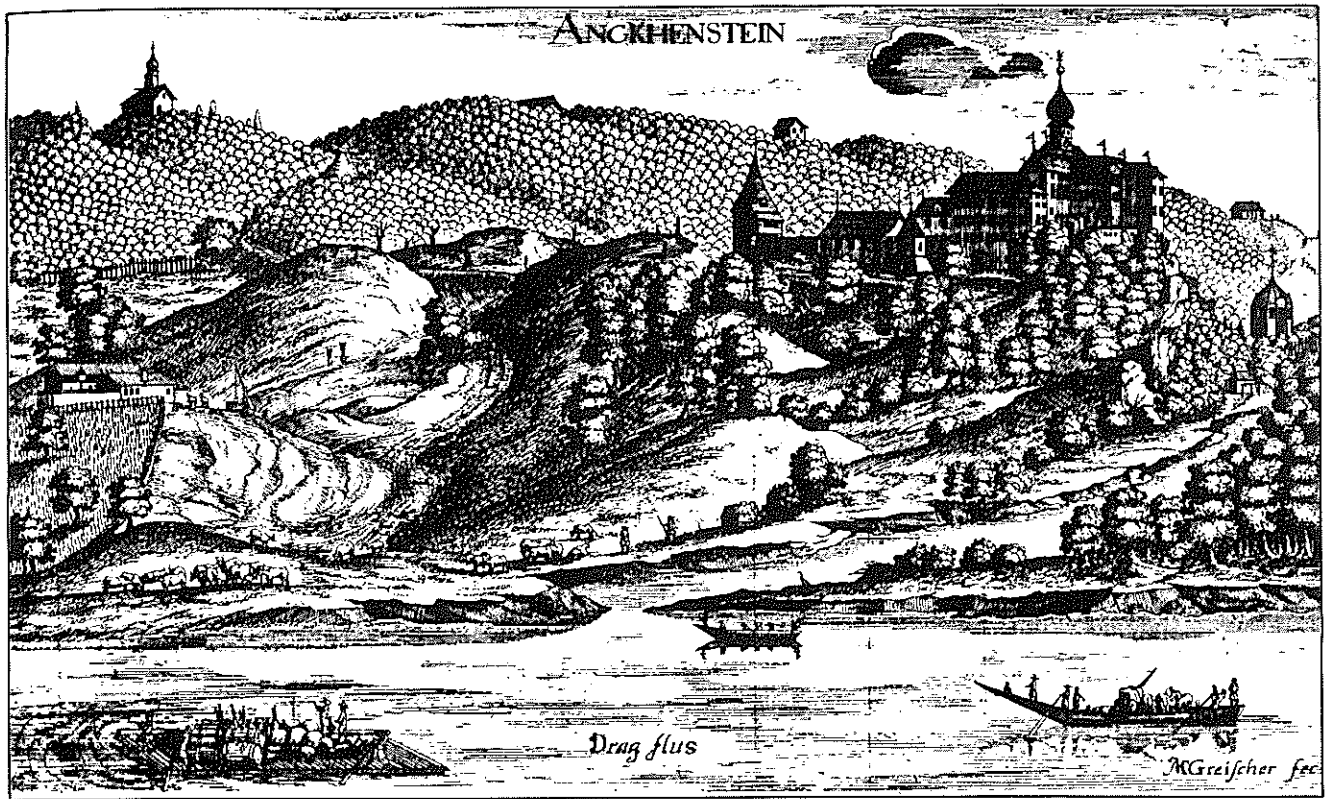
Castle Velenje (Ger. Wollan).



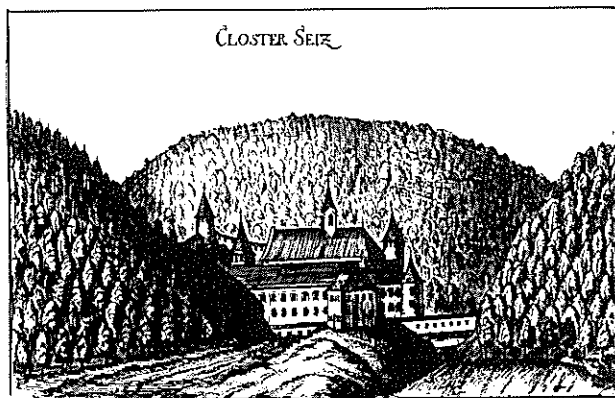
Castle Žužemberk (Ger. Seisenberg).



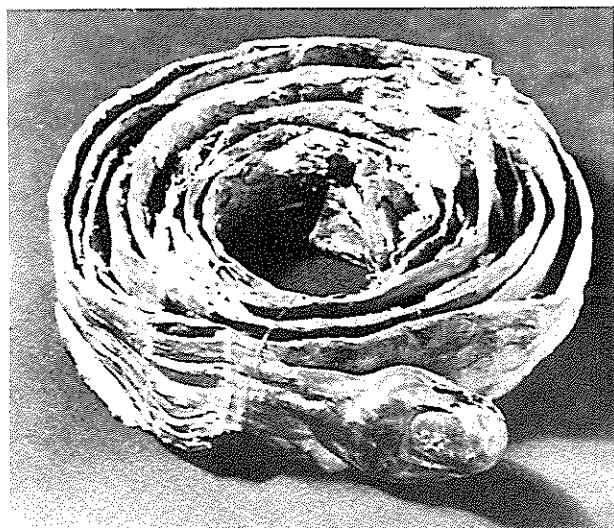
Benedictine monastery Osoje (Ger. Ossiach).



Castle Borl (Ger. Ankerstein).



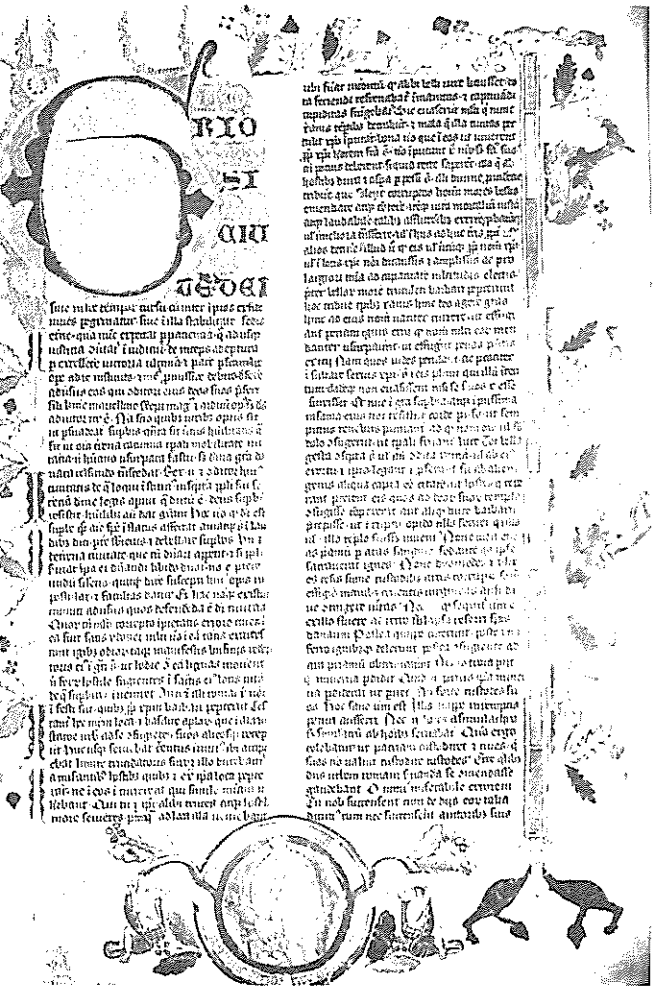
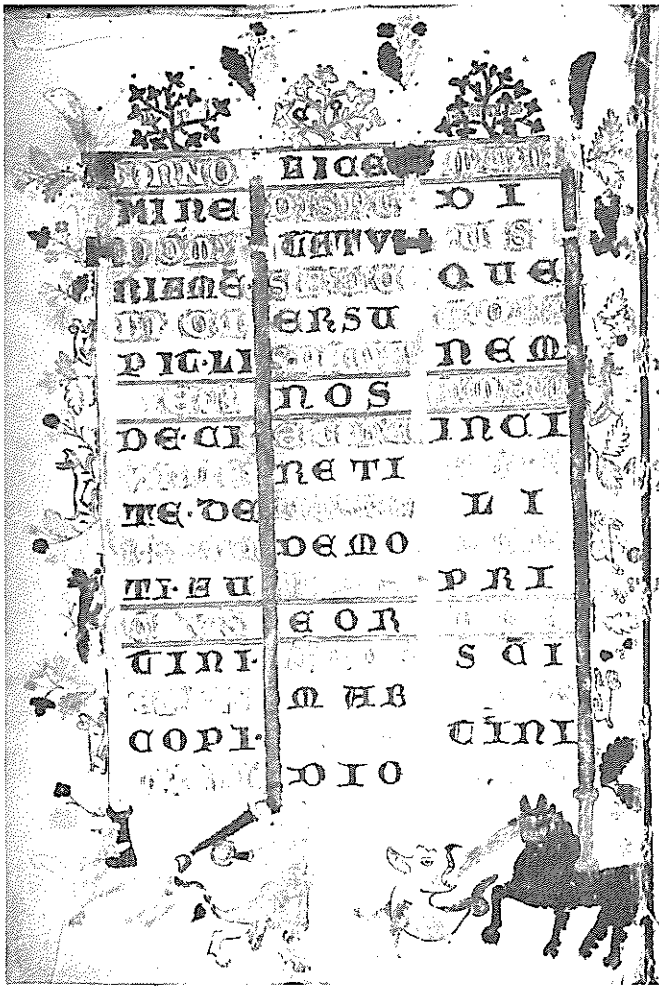
Kartuzian monastery Žiče (Ger. Seitz).



Strap made from human skin, cut from thumb on a hand, across the shoulders and back to the big toe on a leg, 16th Century.

Dnye ite hvarstodny
 Nunc quod ye ad pueri pual, ad meya
 lumbi mactis nltm mahu ye se ve se
 ltu omom elpopte topa lita hirony
 1^a duna pu popte popte
 Quasi mado qunta
 2^a duna
 mptatordm Jon
 3^a duna
 Jutalio Jor ord
 4^a duna
 5^a duna
 6^a duna
 Na n conditio Npento fia qula
 popte om rylent Cluentio qny
 Gmduat adora infra opressiom
 Opus dm rplent Cluentio qny
 Mptat hnt Corpore xpi quita fia
 Glasa
 Dnye me flasse hont i poma me of rego qny
 Calice i popte dnd popte mopte ut ad got r
 popte i hnt a opte hnt hnt Clud rylent
 dnd r Calice pnt mnt hnt Calice quib
 me hnt bibent i popte mea popte r hnt
 hnt hnt mea i popte
 Dnye rylent popte Glora rylent hnt
 popte hnt hnt hnt hnt hnt hnt hnt
 hnt hnt hnt hnt hnt hnt hnt hnt

Beginning of an Easter song in Slovenian – Manuscript 141.



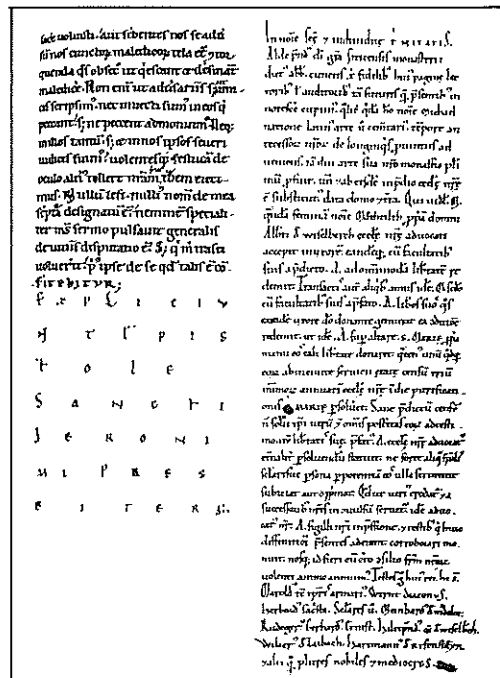
"De Civitas Dei", page from Manuscript of Brother Nicolaus, of the God's State. Copies are at monastery Bistra, near Ljubljana, 1347; fol. 2' - fol.3'.



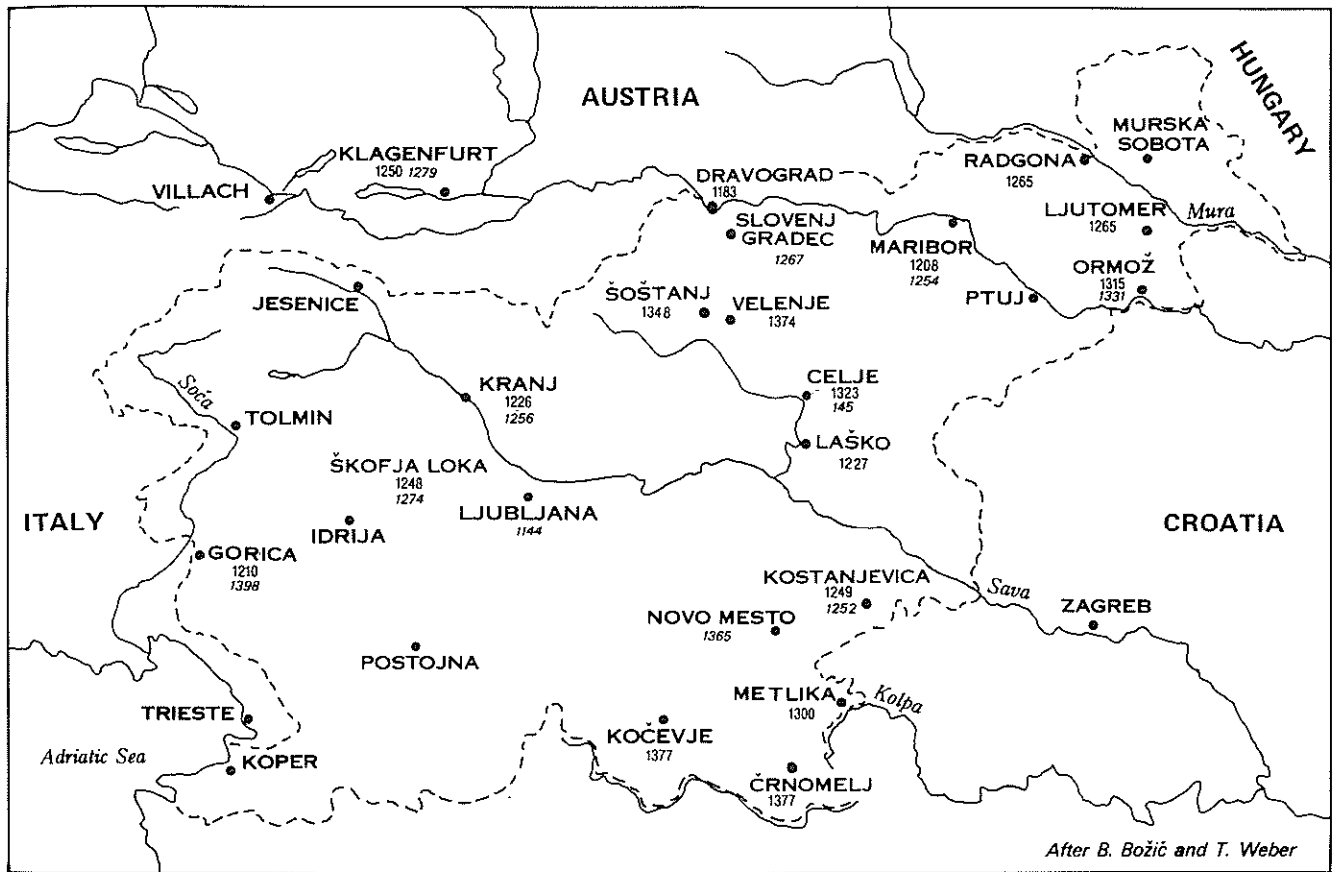
Grebinj, monastery (Ger. Griffen).



Monastery Jurkloster (Ger. Geirach).



Extract from the manuscript, Codex 688, fol. 183, describing the architect Michael of Stična "..... homo nomine Mihael natione letimus arte vero cementarius, tempore antecessorum nostrorum de longinquis provinciis adveniens iam arte sua nostro monasterio plurimum profuit"



After B. Božič and T. Weber

1248 Proclaimed as a 'Market'

1365 Proclaimed as a 'Town'

--- Boundary of modern Slovenia

10. Development of the towns in Slovenia.

The reason for the change to taxes being paid in money rather than goods can be attributed to the general growth of the economy and trade. Trading with countries of the East had a great influence on the development of different trades, particularly the silk and metal industries. Already the Arabs were using compass and paper; the Arabian numerical system was introduced to Europe and this hastened the development of mathematics. Life in the castles became more luxurious and the landlords' need for money became greater.

In the territory of modern Slovenia, most towns had been built on the ruins of Roman towns but never on the ruins of villages. Ptuj was formed on the ruins of Poetovio, which was designated 'civitas' as early as the ninth century. It was devastated many times by the Magyar invasions and was many times rebuilt. A similar development was found to have occurred at Kranj (Carnium), Celje (Celeia), Ljubljana (Emona) and a number of other places. Most of the towns and markets on Slovenian territories were formed later than in other parts of Europe and were administrative centres rather than trade or social centres.

Traders and merchants, with permission of the landlords, had settled near the most important intersections and trade routes, and their work and social life was completely different to that of country people. The real 'town people', the people with the rights of the town, differed from the traders and merchants in that they had personal freedom and also owned estates outside the town. Other town settlers were manual workers, merchants' assistants, servants to the 'middle class', priests and noblemen and personal guards of the Counts, many of whom were serfs.

Patrician families also lived in towns, but their accumulated wealth was a barrier between them and the other townspeople. Two such families were the Porgers of Ljubljana and the Ebenharts of Maribor.

By the end of the thirteenth century towns were governed by officials legally appointed according to established statutes and regulations. The responsibilities of townsmen included the maintenance of defensive walls, payment of taxes and military obligations. The statute of Kostanjevica was drawn up between 1295 and 1307, that of Gorica in 1307, and those of Brežice and Ptuj in 1353 and 1376 respectively (see map 10, p.45).



Monastery Studenica (Ger. Stutenitz).



O H I V O Cer
 te sententia est.
 qui tunc quoqum
 in possunt, bea
 tos ee omis homi
 nes uelle. Qu au
 tem sunt ut in fi
 ant, dum morta
 lium qnt infirmi
 tat. multaz magne
 q; diuersie denare

s. inquit philosophi sua studia & oca dicit.
 Is in medum adduce atq; discentere. & longu e
 & n necessarium. Si enim recolat qui hec legit.

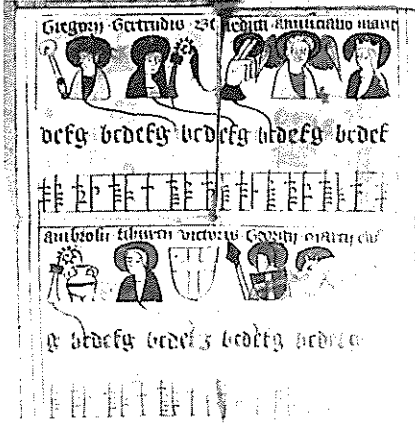
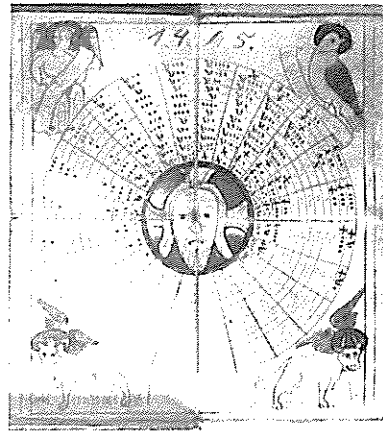
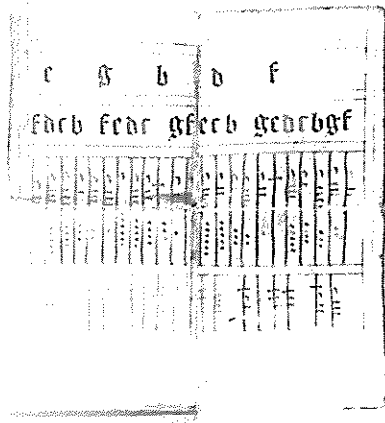
Abbot Folknand of Stična in the Initial "O" in the manuscript, written on his order c. 1180; Codex 650, fol. 62 verso.



Pages from selection of choral missal songs, possibly 15th Century – Smolnikar, M., Dr., (Notes by).



Calendarium portatile ad annum 1415 MS 150.



Calendarium portatile ad annum 1415, MS 160.



Woodcarving from 15th Century of Mary's Annunciation.



Woodcarving of the Tree of Jesse with Jesus' ancestors, 15th Century.



Monastery Pleterje (Ger. Pletariach).



Town and castle Škofja Loka (Ger. Bischafflackh).

In officio Polan.
 Ex alia parte aque apud Sancti
 martini sunt due habite culre.
 Unar quelibz soluit annis sin
 gulis ouem suam. Secura
 nunt harreht et porci. et us
 illud quod uocatur Polkon pur
 in officio supposito plenius est
 expsum.

Item in festo bti onchabehs sol
 uit frumentu nre cistunacione
 officiali et soluit ann. Si
 ue dñs apus in festo bti beozu
 pñens fuit siue absens.

Ite eca festum bti martini p
 jantebr. ante. iij. m. vi. pan
 et unu quibus

Item dar scapulas et us illo
 quod uocatur ferstreht sicut in
 pñote officio furen expsum
 continet

Item in isto officio nullus pma
 bit nisi d spah luena officialis
 qui u lre fer soluet. et qm.

Item officialis cu ter in anno
 ipsos habitos accepit hñ omie
 us ab eis quod sepri est in

officio furen hoc excepto q
 duo habiti dant p duabz uobz
 in anno in festo bti onchabehs
 mltis et in purificatione bte
 dignis p pabulo officiah aut
 i. meo et in festo bti beozu q
 hñ. inf. sic in offio furen.

Ite et bochen et frischungu
 dant. et si zeluta alicui dñe
 tentis in habita no remanfa
 omnes res mobiles qñ spar
 centur sic antea in officio furen
 similiter est expsum.

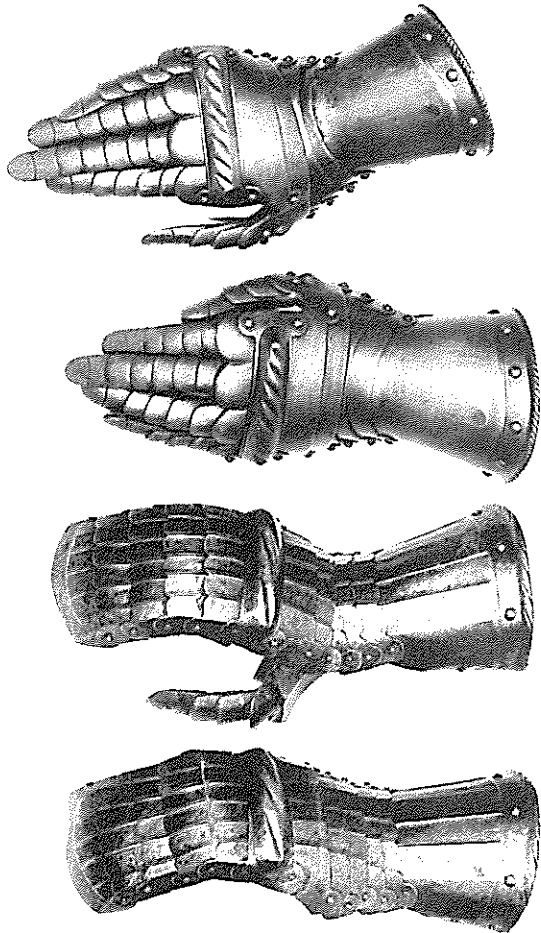
Ite pñente dño epō finunt cu
 carubz ad coquamam

Item soluit Securam

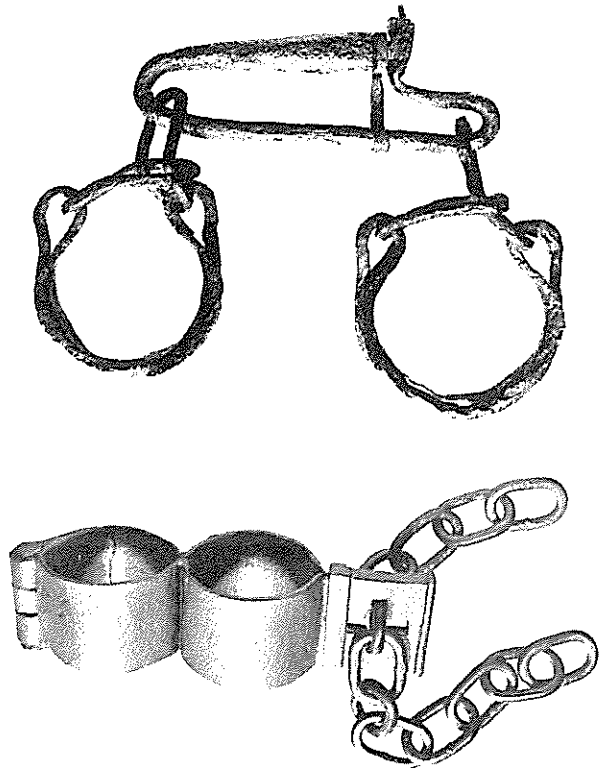
Ite quilibz resignau in sumu
 uate monau istu officio tenet
 dare officiah duas ligaturas
 feru vteliz chlastren. ul p
 eod feno. i. dñ. quod feru voz
 stius tenetur colligere.

Item d Arch fuit uel habe
 culre et fuit ouem suam
 et iura alia ut pñote

A page from Urbar for Loka, for 'Officio Polan' (Poljane), the owners of the estates were the Bishops of Freising – Document HL Freising, 541, fol. 11.



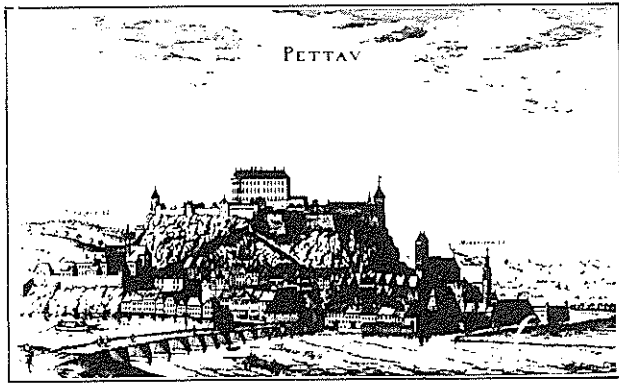
Armour gloves, 16th Century.



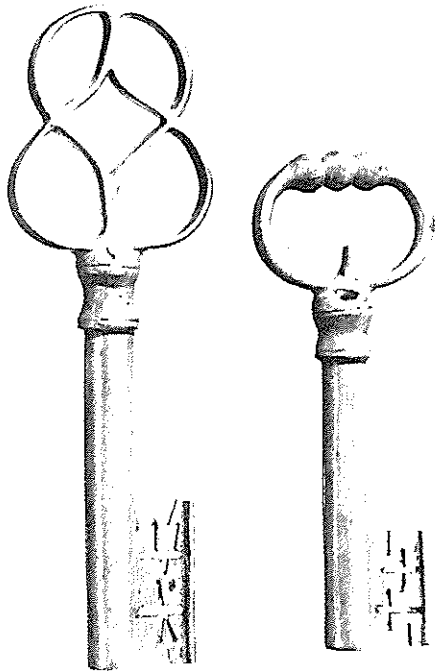
Handcuffs and 'legcuffs', 16th Century.



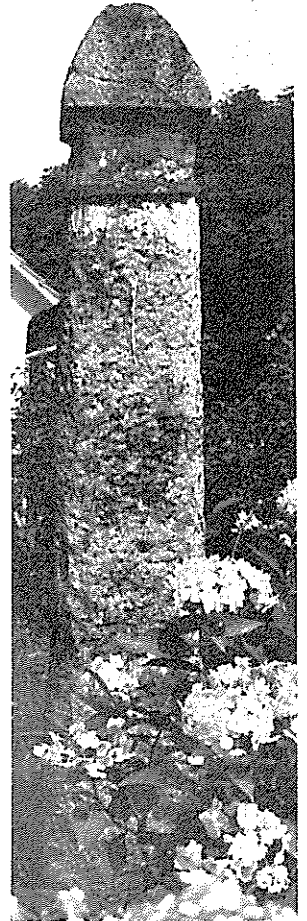
The law-court of the Middle Ages and various death sentences.



Castle and town of Ptuj.



Town keys of Ljubljana, from year 1561.

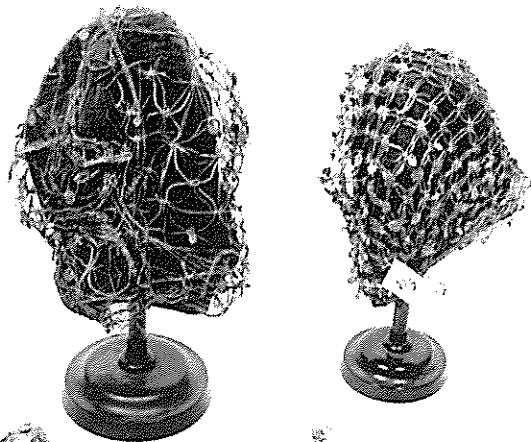


Abusing post at Rečica.

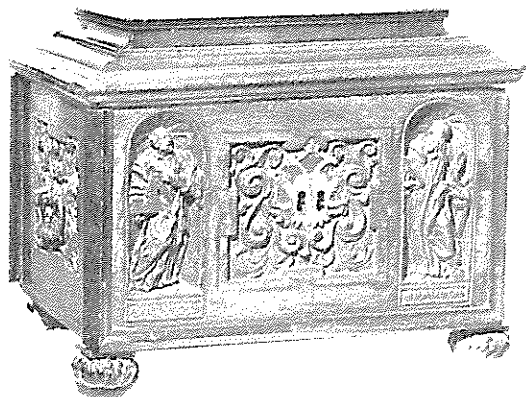
genoght so hat se den t̄ar ge
 nocht nach den t̄arwen v̄d̄er
 al̄ w̄. De selb̄ gel̄hab̄ an de
 t̄ar nar̄ gw̄ gend̄men hat̄ er̄sa
 f̄ewur̄t̄ er̄ f̄ind̄er̄ gew̄seu
 D̄ ar̄ten̄ t̄ar̄ w̄isseū v̄raur̄
 w̄urden̄ dē d̄w̄idē hal̄b̄ v̄nḡ d̄
 sic̄ d̄w̄idē gw̄ in̄ selb̄ d̄w̄imen̄
 s̄ind̄. w̄ū den̄ el̄m̄iden̄.
 Sō aū m̄en̄ ab̄ganger̄. it̄ mit̄
 den̄ ed̄ dē w̄id̄er̄ d̄w̄idē gel̄af̄
 zen̄ har̄ wiē dē selb̄ s̄emē gel̄af̄
 aff̄ ger̄an̄ har̄ nā p̄er̄it̄ es̄ be
 l̄ib̄en̄ an̄ r̄unḡ. w̄ū den̄ d̄w̄idē
 it̄ er̄ ab̄ ab̄ganger̄ an̄ el̄ben̄

undē star̄ gw̄. Dem̄ w̄idē s̄ich̄
 eucken̄ w̄id̄ d̄w̄idē d̄w̄idē
 mānsch̄aft̄ er̄ten̄ v̄nd̄ s̄ich̄ulle
 auch̄ nur̄ leyden̄ sō dē star̄ en̄
 gw̄id̄ w̄id̄ w̄id̄ gw̄ ster̄ w̄id̄ p̄ell̄
 unḡ. S̄ām̄ d̄er̄
 Ch̄ew̄ur̄t̄ en̄ s̄en̄ aūf̄ ange
 mā v̄nd̄ von̄ v̄nd̄el̄id̄er̄ d̄ d̄ s̄ich̄el̄
 der̄ w̄id̄ in̄ des̄ h̄aw̄s̄ es̄ gel̄sch̄
 id̄er̄ p̄ell̄en̄ an̄ diē star̄ w̄id̄ ēnē
 p̄f̄ur̄t̄ p̄f̄en̄unḡ. S̄ām̄ d̄er̄
 Es̄ s̄ich̄ol̄ auch̄ d̄w̄idē p̄unḡ d̄
 er̄el̄ lew̄ē h̄ew̄er̄ w̄id̄ gw̄id̄ h̄a
 ben̄ w̄id̄ k̄est̄en̄. v̄nd̄ s̄ich̄ol̄ d̄w̄idē
 ed̄w̄id̄ in̄ āem̄s̄ p̄unḡ h̄aw̄s̄

Two pages of the "Statute of Ptuj" – Regulations for town of Ptuj, and the page containing regulations concerning the Jews, 1376. MS Cod. Guelf, 55.2 Aug.40.



A special cap used in burial of a small child 16 th Century.



Guild Chest of locksmiths of Ljubljana, 17 – 18 th Century.



Work in vineyards in March and April, a miniature from 13 th Century, reproduced from the handwritten copy of the original, entitled Der Steierische Bauer – The Farmer of Styria.



Seal of the Guild of bricklayers, framewokers and stone-cutters, 1632.



Sowing time – 13 th Century.



Die Stadt RUDOLPHSWERT



Town Novo mesto (Ger. Roudolphswert).

THE RULERS OF SLOVENIAN TERRITORY

The territory of modern Slovenia was divided among many foreign owners, among them the Venetians, Andechs, Babenbergs, Spanheims and the Patriarchs of Aquileia.

The Venetian state was inspired by Byzantine influences in its climb to wealth and territorial expansion. In the thirteenth century its system of constitutional government under the leadership of a doge, elected for life, and council of respected leading citizens, appeared stable and effective. Being a maritime state, Venetian wealth was derived mainly from widespread and profitable trading ventures which were jealously guarded and promoted by its fighting and seafaring people. The State's boundaries were gradually extended to include many towns along the Adriatic, Aegean and Mediterranean coasts until Venice became one of the most powerful forces in eastern Europe.

There is also widespread evidence of the Venetian presence in inland areas, including Slovenian territory, an expansion of interests designed not only as an extension of trade but also for the protection of commercial interests already established (see map 11, p 52).

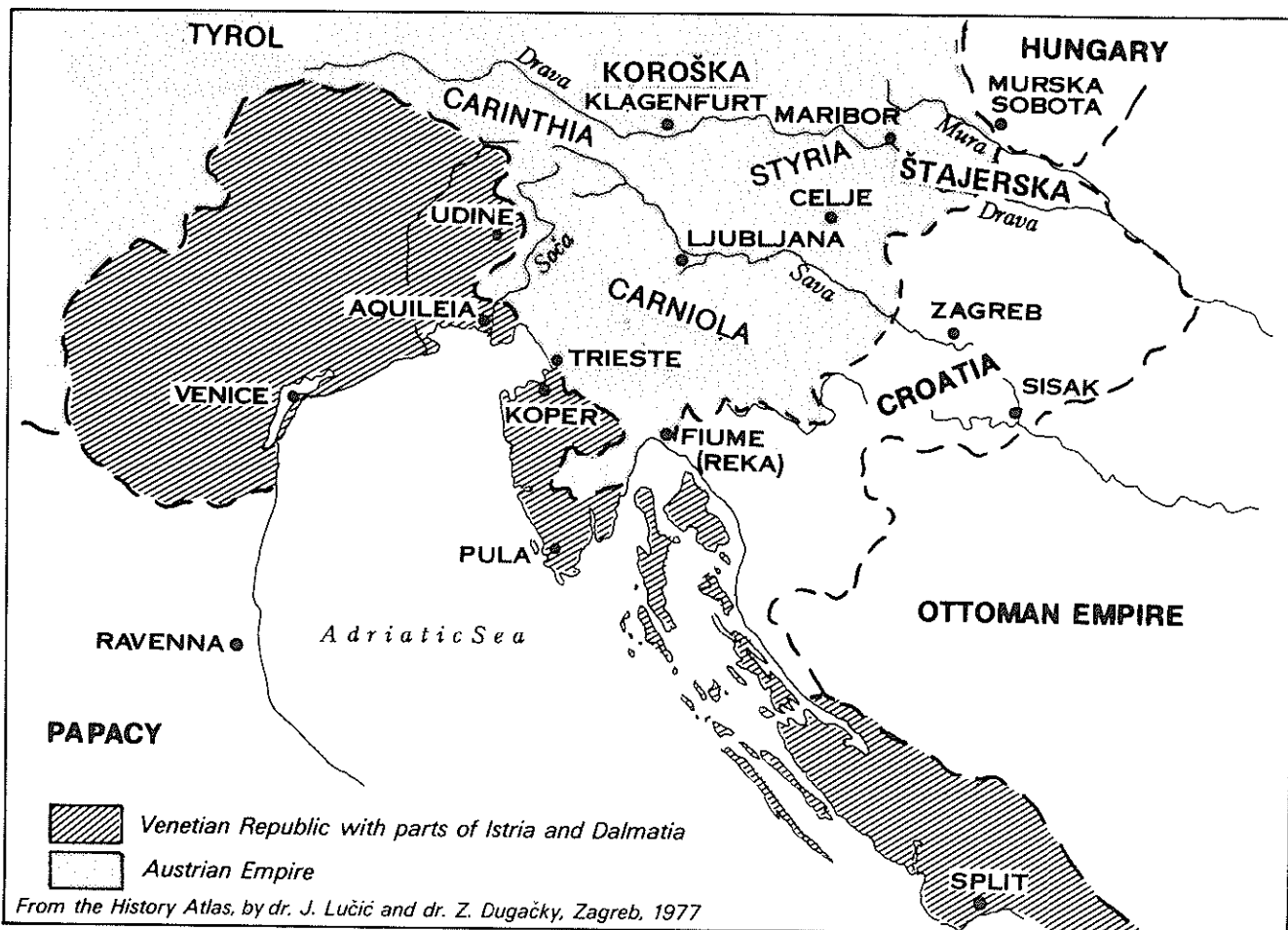
Towns such as Koper, Piran, Izola and many in Dalmatia all came under Venetian rule and were influ-

enced by its trade, architecture and social life. In Izola the church of Sv. Mihael (St Michele), the building of which was commenced by Mauro Coducci (31) about 1469, is described by some scholars as having a facade that echoes that of St Mark's. The town wall of Piran bears an inscription, noticed by Mario Sanudo in 1483, regarding the famous symbolic lion of Venice: 'Behold the winged lion! It plucks down earth, sea and stars ...' (32).

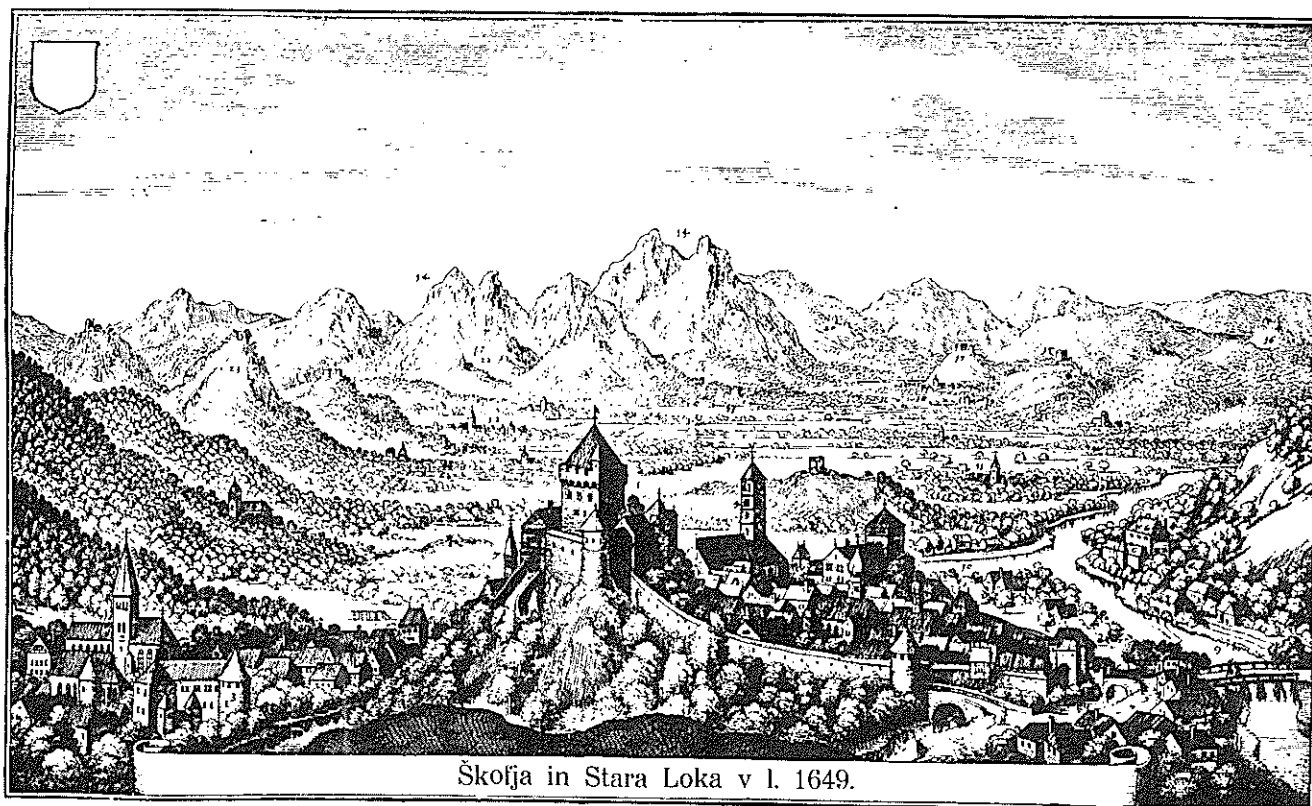
Venetians were not the only race aspiring to Slovenian territory. The thirteenth century was one of constant upheaval with wealthy families, such as the Andechs and the Patriarchs of Aquileia, struggling for supremacy among themselves as well as with foreign forces such as the Czechs and Hungarians. Warfare was almost continuous. Alliances and power changed rapidly; the Emperor, Pope, Bohemians, Hungarians and Bavarians fought each other indiscriminately with victories largely dependent on the prowess of individual leaders.

(31) Chambers, D. S.; *The Imperial Age of Venice 1380-1580*. Thames and Hudson, London, 1970, p. 172.

(32) Chambers, D. S.; *The Imperial Age of Venice 1380-1580*. Thames and Hudson, London, 1970, p. 172.



11. Slovenian territory and Venetians.



Škofja Loka in year 1649.

It was not until towards the end of the century that a new power came to the fore in central Europe when Rudolph became the first member of the Habsburg family to be crowned ruler of most of the German states, and some continuity of control gradually emerged.

Rudolph, a godson of Emperor Frederick II, was already one of the most powerful princes in south-west Germany. He soon made peace with the Pope, then proceeded to consolidate his possessions and regain territory previously acquired by foreign powers. When

the Slovenian regions of Koroška (Carinthia), Kranjska (Carniola) and Štajerska (Styria) were united under his rule, he turned his attention to his ambitious objective of bringing peace under one ruler to all the country between the Danube and the Adriatic Sea.

Although fighting broke out between the nobles after the death of Rudolph in 1291, the Habsburgs had by that time effectively extended their borders over most Slovenian territory, and central Europe enjoyed an uneasy peace for the next half century.

VI. POLITICS, PLAGUE AND INVASION

It was not only warfare that was devastating the nations of Europe while the Habsburgs were uniting the regions of Slovenia under their rule. The whole continent was also beset by a series of natural disasters that included earthquakes, plague and pestilence.

Abbot Iohannes of Viktring wrote during the fourteenth century:

'In that year (1338), from the east an enormous number of locusts came, extending themselves over Poland, Bohemia, Moravia, Hungary, Austria and Lombardia. Everything that grew was eaten by them. The nations were praying to God, reading the Gospels and begging for help. The locusts were flying in ordered rows, just like soldiers and when they landed, they made "camps". The "leaders" were a day ahead of the others, as if to find a proper place for the rest of the mass. They ate everything on the field, grass to the last stem, only vineyards were left untouched. Their bodies were full of golden spots just like precious stones which the

women were sewing on their dresses. They "propagate" very fast and the young were very quick to grow and only small numbers could be destroyed by burning and killing. It was terrible – horrible to hear them coming and when they "arrive" the terrible smell was with them and they flew so close to each other, the sun has disappeared ...' (33).

Ten years after being plagued by locusts, Slovenian territory was shaken by a strong earthquake which caused many landslides in the Zilja river valley (Gail Valley). According to the contemporary chronicles, up to seventeen villages were under the landslide, ten were flooded and many castles on the surrounding hills were ruined. The town Beljak (Ger. Villach), was the most heavily damaged, with only a few houses left standing.

(33) Gruden, J., *Zgodovina slovenskega naroda*. Družba Sv. Mohorja, Celovec, 1910, pp. 236-237.



Late 17th Century flag of Venice, indicating Venetian domination of the city's hinterland and Adriatic.



View of Venice.

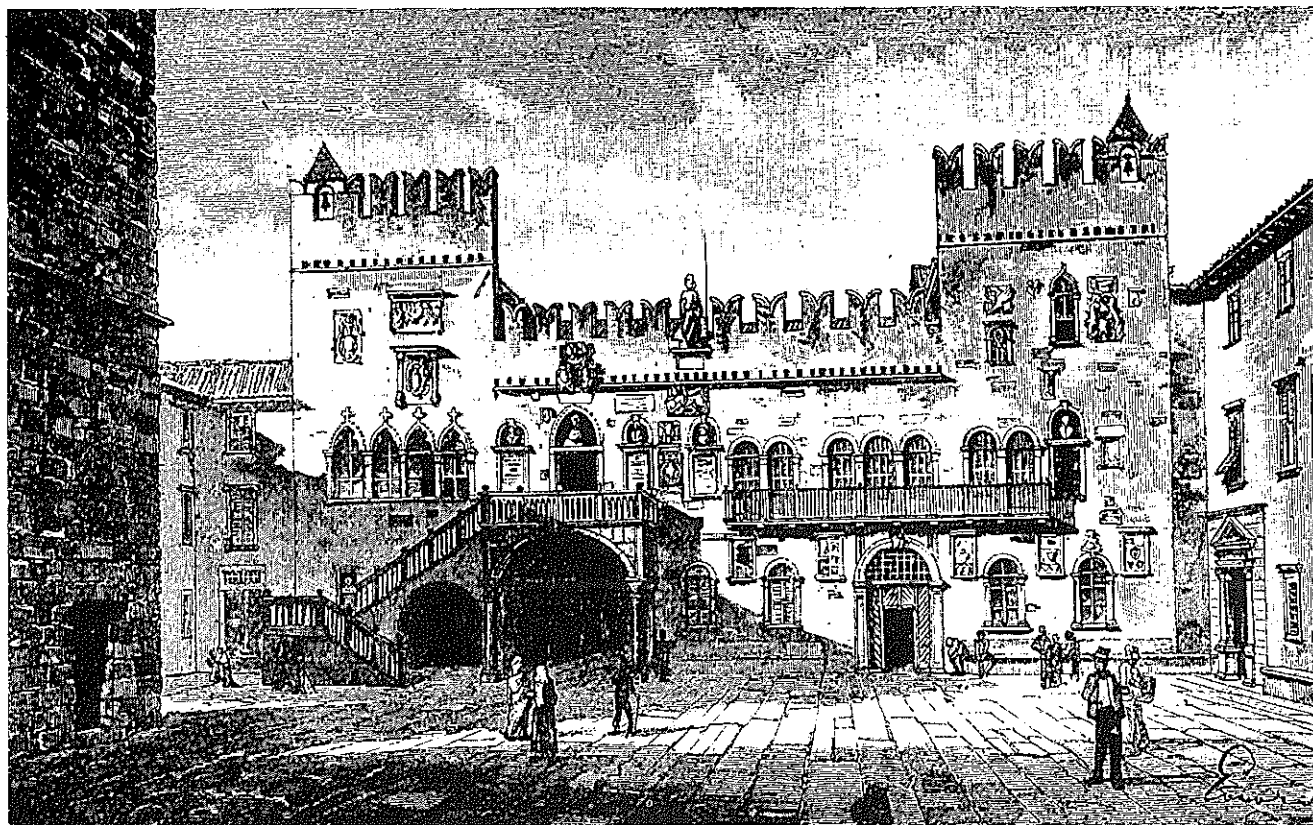
The tremors were strongest at the time of the afternoon mass, when most of the people were in the church of St. James. There were no survivors; anyone left alive after the quake was burnt by the fire. The only information from other territories in Slovenia, except for the stories and legends, was that a horrible dragon, jumping from mountain to mountain, had caused the tremors, which lasted for 40 days.

It is generally known that one third of the population of Europe died of plague; whole villages and towns were sometimes left without anyone to bury the dead. Medicine was useless and the plague spread because many unburied corpses were left to putrefy. People fled from their homes to hide in the forests and trade

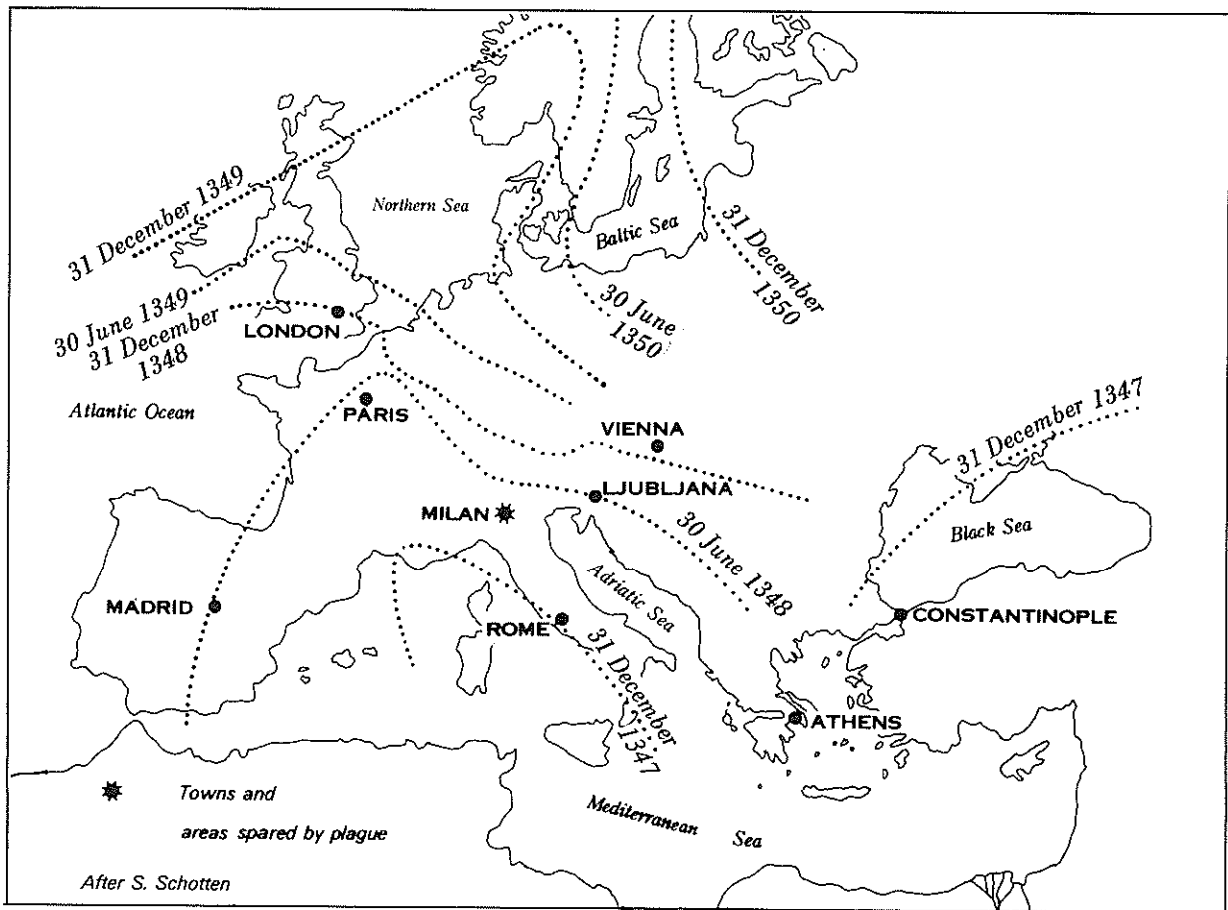
came to a standstill. In some places the Jews were blamed for causing the plague, and they were accused of poisoning the water wells. Jews were forbidden by their religion to drink water from the wells and they collected drinking water from fresh springs.

In the book, *The Black Death*, Phillip Ziegler wrote of the plague:

'The most likely explanation of the name 'black death' seems to be that it originally stemmed from an over-literal translation into the Scandinavian or the English of the Latin *pestis atra* or *atra mars*. Even in the fourteenth century *atra* could connote 'dreadful' or 'terrible' as well as 'black'. But once the mistranslation had been established then all the other reasons for



Pretorian palace in Koper, rebuilt in the style of the Venetian renaissance, 1481.



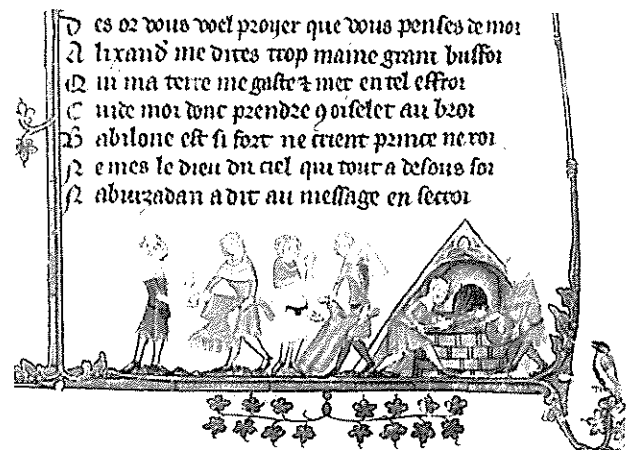
12. Spread of plague in Europe in 6-monthly intervals.



Plague plaque at Ljubljana.

associating 'black' with the 'death' must have contributed to give it general currency. In France it was called the *Morte bleue*. The superior dreadfulness of the accepted phrase is obvious and today no other style would be acceptable ...

'... in men and women alike it first betrayed itself by the emergence of certain tumors in the groin or the armpits, some more, some less, which the common folk called *gavoccio*. From the two said parts of the body this deadly *gavoccio* soon began to propa-



Burning of infected clothes, illustration from the manuscript Ms Bodley 264, f. 83.

gate and spread itself in all directions; after which the form of the disease began to change, black or livid spots making their appearance in many cases on the arm or the thigh or elsewhere, sometimes few and large, sometimes minute and numerous ...

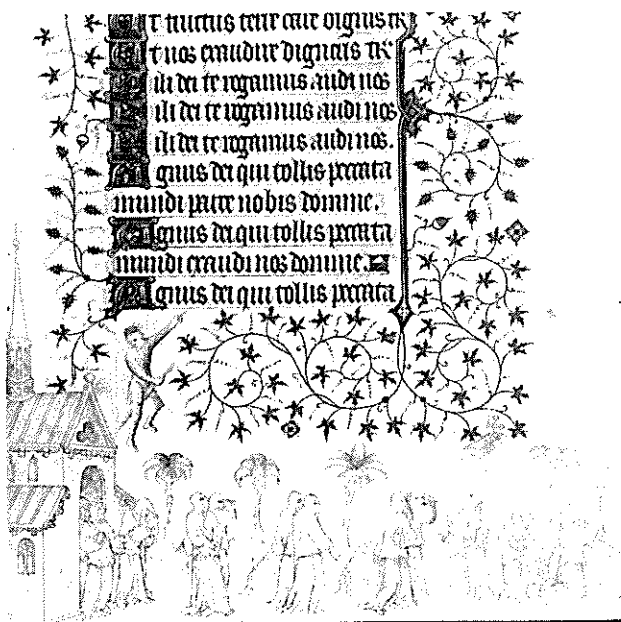
That the Black Death, in its original form, was bubonic plague has been commonly accepted for many years. Bubonic plague is endemic to certain remote areas of the world; those which have been identified with reasonable certainty are Uganda, Western Arabia, Kurdistan, Northern India and the Gobi Desert. From time to time it erupts there in the form of minor, localised epidemics ...



A plague chapel at Lešnica, near Ormož, from year 1691.



The Harvest of Death, from the manuscript Ms Sag. f. 13. p. 8 r., written in year 1470.



Procession of Flagellants with scourges, manuscript Ms Douce 144, fol. 110 r.

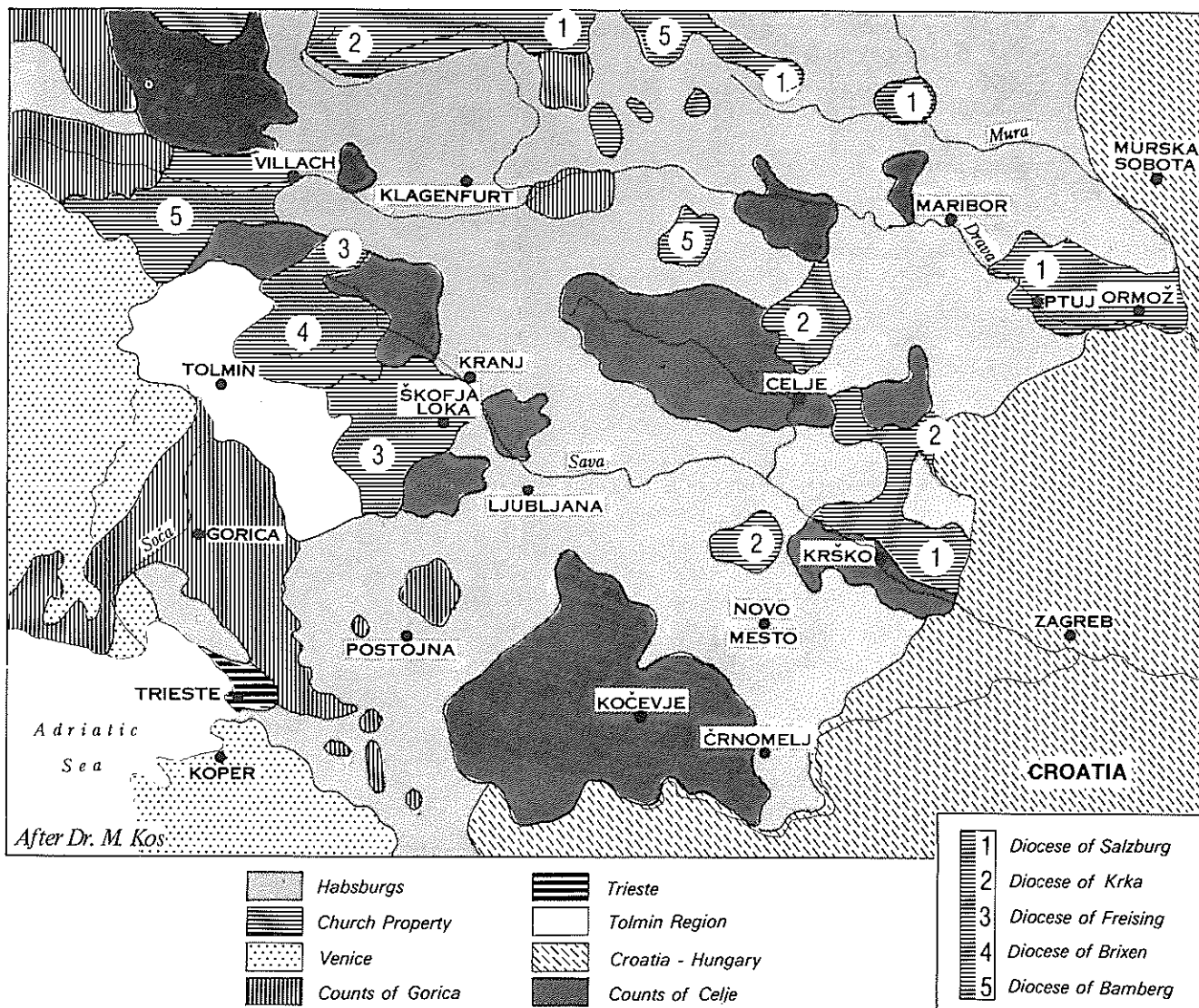
'There is certainly no doubt that the rapid spread of bubonic plague was greatly helped by the presence of infected rats ... probably having been imported originally in the boats of the returning Crusaders ...' (see map 12, p. 56).

'... According to Agnolo di Tura in the city of Siena, only a small number of people were left alive ...

The church waxed fat from inheritances and gifts from frightened citizens; so much so that, in October, (1348) all annual appropriations to religious persons and institutions were suspended for two years ...'

About this time of distress and horror a special sect, the Flagellants (Slov. Bičarji, Ger. Geisselungen) was formed. The 'Brotherhood of the Flagellants' or 'Brethren of the Cross' was the most powerful religious group in Germany, suggesting that the German people had had their religious sensibilities stirred by the papal interdict against Louis of Bavaria and the recent earthquakes.

'They moved in a long crocodile, two by two, usually in groups of two or three hundred but occasionally even more than a thousand. Men and women were segregated, the women took their place towards the rear of the procession ... The Brethren threw themselves to the ground - each man tried to outdo his neighbour in pious suffering, literally whipping himself into a frenzy in



13. Feudal Lords on Slovenian territory.

which pain had no reality. Such scenes were repeated twice by day and once by night when one of the Brethren died.' (34)

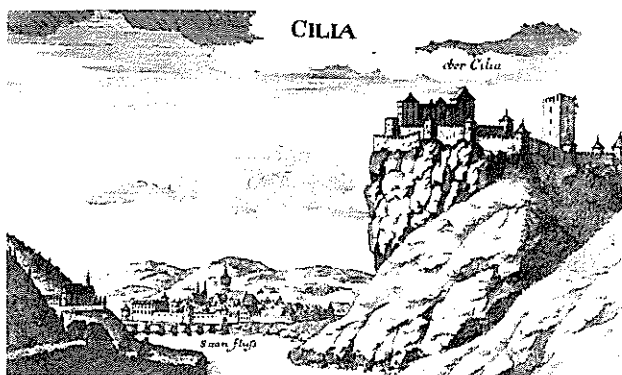
THE HABSBURG ADVANCE TOWARDS THE ADRIATIC.

After some years of spasmodic territorial peace Venetian control of most of the towns on the Adriatic Sea blocked the Habsburg ambition to possess coastal trading outlets, and war between these two great powers was inevitable. Hostilities commenced about 1369 over possession of Trieste, which remained the centre of contention for the next ten years until it was eventually taken over by the Habsburgs under heir Duke Leopold III.

Ernest, the son of Leopold, is known to have fortified Ljubljana against the Turks. When the nobles in the surrounding districts refused to co-operate in the work of preparing defences and denounced Ernest, the town became an official town with rights for the citizens. Throughout Slovenian territory noble families, among them the Bishop of Salzburg, the Bishops of Brixen, the Archbishop of Krka, the Ortenburgs and the Counts of Celje (Cilli) battled for power (see map 13, p. 58).

The Ortenburg nobles were the owners of many great estates in Slovenian territory in Kranjska (Carniola) and Dolenjska (Lower Carniola), where the town's coat of arms still shows the presence of their strength and wealth, which was also shown by the establishment of many monasteries (Radovljica, Velesovo, the Augustin

(34) Ziegler, P., *The Black Death*. Collins Clear-Type Press, London, 1969, p. 18, 24, 26, 59, pp. 88-89 (from the original Boccaccio - Decameron, translated by J.M. Rigg, London, 1930, p. 5).



Town and castle Celje (Ger. Obercillia).

monastery in Ljubljana, and Ribnica). Until their family became extinct through lack of an heir, the Counts of Celje (Cilli) were prominent as owners of enormous estates, as the plan shows, and became dangerous rivals to the Habsburgs.



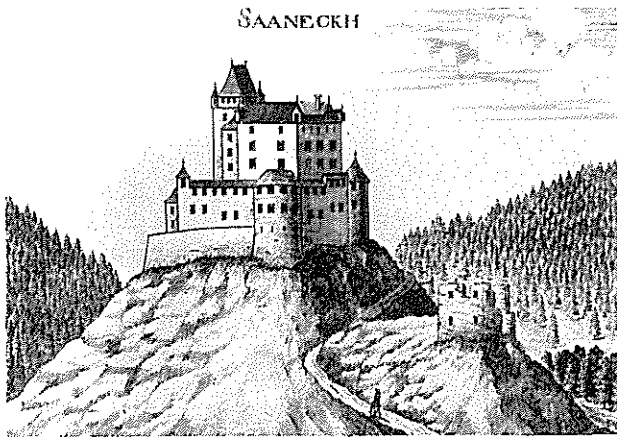
Rudolf of Habsburg, painted by A. Filippi in 1888.

of prestige and strength. Herman bypassed the Habsburgs to fight against the Turks with Sigmund of Luxemburg, and also established valuable family estates in Croatia, Bosnia and Hungary. His daughter married Sigmund, and when Sigmund became the German king in 1410, the Counts of Celje (Cilli) were known as the Nobles of the German State. Herman's son Frederick II acquired a foothold on the Adriatic Sea through marriage with Elizabeth of the Frankopan family from the island of Krk. Although the marriage was a disaster, this did not seem to affect the fortunes of the Counts of Celje (Cilli).

Barbara kaiser Sig
munds gemahel



Count Herman II's daughter, Barbara; woodcarving, 1493.



Castle Žovnek (Ger. Sannegg), engraving.

The family of Celje (Cilli) was first mentioned in documents of the twelfth and thirteenth centuries as owners of the estate of Žovnek (Ger. Sannegg) in the Savinja river valley. By careful marital and martial alliances the family gradually increased in wealth and power until, by the end of the thirteenth century, Frederick I of Celje (Cilli) became a useful ally of the Habsburgs. In 1341 Frederick and his family became known as the Counts of Celje (Cilli).

The most prominent member of the family was Herman II, who really established the family's position



Seal of Celje, 1465.



Count Friedrich II of Celje, present at the Council at Constance, an illustration in the Chronicle of Ulrich of Richenthal.



Katarina of Celje, 1437, stone relief.

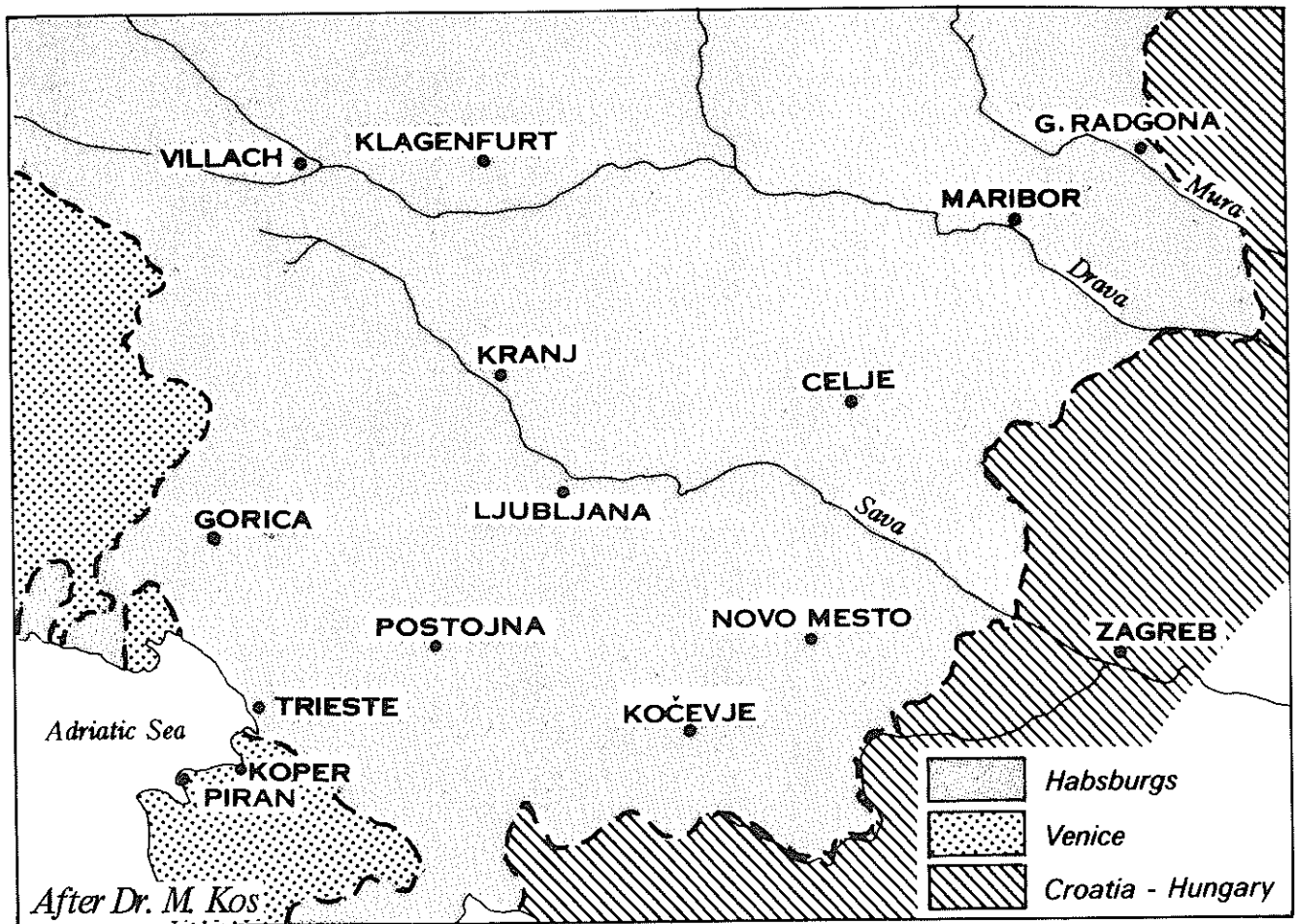
In the year 1436 the Counts of Celje (Cilli), including Frederick II and his son Ulrich, became the 'State Dukes of the Holy Roman Empire'. This honour carried considerable legal advantages, the establishment of the family's own 'noble law court', mining rights and the right to issue their own money. The great power and territorial advancement of the Celje (Cilli) family meant that the Habsburgs lost all hope of ever reaching the Adriatic.

The progress of the house of Celje (Cilli) continued ruthlessly. Count Ulrich directed his interests to the East and made his intentions known to the Hungarians. In 1440 the Habsburg Frederick became the German king and continued to recognize the Counts of Celje (Cilli). Indeed, there was even an 'inheritance agreement', by which the Habsburgs promised their territory in Slovenia to the Counts if they, the Habsburgs, were to remain without an heir. The new Hungarian king Ivan Hunjadi, was an enemy of Count Ulrich, but the Turks were again endangering both countries so the Hungarians and the Counts of Celje (Cilli) fought them side by side. After the death of Ivan Hunjadi the Habsburgs selected Count Ulrich as his heir. This was contrary to the wishes of the dead king's son, Ladislav Hunjadi, and presumably also to the wishes of the Hungarian people.

The Turks, however, were once more advancing, and in 1456 a great army under the command of Ladislav and Ulrich headed towards Belgrade to repel the Turkish attack. Once within fortified Belgrade expediency gave way to murder, and Ulrich was killed by the Hungarians.



Coats of Arms of Celje.



14. Slovenian territory in 15, 16 century.

Wn Herman, Graf, ze Gali und in dem Sater ze bekommen das
 für vng lony und getewen. Hilvut die smutvyn, hndvuche des
 Burmeger seligen Tochter, und hat von dem mit illach, die von die
 hernachstgeben güter und zehnten anfr lebensthaft erwuchter ze
 flehen, wann in die von dem vng, dem dater, fideleschen banniger
 an erforben treden. Das haben wir also goten, sond haben in vnd
 allen von erben, sunen und tochteren, die sellen nachgefrucht, erbt
 und zehnten zu rechtam leben selben, mit lichen in die auch reiffene
 lich mit dem brief, was wir in durch recht dater, lichen fullt, und
 mügen nach dem landesrecht in lichen angewand, doch, also
 wien kolten der rechten, ab von vor mal, die frone ist lichen selben
 und find das die güter, des ersten rechtzehen hüllen, geloven in
 der lichen, in vnd in teil an dem lichen bei Neuenbucet, und an
 dem helft das selbe mit aller zuverhony, in vnd auch in teil an
 dem zehnt zu vng, in vng, mit recht und die briefe, die selbe
 mit unserm annehmen, in lichen, lichen, lichen, lichen, lichen
 nach dem frone, in vng, nach lichen, lichen, lichen, lichen, lichen
 Jar und demnach in dem frone, in vng, lichen, lichen, lichen, lichen, lichen

Writing of Count Herman II.

The Counts of Celje (Cilli) (35) were the last noble family on Slovenian territory to establish any significant resistance to the Habsburgs. The estates of Count Ulrich were divided and no leader appeared to fill his position of prestige and power, although King Ladislav, Ulrich's widow, the Counts of Gorica, and members of the Frankopan and Habsburg families all struggled to fill the position held by the Celje (Cilli) family. King Ladislav of Hungary was succeeded by King Mathias Corvinus in 1458.

The Habsburgs emerged as the rulers of Slovenian lands and they took the opportunity to increase their European power and enrich their estates by means of the towns, tradesmen, peasants and mines of modern Slovenia (see map 14, p. 61).



Coin of Friderik II (1362-1454).

(35) See Appendix V for the funeral of the last Count of Celje (From the Chronicle of unknown minorite translated by I. Grobelnik).



Attack by Austrian soldiers on Count Friderik II. of Celje, etching, 1689.

dent feudal families which fought among themselves to increase the land under their control. The strongest and the most powerful of the tribe-families separated from the other groups and established a state named Osman, after the founder of their family who died in 1326. The tribesmen were known as Osmans or Ottomans and, later, Turks.

The Ottomans were a nomadic tribe, but the people they vanquished had to pay them taxes and conquered territories were ruled as military feudal states by Ottoman soldiers. The Ottoman goal was to enlarge their possession by overruling the Balkan states, and between the years 1400 and 1600 they advanced as far as Vienna and Poland, having conquered all countries that lay in their path.

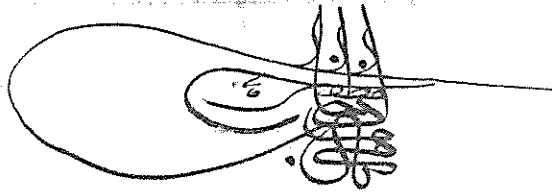
The heir to Osman's empire was Orkhan, who was followed by his son, Murat or Amurathes I, who reigned from 1362 to 1389. Amurathes I established the Ottoman Empire on the Balkan Peninsula. The most well-known battles in the Balkan area were fought in 1371 at the Marica River in the country now known as Macedonia, and in 1389 at Kosovo Polje in modern Serbia. The latter battle had fateful consequences that lasted for the next 500 years. Sultan Amurathes led his army against the Serbs and Croats, the Serbs being led by Duke Lazar. Sultan Amurathes was killed, but his son, Bayezid, did not tell the army of his father's death and the following day defeated the army of Duke Lazar, who was killed,



Seal of Count Ulrik II (Ger. Ulrich).

OTTOMAN EMPIRE AND TURKISH INCURSIONS.

By the year 1000 tribes from Turkestan, under the leadership of the Seldjuk dynasty, had started to invade Iran and Iraq, and with comparative rapidity they conquered a large part of the Byzantine empire in Asia. The dynasty (Sultanate) was divided during the thirteenth century into many small states of indepen-



XX

In Mohammed von dem gesclachte Ottoman ist
 Keyser der hochgelobten hern hein richardt graf
 zu Gorica tho wissen das der Adel und pft.
 kuffacher vnt hm vnderrecht hat das du des
 Sloß Belgrat in swoll gelegn mit seynen
 anherzug von der durchlauchten kaiserliche
 künigliche kaiserliche künigliche zu Ciel vnt
 omb kuffen wäldest vnt fünf Thausend vnt
 sic handest vnt dinstha gulden Ducaten dar
 vnt zo hab wir die buess der vntschick stut
 von dem selben vntgenat Sloß Belgrat
 itaynd geschicklet Dapashbey vnserem Schan
 kaber in Dessen zo du vnt vnst lassen gebn
 die obengestribt fünfthausend vnt sic handest
 durch das her die vnt vnt vnt gebe vnt ant
 werde zuld vntgenat buesse also wir allir
 zuld der obengestribt kuffacher vnt vntschick
 habn Auch zo habe wir die künigschaft zu
 Venedig gestribt In gewere des selben
 Sloßes vnt alle gewerckheit dich zu setzen
 vnt behulff sein in zuldin zuldin dir auff best
 sein zu Constantinopell noch callin zo gall
 M^o cccc^o lxxx^o anno Nona february vnt sub signo



Sultan Mohammed II, by Turkish artist of 15th Century.

A letter from Sultan Mohammed II to the Count Leonard of Gorica concerning the sale of Castle Belgrado in Friuli, the property of Ulrich's wife Katarina. The letter, offering the price of 5000 Venetian Ducats (Golds), is dated 5th February 1480 and is signed at the top by the Sultan – Fasc. 25, 1480 Februar 5, Documents of Görz.

and overpowered all the forces of Bosnia and Croatia. Bayezid then went to war with Hungary's King Sigmund of Luxemburg.

In 1451 the Ottomans' new leader was Sultan Mohammed II, who wanted all his vassal states to become his own feudal states. Mohammed II was in Constantinople, he ruled all Serbia, Bosnia, Macedonia and Črna Gora (Montenegro). Only Dalmatia, being under the Venetians, was free of Ottoman cruelty. The strongest and most blood-thirsty incursions into Slovenian territories started in 1469. It is claimed that up to the year 1508 some 200,000 Slovenian people were killed or taken prisoner by the Turks. The Sultan was a strong ruler of the Empire – no one could change or violate the 'Sharia', (36), with which the Sultan's system was empowered. It was impossible for an aristocracy to develop because all true believers were equal.

"The urban population and fighting forces of the empire were conveniently organized in a system of guilds and confraternities; such were 'akhis', associations of merchants and artisans, and the 'levend', confraternities of seamen and corsairs. The janissaries of Constantinople, the Mamaluke infantry of Egypt, even the

'ulema' who supplied many judges and administrators, were similarly organized. Each of the guilds was a 'Moslem mystery' as well as a secular association, appointing its own spiritual advisers; and since the sultan headed and directed the religious hierarchy, they formed collectively a tissue of powerful and influential brotherhoods which were, in general, responsive and obedient to the requirements of the head of the State ...

The throne was universally agreed to be hereditary in the Ottoman ruling house; but the polygamous marriage custom of Islam, and the absence from Moslem law of any principle of inheritance by the oldest male heir, presented the recurrent problem of contending claims to the succession being simultaneously advanced by several sons of the sultan. Sultan Mohammed II was obliged to execute two of his sons, Mustaph in 1553 and Bayazin in 1561, in order to ensure the succession of the sole survivor, Selim ...

Four was a mystic number in Moslem theology: accordingly, the principal officers of state were the Grand Vizier; the Kazi-Asker, or Judge Advocate; the Defterdar, or Minister of Finance; and the Nichandji, or Secretary of State. The Grand Vizier was much the most powerful, combining the administrative and secretarial functions of a European chancellor with powers of detailed oversight and intervention in the spheres of

(36) Coles, P., *The Ottoman Impact on Europe*. Thames and Hudson, London, 1968, p. 38.

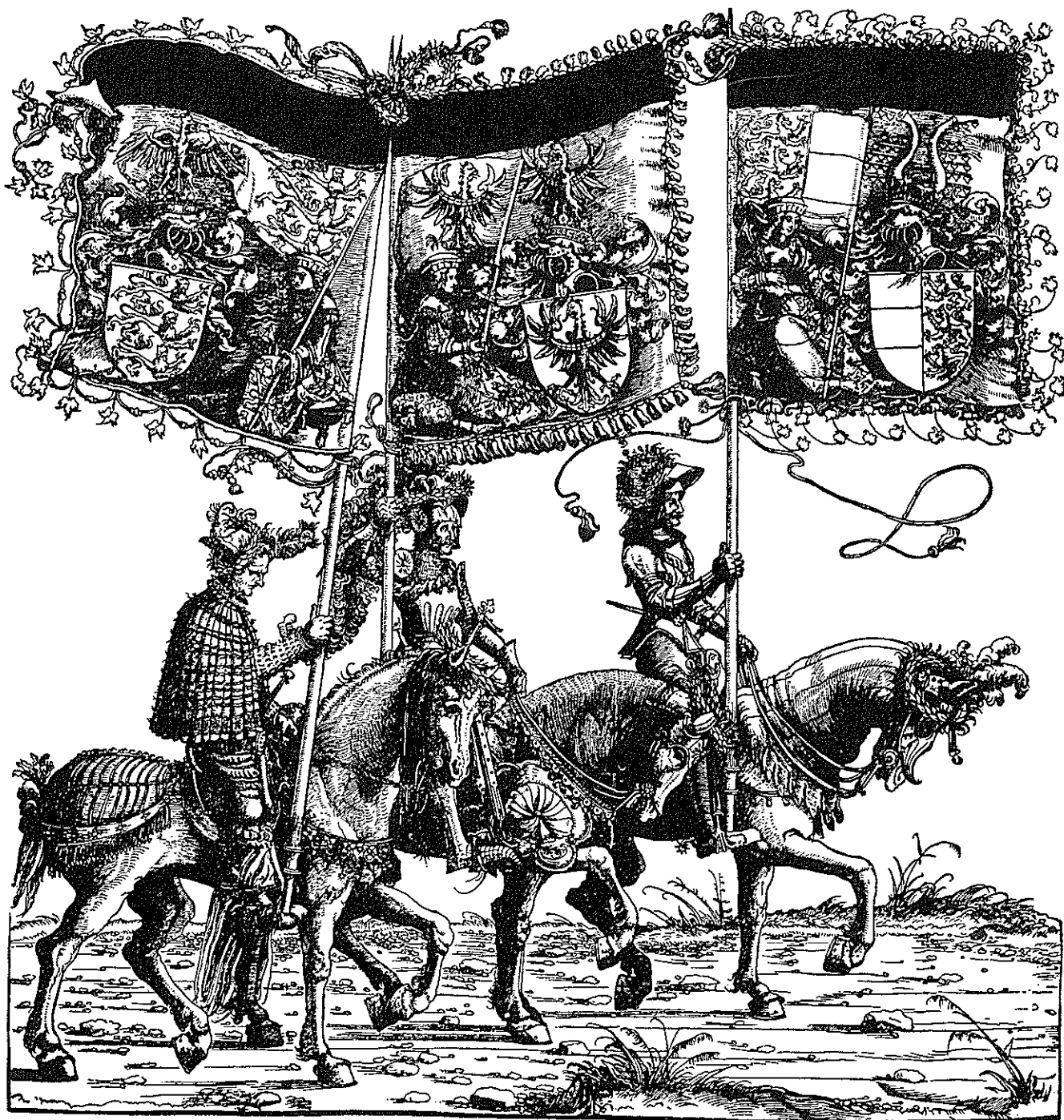
foreign policy and military organization. He was also expected to lead armies in the field. Each of these officials was personally nominated by sultan and served only during his pleasure (37).

The Turks had the reputation of being cruel and wild soldiers who burned villages and towns and killed and raped the women. The men and children, unless taken as slaves, were killed and their bodies were mutilated. The Turks made only brief incursions into Slovenian territory; after a raid lasting a few days or weeks they would retire to Bosnia or Serbia from where further forays were planned.

The Turks collected child tribute throughout the Balkan, usually selecting small boys to be trained as military recruits. Nobel Prize winner, Ivo Andrić (38) in *Na Drini Čuprija-Croat (Bridge on River Drina)* described the heart-breaking family partings and the mothers who would follow for miles the troops which had taken their sons, desisting only when the whips of the Turks forced them to realize that they would never see their children again.

(37) Coles, P., *The Ottoman Impact on Europe*. Thames and Hudson, London, 1968, p. 38.

(38) Andrić, I., (1892-1975), born at Travnik, Bosnia, received the Nobel Prize for his work in literature in 1961 entitled *Na Drini čuprija (Croatian) – Bridge on River Drina*.



Flag bearers of Koroška, Kranjska and Swabia at the wedding procession in Vienna in 1515.



16th Century postal ticket of Ljubljana, drawing by Van der Heyden.

PAVLVS IOVIVS
Orcannes.



Vecessit Orcannes, qui paternis virtutibus immensam animi magnitudinem, ac subtiliorem in acquirendis finitimis regionibus artem adiunxit. Liberalitatem erga milites pro comite perpetuo habuit: qua virtute nullam viuidiorem principali- quis habere potest, ut magnus atque a deo immortalis cito efficitur. Copiosus ac ingeniosus in militari apparatu, nec non in nouis bellicis machinis inueniendis fuit. Primus extitit qui familiam illustriorem fecit, acce- pra in vxorem filia regis Caramaniae, quae à veteribus Cilicia dicta est. Is arma in Michaelem Paleologum Constantinopolitanum Imperatorem mouit. Denique Bursam ciuitatem egregiam (haec Prusa vetusta sedes regum Bithy- niae fuit) expugnauit. Tandem ex vulnere in ea ipsa expugnatione accepto,

Sultan Orkhan.

DE VITIS IMP. TURCAR. 151
Amurathes I.



Murathes ambitiosus, simulator, infidelis, & quod ad corpus attinet, inualidus, sed astutus ac vigilans, semperque ad quam- libet occasionem, quae imperium dilatare posset, paratus extitit. Nec illi fortuna quod optabat negauit. Nam quum pacem cum Imperatore Constantinopolitano inisset, discordia inter Grae-

Sultan Murad I.

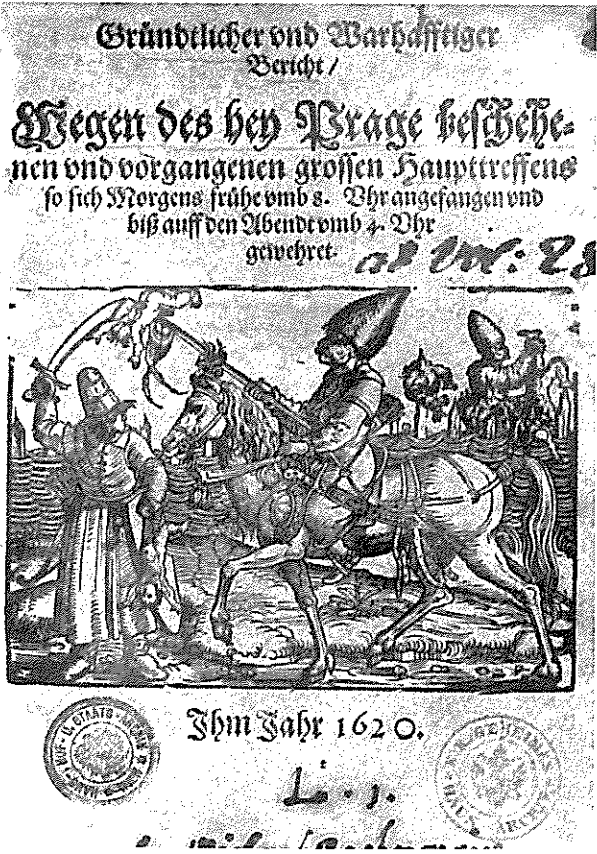
No country was strong enough to halt the relentless advance of the Turks – the Patriarch of Aquileia, the Habsburgs and the Counts of Celje (Cilli) all tried to organize some sort of defence against them. Their coming was signalled by bonfires on the hills so that the people were warned to hide in a fortified place, a church, castle or caves in the forest. But with no official army prepared to stand against them, the Turks were sometimes able to burn and pillage the same village several times a year. The nobles used to hide their wealth and most of them were safe in their high cast-



Janissary ready for the battle.



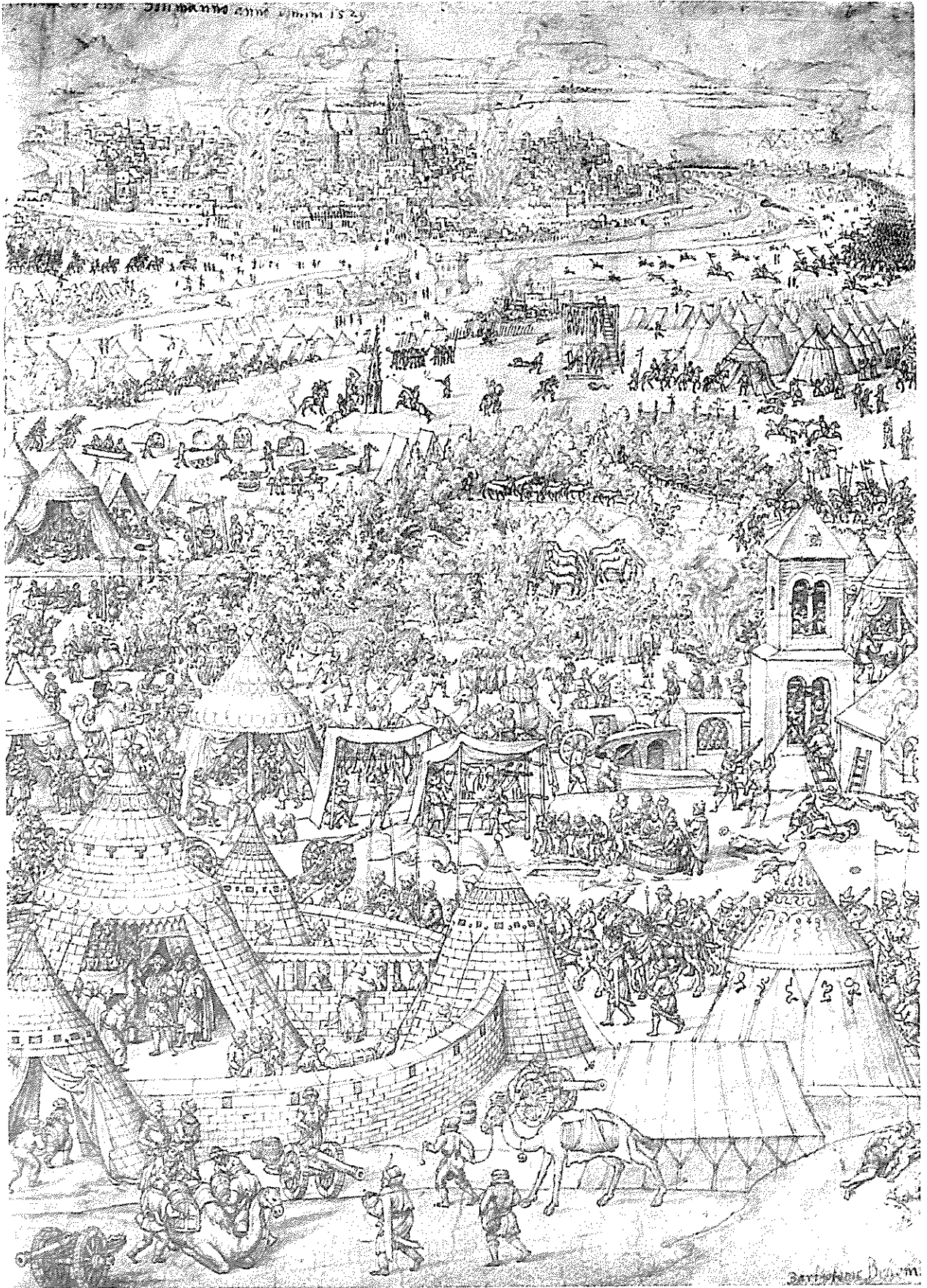
Janissary by Gentile Bellini.



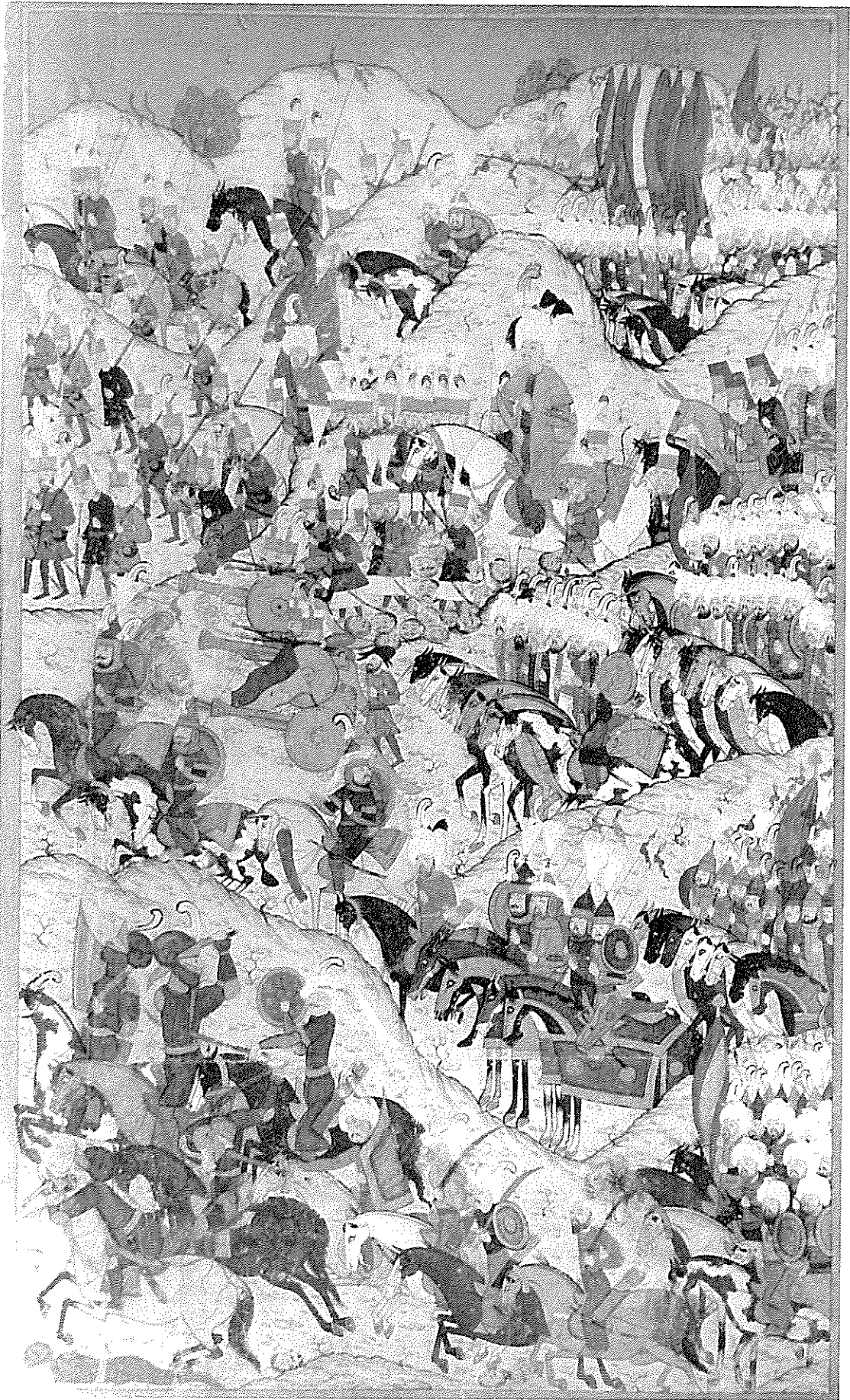
A propaganda pamphlet of the Turkish invasion of the White Mountain in November 1620.

les, but although they promised to help the peasants, who paid a special tax for the purpose, this help was seldom available when required. Frederick III tried to build a 'fortification line' along the Croatian-Hungarian border. The Church contributed 'help' with certain litanies and services, and collected a tax to stop the Turks attacking Christians, but when the Turks arrived the nobles and clergy were quick to save themselves and left the farmers and peasants to find their own hiding places.

Ljubljana felt the full strength and cruelty of the Turks for the first time in 1469, when the country was invaded as far as Kranjska (Carniola), the River Soča and Trieste. Other towns such as Maribor and Celje had already suffered; Štajerska (Styria) had also been invaded, and in 1478 Koroška (Carinthia) was attacked. It was in Koroška (Carinthia) that the peasants revolted against their rulers for unfulfilled promises of protection.



Turkish camp before Vienna, drawing by Bartholomeus Beham, 1529.



Battle at Mohacs in 1526, a Turkish artist illustrates the Sultan Suleiman the Magnificent's victory over Hungarians.

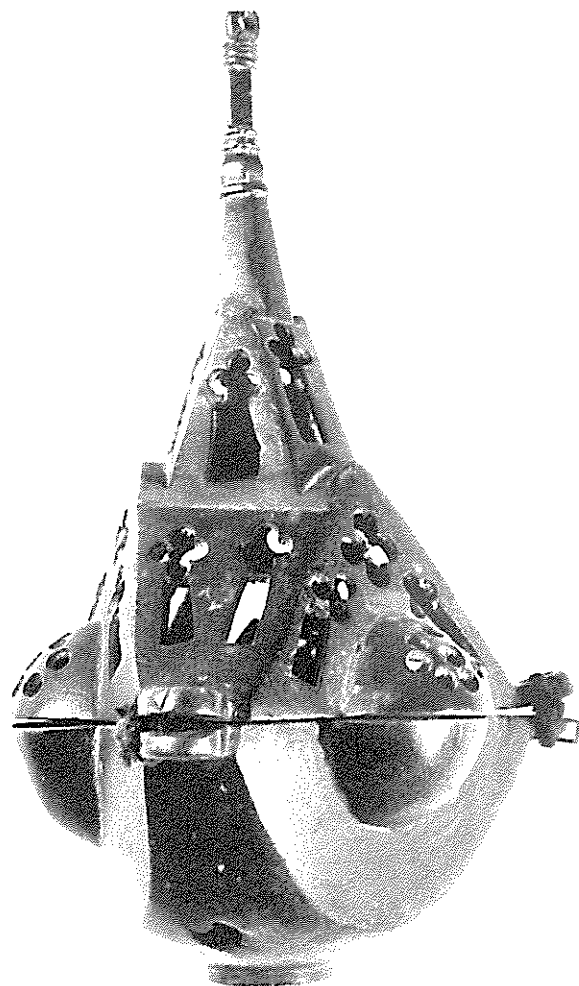


Matthias Corvinus, King of Hungary, the legendary 'Kralj Matjaž'.

It was not until 1483, when an agreement was made between Bayezid II and the Hungarian King Mathias Corvinus, that there was any real respite from Turkish aggression. Mathias was an able and just king who, owing to the usual changing alliances among powerful neighbours, had acquired great estates deep in Slovenian territory near the Sava River, Ptuj and in Koroška (Carinthia), which was Habsburg territory. He had also blocked Habsburg ambitions to obtain possessions in the Adriatic area, so by 1483 a great part of Slovenia was under his rule. In 1489 Mathias came to an agreement with Emperor Frederick III.



Captive Christian families put up for sale in the slave market at Constantinople, from het Ellendigh Leven Der Turcken, 1663.



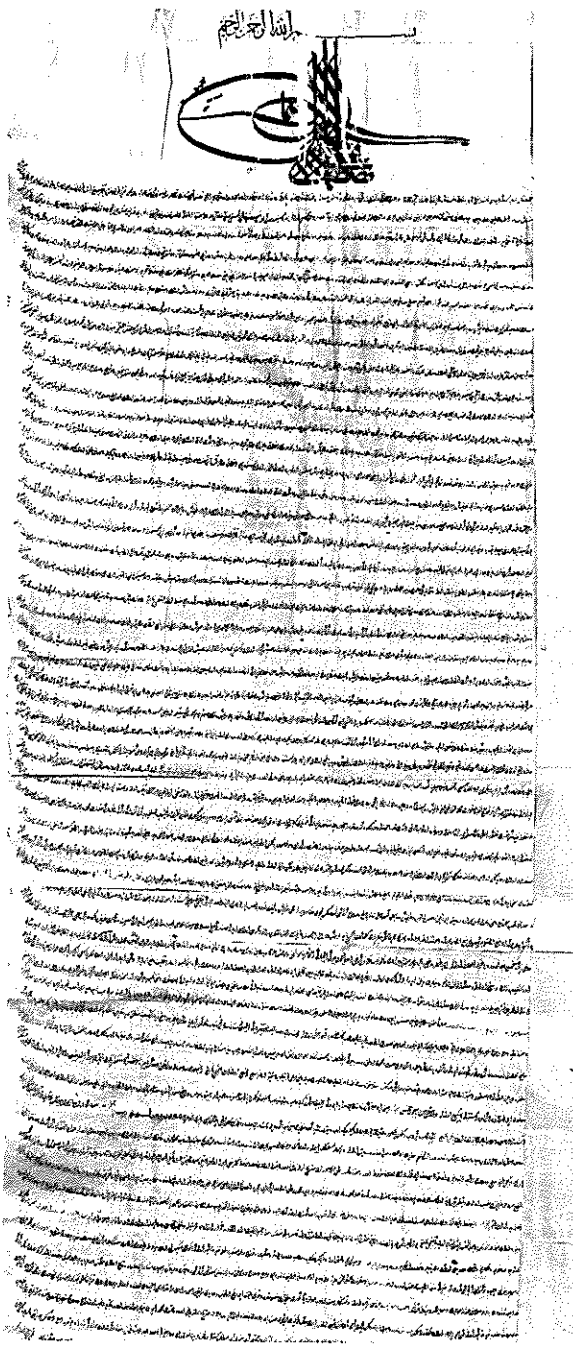
Turkish mace, 16 th Century.

Mathias died in 1490 and his land reverted to the Habsburgs. He was named Kralj Matjaž, and greatly mourned by the Slovenian people. Not only had he governed their country peacefully and efficiently, but he had protected it from the Turks with a well-disciplined army that did not pillage and steal. In the eyes of Slovenians, King Mathias was their one great hope for peace and justice, and many stories and legends are remembered about him.

There are also many tales about the cruelty of the Turks and of the great hardships the years of terror imposed on Slovenians. A poem by Anton Aškerc (39) tells of a young janissary who, returning from a mission of robbing and killing, recognizes his native village and kills himself because he could not bear to murder his own family. A similar story (40) describes a janissary, the son of a wealthy man, who was sold to the Turks by a gypsy. He returned years later to his father's house and was not recognized until the bad conscience of the gypsy revealed the truth. Father and son were reunited, the only barriers being those of language and years of foreign training.

(39) Aškerc, A., (1856-1912), a Slovenian poet of epic poems and balads. See Appendix VI.

(40) Jurčič, J., (1844-1881), a Slovenian writer, See Appendix VI.



Title page of Treaty of Karlowitz, 1699.

There were, however, other views of the Ottoman invasions. The author of *The Ottoman Impact on Europe* states that the Turks' approach to slavery was completely different to that of Europeans. Although it is obvious from the Chronicles that people dreaded Turks and were horrified by their actions, many nations (among them the Balkan states) preferred the rule of the Ottoman Empire to that of Western monarchies.

'... Turkish slavery did not in the least resemble the slavery which Europeans imposed upon field workers in the plantations of the New World in the course of the sixteenth century; nor was it in most cases as onerous as the serfdom which was inflicted upon the peasant class of eastern Europe during the same period. The comparatively mild character of Turkish slavery derived from

the fact that the slaves were not valued primarily for the economic utility of the labour. They were used instead to satisfy the ambition of Ottoman notables (often slaves themselves) to accumulate a large household of attendants as a public expression of their personal wealth and power ...

When the Grand Vizier Rustem Pasha died in 1561, it was recorded that his household included 1,700 slaves; that of the sixteenth century sultans, excluding the janissaries and the ruler's personal bodyguards, contained between 20,000 and 25,000 ... The sultan himself was almost always the son of a slave mother. The royal



Prince Eugen of Savoy, the victory man over the Turks at Zenta on the River Theisa in Transylvania, painting by Jacob van Schuppen.

slave-family administered the secular side of the sultan's government and furnished the corps d'elite of his army. All this is far removed from our normal assumptions about what enslavement implies ... The slave population of the barracks, arsenals, chancelleries and palaces of Constantinople were utterly different from the brutalised Negro slave-hands of the Americans, who constitute the European archetype of an enslaved people. ... Slaves of the royal household were the wealthiest and most powerful men of the empire; they commanded Ottoman armies, governed the provinces and framed the policy of the state' (41).

In the year 1697 the Turks were defeated in a great battle along the River Zenta by an army led by the Habsburg Prince Eugene von Savoy. A peace treaty was finalized in 1699, as a result of which the Turks lost their conquered territory in Hungary and Transylvania to the Habsburgs.

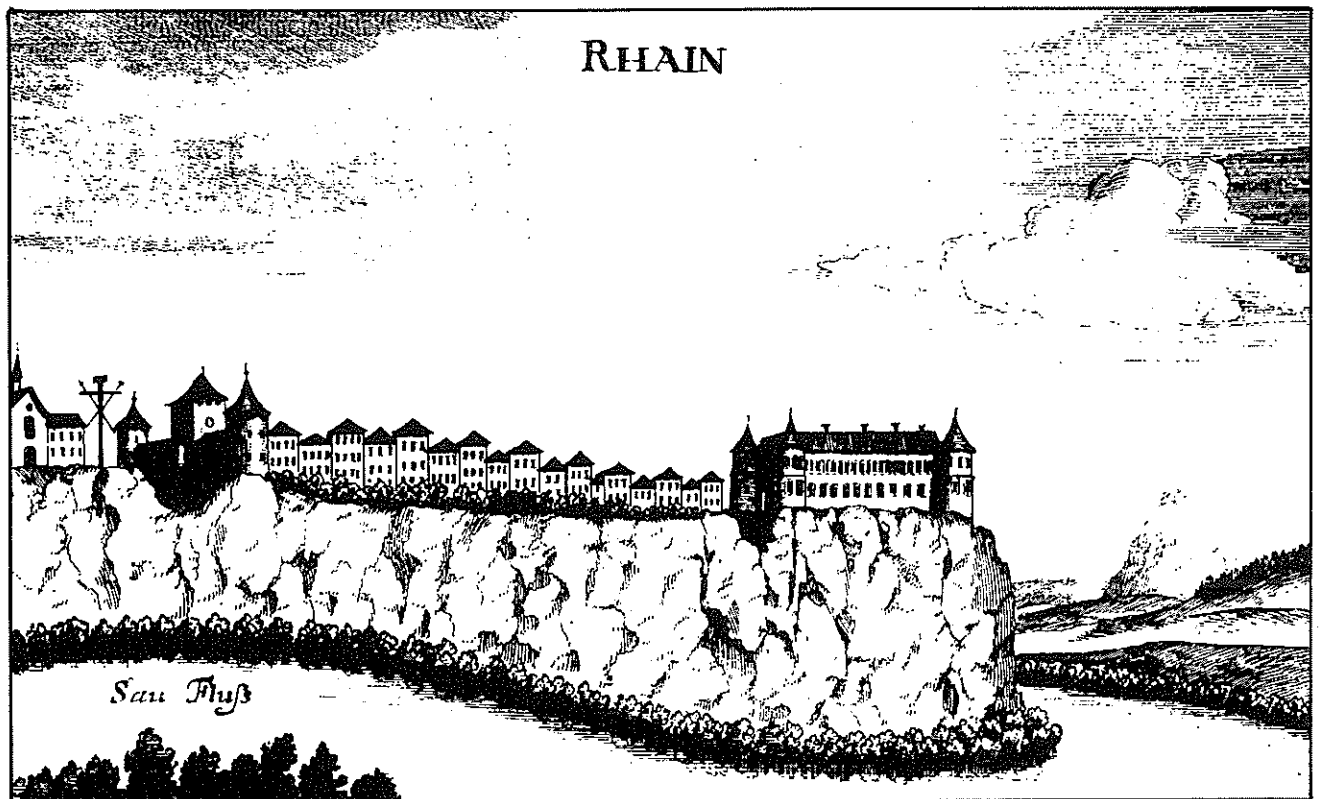
(41) Coles, P., *The Ottoman Impact on Europe*. Thames and Hudson, London, 1968, pp 51-52, 53-54.

VII. NATIONALISM AND THE STRUGGLE FOR FREEDOM

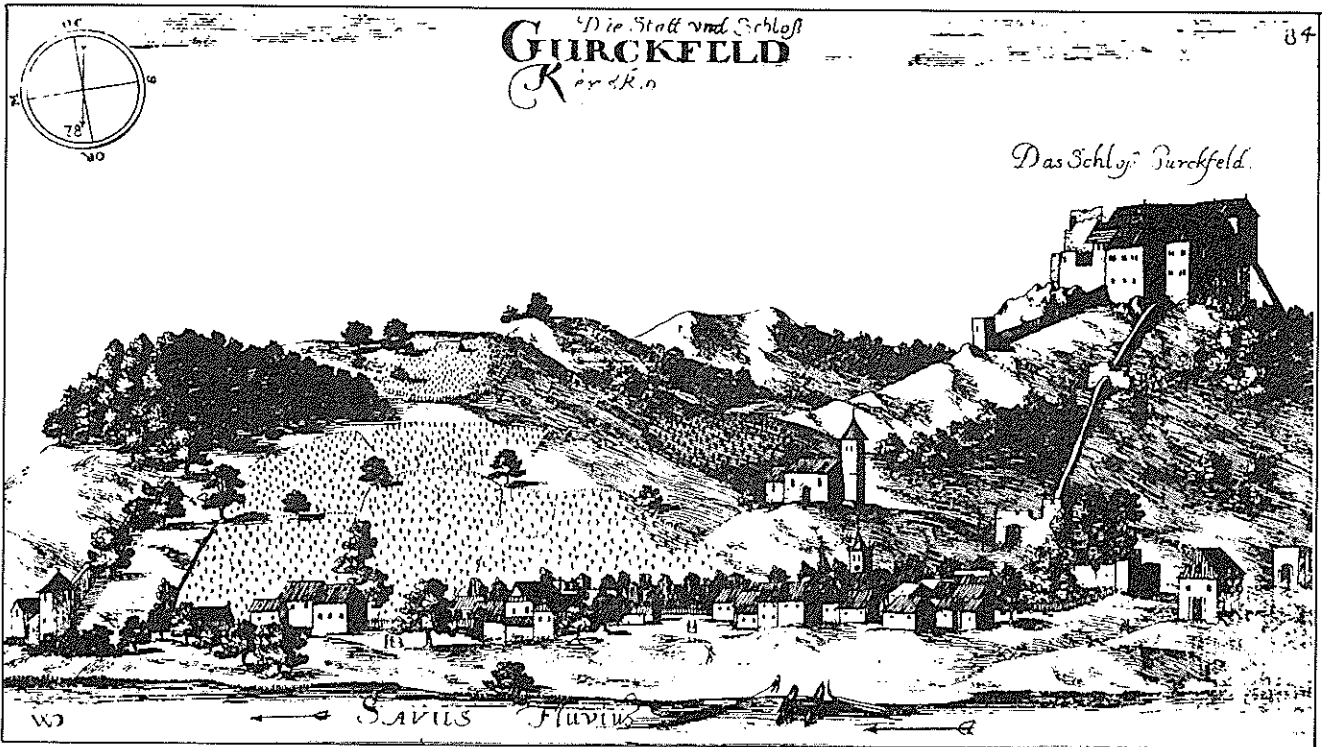
The many years in which the Turks ravaged Central Europe were a period of great social and economic disorder which was escalated by the constant fighting and destruction. In country districts a steadily increasing population meant that already small farms were further subdivided until they were quite unable to produce sufficient food to meet the basic requirements of the people. Many countrymen left rural areas in an attempt to make a living in cities, or as mercenaries in the armies and navies of foreign powers. Because the value of money had fallen, the remaining independent farmers were unable to pay the extra taxes demanded of them, and either walked off their farms or lost their

freedom in a reversion to the feudal state of peasants. Peasants were accustomed to paying heavy taxes and dues, particularly for the purpose of building fortifications against the Turks, but after many years of increasing oppression it became obvious that taxes were not always applied to the purpose for which they were levied and were frequently used to meet the needs and pleasures of the noblemen.

At length the peasantry banded together to demand that standard rates of taxation should be legally established and written down, so that landlords would be unable to change or increase taxes at will. Eventually a 'law guide' was drawn up in the hope that it would be



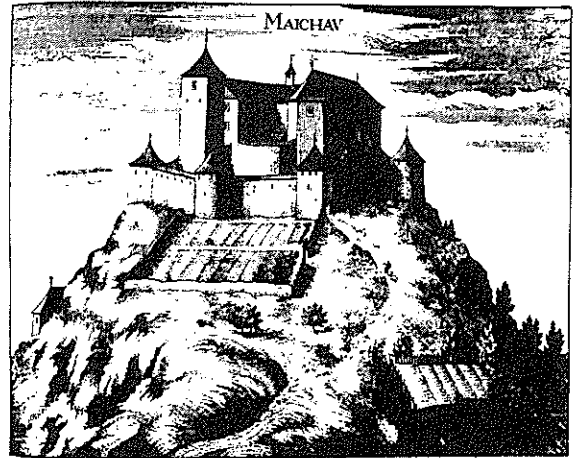
Town and castle Brežice (Ger. Rhain), where the peasants 'beheaded' the nobles, impaled their heads on poles and left the bodies unburied.



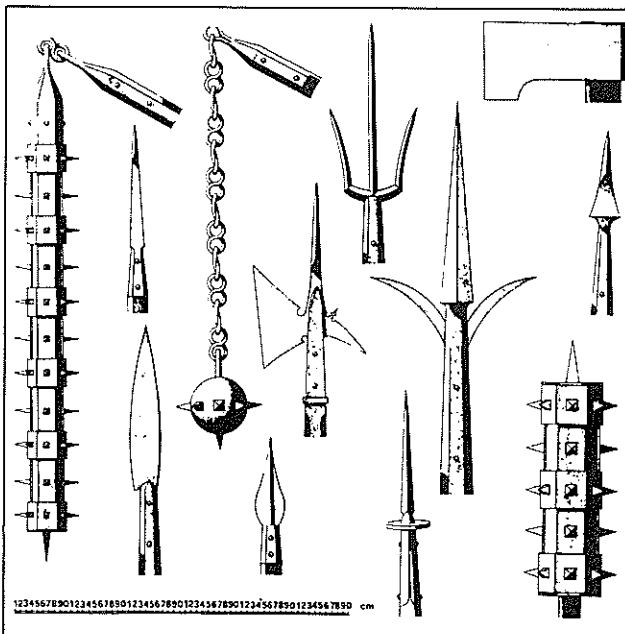
Town and castle Kriško (Ger. Gurckfeld), engraving.



Battle between the peasants and the nobles, drawing by A. Durer.



Castle Mehovo (Ger. Maichau) in Dolenjska, one of the first castles, taken by militant peasants in the revolt of 1515.



Possible weapons used by the uprising peasants.

adhered to in Slovenian and other territories. It was against this fifteenth century background of general disruption and unrest that the first 'unions' were formed among the peasants in an effort to regain stara pravda (old rights) and help withstand increasing pressure from the nobility. There were many peasant uprisings in Germany, and the first significant rising in Slovenian territory took place between 1474 and 1476. In 1478 there was much trouble in Koroška (Carinthia), where the peasants threatened to refuse to pay taxes for fortifications against the Turks on the grounds that the money collected was not used for that purpose. Some landlords even formed an alliance with the Turks in an attempt to crush the peasants. (See map 15, p. 74).



Battle near Krško.

Ein neues lied von den kray- nerischen bauern.

Es wunder zu der bawen vntze! thet sich so ser ans praüttn. In kury-
er zeit zu freig vnd freit! tham maniger her von weitten. Aus irer ge-
man thett sy schreien Stara pranda! ain yeder wolt sich rechen sanes
han gut nun schwach. Leut hup leut hup leut hup leut hup woga gmai
na mit gmainen tar sy thamen dar fur gschlysser marcht das ist war.

Der adel guet aufs freyen muet! thet sich gar starck auff schwingen! er
mach das post war mit der leut mit vechtt vnd mit ringen der bawen
schar! was ruffen dar. Stara pranda! die langfuecht thetten pr-
ngen mit spießen vnd mit stangen. Leut hup. l. l. l. woga gmaina! der bawen
pauß was zer reit! ir thamer west vmb das endt.

Der bawen list man nit vergiff! zu singen vnd zu schreiben in irem mit
das adel pluer' erdacht! sy zuertreiben sy schiaren ser ye lenger ye mer!
Stara pranda! den geistlich mit schencken! ir nuz vñ gwinn zu beden! k-
er. Leut hup. l. l. l. woga gmaina! ir thamer sol ab wenden! er müß den
krieg vwenden.

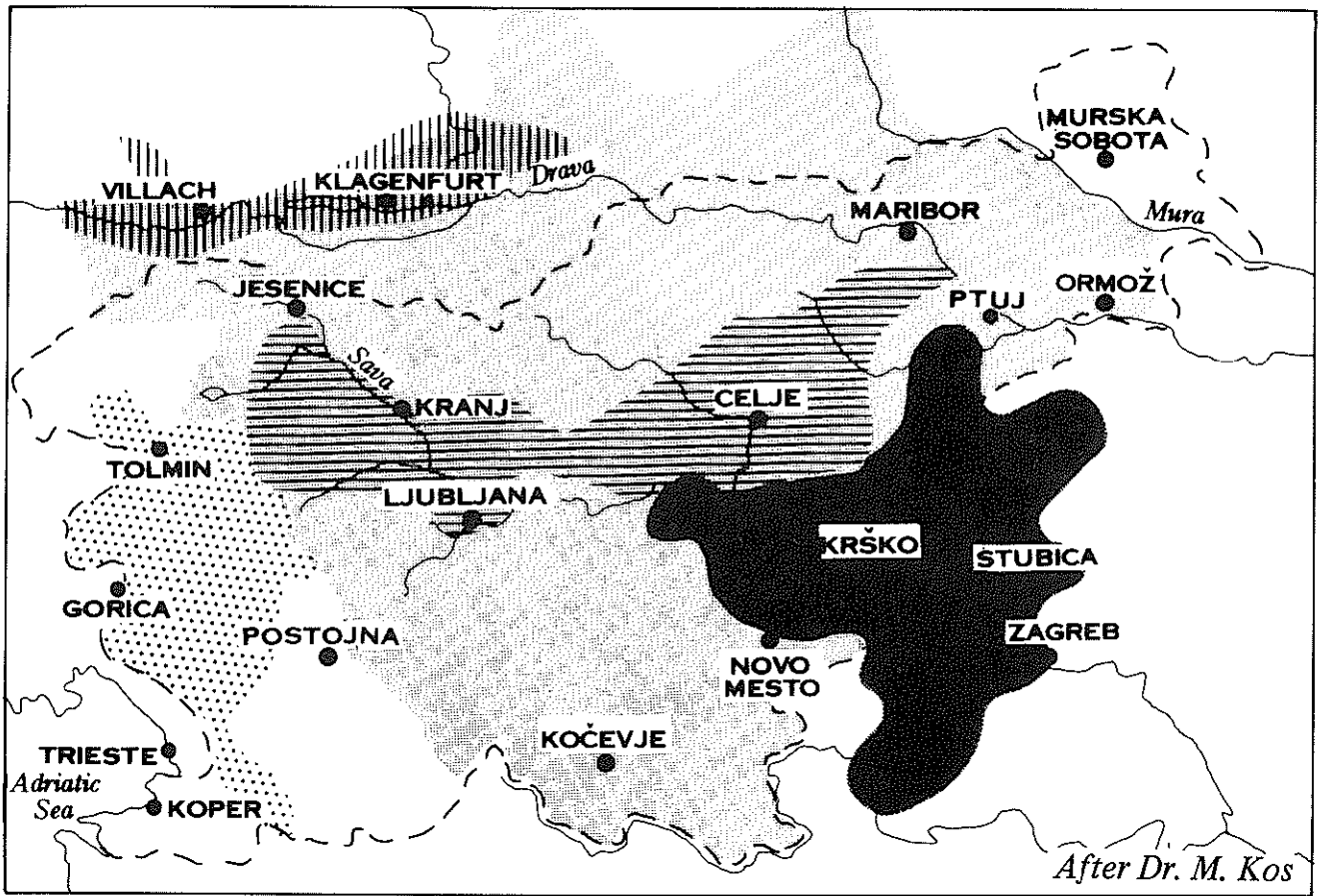
Der bawen rat! gar off vnd diat! gen Cili her thet schicken! begert do
vil ain selzam spil die stat thet sich erquickten mit püchsen güte. sy schre-
cken thut. Stara pranda! ain yeder schwir! bey seinem ayd! es solt der
stat werden layd. Leut hup. l. l. l. woga gmaina! wir wellens feischlich
vahren an. thamen dar in leben lan.

Uns tags mit weyt nach vesper zeit die bawen thetten herdingen! wol
zu der stat in amers not vermannt! die zubezwingen! mit twer macht!
ir her das lacht. Stara pranda! bald was in ent gegit! gan man gesch
sy auff der wall stat an. Leut hup. l. l. l. woga gmaina! ir puchsen woz
den kraben das spil wil sich machen.






Gar bald darnach ain spil da geschach! gar maniger ward erstochen!
auff der bawen feyt in klamer zeit! es het ain endt ir püchen! erlich aus
In betten klam gewin. Stara pranda! sy haben die schanz verlornt!
man bat in trucken gschoren. Leut hup. l. l. l. woga gmaina! durch Ir
falsch sim vnd arglist. erhangen vnd auch gespist.



Leader of the Hungarian peasant revolt Georgius Zekel, being crowned with red-hot iron crown. A comrade lies impaled at his feet; woodcut by J. Stauromachia, Vienna 1519.



Sword of land-tenants, 16th Century.

-  Carinthian uprising in year 1478 (Koroška)
-  The "Whole Slovenian" uprising, 1515
-  Croatian - Slovenian uprising, 1573
-  Slovenian uprising, 1635
-  Uprising of Slovenes in Region Gorica - Tolmin, 1731

15. Peasant uprisings on the Slovenian territory.



Pedlar, drawing by Amann, 1568.



Merchant in front of the store.



Uprising peasants, woodcut.

THE REFORMATION

The peasants continued the struggle for many years, but with no means of communication between their widely dispersed leaders, and without proper weapons, there was no possibility of success against the well organized and well equipped forces of the landlords. In 1575 the Slovenian peasants were involved. The uprising was crushed, the leaders severely punished or killed and even greater taxes were imposed on the peasants. The fate of the leader of this Slovenian-Croatian revolt is the subject of many legends and poems. Ambrož Gubec, also known as Matija Gubec, was taken to Zagreb, the capital of modern Croatia, where he was crowned with a hot iron crown while seated on a hot iron throne and was forced to hold a hot iron sceptre — a ferocious warning to any peasant planning future rebellion.

As elsewhere in Europe, the Slovenian Church was also facing a crisis. The Synod formed in 1448 described the life of religious persons. It told of priests devoted to worldly pleasure, and of priests who were innkeepers, hunters and gamblers; the behaviour of many was corrupt and scandalous, and some did not even live in their parish. Sometimes people were forced to pay before receiving the sacrament.

Emperor Frederick III tried to resolve the problem by founding the Bishopric of Ljubljana in 1463, but the churchmen already in office at Ljubljana dismantled the monastery and fled with the contents before the new Bishop arrived. The Slovenian people, together with the other nations of Europe, had to wait for new ways of thought to improve their lot.

The development of the great intellectual movement known as the Renaissance gradually spread a new way of life and thought throughout the whole of Europe. With it came the philosophy of Humanism which, for the first time in the history of the continent, studied and considered human rights and dignity.

For the Church, change came in the form of the Reformation. People began to think back to the original principals of Christianity, which, over the centuries, had become buried in secular intervention, political expediency and material wealth at the expense of individual salvation.

The problem of venality within the Church was one of the greatest obstacles to religious reform. Clergy made huge fortunes by the sale of remissions and indul-

Jacobus Petelin — Gallus, known for his 474 songs, *Opus Musicum*, composed for the chorus of 4-24 voices, fragment from the second book.

gences, and temporal rulers frequently selected and appointed clergy without consultation with the Pope. In Germany the Emperor had no power because he was at odds with the Church, which owned one third of the country and was also the largest and most powerful feudal landlord.



Maximilian II, emperor of Holy Roman Empire (1527-1576).

Reform of the Church was a gradual movement over many years but it received its first great impetus in 1517 when Martin Luther, fighting against the sale of indulgences, nailed his '99 Theses' to the door of the church in Wittenberg. Luther claimed that the Pope had no power or right to give remission for sins - sins could be forgiven only by faith and faith alone. Luther translated the Bible from Latin into German.

About this time, a great peasant revolution was taking place in Germany.

In Switzerland Zwingli and Calvin stated that the future of human beings lay in faith; everyone should surrender to the will of God. There were movements for reform in France, Scotland, Holland and England.

The 'Protestant' reformation spread quickly in Slovenian territory where the writings of Martin Luther were forbidden and had to be studied and discussed in secret. The Reformation was particularly important for the Slovenians because it assisted in the development of the Slovenian language. The new religion brought the Bible to the Slovenians in their own simple vernacular instead of Latin, the language of the educated minority, which was used in the Catholic Church.

The most prominent Slovenian leaders in the Reformation movement were Primož Trubar (Primus Trubar), Jurij Dalmatin, Sebastian Krelj, and Adam Bohorič. The first printing house was established in

Ljubljana between 1575 and 1580, and the Slovenian language was introduced to primary schools which were to be open to all people. The first libraries were established, every parish was to have a teacher and everyone was to have the opportunity to learn to read and write. In Ljubljana Slovenian was to be taught at the High School (the Gimnazium). The Austrian Habsburgs and other foreign nobles had not permitted the Slovenians to have their own language taught at schools: people were brought up to respect only the German, Latin and Italian languages and Slovenian, 'the language of the peasants', was despised by noblemen.

Catechismus

In der Windischenn Sprach/
sampt einer kurtzen Auslegung
in gesang weis. Item die Litau
nai vnd ein predig vom rech
ten Glauben/gestellt/durch
Philopatridum
Illiricum.

Anukratku Podunzhene skatev
rim vsaki zhlouk more vo
nebu pryti.



Pjalm 5. 2.

Reminiscemur & conuertentur ad
Dominum uniuersae gentes.

Copy of Primož Trubar's Catechismus, published at Tübingen in 1551.

PRIMOŽ TRUBAR had completed his schooling at Reka, Salzburg, Trieste and Vienna, and was fluent in German, Latin and Italian as well as Slovenian. He became a priest and was exiled to Germany in 1548 because in his sermons he denounced superstition and proclaimed a new religion.

In 1561 Trubar was selected as the highest representative of the Slovenian Reformed Church and was sent back to Ljubljana for four years. He was then exiled again, and in Germany the first Slovenian book ever published was his *Cathechismus*, whose 244 pages describe and explain the most important doctrines of the Reformation. Trubar later added some songs to the book. At the same time, the *Abecebnik* was published, the primer

Pfal. 71.

Ne proiciam me, Domine, in tempore senectutis: cum defecerit virtus mea, ne derelinquas me.



Primož Trubar (Lat. Primus Trubar).

(or 'first reader') with which Slovenians could help themselves learn to read. Trubar's books were written in a dialect from Dolenjska, south of Ljubljana. He used Gothic (German 'broken' writing) and, later, Roman letters.

SEBASTIAN KRELJ is important because of the improvements he made to the letters used in the Slovenian language. He wrote the *Otroška biblija* (*Children's Bible*) and *Postila slovenska* (*Slovenian Postilla*).

JURIJ DALMATIN translated the Bible into Slovenian. The work took him ten years and was published in 1584 at Wittenberg, Germany. It continued to be used even after preachers forbade the use and discussion of reformation literature, and after The Reformation period was over, it continued to be used in Slovenian Catholic churches.

The Slovenian Grammar, *Zimske urice* or *The Winter Hours*, was written in the Slovenian language only thirty-three years after publication of the first Slovenian book, and its Introduction gained scientific recognition for the existence of the language. The Emperor was not against the followers of the Reformation, but in his Will he ordered that only the Catholic religion should be permitted within the Empire.

The Pope regained power during the reign of Ferdinand with the establishment of the 'inquisition', a much-feared system of interrogation used to reveal heretics, and the absolute devotion of the order of Jesuits. The Catholic Church was a power in most of the coun-

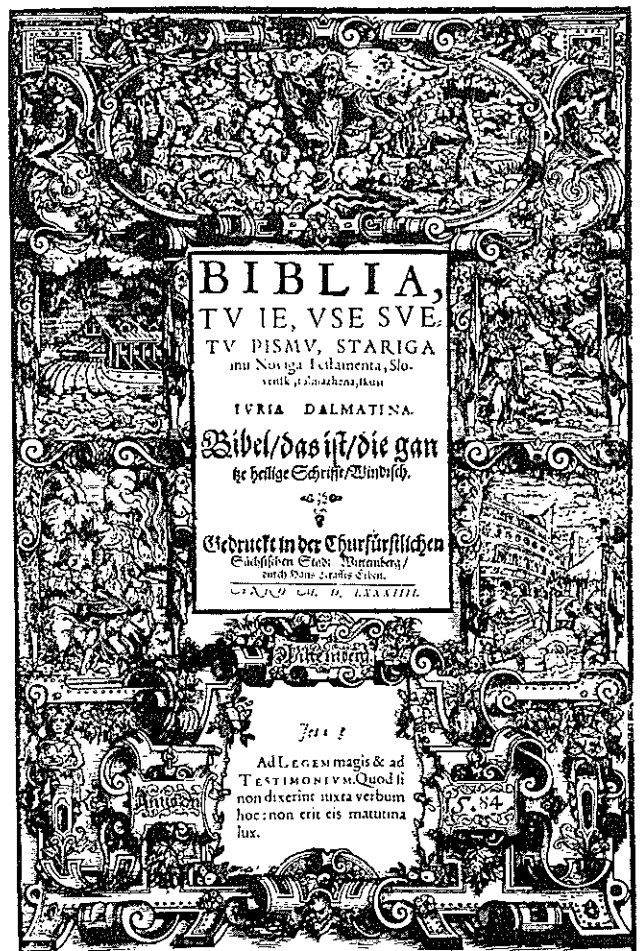
Abecedarium

und der klein Catechismus
In der Windischen
Sprach.

Ane Buquice / is tib se ty
Mladi inu preprosti Siouenci
mogo lahku vkratkim zhasis
brati nauzbiti / Vrh so tudi
ty vegrshy stuki te kerszhanske
Vere inu ane Wolycue /
so prepisane od anie
ga Peryatila vseh
Slouenzou.

Rom. xiiii.
Erois lingua confitebitur Deo.

The first Slovenian printed book, *Abecednik* – The Primer title page, printed in 1551.



Title page of Jurij Dalmatin's Bible.

EVANGELI SKVSI 3

S. Matteusha sapiffan.

I. CAPITVL.



LETV SO BVQVE OD IESV. Vltim Regijst... Ioviga Criftofova rojstva, Davidoviga Synu, Abrahamoviga Synu. Abraham je rodil Izaaka. Izaak je rodil Iacoba. Iacob je rodil Iuda inu njegove Brate. Iuda je rodil Pharefa inu Sarama, od Tamare. Pharef je rodil Hezrona. Hezron je rodil Rama. Ram je rodil Aminadaba. Aminadab je rodil Nahafiona. Nahafion je rodil Salma. Salma je rodil Boafa, od Rahabe. Boaf je rodil Obede, od Rute. Obed je rodil Ieffe. Ieffe je rodil Krajja Davida.

Vertical marginal notes in Slovenian script, likely providing commentary or corrections to the main text.

A ij ga

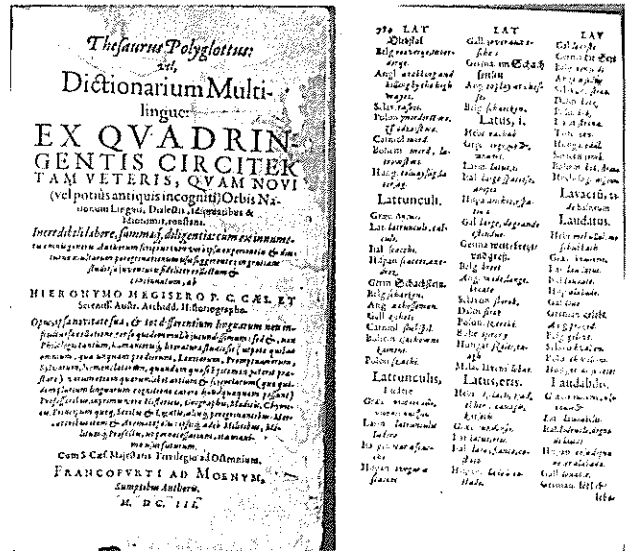


Karl Vth, Holy Roman Emperor.

tries of Europe. In France Ludwig XIV became an absolute ruler, and in England Henry VIII started to use the church as a tool for his royal convenience and supremacy. The Thirty Years War, 1618-1648, in Germany shook the strength of the Empire, and following it much of the Empire's territory was divided into duchies, the dukes of which returned to Catholicism.



Gold coin of Tomaž Hren (Thomas), the Bishop of Ljubljana, made at the time of his congregation in Graz, 1599.



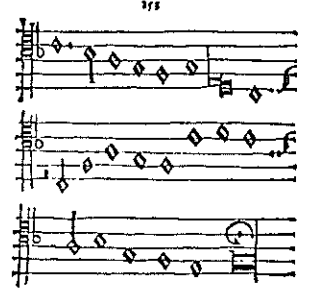
Two pages from Dictionarium Multi lingue, by Megiser, 1603, kept at Seminary Library, which includes Slav among 18 other languages.

Obri oshate prošimo... Suetini duhum de bodemo... EXPOSITIO DECALOGI

Uspaga tiš desed sapuuidi.

Poslušhai zhlouk resu.

Grufih bogou ti ne imei... Tiga se bui / inu is serza lubi



Poslušhai zhlouk resumei... De bodesh neidel umi rudi stumil... De bosh pyeten všem.

Grufih bogou ti ne imei... Tiga se bui / inu is serza lubi

Page from the Catechismus.



Leopold I, Emperor of the Holy Roman Empire, 1640-1705, drawing by Sebastian von Dryveghen, 1674.



Ferdinand III. Kaiser of the Holy Roman Empire.

The years after the Thirty Years War are known as the time of the 'Counter-reformation', during which the Catholic Church fought back to regain the influence it had in earlier centuries. Parallel with the Order of Jesuits, and founded a few years earlier, was the Order of Capuchins, a branch of The Franciscan order, founded by St. Francis in thirteenth century. Both orders maintained schools for noblemen, and the Capuchins started schools for 'simple people'. The Jesuits had bought a house near the Church of Št. Jakob (St James) in Ljubljana for poor scholars and they also organized plays, mainly of religious content, acted in the German language. By 1670 some were performed in the Slovenian language.

With the development of schools there was an increase in Catholic literature. Bishop Tomaž (Thomas) Hren had saved some of Dalmatin's bibles which had created great interest, but the nation also needed schools for Catholic priests. It was fifty years before another Slovenian book was written.

Of great importance in Slovenian history is the scientist JANEZ WAJKARD VALVAZOR, who wrote, in German, a book that introduced Slovenian territory to the world. He had his own engraving workshop and printing press at his castle, and in studies in the fields of geography, history, economics and transport he presented a clear picture of the province of Kranjska (Carniola). As the result of his investigative work regarding Cerknjsko jezero (Lake near Cerknica) he was elected a member of the English Royal Society, of which the scientist Isaac Newton was also a member. After Valvazor's death an 'Academie of the Working' (Accademia operosorum) was established, whose members included lawyers, doctors and theologians among whom were some Jesuits. A



Janez (Ger. Johann) Weichard Valvasor, the owner of the castle Bogenšperk and its estates, a scientist and founder of the first printing house on Slovenian territory.



Ferdinand I, Holy Roman Emperor (1793-1875).



Etching and printing works at Bogenšperk.



Fragment from Gallus's Missal Super Elisabeth Zachariae – Ms 341.

The Slovenian economy still depended mainly on farming and, in some parts, vineyards. In regions near the Adriatic olives were grown for oil, and in the central region, in the Ljubljana basin, there were vast wheat fields. Mining was well developed, the most profitable being at Idrija (for mercury), and in Javornik, Jesenice, Kropa, Železniki, Mislinja and Borovlje (for iron ore). The ovens and hammers used to process the ore were po-

wered by water. The smelting furnace was used for the first time on Slovenian territory in the eighteenth century. Salt was the largest item of trade and came from territory under Venetian dominion. No Slovenians were able to establish a trade or business with the strength of a great monopoly, but there were many foreigners such as the families of the Codeli, Rigoni and Zois, who added to their wealth through property within Slovenia.

MARIA THERESA AND REFORM.

Following the death of Karel (Charles) VI in 1740, his eldest daughter, MARIA THERESA, became the ruler of central Europe. She soon added Galicia and Bucovina to the regions under Habsburg rule, but plans for further expansion were foiled by opposition from Bavarian, Prussian and Saxon leaders who refused to recognize her right to the throne.

Maria Theresa, like her contemporaries King Frederick II of Prussia and Tsarina Katarina II of Russia, was known as an 'enlightened despot', not only because of the new ideas she welcomed and permitted to be put into practice, but also because she ruled her territory as an absolute state established on the principle that unrestricted power and authority resided in, and flowed from, the monarch. The practical effect of such political philosophy, supported by vast improvements in the efficiency of the armed forces, could not fail to attract the attention and respect of lesser rulers, and the period became famous for the rise in Europe of three great absolutist states – Austria, Prussia and Russia.



Road-making in Slovenia in year 1753.



Karl VI, Holy Roman Emperor, who died in 1740.

Successful rulers of absolute monarchies were, above all, practical, and Maria Theresa, like her fellow despots Frederick II and Katarina II, set about imposing adequate controls on the State treasury simultaneously with the extension of sources of financial resources. The immediate results of these stringent economic measures appeared in the enlargement and improved efficiency of the army. Until this time the army had been manned by volunteers who were paid for their services to the Empire, but from 1770 Maria Theresa introduced compulsory recruitment in all regions of the territory under her control. Conscription was usually for life service, but there were many dispensations for the privileged and military duties fell most heavily on the peasants.

A special 'Vojaška krajina' (military territory) was established at the south-eastern boundary of the Empire, involving the southern region of Slovenia, the territory adjacent to Croatia. Company leadership was given to Austrian officers of German origin and the German language, not the Slovenian, was to be used in the army. A uniform and national costumes were worn until they were exchanged for the imperial uniform.

Maria Theresa tried to eradicate differences between separate regions and to strengthen the power of the central government. The Directorium in internis



Maria Theresa, the ruler of Bohemia, Hungary and Austria (including Slovenian territories), died 1780.

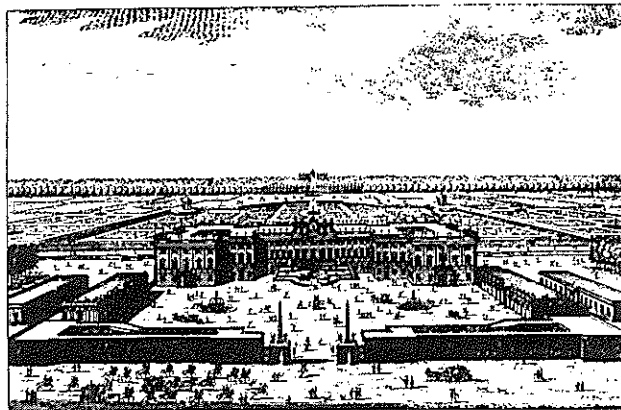
(Directory for internal affairs) was the highest administrative body. The governors of Crown lands were subordinate to it, but 'provincial prefects' were appointed in Koroška (Carinthia) and Kranjska (Carniola). The 'kresija' (Ger. Kreisamter), or district officers were appointed to supervise and implement the orders of the Crown and provincial officials, and also the work of 'župani', priests and teachers. In addition, they supervised trade and the correct use of weights and measures, maintained

order at market times and at meetings and were responsible for the maintenance of roads and the standards of merchandise. The "kresije" were to take the complaints of peasants, and act in their best interests when they complained about unjust treatment by the landlords. Kresije were stationed in Graz, Maribor, Celje, Ljubljana, Novo Mesto, Postojna, Beljak – Villach, Celovec – Klagenfurt and Velikovec.

The peasant was to have the opportunity to earn a living for himself and his family on the farm but he was to pay taxes in both war and peace. This meant that the urbar, the document which included the land



Engraving of Jan. Ludv. Schönleben, 1676, a known personality regarding the Seminary Library.



The Royal castle Schönbrunn near Vienna, 1750.



Coin of Maria Theresa, 1780.



A souvenir picture of Maria Theresa. Inscription: to the school youth in remembrance of celebrating 600 years of dependence of Kranjska to the highest ruling house of Habsburgs – from the Provincial Committee of Kranjska.



Medal of Maria Theresa, 1764.



Iron Baroque money chest, 18th Century.

register, a written statement of the legal relationship between the overlord and the possessor of the land and instructions regarding the court competency on intervention in any conflict, was no longer used. Compulsory service to overlords continued until 1778 but was for only 156 days a year – a heavy duty, but for the peasants even that number gave considerable relief. A new division of taxation provided for taxes to be paid

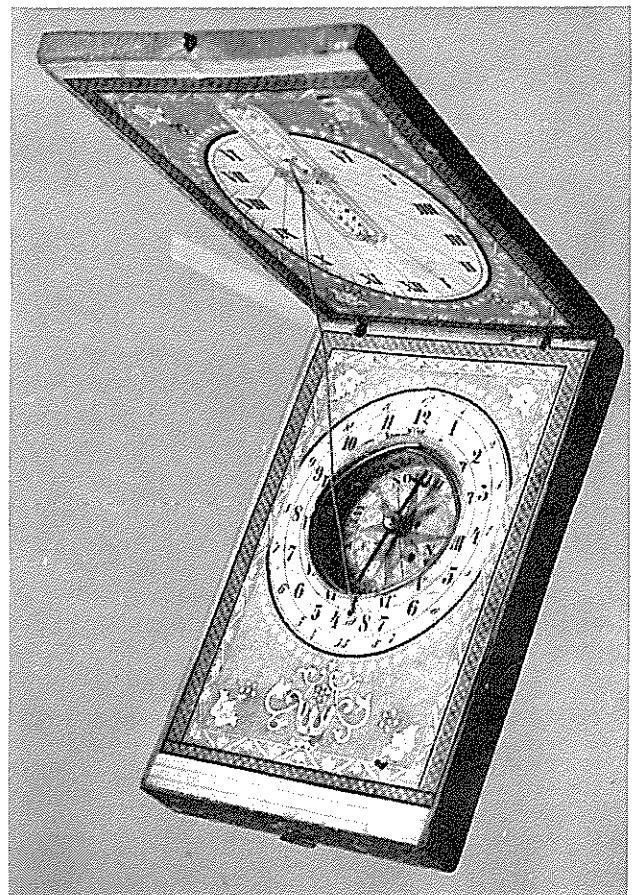
also by landlords and nobles. Between 1747 and 1748 a general register was drawn up to catalogue the possessions of both overlords and peasants, that is, the property of all classes of people. The compilation and accuracy of the inventories were supervised by specially appointed inspectors, and taxes were to be based on the information gathered. By 1819 the cadaster, the register of assessments, had been formed, and this was used as the foundation for taxation allotment.



Kaiser Josef der Zweitte.

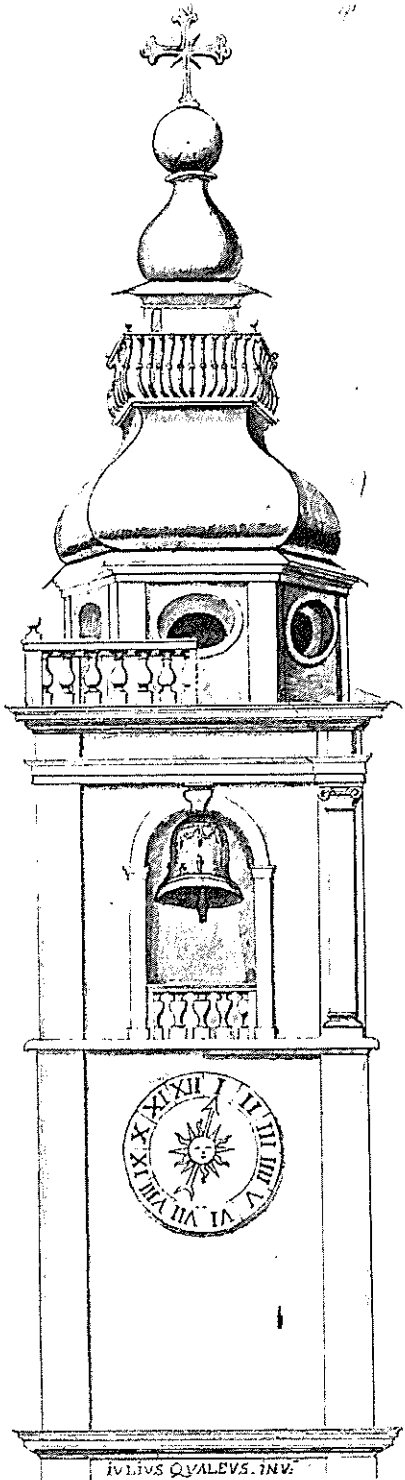
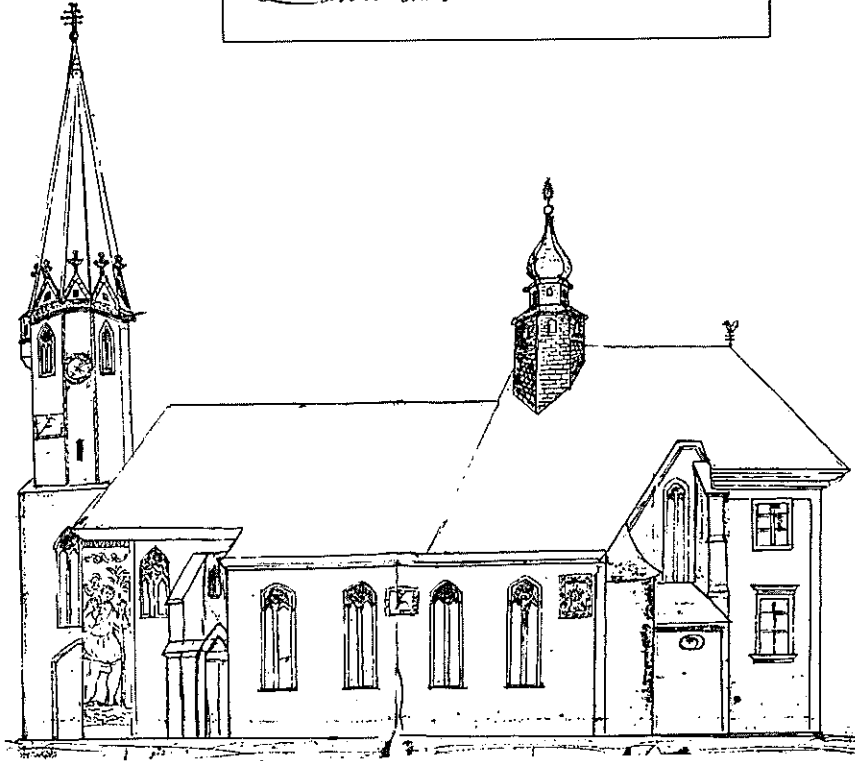
Joseph II. in seinem Werk: "Rechtslehre der Kaiserin Maria Theresia"

Joseph II. son of Maria Theresa, died in 1790.



Sun-clock and compass, 18th Century.

Historia
Cathedralis Ecclesiae
LABACENSIS
S. Nicolao Archiepiscopo
Myrensi Sacrae.
Cum chronologica eiusdem fabricae
Veteris, et Novae narratione.
in acceperunt sacra aedificia, et
multiplices conditiones ipsam
Datibam concernentes.
Auctore
Ipse Gregorio Thalmitzschero. A. V. D.
Inter Academicos peritiss. Laici.
Videi Quaglio.
Labaci Anno Suae Christianae obsec.



Dolničar's *Historia cathedralis Ecclesiae Labensis*, containing the drawing of the old Gothic cathedral, of St. Christopher on the wall, and the sketch of the artist Quagli for the new bell tower; since 1701 kept at Seminary Library.

The most important of Maria Theresa's reforms were the introduction of a public primary school system and the establishment of different companies to develop knowledge. One of the latter was (Slov. Družba za kmetijske in koristne umetnosti) the Society for Farms and Useful Arts, whose members were prized for their scientific discoveries. It published its discussions in German and sometimes also in Slovenian. The Slovenian ANTON JANŠA became known for his work about bee swarms, in German entitled *Abhandlung vom Schwarm der Bienenzucht* – (*A Guide for the Beekeepers*) (Slov. Anto-

na Janshaja, zefsarskiga zhebellarja popolnoma poduzhenje sa vse zhebellerje, v Zell). Many crafts were also introduced, the most important of which was lacemaking, but some folk customs were prohibited.

Attendance at public primary schools was to be compulsory, but on Slovenian territory there were not enough teachers. Schools were established in Ljubljana in 1775. Students were divided into four grades, but instruction was given in German, a language which few of

RITUALE LABACENSE

Ad Usum Romanum accommodatum,
AUTHORITATE, ET JUSSU
Celsissimi, & Reverendissimi Principis,

DOMINI, DOMINI
FERDINANDI
EPISCOPI LABACENSIS,
Sac. Rom. Imp. Principis, & Comitiss à
Küenburg, &c. &c.



L A B A C E N S I S, Typis Joannis Georgij Mayer, Inclytæ Provincie
Carniolie Typogr. M. DCC. VI.

De Sacramento Baptismi.

31

ORDO BAPTISMI PARVULORUM.

Quomodo vocandus est infans iste? vel si ^{Dom-} ^{sequen-}
Parrinus ignorat linguam Latinam, Ger- ^{tes in-}
manice sic interrogat: Wie soll das Kind ^{terrog-}
heissen? vel Koku se iema jemenate ^{stionci}
tu dette, Parrinus respondet: N, vel ^{facit E-}
N. Sacerdos: N. exprimitur nomen infantis. Quid petis ab ^{pisco-}
Ecclesia DEI? vel Was begehri du von der Kirchen ^{pus, fe-}
Gottes? vel Kai selisch od te Cerkuje Boshie? Parrinus ^{det cum}
respondet: Fidem. Den Glauben / to véro. Sacer- ^{mitra.}
dos. Fides quid tibi præstat? vel Was gibt dir der
Glauben? vel Kai tebi data véra. Parrinus respondet:
Vitam æternam, ve Das ewige Leben, vel To vezhnu
Shivleino. Sacerdos. Siquidem vis ad vitam ingredi, ser-
va mandata: Diliges Dominum DEUM tuum ex toto
corde tuo, & ex tota anima tua, & ex tota mente tua;
& proximum tuum sicut teipsum.

Deinde ter calumet tenetur in faciem infantis, & di ^{Pontif-}
ca: lemel: Exi ab eo, ve. ab ea, immunde Spiritus, ^{ex sur-}
& da locum Spiritui sancto paraclito, ^{git cum}
^{mitra.}

Ponitur postea in cruce signum Crucis in fronte & p- ^{Rufus}
roter infantis, dicens: Accipe signum Crucis, tam in ^{facit}
fronte ^{cum mi-}
quàm in corde ^{tra.}
præceptorum, & talis esto moribus, ut templum Dei
jam esse possis.

B 2

Ore-

Baptism text from the time of consecration of the cathedral at Ljubljana, 1706, the first ritual at Ljubljana.

MARCI GERBEZII,

Phil. & Med. Doct. Labacensis, Inclytorum Carniolæ
Starum Physici & Medici Ordinarii, Sacri Rom. Imperii Academiæ
Imperialis Leopoldinæ Nat. Curiosorum Collegij, dicti AGESILAI, & Opero-
forum Labacensium Præsidis, dicti INTENTI,

CHRONOLOGIA MEDICO-PRACTICA,

Exactam temporum, auræ, tempestatum,
& humanorum corporum inde ortarum alterationum Descriptionem
cum suis historis Medicis, causis & curationibus potissimum ad Modernorum
mentem adumbratam continens,

In quinque Annos distincta.

Hic annexum est

EJUSDEM AUCTORIS INTRICATUM EXTRICATUM MEDICUM,

TRACTATUS
DE MORBIS COMPLICATIS:

In quo

Intricatissima quæque in Praxi Medica occurrentia breviter
tractantur, & dilucidè resolvuntur, & vel propterea
lectu utilissimus;

Cum Indicibus rerum & verborum accuratissimis,
nec non Appendice,

De moderno Pecorum interitu.

¶ (25) ¶

Francfurti ad Mœnum,

Suis Sumptibus excudit curavit

JOHANNES ADOLPHUS Stodt.

Typo JOHANNIS BAUERI,
Anno MDCCXIII.

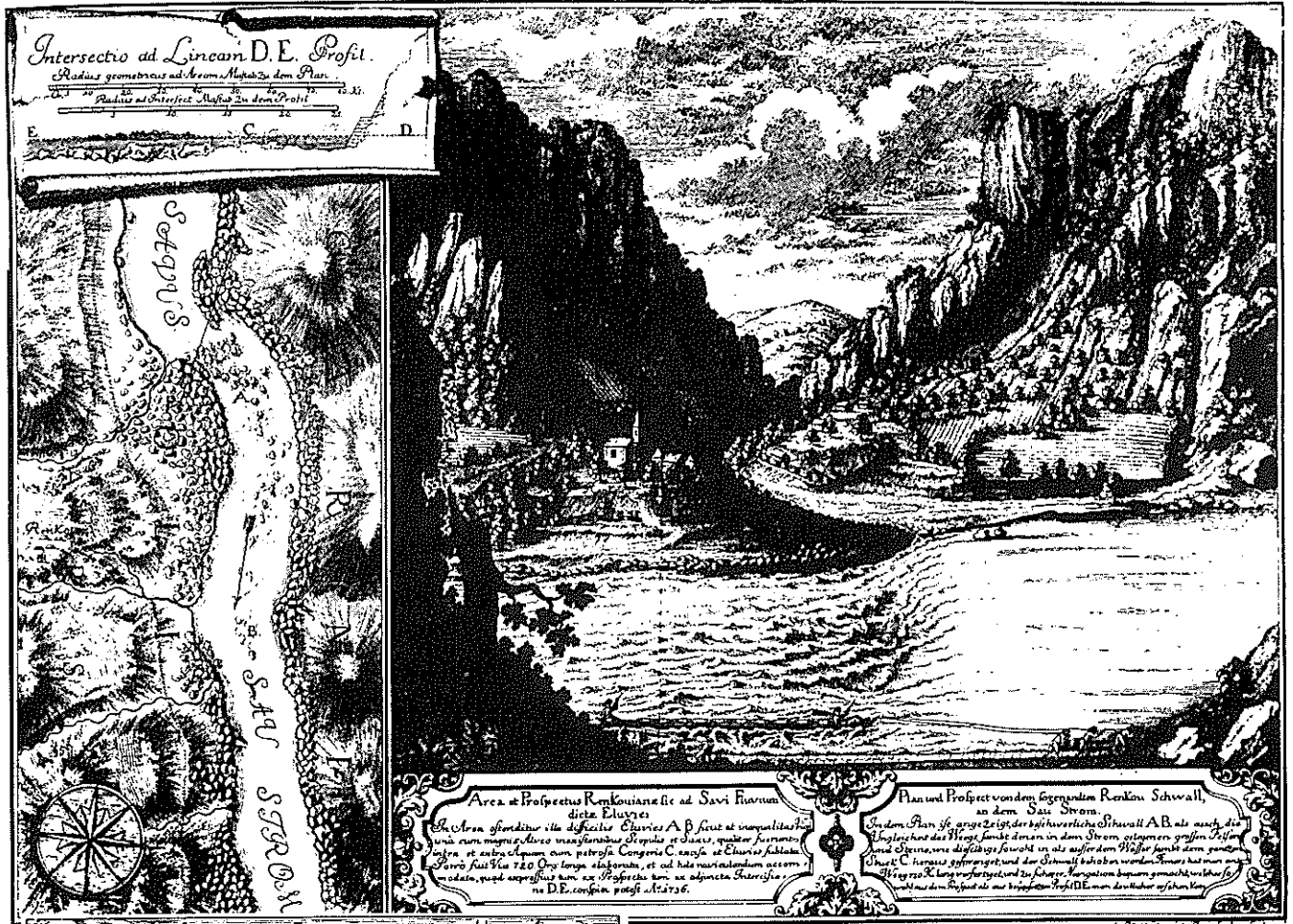


Marcus Gerbezii Med. Doctor, Ducati
Carniolie, Medicus ord. S. R. I. Academicus. Ait: Cu-
riosus. d. AGESILAVS, Opusculus Labacensis. d. SAË. N. IVS.
Act. xuxv. Anno d. 1705.

the children could understand. Later a special beginners' grade was introduced in which elementary German was taught. Schools for all children between the ages of 6 and 12 years were opened in the larger towns. In areas near the Adriatic, the German language was superseded by Italian. However, it was only in those schools which catered for an all-German population that any formal arrangements were made for their maintenance.

Doctor Gerbec's Chronologia Medico-Practica with the lithographic portrait of the doctor (Gerbec), 1713. He was also a member of the Academy at Ljubljana and left his own private book collection to the Seminary Library.

Among Maria Theresa's other great achievements were her encouragement of trade and the establishment of manufacturing industries such as linen, glass, paper and tanning works. The River Sava was for many years a flourishing trade route.



Jan. Gregor Dolničar, engraving, 1700, the writer of chronicles and bibliographies.

Regulation works on River Sava, near Zagorje, with Latin and German description of the work completed in 1736.

Sir Joseph der Zweyte,
 von Gottes Gnaden erwählter Kö-
 niger Kaiser, zu allen Zeiten Fürst des Reiches,
 König in Germanien, Ungarn, und Böhmen etc. etc.,
 Herzog zu Steyerreich, Herzog zu Burgund, und Lo-
 tharingen etc. etc.

Joseph.

LS

Henricus Comes à Blimegren
 Reg. Rat. Sup. C. A. A. etc. etc.

Deutlich Graf von Harberg.

Da Wir in Erwägung setzen, daß bei Aufhebung der Lehn-
 rigkeit, und bei Einführung einer gemäßigten nach dem Befehl
 Unserer Vorväterlichen Erlaube einzuwendenden Unterthanen-
 treue auf die Verbesserung der Landeskultur, und Aufhebung der
 abhängigen Leibeigenschaft, und die Erhaltung, und Beförderung
 für diese Veränderung das Beste sey.

Ad Mandatum Sac. Cons.
 Regie. Majestatis propositum.
 Johann Wenzl von Bergthal

7. XI

A page from Patent – Abolition of Serfdom, RV 494, November 1781, Vienna.

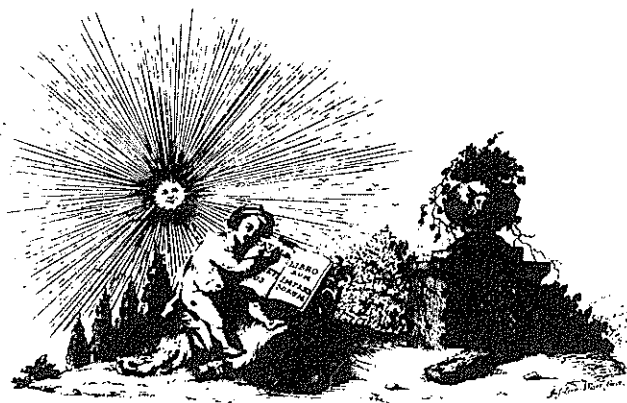
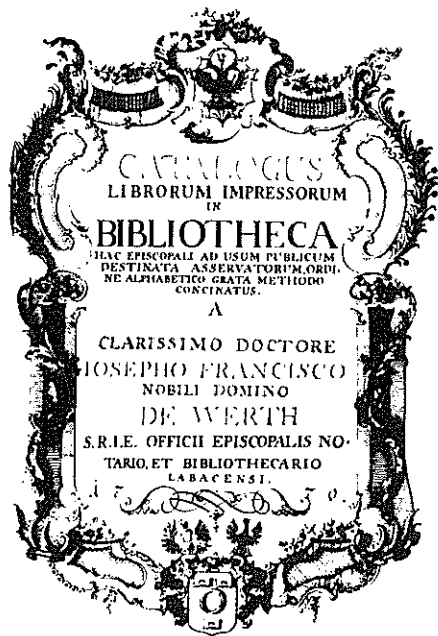
ANNO 1708. den 18. April. Num. 31.
 Woehentliche
Ordinari Zeitungen /
 Oder
Extract-Schreiben von unterschiedlichen Orten /
 auß ganz Italien.
 Gedruckt / in der Fürstl. Haupt-Stadt Laybach / durch
 Johann Georgen Mayr / einer Eöbl. Landf. in Crain /
 Buchdrucker und Händlern.
 CUM LICENTIA SUPERIORUM.

Venedig / den 14. April.
 Man versihet verschiedene Gallereen mit Soldaten /
 Biscotti / und anderen Nothwendigkeiten / ge-
 halten solche eheist die Neue Herren Generalen / und
 Commandanten / in Dalmatien und Ebanic / werden
 abführen müssen. Auß Morca seynd verschiedene Schiff /
 mit Del und anderen Wahren angelanget / und wie woh-
 len sie lang auff der Raiff / bringen sie doch nichts Neues
 mit. Auch dise Post seynd durch Wien / auß Con-
 stantinopoli Brieff eingeloffen / welchemelben / daß der
 Türckische Kayser resolviere / ruhig zu leben / und von dem
 Krieg nicht das geringste hören will.
 Von Parma hat man / daß die alldorten Einquar-
 tierte Kayserl. und Preussische Mannschafft / zu Ende des
 h h Mo

ANNO 1707. den 21. Septemb. Num. 1.
Woehentliche Ordinari Laybacher Zeitungen /
 Oder
Extract-Schreiben von unterschiedlichen Orten / was sonest
 die gewöhnliche Stauffere von Wien / als auch die Ordinari-
 Post auß Italien mitgebracht / zusammen getragen / und verlat in der
 Fürstl. Hauptstadt Laybach / durch Johann Georgen Mayr / Einer Eöbl.
 Landschaft in Crain Buchdrucker / und Händlern.
 CUM LICENTIA SUPERIORUM.

Wien / den 14. September.
 Eedenburger Brieff geben / daß der Kayserl. Feld-Mar-
 schall Graff Guido von Stahrenberg / ganz unvermuthet / mit einem Detachement von 5000 Pferden alda vor-
 bey passirt / auff ein Corpo Rebellen losz zugehen / welche aber
 gähling die Flucht genommen. Auß Ober Ungarn hat man /
 wie daß das Rabutinische Corpo seinen March gegen Sibene
 bürgen ohne Findung einiger Hindernus fortsetze / und hätte
 nicht weniger der General Tiege alle Pagage bestens besetzt.
 Eodem reverierte allhier Ihre Excell. Hr. Graff von Wra-
 tislau / welcher seiner Verriehung wegen / gleich hernach sei-
 nen Bericht bey Ihre Kayserl. Maj. abgestattet / und den vom
 König in Schweden rathl. icten Vergleich mitgebracht. Von
 Zollnoek wird weiter unten 3 currentis berichtet / das Ihre
 Excell. Hr. General Feld-Marschall Graff Rabutin / mit sei-
 nem Corpo an benelien Tag alda vor Tags angeruckte / und
 den Caroli mit ungefähr 6000. Mann / so obigen Orth schon
 bis 2 Monath bloguirt gehalten / angroffen / welcher auff
 Annäherung unsrer Trouppen mit der Flucht sich salvieren
 wollen / Ist ihme aber von demselben der Paß abgeschnitten /
 und mit Verlust 200. der Ihrigen / in die Suiche geschlagen /
 A vor

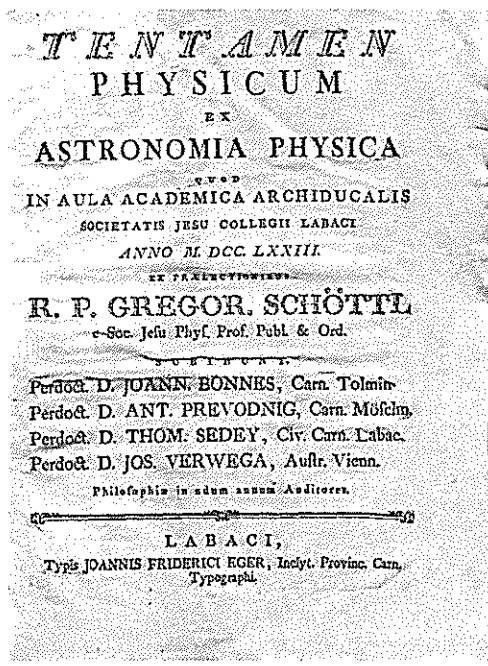
The oldest examples of the German newspaper in Ljubljana, from the years 1707 and 1708, kept in Dolničar's collection at Seminary Library.



Pages from the De Werth's catalogue from year 1770, when the library was open to the public.



Apes Academicæ Operorum – the Academy booklet of 1701 with the coats of Arms and motto of G. Dolničar and A. Dolničar, the Decan, kept at Seminary Library.



Example of the Discussion Thesis of Prof. Jurij Schöttl about the astronomical physics, 1773, the proof of the establishment of the Philosophical Faculty in Ljubljana.

CATHOLISH
KERSHANSKIGA VUKA
PEISSME,
Katere se
 Per Kershanskimo vuko,
 Boshyh potyh, per svétimu
 Mišlónu;
Inu slasti per svétimo
FRANCISCO
XAVERIO
 Na Strashe Górniga Gradu Fare
 nuznu poyo.
Kér ie vsaki dan sa vsakiga Ro-
mária Popólnoma Odpusit cakra
v lesu.

 Pogmérane inu na svitlóbó dñe
 V Nembkim Gradku
 Per Widmantadianskih Erbizbah.
 Anno 1729.

428C 84
Ta štyrnaifša Peissem.
Alsdi hvanie eniga greshni-
ka pruti Divizi Marie.

428C 85

Ah zhes me, vsmili-li se
 Ma-ti Bo-shia prossi fa me.

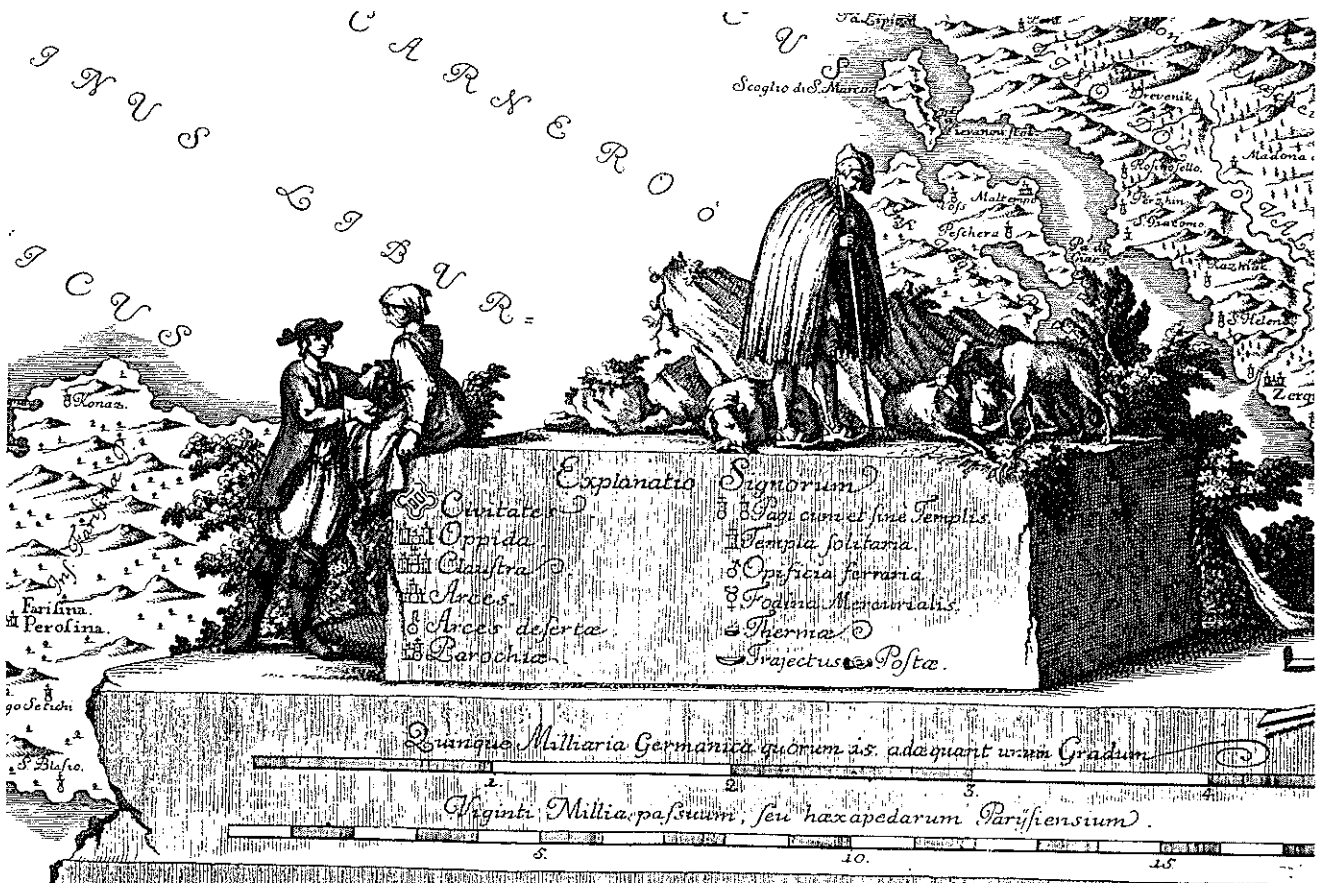
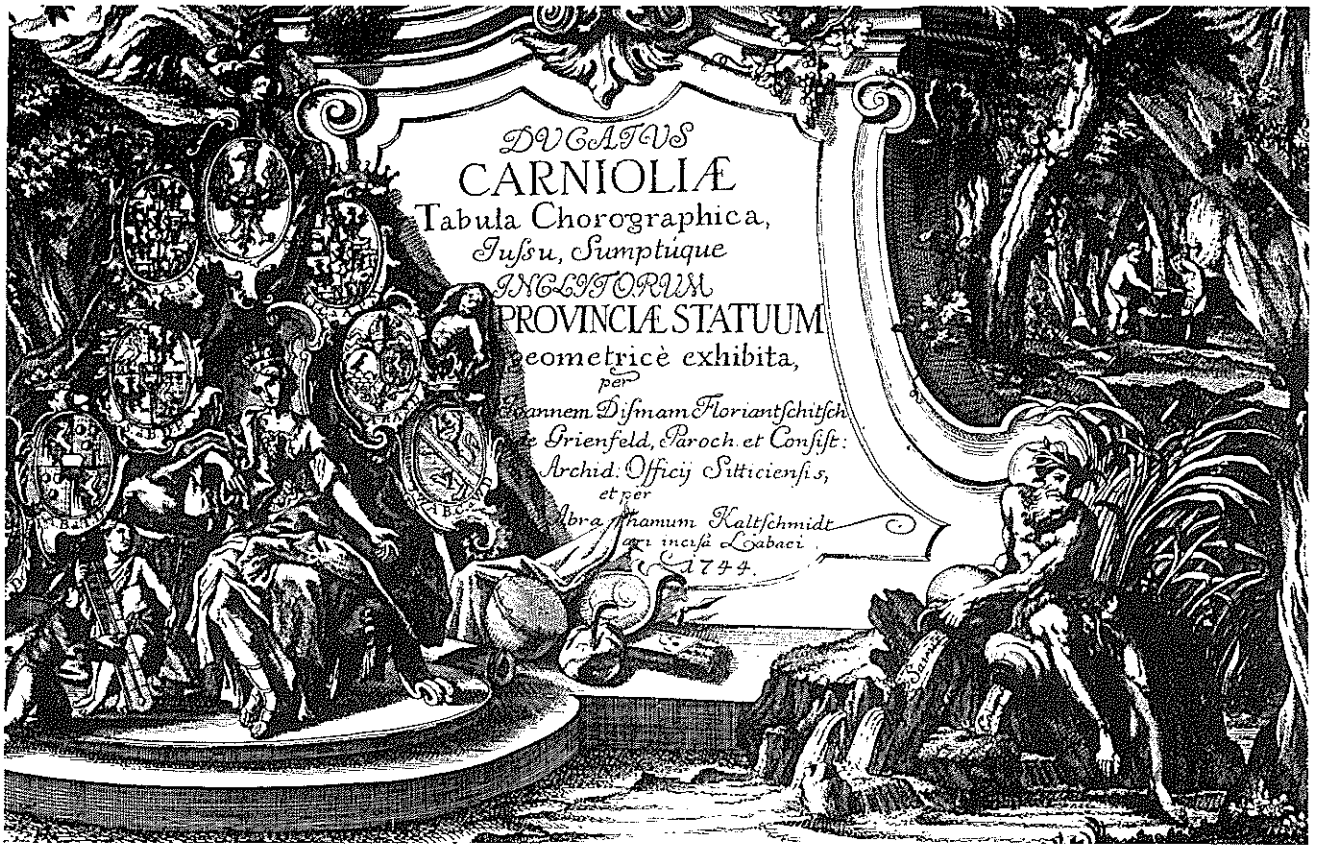
O Maria polna gnade
 Mati vezhne mi-lo-fi
 Po- glei koku greshnik pa-de
 U se-re-ven shi-lo-fi

O Maria polna gnade
 Mati vezhne milofsti
 Poglei koku greshnik pade
 Vle-re-ven shalofsti.
 Ah zhes me, vsmili se
 Mati Boshia prossi fa me!

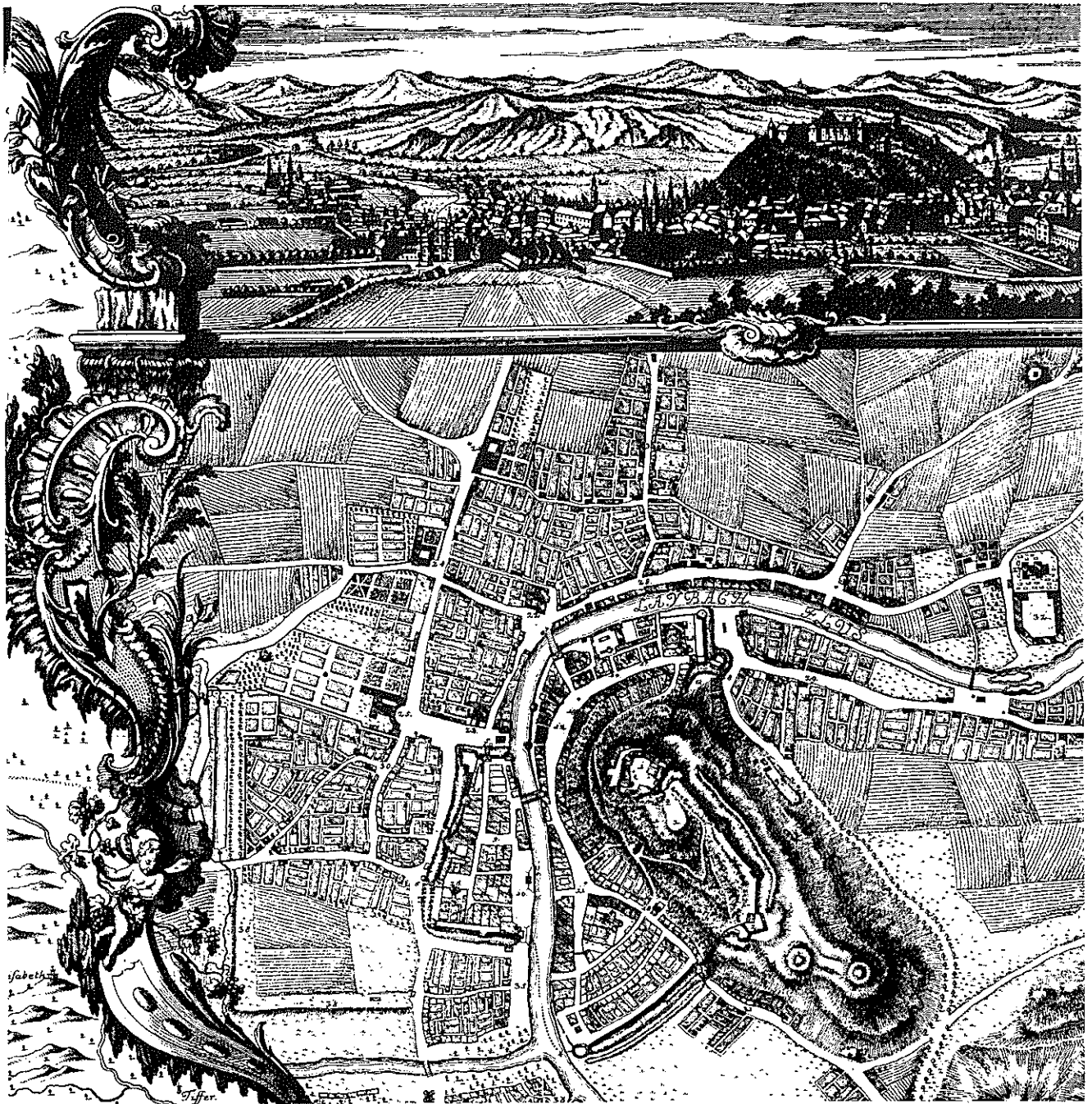
Jeft vbogi greshnik se iokam
 Tvoie gnade potreben,
 Ufemi me gor k tvoim otrókam
 Akulih nifem ureden.

Ah F 3 Ah

Song book by Steržinar, 1729, kept at Seminary Library.



Details of a big lithographical map of Slovenia by Father Florjancič of Stična, 1744, kept at Seminary Library.



JOSEPH II followed Maria Theresa as the next Habsburg ruler and continued to implement some of her reforms, although his policy of centralized Germanization met with considerable resistance in Hungary and Belgium. The Church was disturbed by his liberal attitude towards religion. Although Joseph greatly preferred Catholicism, he permitted the Jewish, Lutheran and Calvinist communities to worship in their own churches.

In the year 1781-1782 the abolition of serfdom, which allowed the peasants to change landlords and to marry without the prior permission of a landlord, followed other reforms. The children of peasants were allowed to choose their own profession, go to high schools and on to further studies. At the same time, new orders for publishing meant that all books used for studying had to be passed by the censor at Vienna. The

provincial rulership was able to give permission for the publishing of prayer books and newspapers and some new libraries were established as well as theatres, readingrooms, scientific societies and concert theatres. Schools were developed and newspapers and printers encouraged.

Unpopularity of the feudal lords and clergy forced Joseph II to retract some of these reforms but the majority remained. His reforms, however, achieved an end very different to that which he wished. As scholarship developed in places outside Germany, other peoples recognized the cultural worth of their own nations. Problems also arose because the middle class wanted back its freedom, which the peasants opposed, and the church wanted the right to build new monasteries, but the Emperor kept a close watch over the clergy and its property.

I L TAMERLANO

Tragedia per Musica

DA RAPPRESENTARSI
IN LUBIANA

Nel Palazzo del Vice Dominato l'Anno 1732.

Dedicato à Sua Eccellenza il Sig.
FRANCESCO ANTONIO
SIGIFRIDO

DEL SACRO ROMANO IMPERIO, CONTE
DELLA TORRE, E VALSASSINA,

Libero Barone di Croce, Signore di Plaiburg,
Battmanstorff, Anchen, e Plonchnstain, Mag-
giordomo maggiore Ereditario nel Ducato di
Carniola, e della Marca di Slavonia, Marefciat-
lo Maggiore Ereditario nella Contea di Gorizia,
Cameriere, e Consigliere Intimo di Sua Maestà
Cefarca, e Cattolica, e suo Vice-Domo nel Du-
cato di Carniola ec.



IN VENEZIA, MDCCXXXII.

Presso Girolamo Savioni.

CON LICENZA DE' SUPERIORI.

Naslovna stran libreta za opero Tamerlano

EURISTEO

DRAMMA PER MUSICA

Da rappresentarsi in
LUBIANA del Du-
cato di Carniola.

Nel Carnevale dell'-
Anno 1733.

IN VENEZIA

Per Carlo Buonarrigo

Con Licenza de'Sup.

Ljubljanska izvedba opere Euristeo

241

LEOPOLD II, who followed Joseph II, was a great traveller, so the newspaper of Ljubljana *The Laibacher Zeitung* described the celebrations at the time of his visit to that town. He was succeeded by FRANZ I (1792-1835), a reactionary ruler who forbade everything in any way connected with progress. He even forbade the books which had been allowed at the time of Maria

DIDONE

ABBANDONATA,
DRAMA PER MUSICA,
DA RAPPRESENTARSI

NELLA SALA DEL PA-
LAZZO PROVINCIALE IN
LUBIANA,

DEDICATO
ALL
ECCELSA PROVINCIA

DEL
DUCATO
DI CRAGNO.

NEL CARNEVALE 1742.

Lubiana, nella Stamparia di Adamo Federico Reichardt.

Libretto za ljubljansko izvedbo opere Didone abbandonata

Samples of opera librettos for the performances in Ljubljana, part of Jos. Thalmeiner's Collection, 1732, 1733, 1742.



LEOPOLDVS II.

ROM. IMPERATOR



Leopold II, Holy Roman Emperor, painted by J. Kreutzinger. The Emperor visited Ljubljana and the contemporary newspapers described the ceremony at the time of the Royal visit.

Theresa (Shakespeare, Voltaire, Kant, Lessing, Goethe, Schiller), and he withdrew many reforms. The church was once more placed in charge of schools, and church officials decided which students might continue with their education. Social development had taken a step backwards, but there was no time to correct it before news arrived of the outbreak of a revolution in France.

VIII. MORE WARS

It was not only within the Austrian Empire that the winds of change brought improved conditions for workers in both town and country. During the eighteenth and early nineteenth centuries England and most of continental Europe were swept by a demand for more efficient methods of farming, better systems of transport and improvement in manufacturing industries. Progress frequently came in the form of machines which performed work normally done manually. It was discovered that steam could drive engines to do much of the work in spinning and textile mills and, later, a 'steam engine' was invented that eventually revolutionized transport and with it, trade.

The growth of industry led to the development of a capitalistic economy and a working class that began to leave rural occupations in search of better paid and less arduous work in the towns. The gradual drift towards mechanization was later described as the INDUSTRIAL REVOLUTION.

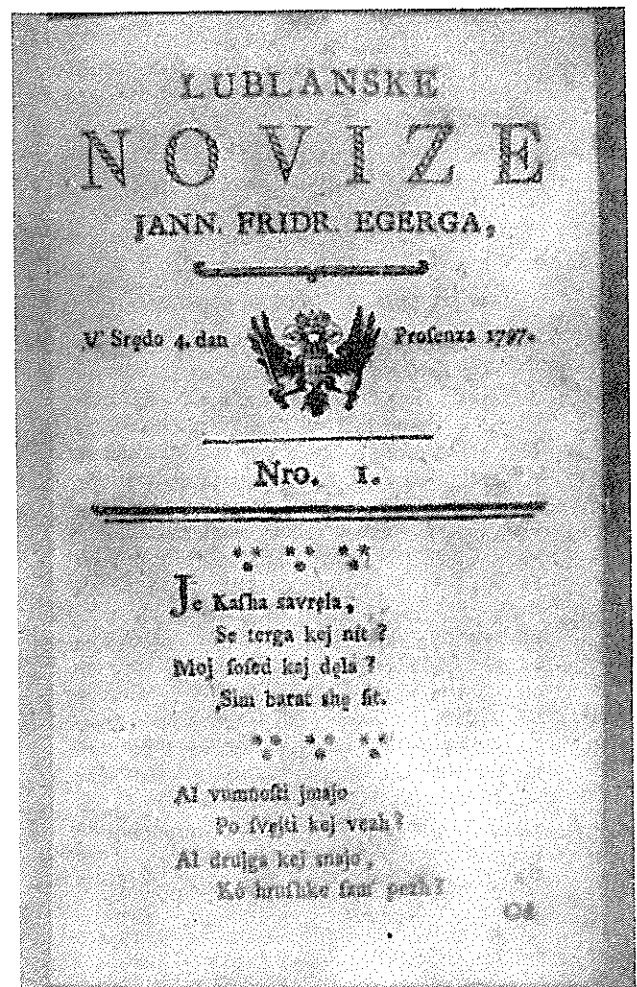
JEAN JACQUES ROUSSEAU started to write *Du Contract Social* in 1762. In it he stated: '... people are the only bearer of authority, power and the creators of the statutes ... equality is equality before the law ...'

The existing situation in France in no way conformed to the philosophy of the Social Contract. King Louis XV, with the assistance, and to the advantage of, the nobles and high church officials, ruled the country without the advice of parliament or people. The Court became increasingly demoralized and was despised and hated by the mass of the population. In May, 1789, the king was eventually forced to call a meeting of the *Etats Generaux*, the 'national parliament' consisting of the nobles, clergy and 'third estate' which represented 90% of the French nation. It was many years since the *Estates General* had been permitted to meet (or to govern the country).

But the King delayed too long. The people of Paris were desperate, and weary of the venality and corruption of the upper classes. A blood-thirsty revolt broke out in the streets of Paris and quickly spread to other towns throughout the country. Events moved quickly; the King was beheaded the next year and France, governed by a new bourgeois parliament, was proclaimed a republic.

From the maelstrom of revolutionary ideals and bloodshed arose a new, and disciplined, French army that was based on compulsory military service for all male citizens. Led by a captain of artillery named Napoleon Bonaparte, it soon displayed its efficiency by defeating the English at Toulon in 1793.

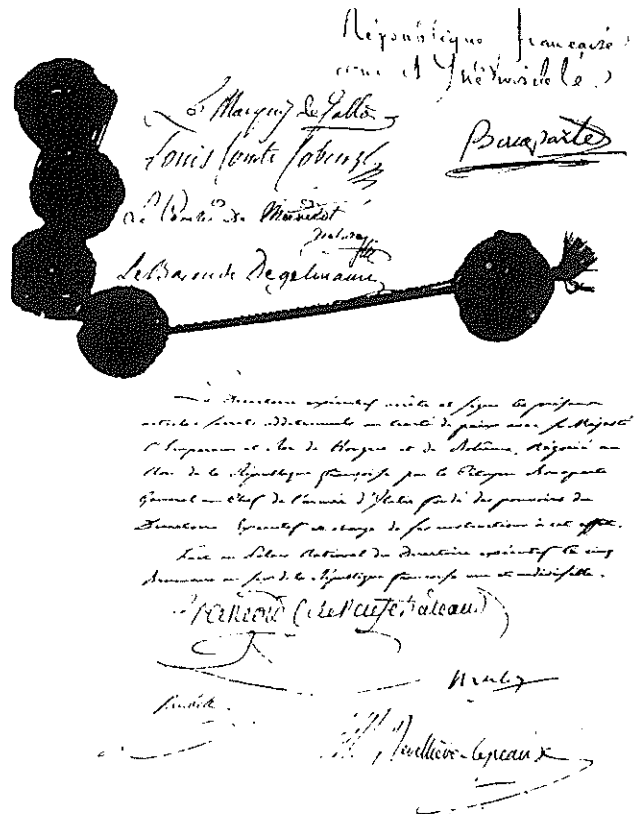
Thus commenced the Napoleonic era, almost a decade of dictatorship based on military success. As a result of the fears engendered in absolutist powers by



Title page of the newspaper *Lublanske Novize* — News of Ljubljana, 1797.



Napoleon, a sketch drawing by David, showing Napoleon's self-coronation, with the Pope sitting in the background.



Peace Treaty with Austria, signed by Napoleon at Campo Formio, 17 October 1797, where Austria gained the territory of the former Venetian Republic, which was demolished by Napoleon, and the Slovenians of the Friuli region were, for the first time for several centuries, united with Kranjska, Štajerska and Koroška.

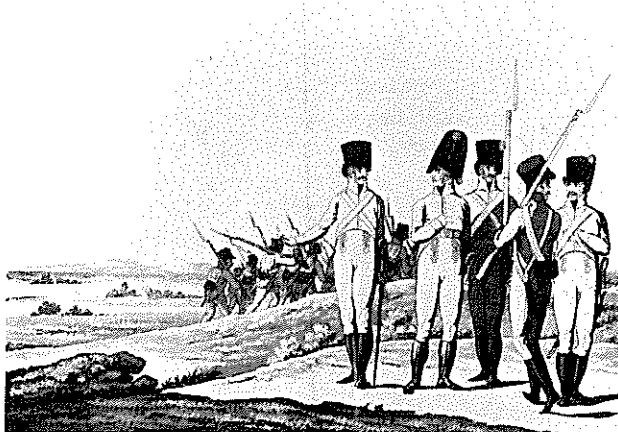
and it was declared that French soldiers were less wild than those of the defeated Austrian Empire. It was also stated that the French respected the customs of the nation and that any French soldier who violated the law would be shot. General Bernadotte later came to Ljubljana and presented Napoleon's proclamation, written in Slovenian, German and French. Napoleon claimed that the English, with a trade monopoly that made them the most wealthy and powerful nation in the world, were the cause of all the current problems and hardships endured by the people of Europe. He claimed that French victory on the Adriatic coast would open up more trade for Central Europe and stated that, although no taxes would be levied until conquered countries had to some extent recovered from the devastation of war, food would have to be provided for his armies.

By the peace treaty at Campo Formio Slovenians and their territory once more came under Austrian rule and had to declare their loyalty to the Emperor Franz II. For the first time, the Slovenians of Friuli were united with the Slovenians of Kranjska (Carniola), Štajerska (Styria) and Koroška (Carinthia). The newspaper *Lublanske Novice (News of Ljubljana)*, described an incident during the French occupation in which a soldier was shot for stealing. Slovenians respected General Bernadotte and believed in his promises.

In 1805 Napoleon was again victorious, the Austrians retreated and the French once more occupied

the death of Louis XV, almost the whole of Europe was ranged against France, and there was constant making and breaking of treaties and alliances with the ebb and flow of the fortunes of war and the rise and fall of Napoleonic ambition. It was not until 1812 that the tide began to turn against Napoleon, and in 1813 he was banished to the island of Elba. He later escaped and returned to Europe for a further dramatic 100 days of freedom before being finally defeated at the battle of Waterloo in 1815. He died in exile on St Helena in 1821.

French soldiers encroached on Slovenian territory for the first time in the spring of 1797. Retreating armies told terrible tales of the French, and frightened people hid in the forests at their approach. At the end of March 1797 a French captain read a proclamation from General Bernadotte to the citizens of Ljubljana. The Slovenians were assured that they would not be molested,



Brambovci of Kranjska and Gorica Region at the time of Austrian-French wars, end of 18th Century.



General Bernardotte, painting by Kinson.

DIVISIONS - GENERAL BERNADOTTE, NA KRAINZE INU DESHELAKE BLISHNEH DESHEL.

De Franzosi naprej gredò, ni namejneno, ne na valhe pershone, ne na valhe pemosenje: Oni vohijo, oni ozho de bi vi v' miru, inu bres straha dobizhke valhiga dela, inu valhig trudov vshivati mogli. Leto je povejle vikfkgiga generala Bonaparte. Katèri je meni narozhhi, njegovo volo v' letem dopolniti.

To hudo sadershanje, inu strafbno potrenje, katere ste vi od zesarfkih foldatov v' njih nasaj-potègenju prestali, fo naf vam morebit shè sa naprej perluditi mogle; povernite se nasaj od tega valhiga perviga trepèta; jest inu ti drugi Generali, Poglavarji, inu Offizirji, katèri pod mojim napeluvanju, inu povelju stoje, vam ponudijo brambo, inu mozh zhes vse forte hudiga s' vami okrog-bojenija.

Ne bojte se, de bi poshtenju valhig shèn kaj sturili, al valhi verè kaj superniga delati; mi zhafimo dobro sadershanje, inu navade v'ih ludi, slasti pak valhe.

Nafhi foldatje bodo ojsiro v' svoji dolshnosti dershani, de nebodo smèli vam nizh kriviga sturiti, inu vsaki foldat bo per ti prizhi s' mertjo poshtrafan, katèri se v' valhe prebivalifha s' filo vrine, inu na tako visho ropanja dolshan sturi.

Mi nisimo obdivjanim premagavzam enaki, nafho sadershanje inu perludnost val' bo moglo previshati, de mi zhes nadloge, katère vojfka s' feboj perufse, sdihujemo; mi jih bomo loshji sturili; pridite, inu ne sapuflite valhe ognifha.

BERNADOTTE.

The proclamation of General Bernardotte, stating that life for the Slovenians under the French occupation will be safe, because the French will respect the customs and the religion of the settlers; dated 29 March 1797 at Logatec, original at Museum at Ljubljana.

Napoleon
Kaiser der Franzosen,
König von Italien, Befehlshaber
des Rheinischen Bundes.

Ihr haben befohlen, und befehlet.

Daß der Willacher Kreis, Krain, das vormalige österreichische Istrien, die Provinzen Triest und Triest, die Länder unter den Namen Littorale bekannt, der Theil Kroazien, und überhaupt alle die Länder welche uns auf den rechten Ufer der Save zugefallen sind, Dalmatien und seine Inseln mit der Benennung: Illirische Provinzen, bezeichnet werden.

In unserm kaiserlichen Lager zu Schönbrunn den 14ten October 1809.

Unterschiedet:
Napoleon.

NAPOLEON
Zesar Franzosov, Kral
Italie, varih rajnfke
svése.

Smo sklenili inu sklenemo tako:

Blafhka Krafsia, Krajska deshèla, estrajfka Istria, strane Rèka inu Terst, Primorje, en deji Hrovafhkiga inu via semla nam perpuflèna na desnim kraju Save, Dalmazia inu njè otòki bodo samprej imenvàne Ilirfke Deshèla.

V' nashimu stotorn Versenz 14. dan Kosaperfka 1809.

Podpisn:
Napoleon.

Proclamation of Provinces Illyriennes, 14th October 1799 at Schönbrunn, Vienna, in German and Slovenian languages, kept at the Archives of the National Museum, Ljubljana.

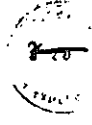


Marshal Junot, the third Governor of Provinces Illyriennes, painting by Raverat.

KERSHANSKI NAVUK

ILLIRSKE DESHELE

vešt is Katchisma sa vse zerkve
Franzosciga Zesarstva.



Se najde per H. W. Korn Bukveprodajavzu.
1 8 1 1.

nici, kakor je treba, de bo ta sklep do-
polnjen.

Tretji zhlen. Ta sklep bo natifnen,
ino spredaj postavljen v slednih bukvah
kerthanskiga navuka, ino djana med sapif
vsh postav.

Zheterti zhlen. Nash Minister sa zhe
shenje Boshje je dolshen izpolniti ta sklep

Napoleon.

Na Zesarjovo povelje

Zesarfki skrivni Pisar. Hug. B. Maret.

sa podoben prepif

Minister zshenjenja Boshjiga. Portalis.



Sgodbbe svete

na kratkim.

1.

Bog stvari svet ino zhlovéka.

Bog vezhni ino vsiga mogozhai, Bog sam
v' treh Pershonah, Ozha, Sin ino sveti Duh
je stvaril vse to, kar je svuaj njega, kar vidi-
mo ino ne vidimo. Eno djanje njegove vol-
je je stvariti vse bitja duhovne ino telet-
ne is nizh. Po stvarjanju Angelov je ho-
tel tvoj svet narediti v' tshet dneih, to je:
Svirlabo, nebo, svesde, zemlo, morje, sté-
lisha, shiváli, ino shesti dan mosha ino
sheno, de bi ta dva shivela frezhna ino
nevmetuzna, ako bi bla ostala njemu sve-
sta ino nedolshna.

I I.

Adam ino Eva gréshita. Bog oblubi
Odrehenika.

Bog da moshu imé Adam ino sheni
Eva; ta je prvi sakon, is ktirga po Bosh-
ji volji vel' zhlovehki rod isvira. Postávi
obá v' en, veselja polni vert, j po iménu:

The title page and pages from Vodnik's Catechism for the Illyrian regions of the French Empire, 1811.



Auguste Frederic Marmont, Duke of Dubrovnik, the first Governor of Provinces Illyriennes, painting by Paulin Guerin, Musee Du Versailles.

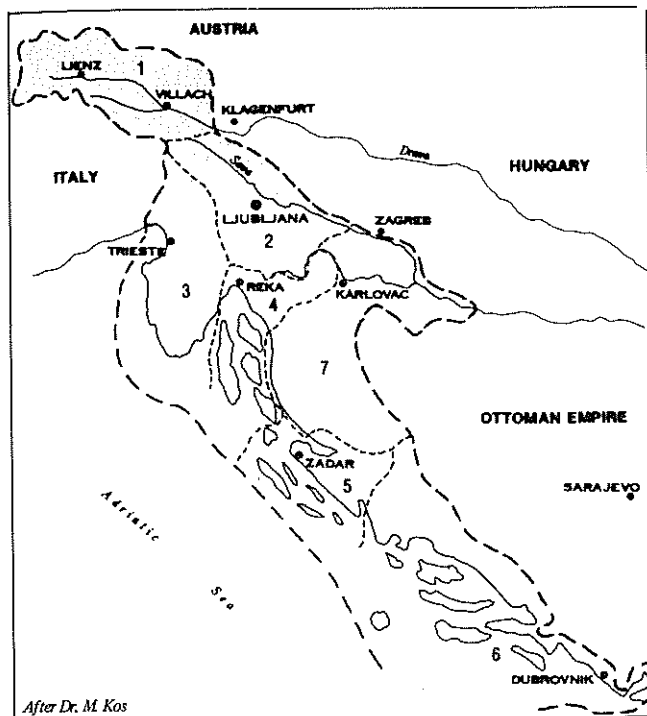
Slovenian territory. The commanding officer, Massen, came to Ljubljana and did not keep the previous promise; he expected the people to pay taxes as well as provide food for the army. After the victory over the Austrians and Russians in Moravia, Napoleon became the ruler of Dalmatia, which was united with the Italian Kingdom.

Many Slovenian towns began to prepare for war with the French. Emperor Franz II himself tried to gain



Governor Henri Gratien Bertrand, painting by Delaroche.

the trust of the Slovenian nation by promoting Slovenian folk literature and songs — marching songs were written for the men being trained for the Austrian army. These trainees were called 'Brambovci', but they were disorganized and had insufficient weapons to put up any resistance against the French when they returned to Slovenian territory. Napoleon reoccupied the country and burned and pillaged homes.



After Dr. M. Kos

16. Provinces Illyriennes with the capital at Ljubljana

Napoleon established and organized the Provinces Illyriennes on the 14th October 1809, his object being that the Provinces would prevent Austria and other central European countries from reaching the Adriatic Sea. The Provinces were controlled directly by the French Ministry or State Department, and were under the authority of the Highest War Office (Court) and in close communication with France. They were divided into six civil provinces and a seventh (see map 16, p. 97) was the military province. The capital was Ljubljana where the Governor-General, General Commissary for Finance and General Administration of Justice were stationed. The Commissaries were in charge of individual provinces.

The French brought the Slovenians equality before the law and built many roads in order to improve trade routes with Constantinople. Most important for the Slovenians, the French re-established Slovenian schools which had been unsuccessfully introduced under Maria Theresa. The Slovenian language was used in primary schools and the lower forms of High schools, but there were not many teachers able to teach in Slovenian. A well known Slovenian poet, priest, VALENTIN VODNIK, wrote many Slovenian books for use in the schools. The French administration lasted for four years and then the Slovenian language once again gave way to the German.

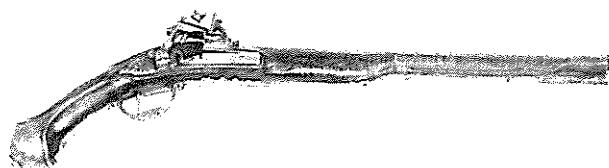
Marshal Marmont (1774-1852), the personal friend of Napoleon, lived in Ljubljana; he had settled the military affairs and abolished the special rights of tradesmen



Dragoon at the time of Austrian-French wars.



Austrian foot-soldiers.



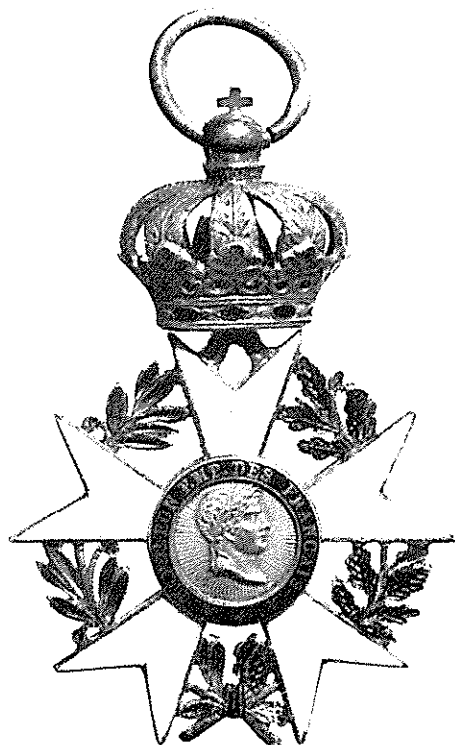
A pistol of a horse-soldier, 18th Century.

G r a m m a t i k
 der
Slavischen Sprache
 in
Krain, Kärnten und Steyermark.



L a i b a c h,
 bey **Wilhelm Heinrich Korn.**
 1 8 0 8.

The title page of the *Grammatic der Slawischen Sprache* — The Grammar of Slovenian Language by Jernej Kopitar, 1808, at Seminary Library.



The Order of the Honourable Legion, established in 1802, with which Governor Marmont honoured the Bishop Kavčič of Ljubljana for spreading 'free thoughts' among the Slovenians and for calming down the Christians of Dolenjska.

5594

ARTIKELNI

Tiga ta 9. dan sedajnega mesca v
 Luneville skleneniga, inu sa pu-
 terenje podpisana meru.

MUSEUM

Njeh Velizhestvo Zesar, inu kralj na
 Ogerskim, inu Pomskim, inu ta Vik-
 thi konsul Franzoskiga Svojobodstva v ji-
 imeni Franzoskiga naroda skusi obojovno
 shelo, ti nadlogi te vojke en konz Kurcija,
 sta se sklopila k' skleneju eniga terdniga
 meru inu prijasnosti roke podati:

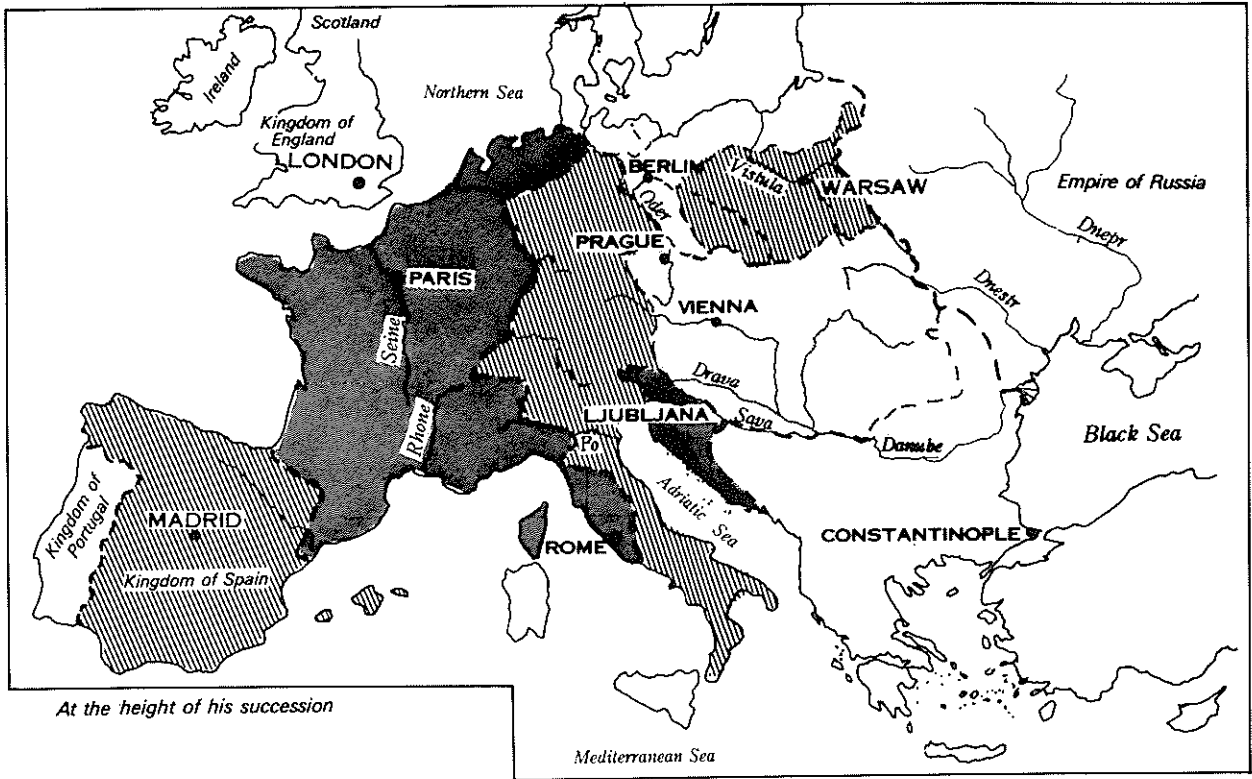
Njeh sgorej rezheno Zefarsko-krajlevo
 Velizhastvo, kir ravno takti shelo, de Nem-
 sko zefarstvo dobrote tiga meru delahno
 bilo, inu, kir, koker so zdej rezhi, ni
 toliko zhafa, koker potreba, zefarstvu sa
 svet poklizati, inu njega poslatze. E' po-
 gsvoru prvsedi, sraven pak na leto gies-
 dati, kar je shg na mernim sbiralishi v'
 Raftadi od zefarstvigia poslanstva prvoleno,
 so sklenili tudu v' jimeni Nemskiga zefarst-
 va mer skurili.

Tedej sta obs mer delovna talja sa svoja
 ga polnu povlastnika postavila, namrezhi:
 Njeh zefarsko-krajlevo Velizhestvo: Gos-
 pod Ludovika Svetiga Rimskiga zefarstva
 Grofa Kobenzelna, kojnika slate vzhine,
 velki krishanika krajleviga ordna S. Ste-
 phana, inu S. Joanca v' Jerusalem, Kan-
 zlerja, inu Ikrivniga Svetvavza, inu sgorej
 rezheniga zefarskiga krajleviga Velizhestva
 Konferenz-ministra, inu dvojniga, inu
 Staniga Vize-Kanzlerja, inu ta Vikthi
 konzul Eranzoskiga naroda, shghana Joro-
 pha Bonapate stanitniga Svetvavza, krthga

Into Slovenian language translated Peace Treaty of Napoleon and Emperor Joseph II, dated 9th February at Luneville. This unique document is kept at Museum Library of National Museum, Ljubljana.






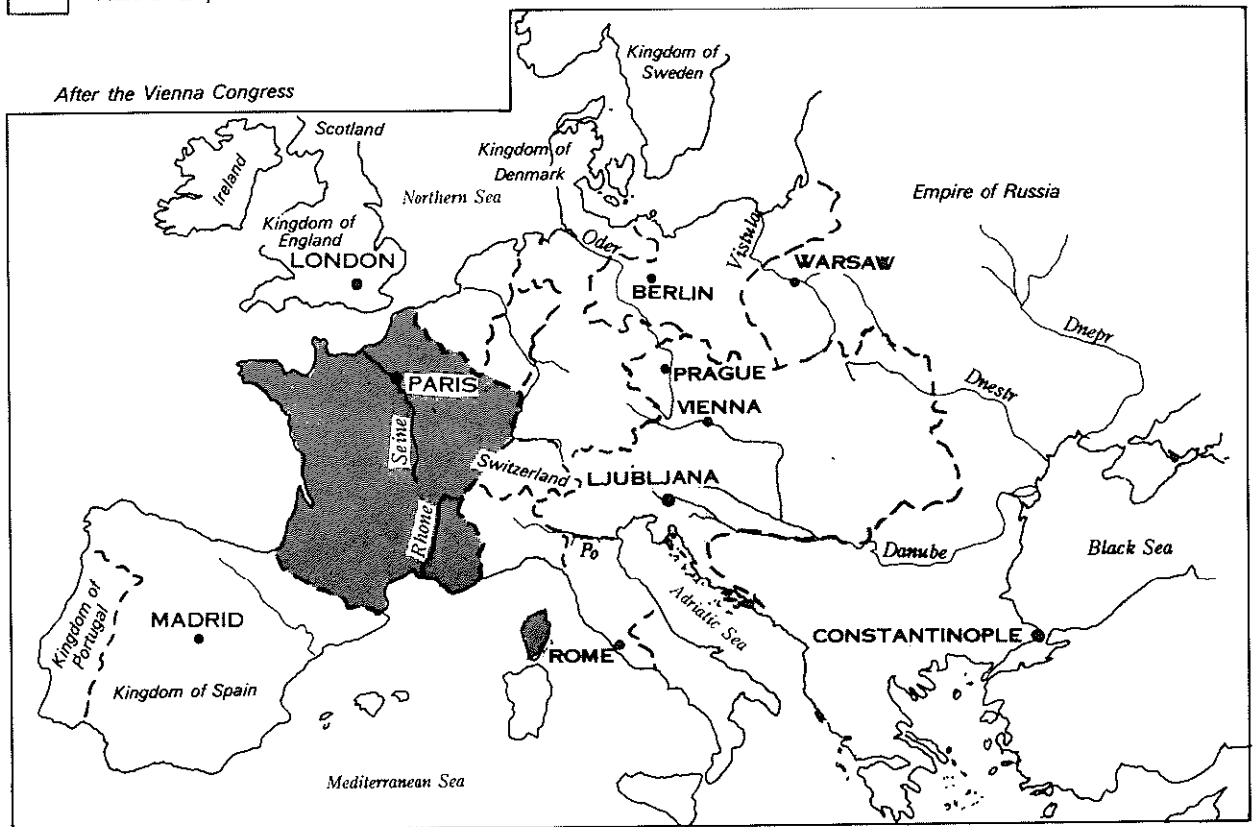
The last Governor of Provinces Illyriennes, J. Fouché, former police minister in Paris, painting by Dubufe.



At the height of his succession

From the History Atlas, by dr. J. Lučić and dr. Z. Dugačky, Zagreb, 1977

-  Napoleon's Empire
-  Territory dependent upon Napoleon
-  Austrian Empire



After the Vienna Congress

17. Europe at the height of Napoleon's succession and after the Holy Alliance.

and merchants in an effort to develop 'home industry'. During this period Napoleon divorced Josephine and married the oldest daughter of the Austrian Emperor Franz II, who gave him his long-awaited son. When news of the birth of the 'King of Rome' (as Napoleon called him) reached Ljubljana, shots were fired at the castle and bells were rung at churches. Marshal Marmont was succeeded by Henri Gratien Bertrand (1773-1844) in 1811; he later accompanied Napoleon to his exile in St. Helena. Bertrand was followed in the Provinces Illyriennes by a relative of Napoleon named Andoche Junot (1771-1813), who died early and was succeeded by former Police Minister in Paris, Joseph Fouché (1758-1820). Fouché was governor for a very short time and after the battle at Waterloo gained a senior position in the temporary government.

Following the defeat of Napoleon, the Austrian army took over the Provinces Illyriennes (1813), and after the Congress of Vienna (1814-1815) they once more came under Austrian rule. The old feudal rights were resumed and few French reforms were retained (see map 17, p. 99).

With France finally vanquished, the victors met in Vienna to reorganize Europe. The feudal-absolutist forms of government were re-established and the middle classes were pushed aside. Fear of the consequences of the French revolution and of the ideas it fostered led to the rulers of Russia, Prussia and Austria establishing the 'Holy Alliance', an alliance which, with the notable exceptions of England, the Ottoman Empire and the Pope, was later joined by many other countries and allies.

The main object of the Holy Alliance was to maintain absolutism on the grounds of Christian principles. In the words of the Constitution of the Alliance, 'these three rulers will stay united ... they are as fathers to the bondsmen and the armies, they will lead them in the spirit of brotherly love, which they themselves are possessed with, to protect their religion, peace and justice ...'

The Provinces Illyriennes became the 'Kingdom of Illyria', and although part of the southern region was soon detached and united with Croatia-Hungaria (1822), the regions of Koroška (Carinthia), Kranjska (Carniola), Gorica-Region, Trieste and Istria were known by the name 'Austrian-Illyrian Littoral' until after the first World War (1914-1918).

IX. THE HUNGER FOR KNOWLEDGE

Towards the end of the eighteenth century a small group of Slovenian intellectuals and priests decided to work towards improvement of the Slovenian language and the establishment of a secular literature. For the first time in Slovenian history poetry and drama was written that did not have a religious content.

The Augustinian monk, MARKO POHLIN, was one of the earliest of these writers. His *Kraynska Grammatika*, (*Gramma* — written in German) and published in 1768, used the Slovenian language. He told Slovenians not to be ashamed of their language because it was the 'language of peasants' and, in an attempt to awaken interest in Slovenian poems, his book contained instructions for writing poetry.

In 1792 Pohlin published a small dictionary in three languages and a '*Glossarium slavicum*'. For the most simple readers he wrote (1778) a booklet called *Kratkočasne uganke inu čudne kunste iz bele šole Petra Kumrasa* (*Riddles*), which not only contained riddles but also instructions for health, games and first aid for simple sicknesses.

A few years earlier, in 1789, Pohlin had published a book for peasants and farmers, encouraging them to live and work according to the philosophy of the Physiocrats, a popular school of political economists who regarded land as the basis of wealth and taxation and advocated free trade. He also hoped to write a history of Slovenian literature so that foreigners could learn something of the work of Slovenians. As part of his plan he published, eleven years after the *Gramma*, a collection of poems entitled *Skupspravljanje Kraynskih pissaniz od Lepeh Umetnost*. The bright poems he selected were printed in the form of an almanac, in the same way that poetry of Germany and France was presented. Among poets whose work was included in the Almanac *Pisanize* were Janez (John) Damascen Dev, Mihelič (Janez), Martin Maglič and Valentin Vodnik.

An important writer, OŽBALT GUSTMAN, lived in Koroška (Carinthia). He was well known for his *Gramma*, *Windische Schprachlehre*, written in German, wherein he states that Slovenians have many relatives between the North Sea and the Adriatic, and that the Slovenian language is beautiful, even when it is spoken

NOVA PRATIKA SA LEITO 1814



Nova Pratika, 1814.

only among the lower classes. Gustman's *German-Slavonic Dictionary* was in use for a very long time.

Another well known Slovenian was BLAŽ KUMERDEJ, who became the director of the newly established elementary school. He studied the Slav language and wished to revive the Academy of the Working People. In 1779 he established a Kumerdejeva jezikoslovna akademija (private academy of linguists). Kumerdej later became the librarian of Baron Sigismund Zois.

Jansenists made a great contribution to Slovenian literature by producing prayer books, song booklets, a new catechism and a new translation of the Bible. Leading members of the sect were JURIJ JAPELJ, DR JAKOB ŽUPAN and MATEVŽ RAVNIKAR. Jurij Japelj knew Italian, French and English and, together with Blaž Kumerdej, published a new translation of the Bible

GRAMATIKE

to je

Pismenosti

Franzoeske

GOSPODA LHOMONDA

Isflusheiga vuzhenika per vsokih sholah

V PARISU.

SA LATINSKE FRANZOSKE SHOLE

V ILLIRH.

Preštavit Vodnik.



V LUBLANI,

per Janesu Retzerju Natiskavzu,

1811.

PERVA VPREGA.

s'er

Snanivi naklón.

Sdajni zbasf.

J' aime, ljubim
Tu aimes, ljubis
Il aime, lubi.
Nous aimons, ljubimo
Vous aimez, ljubite.
Ils aiment, ljubio.

Nedoverben.

J' aimois, sim }
Tu aimois, si } lubil, a, o
Il aimoit, je }
Nous aimions, smo }
Vous aimiez, ste } lubili, e, e.
Ils aimoient, so }

Pretekli dokonzban.

J' aimai, sim,)
Tu aimas, si } lubil, a, o,
Il aimai, je }

Sdajno, Etant, biózb.
Prete-lo, ayant été, biúfti.
Pribodno. Devant être imajozb biti, ali bodózb.

Nous aimâmes, smo }
Vous aimâtes, ste } lubili, e, e.
Ils aimèrent, so }

Pretekli nedokonzban.

J'ai aimé, sim }
Tu as aimé, si } lubil, a, o
Il a aimé, je }

Nous avons aimé, smo }
Vous avez aimé, ste } lubili, e, e
Ils ont aimé, so }

pretekli prejšnji.

J'eus aimé, sim }
Tu eus aimé, si } lubil, a, o
Il eut aimé, je }

Nous eûmes aimé, smo }
Vous eûtes aimé, ste } lubili, e, e
Ils eurent aimé, so }

Franzosi jesik ima en zbeterti pretekli zbasf, ktirga le pa malokrat postuštro, ta je:

J'ai eu aimé, ta fe ne da drugazhi pretolma-zhiti, kakor tako: kuder sim en-jal lubiti, ali kadar sim dolubil,

Tu as eu aimé, kadar si doluil.

Il a eu aimé, kadar je dolubil

Nous avons eu aimé, kadar smo dolubili

Vous avez eu aimé, kadar ste dolubili

Ils ont eu aimé, kadar so dolubili,

between 1784 and 1786. Japelj was among the first to use the name 'Slovenians' in his works.

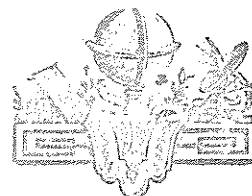
Although the Working People's Academy did not survive very long, it had an important influence in the establishment of the Society of Žiga Zois (Sigismund Zois) and the Society for Agriculture and the Advantageous Arts, of which the Breton, BALTAŽAR HACQUET, was the secretary. Hacquet was interested in botany, mineralogy and geology, and travelled widely throughout Slovenia observing the people and nature. He was a doctor and became a lecturer in surgery, anatomy and obstetrics, and established the Anatomy Museum. Hacquet published 32 works in Latin, German, French and Italian; They were dissertations on medicine, veterinary science, geology, mineralogy, botany, chemistry, metallurgy, economics and ethnography. In his work 'Oryctographis carniolica' I - IV, 1778-1789, he describes the land of the Slovenians and their language. This work, written after he had left Slovenia, describes the customs of the Slovenians and also of the other Slavs, and it stated that Slav languages should be recognized as official languages because the Slavs represented one-third of the population of the Austrian Empire.

The Society of BARON ŽIGA ZOIS EDELSTEIN (Sigismund) was created and inspired by the Baron, a man of considerable wealth and influence. Through his work as a banker he found favour with the Empress, who created him a baron by virtue of his economic assistance to the Empire. His step-mother was a Slovenian, and the Baron spoke six languages in addition to many Slav languages and Old Slavonic. He corresponded with international scientists and accumulated a valuable library of both ancient and current literary writings. One of his ambitions was to systematise the structure of the Slovenian language by gathering information on vocabulary, syntax and grammar from all Slav group nations so

The title page and two pages from Vodnik's. Posnetki Gramatike to je Pismenosti Franzoeske - Beginners French, Gramma, 1811, at Seminary Library.

VELIKA
PRATIKA
ALI
KALENDER
SA TU LEJTU

ALI
M. DCC. XC. V.



Štiskan per Jan. Fridr. Egerju.

Se najde per Wilhel. Heinrichu Kornu.

Velika Pratika (type of illustrated Calendar) 1795.

that the material assembled could be used eventually as the foundation of a new, more comprehensive, Slovenian grammar and dictionary. Members of his Society, among whom were Japelj, Kumerdej, Anton Tomaž-Linhart and Valentin Vodnik had access to his fine library.

The school commissar, ANTON TOMAŽ-LINHART, was a well known playwright as well as a poet and historian. His comedies such as *Županova Micka (Mayor's Mary)*, written in 1778, and *Ta veseli dan ali Matiček se ženi (This happy day or The Matiček's Wedding)*, after Beaumarchais' *The Wedding of Figaro*, depicted the craftiness of simple people and made fun of the nobles. They were not allowed to be performed until the year 1848. He also wrote a tragedy which was never produced, and a selection of poems, *Blumen aus Krain (Flowers from Carniola)*. Linhart's most important work is a history of Kranjska written in German, *Versuch einer Geschichte von Krain und der übrigen Südlichen Slaven Österreich*. It was published in two parts between 1789 and 1791.

Another distinguished member of the Society of Žiga Zois was the priest (former Franciscan) VALENTIN VODNIK. Vodnik, a writer of both poetry and prose, was director of the Gimnazium or High school in Ljubljana and a school inspector during the time of Napoleon. When the Austrians returned he was punished for his Napoleonic enthusiasm.

As a poet Vodnik represents Slovenians with *Pesmi za pokušino (Trial Poems)*, and as a writer he is known through his entertaining and educational calendars, *Velika pratika* and *Mala pratika (The Big Calendar and The Small Calendar)*.

He was editor of the newspaper *Lublsanske Novice (News of Ljubljana)*, in which he explained the origin of the Slovenian language and also wrote some school books and collected over 30,000 words for a dictionary that was never published. Parallel with *Lublsanske Novice*



Kranjska Pratika, 1797.

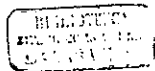
Lehrgebäude der Slowenischen Sprache im Königreiche Illyrien und in den benachbarten Provinzen.

Nach dem Lehrgebäude der böhm. Sprache des
Hrn. Abbe Dobrowsky.

Von

Franz Seraph. Metelko,

k. k. Professor der Slowenischen Philologie am Gymnasium zu Laibach,
Domschatzmeister und würtlichen Mitgliede der k. k. Central-Verwaltungsgesellschaft in Krain.



Laibach, 1825.

Gedruckt bey Kreyer'scher Buchdruckerey.

106

Bildung des Zeitwortes.

ničem,	mil,	mit,	mitte,	wachten.
ljem,	li,	lit,	luz,	gieten.
riem,	ri,	rit,	rite,	drängen.
p. v.ujem,	-xul,	-xul,	-xute,	gemessen.
vajem,	vil,	vit,	vite,	nahen.
gijem,	gul,	gut,	gute,	saufen.
kljem,	klj,	klit,	klite,	schreiben.
krjem,	krj,	krj,	krjete,	decken.
bojem,	boj,	boj,	bojete,	schören.
vpijem,	vpij,	pre-vpij,	vpite,	schnehen.
sojem,	sul,	sut,	sute,	schütten.
vpijem,	vpij,	—	vpite,	waschen.
p. ob-ujem,	obul,	obut,	obute,	anziehen.
p. iz-ujem,	izul,	izut,	izute,	ausziehen.
blujem,	blul,	blut,	blute,	seihen.
slujem,	slul,	slut,	slute,	beruhmt seyn.
snujem,	snul,	snut,	snute,	schlafen.
rujem,	rul,	rut,	rote,	aussetzen.
rujem,	rul,	rut,	rote,	hüllen.
rujem,	rul,	rut,	rote,	

wiecht nur im Präsens ab.

Der alte Kasus im pass. Mittelw. auf jen, und von ihm
in Unterkr. noch sehr gebräuchlich: bijem, posijem, vxiem, ic.

So auch bey den obigen unter h) auf en: xrem, dren,
mlen, ic. B. ljema, xema, mlma, ic.

Ganz abweichende Bildungen des Präsens sind a) vermu-
telst dem:

bodent,	bil,	lit-je,	lite,	seyn.
idem,	—	—	ite,	gehen.
(voden),	vol,	—	—	gehoben.

Bodem oder hom, ich werde seyn, hat die ganz eigent-
liche Präsens form (altslav. jesu) von jes. (gebräuchlicher als ihm
ist bei uns das Präsens grem oder grom, welches nur noch
im Genitive grem und Mittelw. praes. gremaj vorkommt, das
Phitely, praes. aber vol, und den Infinitiv ite von einem ganz
andern Stamme entlehnt.

b) Neumittelst neu oder nem:

v. napnem,	-paj,	-pet,	-pete,	spannen.
v. ja-nem,	-tel,	-tel,	-tete,	einziehen.
v. ja-nem,	-tjaj,	-tjaj,	-tjate,	anziehen.
kolnem,	klaj,	klaj,	klate,	haben.
stanem-stanem-vel,	staj,	staj,	stete,	Getreide säen.
v. manem,	mej,	mej,	mete,	gestimmen.
v. stanem,	-staj,	—	-stete,	anziehen.
v. denem-den-daj,	—	daj,	daje,	lügen, thun.

Bildung des Zeitwortes.

107

v. ja-denem,	-del,	-del,	-dlate,	treffen.
stanem,	staj,	staj,	stete,	warten.
-men-janem,	jel,	jet,	jetete,	anzugeln.

Daneben die Zusammengesetzten:

v. primem,	por-jel,	pre-jel,	prejete,	anzufassen.
v. prepnem,	pre-jel,	pre-jel,	prejete,	ermitteln.
v. sprenem,	spaj-jel,	spaj-jel,	spajete,	ausfinden.
v. napnem,	napaj,	napaj,	napajete,	zusammen- nehmen.
v. ja-nem,	zajaj,	zajaj,	zajajete,	absperren.
v. olnem,	olaj,	olaj,	olajete,	teilen.

Nach Dalmatin auch iznem, ausnehmen. Tac. 6, 42.

v. vjamem,	vajj,	vajj,	vajjete,	gefangen nehmen.
v. obnem,	objaj,	objaj,	objajete,	aufpassen.
v. vnamem,	vajj,	vajj,	vajjete,	entzünden.
v. vzi-nem,	vzajj,	vzajj,	vzajjete,	erheben.
v. stanem,	stajj,	stajj,	stajjete,	herabnehmen.
v. verjanem,	ver-jaj,	ver-jaj,	ver-jajete,	glauben im pro- fanen Sinne, ist aus vera und jete zusammengesetzt.

C. Präsens

Passives Mittelwort -m.

v. däm,	daj,	daj,	dajete,	geben.
zjam,	zajj,	zajj,	zajjete,	feinern.
na-djam-se,	nadjaj,	nadjaj,	nadjajete,	ich verdrösten.
stojm,	stajj,	stajj-je,	stajjete,	stehen.
bojm se,	bolj,	hate se,	fuhrten.	

Die zwey letzten gehören im Präsens zur dritten Form, und
nadjate se ist aus nadjate se (5. Form) entlehnt, und daher
unpassiv.

Die folgenden entstehen ihren Infinitiv und die Mittelwörter
von der folgenden Form:

knjem,	kovaj,	kovaj,	kovajete,	schneiden.
snjem,	snovaj,	snovaj,	snovajete,	angestellen.
stanem,	stovaj,	stovaj,	stovajete,	stellen.
klajem,	klavaj,	klavaj,	klavajete,	schlagen.
plajem,	plavaj,	plavaj,	plavajete,	fluten.

Den Uebergang zur zweiten Form machen:

v. denem,	dajaj,	dajaj,	ausser Präsens auch, lazen.
stanem,	stajaj,	stajaj,	stajajete, stajajete, es kommt nie früher an; nicht den obigen auf nem, dreien Präsens zur zweiten Form gehort.

Title page and two pages from Metelko's Lehrgebäude der Slowenischen Sprache in Königreiche und in den benachbarten Provinzen - Handbook for learning the Slovenian Language in Kingdom of Illyria and the surrounding Provinces, 1825, kept at Seminary Library.

V letemu 1795. letu je 365. Dni. Nedeljka zherka je Od Boshizha do Pepelnice je 7. Tednov, inu 6. dni.

Sapovedani Prasniki so s' ruzdezhmi zherkami postavljeni. Sapovedane poste kashe ruzdezh je Sonce. ☉ je Nova Luna, ali Mlaj. ☽ je prvi Krajz Lunc. ☾ je poima Luna. ☽ je sadni Krajz Lune.

pod katerim Sonce rezhe.

Ovn . . . ☉ Rak . . . ☉ Vaga . . . ☉ Divji kosl-
 Junz . . . ☉ Lev . . . ☉ Skorpion . . . ☉ Povodnik
 Dvojzhizhi ☉ Diviza . . . ☉ Strelz . . . ☉ Ribe . . . ☉

Sonze mrakne lejtas dvakrat, ampak ne per nafs. Ta pervi-krat mrakne ta 21 dan Profenza; ta drugikrat ta 16 dan Maliga Serpana.

Luna mrakne dvakrat per nafs. Ta pervikrat mrakne v Svizhanu: kir sazhe ta 3 dan pruti polnozhi; otamni ta 4 dan ob 14 ur sa 7 zol, 22 linji; inu njeba ob pol 3 ur. Ta drugi-krat mrakne v malimu Serpanu ta 31 dan; kir sazhe svzher ob pol 8 ur; otamni le sa 3 zole; inu njeba ob pol 10 ur.

Pomlad se sazhe ta 19 dan Sufhiza ob 9 1/2 ur sjutraj
 Polejje — — ta 21. dan Roshenzveta ob 2 ur sjutraj.
 Jefen — — ta 22 dan Kimovza ob pol 7 ur svzher.
 Sima — — ta 22 dan Grudna ob pol 10 ur sjutraj.

V Pomladi ta 25 27 28. dan Svizhana.
 V Polejju ta 27 29 30. dan Majnika.
 V Jefeni ta 16 18 19 dan Kimovza.
 Po Simi ta 16 18 19 Grudna.

v Tednu	izidno	ali Januar.	na Luni Souzu inu Dnevu.	Vinčka męra.	
Petik Sabb.	1 2 3	inu noviga lejta dan. Makar, Pušhavlak Genovefa, Diviza	Vetr Sneg	8 9 10 11 12	7 8 9 10 11
Poned.	4 5 6	Titus, Shkof Telesfor, Papesh, M. inu Sveti Krajhi.	mras	13 14 15 16	12 13 14 15
Sreda Zherer.	7 8	Valentin Shkof Severin Opat.	megla	17 18	16 17
Petik Sabb.	9 10	Julian, Martern. Pavl, Pušhavlak.	mras	19 20 21 22	18 19 20 21
Poned.	11 12	Higin, Pap. M. Ernest Shkof	vetr	23 24 25 26	22 23 24 25
Tork	13	Hilar Shkof		27	26
Sreda	14	Felix Nolanfk, Mafh,		28	27
Zherer.	15	Maurus Opp	mras	29	28
Petik Sabb.	16 17	Marzell, Pap. M. Anton, Pušh	vetr megla	30 31	29 30
Poned.	18	i. Per. Sedesh v Rim. Kanuc, Krajl M.	lepu	32	31
Tork	19	Fab. inu Boshizan M		33	32
Sreda	20	Nesha Div. Mart.		34	33
Zherer.	21	Vinzenz, i. Anaf M	21 ob 1 U. sjutraj	35	34
Petik Sabb.	22 23 24	Poroka Div. Marie Timotheus Shkof	meg	36 37 38	35 36 37
Poned.	25	Preob. S. Pavla	meg lepu	39	38
Tork	26	Polikarp, Shkof M.		40	39
Sreda	27	Jan. Krisofom, Shk.	27 ob 10 U. svzsh.		
Zherer.	28	Karl ta Velki.	vetr		
Petik Sabb.	29 30 31	Franz Sales, Shk. Adelgunda D. Petr Nolahk.	vetr meg mras		

Page from Velika Pratika by V. Vodnik, 1795.

there was at the time of the French occupation also an official paper, *Telegraphe Officiel*, the editor of which was CHARLES NODIER, a librarian at the Grammar School (Lyceum). Dr. J. Mal has found the following in Nodier's description of the land of the Slovenians:

'This was the nation of no murderers, without robbers, without bad people, you could — as the Venetian proverb says — travel through the six provinces with money on your palm. This was the nation which was to be taught to use the lock and the bolt, but the nation, which, with unshakeable fearlessness, refused the guillotine; in general, the best collection of good people, that God put on Earth; among them I would wish to die ...'

Charles Nodier lived among the Slovenians, the Illyrs, for a short time and remembered their peaceloving and devout ways (Mes chers Illyriens de la bonne, paisible et pieuse Carniole) (42).

But his beautiful words apparently did not greatly move the Slovenians, because after the fall of Napoleon there was a great celebration on the river Ljubljanica. Baron Latterman and his wife were present, and the crowd decorated a portrait of the Emperor with flags and flowers.

The development of Slovenian art encountered the same economic and social problems as literature. Art reached the stage of baroque, with roccoco and classicism also being accepted, and the best known artists were FORTUNAT BERGANT and ČEBEJ.

In architecture the roccoco is represented in some church buildings. The best representatives of the classic period among Slovenian artists are JANEZ POTOČNIK, and three painters who found a fruitful territory for their creativity in Vienna: LOVRENC JANŠA, FRANC KAVČIČ and LEOPOLD LAYER.

In the middle of the eighteenth century 'folk' painting was very popular and was used to decorate furniture, glassware and beehives.

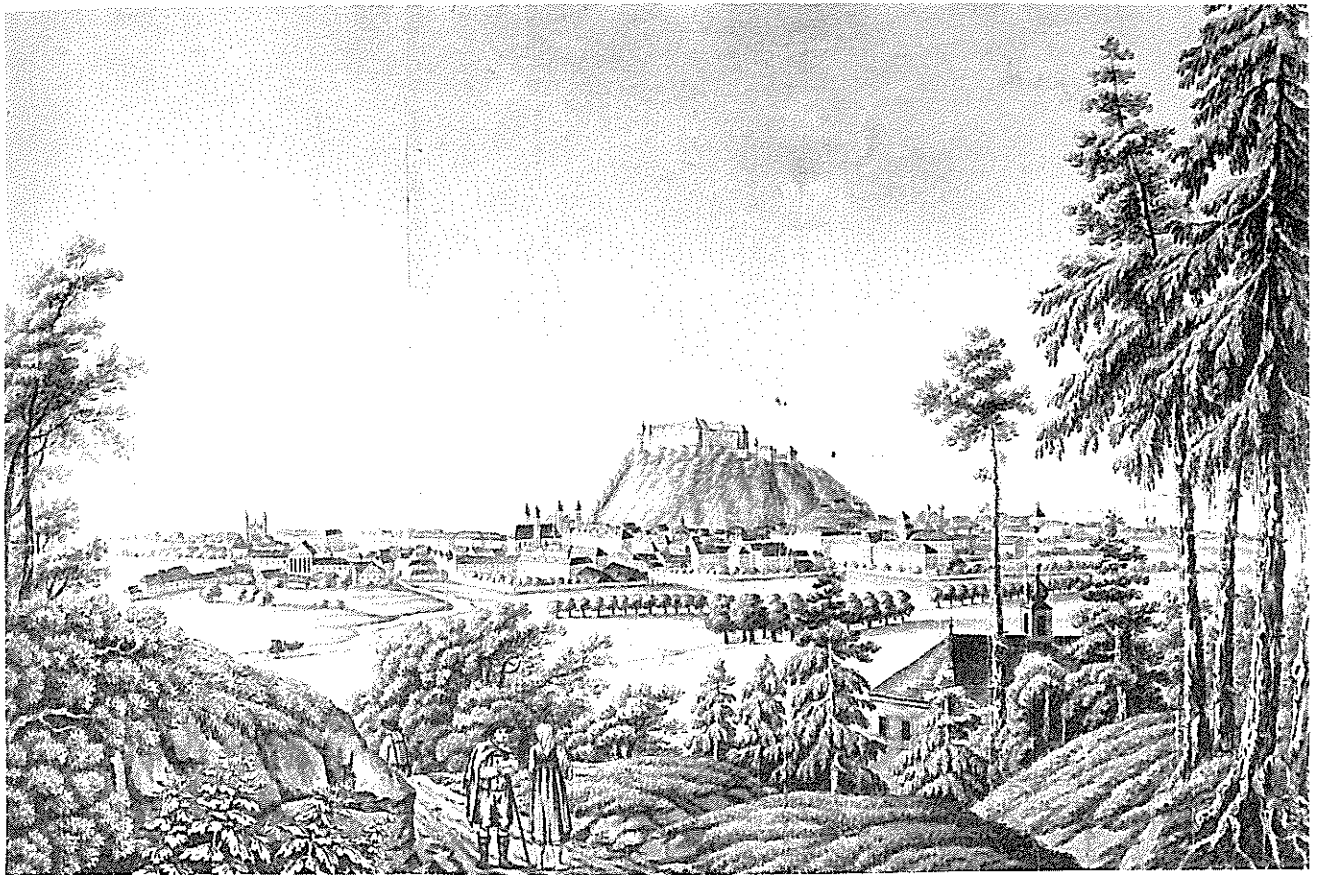
In music, representatives of the baroque period were JAKOB FRANČIŠEK ŽUPAN and JANEZ NOVAK. After the closure of the Academiae Philoharmonicorum Ljubljana there was no one to organize and encourage the composers.

INDUSTRY IN 19TH CENTURY SLOVENIA

The development of industry in the countries of the Austrian Empire was far behind the rest of Europe. Industrialization was more rapid in parts of Czechoslovakia and southern Austria than in other regions, including Slovenian territories.

The first steam engine was noted in Trieste in 1818, but not until 1835 was a steam engine used in Ljubljana for sugar refining, water pumping and factory work. They were soon used in other towns, in the textile industry, soap factories, mines, glass foundries and steam mills. The production of iron ore was still Slovenia's leading industry. There were many iron ore mines, but the quantity produced was still much lower than in the other countries, especially England, which could sell cheaper products. The main iron works belonged to foreign capitalists and the best known were at Javornik (now Jesenice), Bohinjska Bistrica, Železniki, Zagradec in Dolenjska (Lower Carniola), Mislinje in Štajerska (Styria), Primož and Železna Kapla. Coal mining was well developed elsewhere, but Slovenian territory had

(42) Mal, J., *Zgodovina slovenskega naroda*. Družba Sv. Mohorja, Celje, 1928, pp. 190-191.



Ljubljana in 1800, the coloured etching by Ferdinand Runk and Carl Postl.

coal mines at Kočevje, Šentjanž, Zagorje, Trbovlje and Hrastnik. There were also smaller mines with a capacity, in 1829, of 1270 tons, which increased to approximately 45,000 tons in 1848. The number of Slovenian miners varied. Most worked near Prevalje where there were up to 600 men, but in other mines there were only 30 – 100 employees.

The mercury mine in Idrija was still the largest in Slovenia, and lead was mined at Mežica, Črna and Medvode. The only Slovenian shipyards were in Trieste, and the owners were foreigners: Lloyd and Strudhoff.

The largest factories were in the textile industry – cotton spinning mills. One of the first was at Ajdovščina which started to use the steam engine in 1828. The next largest were in Ljubljana and Kamnik, then in Prebold.

Drapery was first developed as a home trade at Bled and Radovljica, then at Kranj and Celovec (Ger. Klagenfurt). Linen making was also a home trade, as well as silk manufacturing, developed close to the Adriatic Sea.

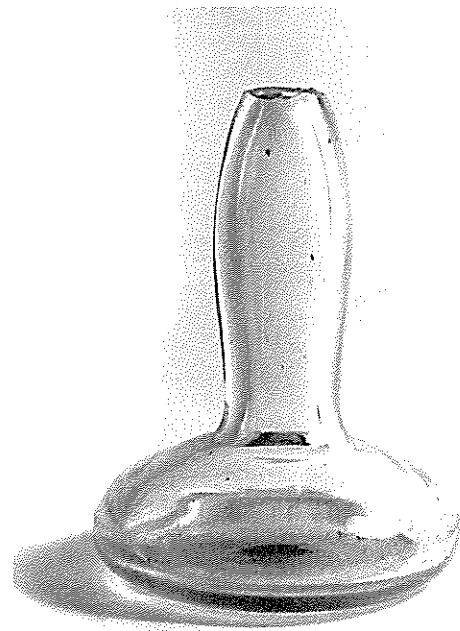
The processing of horsehair was very interesting. The sieve weaving at Stražišče, near Kranj, started in the eighteenth century. At Stražišče horsehair was procured, cleaned, sorted and dyed.

There were also many glass foundries. The best known operated at Pohorje where the production of beautiful glass displaced the imported glass from Venice.

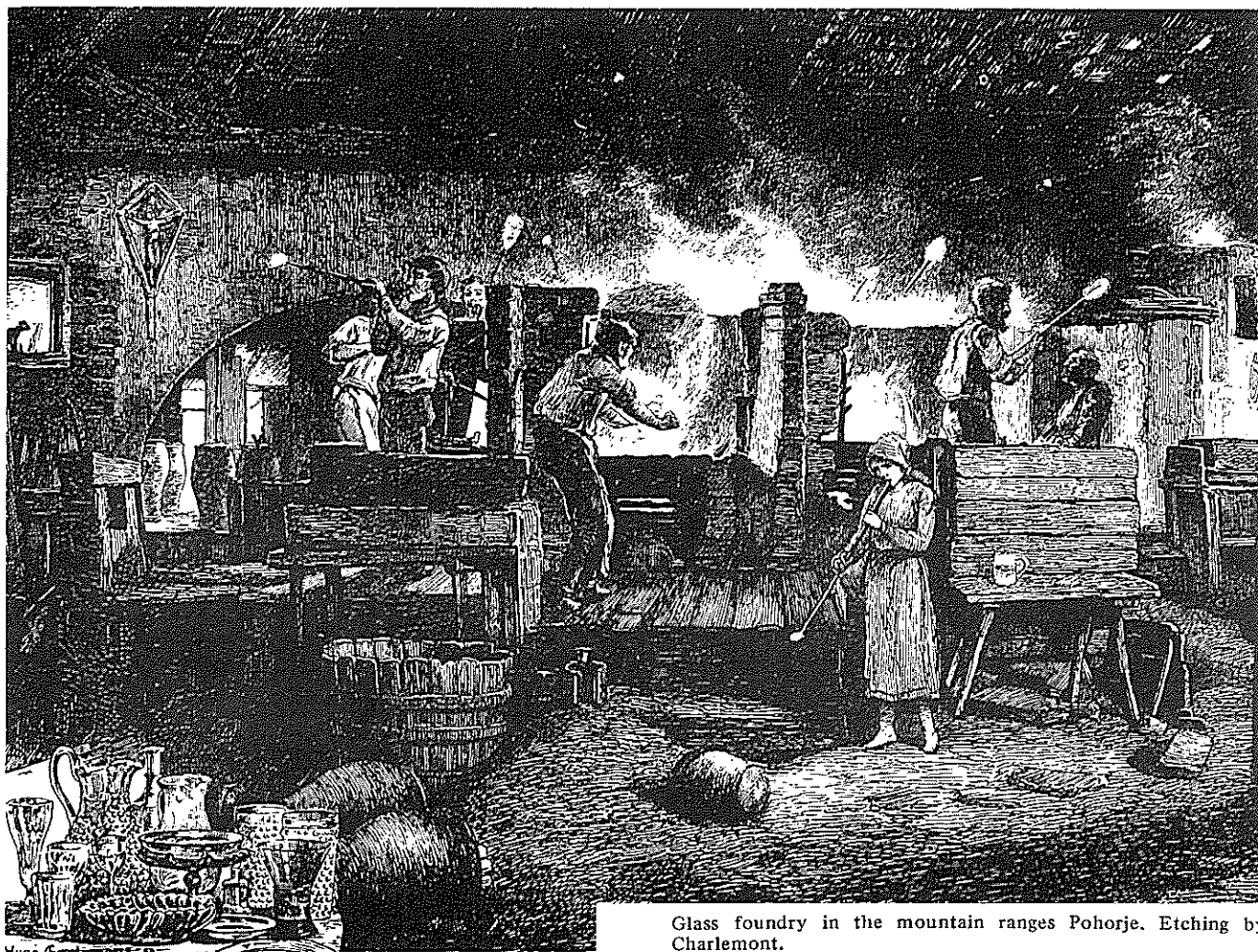
There were some paper mills and many sugar refineries. The shoe industry and leather works were mainly at Tržič.

The first banks opened in Ljubljana in 1820, and the 'Share Association' (Slov. delniška družba) was also established.

Factories and mines employed women and children as well as men. Children, sometimes only seven years old, had to work for long hours. The work was easier than that of an adult, but the pay the children received was very low, their health and physical development suffered and they received almost no schooling and education.



Iron (glass) from foundry of Pohorje, 1770.



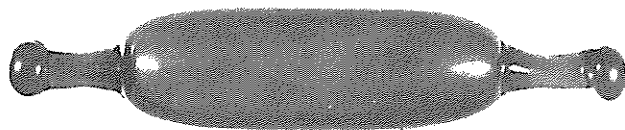
Glass foundry in the mountain ranges Pohorje. Etching by Charlemont.



Mercury mine at Idrija, etching by F. Runk and C. Postel.

With increased industrialization came a demand for improved transport. Water traffic prospered, and steam boats were used on the big rivers, particularly on the route from the Danube to Istanbul and the Adriatic Sea.

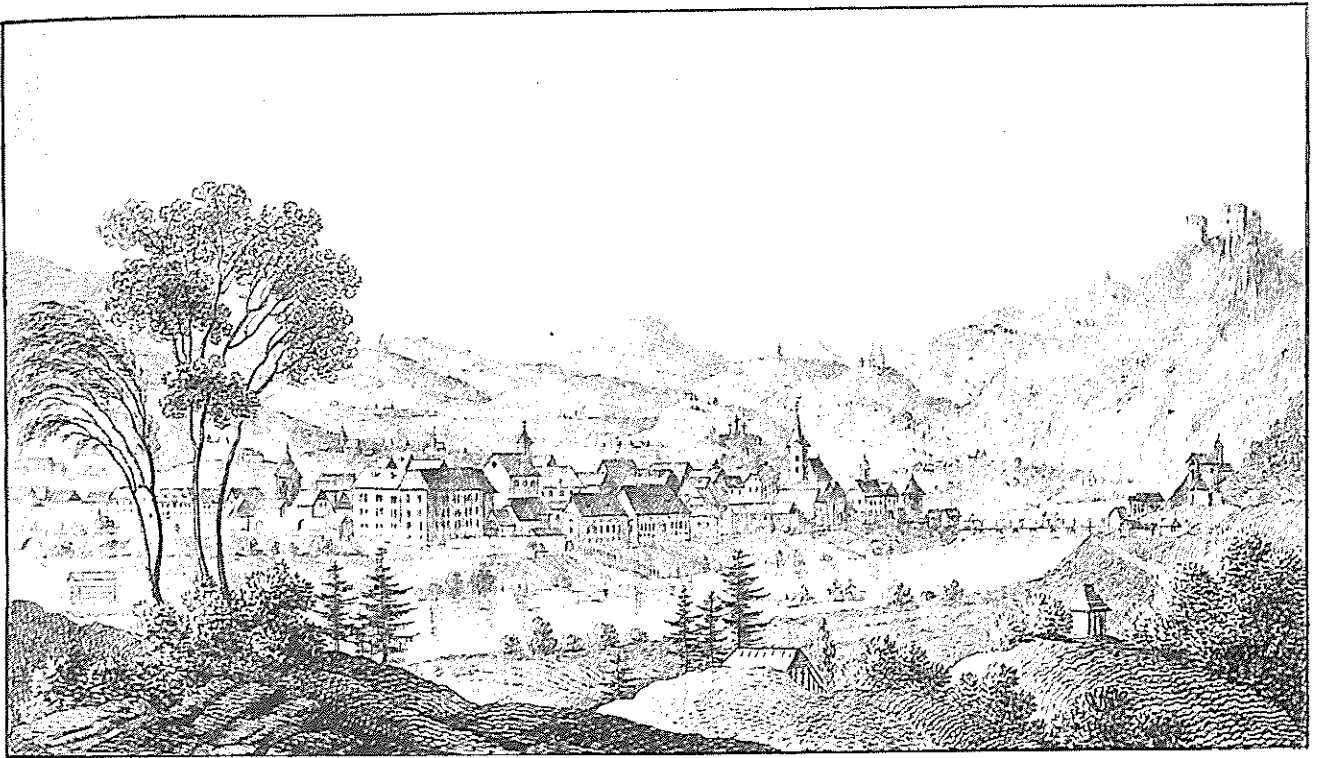
Railroads were built, the largest and most important being the line from Austria to Trieste. The viaduct at Borovnica, near Ljubljana, was for many years the largest of its type in the Austrian Empire.



Rolling pin from glass foundry of Pohorje, 1770.



Mortar.



Celje, lithography by Z. Wachal, 1832.

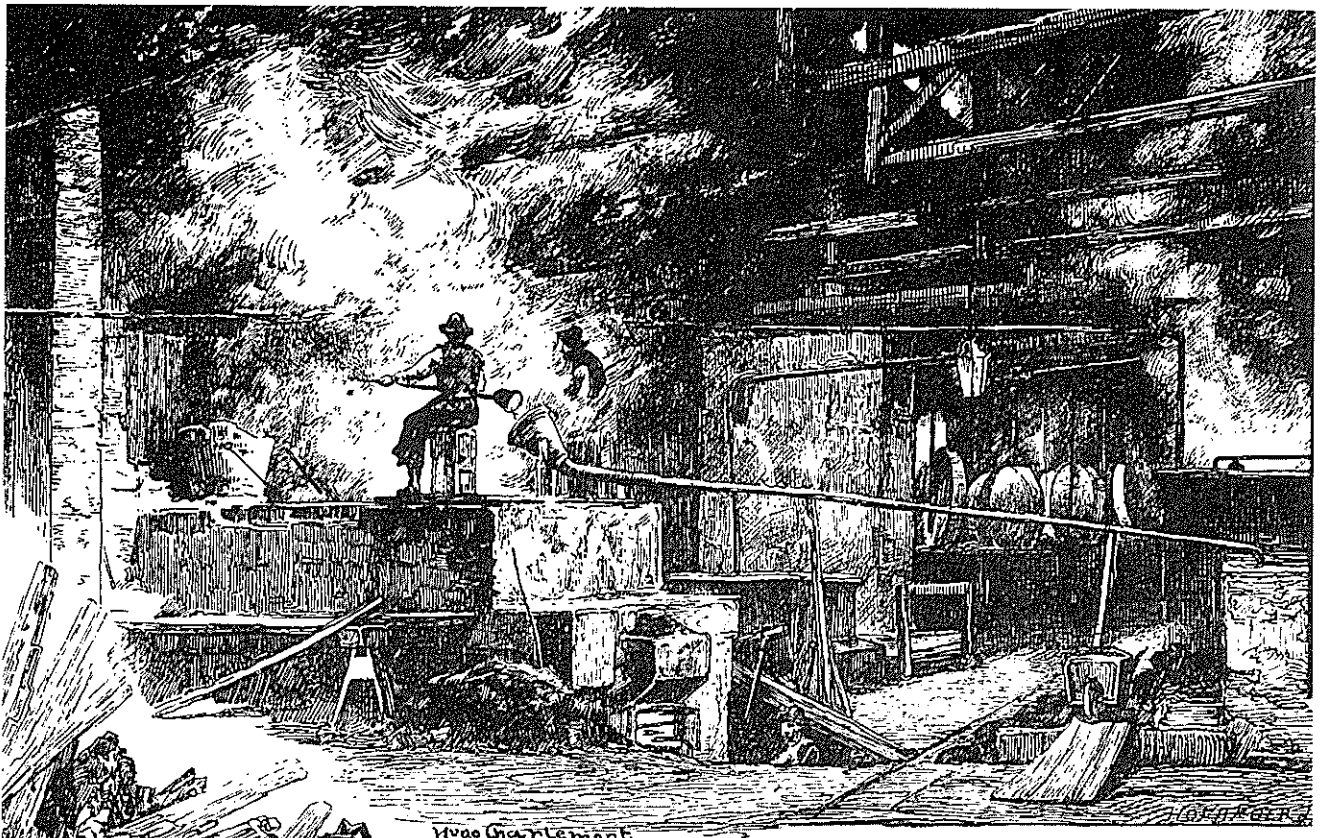


Laško; engraving by Z. Wachal, 1832.

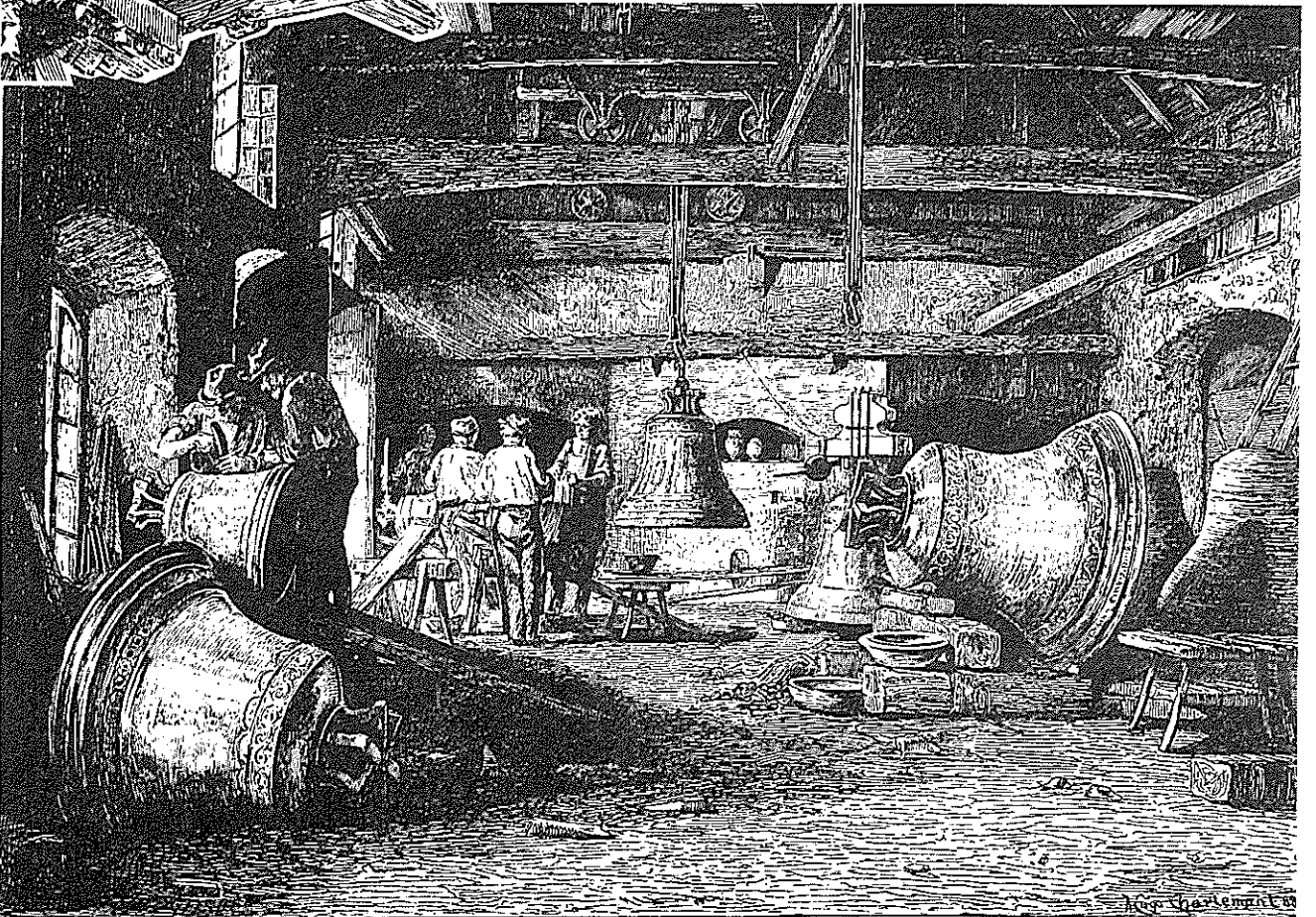
In towns the guilds were still active in bringing together and protecting the interests of tradesmen in their respective industries.

Farmers started to cultivate and concentrate on producing potatoes, corn and other food crops which

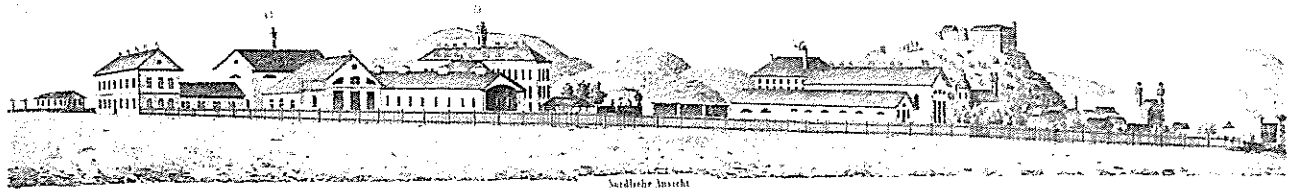
were an essential support for towns and industrial centres. Improved organization of agriculture and distribution of products meant that henceforth there would be fewer people suffering from hunger, or periods of acute famine, than there had been in past centuries.



Chemical factory, Hrastnik, 1888.

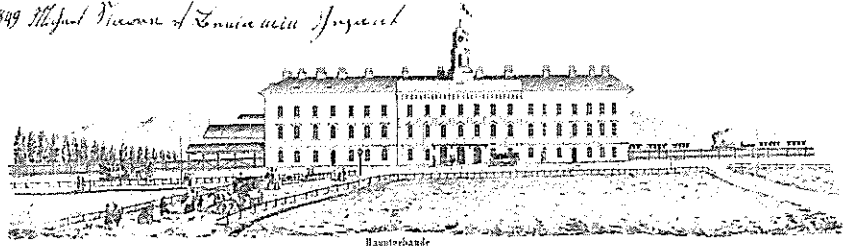


Bell foundry at Ljubljana, 1888

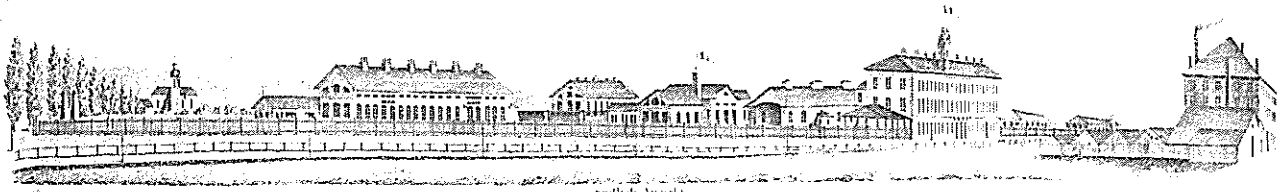


Seitliche Ansicht

J. Hofe 1847-1848-1849. Majster Nicolson & Zmitnik in Ljubljana



Hauptfassade



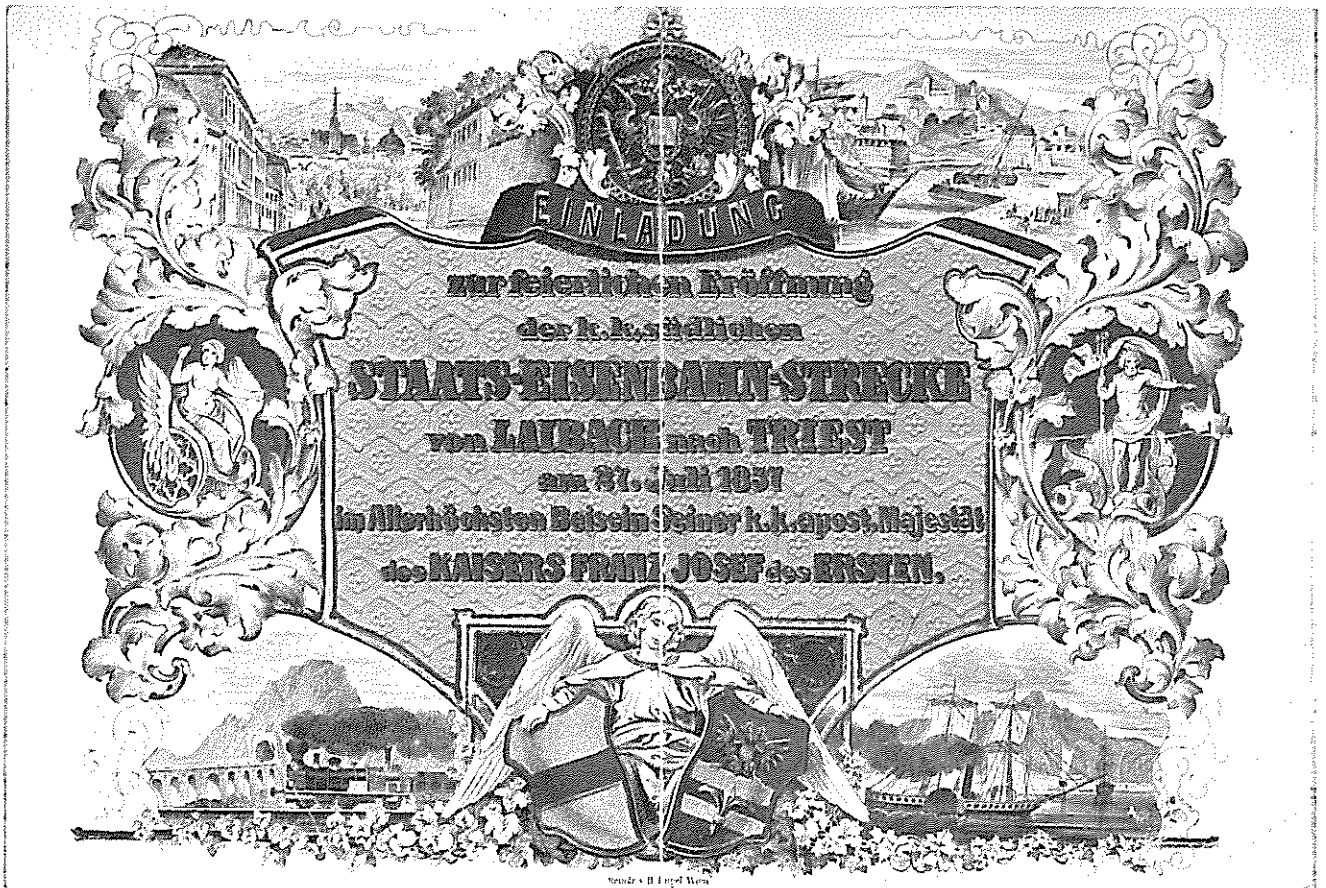
Südliche Ansicht

Wahnhof in Ljublich

Railway Station, Ljubljana, plan drawn by Reihman, 1848.



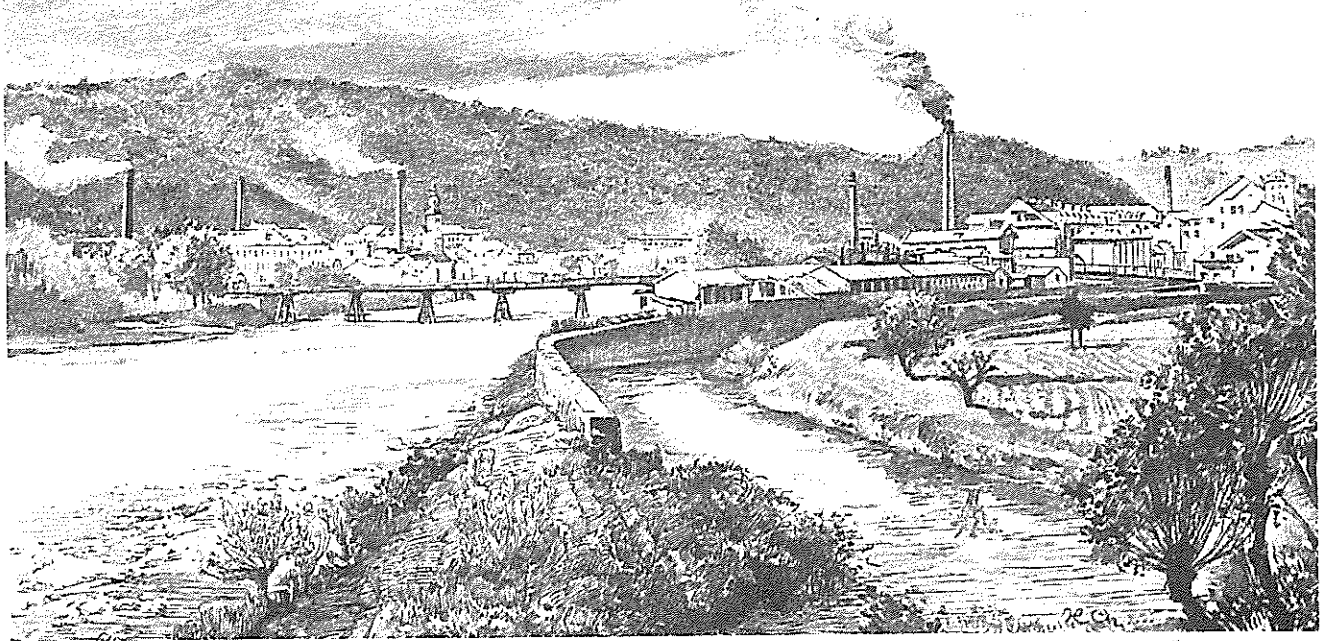
Old smelting works, Kropa, photo by J. Kotar.



Invitation to the opening of the section of the railway Ljubljana-Trieste, dated 27.7.1857. Invitation is from Kaiser Franz Josef I.



Sawmill at River Unec, 1800, etching by F. Runk and C. Postl.



Podgora, factories along River Soča, near Gorica.



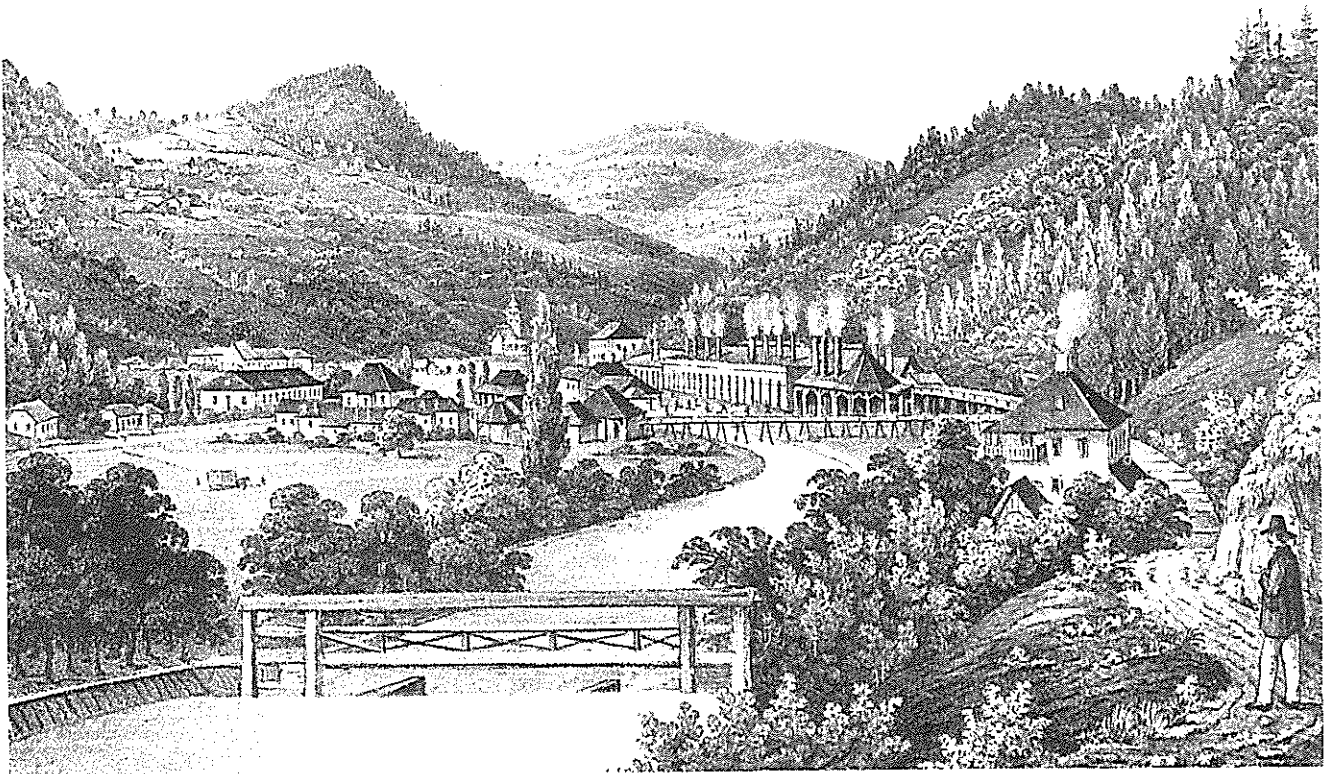
Overpass at Ljubelj, 1800.



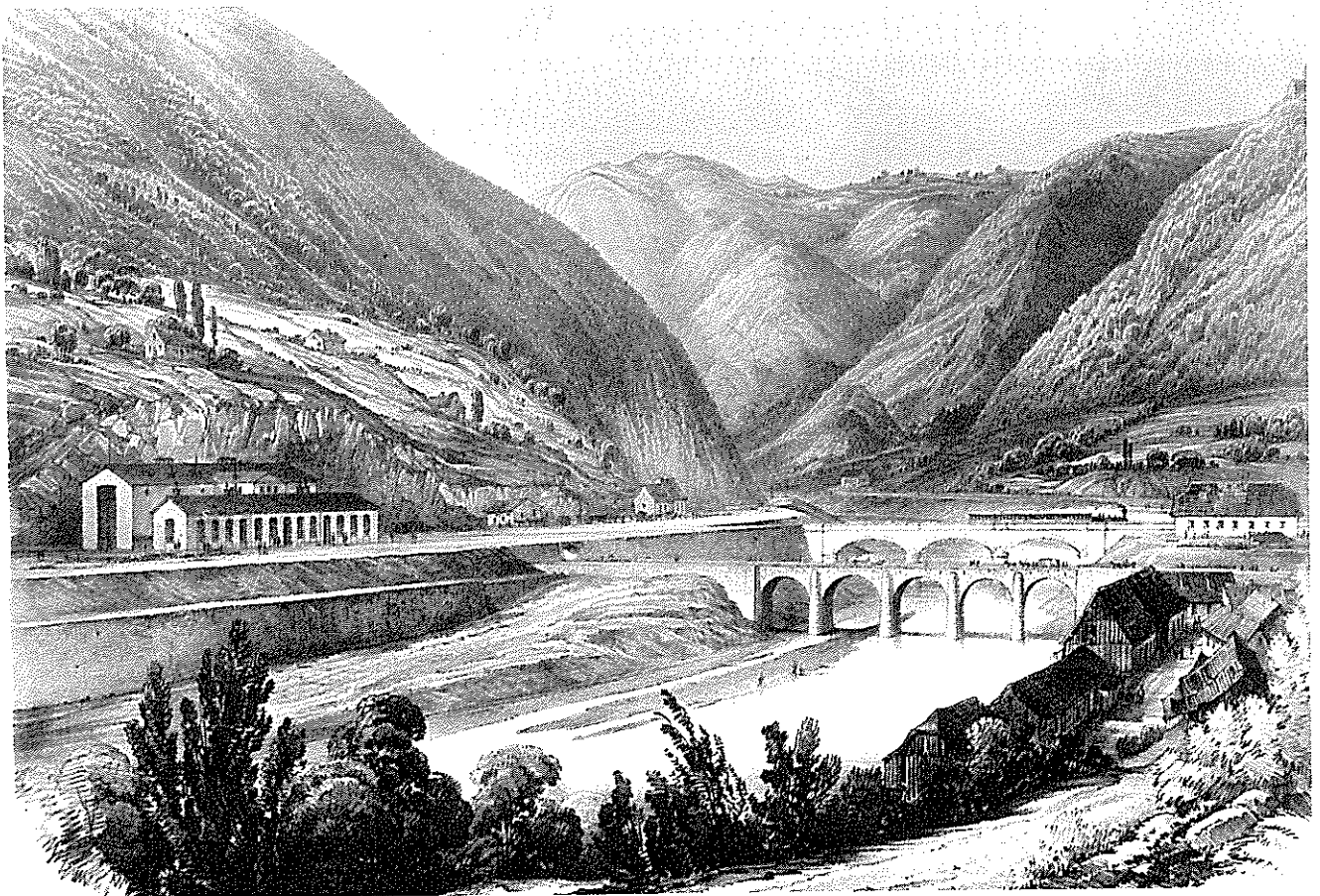
Kranj, picture by Wagner, 1892.



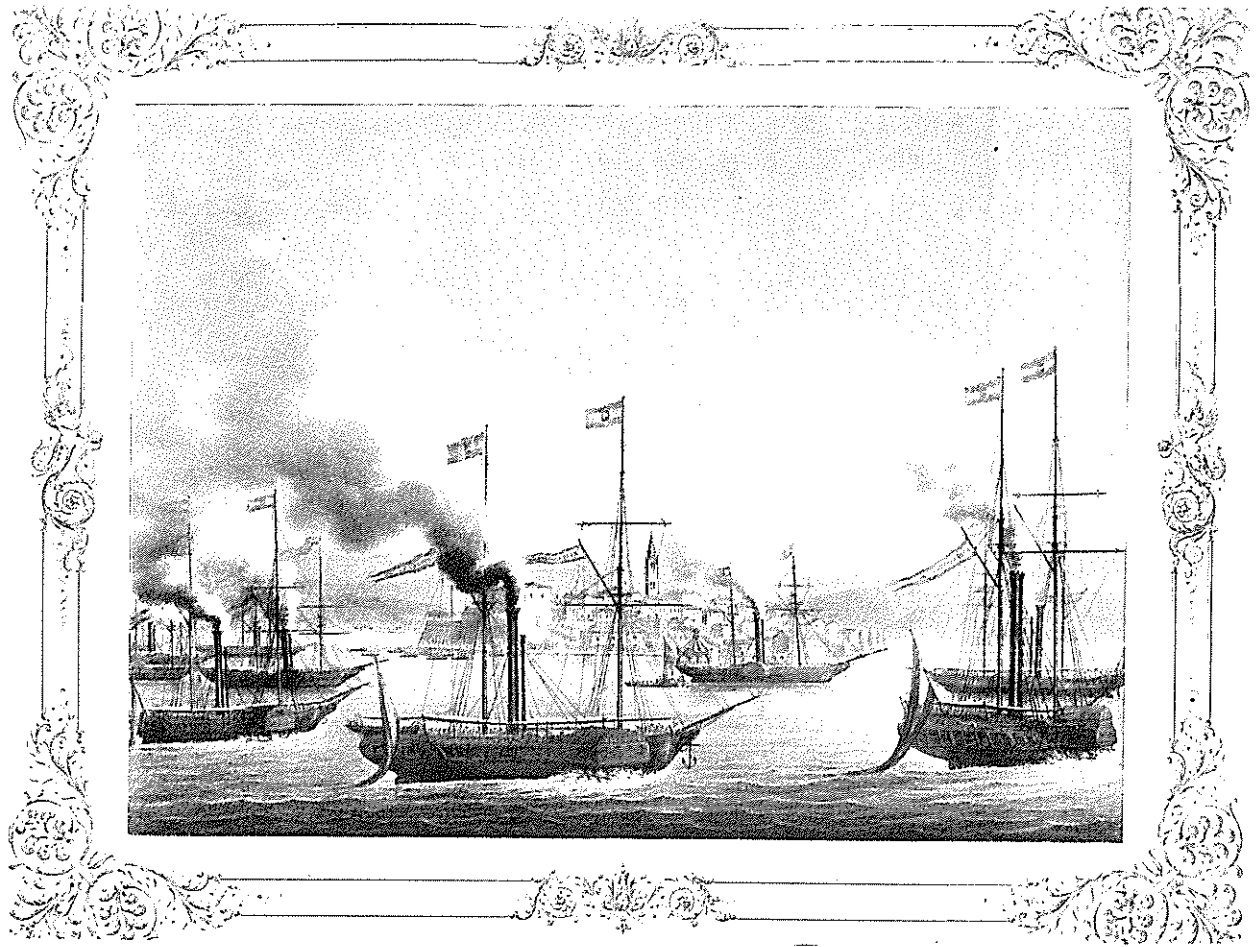
Kamnik, drawing by F. K. von Goldenstein, 19th Century.



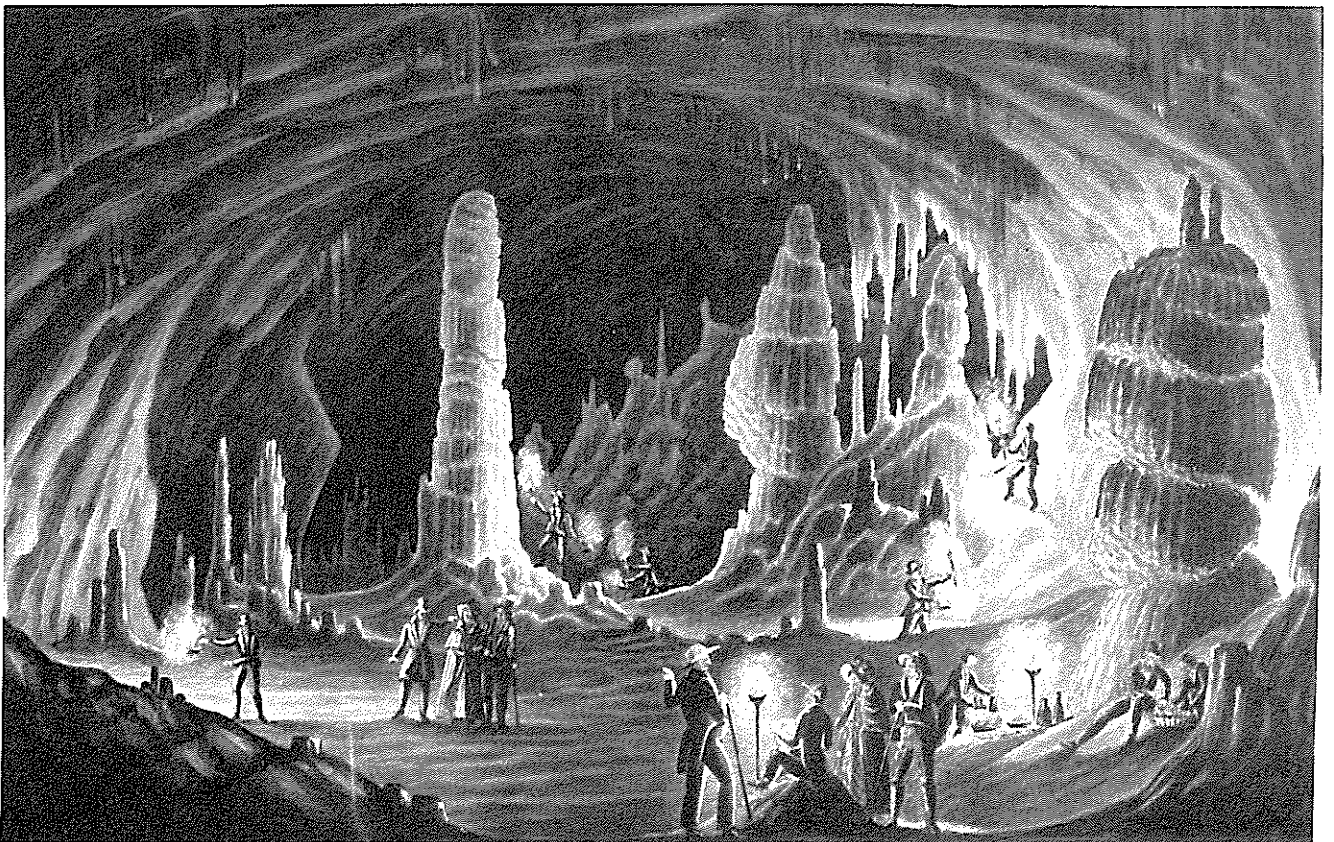
Prevalje, Koroška, zinc foundry, 19th Century.



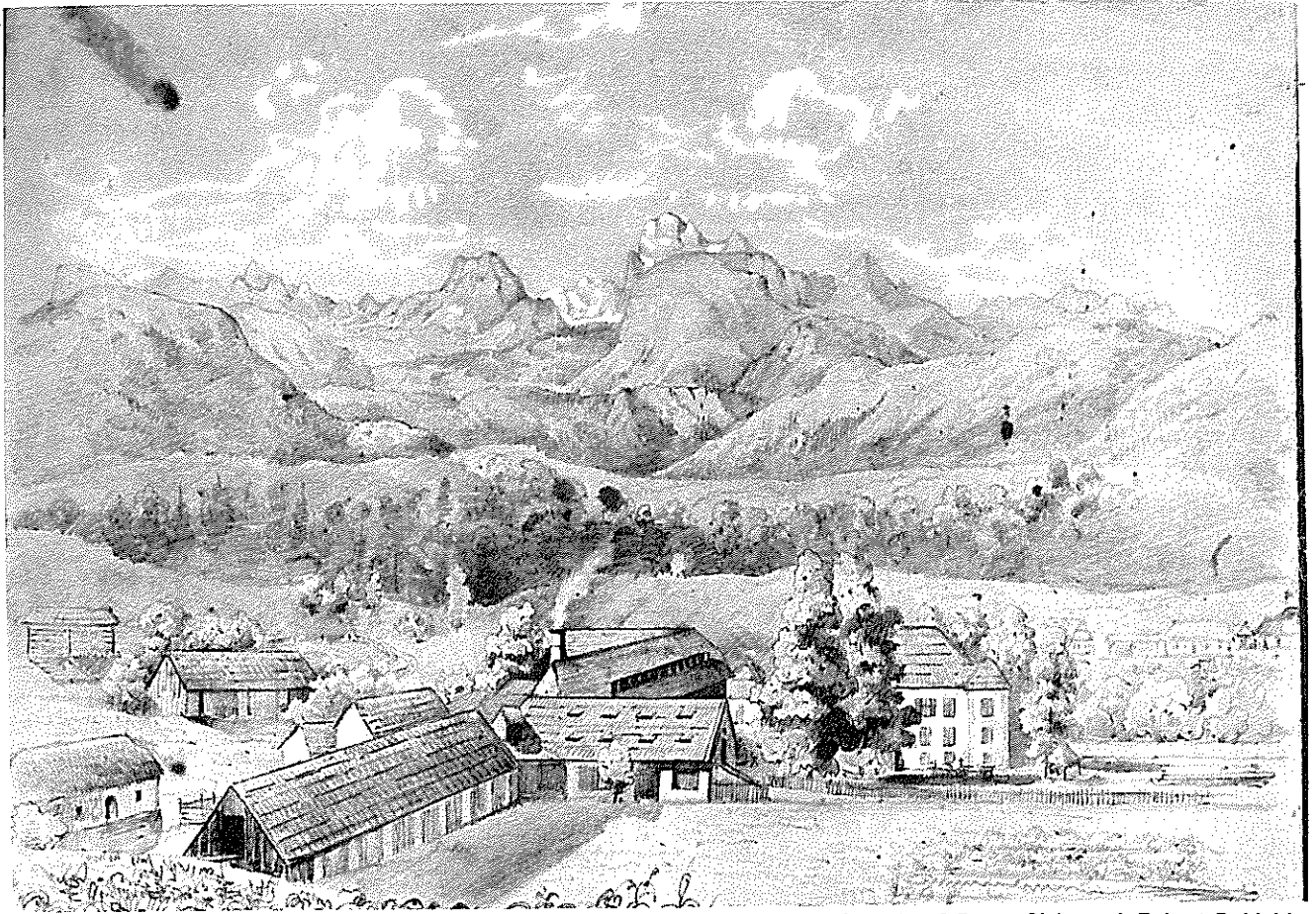
Zidani most, Bridge over River Savinja, 1846.



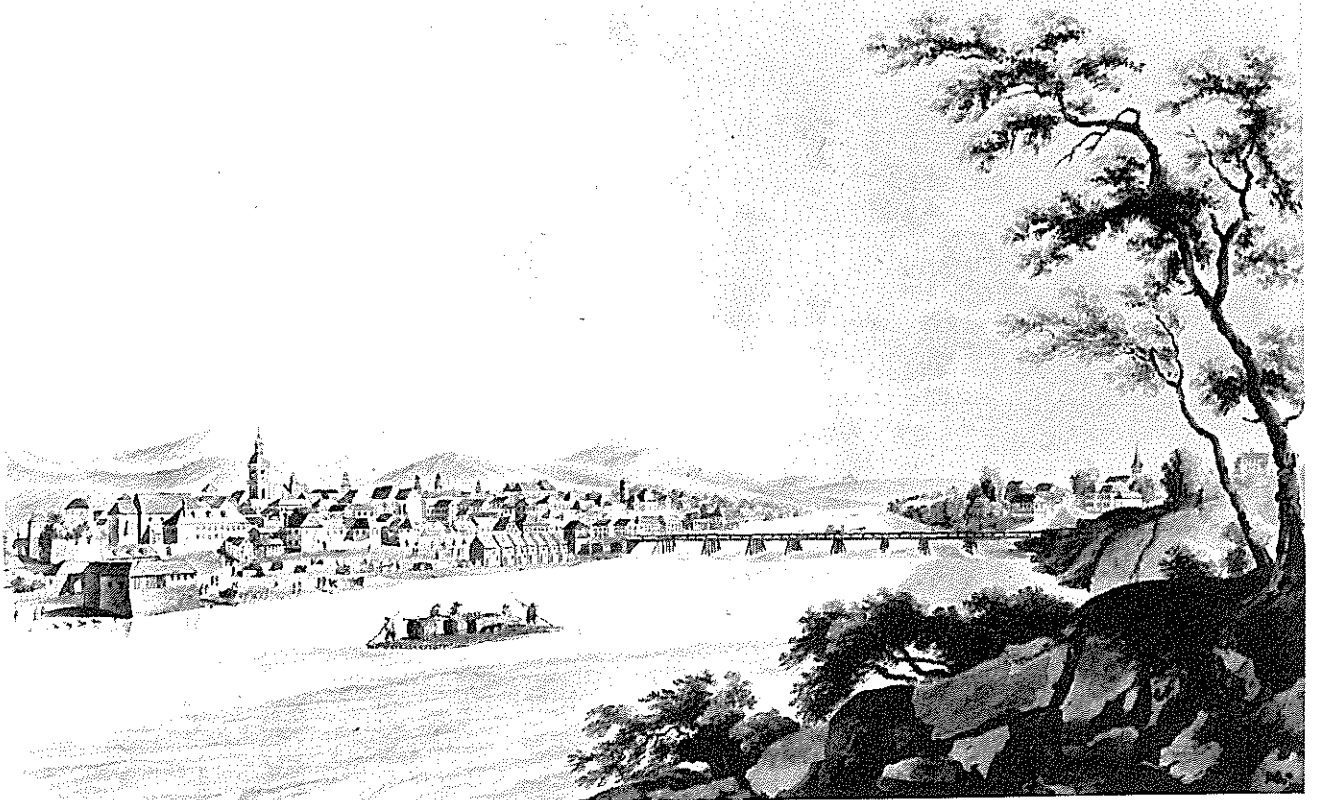
Koper, 1844, lithography by G. Reiger and A. Tischbein.



Postojnska jama (Postojna Cave) by A. Schaffenrath, 19th Century.



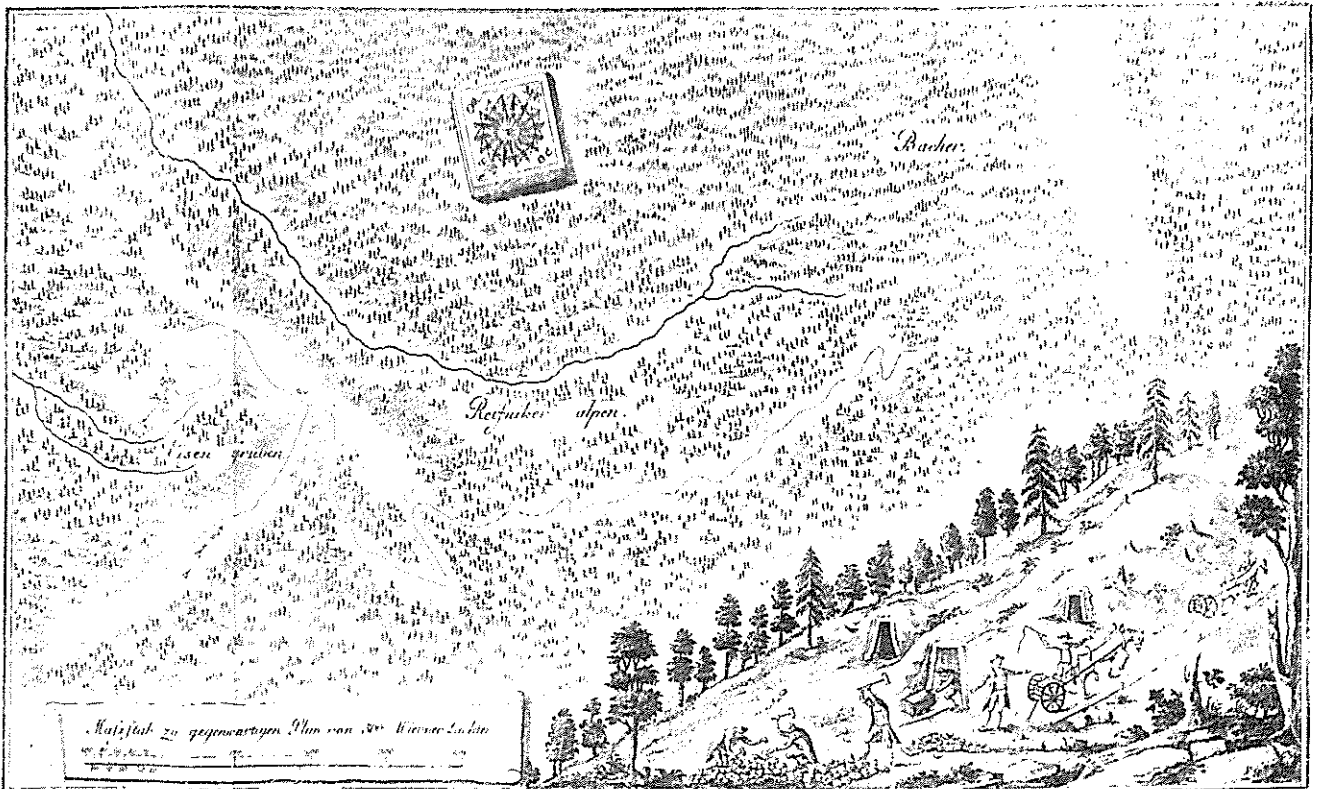
Iron works and castle of Baron Sigismund Zois at Bohinjska Bistrica, 1847, drawing by Karinger.



Maribor, c. 1800, etching and aquarel by F. Runk and J. Ziegler.



Large river canoe (able to convey livestock) on River Sava.



Mining works.

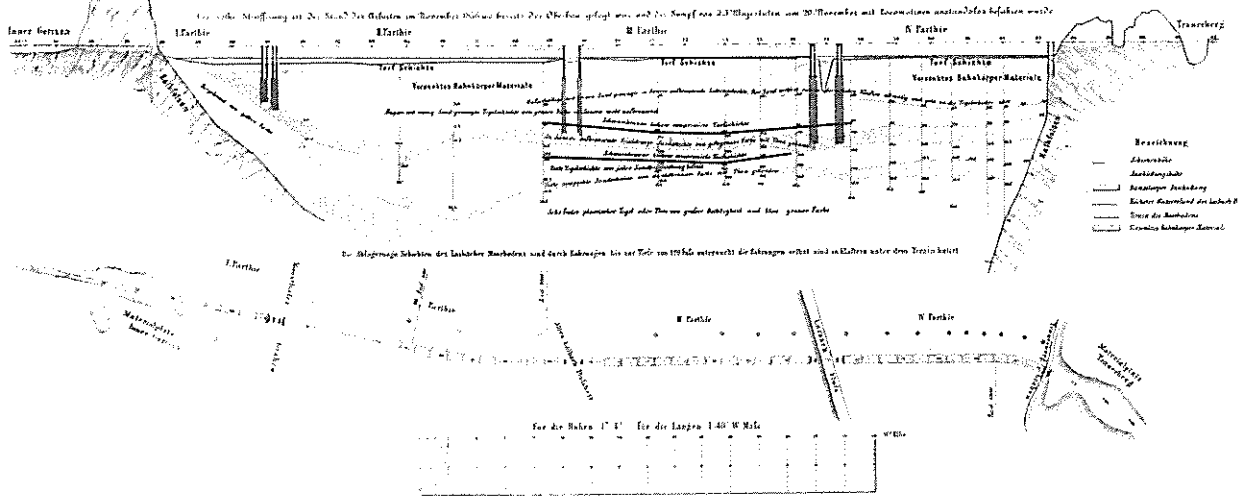
SITUATION UND LÄNGENPROFIL

DER DAMMHERSTELLUNG IM LAIBACHER MOORBODEN

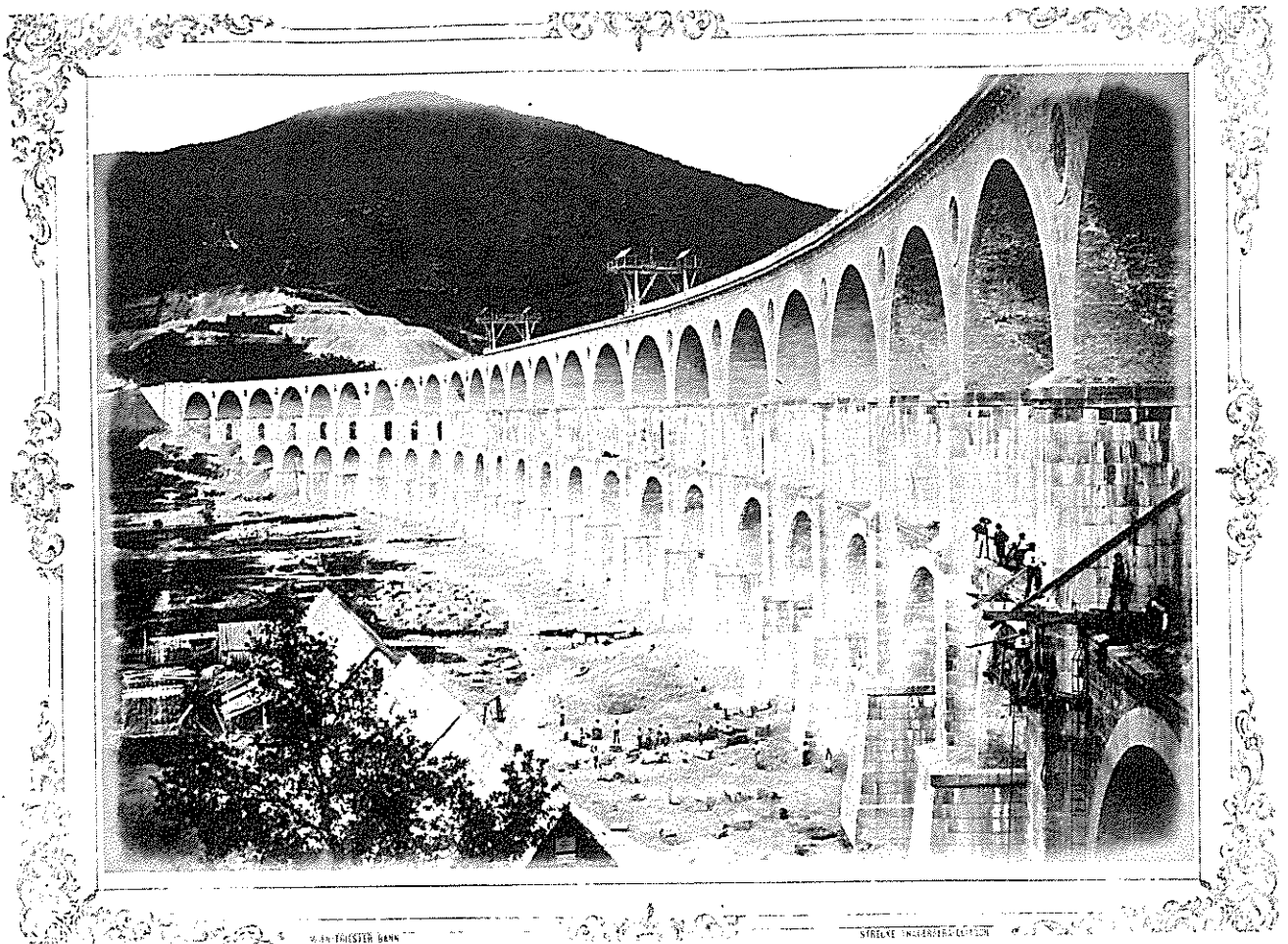
für die Eisenbahn-Anlage zwischen

Inner Gorizza und Trauerberg

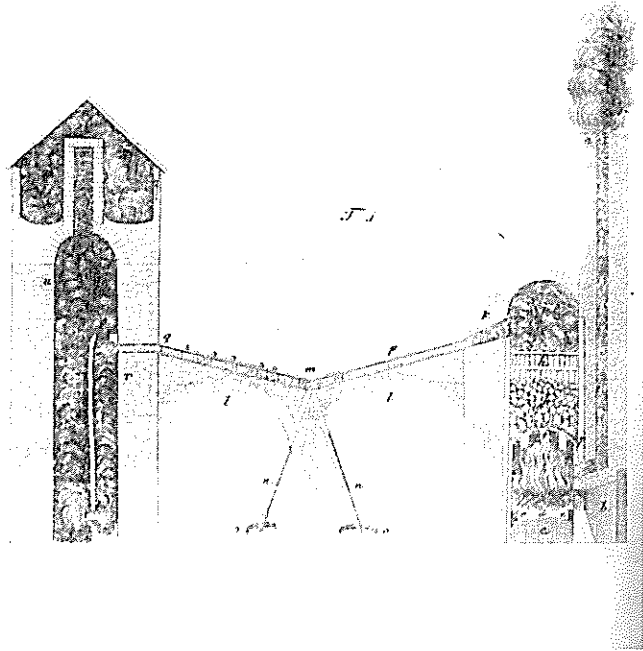
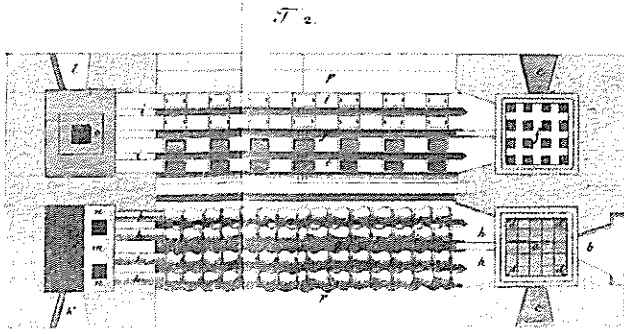
Mit dem Zwecke der Bahnhöfe-Anschießung sammt dem eingetragenen Material-Verankungen bis zum Schlusse der Jahre 1855 & 1856



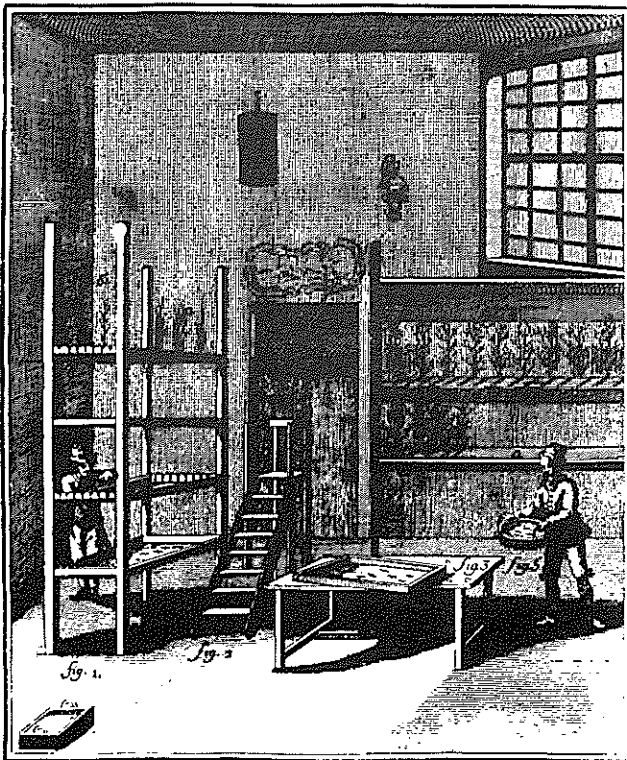
Geological cross-section of Ljubljansko barje – Initial survey of the swamp.



Viaduct at Borovnica – Section of Vienna-Trieste railway, a technical wonder of the era; 561 metres long and 38 metres high.



Section of 'melting furnace' for the mercury at Idrija.



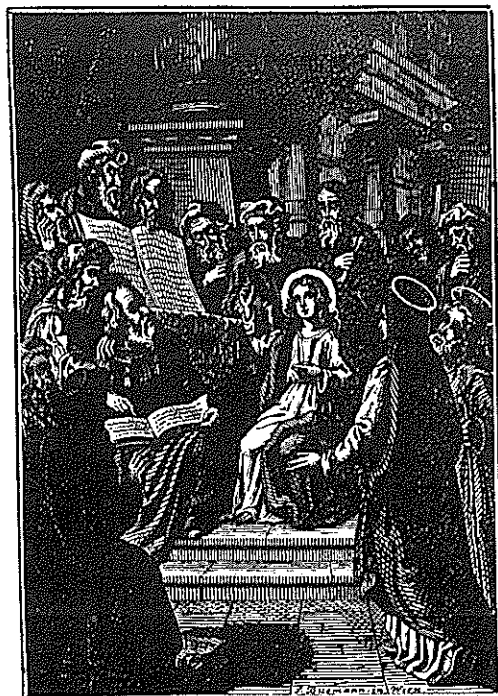
Silk farm in the Gorica region, 1770.

X. A LIGHT ON THE HORIZON

The Habsburg monarchy, with Chancellor Metternich, (1773-1859) was the main pillar of the Holy Alliance. His police regime guarded the nobles, bureaucracy and church from revolutions. Bourgeois development was slowed but could not be stopped, even by a strict police regime which was finally broken and devastated in the bourgeois revolution of 1848. France was among the first countries in which people dissatisfied with the feudal system revolted. France was proclaimed a republic with general voting rights, freedom of the press and freedom to unite in groups and associations and to hold meetings. Slavery was abolished in French colonies,

working hours for the proletariat were reduced to 10 or 11 hours daily.

The middle and lower classes were restive in Prussia and Germany as well as in France. However the bourgeoisie feared the proletariat and took the side of the king. The main object of the bourgeois-democrat revolution in Germany (Berlin) was to unite Germany under the leadership of Prussia, without Habsburgs. Only a small percentage of the democrats were in favour 'The Great Germany' which would involve the union of all German states under the leadership of Austrian Habsburgs. In Frankfurt in 1849 it was decided that Germany



Jesuf je rastil v' modrosti ino starosti, ino v' milosti per Bogu in per ljudéh.

Sv. Luk. 2. 52.

BLASHE
INO
NESHIZA
V'
NEDELSKI SHOLI.

**UZHITELAM INO UZHENZAM SA
POKUŠHNO SPISAL**

ANTON SLOMŠEK,

VOSENIŠKI FAJMOŠTER.

BIBLIOTHECA
SEMIN. DIOEC. CLFRIC.
LABACI.

V' ZELI 1842.

NA PRODAJ V' NEMŠKIH ŠHOLAH.

Title page of children's book by A. Slomšek *Blashe ino Neshiza v nedelski sholi* – Blaz and Nezica in Sunday School.

Preljubi Brajše ino Prijatelj!

Slovenci so po navadi dobriga serca; kar imajo, radi dajo, de edeu drugimu pomagajo. Tak je prav; zakaj kersanska ljubezen ravno to nar bolj terdo zapoveduje.

Dober Bog je vsakimu dal mero svojih darov: enimu čedno besedo, drugimu lepo pësm, tretjinu kak dober nauk — vsakimu nekoljko, nobenimu vse; pa je vender za vse razdelil svoje duhovske ino telesne darove, naj bi si pomagali po mëri prijetih dobrôt. Efes. 4, 7. „Kdo neki je zvesti ino razumen hlapec, kateriga je postavil njegov Gospod ërez svojo družino, de jim daja občasi živeža?“ vpraša Jezus. Mat. 24, 25. Bog daj, naj bi bili vsi, ki nas je Oče nebeski učitele svoji družini postavil, delioci božjih dobrôt! „Dajte, ino se vam bo dalo.“ Luk. 6, 38.

Podam vam sa novo leto nekoljko drobtinc duhovske hrane, ki so iz moje ino iz ptujih krušenc pobrane, de se ne zgubijo ino ne potratijo, ampak ohranijo za vsakdanje potrebe. Mislim, de je vsaka taka duhovska reč, naj si bo pridga alj kersanski nauk, lepa pësm alj lična pripoved ravno tak božji dar, kakor

Slomšek's children's book *Drobtinice za Novo leto 1846* — Short stories (lit. crumbs) for year 1846.

was to become a united state under the leadership of the Prussian dynasty, but parliament was dispersed and with it the union of the German states. At that time Marx and Engels (43) were demanding a united German republic, general voting rights, nationalization of the feudal states and the separation of church and state.

Revolution started in Sicily and spread over almost the whole of Italy. A republic was formed, but it was not long before the Papacy was restored with the help of French, Austrian and Spanish Armies.

A movement to be called Illyrism or the Illyric Movement, was formed to unite the Slovenes with the other south Slavic states. The main Slovenian representative was LJUDEVIČ GAJ, who published *Narodne Novine (National News)* with the literary supplement *Danica (The Morning Star)*, and among other follower the Slovenians was Stanko Vraz. The movement achieved little.

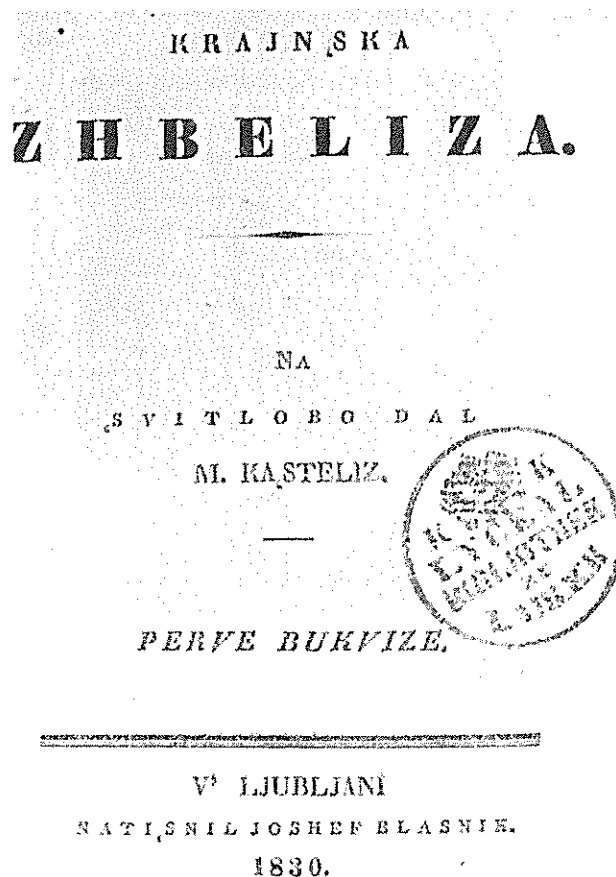
The restless period of the 1848 revolution stirred the national patriotism of the Slovenians. At that time one of Slovenia's best poets appeared, FRANCE PREŠEREN (1800-1849). Educated in Vienna as a lawyer, he knew German and European literature well and adopted its poetic forms to the Slovenian language more masterfully and skilfully than anyone else has been able to do. He was the master of the sonnet, and in his poems the love for a beautiful Julia Primic equalled his love for his native land. Later poets followed his steps in poetry and prose, explaining their love for the oppressed Slovenian nation and people as well as for Slovenian language. At the time of Prešeren's great poetic work, another Slovenian, I. FRIDERIK BARAGA (1797-1868) achieved a great humane success. Baraga was a priest, sent by Vienna's Leopoldine Mission Society to North America, where he became a great apostle of the Ottawa

and Chippewa Indians and wrote many books in both languages. In 1853 he was elected Vicar Apostolic of Upper Michigan and soon after became the regular Bishop of Sault Ste. Marie, whence he transferred the Bishop's See to Marquette, Michigan.

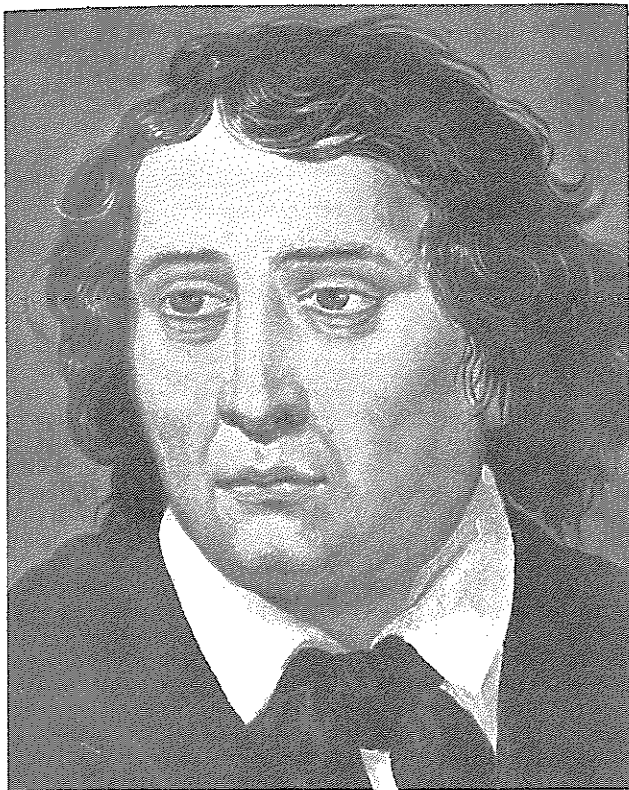
For the Slovenians, the March Revolution at Vienna, which removed Metternich, was of great importance. French revolutionary ideas began to percolate throughout the multicultural Austrian Empire which included South Germans, Hungarians, Italians of north Italy, Ruthenes, Czechs, Wends, Slovaks, Tziganes, Croates, Poles, Slovenians, Bosnians who were Moslems, and Romanians who were Orthodox, a confusion of cultures which created an ever-growing problem for the Habsburg rulers.

When Franz Josef took over in 1848, Chancellor Metternich had already been dismissed, and the new emperor set out to curb the tough Hungarians, against whom his predecessor, Ferdinand, had been unsuccessful. But Franz Josef, crowned in 1867, was still not recognized by the Hungarians as the king of Hungary. He held the title of His Apostolic Majesty, the King Emperor of Austria-Hungary, and soon after the coronation his wife, Elizabeth, became the Queen of Hungary.

(43) Marx, Karl (1818-1883), Engels, Friedrich (1820-1895).



Title page of first booklet of *Kranjska Čbelica* — The Bee of Krain, 1830.



Portrait of Dr. France Prešeren.

Two German bourgeois currents developed; one wished to unite Austria with the German States, the other was anxious to stay in the circle of the Austrian monarchy, but both wanted the inclusion of Czech and Slav States, and both welcomed the expansion of Germany to the Balkan Peninsula – which must have caused friction among Slavs supporting the monarchy. The Hungarian revolutionaries ignored the rights and wishes of other non-German nations within the

Sonette vrbiče.

O, Vrba! srečna, draga vas domača,
 Kjer hiša mājiga stoji očeta;
 Deb' uka čija me v tvoji sveta
 Speljala ne bila goljufiva kača.
 Ne oddal bi, kako se v steno prebica
 Ose, kar srcé pi sládkiga obeta;
 Ni ne bila v tvojém v sebi vzeta,
 Ne bil vharjoo rotrajnik b'igráca.
 Zvesto srcé, in delavno ročico
 Za doto, ki je nima milijárka,
 Bi bil dobil z izvoljeno devico.
 In mirno plavala bi mōja bārka;
 Pred ógrijamí dóm, pred tóčo mi pšonico
 Bi bližni sosed varóval – svet Marka.

Handwritten sonnet Vrbi (To Vrba) by F. Prešeren, now translated in all major languages.

monarchist faction by supporting LAJOS KOSSUTH, whose parliament was loyal to Vienna until October 1848.

The year 1848 has been called the 'Spring of Nations'. During this brief period, various programmes appeared and all unequivocally voiced a demand for the national freedom of Slovenians in Austria. On 28th March 1848, Matija Majar wrote in *Novice*, a Ljubljana paper, about the importance of a revolutionary period for implementation of national rights and aims. 'While

GETE DIBADJIMOWIN,

gale dach

Nitam

MEKATE-OKWANAIEG

ogagikwewinwan.



BIBLIOTHECA
 SEMIN. DIOCES. CLER. C.
 LISBAG.

LISBAG,

(Illyrie, Autriche.)

JOSEPH BLASNIK

oginasinakisan mandan masinaigan.

1843.

wadjig gaie Jesusan. Apegich weweni nissitotameg minik waiabandameg oma masinaiganing. Kichpin dach gego nissitotansiweg, hagwedjimig ki mekate-okwanaiemwa.

Ochki anamiewinan, ochki nagemowinan gaie anind atewan oma masinaiganing. Kakina sa go mino inabatchiloiog, nin nidjanissidog, tchi mino-ijwebisiieg oma aking wenibik bimadisiieg, wedi dach kagige bimadisiwin tchi gachkitoieg gijigong.

FRÉDÉRIC BARAGA,

Mekate-okwanaie.

Pisindawichig, nin nidjanissidog, ki gawindamoninim gajiwihak waiechkat.

Apitchi waiechkat kawin bapich gego gidagossinon; aki, gijig gaie kawin gadagossinon; win eta Kije-Manito nesso-bejigod kaginig gaia. Minawa dach ningoting taichkwa-akiwan, kawin dach bapich gego tadagossinon; aki, gijig gaie kawin tadagossinon; win eta Kije-Manito Debeniminang kaginig taia; anjeniwag, ki tchichagonanig dach gaie takagige-bimadisiwag.

Kije-Manito kakina gego ogigijiton, aki, gijig, kakina gaie minik endagog aking, gijigong gaie. Kawin bapich gego ogiaossin wi-gijitod kakina; odikitowin eta mi gaaiod.

Apitchi nitam Kije-Manito ogigijian Anjeniwag; mino-manitowiwag Anjeniwag. Kitchi nibiwa ogigijian, kakina

Title page and a page from Bishop Baraga's book to the American Indians whilst he was a missionary Gete Dibadjimowin, gaie dach Nitam Mekate-Okwanaie, 1843.

Kaj Slovenci terjamo?



Kmetijske in rokodelske Novice.

Na svitlobo dane od c. k. krajske kmetijske družbe.

Vrsta VI. V sredo 13. kimmora 1848. Leta 37.

Mi Ferdinand Pervi, ustavni Cesar Avstrijski, kralj Ogerski in Ceski, tega imena Peti, kralj Lombarski in Benetski, Dalmatinski, Horvatski, Slavonski, Galicije, Lodomerije in Ilirije, Nadvojvoda Avstrijski, Vojvoda Lotrinski, Solnograski, Stajarski, Koroski, Krajski, Zgoranje in Dolnje Slezijske, Veliki knez Erdeljski, Mejni grof Marski, Pokneženi grof Habsburški in Tiroljski i. t. d. i. t. d.

Svo po naklepu Svojih ministrov soglasno z ustavnimi državnimi zborom sklenili in ukazano kakor sledi:

Pervič. Podložstvo in zaveza med gruntnimi gosposkami in podložnimi ste z vsami postavami, ki to zavezo zadevajo, nehaj.

Drugič. Grunt ali zemljske je vsih dolžnost odvezan; vsi razločki med gosposkimi in kmetijskimi zemljišči imajo nehaj.

Tretjič. Vse dolžnosti, dela in davki vsake baze, ktere iz podložstva izvirajo in podložno zemljske zadevajo, odsilimal nehaj; ravno tako tudi nehaj vse odrajtiti v blagu (Natural), v delu in denarjih, ktere izvirajo iz gosposkine gruntu oblasti, iz desetiških, varovavniga (Schutz), fogtjskih, gornjskih in soseskinega gospodarstva in ktere so se doslej moge odpravljati ali od kmetijskega posestva ali od oseb; tudi je menjalo plačilo za premenenje posestva (prejati) med živimi in po smrti.

Četrtač. Za nektere teh davkov, ki so po tem nehaj, se bo odškodovanje dalo, za nektere pa ne.

Petič. Odškodovanje se ne bo dalo za pravice in davke, ki iz osebnega podložstva, iz gosposkih in sodniških opravil in iz soseskinega gospodarstva izvirajo; zavoljo tega pa tudi iz tega izrazljaje dolžnost nehaj.

Šestrič. Za dela, za davke v blagu in v denarjih, ktere je posestnik gruntu svojemu grajskemu, desetinskemu ali fogtjskemu gospodu megi odrajtovati, je brez ko brez primerno odškodovanje odmeriti.

Sedmich. Pravice v gojzidih in za pasah kakor suzne pravice (Servitute-Rechte) med gosposkami in med njih dozvoljenimi podložnimi imajo z odškodovanjem nehaj — soseskine gospodstve pravice (Hofrecht) pa reditve (Hofrecht) in pastu (Weidrecht), kakor pasu na prahi in stierah imajo brez odškodovanja nejati.

Osmič. Komisija iz poslancev vsih dežel ima postavno osnovo izdelati in državnemu zboru podložiti, ktera mora zapopasti pravila:

- a. kako se ima odškodovanje nasprotnih prejemlin in davlin zgoditi, ktere so v zakupnih (emfitevskih) posestbah (kontraktih) ugotovljene ali pa v tarh; ki so zastonj delitve lastnin storjene;
- b. kako imajo gruntu dolžnosti nehaj, ktere v tretjim razdelku morhiti isto imenovane;
- c. kako se imajo v sedmim razdelku imenovane pravice odpraviti ali pa poravnati;
- d. kako in koliko bo odškodovanja plačati; in kako se ima iz premoženja zadetih dežel denarnica napraviti, iz ktere se bo samo za zadeto deležo prejtano odškodovanje poplačalo, pri kteri reči bo državno vladarstvo srednik;
- e. ali se bo za davčine in dela, ktere imajo po drugim, tretjim razdelku, in po četki b. osmim razdelku nehaj, ki pa v petim in šestim razdelku niso imenovane, kako odškodovanje plačalo in koliko.

Title page of the newspaper Kmetijske in rokodelske Novice—The news for the farmers and tradesmen, dated 13th October, 1848, setting out rules and regulations pertaining to land and ownership.

the sun shines, there is no more significant time for all Slovenians; God only knows whether a similar opportunity will ever come for the Slovenians. We have only a few weeks. We must not miss this golden opportunity! If we do not express our wishes, or if we express our desires incorrectly, we have already dug a grave for our people (44).

On 20th April of the same year, a small group of Slovenians living in Vienna formed a national club called 'Slovenija'. Similar associations came into existence in Graz, in Ljubljana and in Celovec (Ger. Klagenfurt). The main purpose of these associations was to unite Slovenian intellectuals in order to help them take advantage of the newly-won political freedom, and hence to present the political claims of the Slovenians to Austrian political bodies and to the authorities. At the same time, *Slovenija* — a new Slovenian political paper — made its appearance.

The Viennese association called Slovenija sent a memorandum, signed by forty-four members, to the Assembly of the Province of Kranjska (Carniola), urging it to demand rights for the protection of the Slovenian nationality. Slovenija wished the central Austrian government to grant such rights and reiterated and explained the programme in a pamphlet titled 'What will

(44) Arnez, J. A., *Slovenia in European Affairs*. Studia Slovenica, New York, 1958, pp. 44-48.

Slavenska narodnost (Nationalität) in slavenski jezik! To je za nas: rendilo si je zna to se pravi: ali se mi ne oglašimo, kakor vsi obuden narod in ako svoj jezik ne ubramo... samo muha, samo kakor rita brez vodor, kakor pira brez perut... za nas je djano. Ako pa ni le samo ovoje narodost in svoj jezik odj ubramo, je vse duhno; ako bi se nam nebena druga želja ne spulila kakor leta... je folku, kakor da bi se druge nase zrije spolnjer bile.

Ha svoje narodnost in jezik ubramo in povzdignemo, moramo zeleti in terjati: 1. Da se vsi Slovenci, kakor naj bližnji bratji, združimo v jeden narod, in da bi imeli vsi skup jeden slovenski zbor.

Na Koroškem nas je 116.000, na Štajerskem 379.000, na Krajskem 439.000, na Gorickim in Terzanskim 217.000, na Banatskem 22.000, na Vogerskem 60.000, in v Istri 230.000. Take so sedem strani razločeni in razporejeni samo v eni povsed strosmaki, kjerli so se oglašimo, in vse predmo, kakoli tretično, nam hrosto lahko podere: ako bodemo pa zjedinjeno, na boče bilo potrdje milijona... nasa broda boče veljala in povsed lahko obstala; doberček bodemo pa imeli vsi. Mi moramo imeti jeden zbor cele Slovenije, in kteremu morajo priti stalni in poslaniki iz vsih slovenskih krajev in imeli prisrčni vse pravice, ktere do zdaj imajo. N tem ostanemo prej in poltrj verni narod svojega cesarja.

2. Slovenski jezik mora imeti v slovenskih krajih popolnoma to pravico, ktera ima nemški v nemških, italijanski v italijanskih... To je naravno; vsaki narod ljubi svoj jezik, zato tudi mi. Le po svojem jeziku se mora narod izražati in povzdigniti; ako se materinski zanevari, usira narod, ako jezik utihne, izumrje narod; zato 3. mora nam biti svobodno (frei) upeljati slavencino v vse pisarnice in kole vsaje in vsizje v Sloveniji... ako hočemo, kdaj bodemo pa kakor ljudem.

Kdor je kolikaj pameten in pravičen, boče spoznal, da nasa to pred Bogom in pred celim svetom po pravici imajo... ali pa kdo drugaci misli, ou za xio nimamo, pa ne smemo in nečemo poslušati, se namj pa ubagati. Mi dopustimo vsakemu narodu, da ima pisarico in sole v svojem jeziku, mi pa terjamo, da se to v vsih krajih ljudi nam na voljo pusti. Mi hočemo drugih narodov barati hoditi, kake bodemo v slovenskih krajih gospodariti in sole postavljati, in nasa narodnost, nase pisarice, nase uradnike v Sloveniji sadene, hočemo pa svoji volji potegnati, mi očitoj sami naj hočemo, kje nas trevelj imajo; mi s tem nikamor krivice ne sturimo, svoja jezika in svoje narodnosti nikomur ne dajmo v njegove kraje, v Sloveniji mora pa nasa volja in nasa beseda veljati. Kaj bi rekli, postavimo, Nemci ali Italijani ako bi jih kdo hotel privoliti, polj jezik v njih pisarnice in sole upeljati... Oni bi rekli: taka sila je v nobi vsipjori greh; tak v nobi vsipjori greh bi pa tudi bil, ako bi kdo nasa hotel v tem siliti.

Mi nemščine ne bomo na vrat na nos zapustili, mi je iz pisarice in sol pri ti priti tudi spraviti se moramo, ako ravno bi hoteli; mi samo terjamo, da nam je svobodno v tem storiti, kakor se bode nam naj bolj prav zdelo.

4. vsaki uradnik (Beamter) v slovenskih krajih, kteri se za naprej boče postavil v službo mora popolnoma slovensko znati.

Da morajo uradniki v slovenskih krajih popolnoma slovensko znati, je že davno zapovedano in ukazano, pa ta ukaz se je čisto zamuril, za naprej se mora nastajko splovnati. Vsaki imaed nas naj za to pravico pazi, da se spajduje. — Ha uradnik v Sloveniji slovensko popolnoma zna, so vsi pravice terjati more. Kaj bi, postavim, Nemci ali Italijani rekli, ako bi se jim uradniki, jezik naroda znanaj, v pisarnice postavili? Spodbi bi jih! Ako uradnik v Sloveniji našega jezika ne zna, je kactam čisto prav velika škoda. Kmet se po nemško ne more tako pogovoriti z uradnikom, kakor bi rad; čista razume kakone in postave, v plujem jeziku pisane, na opak, ali celo nič, ali, ako jih preloži se vendar po nedolžni kazni; ukadaj mora nekaj podpisati, da sam se ve prav kaj in k temu, zanjaj se in ne urkako sve in se mora zacetl pravdati. Kriv je nevredn uradnik, akodo terpi pa dožoliti kmet. Pisaric in uradnik so zavoljo naroda, ne narod zavoljo pisaric in uradnikov, na svetu; kdo hoče v Sloveniji uradovati (Amt verwalten) in časti obnasti, bode duhovake ali svetovne, mora nas jezik popolnoma znati, mi ne moremo vse svoje kmetie na vsučitilje postati, da bi se petih jezikov zavedli narolja nekterih uradnikov. — Ako se ta postava spoprij, bodo nasi ljudi v službe, urde in v časti prišli, in getovo prijazni za svoj narod skrbeti, kakor vsaki pluje;

5. v vsakim gimnaziji v Sloveniji se mora za slovensko stolica (rathede) ustanoviti in po konkurzu uveljati postaviti, kteri tudi ostala slav. narodeja razume; v Zagrebu naj se po vsiji južnih Slavov usteljeji, da moremo, kakor je komu drago ili na nemško ali slavensko vsučitilje;

6. pri nemškem zvezu (deutschen Bund) nečemo biti; naj je kakor hoče. Mi smo in bomo v nasemu prevzetilnem cesarju in nasi ustavni (constitutioneller) vladi, mi hočemo biti in ostati v prijateljskem zvezu z vsimi narodi našega cesarstva, tudi z Nemci, z onajo Germanijo in s plujem nemškimi vladarji, pa zato nismo nič opraviči; vsaki zvez s listini Nraci bi nam očito škodoval, oni bi nam pomorili in postali naša mesta, polje gradi, zanjaj morobili se nase polja in gorice, kakor se v nekterih krajih se vidi. V svojo škodo tega nečemo.

Mnogo vekov je nas narod dremal glede narodnosti, ako zdaj junaško na noge ne skočimo, bode v naprej umiral. Mi se smemo oglašiti, mi le pravice terjamo, za pravico pa se amc, ali da prav rečemo, ima vsaki pravico polegati, mi vsakemu moramo se oglašiti, ker je zdaj ravno čas, da potrebe slovenskega naroda razodemo; vsi narodi svoj jezik in svojo narodnost hrajajo, kajaj bi mi tega ne storili; vsava ni samo drugim narodom dana, imoer tudi za nas, da svoji mili jezik in svojo narodnost povzdignemo; mi hočemo v svojih slovenskih krajih gledati narodnosti in jezika samo to donci, kar Nemci v nemških, Italijani v italijanskih dezelah že davno imajo. Ako je za druge narode prav, ne bode samo za nas greh. To nasa nekdo za silo vzeti ne more, se manje pa braniti; mi smo svobodni narod, mi smo avstrijskim narodom jednaki, nobenemu izmed njih podložni, samo nasemu prevzetilnem cesarju in nesi ustavni vladi. Vsi narodi skup stecijo, Nemci, Italijani... naj potrebni je pa nam Slavencam, ki smo tako razdeljeni.

Mi se moramo sami za svojo stvar poganjati; ali mi sami za se, za svojo narodo steče, za jezik in narodnost ne poskerimo, drugi naravno se manje. Ali bomo čakali, da bojo pliji narodi sva skudjali in opomnili, nam slovenski pisarice in sole posujati, drugi za nas govornji? — Tako ni sonra na nobni! Na to moremo čakati do vednega dne.

Milijan Majar, avstrijski kaplan.

Natoni Josef Blaznik v Ljubljani.

Pamphlet by M. Majar, dated 27th April 1848, explaining the rights of the Slovenians as a nation.

Title page of Bishop's Baraga's book Dushna pasha sa kristjane Food for the Soul, dated 22.12.1828.



Franz Josef I. Emperor of the Austrian Empire being crowned Emperor of The Austro-Hungarian Empire in the cathedral at Budapest on 8th June 1867. Lithograph by Vincent Katzle.

we Slovenians ask of the Emperor?', distributed by members of the Viennese Slovenija in Ljubljana in May 1848.

Essentially the whole programme consisted of the following:

1. Administratively divided Slovenians in Kranjska (Carniola), Koroška (Carinthia), Štajerska (Styria) and Primorska (Littoral) should be invited to unite as one kingdom bearing the name of Slovenia and having its own separate national Parliament.

2. The Slovenian language should have precisely the same rights in Slovenia as those accorded to the German language in German-speaking regions.

3. Slovenia should be a composite part of Austria, and not the German Empire. No representatives should be sent to the Frankfurt German Parliament to represent Slovenians in that political body.

The German Parliament was to represent Slovenians in that political body. Demand for home rule can be summarized in the following sentence: only those laws would bind us which would be given to us by the Emperor, but in co-operation with our own representatives.

Under pressure from the revolutionary movement, the Austrian Government permitted the election of political representatives from the Austrian Provinces. The new Parliament held its first session on 10th July 1848. It again convened, in Kremsier instead of Vienna because of further political unrest in October, on 22nd November. When the Government regained sufficient strength, it dissolved Parliament, and on 7th March 1849 granted the constitution.

In the 1848-1849 Parliament, Slovenians had only fourteen deputies. Among them were Jožef Kranjc, who later became a professor of Civil Law, and Dr. Franc Miklošič, later professor of Slavic Philosophy at the University of Vienna. The German Frankfurt Parliament promised the Slovenians twenty deputies if they would agree to attend it, but the Slovenians refused this Pan-German invitation. The Slovenian deputies Michael Ambrož, Anton Gorjup, Matija Kavčič and Jožef Kranjc were elected to the constitutional committee when the Parliament in Kremsier began to discuss a future constitution for the Habsburg Empire.

The position of the Slovenians in constitutional matters differed from that of other national representatives. While Czechs, Croats and Poles insisted upon historic rights, Slovenians could never use similar methods. Their only alternative was to enter discussions solely on the basis of ethnic principles. Matija Kavčič submitted another significant proposal – that Austria should be a federal multinational state, but his proposal was not supported because the majority of the representatives defended the principle of historic rights. Many other constitutional programmes had also been presented for discussion in Parliament. After long but inconclusive debate the Czech, Palacky, desisted in advocating the historical rights principle and agreed to accept the principle of nationality. He later proposed the division of Austria into eight crownlands, one of which, 'Illyrian Austria'

would include all of Slovenia and Slavonia (part of Croatia), and another unit would be 'Yugoslav Austria', consisting of Croatia, Dalmatia and Vojvodina. He probably considered the Slovenians and the Croats from Slavonia as being of one and the same Slovenian ethnic group.

The Slovenian delegates also attended the Slav Congress in Prague in 1848 and advocated:

1. Establishment of a Kingdom of Slovenia uniting Kranjska (Carniola), Primorska (Littoral), and the southern part of Štajerska (Styria) and Koroška (Carinthia);
2. That the Slovenian language be granted full recognition – that it be introduced into schools, public administration and courts;
3. Establishment of a Slovenian University in Ljubljana.

A Slovenian, Peter Kozler, prepared a special map of united Slovenia which anticipated a change in the then-existing structure of the administrative division of the State. When the map was printed, it was declared treasonable and confiscated by Austrian authorities. Public officials continued to ignore Slovenia as being a constituent region of the State and Kozler's map was not allowed to be used until 1861.

Karl Renner (45), who later became a President of Democratic Austria, regarding Slovenian demands for cultural rights freedom and equality stated: 'Should the Slovenians desire and need a University, they may find one and pay for it; then, they should also employ their graduates and thus leave the Germans, as well as the State, undisturbed.'

Although Germany had not recognized the Slovenian language and did not give it the same official status as German, the continuous attacks caused Slovenian in-

tellectuals to realize the necessity of improving the language. Scholars commenced the work of restoring it to its original purity by ridding it of foreign influences and adaptations accrued in the course of centuries, and concentrated on the development of a purely Slovenian literature (46).

The beginning of the movement known as 'clericalism' is ascribed to Slovenians L. JANEZ BLEIWEIS, LUKA JERAN and Bishop ANTON MARTIN SLOMŠEK (1800-1862), who had written several books in the Slovenian language. Bishop Slomšek, especially in his Sunday schools, expressed the need for the language, even though he gave most emphasis to religious education.

He was a poet also, and did invaluable work as an educator. As the founder of Mohorjeva Družba (still existing), he was responsible for a vast distribution of books among Slovenian people.

Other Slovenian movements at that time included the formation of a Liberal Party, the members of which were drawn from the bourgeoisie, rich farmers and the intelligentsia, and the Socialist-Democrat Party, which published the *Rdeči Prapor* (*Red Flag*) and urged the formation of a new social system which, unlike the existing capitalist system, would be fair for all the people. Both parties held public meetings, which, in later years, were banned. Apart from a group called Preporodovci ('Revivers'), whose members were mainly young students, all parties wanted the Austria-Hungarian monarchy to become a union of nations with equal rights.

(45) Arnez, J. A., *Slovenia in European Affairs*. *Studia Slovenica*, New York, 1958, pp. 44-48.

(46) See Appendix VI – *Short Summary of Slovenian Literature*.

XI. NEW BEGINNINGS

Inevitably, the great dynasty of Habsburgs was nearing its end. Some authorities ascribe its demise to the exceptionally long life of Emperor Franz Josef, who ruled from 1848 until the end of 1916, by which time a World War was in progress and leaders of other nations, such as Woodrow Wilson, Clemenceau and the Russian Bolshevik leaders, were becoming influential. The Emperor's brother Maximilian of Mexico was shot while attempting to create a Habsburg Empire in Mexico, and his son and heir, Rudolf, committed suicide together with his mistress. His nephew Franz Ferdinand, who succeeded Rudolf as Crown Prince, had been slain by the Serbian nationalist conspiracy that touched off World War I and caused the disintegration of Europe's three leading imperial dynasties: the Habsburgs, the Hohenzollerns and the Romanovs (47).

The German-minded leaders of Austria were deaf and blind to the rights of non-German speaking nationalities, and completely lacking in political wisdom. Therefore, when the 1914-1918 war started, Dr. Janez Evangelist Krek, a priest, — the most important and convincing political leader the Slovenians had — realized that any 'Yugoslav solution' would give the Slovenians more chance for national freedom than they could ever hope for under Austrian domination. Krek's political heir, another priest, Dr. Anton Korošec, as Chairman of the Yugoslav Club, read the following declaration to the Austrian Parliament on 30th May 1917:

'Those deputies, members of the Yugoslav Club, demand that — according to the principles of national selfdetermination and Croat state-rights — all territories of the monarchy inhabited by Slovenians, Croats, and Serbs should be united into one autonomous state based upon democratic principles. They will put forth every effort to implement this demand. They participate in parliamentary work with this reservation,' (48) under Habsburg's Crown.

The only reaction that this statement created on the German-Austrian side was that when, and if, war ended, these nationalities would be treated even more severely than they had been before the war. One of the first federalist propositions was offered by Emperor Charles (Ger. Karl), at the time when the Austrian army was in complete disintegration and the various nationalities had already set up their own governments. 'Majesty, it is too



Kaiser Franz Josef I, 1900 — Code Nd 511.601.

late', stated Dr. Anton Korošec to the Emperor when he called upon him for the last time. On 20th July 1917 the Corfu Declaration proclaimed the unity of the Serbs, Croats and Slovenians in one state (49a).

When the war ended, a new 'state' was formed, composed of Serbia, Črna Gora (Montenegro), Croatia,

(47) Sulzberger, C. L., *The Fall of Eagles*. Crown Publishers, New York, 1977, pp. 164-166.

(48) Arnez, J. A., *Slovenia in European Affairs*. Studia Slovenica, New York, 1958, pp. 62-63.

(49 a) Clissold, J., *The Slovenes Want to Live*. (Former Attache to the British Consulate in Zagreb, Yugoslavia). The Yugoslav Information Centre, New York, p. 21.



Battle at Doberdob — front line where a great majority of Slovenians died fighting for the Austrian-Hungarian Empire.

Slovenia and Dalmatia, a state which was, by the Serbs, considered as the new 'enlarged Serbia', (49b), given to them as a reward for their part in the First World War. In 1918 Narodno Vijeće (Croatian), a National Council representing all three nations of Austria-Hungary, was set up in Zagreb under the leadership of Dr. Anton Korosec, a Slovenian delegate (50 a). On 1st December 1918, the Kingdom of the Serbs, Croats and Slovenians was formally proclaimed. The Slovenians rejoiced — at last they had been freed from the tyranny of the Habsburgs and the German ruling classes. In the state which they entered as equal partners, they could expect to develop a full national life. But soon they met with disappointment. When the stipulations of diverse peace treaties became known it appeared that no less than one third of the total Slovenian population was to be surrendered to Italy and Austria (50 b).

Prince Alexander of Serbia accepted the regency of the newly formed Kingdom of Serbs, Croats and Slovenians.

On 5th January 1929 King Alexander proclaimed a dictatorship and dissolved the Croat and all other parties. In 1931 he introduced a 'new constitution' (two chamber parliament). The government named most of the candidates and won with a great majority. On 9.10.1934 King Alexander was assassinated at Marseilles and Prince Paul, Alexander's cousin, became chief regent, with two others: Stanković and Perović.

The Slovenians received many promises that their nationality would be respected, but the process of

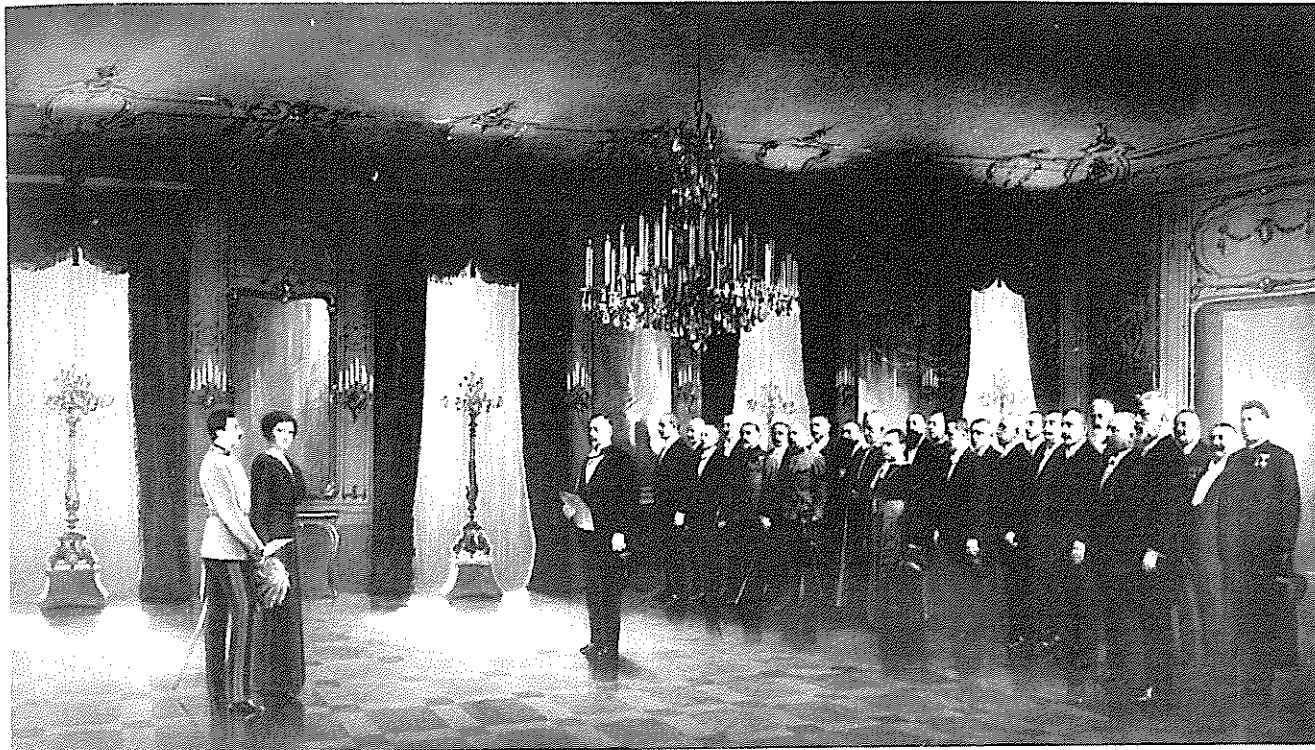


Coin of Franz Josef I, 1909.

(49 b) Arnez, J. A., *Slovenia in European Affairs*. Studia Slovenica, New York, 1958, pp. 63-64.

(50 a) Clissold, J., *The Slovenes Want to Live*. The Yugoslav Information Centre, New York, p. 22.

(50 b) Clissold, J., *The Slovenes Want to Live*. The Yugoslav Information Centre, New York, p. 24.



Delegation from Kranjska Province to see Emperor Karl and Empress Cita in Vienna, 1917.

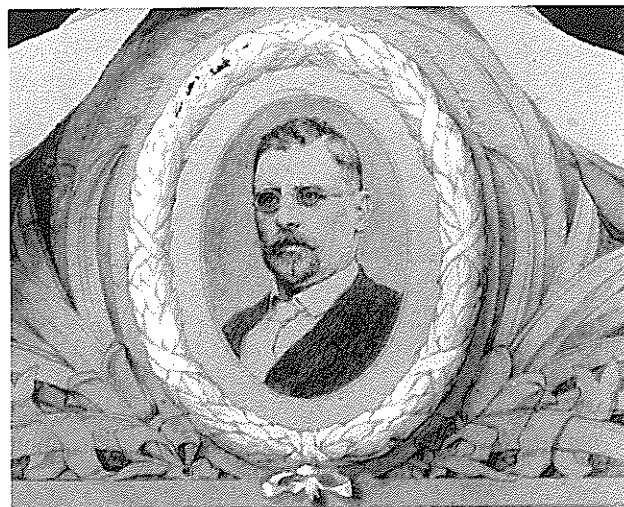
systematic Germanization continued unabated as it had under the Habsburgs, and Italy, even before the rise of Mussolini, launched a campaign of ruthless denationalization and persecution against Slovenians. Slovenian schools were closed, cultural societies smashed and the Slovenian language was banished from courts, schools, public and private life — even family names in cemeteries were changed to obliterate any evidence of Slovenians having lived and died there (50 c).

At the outbreak of the second World War, Yugoslavia remained neutral, but on 25th March 1941, Prince Paul announced his country's adherence to the Berlin — Rome Axis pact. The government was overthrown and the young king, Peter II, fled to England. (50d)

By an agreement reached between the German and Italian so-called governments at the beginning of July 1941, Slovenia was cut up into three parts and that was intended to be the end of the Slovenian nation — extermination was the aim of the conquerors. On 25 June, the Reichs Commissioner stated in a speech delivered in Maribor:

'The Fuehrer himself has been in Maribor and from him I received the order to remake this land German. This order will be strictly carried out. We shall plant in Spodnja Štajerska a new peasantry, a German one. It will be the bulwark of Germany in this part of Europe. All who do not join the German organization called 'Heimatbund' shall be expelled from here (50e). The Reich will look after children from their second year of age and see to it that they receive a full Germanic education. Spodnja Štajerska must become a Germanic land in less than five years ... Only those will be allowed to stay here who are of German language. All the rest will have to go away ...' (50f).

Anti-Nazi and anti-Fascists groups were formed and Slovenians continued their passive and active resistance. The savage terror of the occupation did not



Advocate Ivaň Šušteršič, last Governor of Kranjske Province.

break their will and determination to win freedom.

Many Slovenians choose Communism — in its ideals it promised the nations of the world freedom and the **RIGHT OF EXISTENCE, THE RIGHT OF EACH NATION TO HAVE ITS OWN NATIONAL AND POLITICAL DEVELOPMENT.**

(50 c) Clissold, J., *The Slovenes Want to Live. The Yugoslav Information Centre, New York, p. 29.*

(50 d) Clissold, J., *The Slovenes Want to Live. The Yugoslav Information Centre, New York, p. 30.*

(50 e) Clissold, J., *The Slovenes Want to Live. The Yugoslav Information Centre, New York, p. 31.*

(50 f) Clissold, J., *The Slovenes Want to Live. The Yugoslav Information Centre, New York, p. 32.*

The Yugoslavian Assembly proclaimed, on 29th November 1943, a Federal Republic of Yugoslavia, its leader being Marshal Josip Broz Tito (1892-1980), who had led the Communist Party and its followers during the war.

Yugoslavia now consists of five major nations, two autonom regions (Vojvodina, Kosovo — Metohija), and many national minorities. The Slovenians are the fourth largest nation. Yugoslavia is a federation of six republics: Slovenia, Croatia, Serbia, Bosna and Hercegovina, Črna

Gora (Montenegro) and Macedonia, and according to the Statute of Yugoslavia, EACH NATION WITHIN YUGOSLAVIA IS TO HAVE ITS FREEDOM OF SPEECH, SCHOOLS, LITERATURE AND CULTURAL DEVELOPMENT IN ITS OWN LANGUAGE, WITH NO FORCED UNIFICATION INTO ONE YUGOSLAV NATION (50g).

(50 g) Vidmar, J., Slovensko pismo. Založništvo Tržaškega Tiska, Trst and Založba Drava, Celovec, 1984, p. 17.

XII. MOSAIC OF TRADITION

The simple art and crafts of the countryside tell as much about the early history of a race of people as do folklore, songs and traditional customs. That Slovenian art reached an advanced stage of development several centuries ago is revealed in the decoration of peasant or farmers' houses, the architecture of the houses; the style of the buildings surrounding the farm houses, such as the barn, apiary, stables, cellars, wine cellars and cottages of dairymen (Alpine dairies) ... the construction of the village, the decoration of furniture, the road signs, tombstones and pictures on beehives.

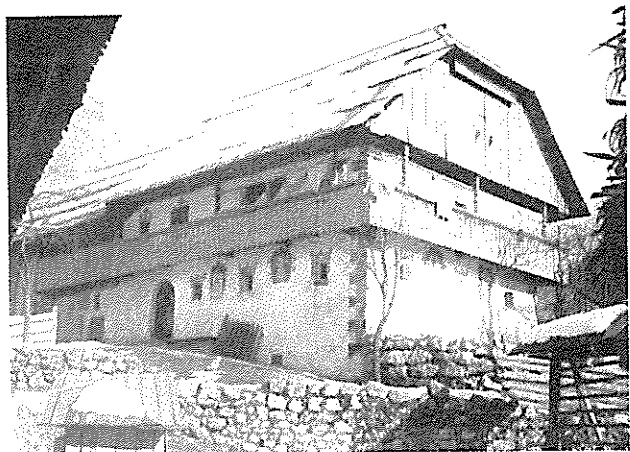
The most interesting parts of each village, or sometimes only a group of houses or crossroads, are the kapelice or znamenja (little chapels), nicely painted and decorated with fresh flowers and pot plants, and the giant 'lipa' (linden tree). This tree, surrounded by a heavy table and benches, was usually situated close to churches and inns, so that the village people could rest and talk after a Sunday Mass or the village fair.

Like the farm houses, most other buildings varied in style, size and decoration according to the region in which they were situated.

Each region in modern Slovenia developed its own unique style of farm houses, barns, sheds for storage and hay-racks. Distinctive styles of farm houses were found in Kranjska (Carniola), Koroška (Carinthia), Stajerska (Styria), Primorska (Littoral), Dolenjska (Lower Carniola), Prekmurje (Transmuraland), Bela Krajina (White March), the Savinja Valley and Slovenian Istra.

The interior of the peasant or farmer's house in Kranjska (Carniola) was described by the historian J.W. Valvasor in *Die Ehre des Herzogthums Krain* (The Glory of Duchy Kranjska – Carniola), published 1689:

'From the road one enters by a few steps to the house door, leading into the entry hall. The back part of the entry hall is also used as the kitchen, where the great farmer's hearth is being used for baking bread and, in winter, also for warming the house and sometimes for cooking. From the entry hall one can enter the main room, the 'izba' (living room). Most of the room is taken up by the giant 'kmečka peč' (Kiln) of green ceramic tiles, next to which is a storage for cracks, used for lighting up the house at night. Above the 'kmečka peč' a few bars had been placed, used for drying clothes in winter, and around it is a bench, a good and warm place to chat in long winter evenings.



Typical house of Gorenjska.



Typical house of Bela Krajina.

The other corner of the 'izba' was occupied by a large table of maple wood with benches, and a cross was hanging above it in the corner. On the walls were pictures of saints, painted on glass. There was not much furniture in the 'izba' – usually a large chest, nicely



Typical house of Dolenjska.



Typical house of Koroška.



Typical house of Primorska.



Typical house of Prekmurje.



Typical house of Stajerska.

decorated on the sides and on the front with pictures of saints or floral ornaments. The same ornaments decorated the bedheads and bedends in the bedroom, next to the kitchen, and even the spinning wheels and other craft materials were decorated. The most beautiful piece of furniture was a cradle, ornamented with flowers and hearts (51).

Fireplaces — hearths were built differently in different regions, and some of them were still in use in the early years of the twentieth century. Three major types of hearths have been identified on Slovenian territory:

1. The low open hearth of the Mediterranean type, found in Slovenian Primorska (Littoral) and Bela Krajina (White March). The oldest form is believed to be the type of hearth situated in the middle section of the house into which the entrance leads from the courtyard. Later the hearth was moved further back or into the corner. A special type was used for the houses built on a slightly elevated place, and the hearths were slowly being raised to cooking height — the height of a cooking range. Until the end of the nineteenth century the open hearths were used for baking bread in special containers made of earthenware or tin.

2. The high open hearth, combined with the shelf in front of the opening into the oven, were used in the northern and border area of modern Slovenia. The high open fireplace was not used for heating and was built

(51) Grušen, J., *Zgodovina slovenskega naroda. Družba Sv. Mohorja, Celovec, 1910, pp. 1064-1065 (from the original in German language by J. W. Valvasor, Die Ehre des Herzogthums Krain, 1689.*

of stone. It was usually in an area separated from the entrance hall.

3. The best known and most widespread, was the enclosed fireplace, in which the fire burned in the furnace and cooking was done in the oven. It is known to have been used throughout Slovenian territory, apart from in those regions where the Mediterranean type was used (52).

Slovenian houses divided vertically into two sections, so that when open hearths are used without chimneys, the smoke escaped through the door. The form and the size of the fireplace at one time indicated the social status of the occupant of the house, and the type of hard daily work a woman was expected to do.



Kmečka peč — kiln, usually located in main living quarters, fed from furnace in the kitchen, used for cooking, baking and drying clothes.

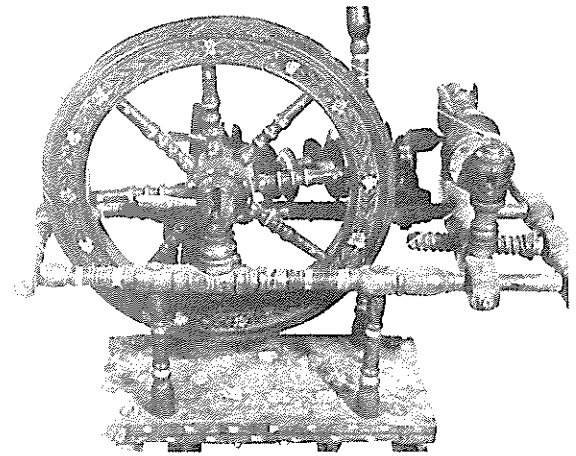
The Slovenian 'kozolec' (hay-frame or hay rack) is very simply built — it consists of horizontal bars placed parallel one above the other and supported by wooden pillars. On the top is a small roof to protect the hay or grain that is put between the bars for drying.

Some areas have adopted an extended hay-frame made from two frames and forming a sort of barn. The 'kozolec' was not mentioned in the historical records until the second half of the seventeenth century.

J. Stabej could not find any reference to the word 'koselz' before 1688 when it first appears in a text by the author Matija Kastelec. The author of the present study succeeded in discovering three earlier references to



Cradle kept in izbba.



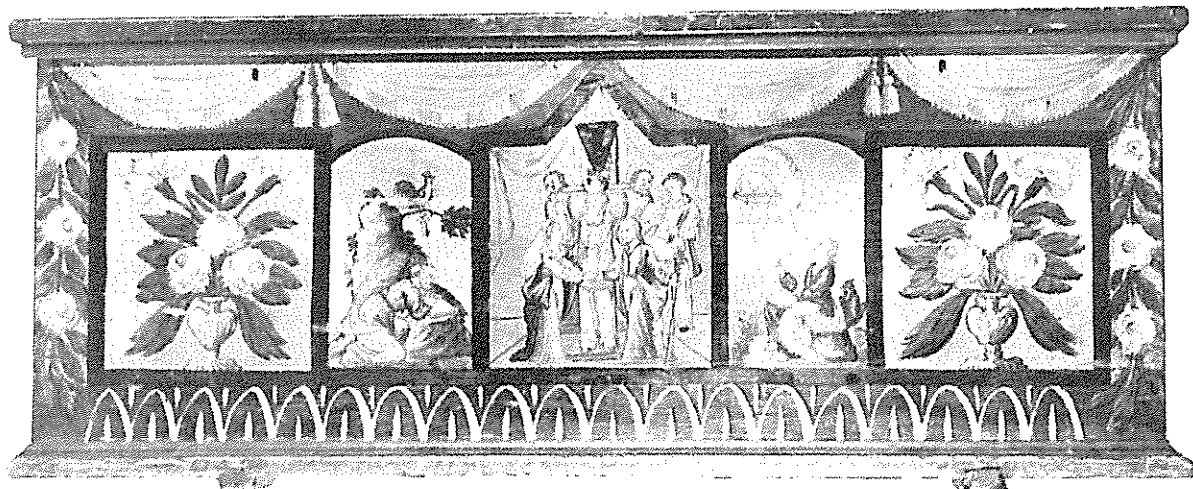
Spinning wheel, dated 1842-1855.

this word in the archives of the feudal estate at Šentjernej in Dolenjska (Lower Carniola) which was owned by the Ljubljana cathedral chapter: in 1672 'Harpfenstangen' (Ger. bars for kozolec); in 1665 'Hortus penes Arpham' and in 1659 'Coslez'. This, so far the earliest reference to 'kozolec', occurs in the Latin inventory which was made when Matija Kastelec handed over the administration of this estate to its new tenant Michael Wurzer. The need for hay-frames was explained by the short summers which meant that harvest had to be removed from the fields to ripen in the frames. The architectural

(52) Šarf, F., *Slovenski etnograf, Letnik XVI-XVII. Vrste ognjišč na slovenskem in njih današnje stanje. Slovenski etnografski muzej, Ljubljana, 1964, pp. 360-363.*



Kozolec – hay rack



Large chest dated 28.6.1836, held at Slovenski etnografski muzej.

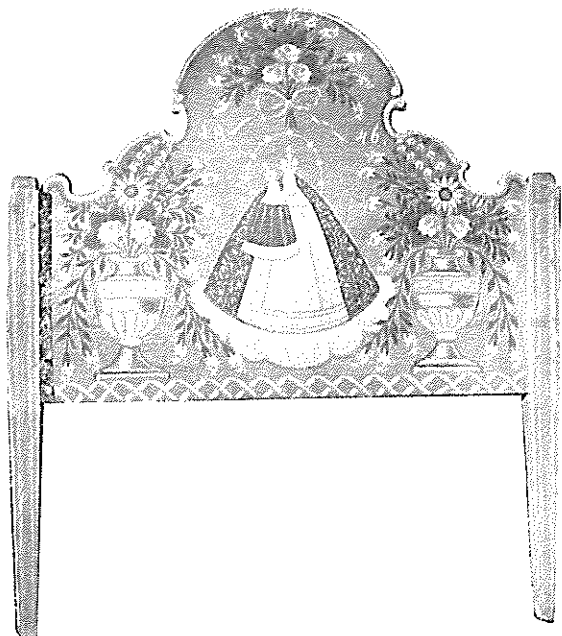
maturity seen in the hay-frames is due to the considerable ability of the builders and not a result of a preliminary development (53).

PAINTINGS ON BEEHIVES were only found in some regions of Slovenia – Koroška (Carinthia), Kranjska (Carniola) and also Štajerska (Styria), which is well known for its own painting workshop and artists.

The beehives showed scenes from everyday life and religion. Secular motifs included comical pictures of women being traded in for younger ones, the inn-keeper driving his great stomach on wheels, the devil carrying children in his basket, a devil sharpening a woman's tongue, hunting scenes, butchers, illustrations

of historical events and cruel Turks and French soldiers. Sometimes, particularly in Kranjska (Carniola) there were pictures of people in national costumes attending weddings or dances. Religious motifs included such topics as Adam and Eve, various saints, Christ's crucifixion, stories from the Bible and many others. Over 118 religious and 55 secular motifs were noted as having been used to decorate beehives. The painters of Štajerska (Styria) had also worked on chapels and private houses.

(53) Pirkovič, I., *Slovenski etnograf, O nastanku žitnega kozolca. Slovenski etnografski muzej, Ljubljana, 1964, p. 304.*



Typical bedroom furniture, carved and decorated
bed head

Most Slovenian buildings which are decorated with FREScoes are churches, built on hills as bulwarks against the Turks or on roads connecting Slovenia with northern and southern Europe, and sometimes on the river banks or fertile plains of eastern Slovenia.

'Kapelice' oz 'znamenja' by the roadside or cross-roads were usually painted with the fresco of a saint, perhaps the village patron saint, or a picture from lives of the saints.

Only a few frescoes have been preserved and these, sometimes up to ten metres long, often cover the walls of churches. The best known are in the church at Hrastovlje in Slovenian Istra, painted in 1490 by Janez of Kastav (John of Castua). These display great imagination and iconography and cover the whole interior of the church. The subject motif is chiefly derived from biblical stories such as those of Adam and Eve, the Apostles and the Three Kings. Of greatest importance in the lives of simple people are the frescoes showing Adam and Eve, after they had left the garden of Eden, working and living the everyday life of middle-aged people (the life of simple people of Istra is depicted very clearly), and this is followed by scenes in the lives of their children (54).

The second group of frescoes represents Christ and his suffering (Passion). There is the 'Dance of Death', which represents equality before death, the only justice that is awaiting everyone; everyone has to go with 'Her', 'she' is laughing in everyone's face if bribed and leads them towards the freshly dug grave, where the shovels are full of dirt. Everyone is represented — the kings, the monk, the rich merchant, lively youth, an old beggar, and a child. Other areas depict the months of the year and the expedition of the Three Kings from Jerusalem to Bethlehem.



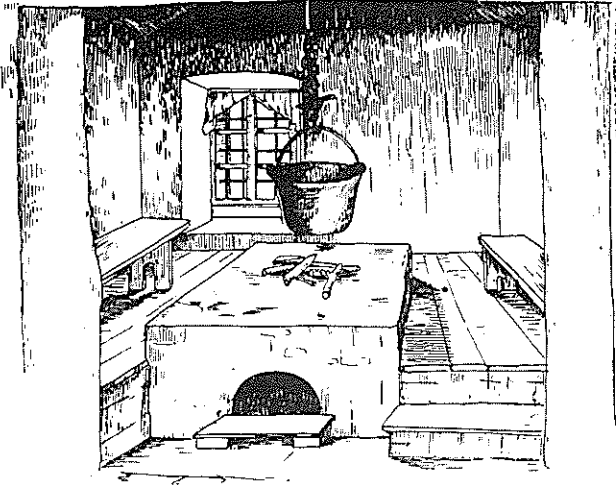
Wardrobe

The church at Hrastovlje is an example of the late Gothic style of painting in which the whole interior comes alive as a harmonious colourful treasure which simple people are able to understand and appreciate. The frescoes decorating the facade of the church at Crngrob near Škofja Loka, date from 1460 and are the work of the studio of John de Laybacco. There is a picture of Christ, risen from Death and known as 'Sveta nedelja' (Holy Sunday), where Jesus is shown against a background of instruments of torture. Surrounding pictures show the work people should not do on Sundays or holy days. Some 50 original scenes were destroyed and painted over, and those that remain show the local fifteenth century method of making textiles.

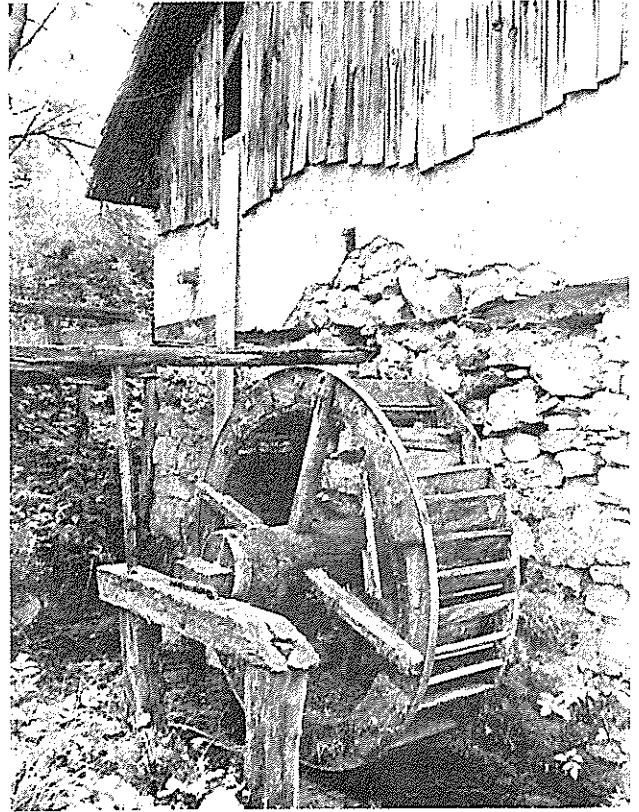
The interior of the church of Sveti Primož, near Kamnik, also illustrates textile making. The frescoes were probably painted about 1520 and show a series of scenes from the life of the Virgin Mary. The best known is a picture of the Virgin with her handmaidens, painted by an unknown artist. The Virgin Mary is working at a plaiting frame, and the girls are putting the final stitches to the fabric while one is winding yarn into a ball. The frescoes also show other activities and working methods, some of which are illustrated on page 139.

(54) Zadnikar, M., Hrastovlje. Zavod za spomeniško varstvo SR Slovenije, Ljubljana, 1973, p. 78.

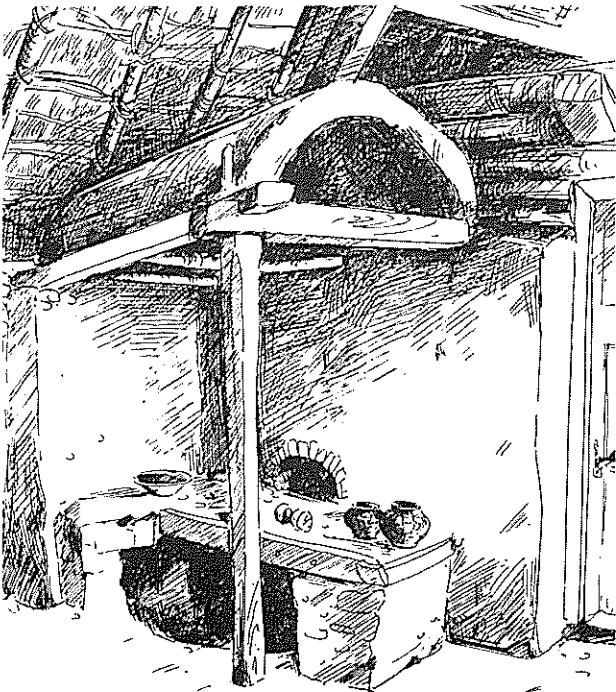
Types of open fireplaces.



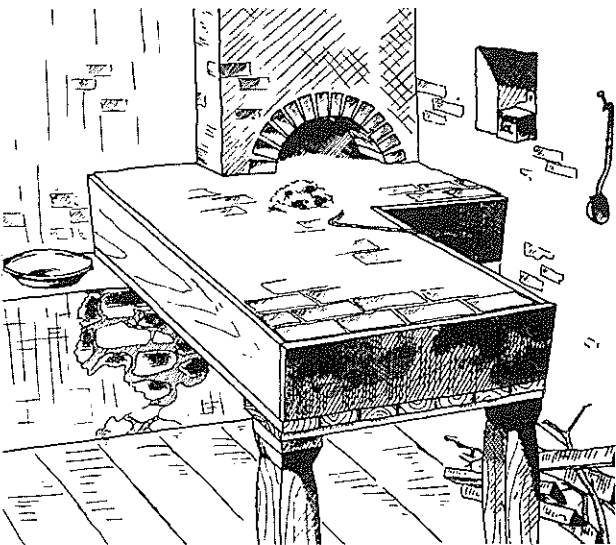
Barbana, Goriška Brda



Watermill on Krka River.



Šentrupert, Dolenjska



Ljubno, Savinja River Valley



Watermill on Mura River.



Water well at Kras.



Water well at Lož.



Water well at Idrijca River Valley.



Water well at Javornik – Pokljuka.



Zidanica – wine cellars in vineyard.



Barn



Znamenje at Kropa.

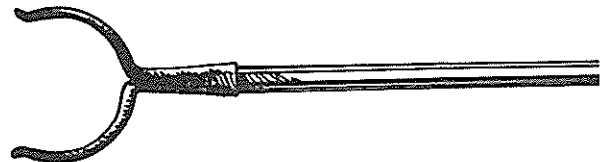


Znamenje at Stranje.

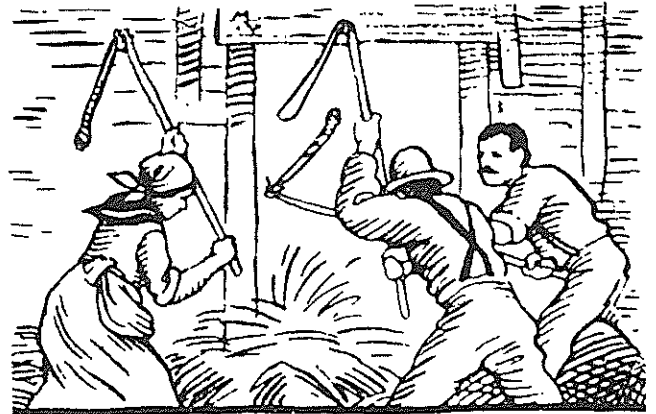


Apiary

Farming equipment



Burkle, type of fork, used to transfer pots from and to kiln.



Cepec – flail for grain threshing.

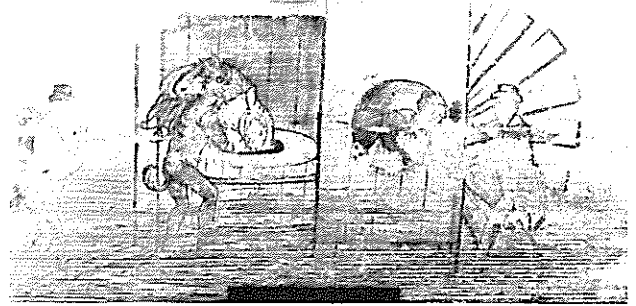


Cart



Žrmlje and metrga – a stone hand mill and dough kneading table.

Paintings on beehives



Babji mlin – Old woman's mill, trading place where old wives were traded in for young girls, assisted by Devil.



Pegam and Lambergar – two historical (legendary) heroes.



St. Nicholas giving presents to the maidens, Church at Ptuj.



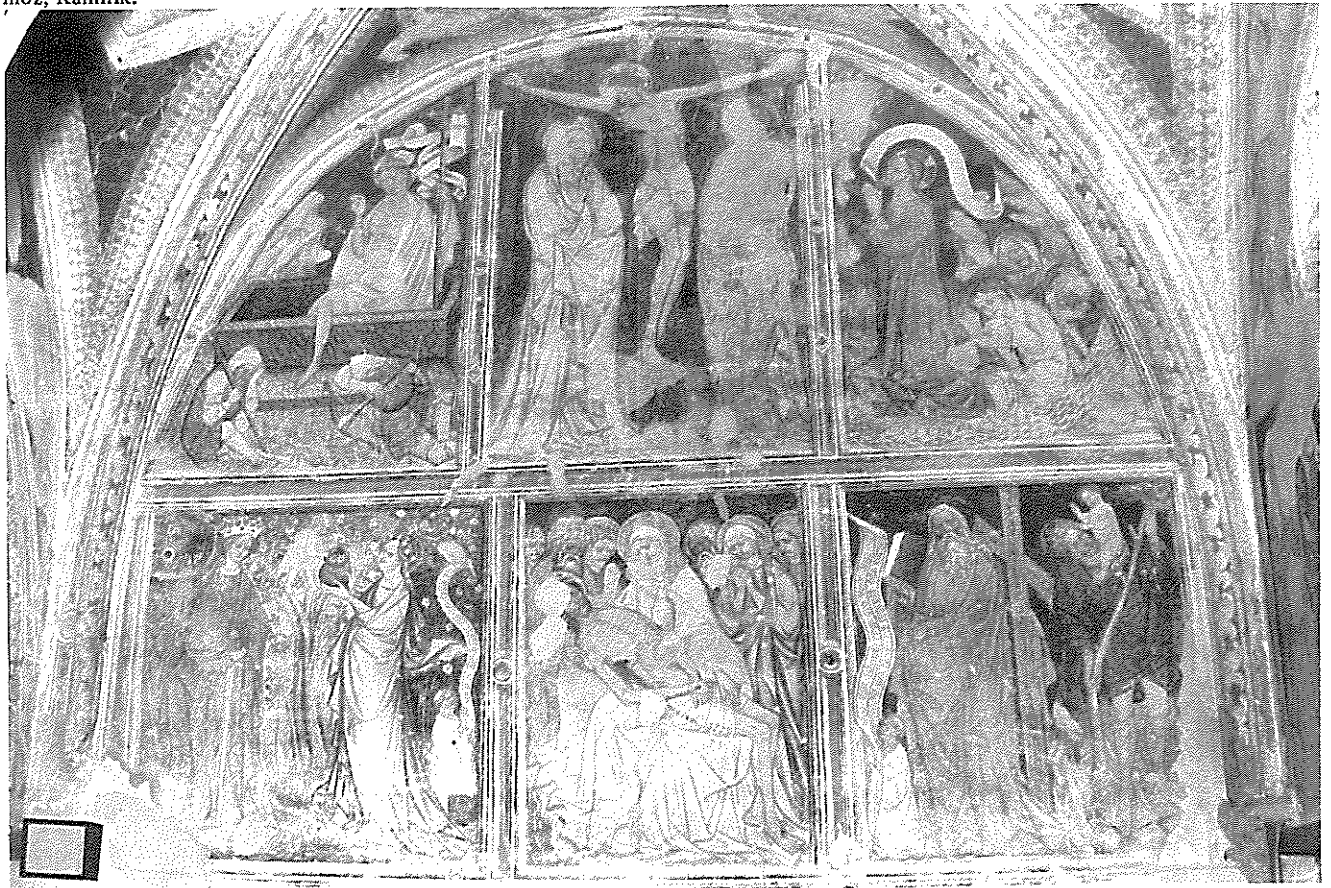
Fresco from church at Hrastovlje, depicting the Dance of the Death.



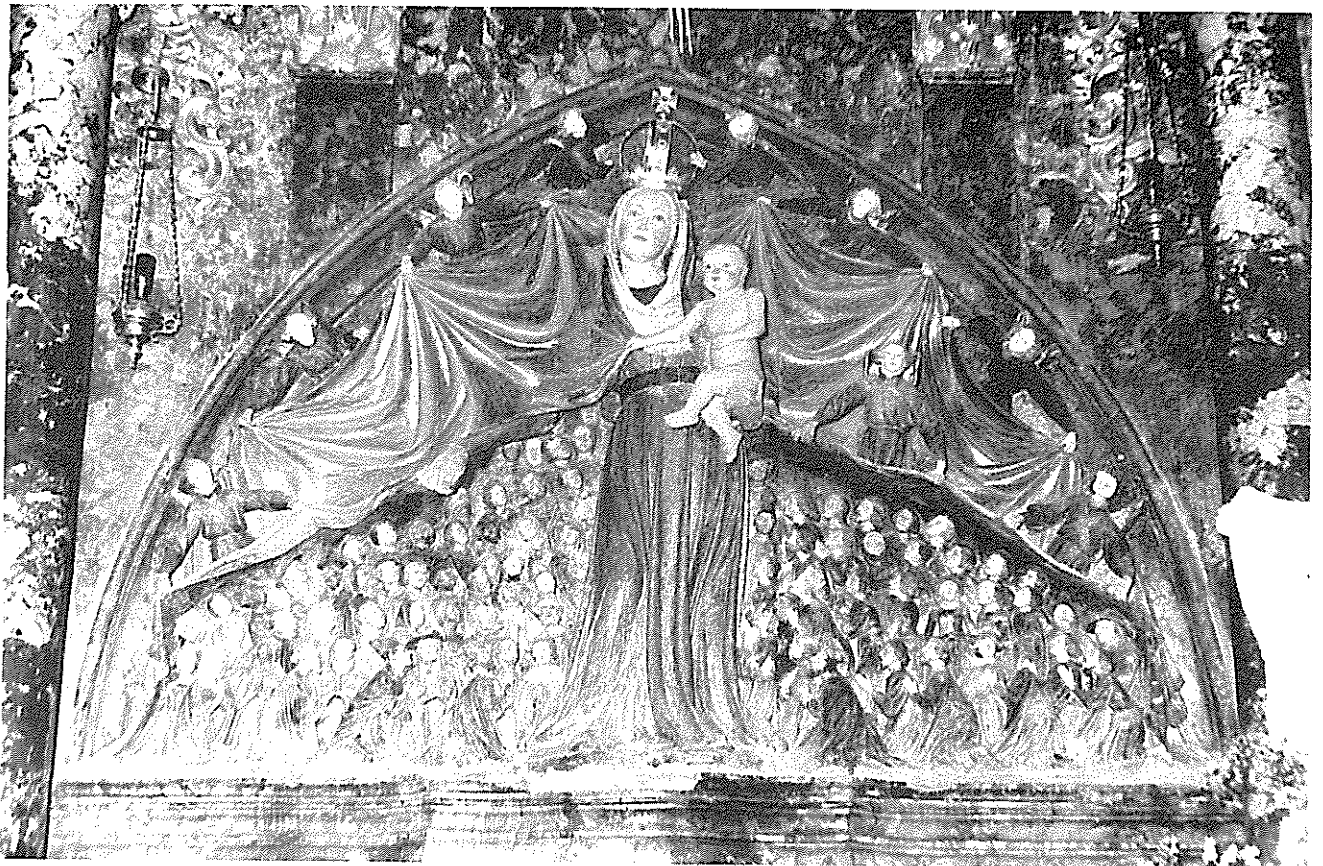
Fresco showing Mary with maidens at work Church at St. Primož, Kamnik.



Fresco depicting textile-making technique among Slovenians Church at Crngrob, near Škofja Loka.



Fresco from year 1420, the work of Janez Brumec, Church at Ptuj.

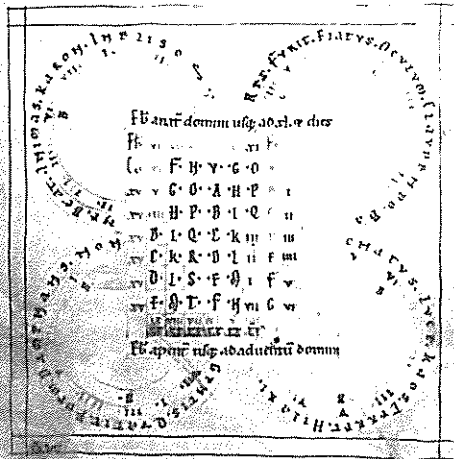


Main Altar, Baroque, includes also Gothic group of Mary, the Patron, protecting the Emperor, Pope, Cardinals, King Sigismund of Hungary and Count Herman II of Celje (notes by Pokrajinski muzej, Ptuj).



Zeleni Jurij.

Ses herens diu sederet supra portam
 marmoream misit manū ascapit &
 dolore dentium sargitur emittabat. Venit
 iste asit. Quare ostendit perne. At. Item
 uerniss migancaus & deuotaus dentis moss.
 Et ap' iste. Ad uerere uerniss migancaus ut exeat
 srecedat. eultra simulu di. 15. n. ledas a. 0.



Chants to stop toothache, manuscript.



Folkdance of Gorenjska.



Folkdance of Prekmurje.

FOLKLORE, SONG AND DANCE.

As with many peasant communities, folk songs and dancing played an important part in Slovenian life and, together with national costumes, were a significant element in the development of national pride and eventual national cohesion.

The songs accompanied Slovenians at work, in the fields and in the home, at celebrations and feasts, on holy days, at funerals, weddings and parties/dances. They were sung for both children and adults, for the married and unmarried, for those in the army, on important social occasions and at times of patriotic fervour. It is possible to classify traditional songs into groups, some of which are discussed below (55a).

SONGS – OBREDNE PESMI (Ritual, Ceremonial and Traditional) are evidence that the Slovenians had a song for every occasion. Songs such as the 'Koledovanje' (at the Christmas) and the 'Kresovanje', (celebrating St. John's the Baptist's Eve), were accompanied by gestures, costumes and sometimes dancing. The texts of 1000 ritual songs were included in the selection made by Štrekelj in 1895, but by that time many of them were no longer sung, one reason being that ritual songs belonged basically to pre-Christian times. Custom songs referred mainly to annual events or to important happenings in human life, such as weddings, funerals or those occasions that demanded that evil spells be broken (55b).

KOLEDNICA (Christmas Carols) had developed from pagan procession songs sung at the time of winter's

Sun Feast. In Christian times they were adapted to the Christmas and New Year or Three Kings songs, but retained their basic character. Carols were sung walking from house to house, wishing good luck and happiness for house and family in return for presents. After adaptation from the pagan song, the carol assumed a religious character, but sometimes a plea for a gift of a particular type of food was expressed. It is thought that the Slovenian carol evolved during the fifteenth century (56a).

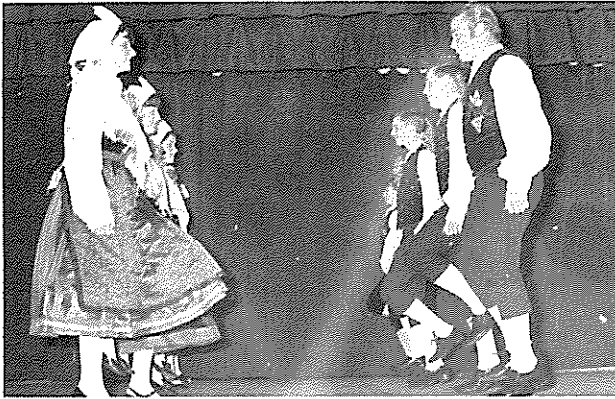
JURJEVE PESMI (56b) (St. George's songs), sung in April, are the remnants of the pagan celebration of Spring, designed to protect the animals in the pastures from witches and to encourage fertility of the fields and happiness in the house. In the Bela Krajina (White March) the custom is still alive, and young shepherds lead Zeleni Jurij (the Green George), covered with the leaves of the beech tree from house to house, singing appropriate songs and collecting presents.

(55 a) Legiša, L., Gspan, A., *Zgodovina slovenskega slovstva, Book I. Slovenska matica, Ljubljana, 1956, p. 77.*

(55 b) Štrekelj, K., *Slovenske narodne pesmi, Book III. Cankarjeva Založba, Ljubljana (Facsimile copy), 1980, pp. 3-127.*

(56 a) Legiša, L., Gspan, A., *Zgodovina slovenskega slovstva, Book I. Slovenska matica, Ljubljana, 1956, p. 78.*

(56 b) Štrekelj, K., *Slovenske narodne pesmi, Book III. Cankarjeva Založba, Ljubljana (Facsimile copy), 1980, pp. 133-142.*



Folkdance of Primorska.



Folkdance of Bela Krajina.



Folkdance of Koroška.

of protection against witches and the bad spirits which might destroy the harvest has been retained and the songs that remain in the region of Bela Krajina (White March) and are similar to those sung on St. George's day. Girls called 'kresnice' usually sang the songs and walked among the village houses and through the fields and vineyards, collecting gifts as they invited people to the 'kres', a great bonfire.

PLESNE PESMI (56d) (Dancing Songs) were an important part of a certain type of celebration and the dance itself was not a ritual. Dancing has taken place at Kresovanje in Štajerska (Styria) where as well as dancing, the boys and girls used to pour water over each other. The ritual dances remain mainly at border areas, at Bela Krajina (White March) and Koroška (Carinthia), with the 'belokranjsko kolo' (dance of Bela Krajina – White March) and 'visoki rej' (the high dance of Koroška (Carinthia) are the best known.

In Metlika, a town in the southern region of Slovenia, a ceremonial game was added to the dance in

KRESNE PESMI (56c) (Songs celebrating St. John the Baptist's Feast Eve) are a pagan celebration of the victory of light – Summer over Cold and Darkness – successfully transformed by Christians to celebrate the feast honouring St. John the Baptist. The basic character

(56 c) Štrekelj, K., *Slovenske narodne pesmi, Book III. Cankarjeva Založba Ljubljana (Faksimile copy) 1980, pp. 143-203.*

(56 d) Štrekelj, K., *Slovenske narodne pesmi, Book III. Cankarjeva Založba Ljubljana (Faksimile copy) 1980, pp. 213-231.*



Folkdance of Štajerska.

which reference was made to the contract between the nobles and farmers. In some other regions the ritual remains as a children's game. In Koroška (Carinthia) the 'štehanje' dance became a game, in which the men riding a horse, had to break a small oak barrel tied to a post and the winner received a girl partner and led the dance. The dancing song had become a proposal for marriage song. Similar versions exist in Prekmurje (Transmuraland).

Tradesmen were a great influence on the dances because, being more experienced in the ways of the world, they introduced new dancing forms with movements symbolizing the work of tradesmen. For instance, shoemakers' gestures appear in dances of Kranjska (Carniola) and Prekmurje (Transmuraland), the loom is symbolized in the dance from Prekmurje (Transmuraland) and there is a song of the potmakers of Ribnica, a town in southern Slovenia. Among the later forms of Slovenian folk dance is the 'poskočnica' or song of joy, which was established in the Alpine region.

Dancing first took place only at ceremonies, but later lost its minor purpose, which was one of celebration, and developed a more erotic-social function, wherein the songs were mainly concerned with romance.

ZENITOVANJSKE PESMI (56e) (Wedding Songs) are very different because of the colourful ceremonies associated with weddings. In this group are songs of proposal, sometimes happy, sometimes sad, which woke the bride on the morning of the wedding day. Negotiations for the bride's dowry were a reason for singing, and all the preparations for the wedding ceremony were accompanied by songs. Three weeks before the ceremony took place, the best man would come with a group of youths to the bride's home, singing songs about their future life and children. Many toasts were sung to the bride and groom, to both parents and the masters of ceremony. The sad song accompanied the bride's parting from home, and the happy songs awaited the couple at the groom's home, where the bride's bouquet and venček ('head piece') were given away.

OBSMRTNICE (56f) (Songs Sung At the Deathbed); the only remains of the old ceremony are a few samples of 'narekovanje' (improvised loud rhythmic mourning), which praise the deceased person and express grief at his death. Usually the chants were performed by mourning women (wife, if husband died, sister if brother died or some cases, one or more women who were asked to do so).

J. W. Valvasor, in his report from the year 1689, had stated that loud mourners in Bela Krajina (White March) actually asked the deceased such questions as 'Why did you die? What did you think? What for? You have had a good beautiful, friendly wife? Dear, tell me why did you die? Oh, it isn't nice of you to do this to me ... (57).

The loud mourning is not performed by Slovenians any more, but the wake remains at which the songs are sung, sometimes even happy songs. Such songs usually describe the transitory nature of temporal life and of the unexpected death. Sometimes there were songs of religious-educational accent: 'A time will come, maybe tonight or another one, when the mail comes from heaven, to part with life ...' At the death of a very

special person, or at the death of a young or unhappy lover, sometimes the names of the dead are used in the songs.

ZAGOVORI (58a) (Spells) date from the old pagan belief in all sorts of different spells that were supposed to help cure human and animal sicknesses or give protection against natural phenomena. Christianity transformed old pagan beings into Christ and Mary. Bad ghosts or spirits were held responsible for many sicknesses and special forms of conjuring or exorcisms were used to banish evil spirits.

POBOŽNE PESMI (58b) (Pious, Religious Songs) were spread among the people by the clergy, who also discouraged other types of songs, such as love songs. The religious songs are the longest, and were recited in unison in churches, at pilgrimages and at feasts. Some had a more simple style — a rhythmical prose, with biblical content.

OTROŠKE PESMI (58c) (Children's Songs) included songs sung by children as well as those sung to children by adults. Most of them are lullabies or cradle songs, and the songs sung by mothers trying to calm a crying child. The world of nature is represented as being harmoniously united with the fantasy child world and its poetry.

The main characteristics, of the children's poetry are its onomatopoeia, in which the sound of the words corresponds to their meaning in presenting the voices of birds, field, tools or bells, and the repetition and alliteration in counting songs, chain composition and dialogue games. Sometimes the world of fantasy dictated the songs and poems with animal characters, mostly birds, the wild and domestic animals. Other songs were about food, the seasons, jokes and Christmas songs.

LJUBEZENSKE PESMI (58 d) (Slovenian Love Songs and Poems), are rich in human strength, and are expressed in simple terms. The love songs, mainly for youths and girls, are sometimes in the form of a dialogue. They present the happiness and unhappiness of young people, and their longing for each other. They describe, or express metaphorically, the beauty of the girl, and they also express the pain of parting — as when the young men leave for army service.

VOJAŠKE PESMI (58e) (Soldiers's songs,) most of which developed after compulsory army service was introduced in 1763, describe the pain of parting from

(56 e) Štrekelj, K., *Slovenske narodne pesmi, Book III. Cankarjeva Založba Ljubljana (Faksimile copy) 1980, pp. 232-332.*

(56 f) Štrekelj, K., *Slovenske narodne pesmi, Book III. Cankarjeva Založba Ljubljana (Faksimile copy), 1980, pp. 526-643.*

(57) Legiša, L., Gspan, A., *Zgodovina slovenskega slovstva, Book I. Slovenska Matica, Ljubljana, 1956, pp. 84, 86.*

(58 a) Štrekelj, K., *Slovenske narodne pesmi, Book III. Cankarjeva Založba, Ljubljana, 1980, pp. 206-212.*

(58 b) Štrekelj, K., *Slovenske narodne pesmi, Book III. Cankarjeva Založba, Ljubljana, 1980, pp. 630-851.*

(58 c) Štrekelj, K., *Slovenske narodne pesmi, Book I, pp. 777-820; Book IV, pp. 308-480. Cankarjeva Založba, Ljubljana, 1980.*

(58 d) Štrekelj, K., *Slovenske narodne pesmi, Book II. Cankarjeva Založba, Ljubljana, 1980, pp. 3-900.*

(58 e) Štrekelj, K., *Slovenske narodne pesmi, Book I, pp. 78-108, 561, 740; Book II, pp. 202-315; Book IV, pp. 3-217. Cankarjeva Založba Ljubljana, 1980.*



National costume of Gorenjska.



National costume of Kamnik and surrounding villages.



National costume of Dolenjska.



National costume of Koroška.

family, home, girlfriend and other friends – when it was most probable that many would not return. There were very few soldier songs before that time, and they usually concerned the volunteer and his girl who was permitted to accompany him on campaigns, a custom that was later forbidden. The songs also express the Emperor's wish that the young men should die for the empire, that it was God's will that they should go to war.

The songs of soldiers may be classified according to decades because they describe Turks, Russians, French and Italians as peoples and events flow by in historical succession. Soldier's songs also introduce many foreign words to the Slovenian language, gathered as the army campaigned in other countries.

PIVSKE PESMI (58f) (toasts), drinking songs, express ritual because the wine connected with Christian dogma lifted the human being from everyday life. Some songs glorify the grape vine, some the wine which gives human strength, health, courage, happiness, and some invitations to drink because wine enriches everybody. Other songs are toasts of a religious nature.

ŠALJIVE IN ZABAVLJIVE PESMI (58g) (Humorous And Satirical Songs) are not only funny but are of particular interest because they mention towns, and sometimes the people and tradesmen of particular regions. Satiric songs celebrated different feasts, such as the Shrovetide feast, the girl unable to find a boyfriend in time before Shrove Tuesday, when most weddings were performed or married life. Some songs present the female in much worse light than the males; they are usually shown as commanding, violent, sharp tongued, greedy or lazy (58h). The taming of bad wife by a husband is a good deed, the husband's only faults being drunkenness and gambling (58i). Some songs express complaints about a bad wife, but the more humorous ones are about the 'friends' (brothers) of wine, and of women who would sell their clothes to pay for wine. There are songs about men who wish to have wine on their graves.

FOLK DANCES.

Just as each region of Slovenia developed its own unique style in building and sometimes songs, so clothing, customs and dances also differed from region to region. A well known Slovenian, France Marolt, the leader of the Institute for Folklore and a researcher of the song and dancing tradition, his wife Tončka, and choreographer Marija Šuštar worked hard to retain and record Slovenian folk culture. Dances were grouped into seven types: Those of Koroška (Carinthia) (koroški plesi), Primorska (Littoral) (primorski plesi), Gorenjska (Upper Carniola) (gorenjski plesi), Bela Krajina (White March) (belokranjski plesi), Prekmurje (Transmuraland) (prekmurski plesi), Dolenjska (Lower Carniola) (dolenjski plesi) and north-east Štajerska (Styria) (štajerski plesi). The extensive research of Šuštar and Marolt has been published in books in which dances are grouped according to their origin.

Folk Dances of Primorska (59) Littoral) are taken from as far north as the Upper Soča Valley and as far south as Slovenian Istra. Some are remembered by only

a few people, and others are still often danced at church festivals of patron saints and at weddings. The best known dances are: 'Stara polkica' (The Old Polka), 'Dopaši', 'Trentarski ples', (from Trenta Valley) and three variations of 'Rezijanka' (from Rezija Valley).

The most prominent characteristics of the folk dances of Gorenjska (60) (Upper Carniola) are their facetiousness, waggishness and petulance, expressed by many fast turns, knocks and raps. The gestures and dance movements are stronger and more temperamental than those of the dances of other regions. The most interesting are the dance with the wedding cake, 'Koutre šivat' (Sewing a Quilt), 'Ta poskočna' (The Swift Polka), 'Ohcetna polka' (The Wedding Polka), 'Nevestina polka' (The Bride's Polka), 'Ples z majoliko' (Dance with Majolka), 'Mrzulin' (a sample of mazurka), 'Zakle šivat' (Sewing of Bags), 'Ples z metlo' (Dance with a Broom) and 'Gorenjska šuštarska' (The Shoemakers Dance).

Except for a few polkas, the expression 'kolo' is used for most of the dances of Bela Krajina (White March). They are still very much alive among the people and are still danced at many occasions. The national white and red costume of Bela Krajina (White March) is a contrast to the soft green fields, covered with spring flowers. Most popular dances are 'Lepa Anka' (the beautiful Ann), 'Vilinsko kolo' (The Dance of the Fairies), 'Adlešičko kolo' (Dance of Adlešiči), 'Fruške, jabuke, slive' (Pears, Apples, and Plums), 'Igraj kolo' (Let's Dance), 'Črnomeljsko kolo' (Dance of Črnomelj) and 'Svatbeno kolo' (The Wedding Dance).

The dances of Prekmurje (Transmuraland), Štajerska (Styria) and Dolenjska (Lower Carniola) are grouped as Pannonian dances (61). As in other parts of Slovenia dancing takes place mainly at the time of weddings and at festivals and merrymaking after work. The dances are accompanied by instrumental music and the singing of dancers. The band consists of stringed instruments and a cymbal indicative of the influence of gypsies from neighbouring Hungary, in Prekmurje (Transmuraland). Except for one dance, 'Tkalečka' (The Weavers Dance) which is for male dancers only, dances are performed by couples. Others of the region include 'Ponjavo šivat', 'Čindara', 'Po zelenoj trati' (Over Green Fields, influenced by the Hungarian Chardash), 'Kalamajka', 'Drmač', 'Šotiš', 'Točak' (The Wheel Polka), 'Šoštarska', 'Gospod-gospa', 'Vankoštanz' (The Pillow Dance), 'Marko skače', 'Šamarjanka', 'Maršljanka' and 'Muzolin' (mazurkas), 'Štajriš' and 'Trojka'.

(58 f) Štrekelj, K., *Slovenske narodne pesmi, Book III. Cankarjeva založba Ljubljana, 1980, pp. 333-525.*

(58 g) Štrekelj, K., *Slovenske narodne pesmi, Book IV. Cankarjeva Založba Ljubljana, 1980, pp. 219-307.*

(58 h) Štrekelj, K., *Slovenske narodne pesmi, Book III. Cankarjeva Založba Ljubljana 1980, pp. 481-680.*

(58 i) Štrekelj, K., *Slovenske narodne pesmi, Book III. Cankarjeva Založba Ljubljana, 1980, pp. 683-743.*

(59) Šuštar, M., *Slovenski ljudski plesi Primorske. Glasbeno narodopisni inštitut, Ljubljana, 1958, p. 7.*

(60) Ramovš, M., *Slovenski ljudski plesi, magazine article Slovenski Koledar, 1979, Slovenska izseljenska matica, Ljubljana, 1978, p. 12.*

(61) Šuštar, M., *Slovenski ljudski plesi Prekmurja. Glasbeno narodopisni inštitut, Ljubljana, 1968, p. 10.*

The dances of Štajerska (62) (Styria) are not as well known as the dances of other regions, but they are colourful and well represent the region of green hills, vineyards and hop fields. The people of Štajerska (Styria) find many occasions to dance, especially after work that has been performed together, such as grape picking and hop harvesting, and at weddings. 'Štajeriš' is the best known dance, others are 'Mašjerjanka', 'Kosmatača', 'Štajerska polka' and 'Pouštertanz'.

The people of Dolenjska (63) (Lower Carniola) danced mainly at weddings, but very few of their dances are still performed. At the time of a wedding the guests danced while the bride's dowry was organized before the bridal party entered the church, and again after the church ceremony before the 'svatbeno kosilo' (main meal). Dancing continued to midnight, when the bride's garland was taken away and she was allowed to dance with her husband. Best known dances were 'Štajeriš', 'Marjanca', 'Zibenšrit' (similar to dance of Prekmurje – Transmuraland's 'Po zelenoj trati'), 'Potovčka' and 'Abrahama gredo'.

Folk dances of Koroška.

Koroška (64) (Carinthia) is a Slovenian region belonging to Austria, but the Slovenian language, the culture and the national customs and the folk dances are very much alive among the people, especially in the Ziljska dolina (Gail Valley). Popular dances are Visoki rej (the 'High dance'), a fragmentary relic of an old rite, found nowadays exclusively in the Ziljska dolina (Gail Valley) and connected with the folk custom of 'Štehanje', executed by young men of the village once a year to demonstrate men's strength and dexterity, 'Svatbeni rejč' (Wedding Dance), 'Svatbena polka' (Wedding polka), 'Obični rej', 'Matjažev rejč' and 'Korošec'.

SLOVENIAN FOLK TALES (65) were written very early, soon after the first Slovenian language books were published. J. W. Valvasor, in his book written about 1689, mentioned many tales which he wrote down while listening to Slovenians in different parts of the country. In the following century stories were gathered by J. T. Lionelli and presented in the language spoken by the peasantry.

The tales are the product of the imagination of the speaker or tale-teller and very often reflect the real life of ancestors. Sometimes many happenings were derived from old customs or rituals no longer used, such as cannibalism (66). Queens, as well as kings and other heroes, and also hunters, perhaps a reflection of the times when many men and their families lived only by hunting, are represented in the stories.

Many Slovenian tales include old beliefs and mythological beings, some impersonate different animals such as snakes, frogs, hedgehogs, bears and wolves. The imagination of the writers also introduced many fairies and some mythological beings, even plants and flowers are personified. The most significant Slovenian tales are those which tell of snakes, the reptiles the people usually hated, but many stories presented snakes as good, kind and harmless.

The Slovenian national costume is shown on frescoes dating from the fifteenth and sixteenth centuries, and there are also some written descriptions of costumes used and worn by Slovenians (67). J. W. Valvasor's report of the year 1689, which included engravings of some seventeenth century costumes and dances, was a great accomplishment and influence on the development of the Slovenian national costume.

Just as the costumes of other social strata, that of the Slovenian farmer has in various periods experienced its own evolution, reflecting the features of several periods of style. It has changed under the influence of the most manifold social impulses and conditions governing the peasants' apparel, and also as a result of the initiatives and models of the attire of other walks of life. It is known, however, that in olden times the Slovenian farmers' costume, by and large, developed within the frame of class distinctions introduced by several social orders, so the status of the inhabitants would be indicated by their garments.

On the basis of the main items of men's and women's costumes, in the first half of the nineteenth century three chief types of national costumes are discernible, common in the Alpine, Primorska (Littoral) and Pannonian provinces, but they are not exactly confined to regional areas. Thus, costumes of uniform cut, i. e. (for the women's costume) skirt and bodice, or (for men) tight-fitting shorts, were generally worn in Gorenjska (Highland Slovenia), Koroška (Carinthian Slovenia), Notranjska (Inner Slovenia), and Dolenjska (Lowland Slovenia), as far as Kostanjevica, and also in Primorska (Littoral Slovenia), with the exception of Istra and some villages in the vicinity of Trieste, and in Štajerska (Styrian Slovenia) except in its east region. Through detailed study of the several parts of men's and women's clothes in the provinces listed, one discovers major and minor variations of these costumes in certain places. These variations are more noticeable in the women's costumes, the men's costumes being almost uniform over the entire territory.

In the mid-nineteenth century modern styles of clothing spread from the Alpine province to other Slovenian regions. Owing to its particular geographical situation which permitted direct contact with the rest of Central Europe, and because it had good communications and a reliable economy, the costumes worn in that part of Slovenian territory were more highly developed

(62) Ramovš, M., *Slovenski ljudski plesi, Slovenski koledar*, 1979, Slovenska izseljenska matica, Ljubljana, 1978, pp. 16, 24.

(63) Ramovš, M., *Slovenski ljudski plesi, Slovenski koledar*, 1979, Slovenska izseljenska matica, Ljubljana, 1978, p. 26.

(64) Marolt, F., Šuštar, M., *Slovenski ljudski plesi Koroške*, Glasbeno narodopisni inštitut, Ljubljana, 1958, p. 6.

(65) Legiša, L., Gspan, A., *Zgodovina slovenskega slovstva*, Slovenska Matica, Ljubljana, 1956, p. 132 (Specification by M. Matičev).

(66) Legiša, L., Gspan, A., *Zgodovina slovenskega slovstva*, Slovenska Matica, Ljubljana, 1956, p. 135.

(67) Gruden, J., *Zgodovina slovenskega naroda*, Družba Sv. Mohorja, Celovec, p. 1075.

then those in other parts of Slovenia. It was therefore in the Alpine province that current features of urban fashion were first adopted, and from there, gradually spread to other areas.

In a part of Primorska, in Slovenian Istra and the Brkini region, and at Škedenj near Trieste, the basic fashion of women's clothes differed considerably from the Alpine style, while men's costumes showed little divergence. The characteristic women's underwear, partly worn as outer garment, was a long linen chemise with sleeves, donned over the head. Because of this special cut, it is placed among the littoral varieties of tunics. By this time industrial textiles in the Slovenian part of Istra and in the villages round Trieste, superseded homespun linen and cloth for Sunday dresses. In the second half of the century winter clothes in remote Istrian hamlets were still made of homespun dark-brown woollen fabric, frequently in a modern style. Women wore traditional old costumes mainly on the Easter holidays and at parish fairs. In some places in Istra the custom has been maintained of burying aged women in their old apparel, which has been kept from their wedding. In fabric, colour and general simple style, the costumes of both women and men in the Pannonian and sub-Pannonian region essentially differed from the Alpine and Littoral costumes. On the other hand, the so-called white costume has connected two Slovenian provinces. Until the seventies of the nineteenth century, the white costume was still generally worn in the Bela Krajina (White March) and the Prekmurje (Transmuraland). Both these frontier provinces were bordered by similar districts with similar costumes, those of the Zagorci in Croatia and the Magyars in Hungary. The white costume was also worn in other regions of south-eastern Dolenjska and in eastern Štajerska.

Because of the low living standard in these regions and their remoteness from transport facilities, the white costume was preserved there longer than in any other Slovenian province, and until late in the century, both work clothes and holiday dresses were mostly still made of white homespun linen and cloth (68).

Slovenian crafts, especially the Embroidery Weaving, should be mentioned in conjunction with the national costume. The most colourful and interesting are the embroideries which include crosses of Gorenjska (Carniola), and the hand weaving, quilting and embroidery in zigzag line, named 'raličenje', of Bela Krajina (White March).

The cross-stitch embroideries originated in the sixteenth century and are divided into three major groups:

1. Old folk embroideries: a composition of motifs, embroidered on homespun linen with black, brown or combined red-blue woollen or flax thread.

2. Old embroideries differed from the old folk embroideries in motifs and composition. They were executed mostly in monasteries, castles or middle class rich families, and were usually in black, fine silk thread on a finer linen than that used for folk embroideries.

3. The recent embroideries (nineteenth century) are mainly worked in red-blue combinations on fine linen (69).

Napkins, table-cloths, sheets, pillow cases and towels were usually embroidered with cross-stitch.

Motives for the cross-stitch of Gorenjska (Carniola) were stylized parts of plants, sometimes blossoms, sometimes leaves, mostly the carnation, and the heart is another common subject.

The embroideries of Bela Krajina (White March) are represented by weaving, quilting and zigzag embroidery. The embroidery weaving imitates the technique of machine weaving. Most are ornamented long narrow strips of linen, which were used for women's head covering (kerchief). Motives were geometrical and symmetrical and mostly stylized flowers or birds. The motives were arranged into tectonic belt ornaments, embroidered only on horizontal wool thread tissue. Quilting was used to decorate the shoulders (sleeves) of a linen chemise, which is part of the national costume of the region. The embroidery consisted of stitches with different names, depending on where and how low to the waist it was used. In some parts the colours are blue and orange, in other a combination of blue, red or orange. The zigzag embroideries were made on white linen in thin black thread — giving an impression of graphical drawing. It was used for decorating the shoulders of the dresses. (Photographs on page 149).

The Slovenian women also made 'klekljane čipke' (bobbin lace). Lace-making was encouraged by Maria Theresa and fine lace is still made in the town of Idrija. This town produced two-colour and multi-colour lace with novel patterns as well as the ordinary lace. The bobbin lace maker used a roller-shaped pillow (70), covered with colour-fast fabrics. They used pure white, unbleached linen thread that was threaded onto the bobbin with a device known as a 'spooling wheel'. Sometimes the patterns were drawn by the lacemakers themselves on thick, strong paper. In the world lace-making industry, Idrija is represented with its own 'idrijske čipke' ('Idrija lace'), in particular the 'srčkovke' ('heart point') lace.

The Ethnographic Museum in Ljubljana has a collection of the most beautiful lace from the earliest to modern times (see photographs page 150).

The first documents of lace-making in Idrija date from the year 1696, and the laces of Idrija are described as the silent, patient, poetic expression of the hidden beauty of many lacemakers — the lace of the life, the lace of longing for the sunny sky high up over the clefts, thinned of the centuries of life and gilded into a real art ... (71).

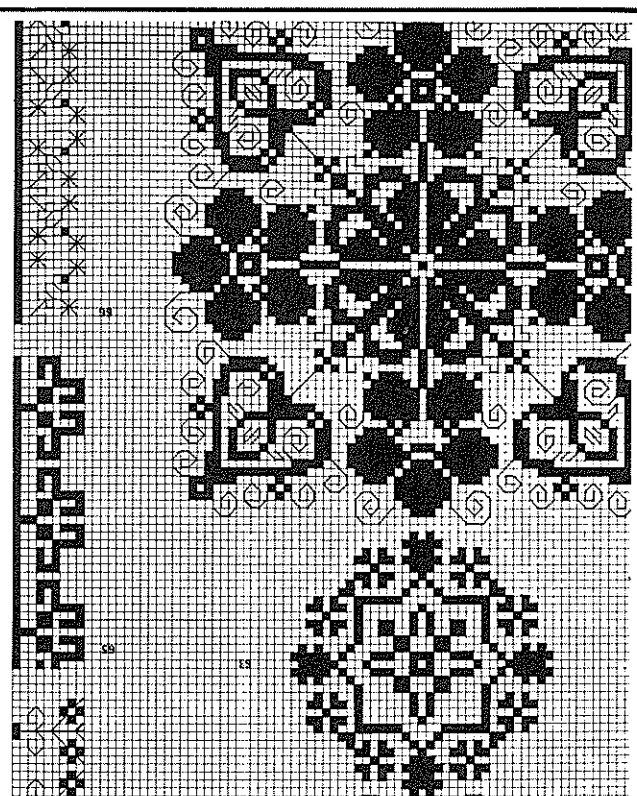
The oldest and most popular craft among Slovenians is wood handcraft which includes several kinds of woodwork and is often called 'suha roba'. The wooden pots, containers and other household utensils are still widely used. The main wooden goods, made mostly

(68) Makarovič, M., *Slovenska ljudska noša*. Centralni Zavod za napredek gospodinjstva, Ljubljana, pp. 9-11.

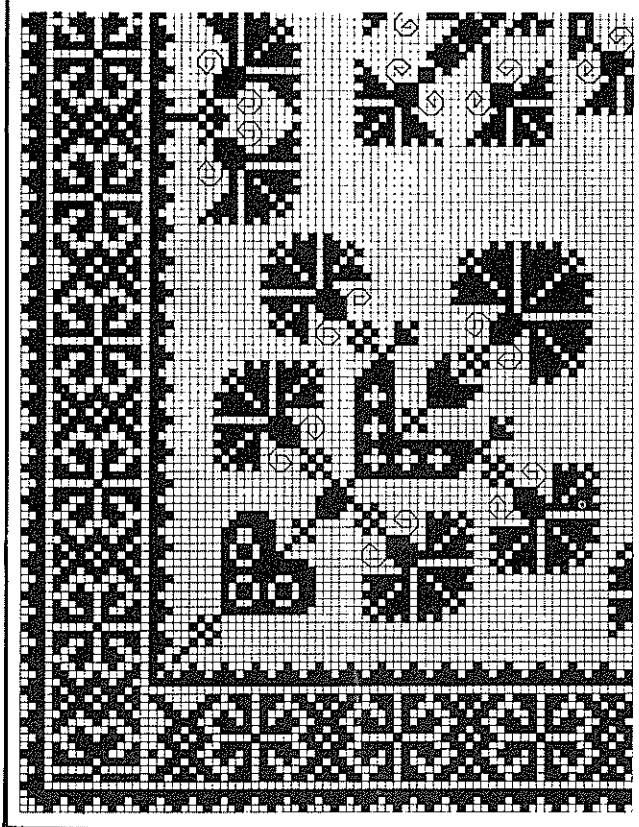
(69) Niklsbacher — Bregar, N., *Narodne vezenine na Slovenskem*. Zavod za napredek gospodinjstva, Ljubljana, 1968, pp. 11-12.

(70) Kuhar, B., *Klekljane čipke* (Exhibition catalogue). Slovenski etnografski muzej, Ljubljana, with the cooperation of Mestni muzej, Ljubljana, 1970, pp. 7-20.

(71) Kmecl, M., *Treasures of Slovenia*. Cankarjeva Založba, Ljubljana, 1981, p. 264.



Cross stitch

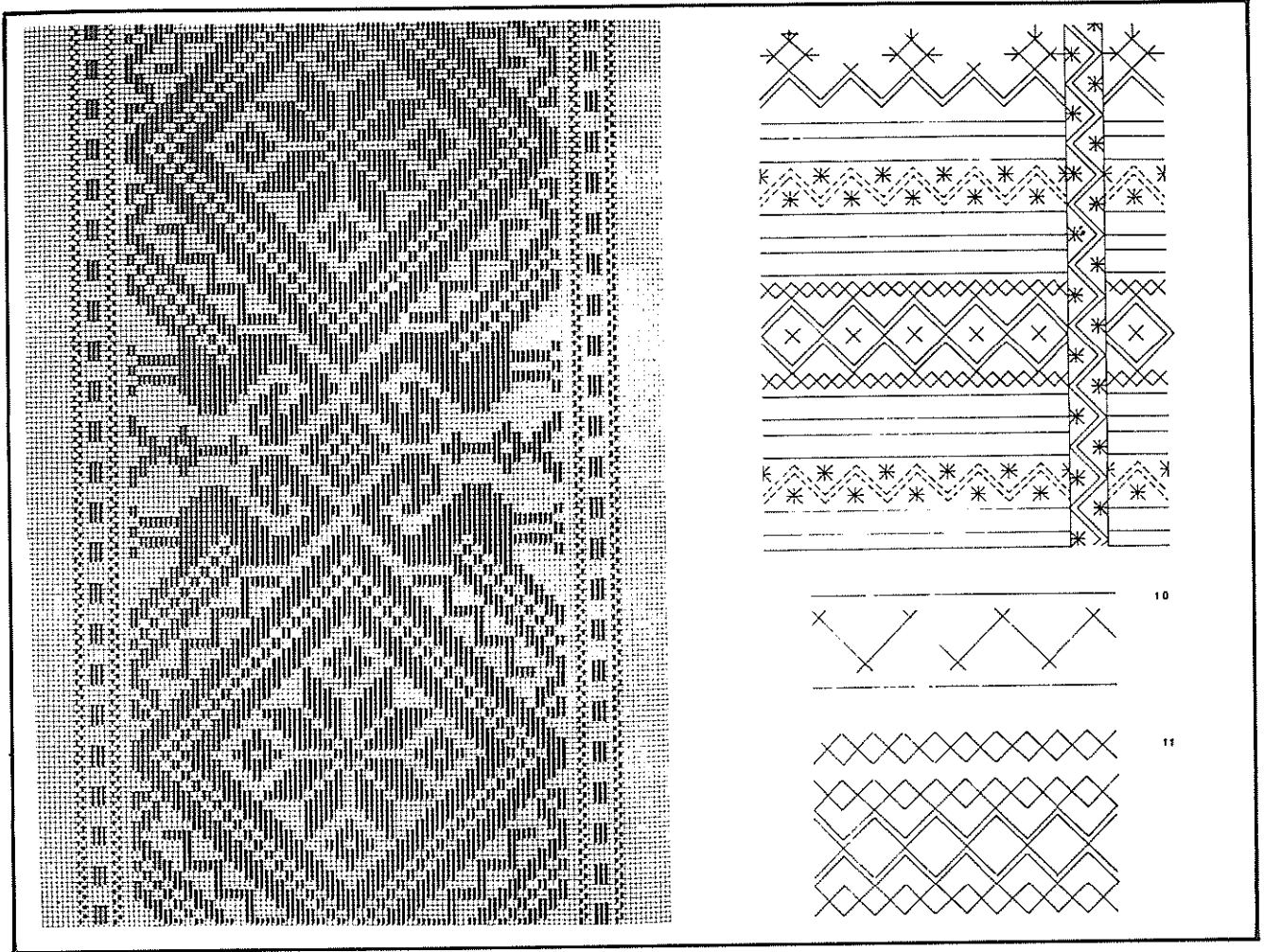


at Ribnica, were bowls, tubs, bath tubs, bowls for keeping fish in, swill-pails, milk-pails, drinking-bowls for animals, measuring-bowls, tubs for gathering grapes (*brenta*), buckets, casks and butter-churns. The wood-crafters from Ribnica sold their goods on a regular basis to traders in villages and towns, and the custom has been retained. Some tradesmen even did some repair work at the farms while on their business travels.

The cooper's trade also had a special place in making wooden bowls. Until the end of the nineteenth century, tubs and barrels were bound with wooden hoops made out of hazel and ash twigs, later replaced by metal hoops. The best known centre for cooper's work was Rakek.

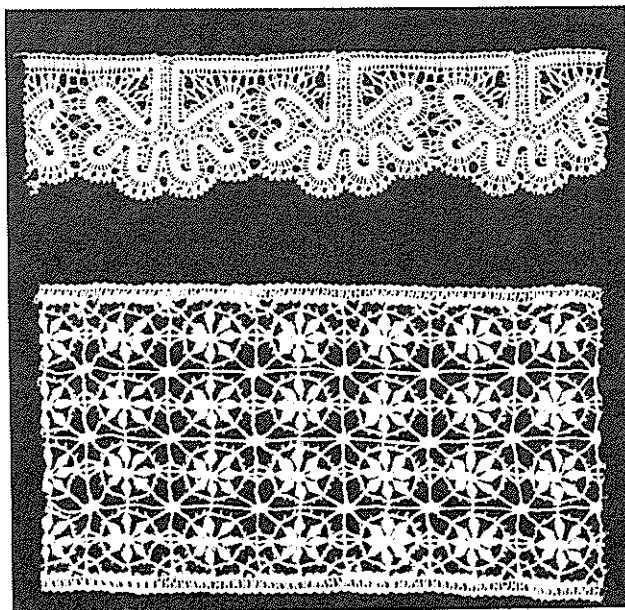
Basket-making was also common, with whole villages depending on basketry for survival. Sometimes bricklayers and carpenters — and farmers bound to seasonal work — were basket-makers in the winter. Basket-making was mentioned in 1679, and in later years a distinctive and bright basket bag was added to the national costume. Baskets were of many shapes and sizes, according to function and demand. They were woven from twigs of willow and straw when required to carry light objects like bread and seeds, the material was plaited, then the plaits were bound together. Sometimes corn bast and hazel twigs were used, and longer baskets, used for manure, potatoes and other field produce, were made from hazel twigs and larger sticks.

In Štajerska, there are craftsmen named 'lectarji' (gingerbread bakers) who make not just biscuits but beautiful hearts and necklaces, richly decorated with swastikas, flowers and numbers. Štajerska is also known for its candle-makers whose candles were of many beautiful shapes and sizes, richly decorated.

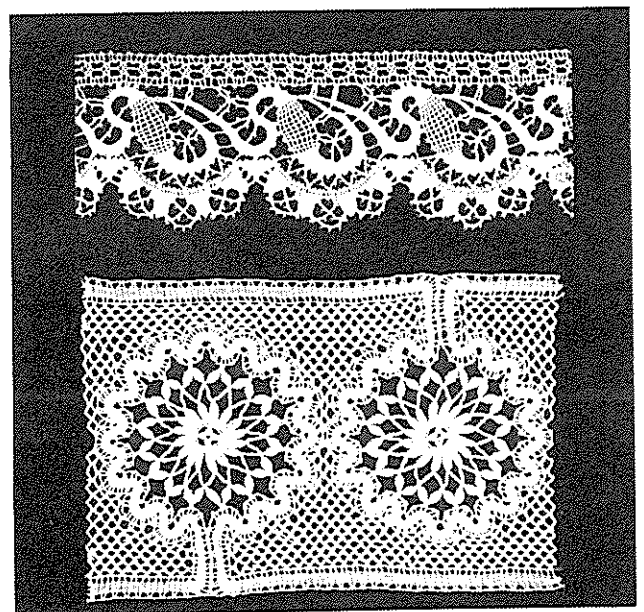


Embroideries of Bela Krajina

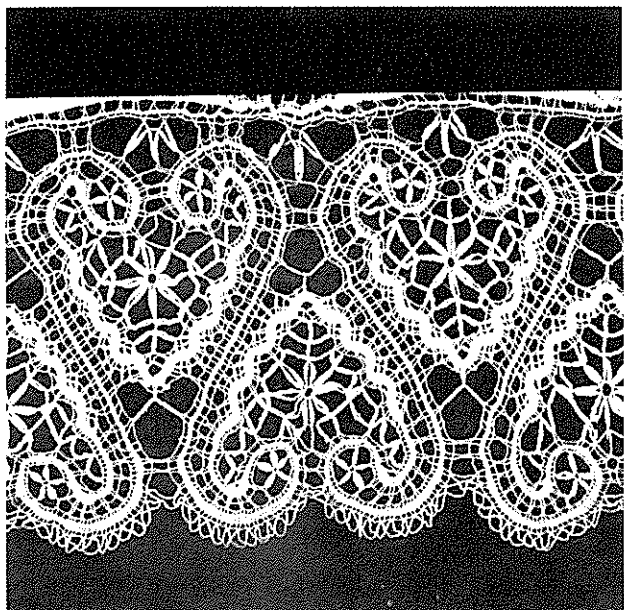
Idrijske čipke — Idrija lace



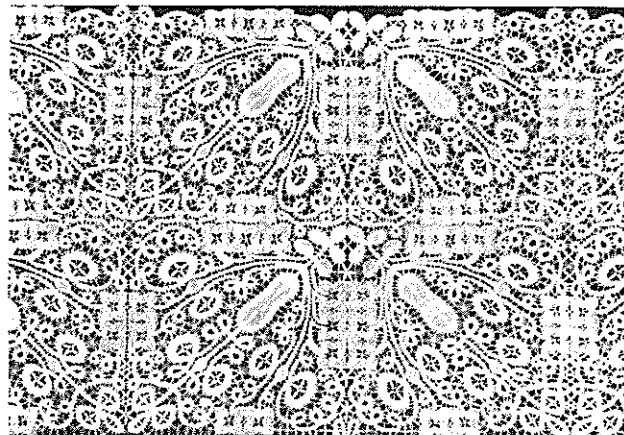
'Pogačke' and 'kolca'.



'Močeradvke' and 'kranclovke'.

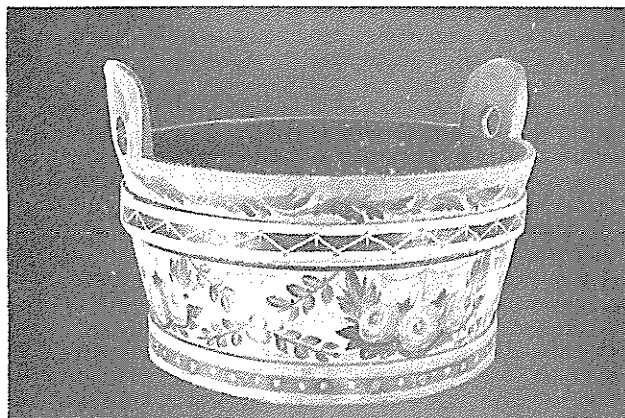


'Srčkovke'. Type of lace, according to the shape and pattern.



19th Century lace from Idrija

Cooper's trade.



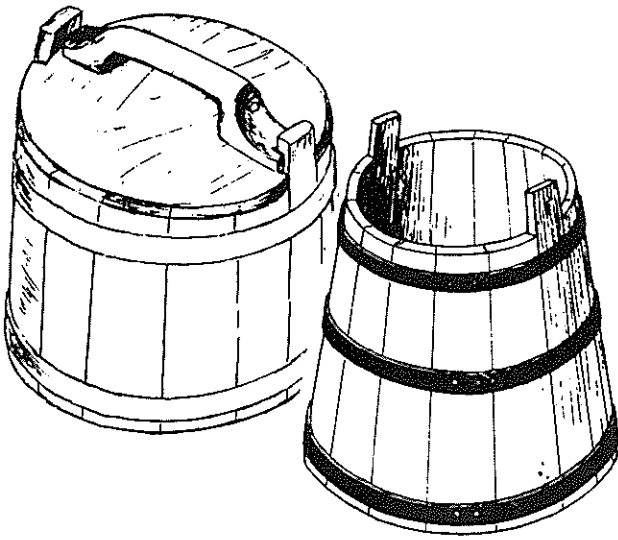
Škof – low washing tub, hand painted.



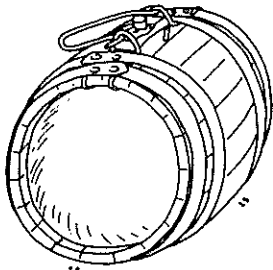
'Suha roba' – hand made kitchen utensils.



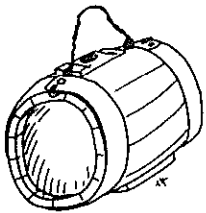
Brenta – grape picking tub.



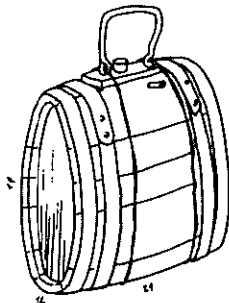
Lard utensils



Bariqlca, 4 litre



Bariqlca, 1 litre



Putrk za vode ali vino, 2 litre

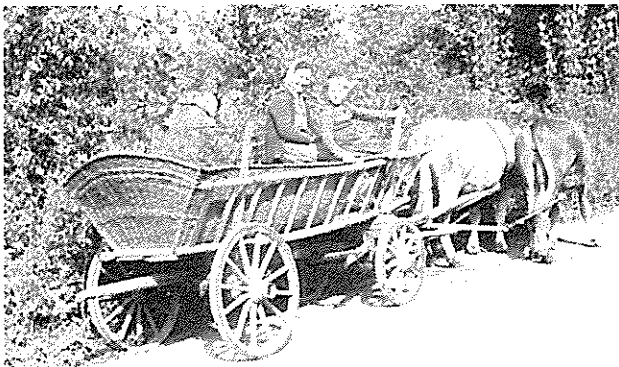
Water and wine vessels



Koš



Cekar



Large cart basket



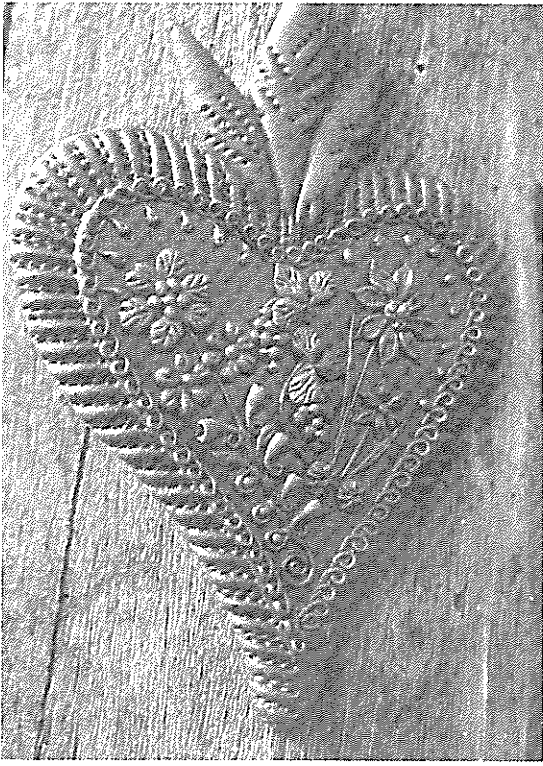
Košara



Košara

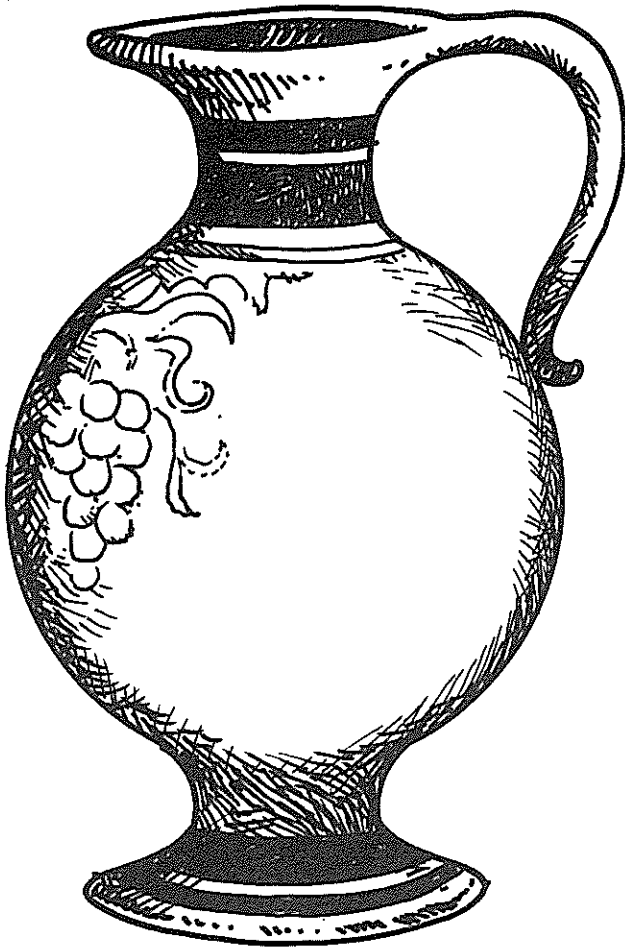


Jerbas

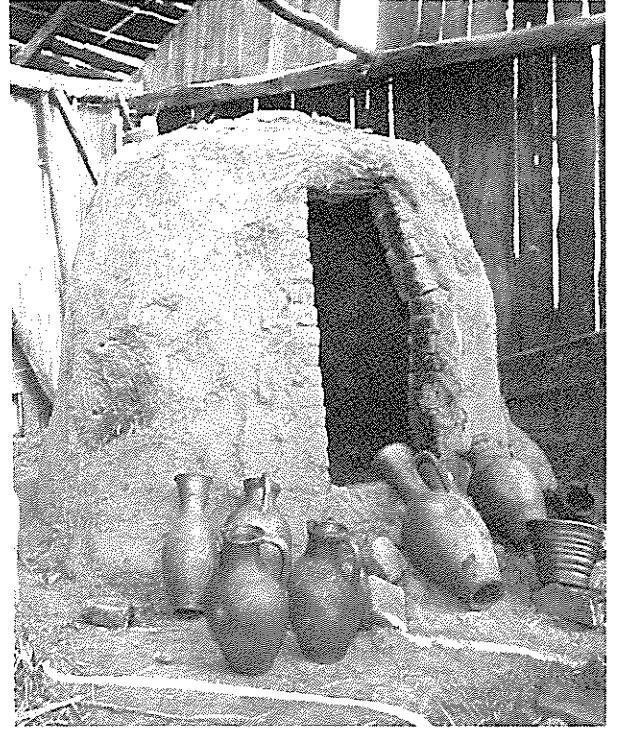


'Lectovo srce' – Gingerbread heart, given by young people to each other at special feasts, frequently with a love poem in the centre.

Pottery



Majolika – wine jug



Putrih – wine and water jug



Whistles for children, some worked if filled with water.

TRADITIONAL SLOVENIAN CUSTOMS AND FESTIVALS THROUGHOUT THE YEAR

The Slovenians had many distinctive traditional customs but few of them remain. There are however also many that have survived and are viewed, some with changes and additions, mainly as tourist attractions, but are practised among vast numbers of Slovenians who celebrate privately within their homes and in secluded parishes. According to the old Roman calendar (72), March was the first month of the year, so some sort of new year celebration started with the PUST (Shrovetide festival). It is part of human nature to believe that the first day of a new year is important and of influence on the rest of the year, and should therefore be celebrated with food and drink by both man and beast. The weather was also predicted according to the Pust-time; if the Sunday before Pust was warm, Easter would be very cold; if there was rain at Pust there would be a rich bean harvest. The weather would be predicted by the farmers of each district and the predictions were based on local climatic conditions and experience.

On Slovenian territory Shrovetide has its own Patron named KURENT or KORANT (73). According to N. Kuret, Kurent is god of licentious and unrestrained life, his old Greek counterpart being the god Dionysus. Old Slovenian folk tales show Kurent as a pagan god

who rescued the Slovenians from the universal floods by climbing up a grapevine which was consecrated to the Happy God Kurent. Slovenians had to promise to respect the grapevine, and buckwheat and Shrove Tuesday is still celebrated as the time when Kurent celebrates its Feast.

Nowadays the Kurent from Ptujsko polje is of great importance, and is the most famous, most distinctive and most mysterious carnival figure. A Kurant is dressed in a sheepskin coat turned inside out, with a chain and leather belt from which hang the big and small cow bells and bright kerchiefs. The Kurants hop from village to village, visiting people and wishing them happiness. On Kurant's head is a very 'hairy' cap. The face is covered with a leather mask that has holes encircled with red paint for eyes, nose and mouth, and the nose is extended into a leather 'trunk'. The teeth are white beans and the moustache is made of dried mint. From the mouth hangs a long red tongue. The wings of crows or hens are tied on each side of the cap, and the top is decorated with horns of cattle or bunches of feathers and colourful paper straps. The Kurant carries a stick (Ježevka) covered by the skin of a porcupine or hedgehog which passers-by must avoid.

(72) Kuret, N., *Praznično leto Slovencev, Book I. Mohorjeva Družba, Celje, 1965, p. 13.*

(73) Kuret, N., *Praznično leto Slovencev, Book I. Mohorjeva Družba, Celje, 1965, p. 18.*



'Borovo gostuvanje' — Pine wedding.



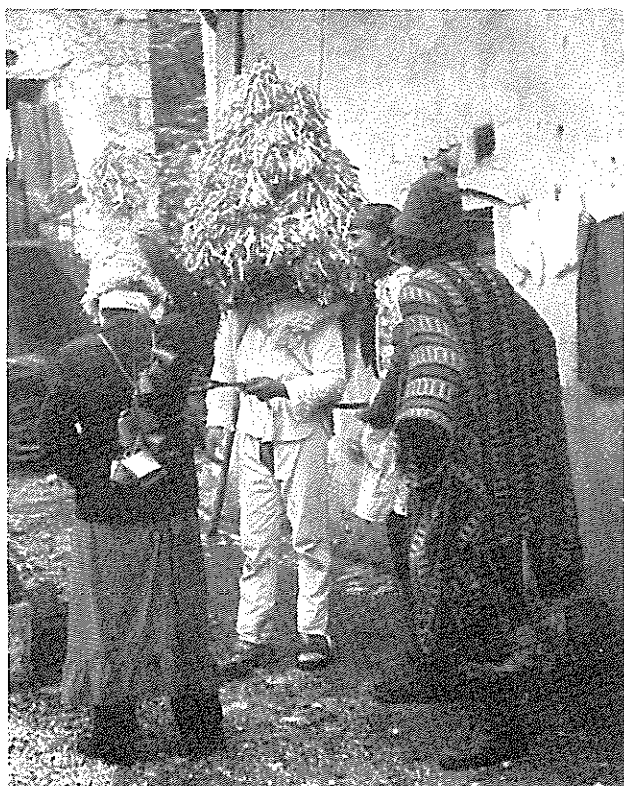
Kurent.

In groups, Kurants hop and turn, swinging from side to side. Their bell-ringing can be heard from far away and the movements are believed, by the scholars of choreography, to be the most primitive dances found among Slovenians (see photo page 155).

The Kurants travel in groups and have attendants such as HUDIČ (devil). A 'hudič' ('tajfl') is dressed in black or red and also wears a cap with small horns. It is decorated with the wings of a black crow and is covered with a fishing net ('šera'), with which he catches souls. In his hands is an iron dung-fork.



Cerkljanski laufarji — special masks from Cerklje.



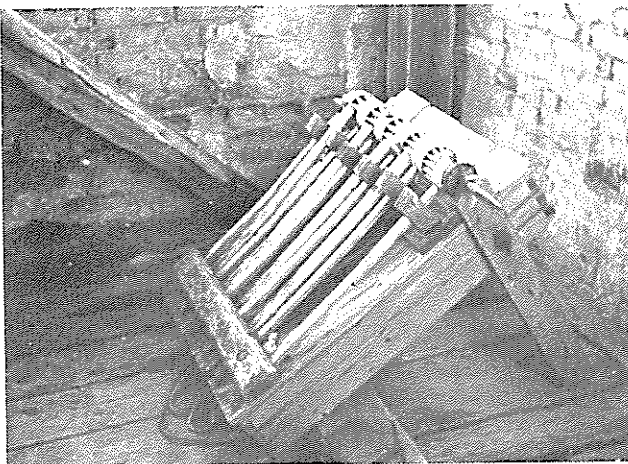
Blumarji — special masks from Primorska.

Everyone in Eastern Štajerska knows of the ORAČI (plowmen) who during the days of Shrovetide plough for fertility. Brightly dressed, they rush and leap about the entire village. The group has a horse — dressed up young man on whose head is a cone-shaped cap made of cardboard, decorated with bright paper streamers and paper flowers. They also carry bells and a decorated horse-collar. The horse is hurried along by POKAČ, BIČAR (drover, beater up). Even the plough is decorated with branches of fir and birch trees, blue, red and white tapes (ribbons), and sometimes a young couple was 'transported' on a plough. The 'orači' were given presents, mainly food. In some regions the horse is named 'RUSA' and is often more frighteningly dressed. Some other animals represented in carnival are: PICEK (chicken), KOKOTIČ (rooster), MEDVED (bear), KOŠUTA (female deer), KOZEL (billy-goat).

CERKLJANSKI LAUFARJI (Runners of Cerklje) is the generic name for a particular type of carnival masks which have been carved in wood in Cerklje area. The old masks, PUST, TA STARI, TA STARA, TA TIRJASTA, KOSMATI LAMANT, TA LOPARJAST, TA KOŽUHAST, TA MRŠLANAST (the most frightful of them all) were joined after 1956 by masks suited to the present day (various artisans, a gentleman, a lady).



Pisanice in butarica — hand painted Easter eggs and Palm Sunday greenery.



Raglja — rattle, used instead of church bells for two days before Easter Sunday.

Some of the carnival masks would walk and hop in a group, sometimes accompanied by accordion player. They might be joined by PUSTICA (female Pust), who was allowed to take any food she wanted, and by the CIGAN (gypsy), KRÖŠNJAR (peddler), POLICAJ (policeman) and PUŠTARJI who would pour water over the children and young girls and dust them with ashes. 'Laufar' had a stocking full of ashes, which he swayed from side to side. Most regions also celebrate with dancing and singing late into the night of Shrove Tuesday.

BLUMARJI originated in Beneška Slovenia (next to Italian border, partly belonging to Italy). They do not wear masks, but have distinctive white clothing, a

legacy of a time when they were 'sewn into' a sheet, and a beautiful 'blumar' cap, the 'kapa', made of long grass. They are hung with bells and when they run these bells produce the characteristic 'blum, blum' sound which gave them the name.

The most lively and unique custom, involving the largest number of people, comes from the region of Prekmurje and scholars declare it the most lively form of 'LJUDSKA IGRA' (folk play) known to exist. If before Shrove Tuesday no one is to be married, the village prepares BOROVO GOSTUVANJE (the wedding of a pine or fir) (74). Sometimes up to 250 people are involved. The leading person, dressed as a priest explains the reason why there is no couple in the village to be married. The crowd is led towards the forest, where the pine tree is guarded by a youth — it would be very embarrassing for the village if a youth from the neighbouring village should chop off the tree top; it would mean the girl is no longer a virgin or that the groom has no head. Then follows the dancing of the fairies in the forest and short plays are performed before the tree is taken to the village. On the trunk sits its partner. The oldest single person in the village was 'given' a partner. The ceremony continues in the centre of the village, where usually a gypsy with a child was waiting who claims the groom as the father of her child and so the marriage is invalid. The ceremony still takes place; there is no end to the goodies at the table and dancing continues throughout the night.

(74) Kuhar, B., *Slovenski etnograf, Borovo gostovanje. Slovenski etnografski muzej, Ljubljana, 1964, p. 133.*

In some regions Pust is buried on Shrove Tuesday, and in some on Ash Wednesday, the Pust is laid on a sled and a long procession follows, crying and stopping at every inn along the way. For the funeral, Pust is no longer a person; it is a figure, made of straw, dressed and decorated. Sometimes, in some areas, it is burned and then thrown into water; in others it is buried, following a trial that found Pust guilty of having no more money for the drink, therefore must die. Sometimes the procession also included priests, reading specially written books, who were followed by people riding horses or being pushed in wheelbarrows.

The most interesting custom of Ash Wednesday, apart from the Pust's funeral, is PLOH (wood block). The elderly girls, who have not married, had to pull the ploh on Ash Wednesday or pay the young men a good price. Sometimes the men dressed in girls' clothes and the ploh was pulled by a dressed up 'girl'. But the unmarried man could also have the same fate – 'ploh' was bound to his back and had to be carried through the village. In some areas a straw doll was put on a roof of the house where a single person lived, so that everyone could see it first thing in the morning. Close to the Italian border a KORITO (trough) would be added in which a straw PUST would be pulled through the village.

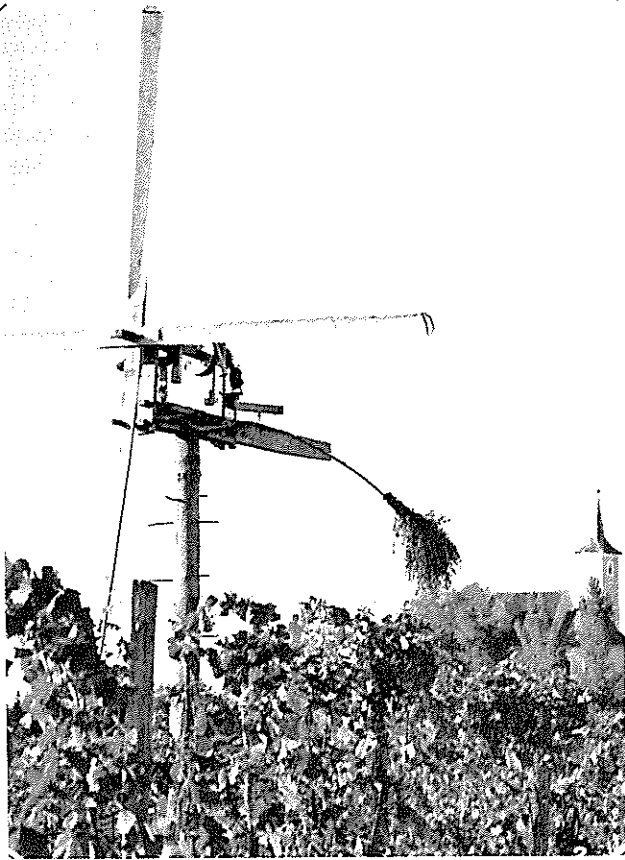
In Koroška (Carinthia) Pust would be buried and PEHTRA, and old woman with a stick, could collect

anything she wished from the table, but if nothing was given to her, she could bring misfortune to the house. Usually a man was dressed as a PEHTRA, – who would have a face covered with soot or a piece of felt with holes for eyes, mouth and nose, a hump on the back, and would carry a broom, an axe and, in the right hand, a long iron stick. In Bela Krajina a bride and the groom were added to the festivities. An important addition to the Shrove celebration is NIHANJE (swinging); a swing would be made and there would be swinging for a better harvest (of turnips) and good flax. The LENT was taken very seriously by young and old; people stopped smoking and drinking and there were no dances, no celebrations and no weddings until after Easter. The prayers (part of the Rosary) was prayed, sometimes even twice a day. The first field work started at this time and before the work began, the field equipment and seeds, even the animals, taken for the first pasture after the long winter, were blessed.

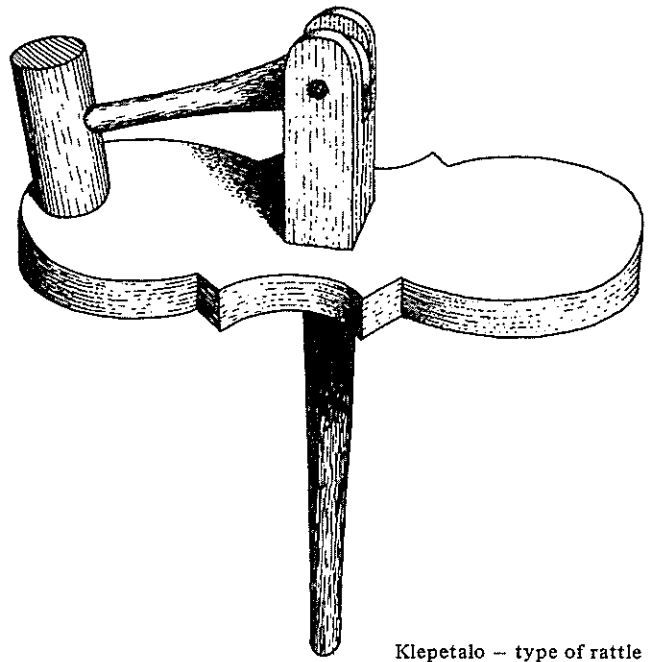
The feast of St. Gregory (12 March) was according to the old (Julian) calendar the first day of spring, the 'wedding' of birds. The tradesmen had a special custom, when the seasonal work performed in dim winter light come to an end. The custom was known as 'taking of the light into water'. Small fire sticks, resin and straw were lit in a circle at dusk. Some people made paper ships, put lighted candles on them, and let them float away.



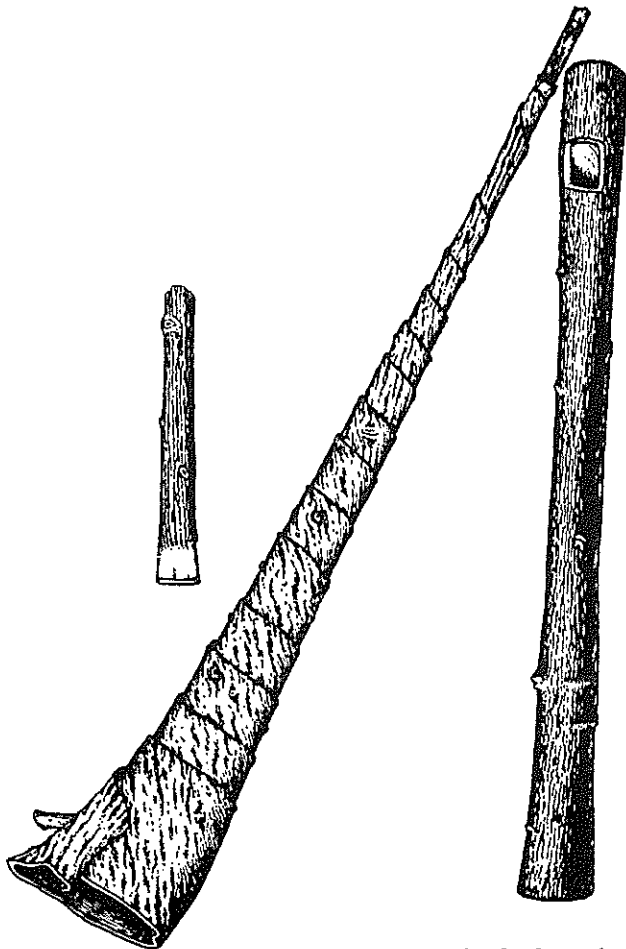
Taking food for blessing before Easter.



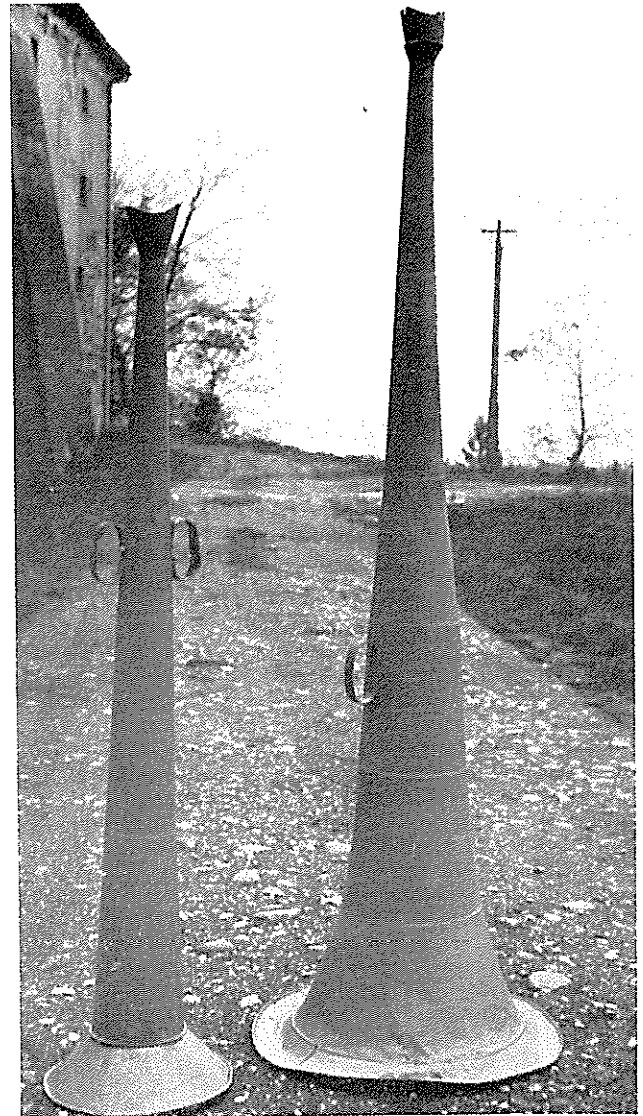
Klopotec – rattle, used in vineyards to frighten the birds.



Klepetalo – type of rattle



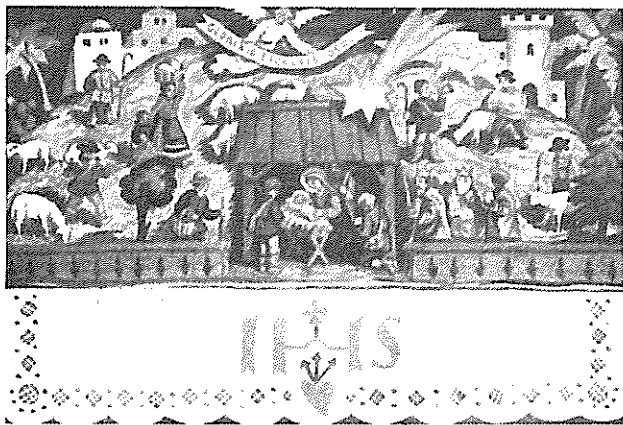
Horn and whistles made of soft tree bark



Troblji – large trumpet-like instruments, Bizeljsko.

Even today, according to V. Kragl (75), the children make little houses and churches and let them float, lit up, down the river (Tržič). Some other regions use wooden blocks, baskets or an old shoe with candles. Many of the customs of special religious occasions (such as Palm Sunday, etc.) are still practised today.

All Slovenian regions were particularly prepared for Palm Sunday. The children's role is to take a special bundle of greenery to the church. In Prekmurje it is named PRESMEC, PUŠELJ or ŠOP, and is made of different types of wood. When brought home, it is carried around the home, inside and outside, over the fields and parts are left on the roofs, above the main door and in store-rooms; some is stored for 'bad' times, such as illness or storms. In Štajerska the greenery is named VEJNIK, PEGELJ, ŽEGEN, BUTARA, PUŠELJC or PRESMEC and is made of hazelwood sticks, decorated with ribbon, flowers and sometimes oranges and apples. In Koroška it is known as the SNOB, PRESTO or CVETNIK, and is sometimes very long (6 – 8 metres), but has to be very thin, no thicker than 10 cm. It is taken to the church by two or four men, is bound with hoops of willow tree and decorated at the top with a small cross of willow. Sometimes the SNOB is too long to be



Jaslíce.

brought into church, so is left by the door and is carried in the procession. The children and men hurry home, because being home first with the SNOB meant good harvest and fortune for the home.

Gorenjska knows the bundle of greenery as BEGANICA, HEBANCA or PRAJTL. Sometimes BEGANICA is made of seven to nine types of wood and decorated with apples. Sometimes a small branch of OLJKA (palm tree) or a cross is added at the top.

Dolenjska (Lower Carniola) has the LESENI ŽEGEN or ŽEGEN, which is made of at least 25-year-old hazelwood sticks covered with ivy, and the white band at the bottom has a bunch of red heather (sometimes Gorenjska – Upper Carniola, also used heather if it was in flower), at the top is OLJKA – palm branch. The ŽEGEN is carried to the church on backs, not in hands or on shoulders as in other regions.

Bela Krajina (White March) has a DRENEK or MOŠKI ŽEGEN, made mainly of cornel tree sticks, hazelwood, willow, palm branches and juniper-bush, with some walnuts and apples.

Slovenska Istra (Slovenian Istria) uses only palm branches, specially that with a fruit, named PALME or

PASINE, decorated with curved roosters PETEH, made of the soft inside of fig tree wood, and a small religious picture or gilded palm branches.

Ljubljana and surrounding willages use BUTARICA which is made of hazelwood twigs, a juniper-bush at the top and decorated with circles of coloured chip-pings of wood.

In some areas small crosses are made of the Palm Sunday greenery after the blessing, and put on the fields, parts of the house or behind the picture of Saints.

Regions close to the Italian border know of OLJČNE VEJICE (palm branches) only, which are taken to the church by children.

The days before Easter Sunday are spent partly on field work and tidying around the house, but after the Wednesday there is only baking and other preparations for celebration of Easter. Young boys used to prepare the tree fungus for the blessed fire, which was taken from house to house the Saturday morning before Easter Sunday. On Thursday evening, the church bells tolled for the last time and the RAGLJA – a rattle, took over. In the side chapels of almost every church was a god's grave which was decorated with flowers and bright lights.

Good Friday brought, apart from the restrictions on work and food, the predictions: if it rained, it meant a bad year for harvest.

PASIJONSKE PROCESIJE (procession, acting out the Christ's suffering), dating from the end of the 16th Century were still held in 1713 around Ljubljana, and in 1786 in Novo mesto (76).

Every Slovenian home used to have a cross, under which a dish for holy water was kept.

Easter Sunday started with early Mass and a procession with many banners, happy singing and praying, then the VELIKONOČNI ŽEGEN – specially selected and prepared foods – were eaten. In most regions KOLAČ or POTICA, meat, mainly ham, Easter eggs, named PISANICE and horseradish (root) are included in the ŽEGEN, each type of food having its own meaning. Potica – walnut roll (or sometimes bread), represents the crown Jesus was given, the meat His body, the root of horseradish the nails with which He was nailed to the cross and Easter eggs the resurrection. The foods are taken into the church on Easter Saturday for the blessing, or to the 'Znamenje' – small chapel on crossroads, which priests visited. The foods are placed in special baskets and carried on the head, covered with a white lace cloth decorated, especially in Gorenjska (Upper Carniola), with flowers.

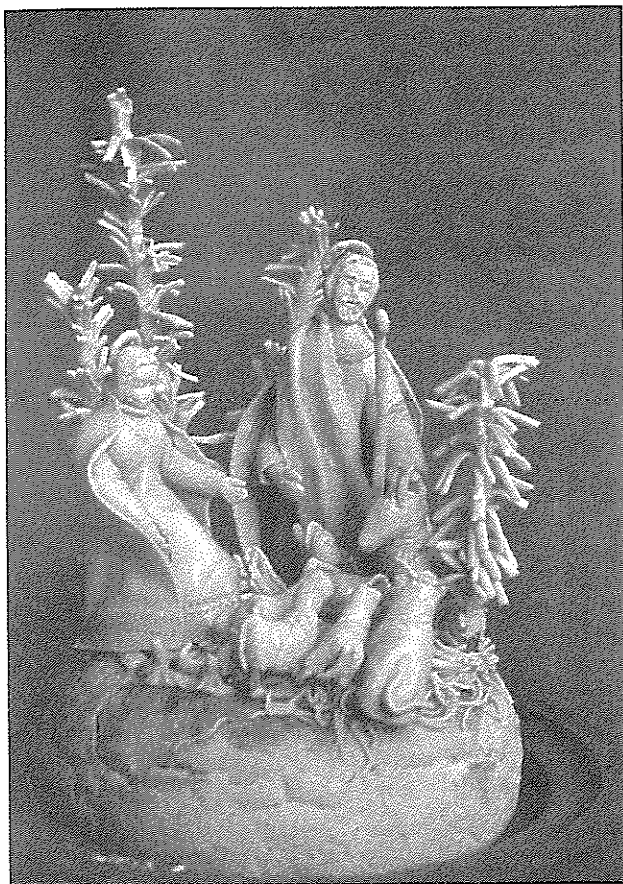
Easter was a family celebration so on Easter Monday people visited neighbours and relatives after attending Mass. Many games were played such as shooting competitions and the game called PIRHE SEKAT (chopping of Easter eggs), (a type of bowling with Easter eggs) and TURČANJE (hitting the eggs while they roll on grass). In the Kropa district a large picnic was held at which games were played all the afternoon, and in

(75) Kuret, N., *Praznično leto Slovencev, Book I. Mohorjeva Družba, Celje, 1965, p. 20.*

(76) Kuret, N., *Praznično leto Slovencev, Book I. Mohorjeva Družba, Celje, 1965, p. 107.*

Bela Krajina (White March) the dances such as MOST (the bridge) KURJI BOJ (rooster's fight) and TURN (the tower) were popular.

May was the month for Slovenian youth, when young boys were 'taken into' the group of the village youth. Sometimes they put up a MLAJ (maypole), covered with grease, the top decorated invitingly with presents and money for the 'hero' to collect.



Božičnik – Christmas cake, Bela Krajina.

The first traditional summer festival celebrated Ascension Day, the feast of the shepherds, when young shepherds tried to take their flocks to the pastures as early as possible and celebrated with special foods and games. Pentecost was a day on which young people were not supposed to sleep late in the morning. Young men would try to enter young girls' rooms and tie them with stinging nettles to wake them. Corpus Christi Day was celebrated with long processions and beautifully decorated chapels, churches and houses: every window would be filled with flowers, and poles and branches of green trees were put up in the fields. The feast of St. John the Baptist (Kresovanje) was celebrated with fires, dancing and jumping over the fires, rolling fire wheels downhill, running with fire sticks and the walk of KRES-NICE (young girls, dressed in white) among the fields. In some regions people used to pour water over each other. The most interesting belief was that animals talk on the night of KRES and a humans can hear them, if he has a seed of a fern in his possession.

Another occasion for celebration was KOŠNJA (the annual hay making) when there were special foods

and games. In the afternoon the KUPE or KOPICE were made of half dry grass and the next day the hay was loaded on carts and taken to the barns. It was then that dancing and singing completed the festivities. the KOŠNJA was followed by ŽETEV (wheat harvest). The wheat was cut with scythes and sickles, bound into a wreath and taken home by the housewife to hang above the main entrance of the house or in the corner of 'hiša' (izba), where it awaited the next harvest.

Threshing followed, which for centuries, was done with a CEPEC (flail). This was men's work and many games were played at the completion of the task. The above customs have been greatly decreased with the introduction of mechanical agricultural machinery. When Assumption Day came round the first KLOPOTEC (giant rattle for vineyards) was put up, and the flowers and herbs were blessed. The early autumn brought the shepherds back from the mountain pastures, from their little huts – PLANŠARSKA KOČA – where they had lived since spring.

Among the important autumn celebrations were hop picking and grape picking, when there was no end to the merrymaking, singing and dancing. The flax-dressing was usually done in mid-October, STELJA (leaves from forest trees to be used in winter in stables) were collected and other field work was done. Among the known celebrations were a dormouse hunt in Dolenjska (Lower Carniola) and the peeling of corn and casting off sheels of pumpkin seed in Prekmurje (Transmuraland).

November began with the All Saints Mass and the visiting of the graves which, even today, are very nicely decorated with chrysanthemums and asparagus ferns. Many candles would light up the church late into the night, and Rosary was said in church and at home and nobody went visiting on that day.

Another type of Thanksgiving for the Slovenians is the feast of MARTINOVO (77) (St. Martins, 11th November), when fruit and produce are taken to the church, followed by a feast in the homes and the tasting of the new season's wine. Among the Slovenians the celebration of the name days, GODOVANJE, is well established. The celebrant is given greeting letters and presents, some sometimes tied on his clothes or around his neck (78). OFREHT is the custom of the friends of the celebrant coming the evening before the name day; they sang and made a lot of noise with 'instruments' such as saucepan lids, chains, tubs, little bells and were rewarded with food and drinks.

ŽEGNANJE, the celebration of the feast of the Patron of the Parish church, also named LEPA NEDELJA (Štajerska, Koroška), PROŠČENJE (Eastern Štajerska, Prekmurje, Bela Krajina), OPASILO (Kras, Notranjska), OBNAŠANJE (Vipava region, Tolmin region) and ŠAGRA (Gorica region). The Žegnanje was usually celebrated with the annual fair. All sorts of special goods were sold such as LECTOVO SRCE (Gingerbread hearts) decorated with fond inscriptions or verses of love which

(77) Kuret, N., *Praznično leto Slovencev, Book I. Mohorjeva Družba, Celje, 1965, p. 179.*

(78) Kuret, N., *Praznično leto Slovencev, Book III. Mohorjeva Družba, Celje, 1970, p. 133.*

young people would buy to give to each other, and there would be much dancing and singing.

The Slovenians frequently took to the road to go on pilgrimages to particular churches, the most popular being those at Gospa Sveta (founded in 760), Višarje (1360), Crngrob (1300), Sveta gora (1539), Žalostna gora (1670) and Brezje (1863), but there are many others which are often visited by pilgrims (79).

Advent is spent by Slovenians in preparing for Christmas and in collecting materials and making the crib (nativity set).

On the Eve of St. Nicholas (6 December), the children were all good, frightened by the visit of MIKLAVŽ (St. Nicholas) and his companions angels and the HUDIČI (devils). N. Kuret describes the visit as follows: 'At first the bells are heard from the road, among the ringing the chains are heard. Children come close to their mother, and the father is by the door. The angel carries a big book with the names of well-behaved children, and of those, who were naughty. The angels carry the presents and the devils jump and hop around the house. Miklavž is dressed in a long coat (Priest's coat), has a bishop's hat on his head, white gloves and in his left hand is long, gilded bishop's stick. From the book he reads the names of the children who were good and praises them while the bad ones are told to be better and kinder. The children are asked questions from the Catechism and say some prayers. For the diligent children there are usually presents such as walnuts, biscuits or similar, but for the naughty ones there is only MIKLAVŽEVA ŠIBA — a stick, often decorated with a ribbon. Sometimes devils put naughty children into a basket and carry them, chain them and drag them along for a while. Since the last war the Miklavž in his assistants have appeared only in a few small villages, and among the Slovenians in other countries. (When in a foreign land he makes his appearance in a hall for a group visit, and the presents are more elaborate than they used to be.

The feast of LUCIJA (13 December) is celebrated especially in Prekmurje where, on the night before, the LUCIJA and the STREŽNICA make their visits. The Lucija used to be dressed all in black and Strežnica all in white. Lucija asked children the questions and asked them to say prayers. If the children listened to her, they were given presents; if not, they were threatened by the pair of pig eyes on a plate and a fork — BURKLE in her hands. Sometimes Lucija had her face covered with a sheet or soot or a paper mask (LARFA) and had horns on her head made of feathers (80).

The first winter days brought KOLINE in some areas (Celje and surrounding villages, Dravsko polje) named FUREŽ, the annual feast, when the household and the neighbours join in endless merrymaking and dancing (annual pig slaughter).

The BOŽIČNO DREVO (Christmas tree) was, according to N. Kuret (81), unknown to Slovenian people until the First World War, although townspeople, mainly German officers, merchants and tradesmen, who had settled in Slovenian towns were aware of it earlier. The small fir tree hung in the BOHKOV KOT (God's little corner) of every house, was sometimes not decorated, and neither was the small fir tree that was

sometimes put on a fence (Gorenjska, Rogaska Slatina). In Prekmurje the tree was decorated with paper streamers, apples and walnuts, but the Slovenske gorice (Sv. Barbara) used to hang a fir tree with the top downward, as it was in Hrastrnik and surrounding villages, later also named KRISPAN.

Among the Slovenians the Crib — JASLICE is loved more than the tree. The first JASLICE were prepared by Jesuits in 1560 at Coimbra (Portugal), but the first Jaslice were placed in a church in 1562, in Prague (82). The first church on Slovenian territory to have a crib was the church of Sv. Jakob (St. James) in Ljubljana in 1644, and the Chronicle describes the figures as being very tall. In later years the figures were painted on boards or were made of paper.

'Jaslice', as Slovenians know them today, date from 1890, the work of Janez Frfila (83), but it is not known when it became the custom to have 'jaslice' in private homes. The first written account comes, in 1848, from J. Arko and A. Praprotnik (84), who stated that Slovenians put 'Jaslice' in a triangular form in a corner of the house, with the town Bethlehem on a little hill, and below in the stable — ŠTALICA. The figures were sometimes made of plastic, wax or paper, but those carved from soft wood were the most loved. Sometimes they were also small, hand painted pottery figures. The important part of Slovenian 'jaslice' is the PRTIČEK (linen cloth), named PRT (Gorenjska) PEČA, ABTAH or ADRCA (Štajerska), OLTARČEK or TIŠTOH (Dolenjska). Sometimes the PRTIČEK was moulded from wood and hand painted. There was no home without its 'jaslice' and the Slovenians living in other countries still keep the tradition — under the Christmas trees there are always JASLICE.

The day before Christmas has different names — SVETI POST (NE Slovenia), BADNI (Dolenjska), BADNIK (Bela Krajina), BILJA, BILA (Istra and Brda) and BOŽIČNA BILJA (Štajerska, Koroška). On that day the special cake is baked, named POPRTNJAK, POPRTNIK (Gorenjska, Dolenjska), BOŽIČNIK (Štajerska, part of Dolenjska) BOŽIČ (part of Koroška, Goriška), ŽUPNIK (Notranjska around Cerknica, Postojna) and also MIZNIK, POMIZNIK, STOLNIK and MOČEN KRUH. The presents on Christmas Eve were walnuts and hazelnuts with good wishes; they were distributed* after the journey to the Midnight Mass. Nearly everybody, except one person from each household went to Mass, walking with torches to the church through the deep snow. At the end of Mass the organ player sometimes played some happy polkas and marches (85), or there was whistling

(79) Kuret, N., *Praznično leto Slovencev*, Book III. Mohorjeva Družba, Celje, 1970, p. 189.

(80) Kuret, N., *Praznično leto Slovencev*, Book III. Mohorjeva Družba, Celje, 1970, p. 219.

(81) Kuret, N., *Praznično leto Slovencev*, Book IV. Mohorjeva Družba Celje, 1970, p. 47.

(82) Kuret, N., *Praznično leto Slovencev*, Book IV. Mohorjeva Družba Celje, 1970, p. 98.

(83) Kuret, N., *Praznično leto Slovencev*, Book IV. Mohorjeva Družba Celje, 1970, p. 103.

(84) Kuret, N., *Praznično leto Slovencev*, Book IV. Mohorjeva Družba Celje, 1970, p. 105.

(85) Kuret, N., *Praznično leto Slovencev*, Book IV. Mohorjeva Družba Celje, 1970, p. 106.

and cuckoo calls, sometimes even a new Christmas song every year (Tržič). In Brkini, the people were given red apples and money set into fruit in church. The Christmas is celebrated as a family day and only in Prekmurje were visitors made welcome; other regions regarded visitors as, a bad omen. Between Christmas to the day of the Epiphany the KOLEDNIKI used to walk from house to house, singing and wishing good luck, happiness and health.

On Boxing Day people in some areas took salt and water to the church for blessing; it was then thrown on the fields and the house was blessed. In some places horses were also blessed. The next day, 27th December, on the day of Sv. Janez, the wine was taken to church for blessing and was named ŠENTJANŽEVEC, a Slovenian ritual drink (86).

because they could give their own greeting, walking from house to house, from relative to relative, and receiving gifts of cake and apples.

SORCERY.

At certain times during the year, changing conditions and the hope of good fortune activated different types of sorcery. The discovery of the witches with their special clothing or way of wearing it, was quite well known and talked about.

The spells originated when simple people believed that sickness was caused by demons. The witch doctors used specially selected words to form their spells, which were frequently rhythmic verses. The oldest spells known among the Slovenians date from the 12th



Gorenjska ohcet – Wedding of Gorenjska.

The 28th December is marked on Slovenian calendar as TEPEŽNI DAN (Štajerska, Kranjska), OTROČJE (Koroška, part of Štajerska), PAMETIVA (Mursko polje), ŠAPELJCA, ŠAPANJE (Zilja Valley, Rož), or the day of 'beating' with sticks, if the victims do not 'buy' themselves with gifts or money.

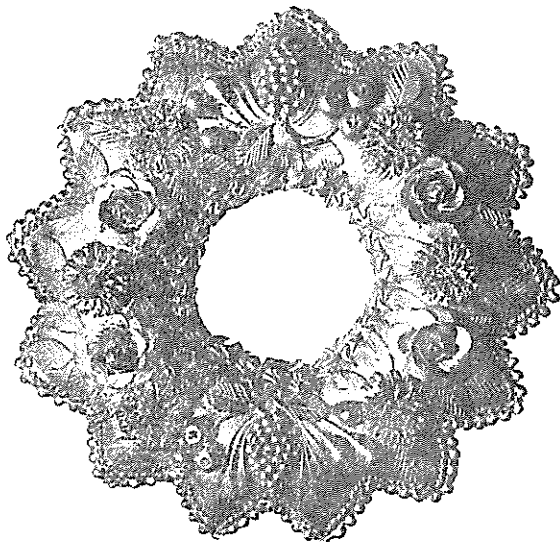
New Years Eve was celebrated, and still is, with dancing and singing. The children were very happy

Century and were written in a monastery at Stična. The first few letters, written in mystic symbols, were intended to create a magic atmosphere. Sometimes the spells were not to prevent bad fortune but to increase it.

(86) Kuret, N., *Praznično leto Slovencev, Book IV. Mohorjeva Družba Celje, 1970, p. 140.*

The people accused of witchcraft, mainly women, were charged with being guilty of renouncing the Catholic religion, of cursing God, of having meetings with the Devil. The witches on Slovenian territory were supposed to meet at Donačka gora, Klek and Sevnica near Cerkniško jezero. It was believed the devil taught them to make hail and other unpleasant things which were intended to damage the animals and create sickness.

According to P. Štrukelj, two booklets on sorcery had been known among the Slovenians since 1736-1745; they were *Kolomonov žegen* (Kolomon's Blessing) and *Duhovna Brama* (Defence against the Enemy), mainly a safeguard for travellers.



Wedding cake, Železniki, hand decorated.

Widespread poverty in the 19th Century encouraged the spread of these booklets among simple people who hoped the demons would solve their problems and misfortunes.

TRADITIONAL FOODS

TRADITIONAL FOODS are eaten at the celebrations as part of the customs. Foods that are still very much a part of the festive menu are:

POTICA (walnut roll), KRAŠKI PRŠUT (wind-dried leg of pork), ŠTRUKLJI (dumplings of a special kind – walnuts or cheese rolled into dough and then cooked, wrapped in a cloth or steamed until crisp), GIBANICA (pastry, filled with home-made cheese, walnuts, poppy seeds and apples, baked in cream), KISLO ZELJE (the sauerkraut of Kranjska – Carniola), KISLA REPA (sauerturnips, a unique Slovenian invention), ŽGANCI (a dish made of buckwheat flour and cornflour in Gorenjska – Carniola, and potatoes and flour in other regions), ZASEKA (minced lard with bits of bacon, is often used as a spread or for seasoning – OCVRKI).

TRADITIONAL DRINKS

The Slovenians drink a lot of herbal tea; the herbs and plants are collected and dried at home.

Many Slovenian regions make their own wine, the most traditional are: CVIČEK (Dolenjska), ŠMARNICA (Štajerska), JERUZALEMČAN, TERAN and others.

The stronger alcoholic drinks are made of apples, pears, plums – ŽGANJE, ŠNOPS (brandy, clear) and BRINJEVEC (gin) made of juniper-bush berries.

A visitor entering a house of a Slovenian for the very first time is, in many areas, served with a piece of homemade bread and salt.

APPENDIX I.

For these nations, the Slaveni and the Antae, are not ruled by one man, but they have lived from of old under a democracy, and consequently everything which involves their welfare, whether for good or for ill, is referred to the people. It is also true that in all other matters, practically speaking, these two barbarian peoples have had from ancient times the same institutions and customs. For they believe that one god, the maker of the lightning, is alone lord of all things, and they sacrifice to him cattle and all other victims; but as for fate, they neither know it nor do they in any wise admit that it has any power among men, but whenever death stands close before them, either stricken with sickness or beginning a war, they make a promise that, if they escape, they will straightway make a sacrifice to the god in return for their life; and if they escape, they sacrifice just what they have promised, and consider that their safety has been bought with this same sacrifice. They reverence, however, both rivers and nymphs and some other spirits, and they sacrifice to all these also, and they make their divinations in connection with these sacrifices. They live in pitiful hovels which they set up far apart from one another, but, as a general thing, every man is constantly changing his place of abode. When they enter battle, the majority of them go against their enemy on foot carrying little shields and javelins in their hands, but they never wear corselets. Indeed some of them do not wear even a shirt or a cloak, but gathering their treds up as far as to their private parts they enter into battle with their opponents. And both the two peoples have also the same language, an utterly barbarous tongue. Nay further, they do not differ at all from one another in appearance. For they are all exceptionally tall and stalwart men, while their bodies and hair are neither very fair or blonde, nor indeed do they incline entirely to the dark type, but they are all slightly ruddy in colour. And they live a hard life, giving no heed to bodily comforts, just as the Massagetæ do, and, like them, they are continually and at all times covered with filth; however, they are in no respect base or evildoers, but they preserve the Hunnic character in all its simplicity. In fact, the Slaveni and Antae actually had a single name in the remote past; for they were both called Spori in olden times, because, I suppose, living apart

one man from another, they inhabit their country in a sporadic fashion. And in consequence of this very fact they hold a great amount of land; for they alone inhabit the greatest part of the northern bank of the Ister. So much then may be said regarding these peoples.

At about this time an army of Slaveni amounting to not more than three thousand crossed the Ister River without encountering any opposition, advanced immediately to the Hebrus River, which they crossed with no difficulty, and then split into two parts. Now the one section of them contained eighteen hundred men, while the other comprised the remainder. And although the two sections were thus separated from each other, the commanders of the Roman army, upon engaging with them, both in Illyricum and in Thrace, were defeated unexpectedly, and some of them were killed on the field of battle, while others saved themselves by a disorderly flight. Now after all the generals had fared thus at the hands of the two barbarian armies, though they were far inferior to the Roman forces in number, one section of the enemy engaged with Asbadus. This man was a guard of the Emperor Justinian, since he served among the *candidati*, as they are called, and he was also commander of the cavalry cohorts which from ancient times have been stationed at Tzurullum, the fortress in Thrace, a numerous body of the best troops. These too the Slaveni routed with no trouble, and they slew the most of them in a most disgraceful flight; they also captured Asbadus and for the moment made him a prisoner, but afterwards they burned him by casting him into a fire, having first flayed strips from the man's back. Having accomplished these things, they turned to plunder all the towns, both of Thrace and of Illyricum, in comparative security; and both armies captured many fortresses by siege, though they neither had any previous experience in attacking city walls, nor had they dared to come down to the open plain, since these barbarians had never, in fact, even attempted to overrun the land of the Romans. Indeed it appears that they have never in all time crossed the Ister River with an army before the occasion which I have mentioned above.

Then those who had defeated Asbadus plundered everything in order as far as the sea and captured by storm a city on the coast named Topirus, though it had

fasting and many other things, what is against God and against my baptism. You, the only God, you know, how much is needed (forgiveness). Gracious God (Lord), I beg your forgiveness for my sins and for many other sins, bigger or smaller which I commit. I beg your mercy and Holy Mary and all the saints.

I wish to receive penance for my sins in this world, whatever you give me and which is appropriate to you and your mercy, God, you came from heaven and were tortured for all the people, to save them from the devil, save me also from all evil.

Gracious God, to you I give my body and my soul, my words and my deeds, my will, my belief and my life. And wish to hear on the day of final judgement your great mercy with all, whom you will invite with your words: 'Come, selected from my Father, receive the eternal life, waiting for you to all eternity. Amen.'

II. MONUMENT.

If the grandfather would not sin, he could live forever, he would not age, he would never had any worries or a dying body but he would live for eternity.

Ecc bi deat naf neze
 gresil tevuckigemube
 sta starofsi neprigon
 loſki mikoligſe per
 ſali neimugi niſlena
 telelemoki nuuvug
 kigemubeſta bone
 ſelavuiſtubui ne
 priuazninu uvignar
 Odſzlauuibofige ſotom
 nanayodſlo vuezki
 ſtaſta ſpeczali boi
 do neimoki lbllze
 duſemirt ſpagibra
 tria pomerem ze
 dai zino uueboſi na
 reſemze bowmu oz

ſtanem zich mirzch
 del eſefunt dela ſoto
 nina eſetrebui tuorim
 bratra oclavuetam eſe
 ratua eſerazbaſi eſeputi
 ugongenige eſeroti choi
 ſe lb nepalcm nuge pre
 ſtapam eſene nauuut
 nuſce reb del mirzere
 pred boſima ozima mo
 ſere potomu zinzi un
 deti ſlami palumeti
 eſebefe priuux ſlou
 uezi yliſa talie aco
 ſe imuigelim tere ne
 priuaznina uſ nenauvi
 deſſe aboſiu uſliubiſe

Because of the devil's envy he was expelled from the God's glory, then the pain and problems came upon the human race, sickness and death. But, brothers, remember, we are named also the sons of God. Leave the odious deeds, because they are devil's deeds, like adultery, brother calumny, theft, murder, carnality. Like promises we do not keep but break them, hate: nothing in the eyes of God is more repulsive than those deeds. That is why, sons, you can see and understand, the first people were with their faces, like us, but they started to hate the devil and to love God.

In churches we bow before them, we pray to them, drink to their honour and promise them ourselves for the prosperity of our bodies and souls. We also can be like that, by doing the same deeds they have. They have fed the hungry one, the thirsty one was given a drink, the barefooted one got something on his feet, the naked one was dressed and the sick was visited in God's name, the one who was freezing was warmed, the strangers were led into their homes, visited the jailed in their prisons and the ones enchained in iron were comforted in God's name.

With these, with these deeds they came close to God.

daboroinu nime ycirou	uvedechu ſtam
vah ich danam ze imod	niZab iuZeLeZneh
lim ze im lZeti ich	vvoſich Uelepemb
pigem Lobeci naſſe im	boZekachu luime
neZem ozcepafgenige	boſie te uteffahu
telez naſich iduſnaſich	temi tonriZe deli
Tigefemofem unu eſte	bogu bripluſze tao
bumi eccz tage dela	Zinzi inam ze mod
naſnem delati uſco	lri tomuge vuirch
ni delate omibo laſ	nemo dſu Gorzpodri do
na natrovuechu ſag	dani tamoge vZei
na naboiachu boZZa	li vZezvſtuo ſuoge
obuiachu naga ode	eſeift ugorouleno iz
achu malo mogoncka	com doconi izvvo
uime boſie boZZekacho	ſtemico ^{com} boſiem lgeZm
mirZna zigreahu ſtan	bratra bozuuani ib
na bodcravvi Zuoge	bgem Egoſenemoſem

Monument II. Codex 6426, fol. 158v., 159r., 159v., 160r.

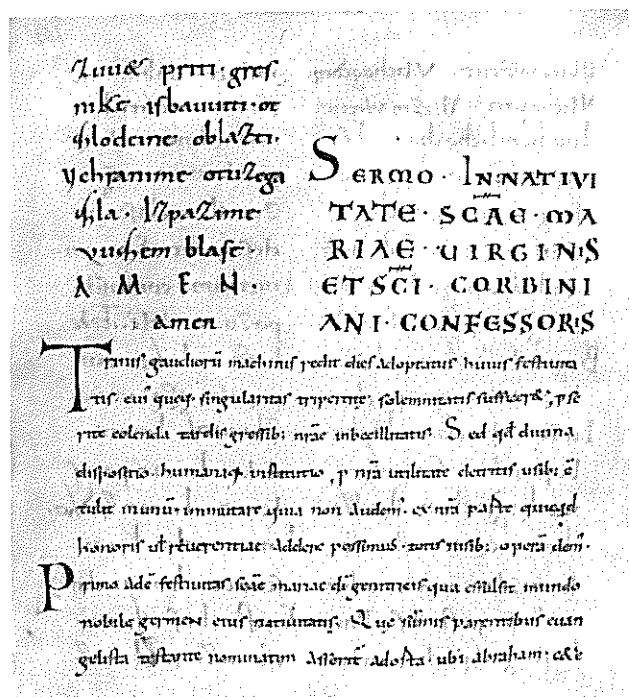
nikſeliſa niuen	ge pred boſima oſima
ri nicacoſe ubega	ſtari izio prio imeti
ri nugeſtari pred	iuſegeZim bovvedal
ſtolom boſigen ze	naſ gozbod ſurticuz
zopirnicom naſim	iſegreſt bali teleznaiſſih
zeZlodgem ſtam	izpaſtecl duſnaiſſih ton
igeſtze pred boſi	boZZedine balouvan
ma oſima vZao	ge poZZledge poZZavv
mu Zuorimi vZa	uuaZalge imſeZe nam
izuoim glagolom	doZZſton odgego zavue
izbovuedari eſoge	keci igemuZeoreti
naſemſuere chiſto	preiſe naiſſi zeſZtoco
ſtuoril libobodi do	ſtaſtacho neboie te
broliſboliſi zlo	pechu meclami ipri
dactomudini zinzi	niſſe ogni peſſachv
muſſite ide neei	imeti trachu ipoleZv
moſe vclonci nu	vueſachv iſeteZm duiſi

theft, fornication, greediness, voracity, drunkenness, blasphemy and all sinful deeds, I have done since my baptism till today.

All that I confess to God and Holy Mary and St. Lawrence, and all saints and to you, the God's servant.

I regret my sins and would like to repent, if I will be aware, you will, God, spare me ... Give me *Lord God*, your mercy, so I will be able without embarrassment and shame to stand before you on the day of final judgement, when you will judge the alive and the dead, according to their deeds. To you, O Lord, merciful, I give all my words and my deeds, my thoughts and my heart, my body, my life and my soul.

Christ, the Son of God, who selected (chose) himself to come to this world, to rescue the sinners from the devil's overrule, save us from evil and preserve in goodness (save me in all, that is good).



Monument III. Codex 6426, fol. 160v., 151r., 161.

NOTES TO THE MONUMENTS OF FREISING

Summarized from A. L. Kuhar

In the year 1807 a German scholar A. Schurer discovered that five sheets of the liturgical 169 sheets, relating to the Xth Century, when Abraham (957-993) was the Bishop of Freising, Sh. No.: 76, 158, 159, 160, 161, were not written in Latin, but in a Slavonic idiom which he did not hesitate to identify with that spoken in Karantanija in the IXth Century. On the five sheets he found three different subjects: on sheet number 76 the text of a General Confession of sins together with an Act of Contrition; on sheets numbers 158, 159 and part of 160, the text of an instruction, or a Sermon, preceding

the actual Act of Confession, and meant to call the faithful to repent and to do penance; on sheets numbers 160 and 161 a formula of Confession.

He also states, the texts were written towards the end of the Xth Century and the beginning of the XIth. The scholars agree that the second and the third Monument of Freising were written by the same hand as that which wrote between 977 and 981. A Charter by which Abraham Bishop of Freising, and a noble clerk, Ruodharis, exchanged properties in Karantanija near the Freisingian estates around Spittal a.d. Drau. Most scholars also agree, the original texts from which the Monuments of Freising had been translated, date from the IXth Century.

According to A. L. Kuhar, the more important of the three monuments is the Second, it is the longest and it also contains a few characteristics from which it was possible to build up a very strong case in favour of the theory that the Monuments reveal traces of the work of the two Slav Apostles, St. Cyril and St. Methodius, among the Slovenians. Linguistic and paleographic research has furthermore ascertained that the Second and the Third Monuments were written by a German hand, the Second from dictation, the Third from a written copy. The Second might have been dictated by a Slovenian reading out the Glagolitic text, so many are the faults and so characteristically German is the phonetic transcription. The Third is almost faultless and must have been copied from a Slavonic form written with Latin letters. But the most carefully written among all the three is the First Monument.

They have also concluded that the First and the Third Monuments were used in Church Services in Slovenian Karantanija, and the Third was not needed by the faithful, but by the priests only (or Bishops) conducting the Service. The German writer could almost faultlessly copy the First and the Third, but needed a Slav to dictate the Second Monument, and wrote it out with Latin letters phonetically from sounds which he did not understand. Hence the great number of mistakes and spelling, though the language is perfect. Further characteristics of the Three Monuments are: The Second and the Third Monument form a remarkable unit both from the point of view of the language used as well as from that of their liturgical use. They must have been translated or edited, at some literary centre where they knew the Slavonic language. The First Monument, on the contrary, is the more independent and its language seems to correspond to a Slovene idiom spoken in the IXth Century in Karantanija.

The First and the Third Monuments are obviously pre-Methodian translations into Old-Slovenian from Latin or Germanic originals. The Second one, though independent, intrinsically and idiomatically is so much connected with the Third Monument that it is difficult to avoid the conclusion that the Slavonic School of St. Cyril and St. Methodius, which no doubt had shaped the Second Monument, also had influenced the shaping of the two others. A. L. Kuhar also mentioned the study of Msgr. Grivec of all the problems connected with the work of St. Cyril and St. Methodius among the Slovenians.

APPENDIX III.

Of the religious 'disagreements' between the German Bishops and the Pope, A. L. Kuhar had written:

"The letters addressed to Adalwin, Archbishop of Salzburg, Bishop of Passau, and Anno, Bishop of Freising, the main culprits, are so outspoken, and so full of sincere and justified anger that they cannot be but the reaction of a contemporary witness to some of the events of the Germano-Slavonic religious conflict, and are a flat condemnation by supreme ecclesiastical authority of the methods used by the Bavarian Church.

The Archbishop of Salzburg is told that since he, as Metropolitan, was responsible for the deposition of S. Methodius, he should also be responsible for his restoration to office.

Bishop Anno of Freising is bluntly reproached by the Pope for his audacity and his presumption and for having dared to tyrannize over a brother Archbishop who was at the same time Papal Legate to the Slavonic peoples. The Pope further accused the Bishop of being a common liar, who when questioned at Rome about the affair, said that he did not know Methodius, while in fact he was the instigator of the shameful act against him. The Pope threatens him with excommunication (Kos, Gradivo II, No. 222). The most drastically worded letter was received by Hermanerich, Bishop of Passau, who, as we know, had been sent as a missionary to Bulgaria. The Pope denounced him for "Tyrannical cruelty" and "bestial savagery" in his treatment of Methodius. He had made him prisoner and had let him stand out in the cold and rain. When S. Methodius was 'dragged' before the Bishop's meeting he (Hermanerich) was about to whip him with his horsewhip, but others had intervened in time. The Pope suspended him forthwith and ordered him to come immediately to Rome, or risk being excommunicated ...'

APPENDIX IV.

Following are samples of the taxes as written in the Urbars from the years 1265-1267 in the village near Maribor:

"There are 12 farms, two of them belong to the 'župan'. Each one of the others has to pay one 'modij' (special measure for wheat) of wheat, one 'modij' of oats, one water-pail of broad beans, one pail of poppy seeds, one pail of semolina or 12 dinarii, a lamb or 5 dinarii; a 'castle ox' (German *Purchochsen*) had to be lent to the castle for work — 4 dinarii for fish 2 dinarii, cheese or half dinarii for acorns — 3 obols (Obolus — half of dinarii), 3 bundles of flax or 3 dinarii, a small tax being two bread loaves and one chicken, at Christmas time one hen, at Lent one hen, at Easter 20 eggs.

Apart from that, to the official one 'menzur' (measure for wheat) of wheat and one 'menzur' of oats and 1 dinarii, and for the 'justice' two loaves of bread, two chickens and one pail of oats, to the ('law official') — 'Birič' — (Slov.) — one pail of wheat and the 'župan' of the village is to get 1 'modij' of wheat, lamb or 6

dinarii, a pig or 20 dinarii. Also to the 'Cook-master' (of the landlord) one bread and one chicken and one pail of wheat or oats."

In the region where the Patriarch of Aquileia was also the Landlord, the following taxes were due from the village near Tolmin, named Vrsno:

"There were six and a half farms, two and half belonged to the decany of Ciginje, the half-farm was paying dinarii for grass, other taxes were as follows: 1 'star' (another measure for wheat) of wheat, 6 'stars' of cereals, at St. George 8 dinarii, one cow with milk or 20 dinarii. One animal at the feast of St. James or 16 dinarii. Two 'cheese' loaves at the feast of St. Michael or 12 dinarii, and for the bondage (servitude) 8 dinarii, 1 animal for the kitchen or 10 dinarii and for the wine 18 dinarii.

Farmer Nikolaj has a whole farm. Martin has a whole farm. Maver has a whole farm. Kocjan has a half of a farm, he has to pay for the grass 40 dinarii from the unattended half-farm."

APPENDIX V.

In a Chronicle of a unknown Minorite a chapter was found describing the funeral of the Count Ulrich.

(Transcribed and translated into Slovenian by Ivan Grobelnik):

"... In the middle of the church 'stage' was set, covered with expensive cloth material and there the dead 'Celjan' (Cillian) was lying. There were many candles around him, giving a bright light to the church. The candles were among the others also held by 12 poor people ... Then the nobles and the servants brought five flags to the catafalque. The flags were the flags of Celje, Ortenburg, Žovnek (Ger. Sannegg), from Croatia Zagorje and a 'mourning flag'. Together with the flags the shields and helmets of the already mentioned 'places' were presented. Then 12 youths in black in 12 horses covered in black, rode before the catafalque to present the horses. A big strong 'knight' came forward, threw himself on the ground before the corpse of Ulrich and after saying: "Heut' Grafen von Cilli und nimmer mehr" — (Slov. "Danes grofje celjski in nikdar več.") — ("Today the Counts of Cilli and never again"). The saying was repeated three times by the people surrounding and then the flag of Celje (Cilli) was torn. The Crying and sobbing and mourning in the church became unbearable, impossible to describe ..."

APPENDIX VI.

SUMMARY OF SLOVENIAN LITERATURE

PRIMOŽ TRUBAR (1508-1586) was the founder of Slovenian literature with his *Cathecismus* and *Abecednik* in 16th Century.

SEBASTIAN KRELJ (1538-1567) is important for the improvements to the letters used for written Slovenian language, *Otroška biblija* (*Childrens Bible*), and *Postila slovenska* (*Slovenian Postilla*).

JURIJ DALMATIN (1547-1589) translated the Bible into Slovenian.

ADAM BOHORIC (1520-1598) prepared the first Slovenian Grammar *Zimske urice* (*The Winter Hours*).

JANEZ WAJKARD VALVASOR (1641-1693) is known for the History of Kranjska (Carniola) in the German language *Die Ehre des Hertzogthums Krain* and some scientific studies.

ANTON TOMAZ LINHART (1756-1795) is the first Slovenian writer of drama and comedy *Zupanova Micka* (*Mayor's Mary*) and prepared for Slovenians *Ta veseli dan ali Matiček se ženi* (*The Wedding of Figaro*). He also wrote a history originally in German – Versuch einer Geschichte von Krain und den übrigen Ländern der südlichen Slaven Österreichs.

MARKO POHLIN (1735-1801), Augustinian friar was very active. He published over 40 books, but many were lost. He wrote *Bukevce za rajtengo* (the First Slovenian Maths book) and a Grammar in German, *Kraynska Grammatika*, to help German travellers on Slovenian land, then dictionaries in three languages (Latin – *Glossarium slavicum*, Slov. *Malo besedišče treh jezikov*).

VALENTIN VODNIK (1758-1819), Franciscan friar, was the first Slovenian poet and editor of a newspaper, *Lublanske Novize*.

JERNEJ KOPITAR (1780-1844) is significant because of his development of Slavic studies in Austria and as a forerunner of Austro-Slavism (81). He was a librarian in the Imperial Library at Vienna and a censor of Slavic and Greek texts. His work deals primarily with linguistics, but contributes to the unification of Slovenian literary language and his guidance of many national cultural workers strengthened the Slovenian national revival. He was also responsible for the introduction of the word 'Slovenian' to the western world. The Germans called Slovenian 'Windish' ('Winds') and the language was known as 'Windische sprache'.

MATIJA ČOP (1797-1835) prepared the history of Slovenian literature, including works from the earliest times to those of the poet France Prešeren. Many books were published that indicated a great quest for knowledge in history, gardening and agriculture. Most of them were written in German, but were also printed in the Slovenian language. In 1845 the *History of the Slovenian language* was written but many facts had to be omitted because of strict censorship.

FRANCE PREŠEREN (1800-1849) is the best Slovenian poet. He was a lawyer, but could not get a position, partly because of his interest in the development and recognition of the Slovenian language. He was a friend of Count Auersperg, and expressed the view that friendship with Austrians and a knowledge of their language could be of great importance for Slovenians. He himself had written some poems in German, but his most important and undying heritage is a collection of poems *Prešernove Poezije* – Slov. (*Prešeren's Poetry*), which includes ballads, sonnets, and other known poetic forms of expression, and poems criticising the different suggestions for the Slovenian alphabet and the use of many dialects, thus widening the distance from the literary language. With the declaration of the 'United Slovenia' Slovenians gained

some freedom of culture and publishing which enabled them to have some of their own newspapers, but these were soon stopped.

The German language was introduced as the only official language and the main posts were taken by the German officials. Slovenian intellectuals had to study and look for work among the Germans and Czechs.

In some towns special *Čitanice* (*Reading Societies*), were formed, which presented cultural programmes. In the 1870s there were important public meetings at which a great number of people met to discuss and express dissatisfactions.

JANEZ TRDINA (1830-1905) was a leading writer during the period 1848-1881. His best known works are a selection of Slovenian folk tales and stories *Bajke in povesti o Gorjancih, Spomini* (*Memories*), in which he expresses hatred for the Germans.

FRAN LEVSTIK (1831-1887), the poet, writer, critic, philologist, editor and leader of the 'Mladoslovinci' (Young Slovenians Movement) wrote a few collections of poetry the best being his children's poems which were later published under the title *Najdihojca*. As a writer he is associated with the story *Martin Krpan* in which he describes a simple peasant of that name and the opposition of the Vienna court and its relation to Slovenians under Austrian rule. Levstik also criticised the poor quality of Slovenian language used by some of the writers, including their choice of words and poorly constructed grammar. In the tragedy *Tugomer*, written with Josip Jurčič, he warns Slovenians not to believe German promises.

In the years 1854 and 1855 a group of young Slovenians published the student's paper *Vaje* (*Exercises*), which published short stories and poems. Simon Jenko, Fran Erjavec and Janez Menzinger were the leading writers in the group.

SIMON JENKO (1835-1869) was a poet. He wrote many poems, both lyrical and satirical, expressing the despair of the Slovenian nation and hope for a better future. His main stories tell of a life of poverty. *Tilka* is a story of a mentally retarded young man, whose parents wished to marry him but he escaped, and *Jeprski učitelj* is a story of a teacher, who dreams of being rich all his life.

FRAN ERJAVEC (1834-1887) wrote essays on animals and prepared nature books for children. He also wrote stories and fables, his best being *Ni vse zlato, kar se sveti* (*All that glitters is not gold*), which illustrates the strong will of a farmer who loses everything by gambling, finds a shiny coin which he thinks is gold and tries to sell it. He meets a professor who helps him and lends him money; he starts to work again and learns to trust only his own hard work.

JOSIP JURČIČ (1844-1881) was a follower of Fran Levstik, a Romantic realist and a superb narrator who wrote stories that have been translated into many foreign languages. As a dramatist he wrote *Tugomer* and the tragedy *Veronika Deseniška* (story taken from the life of Counts of Celje – Cilli).

His first story is *Jurij Kozjak*, a story of a young

boy, Jurij, whose uncle, because of greediness, sold to the gypsies. He was then taken by the Turks, educated and trained as a janissary and returned years later with the Turkish army.

The story *Domen* is about a military deserter, and Jurčič's best work is *Deseti brat* (*The Tenth Brother*), a story of exploitation, superstition and fear of the tenth brother. The story *Sosedov sin* (*The Neighbour's Son*) is a picture of village life, where the rich oppose their children having anything to do with the poorer children. In the story *Rokovnjači* (*Vagabond*) the writer tells of a vagabond leader, who became what he is because of the friends betrayal. The story was completed by another writer, Janko Kersnik. Josip Jurčič's great ability was being able to describe the life surrounding him, and he was very interested in the life of 'special' persons (eccentrics) in the village.

JOSIP STRITAR (1836-1923) was the educator of the young poets and a poet himself, a storyteller and dramatist. He is best known for many of his poems and was the publisher of the newspaper *Zvon* (*The Bell*). He also wrote the romance *Zorin* and *Sodnikovi*, and many essays for young people.

SIMON GREGORČIČ (1844-1906) a priest, was a poet of the Soča Valley. He had great love for his nation, a theme that is strongly expressed in his poetry, with sadness for its fate and hopes for a better future. He also writes of the tragedy of human life, of his own unhappiness and his longing for his home town.

The Slovenian townspeople were divided into two groups — the clericalists and liberalists. Writers of the time described real life with no embellishment, and they selected stories from real life. In Ljubljana the newspaper-magazine, *Ljubljanski zvon* was founded and edited by Janko Kersnik, lecturer in Slovenian language at the 'Realka' (non-classical secondary school).

JANKO KERSNIK (1852-1897) was the founder of poetic realism among the Slovenians, and was known as the first feuilletonist, writer of light literature, usually in a newspaper. He also wrote some poems in the German language while still at college. As a writer, he draws on experiences of town life and people who live in towns. He also describes farmers, whom he met when he was a notary public and a mayor.

He concluded the story *Rokovnjači*, by Josip Jurčič and his main stories are *Ciklamen*, a love story, in which the main figure is a lawyer in love with a German governess, and *Agitator*, a description of pre-election campaigns among the Slovenian Liberals and Clericals. *Jara gospoda* is a story of the life of the intellectuals of the countryside. He shows the life of the farmers from both sides, the hard work, love and respect for the land and also the greed and drinking habits. Kersnik's best short stories are *Testament* and *Očetov greh* (*Father's sin*).

IVAN TAVČAR (1851-1923) was one of the best Slovenian writers of the 19th Century. He wrote four poetic narratives and over 40 stories. He describes historical events and realistic sketches from the simple life of the farmers, their hardship, love and disappointments. In his works '*Grajski pisar*' (*the Castle's clerk*) and '*Vita vitae meae*' he describes the encounters

between the Catholics and Protestants in the 16th Century, interlaced with the love stories. His best and most beautiful stories are *Visoška kronika* (*The Chronicle of Visoko*), a life story of two farms, and *Cvetje v jeseni* (*Flowers in Autumn*) with the basic theme being the love between an elderly intellectual and a young farm girl.

In *Izza kongresa* (*From behind the Congress*), he describes a meeting of the political leaders in Ljubljana, in the year 1821, after the fall of Napoleon, to stop the new ideas spreading among people.

ANTON AŠKERC (1856-1912), a priest and poet, was opposed by church officials and retired early from his parish duties, but he did not lose faith nor his innate idealism. He is Slovenia's best writer of ballads and epic poetry, taking the themes from folk tales, Slav and Slovenian history, society, and the impressions of his travels in foreign countries. Among his best known poems based on folk tales are '*Ponočna potnica*' (*The late traveller*) and '*Mejnik*' (*The Landmark*). In '*Ponočna potnica*' he pictures a horrifying night traveller — the plague — who is taken across River Drava by the ferryman, whose payment is that he is killed first so he would not hear the crying and see the dying people as the plague went from house to house, from village to village, killing everyone.

Aškerc's ballads deal with historical themes. *Janičar*' is a story concerned with events in a small village during the Turkish invasions of the Balkan, and the peasant revolts are described in a cycle of ballads. The first part expresses the hope and beliefs of King Matthias (the Hungarian King Matthias Corvinus), the hard life of the Slovenian peasant and the peasant revolt of the year 1515. The second part tells of consequences of the revolt, of which the ballad *Kronanje v Zagrebu* (*The Coronation in Zagreb*) is the best known. The ballad tells of the capture of the leader of the peasant revolt of 1515, Matija Gubec, and the punishment he received in Zagreb, where he was put on a hot iron throne, crowned with a hot iron and was given a hot iron sceptre with which to 'rule' his peasant nation.

ZOFKA KVEDROVA (1878-1926) was the first woman in Slovenian literature. She wrote *Misterij žene* (*The Tragic Fate of a Woman*) and '*Njeno življenje*' — a story of woman, a genetic theory. She was also interested in social problems and immigration of Slovenian people.

FRAN MILČINSKI (1867-1932) was the most popular representative of the naturalists. He was a humorist, but also wrote many stories for children *Ptički brez gnezda* (*Birds without a nest*) as well as stories in which he describes the life of children who had been incorrectly educated, and of children who were not cared for.

DRAGOTIN KETTE (1876-1899) was a member of the political society Zadruga (Cooperative Association). He was very young when he started to write poems, stories and fables such as *Pravljica o ubogi Tereziki* (*The story of a poor Teresa*), *O šivilji in škarjicah* (*Story of a dressmaker and the scissors*), *Legenda o skopulji z nogavico* (*the legend of a stingy woman with a sock*) and *Krt Modričan* (*the mole Genius*). He also wrote many lyric poems, some humorous, some very sad.

JOSIP MURN – ALEKSANDROV (1879-1901) grew up without his mother, and even though his youth was filled with hardship, he remembered those years with warmth. His poems express sadness and disappointment, and anticipation of early death. He describes farm life, the beauty of nature and love.

IVAN CANKAR (1876-1918), most prolific, and known among the Slovenian writers as the 'Master of the Slovenian word', was born the eighth child of a poor family. His father left the family and his mother cared for the children by working for neighbouring farmers. Benefactors enabled Cankar to attend schools in Ljubljana and he later studied at Vienna. He became the first Slovenian professional writer and was also interested in politics. He was a great portrayer and a merciless critic of Slovenian life. He was a poet, but his best writing is in psychological short stories, and dramas. He published nine collections of short stories. *Za križem* (Behind the Cross) is a selection of short stories, based on an unjust social environment, with children dying from hunger.

In *Moje življenje* (*My Life*) he describes his childhood and pictures his mother with great love; the pearls of a lyrical prose, were such stories as *Desetica* (The dime), *Skodelica kave* (*A Cup of Coffee*), *Greh* (*The Sin*), and *Naš laz* (*Our Pasture*). The selection *Podobe iz sanj* (*Dream Visions*) tells of the fate of the Slovenian nation, a target for foreign imperialists. The censors were very sharp, but the books were still published, unchanged.

Ivan Cankar's main works are *Na klancu*, picturing the story of his family, the poor life, the decay of the Slovenian nation, *Martin Kačur*, the story of a teacher who wants to help the people through education but in his endeavour himself is ruined, and *Hlapec Jernej in njegova pravica* (*The Bailiff Jernej*), the story of a bailiff written with monumental simplicity, translated into many languages, including Chinese.

Cankar's dramatic works include *Za narodov blagor* (For the Nation's Prosperity), a comedy which portrays and ridicules the Slovenian bourgeoisie that talks of prosperity of the nation but cares for itself only, *Kralj na Betajnovi* (The King of Betajnova) showing the economic decline of the Slovenian village, and *Pohujanje v dolini Šentflorjanski*, a satire of a phony patriotism and morals. Drama *Hlapci* (*The Servants*) describes political movements of the Slovenians at the time before the First World War and exposes the characters of some intellectuals who, in fear of no bread and no work, deny their beliefs.

Ivan Cankar was a critic of his writer friends and his works are translated into English, French and some other major languages.

OTON ŽUPANČIČ (1878-1949) was a poet, who moved with the events. He writes of youth and is full of sentiment and later declared himself to be led by the wind. He also touches migration and the life of the migrants. He travelled and visited many countries. He asks what the fate of the Slovenian nation would be, but finds no answer. His poetry changes with time and after the Second World War he is concerned with the life of the proletariat and the revolutionary movement. Above

all, Župančič was a fine children's poet, who published many collections; *Pisanice*, *Lahkih nog naokrog*, *Sto ugank*, *Ciciban*. He is also known as the translator of the works of Shakespeare, and of work from French, English, Russian and Czech literature.

FRAN SALEŠKI FINŽGAR (1871-1962), much loved by the people, was a priest and a poet as well as a writer. He wrote an idyllic epic poem, *Triglav*, to glorify the beauty of the highest mountain of Yugoslavia. He wrote a historical novel *Pod svobodnim soncem* (*Under the Free Sun*) in which he pictures the fighting of the Slavs with the Byzantines. In the story *Dekla Ančka* (*The Maid Ann*) he masters the simple life. He was criticised by his fellow priests because of the contents but he beautifully describes the love of a young, determined man and a maid. Finžgar also wrote for the young. His stories describe his own youth and years of schooling and holidays in the mountains, and in some stories the animals are shown with the characteristics of men. His dramas, with both historical and contemporary themes, are very popular and include *Divji lovec* (*The Poacher*), *Naša kri* (*Our Blood*), *Veriga* (*The Chain*) – a story of village life, and *Razvalina življenja* (*The Ruins of Life*).

FRAN KSAVER MEŠKO (1874-1964) at first followed the style of Naturalism but later wrote short essays and stories with deep, philosophical meaning, as well as many stories for the young, such as *Mladim srcem* (*To the Young Hearts*) and *Volk Spokornik* (*The Wolf Penitent*). He lived among the Slovenians of Koroška as a priest and contributed to the development of the 'Nationality conscience' of people of Koroška.

IGO GRUDEN (1893-1948) a poet, expresses in his poems deep sentiment for a fellow human being and the wish for a harmonious life among all people. In a collection of poems, *Primorske pesmi*, he describes Primorska (Littoral), and *Dvanajsta ura* (*The Twelfth Hour*) discovers the social problems and the atmosphere just before the Second World War. In the collection *V pregnanstvo* he expresses the fate of people in concentration camps, and some of his own experiences also.

ALOJZ GRADNIK (1882-1967) was a poet, who described his home country, love and life's aim. He also translated poems from Serbo-Croatian language.

FRANCE BEVK (1890-1970) wrote about real life. His main works are: *Krivda* (*The Guilt*) and *Ljudje pod Osojnikom* (*People Below Mt Osojnik*), stories from life in the villages. *Znamenje na nebu* is a historical trilogy. In *Kaplan Martin Čedermac* he describes life under the Italian occupation, when Slovenian language was prohibited.

IVAN PREGELJ (1883-1960) was the writer of the Tolmin region, picturing the hardships of the people throughout history and also touched on religious and national problems. His best work is *Tolminci* (*People of Tolmin Region*), describing the peasant revolt in the region. A similar theme in his work *Matkova Tina*. *Plebanus Joanes* is a novel about the renaissance in the region, and *Bogovec Jernej* pictures the Protestantism. Other works are: *Otroci sonca* (*Children of the Sun*) and *Simon iz Praš* (*The life of the poet Simon Jenko*).

VINKO BELIČIČ (1913), studied at Novo mesto and Ljubljana, then at Catholic University, Milan. He taught at Ljubljana then left Slovenia in 1945 and taught the Slovenian language at Trieste for 32 years. He wrote many stories: *Molitev na gori* (*Prayer on the Mountain*) and a collection of poems *Češminov grm* (*Barberry Bush*), both published in Slovenia. He prepared many text books for schools in Trieste: *Zgodovina slovenskega slovstva* (*History of Slovenian Literature*), readers, history books and published his own collection of poetry: *Pot iz doline* (*The Way from the Valley*), *Gmajna* (*The Common*), *Blizine in daljave* (*The Near and Far Away Places*) and stories: *Kačurjev rod* (*The Kačur Generation*), *Dokler je dan* (*Until is Daylight*), *Nova pesem* (*The New Song*), *Med mejniki* (*Among the Landmarks*), *Nekje je luč* (*Somewhere There is Light*). He also translated many plays for radio (70) and holy hymns. For his work he received prizes at Trieste (1963), Toronto (1975) and Buenos Aires (1976).

KAREL MAUSER (1918-1977). In 1939 he began studying at the Seminary of Ljubljana. When Italy capitulated in 1943, he was jailed, but later continued his studies. On New Year's Eve 1945, because of his 'German surname' he was expelled from Slovenia. He eventually made way to America, arriving there in 1950.

He started writing in 1938 and his major works are: *Rotija*, *Sin mrtvega* (*Son of the Deceased*), *Prekleta kri* (*Cursed Blood*), *Zemlja* (*The Earth*), *Kaplan Klemen* (*Chaplan Klemen*), *Vetrinjsko polje* (*The Fields of Viktring*), *Večna vez* (*The Eternal Bond*), *Mrtvi rod* (*The Dead Generation*), *Razdrto gnezdo* (*The Thorn Nest*), trilogy, *Ljudje pod bičem* (*People Under the Scourge*). Some of his work was translated into German, Spanish and French. After his death, his poems *Zemlja sem in večnost* (*I am the Earth and the Eternity*) were published.

FRANCE BALANTIČ (1921-1943) was burned to death – a declared anti-revolutionary. The poems he left were published soon after his death in Ljubljana and twice reprinted in Argentina. In year 1984, his collected poems *Muževna steblika*, were published in Slovenia, thus giving him his rightful place among the leading Slovenian poets.

JUŠ KOZAK (1892-1964) was known as a writer as well as a critic. His main works are: *Celica* (*The Cell*). His autobiography, *Lesena žlica* describes life at the time of Second World War, and *Maske* is a collection of essays, dealing with travels.

LOVRO KUCHAR – PREŽIHOV VORANC (1893-1950) was a writer of Koroška (Carinthia). His best works are: *Samorastniki* (*The spontaneously grown people*), *Požganica* (*The Scorched Land*), *Doberdob*, a story of the First World War, *Jamnica* and *Solzice* (*The Lilies of the Valley*), a story of his growing up years.

SREČKO KOSOVEL (1904-1926) was a poet of Kras (Carst) and the revolution, and death. In his poems the Kras (Carst) is described and his love for his mother. His best poems are: *Vidim te, mati* (*I see you, Mother*), *Kraška vas* (*The Carst Village*), *Starka za vasjo* (*The old*

Woman at the Back of the Village), *Rdeči atom* (*The Red Atom*).

TONE SELIŠKAR (1900-1969) is Slovenia's first poet of the proletariat and became later known as a children's story writer. Best known stories are: *Rudi*, *Bratovščina sinjega galeba* (*The Brotherhood of Blue Seagull*), *Hudournik*, *Tovariši* (*Comrades*), *Mule* (*The Mules*), *Liščki* (*The Goldfinches*), *Posadka brez ladje* (*The Crew Without a Ship*), *Velika gala predstava* (*The Grey Gala Performance*).

MILE KLOPČIČ (1905-) is a poet of social problems in his poems *Preproste pesmi* (*The Simple Poems*). Other work includes *Blazni France* (*The Mad Franc*), *Pogreb* (*The funeral*) and *Deževna pomlad 1933* (*The Rainy Spring of 1933*). He also wrote some children's poems. *Mary se predstavi* is about children in emigration, and one revolutionary play *Mati* (*The Mother*).

BRATKO KREFT (1905) writes dramas with historical themes: *Celjski grofje* (*The Counts of Celje*), *Velika puntarija* (*The Big Peasant Revolt*), *Kranjski komedijanti* (*The Comedians of Krain*).

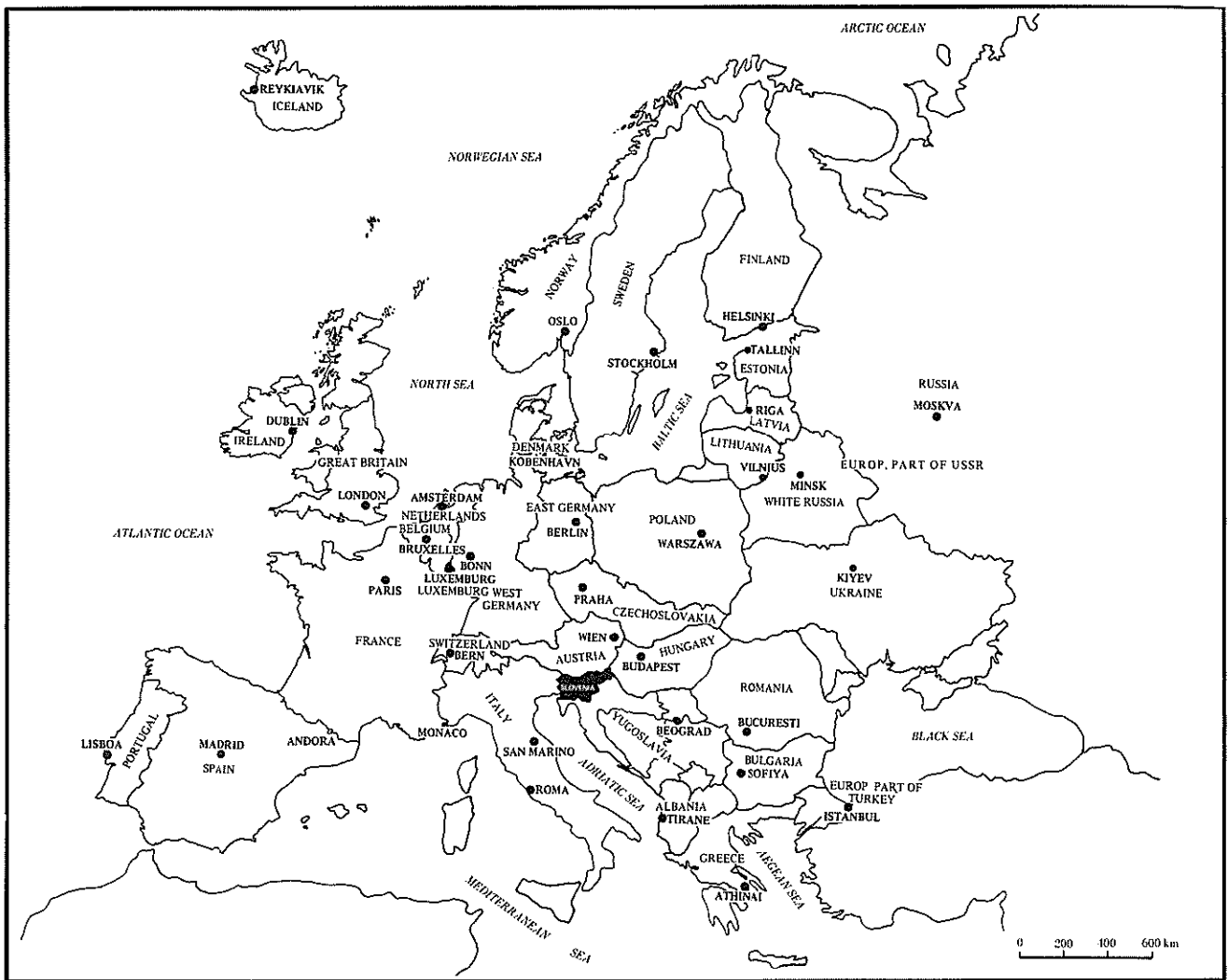
MATEJ BOR (1913), his proper name Vladimir Pavšič, is mainly a poet of revolution, hatred for the Nazis and the desire for freedom. His best selections of poems are: *Previharimo viharje* (*Let's Storm over the Storms*), *Srečanje* (*The Meeting*), *Sled naših senc* (*The Trail of our Shadows*) and a cycle of poems *Šel je popotnik skozi atomski vek* in which he pictures the horror of nuclear destruction, the fear of destruction of love, happiness and life.

MIŠKO KRANJEC (1908-1983) was a writer of Prekmurje, a region close to the Hungarian border. His work is full of sentiment and long thoughts. His best works are: *Težaki* (*The Heavy Workers*), *Os življenja* (*The Life's Axis*), *Kapitanovi* (*The Kaptain's*), *Povest o dobrih ljudeh* (*The Story of Good People*), *Imel sem jih rad* (*I Liked Them*), *Mladost v močvirju* (*The Youth in a Swamp*) and tetralogy *Za svetlimi obzorji* (*Behind the Shining Horizons*). In his stories he describes simple life, youth, hardship and revolution.

ANTON INGOLIČ (1907) writes about the farmers of Štajerska, the workers in vineyards and raftsmen (lumbermen) and the workers before the last War. His main works are: *Lukarji* (*The Onion Growers*), *Na splavih* (*On the Rafts*), *Vinski vrh* (*The Vine Peak*), *Štarka* (*The Strike*), *Pot po nasipu* (*The Embankment Track*), *Kje ste Lamutovi*, (*Where are you, Lamuts*), *Črni labirinti* (*The Black Labyrinths*), *Nebo nad domačijo* (*Skies Above the Home*). He also wrote some children's plays.

CIRIL KOSMAČ (1910) writes of social hardship of the Tolmin region. His best works are: *Sreča in kruh*, (*The Luck and the Bread*) a collection of stories from life in concentration camp, and *Pomladni dan* (*The Spring Day*) in which he describes his return after many years to his own village. He is known also as a script-writer. He prepared scripts for films *Na svoji zemlji* (*On our Own Land*) and *Balada o trobenti in oblaku* (*The Ballad of a Trumpet and a Cloud*).

IVAN POTRČ (1913) is a writer of poor farmers, bailiffs and workers in vineyards. His best works are: *Kočarji in druge povesti* (*About the Smallholders and Other Stories*), *Svet na Kajžarju* (*The World of Kajžar*), *Na kmetih* (*On the Farms*) and a dramatic trilogy *Krefli* (*The Krefls*).



The majority of Slovenians – 1,712.445 according to the 1981 census – are inhabitants of the Socialist Republic of Slovenia, which forms a part of the Socialist Federal Republic of Yugoslavia. In the neighbouring countries – Italy, Austria, and Hungary – Slovenians form significant minorities, which together with the Slovenians in Yugoslavia inhabit so called Slovenian Cultural Space. In many other parts of the world very well organised Slovenian Communities exist, so that the estimated total number of all Slovenians at present is over two and a half millions.

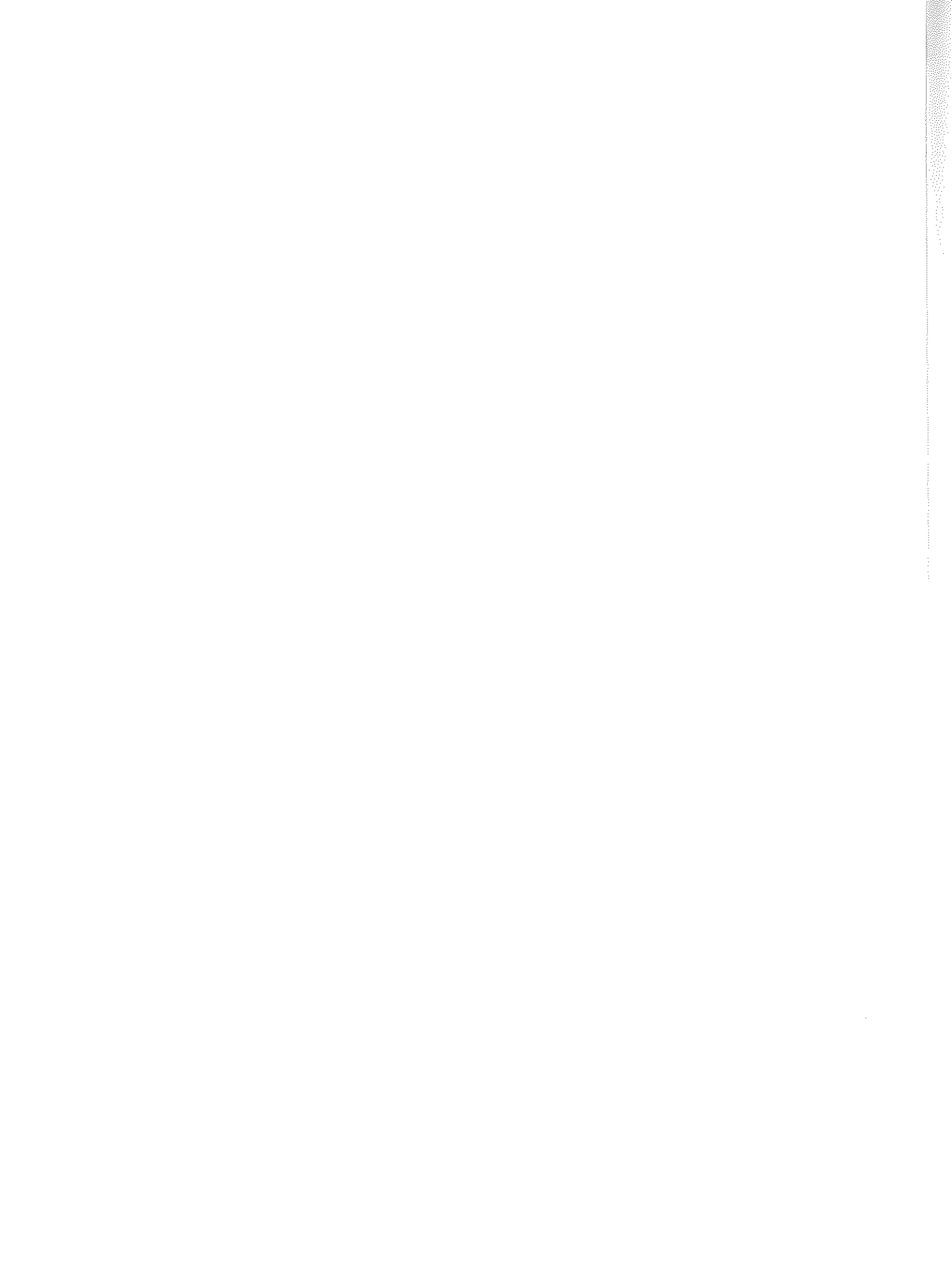
The Republic of Slovenia, which is the cultural centre for all the Slovenians, extends over the north-western part of Yugoslavia and borders on Italy, Austria, Hungary and Croatia. It covers an area of 20.251 sq km, i.e. 7.9% of all Yugoslav territory.

The Western and Northern regions of Slovenia are situated in the massif of the Eastern Alps with the highest peak Triglav being 2.864 m above sea level. The Central area of the Republic consists of the Ljubljana and Celje valleys. In the Southern part the Dinaric Mountains extend from the Alps to the Adriatic sea. In the North-East the vine-covered hills descend to the Slovenian part of the Panonian Plain.

More than 50% of the Slovenian territory is covered with forests and is abundant with rivers and mineral springs. The main rivers are Sava, Soča (Isonzo) and Drava.

The towns are inhabited by 43% of the population. The Capital of Slovenia is Ljubljana with 305.000 inhabitants. Other important towns for Slovenians are Maribor, Celje, Kranj and Novo mesto in the Republic, Trst (Trieste) and Gorica (Gorizia) in Italy, Celovec (Klagenfurt) and Beljak (Villach) in Austria.





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Stična
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LIST OF ILLUSTRATIONS – PHOTOS AND ACKNOWLEDGEMENTS

- 2 *Lake-dwelling at Ljubljansko barje*
 Gruden, J., *Zgodovina slovenskega naroda – History of Slovenian nation*,
 page 7
Anthropomorphic vase from Ig, near Ljubljana, 1900 B.C.
 Argo, *Informativno glasilo za muzejsko dejavnost – Argo, Information*
Bulletin for Museum's Activity, p. 87
Dagger (bodkin) from Ig – Bronze Age, c. 1600 B.C.
 Argo, p. 88
Askos – clay, horn-formed dish, found in the front yard of modern
Academy of Arts, Ljubljana
 Stare, V., *Prazgodovina Slovenije – Prehistory of Slovenia*, plate 4, p. 22.
Sacrifice – decoration of a situla, found at Vače, near Litija
 Stare, V., *Prazgodovina Slovenije*, plate 5, p. 23
- 3 *Three-legged stool, found at Kranj, 800 B.C.*
 Argo, p. 90
Boat-shaped fibula (brooch), found at Sv. Križ, near Mokronog, 650 B.C.
 Stare, V., *Prazgodovina Slovenije*, title page
Diadem from Stična, 600 B.C.
 Argo, p. 93
- 4 *Žara – Ūrn, found at Most na Soči, 500 B.C.*
 Photo supplied by Narodni muzej, Ljubljana – National Museum,
 Ljubljana
The embossed (pail), bronze situla from Vače, 500 B.C., said to be the
most beautiful treasure of the museum, it is a typical sample of classical
situla culture
 Argo, p. 94
Bronze sacrificial dish, Magdalenska gora, 500 B.C.
 Stare, V., *Prazgodovina Slovenije*, plate 7, p. 25.
Brass harness of an Illyr Duke, c. 600 B.C.
 Arheološki muzej, Novo mesto
Brass helmet, side view, the marks were made by an axe, during the battle
 Arheološki muzej, Novo mesto
- 5 *Reconstruction of an Illyr Duke in full armour*
 Arheološki muzej, Novo mesto
Decorated small brass bucket (pail)
 Arheološki muzej, Novo mesto
Ribbed brass bucket with two handles
 Arheološki muzej, Novo mesto
Scene of a duel, decoration of a brass belt or buckle
 Arheološki muzej, Novo mesto
Parts of horse's trappings found in the tomb of an Illyr Duke. It was
customary to bury warrior and horse in a common grave
 Arheološki muzej, Novo mesto
Brass bracelet, decorated with snake heads
 Arheološki muzej, Novo mesto
- 6 *Brass needle for making fisherman's nets*
 Arheološki muzej, Novo mesto
A pair of brass buckles
 Arheološki muzej, Novo mesto
Three moulded pottery dishes, kernoi, used for drinking at funeral
services
 Arheološki muzej, Novo mesto
Clay sacrificial triple dish, found in a tomb
 Arheološki muzej, Novo mesto
Black vases with lids, decorated with sun symbols in the form of a hooked
cross (swastika)
 Arheološki muzej, Novo mesto
- 7 *Part of a gold diadem found in the tomb of an Illyr duchess*
 Arheološki muzej, Novo mesto
Necklace of large amber beads
 Arheološki muzej, Novo mesto

- A long necklace of amber beads*
Arheološki muzej, Novo mesto
A small toyhorse of baced clay, found in Celtic tomb
Arheološki muzej, Novo mesto
- 8 *Celtic coins*
Jeločnik, A., (Dr.), Keltski novci v Sloveniji – Celtic coins in Slovenia,
Exhibition catalogue, 1977, pp 3-6
Floris (map) of Emona (now Ljubljana)
Photo supplied by Narodni muzej, Ljubljana
- 9 *Ikaros – badly damagen white marble sculpture, A.D. 200, representing*
death of a youth
Sasel, J., Emona, p. 25.
Fawn, A.D.100
Photo supplied by Narodni muzej, Ljubljana.
Inscription on the tombstone of Emona slave, A.D. 100
Argo, p. 100
Coin of Magnencius, the High Official of Emona, found in Ljubljana
A.D. 350-353
Argo, 116, 117
- 10 *Close up of gilded statue – Emonski meščan, Magnencius*
Petru, P., Žaton Antike v Sloveniji – Decline of Antiquity, p. 20
- 11 *Coin showing wife of the Emperor Dominicanus, A.D. 81-96, found at*
Ig, near Ljubljana
Argo, p. 107
Oil lamp decorated with sad mask, A.D. 100
Photo supplied by Pokrajinski muzej, Ptuj – Provincial Museum, Ptuj.
Mitre at Hajdina, A.D. 200
- 12 *Mitre III. at Breg, A.D. 300.*
Photo supplied by Pokrajinski muzej, Ptuj
Nutrices – relief from Mitre III, A.D. 100-200
Photo supplied by Pokrajinski muzej, Ptuj
- 13 *Orpheus, the Roman tombstone, used in the Middle Ages as abusing post.*
Photo supplied by Pokrajinski muzej, Ptuj
Tower at Ptuj, western facade
Photo supplied by Pokrajinski muzej, Ptuj
Soldier's armour, relief on tomb at Ptuj.
Photo supplied by Pokrajinski muzej, Ptuj
- 14 *Žara from Drnovo, A.D. 100-200.*
Argo, p. 102
Excavations of Celt-Roman burying place at Novo mesto (Beletov vrt –
Garden of Belet)
Arheološki muzej, Novo mesto
Burned Roman tomb, enclosed with stone – plates, c. A.D.100
Arheološki muzej, Novo mesto
Roman brass buckles – fibula from a tomb, A.D. 100
Arheološki muzej, Novo mesto
- 15 *Amphora – a jug with two handles, found in a tomb*
Arheološki muzej, Novo mesto
Decorated clay goblet
Arheološki muzej, Novo mesto
Decorated glass goblet with inscription, 'For many years to go', in Greek,
A.D. 400.
Arheološki muzej, Novo mesto
Old Christian figure, A.D. 400, found at Vrhnika
Photo supplied by Narodni muzej, Ljubljana
Head of Roman woman (statue), A.D. 200, found at Celje
Bolta, L., Kolšek, V., Celjski muzej – Museum of Celje, p. 25
- 16 *Weight in shape of Empress Lume, A.D. 400-500*
Photo supplied by Narodni muzej, Ljubljana
Roman walls at Ajdovščina.
Petru, P., (Notes by), Narodni muzej, Ljubljana

- View of fortified wall, late Roman period, Western Slovenia*
 Petru, P., (Notes by), Narodni muzej, Ljubljana
Old Christian inscription on tomb of the Bishop Gaudencius, A.D. 400,
found at St. Pavel, near Prebold
 Petru, P., (Expl. notes by), supplied by Narodni muzej, Ljubljana
- 17 *Emperor Diocletian, a statue of Roman Emperor in 4th Century*
Photo supplied by Arheoloji Müzeleri, Istanbul – Archaeological Museum,
Istanbul
Coins from the reign of Diocletian, found at Sisak
 Argo, pp. 112-113
Vault of Secundianus
Photo supplied by Narodni muzej, Ljubljana
Statue of Roman Ceasar Augustus, bronze, 18th Century
 Photo supplied by Pokrajinski muzej, Celje – Provincial Museum, Celje
- 22 *Fibula in the form of peacock, A.D. 600, found at Slav burial ground,*
Bled
 Argo, p. 121
Slav necklace from 11th Century, found at Turnir
 Photo supplied by Narodni muzej, Ljubljana
- 23 *Brooch 'Agnus dei', A.D. 1000 (Lamb of God), found at Batuje in Vipava*
Valley
Photo supplied by Narodni muzej, Ljubljana
Jewellery from various old Slav graves in Slovenia
 Stare, V. and Šribar, V., *Karantansko – ketlaški kulturni krog – Cultural*
Circle of Karantanija and Celts; pp. 12-13
- 24 *Excavations sites and graves of Slav settlement at Zalavar, near Lake*
Balaton (Hungary), A.D.800
 Sos, A., Dr., *Zalavar, p. 232 – plate 2, 239 – plate 1*
- 25 *Iron tools – plough, pliers, from 9th Century*
 Sos, A., Dr., *Zalavar, p. 302, plates 1,2*
Jewellery found in graves
 Sos, A., Dr. *Zalavar, p. 259*
- 26 *Dishes from graves, found near skeletons.*
 Sos, A., Dr., *Zalavar, p. 300, plate 1-5*
Knežji kamen – Princes' stone (Ger. Fürstenstein) from Krnsko polje
 Photo by V. Wieser, *Landesmuseum für Kärnten, Klagenfurt*
- 27 *Ducal installation at Gosposvetsko polje (Ger. Zollfield), Austrian*
Chronicle, Cod. A 45, fol. 66v-p. 133
Photo supplied by Burgerbibliothek, Bern – Towns Library, Bern
Golden Bull of Charles IV, Article XXVI, which provides that
prospective candidates for the imperial throne should learn German
and Slavic
Golden Bull, known as The Example of the Empire, fol. 64
 Translated by T. M. Barker, photo supplied by *Österreichische National-*
bibliothek, Wien – Austrian National Library, Vienna
- 28 *4th Chapter from the Manuscript 'Conversio Bagoariorum et*
Carantanorum'
This extract contains the Slovenian appeal to the Bavarians for help,
translated by B. Grafenauer
 Codex 546, fol. 3v
 Photo supplied by *Österreichische Nationalbibliothek, Wien*
- 29 *Vojvodski prestol at Gosposvetsko polje –Ducal chair (Ger. Herzogstuhl)*
at (Ger. Zollfield)
 Photo by S. Prosenak
St. Cyril and Methodius, mosaic at Slovenian church Kew, Victoria
 Photo by S. Erič
- 30 *Gospa Sveta (Ger. Maria Saal), drawing by Merian*
 Photo supplied by Narodni muzej, Ljubljana

- 32 *A fragment of Frank J. Lausche's speech of 28. November 1967 in American Parliament, stating that according to the research by Dr. J. Felicijan in The Genesis of the Contractual Theory and the Installation of the Dukes of Carinthia (Koroška), Thomas Jefferson initialed a page in Bodin's Republic, describing the Slovenian ritual of the installation of the Dukes of Carinthia. A commemorative tablet, Cleveland, Ohio*
Reproduced from Koledar 1977, Družbe Sv. Mohorja – Calendar 1977 Of Družba Sv. Mohorja, Celovec – Klagenfurt, 1976, p. 131
- 33 *Extracts from the 'The Kremsmünster Charter'*
Translated by A.L. Kuhar, The Conversion of the Slovenians and the German–Slav Ethnic Boundary in the Eastern Alps, p. 47
Photos supplied by Stiftsbibliothek, Kremsmünster
- 34 *Grand Portal at Kremsmünster monastery; in the centre is Duke Tassilo, founder of the Kremsmünster monastery in 777; on his left is Karl der Grosse (Charles the Great) and the right Emperor Heinrich II (Henry II)*
Photo supplied by Bundesdenkmalamt, Wien – State Monument Office, Vienna
- 35 *Charles the Great – Karl der Grosse with his family. Cod. ser. nov. 1270617, fol. II.*
Photo supplied by Bildarchiv der Österreichische Nationalbibliothek, Wien
Photo Archives of Austrian National Library, Vienna
- 36 *Document of Duke Kocelj. The extract tells of Duke Kocelj, who gave his estates, close to Lake Balaton, to the Bishopric of Freising*
Translated by M. Kos, Zgodovina slovenskega naroda, p. 93; HL Freising, Nr. 3c, fol. 83
Photo supplied by Bayerische Hauptstaatsarchiv, München Abt. – Bavarian Main State Archives, Munich Division
Methodius was sent by the Pope to preach religion in Slav language
The extract was translated by M. Kos, Conversio Bagoariorum et Carantanorum, 1939; Codex 596, 15 recto
Photo supplied by Österreichische Nationalbibliothek, Wien
Magyars attacking a fortified town
Manuscript Periz F 17
Photo supplied by De Bibliothecaris der Rijksuniversiteit, Leiden – Library of the Leiden University, Netherlands
- 37 *Church in Krka (Ger. Gurk), Drawing by Matthaeus Merian, Topographia Provinciarum Austriacarum, Frankfurt am Main, 1649*
Photo supplied by Knjižnica narodnega muzeja – The Library of National Museum, Ljubljana
- 38 *Castle Ljubljana (Ger. Laibach)*
J. V. Valvasor, Die Ehre des Herzogtums Krain, engraving
Photo supplied by Steiyerische Landesarchiv, Graz – Styria's Provincial Archives, Graz
- 39 *Coin of Duke Bernard (1202-1256) made in year 1225 in Ljubljana*
Argo, p. 125
Castle Polhov gradec
Photo supplied by Narodni muzej, Ljubljana
Castle yard (Ptuj), completed by the counts in the 15th Century
Photo supplied by Pokrajinski muzej, Ptuj
Castle Grebinj (Ger. Griffen)
Photo supplied by Steiyerische Landesarchiv, Graz
- 40 *Tombstone of Friderik III of Ptuj, who died 1438, the last of noble family of Ptuj*
Photo supplied by Pokrajinski muzej, Ptuj
Knight's hall, collection of weapons, castle Ptuj
Photo supplied by Pokrajinski muzej, Ptuj
- 41 *Castle Bogensperk (Ger. Wagensberg)*
Photo supplied by Steiyerische Landesarchiv, Graz
Castle Rihemberk
Reisp, B., Kmečki punti – Peasant revolts, p. 39

- Castle Vrbovec (Ger. Altenburg)
 G. M. Vischer, *Topographia Ducatus Stiriae*
 Photo supplied by Steiyerische Landesarchiv, Graz
 Ivan Kacijanar, Emperor's commanding officer and the owner of the estate
 Vrbovec
 Stopar, I., Vrbovec, p. 9
- 42 Castle Žužemberk (Ger. Seisenberg)
 J. V. Valvasor, *Die Ehre des Herzogtums Krain*, engraving
 Photo supplied by Steiyerische Landesarchiv, Graz
 Castle Devin (Ger. Tybein), fortified establishment
 Reisp, B., *Kmečki punti*, p. 40
 Castle Velenje (Ger. Wollan)
 G. M. Vischer, *Topographia Ducatus Stiriae*
 Photo supplied by Steiyerische Landesarchiv, Graz
 Benedictine monastery Osoje (Ger. Ossiach)
 G. M. Vischer, *Topographia Ducatus Stiriae*
 Photo supplied by Steiyerische Landesarchiv, Graz
 Cisterian abbey Stična (Ger. Sittich), engraving in J. V. Valvasor
Topographia Ducatus Carnioliae Modernae, 1679
 Zadnikar, M., *Stiški samostan – Monastery at Stična*, p. 2
- 43 Castle Borl (Ger. Ankerstein)
 G. M. Vischer, *Topographia Ducatus Stiriae*
 Horvat, J., *Promet na slovenskem – Traffic of Slovenia*, p. 25
 Beggining of an Easter song in Slovenian
 Manuscript 141
 Photo supplied by Narodna in univerzitetna knjižnica, Ljubljana--
 National and University Library, Ljubljana
 Kartuzian monastery Žiče (Ger. Seitz)
 Strap made from human skin
 Photo supplied by Pokrajinski muzej, Celje
- 44 Extract from the manuscript, *Codex 688*, fol. 183, describing the architect
 Michael of Stična
 Translated by Zadnikar, M., *Stična*, p. 38
 Photo supplied by Österreichische Nationalbibliothek, Wien
 "De Civitas Dei", page from Manuscript of Brother Nicolaus, of the God's
 State. Copies are at monastery Bistra, near Ljubljana, 1347; fol. 2',
 fol. 3'
 Photo supplied by Narodna in univerzitetna knjižnica, Ljubljana
 Monastery Jurkloster (Ger. Geirach)
 G. M. Vischer, *Topographia Ducatus Stiriae*
 Photo supplied by Steiyerische Landesarchiv, Graz
 Monastery Grebinj (Ger. Griffen)
 J.V. Valvasor, *Topographia Ducatus Carinthiae*
- 45 Monastery Studenica (Ger. Studenitz)
 G. M. Vischer, *Topographia Ducatus Stiriae*
 Reprint from Reisp, B., *Kmečki punti*, p. 34
- 46 Abbot Folknand of Stična in the Initial "O" in the manuscript, written
 on his order c. 1180; *Codex 650*, fol. 62 verso
 Kos, M., (notes by), *Zgodovina slovenskega naroda*, p. 117
 Pages from selection of choral missal songs, possibly 15th Century
 Smolnikar, M., Dr. (notes by)
 Photo supplied by Semeniška knjižnica, Ljubljana – Seminary Library,
 Ljubljana
Calendarium portatile ad annum 1415, MS 150
 Photo supplied by Narodna in univerzitetna knjižnica, Ljubljana
- 47 Woodcarving from 15th Century of Mary's Annunciation
 Photo supplied by Semeniška knjižnica, Ljubljana
 Woodcarving of the Tree of Jesej with Jesus' ancestors, 15th Century
 Photo supplied by Semeniška knjižnica, Ljubljana
Calendarium portatile ad annum 1415, MS 160
 Photo supplied by Narodna in univerzitetna knjižnica, Ljubljana

- 48 *Monastery Pleterje (Ger. Pletariach)*
J. V. Valvasor, Topographia Ducatus Carnioliae, graphic page 182, 1679
Reprint from Zadnikar, M., Pleterje, p. 2
Handcuffs and 'legcuffs', 16th Century
Photo supplied by Pokrajinski muzej, Celje
Armour gloves, 16th Century
Photo supplied by Pokrajinski muzej, Celje
Town and castle Škofja Loka (Ger. Bischofflackh)
J. V. Valvasor, Die Ehre des Herzogthums Krain
A page from Urbar for Loka, for 'Officio Polan' (Poljane), the owners of
the estates were the Bishops of Freising
Document HL Freising, 541, fol. 11
- 49 *Abusing post at Rečica*
Stopar, Il, Vrbovec, p. 16
The law-court of the Middle Ages and various death sentences
Woodcarving from the book by Petrarca Trostspiegel, Augsburg 1539
Reprint from Reisp, B., Kmečki punti, p. 18
Castle and town of Ptuj
Photo supplied by Steiyerische Landesarchiv, Graz
Town keys of Ljubljana, from year 1561
Argo, p. 135
- 50 *A special cap used in burial of a small child; 16th Century*
Photo supplied by Pokrajinski muzej, Celje
Work in vineyards in March and April
A miniature from 13th Century, reproduced from the handwritten copy
of the original, entitled
Der Steiyerische Bauer – The Farmer of Styria, Universität Bibliothek,
Graz
Photo supplied by Narodni muzej, Ljubljana
Sowing time – 13th Century
Photo supplied by Narodni muzej, Ljubljana
The front page of the 'Statue of Ptuj' – Regulations for town of Ptuj, and
the page containing regulations concerning the Jews, 1376, MS Cod. Guelf,
55.2 Aug. 40
Translated by Kos, M., Dr., Zgodovina slovenskega naroda, p. 221
Photo supplied by Herzog-August Bibliothek, Wolfenbüttel – Library of
Duke August, Wolfenbüttel
Guild chest of locksmiths of Ljubljana, 17-18th Century
Argo, p. 141
Seal of the Guild of bricklayers, framewokers and stone-cutters, 1632
Photo supplied by Pokrajinski muzej, Ptuj
- 51 *Town Novo mesto (Ger. Roudolphswert)*
J. V. Valvasor, Topographia Ducatus Carinthiae
Reprint from Grobovšek, J., and Knez, T., Novo mesto skozi čas – Novo
mesto Through the Time, p. 44
- 52 *Škofja Loka in year 1649*
Photograph of engraving supplied by Semenška knjižnica, Ljubljana
- 54 *Late 17th Century flag of Venice, indicating Venetian domination of the*
city's hinterland and Adriatic
Photo supplied by Civici Musei Veneziani d' Arte E Di Storia, Museo
Correr, Museum of History and Arts, Correr, Venice
- 55 *View of Venice*
H. Schedel, Liber Chronium, Nürenberg, 1493
Photo supplied by British Library, London
Pretorian palace in Koper, rebuilt in the style of the Venetian renaissance,
1481
Photo supplied by Narodni muzej, Ljubljana
- 56 *Burning of infected clothes, illustration from the manuscript Ms Bodley*
264, f. 83
Plague plaque at Ljubljana
Zadnikar, M., Znamenja na Slovenskem – Road signs of Slovenia, p. 158

- 57 *A plague chapel at Lešnica, near Ormož, from year 1691*
 Curk, J., Ormož, p. 30
The Harvest of Death, from the manuscript Ms Sag. f 13p, 8r, written in year 1470
 Photo supplied by Friedrich-Schiller Universität, Jena – Friedrich Schiller University, Jena
Procession of Flagellants with scourges, manuscript Ms Douce 144, fol. 110r
 Photo supplied by Bodleian Library, Oxford
- 58 *Town and castle Celje (Ger. Obercellia)*
 G. M. Vischer, *Topographia Ducatus Stiriae*
 Photo supplied by Pokrajinski muzej, Celje
- 59 *Rudolf of Habsburg, painted by A. Filippi in 1888*
 Photo supplied by Bildarchiv der Österreichisches Nationalbibliothek, Wien
- Castle Žovnek (Ger. Sannegg), engraving*
 Photo supplied by Pokrajinski muzej, Celje
Seal of Celje, 1465
 Photo supplied by Pokrajinski muzej, Celje
Count Herman's II daughter, Barbara, woodcarving, 1493
 Photo supplied by Pokrajinski muzej, Celje
- 60 *Coats of Arms of Celje*
 Photo supplied by Pokrajinski muzej, Celje
Katarina of Celje, 1437, stone relief
 Photo supplied by Pokrajinski muzej, Celje
Count Friderik II of Celje, present at the Council at Constance
An illustration in the Chronicle of Ulrich of Richenthal
 Photo supplied by Statni Knihovna CSR, Praha – State Library, Prague
- 61 *Writing of Count Herman II*
 Photo supplied by Pokrajinski muzej, Celje
Coin of Friderik II (1362-1454)
- Photo supplied by Pokrajinski muzej, Celje*
- 62 *Attack by Austrian soldiers on Count Friderik II of Celje, etching, 1689*
 Photo supplied by Pokrajinski muzej, Celje
Seal of Count Ulrik II (Ger. Ulrich)
 Photo supplied by Pokrajinski muzej, Celje
- 63 *A letter from Sultan Mohammed II to the Count Leonard of Gorica concerning the sale of Castle Belgrado in Friuli, the property of Ulrich's wife Katarina. The letter, offering the price of 5000 Venetian Ducats (Golds), is dated 5th February 1480 and signed at the top by the Sultan Fasc. 25, 1480 Februar 5, Documents of Görz*
 Photo supplied by Haus-, Hof- und Staatsarchiv, Wien – House, Castle and State Archives, Vienna
Sultan Mohammed II, by Turkish artist of 15th Century
 Photo supplied by Topkapi Sarayi Müzesi Müdürlüğü, İstanbul
- 64 *Flag bearers of Koroška and Swabia at the wedding procession in Vienna in 1515*
 Hirth, *Triumph of Emperor Maksimillian I, Kulturgeschichtliches Bilderbuch I*
 Photo supplied by Knjižnica Narodnega muzeja, Ljubljana
- 65 *16th Century postal ticket of Ljubljana, drawing by Van der Heyden*
 Photo supplied by Narodni muzej, Ljubljana
Sultan Orkhan
 Giovio, P., *European Portraits 'Vitae Illustrum Vitorum', 1578*
Sultan Murad I
 Courtesy of British Library, London
Sultan Murad I
 Courtesy of British Library, London

- 66 *Janissary by Gentile Bellini*
 Reproduced by the courtesy of the Trustees of the British Museum, London
Janissary ready for the battle
 Nicolay, N. de, *Navigations et Peregrinations*, 1568
 Photo supplied by the British Library, London
A propaganda pamphlet of the Turkish invasion of the White Mountain in November 1620
 Photo supplied by Bildarchiv der Österreichische Nationalbibliothek, Wien
 Photo Archives of the Austrian National Library, Vienna
- 67 *Turkish camp before Vienna, drawing by Bartholomeus Beham, 1529*
 Photo supplied by Bildarchiv der Österreichische Nationalbibliothek, Wien
- 68 *Battle at Mohacs in 1526, a Turkish artist illustrates the Sultan Suleiman the Magnificent's victory over Hungarians*
Book of Exploits – Hunerame
 Photo supplied by Topkapi Sarayi Müzesi Müdürlüğü, Istanbul
- 69 *Matthias Corvinus, King of Hungary, the legendary 'Kralj Matjaz' (King Matthias) of the Slovenians, marble*
 Photo supplied by Scépmúvészeti Múzeum, Musée des Beaux-Arts, Budapest
Captive Christian families put up for sale in the slave market at Constantinople, from het Ellendigh Leven Der Turcken, 1663
 Photo supplied by British Library, London
Turkish mace, 16th Century
 Photo supplied by Pokrajinski muzej, Celje
- 70 *Prince Eugen of Savoy, the victory man over the Turks at Zenta on the River Theisa in Transilvania, painting by Jacob van Schuppen (notes by P. Coles, Ottoman Impact on Europe)*
 Photo supplied by Rijksmuseum, Amsterdam
Title page of Treaty of Karlowitz, 1699
 Photo supplied by Österreichische Nationalbibliothek, Wien
- 71 *Town and castle Brežice (Ger. Rhain), where the peasants beheaded the nobles, impaled their heads on poles and left the bodies unburied*
 G. M. Vischer, *Topographia Ducatus Stiriae*
 Reprint from Reisp, B., *Kmečki punti*, p. 14
- 72 *Castle Mehovo (Ger. Maichau) in Dolenjska, one of the first castles, taken by militant peasants in the revolt of 1515*
 J. V. Valvasor, *Die Ehre des Herzogtums Krain*, 1689
 Photo supplied by Steiyerische Landesarchiv, Graz
Town and castle Krško (Ger. Gurckfeld), engraving
 Photo supplied by Steiyerische Landesarchiv, Graz
Battle between the peasants and the nobles, drawing by A. Dürer
 Reprint from Reisp, B., *Kmečki punti*, p. 29
Possible weapons used by the uprising peasants
 (Notes by Tančič, F., *Situla*)
 Reisp, B., *Mehovo*, p. 13
- 73 *Battle near Krško*
 J. V. Valvasor, *Die Ehre des Herzogtums Krain*, 1689
 Reprint from Reisp, B., *Kmečki punti*, p. 28
Pamphlet from 1515 – first Slovenian printed text of Puntarska pesem – Song of the Uprising Peasants
 Photo supplied by Narodna in univerzitetna knjižnica, Ljubljana.
Leader of the Hungarian peasant revolt Georgius Zekel, being crowned with red-hot iron crown. A comrade lies impaled at his feet
 Woodcut by J. Stauromachia, Vienna 1519
 Photo supplied by Országos Széchényi Könyvtár, Budapest – National Széchényi Library
- 74 *Sword of land-tenants, 16th Century*
 Photo supplied by Pokrajinski muzej, Celje
 Pedlar, drawing by Amann, *Beschreibung aller Stande*, 1568
 Photo supplied by Knjižnica Narodnega muzeja, Ljubljana

- Merchant in front of the store*
Photo supplied by Semeniška knjižnica, Ljubljana
- 75 *Jacobus Petelin – Gallus, known for his 474 songs, Opus Musicum composed for the chorus of 4-24 voices, fragment from the IInd book*
Photo supplied by Semeniška knjižnica, Ljubljana
Uprising peasants, woodcut
Perearca, Trostspiegel, 1539, Geschichte Deutschland/Bauernkriege
Photo supplied by Bildarchiv Preussischer Kulturbesitz, Berlin
- 76 *Maksimilian II. Emperor of Holy Roman Empire (1527-1576)*
Photo supplied by Bildarchiv der Österreichische Nationalbibliothek, Wien
Copy of Primož Trubar's *Catechismus*, published at Tübingen in 1551
Photo supplied by Semeniška knjižnica, Ljubljana
- 77 *Primož Trubar (Lat. Primmus Trubar)*
Legiša, L., Zgodovina slovenskega slovstva – History of Slovenian Literature, inside cover
The first Slovenian printed book, Abecednik – The Primer title page, printed in 1551
Legiša, L., Zgodovina slovenskega slovstva, p. 13
Title page of Jurij Dalmatin's Bible
Facsimile copy at Baraga Library, Kew, Victoria
Photo of the facsimile copy
Photo by S. Erič
- 78 *Page from the Catechismus*
Photo supplied by Semeniška knjižnica, Ljubljana
A page from the Bible
Photo by S. Erič
Karl Vth, Holy Roman Emperor
Engraving after the painting by P.P. Rubens and Tiziano Vecellio
Photo supplied by Bildarchiv der Österreichische Nationalbibliothek, Wien
Gold coin of Tomaž Hren (Thomas), the Bishop of Ljubljana, made at the time of his congregation in Graz, 1599
Argo, p. 127
Two pages from Dictionarum Multi lingue, by Megiser, 1603, kept at Seminary Library, which includes Slav among eighteen other languages
Photo supplied by Semeniška knjižnica, Ljubljana
- 79 *Ferdinand III, Kaiser of the holy Roman Empire, engraving by F. von den Steen*
Photo supplied by Bildarchiv der Österreichische Nationalbibliothek, Wien
Janez (Ge. Johann) Vajkard Valvasor, the owner of the castle Bogenšperk and its estates, a scientist and founder of the first printing house on Slovenian territory
Photo supplied by Narodni muzej, Ljubljana
Leopold I, Emperor of the Holy Roman Empire, 1640-1705, drawing by Sebastian von Dryveggen, 1674
Photo supplied by Bildarchiv der Österreichische Nationalbibliothek, Wien
- 80 *The History book, written in German, Die Ehre des Herzogtums Krain, 1689 – The Glory of Duchy Kranjska (Carniola); written by Johann Weichard Valvasor, the Member of the British Royal Society in England*
Trubar's translations of the Psalms, 1566
Copy in Seminary Library
Photo supplied by Semeniška knjižnica, Ljubljana
A page from Trubar's Glagolitic Articles, 1562
Photo supplied by Semeniška knjižnica, Ljubljana
- 81 *Fragment from Gallus's Missa Super Elisabeth Zachariae – Ms 341*
Photo supplied by Semeniška knjižnica, Ljubljana
Ferdinand I, Holy Roman Emperor (1793-1875)
Photo supplied by Bildarchiv der Österreichische Nationalbibliothek, Wien
Etching and printing works at Bogenšperk
Otorepec, B., Bogenšperk, p. 29
- 82 *Road-making in Slovenia in year 1753*
Photo supplied by Narodni muzej, Ljubljana

- Karl VI, Holy Roman Emperor, who died in 1740*
Engraving by Martin von Megtens, after the painting by J. Schnitzer
Photo supplied by Bildarchiv der Österreichische Nationalbibliothek, Wien
Maria Theresa, the ruler of Bohemia, Hungary and Austria (including Slovenian territories), died 1780
Engraving by J. Renisferger after the painting by J. E. Siotarol, 1744
Photo supplied by Bildarchiv der Österreichische Nationalbibliothek, Wien
- 83 *Engraving of Jan. Ludv. Schönleben, 1676, a known personality regarding the Seminary Library*
Photo supplied by Semeniška knjižnica, Ljubljana
Coin of Maria Theresa, 1780
Photo supplied by Pokrajinski muzej, Celje
A souvenir picture of Maria Theresa
Inscription: to the school youth in remembrance of celebrating 600 years of dependance of Kranjska to the highest ruling house of Habsburgs – from the Provincial Committee of Kranjska
Photo supplied by Narodni muzej, Ljubljana
The Royal castle Schönbrunn near Vienna in 1750, drawing by Salamon Kleiner
Photo supplied by Bildarchiv der Österreichische Nationalbibliothek, Wien
- 84 *Medal of Maria Theresa, 1764*
Photo supplied by Pokrajinski muzej, Celje
Joseph II. son of Maria Theresa, died in 1790; Lithography by R. Ziegler
Photo supplied by Bildarchiv der Österreichische Nationalbibliothek, Wien
Sun-clock and compass, 18th Century
Photo supplied by Pokrajinski muzej, Celje
Iron Baroque money chest, 18th Century
Photo supplied by Pokrajinski muzej, Celje
- 85 *Dolničar's Historia cathedralis Ecclesia Labansis, containing the drawing of the old Gothic cathedral, of St. Christopher on the wall, and the sketch of the artist Quagli for the new bell tower; since 1701 kept at Seminary Library*
Photo supplied by Semeniška knjižnica, Ljubljana
- 86 *Baptism text from the time of consecration of the cathedral at Ljubljana 1706*
The first ritual of Ljubljana
Photo supplied by Semeniška knjižnica, Ljubljana
Doctor Gerbec's Chronologia Medico-Practica with the lithographic portrait of the doctor (Gerbec) in 1713
Photo supplied by Semeniška knjižnica, Ljubljana
- 87 *A page from Patent – Abolition of Serfdom, RV 494, November 1781, Vienna*
Photo supplied by Bildarchiv der Österreichische Nationalbibliothek, Wien
Jan. Gregor Dolničar, engraving, 1700, the writer of chronicles and bibliographies
Photo supplied by Semeniška knjižnica, Ljubljana
Regulation works on River Sava, near Zagorje, with Latin and German description of the work completed in 1736
Durshlasser, E. W., Ing. Lieut., et F. C. Renner, Ing. del;
Kaltschmidt Ing. sculp. Labaci
Photo supplied by Narodni muzej, Ljubljana
- 88 *The oldest examples of the German newspaper in Ljubljana; from years 1707, 1708, kept in Dolničar's collection of Seminary Library*
Photo supplied by Semeniška knjižnica, Ljubljana
Pages from the De Werth's catalogue from year 1770, when the library was open to the public
Photo supplied by Semeniška knjižnica, Ljubljana
- 89 *Apes Academicæ Opesorum – The Academy Booklet of 1701 with the coats of arms and motto of G. Dolničar and A. Dolničar, the Decan, kept at Seminary Library*
Photo supplied by Semeniška knjižnica, Ljubljana

- Song book by Steržinar, 1729, kept at Seminary Library
 Photo supplied by Semeniška knjižnica, Ljubljana
 Example of the Discussion Thesis of Prof. Jurij Schottl about the
 astronomical physics, 1773; the proof of the establishment of the
 Philosophical Faculty in Ljubljana
 Reisp, B., Muzejska knjižnica – Museum Library, p. 13
- 90, 91 Details of a big lithographical map of Slovenia by Father Florjančič of
 Stična, 1744; kept at Seminary Library
 Photo supplied by Semeniška knjižnica, Ljubljana
- 92 Samples of opera librettos for the performances in Ljubljana, part of
 Jos. Thalmeiner's Collection, 1732, 1733, 1742
 Photo supplied by Semeniška knjižnica, Ljubljana
 Leopold II, Holy Roman Emperor, painted by J. Kreutzinger
 Photo supplied by Bildarchiv der Österreichische Nationalbibliothek, Wien
- 93 Title page of the newspaper Lublanske Novize – News of Ljubljana, 1797
 Legiša, L., Zgodovina slovenskega slovstva, p. 409
- 94 Napoleon, a sketch drawing by David, showing Napoleon's self-coronation,
 with the Pope sitting in the background
 Musée Du Louvre
 Photo supplied by Service de Documentation photographique de la
 Réunion des musées nationaux, Paris
 Peace Treaty with Austria, signed by Napoleon at Campo Formio, 17
 October 1797
 Doc. AE III, 50 Archives Nationales
 Photo supplied by Service Photographique des Archives Nationales, Paris
 Brambovcí of Kranjska and Gorica Region at the time of Austrian-French
 wars, end of 18th Century
 Photo supplied by Narodni muzej, Ljubljana
- 95 The proclamation of General Bernardotte; dated 29th March 1797 at
 Logatec, original at Museum at Ljubljana
 Mal, J., Dr. Zgodovina slovenskega naroda
 General Bernardotte, painting by Kinson
 Musée Du Versailles
 Photo supplied by Service de documentation de la Réunion des musées
 nationaux, Paris
 Proclamation of Provinces Illyriennes on 14th October 1709 at
 Schönbrunn, Vienna, in German and Slovenian languages, kept at the
 Archives of the National Museum, Ljubljana
 Mal, J., Dr., Zgodovina slovenskega naroda, p. 66
 Marshal Junot, the third Governor of Provinces Illyriennes; painting by
 Raverat
 Musée Du Versailles
 Photo supplied by Service de documentation photographique de la
 Réunion des musées nationaux, Paris
- 96 Auguste Frederic Marmont, Duke of Dubrovnik, the first Governor of
 Provinces Illyriennes; painting by Paulin Guerin, Musée Du Versailles
 Photo supplied by Service de documentation photographique de la
 Réunion des musées nationaux, Paris
 Governor Henri Gratien Bertrand, painting by Delaroche
 Musée Du Versailles
 Photo supplied by Service de documentation photographique de la
 Réunion des musées nationaux, Paris
 The title page and pages from Vodnik's Catechism for the Illyrian regions
 of the French Empire, 1811
 Photo supplied by Semeniška knjižnica, Ljubljana
- 97 Austrian foot-soldiers
 Photo supplied by Narodni muzej, Ljubljana
 Dragoon at the time of Austrian-French wars
 Photo supplied by Narodni muzej, Ljubljana
 A pistol of a cavalry-soldier, 18th Century
 Photo supplied by Pokrajinski muzej, Ptuj

- 98 *The last Governor of Provinces Illyriennes, J. Fouche, former police minister in Paris; painting by Dubufe*
Musee Du Versailles
Photo supplied by Service de documentation photographique de la Réunion des musées nationaux, Paris
The Order of the Honourable Legion, established in 1802, with which Governor Marmont honoured the Bishop Kavčič of Ljubljana for spreading 'free thoughts' among the Slovenians and for calming down of the Christians of Dolenjska
Argo, p. 143
The title page of the Grammatic der Slawischen Sprache – The Grammar of Slovenian Language by Jernej Kopitar, 1808, at Seminary Library
Photo supplied by Semenška knjižnica, Ljubljana
- 101 *Nova Pratika, 1814*
Photo supplied by Narodna in univerzitetna knjižnica, Ljubljana
- 102 *The title page and two pages from Vodnik's*
Pozhetki Gramatike to je Pismenosti Franzoske – Beginners French Gramma, 1811, at Seminary Library
Photo supplied by Semenška knjižnica, Ljubljana
Velika Pratika (type of illustrated Calendar), 1795
Photo supplied by Narodna in univerzitetna knjižnica, Ljubljana
- 103 *Kranjska Pratika, 1797*
Photo supplied by Narodna in univerzitetna knjižnica, Ljubljana
Title page and two pages from Metelko's Lehrgebäude der Slowenischen Sprache im Königreiche Illyrien und in den benachbarten Provinzen – Handbook for learning the Slovenian Language in Kingdom of Illyria and the surrounding Provinces, 1825, kept at Seminary Library
Photo supplied by Semenška knjižnica, Ljubljana
- 104 *Page from Velika Pratika by V. Vodnik, 1795*
Photo supplied by Narodna in univerzitetna knjižnica, Ljubljana
- 105 *Ljubljana in 1800; the coloured etching by Ferdinand Runk and Carl Postl*
Graphic Collection of the National Museum
Photo supplied by Narodni muzej, Ljubljana
Iron (glass) from foundry of Pohorje, 1770
Photo supplied by Pokrajinski muzej, Celje
- 106 *Mercury mine at Idrija; etching by F. Runk and C. Postel*
Photo supplied by Narodni muzej, Ljubljana
Glass foundry in the mountain ranges Pohorje; etching by Charlemont
Photo supplied by Narodni muzej, Ljubljana
Rolling pin from glass foundry of Pohorje, 1770
Photo supplied by Pokrajinski muzej, Celje
Mortar
Photo supplied by Pokrajinski muzej, Celje
- 107 *Celje; lithography by Z. Wachal, 1832*
Photo supplied by Narodni muzej, Ljubljana
Laško; engraving by Z. Wachal, 1832
Photo supplied by Narodni muzej, Ljubljana
- 108 *Bell foundry at Ljubljana, 1888*
Photo supplied by Narodni muzej, Ljubljana
Chemical factory, Hrastnik, 1888
Photo supplied by Narodni muzej, Ljubljana
- 109 *Old smelting works, Kropa*
Photo by J. Kotar
Photo supplied by Narodni muzej, Ljubljana
Railway Station, Ljubljana, plan drawn by Reihman, 1848
Photo supplied by Narodni muzej, Ljubljana
- 110 *Sawmill at River Unec 1800; etching by F. Runk and C. Postl*
Photo supplied by Narodni muzej, Ljubljana
Invitation to the opening of the section of the railway Ljubljana-Trieste

dated 27th July 1857
Invitation is by Kaiser Franz Jozef I
Photo supplied by Narodni muzej, Ljubljana

- 111 *Overpass at Ljubelj, 1800*
Photo supplied by Narodni muzej, Ljubljana
Podgora, factories along River Soča, near Gorica
Photo supplied by Narodni muzej, Ljubljana
- 112 *Kamnik; drawing by F. K. von Goldenstein, 19th Century*
Photo supplied by Narodni muzej, Ljubljana
Kranj; picture by Wagner, 1892
Photo supplied by Narodni muzej, Ljubljana
- 113 *Prevalje, Koroška, zinc foundry, 19th Century*
Photo supplied by Narodni muzej, Ljubljana
Zidani most, Bridge over River Savinja, 1846
Photo supplied by Narodni muzej, Ljubljana
- 114 *Koper, 1844; lithography by G. Rieger – A. Tischbein*
Photo supplied by Narodni muzej, Ljubljana
Postojnska jama (Postojna Cave) by A. Schaffenrath, 19th Century
Photo supplied by Narodni muzej, Ljubljana
- 115 *Iron works and castle of Baron Sigismund Zois at Bohinjska Bistrica, 1847; drawing by Karinger*
Photo supplied by Narodni muzej, Ljubljana
Maribor, c. 1800; etching and aquarel by F. Runk and J. Ziegler
Photo supplied by Narodni muzej, Ljubljana
- 116 *Mining works*
Haquet, B., Oryctographia Carniolica III, Leipzig, 1784
Photo supplied by Narodni muzej, Ljubljana
Large river canoe (able to convey livestock) on River Sava
Horvat, J., Promet na slovenskem, p. 19
- 117 *Geological cross-section of Ljubljansko barje – Initial survey of the swamp in vicinity of Ljubljana*
Photo supplied by Narodni muzej, Ljubljana
Viaduct at Borovnica – Section of Vienna-Trieste railway, a technical wonder of the era; 561 metres long and 38 metres high
Photo supplied by Narodni muzej, Ljubljana
- 118 *Section of 'melting furnace' for the Mercury at Idrija*
Haquet, B., Oryctographia Carniolica II, Leipzig 1781
Photo supplied by Narodni muzej, Ljubljana
Silk farm in the Gorica region, 1770
Photo supplied by Narodni muzej, Ljubljana
- 119 *Title page of children's book by A. Slomšek Blashe ino Neshiza v nedeljski sholi – Blaz and Nezica in Sunday School*
Photo supplied by Semeniška knjižnica, Ljubljana
- 120 *Slomšek's children's book Drobtinice za Novo leto 1846 – Short stories (lit. crumbs) for year 1846*
Photo supplied by Semeniška knjižnica, Ljubljana
Title page of first booklet of Kranjska Čbelica – The Bee of Krain, 1830
Horvat, J., Slovenci v predmarčni dobi in revoluciji 1848 – The Slovenians in pre-March era and the Revolution of 1848, p. 94
- 121 *Portrait of Dr. France Prešeren*
Painting by M. Langus
Handwritten sonnet Vrbi (To Vrba) by F. Prešeren, now translated in all major languages
Photo supplied by Narodna in univerzitetna knjižnica, Ljubljana
Title page and a page from Bishop Baraga's book to the American Indians whilst he was a missionary Gete Dibadjimowin, gaie dach Nitam Mekate-Okwanaieg, 1843
Photo supplied by Semeniška knjižnica, Ljubljana

- 122 *Title page of Bishop' Baraga's book Dushna pasha sa kristjane – Food for the Soul, dated 22th December 1828*
Photo supplied by Semeniška knjižnica, Ljubljana
Pamphlet by M. Majar, dated 27th April 1848, explaining the rights of the Slovenians as a nation
Horvat, J., Slovenci v predmarčni dobi in revoluciji 1848, p. 103
Title page of the newspaper Kmetijske in rokodelske novice – The news for the farmers and tradesmen, dated 13th October, 1848, setting out rules and regulations pertaining to land and ownership
Horvat, J., Slovenci v predmarčni dobi in revoluciji 1848, p. 109
- 123 *Franz Josef I. Emperor of the Austrian Empire being crowned Emperor of Austro-Hungarian Empire in the cathedral at Budapest on 8th June 1867; lithography by Vincent Katzle*
Photo supplied by Bildarchiv der Österreichische Nationalbibliothek, Wien
- 125 *Kaiser Franz Josef I, 1900 – Code Nd 511.601*
Photo supplied by Bildarchiv der Österreichische Nationalbibliothek, Wien
- 126 *Coin of Franz Josef I, 1909*
Photo supplied by Pokrajinski muzej, Celje
Battle at Doberdob – Isonzo front line where a great majority of Slovenians died fighting for the Austrian-Hungarian Empire
Photo supplied by Narodni muzej, Ljubljana
- 127 *Delegation from Kranjska Province to see Emperor Karl and Empress Zita in Vienna, 1917*
Photo supplied by Narodni muzej, Ljubljana
- 129 *Typical house of Gorenjska*
Sedej, I., Dr., Kmečka hiša na slovenskem alpskem ozemlju – Farm House of Slovenian Alpine Region, p. 14
Photo by I. Sedej
Typical house of Bela Krajina
Photo by J. Žugman
- 130 *Typical house of Dolenjska*
Baš, A., Slovensko ljudsko izročilo – Slovenian Folk tradition, p. 107
Typical house of Primorska
Photo supplied by Goriški muzej, Nova Gorica – Museum of Nova Gorica
Typical house of Koroška
Photo by J. Gorjup
Typical house of Stajerska
Photo by J. Zrnec, Slovenski koledar 1978, p. 148
Typical house of Prekmurje
Photo by J. Gelt
- 131 *Kmečka peč – stove, usually located in main living quarters, fed from furnace in the kitchen, used for cooking, baking and drying clothes*
Photo by J. Zrnec (Rodna Gruda)
Cradle kept in izba
Painting by Gaspari, M., 1917, plate 16, p. 102 (Mikuž, S., Dr., Maksim Gaspari)
Spinning wheel, dated 1842-1855
Makarovič G., Dr., Cvetlice v ljudski umetnosti – Flowers in folk art, p. 62
- 132 *Large chest dated 28th June 1836, held at Slovenski etnografski muzej*
Laboda, M., Slovenska ljudska umetnost– Slovenian Folk Art, p. 91
Kozolec – hay rack
Photo by Slovenski etnografski muzej
- 133 *Typical bedroom furniture, carved and decorated:*
 – *Bedhead*
Makarovič, G., Dr., Cvetlice v ljudski umetnosti, p. 57
 – *Wardrobe*
Makarovič, G., Dr., Cvetlice v ljudski umetnosti, p. 54

- 134 *Types of open fire places:*
 – *Barbana, Goriška Brda*
 – *Šentrupert, Dolenjska*
 – *Ljubno, Savinja River Valley*
Šarli, F., Slovenski etnograf, pp. 363, 372, 371, resp.
Watermills:
 – *On Krka River*
Photo by J. Zrnec, Rodna Gruda
 – *On Mura River*
Photo by J. Gelt
- 135 *Water wells:*
 – *Kras*
Photo supplied by Goriški muzej, Nova Gorica
 – *Idrija River Valley*
Baš, A., Slovensko ljudsko izročilo, p. 117
 – *Lož*
Photo J. Zrnec, (Rodna Gruda)
 – *Javornik, Pokljuka*
Photo by J. Čop (Rodna Gruda)
- 136 *Zidanica – wine cellars in vineyard*
Baš, A., Slovensko ljudsko izročilo, p. 45
Znamenje – little shrines at crossroad:
 – *Barn*
Photo by I. Sedej
- 137 *Znamenje – little shrines at crossroad:*
 – *at Kropa*
Zadnikar, M., Znamenja na Slovenskem, p. 118
 – *at Stranje*
Zadnikar, M., Znamenja na Slovenskem, plate 61
 – *Apiary*
Painting by M. Gaspari
Kuret, N., Praznično leto Slovencev
Farming equipment:
 – *Burkle, type of fork, used to transfer pots from and to kiln*
Drawing by Vasja Čuk
 – *Cepec – flail for grain threshing*
Drawing by M. Gaspari
 – *Cart*
Photo by J. Pogačnik
- 138 *Farming equipment:*
 – *Žrmlje ali metrga – a stone hand mill and dough kneading table*
Baš, A., Slovensko ljudsko izročilo, p. 114
Paintings on beehives:
 – *Babji mlin – Old woman's mill, trading place where old wives were traded in for young girls, assisted by Devil*
Photo supplied by Čebelarski muzej, Radovljica – Beekeepers Museum
 – *Pegam and Lambergar – two historical (legendary) heroes*
Photo supplied by Čebelarski muzej, Radovljica
St. Nicholas giving presents to the maidens; Church at Ptuj
Photo supplied by Pokrajinski muzej, Ptuj
- 139 *Frescoe from church at Hrastovlje, depicting the Dance of Death*
Zadnikar, M., Hrastovlje, p. 20
Frescoe depicting textile-making technique among Slovenians; Church at Crngrob, near Škofja Loka
Photo supplied by Ciba-Geigy, Basel
Frescoe showing Mary with maidens at work; Church at St. Primož, Kamnik
Photo supplied by Ciba-Geigy, Basel
Frescoe from year 1420, the work of Janez Brumec; Church at Ptuj
Photo supplied by Pokrajinski muzej, Ptuj

- 140 Main Altar, Baroque, includes also Gothic group of Mary, the Patron, protecting the Emperor, Pope, Cardinals, King Sigismund of Hungary and Count Herman II of Celje (notes by Pokrajinski muzej, Ptuj)
Photo supplied by Pokrajinski muzej, Ptuj
Zeleni Jurij—Green George
Painting by M. Gaspari, 1924
- 141 Chants to stop toothache; manuscript
Photo supplied by Narodna in univerzitetna knjižnica, Ljubljana
Folk dances:
— of Gorenjska
Photo by M. Peršič
— of Prekmurje
Photo by S. Krnel
- 142 Folk dances:
— of Primorska
Photo by D. Gelt
— of Koroška
Šuštar, M., Koroški narodni plesi – Dances of Carinthia, p. 33
— Bela Krajina
Photo by S. Krnel
— Štajerska
Slovenski koledar, 1979, p. 25
- 144 National costumes:
— of Gorenjska
M. Gaspari, painting, pamphlet
— Kamnik and surrounding villages
Photo supplied by Slovenski etnografski muzej, Ljubljana
— of Dolenjska
Slovenski koledar, 1979, p. 27
— of Koroška
Slovenski koledar, 1979, p. 21
- 148 Cross stich
Niklsbacher-Bregar, N., Narodne vezenine na Slovenskem – Folk embroidery of Slovenia, pattern 2, pattern 75, pattern 63
- 149 Idrijske čipke:
— Pogačke and Kolca
— Močeradovke and Kranclovke
Kuhar, B., Klekljane čipke – Bobbin lace, pp. 17,18,19,20 and 29 resp.
Embroideries of Bela Krajina
Niklsbacher-Bregar, N., Narodne vezenine na Slovenskem pat. 122,190
- 150 Types of lace, according to the shape and pattern – Srčkovke
Kuhar, B., Klekljane čipke – Bobbin lace, pp. 17-20 and 29 resp.
19th Century lace from Idrija
Photo supplied by Ciba-Geigy
Suha roba – hand made kitchen utensils
Photo by J. Zrnec, Rodna Gruda
Cooper's trade:
— Škaf – low washing tub, hand painted
Makarovič, G., Dr., Cvetlični motivi v ljudski umetnosti, p. 69
— Brenta – grape picking tub
Bras, L., Lesne obrti na Slovenskem – Woodcrafts of Slovenia, p. 21
- 151 Cooper's trade:
— Lard utensils
Bras, L., Lesne obrti na Slovenskem
— Water and wine vessels
Bras, L., Lesne obrti na Slovenskem, p. 29
Basket weaving:
— Large cart basket
Bras, L., Pletarstvo na Slovenskem – Basketry of Slovenia, p. 24
— Koš
Bras, L., Pletarstvo na Slovenskem, p. 6

- Cekar
 Bras, L., *Pletarstvo na Slovenskem*, p. 21
 – Košara
 Bras, L., *Pletarstvo na Slovenskem*, p. 31
- 152 *Basket weaving:*
 – Košara
 Bras, L., *Pletarstvo na Slovenskem*, p. 31
 – Jerbas
 Bras, L., *Pletarstvo na Slovenskem*, p. 2
Lectovo srce – Gingerbread heart, given by young people to each other
 Photo by J. Zrnc, *Rodna Gruda*
- 153 *Pottery:*
 – Majolika – wine jug
 Drawing by V. Čuk
 – Putrih – wine and water jug
 Photo by J. Zrnc, *Rodna Gruda*
 – Whistles for children, some worked if filled with water
 Kumer, Z., *Slovensko ljudsko izročilo*, p. 220
- 154 *Borovo gostovanje – Pine wedding*
 Kuhar, B., *Slovenski etnograf, Borovo gostovanje, 1963-1964*, p. 137
- 155 *Kurent*
 Photo supplied by *Pokrajinski muzej, Ptuj*
- 156 *Cerkljanski laufarji – special masks from Cerklje*
 A. Tomšič, B. Breščak, *Rodna Gruda*
Blumarji – special masks from Primorska
 Kmecl, M., *Treasures of Slovenia*
- 157 *Raglja – rattle, used instead of church bells for two days before Easter Sunday*
 Kumer, Z., *Ljudska glasbila in godci, – Folk instruments and musicians*, p. 52
Pisanice in butarica – hand painted Easter eggs and Palm Sunday Greenery
 Baraga Library, Kew
 Photo by S. Erič
- 158 *Taking food for blessing before Easter*
 Painting by M. Gaspari, pl. 18, Mikuš, S., M. Gaspari
- 159 *Unusual instruments:*
 – Klopotec – rattle, used in vineyards to frighten the birds
 Photo by S. Erič
 – Klepetalo – type of rattle
 Kumer, Z., *Ljudska glasbila in godci*, p. 63
 – Horn and whistles made of soft tree bark
 Kumer, Z., *Ljudska glasbila in godci*, p. 115
 – Troblji – large trumpet – like instruments, Bizeljško
 Kumer, Z., *Ljudska glasbila in godci*, p. 124
- 160 *Jaslice*
 Painting by M. Gaspari
 Kuret, N., *Praznično leto Slovencev IV*, p. 112
- 161 *Božičnik – Christmas cake, Bela Krajina*
 Photo A. Tomšič, *Rodna Gruda*
- 163 *Gorenjska ohcet – Wedding of Gorenjska*
 Painting by M. Gaspari, pl. 26
 Mikuš, S., M. Gaspari
- 164 *Wedding cake, Železniki, hand decorated*
 Makarovič, G., *Cvetlični motivi v ljudski umetnosti*, p. 74

- 166 *Brižinski spomeniki – Monuments of Freising*
Codex Lat. 6426, fol. 78r., 78v – Monument I
Translation into Slovenian by Kolarič, R., Dr., Srednjeveško slovstvo
Literature of Middle Ages, p. 9-11
- 167 *Brižinski spomeniki – Monument II, Cod. 6426, fol. 158v, 159r, 159v,*
160r
Translation into Slovenian by Kolarič, R., Dr., Srednjeveško slovstvo
Brižinski spomeniki – Monument III, Cod. 6426, fol. 160v, 161r, 161
Translation into Slovenian by Kolarič, R., Dr., Srednjeveško slovstvo
Photographs supplied by Bayerische Staatsbibliothek, München –
Bavarian State Library, Munich

INDEX

- Abbot Otto 28
 Abecednik 76
 Adriatic 7, 19, 21, 35, 51, 53, 58, 59
 81, 86, 94, 97, 106
 Aegean Sea 18, 51
 Aesontius 9, 21
 Agnolo Di Tura 57
 Ajdovščina 18, 105
 Alans 18
 Alemans 22
 Alexander of Serbia 126
 Allemands 10
 Alpine Slavs 21, 22
 Alpine Wall 18
 Alps 8, 21
 Amandus 22
 Ambrož Michael 123
 Amurathes I 62
 Andechs 34, 51
 Andrič Ivo 64
 Anglos 18
 Aniša 21, 34
 Antreas 19
 Aquieieia 8, 9, 33, 34, 51, 66
 Arabone 21
 Arabs 45
 Arnoldstein 36
 Ascension Day 161
 Ash Wednesday 158
 Asia Minor 31
 Assumption Day 161
 Aškerc Anton 69
 Attila 17, 18
 Augustin Monastery 59
 Augustus 8
 Austria 54, 81, 97, 100, 104, 121, 123, 125,
 126
 Austrian 93, 94, 100, 104, 106
 Austrian Empire 120
 Avars 17, 19, 21, 22, 23, 27, 29
 Aventine 32
- Babenbergs 51
 Bajezid 62, 63
 Balaton 30
 Balkan 7, 18, 21, 62
 Baltic Slavs 20
 Baraga I. Frideric 120
 Bavarians 22, 27, 28, 34
 Bavarija 81
 Bayazin 63, 69
 Bayerische Archives 31
 Bela Krajina 21, 129, 130, 141, 142, 147,
 158, 160
 Belgrade 60
 Beljak 54, 83
 Benedictins 36
 Beneška Slovenija 157
 Bergant, F. 104
 Berlin — Rome Axis Pact 127
 Bernadotte 94
 Bertrant 100
 Bičarji 57
 Bishop of Breže 28
 Bishop of Salzburg 28, 58
 Bistra 37
 "Black Death" 55
 Bled 45, 105
 Bleiweis L. Janez 124
 Blumarji 157
 Bodin Jean 24
 Bohemia 21, 22, 54
 Bohinj 10
 Bohinjska Bistrica 104
 Bohorič 76
 Bolgars 19
 Boniface and Alexius 32
- Borovlje 81
 Borovnica 106
 Borovo gostuvanje 157
 Borut 22, 27
 Boruth 22
 Bosnia 59, 63, 128
 Bosnians 120
 Bramberg 34
 Brambovci 96
 Brethren of the Cross 57
 Breže 34, 35
 Brežice 45
 Brižinski spomeniki 29
 Brixen 34, 58
 Bronze Age 2
 Brotherhood of Flagellants 57
 Bubonic Plague 56
 Bulgars 30
 Burgerrecht 39
 Byzantine Empire 16, 21, 62
 Byzantines 19, 30, 51
- Cadaster 84
 Calvin 76
 Calvinist 91
 Campo Formio 94
 Capuchins 79
 Caranthia 22, 23, 24, 28,
 Carinthia 9, 10, 21, 24, 25, 30
 Carni 8
 Carniola 10, 21
 Carnium 18, 19, 45
 Carpathian Mountains 21
 Carthusians 37
 Caspian Sea 33
 Castra 18
 Cathecismus 76
 Celeia 9, 18, 45
 Celje 9, 10, 16, 45, 60, 66, 83
 Celovec 83, 105
 Celts 7, 8, 17
 Cerknško jezero 2, 79
 Charles 125
 Charles VI 25, 80, 81
 Charles The Great 21, 29, 30
 Charter of Kremsmünster 28
 Chippewa Indians 120
 Christmas Tree 162
 Civitas Karantana 23
 Cisterians 37
 Claudia Celeia 16
 Clemencau 125
 Coducci Mauro 51
 Colapio 8
 Constantine 31, 32
 Constantinople 16, 18, 22, 30, 31, 63, 70
 Corca 21
 Corpus Christi 161
 Corfu Declaration 125
 Costello 18
 Counts of Celje 37, 58, 59, 60, 61, 66
 Counts of Gorica 34, 61
 Crngrob 133
 Croatia 9, 30, 59, 63, 75, 82, 100, 124, 125,
 128
 Croats 23, 30, 62, 120, 125
 Cross — Stitch 147
 Crusaders 57
 Cuads 18
 Customs 154
 Cyril 32, 36
 Czechoslovakia 21, 104
 Czechs 51, 120, 121
- Čebej 104
 Čedadski Evangelij 35
 Črna 105
 Črna Gora 63, 125, 128
- Dacia 18
 Dagobert 22
- Dalmatia 51, 63, 96, 124, 126
 Dalmatin, J., 76, 77
 Damascen Dev., J. 101
 Danica 120
 Danube 8, 9, 18, 21, 28, 30, 53
 Danube Region 19
 Defterdar 63
 Diaconus Paolus 21
 Dionysus 154
 Dnina 38
 Dolenska 8, 58, 129, 146, 147, 160
 Dopsch H. 30
 Drava 7, 21, 22, 28, 34,
 Dravus 21
 Ducal Installation 23
 Duke's Chair 27
 Dukes of Karantania 24, 26, 27
- Easter 160
 Eastern Alps 19, 21
 Eastern Empire 18
 Eastern Frankish Empire 30
 Ebenharts 45
 Edlingers 23
 Edlinger Assembly 23
 Egypt 18
 Elba 94
 Elizabeth 120
 Embroidery 147
 Emona 9, 10, 16, 18, 45
 Engels 120
 England 18
 English 94
 Enns 21, 34
 Ernest 58
 Eugene Von Savoy 60
- Federal Republic of Yugoslavia 128
 Ferdinand 120
 Flagellants 57
 Folk Dances 145
 Folk Tales 146
 Fouche 100
 France 92, 93, 94, 97
 Franciscan 79
 Frankfurt 119
 Frankish Empire 23
 Frankopan 59, 61
 Franks 10, 18, 19, 22, 27, 28, 30
 Franz I. 92
 Franz II. 94, 96, 100
 Franz Ferdinand 125
 Franz Joseph 120, 125
 Frederick I. 59
 Frederick II. 53, 81, 82
 Frederick III 66, 69, 75
 Frederick II. of Celje 59, 60
 Freising 28, 31, 34, 35
 Freisinger Denkmaler 29
 Friderik III 26
 Friuli 34, 35, 94
 Fürstenstein 23
- Gail Valley 54
 Gallia 18, 21
 Gavocciolo 56
 Gay Ljudevit 120
 German 94, 101, 102, 103
 Germania 18
 Germanic Nation 16, 18
 Germans 25, 32, 127
 Germany 30, 53, 57, 91, 119, 121
 Glagolica 31
 Goethe 92
 Golden Bull 25
 Gorazd 22
 Gorenjska 146, 160
 Gorica 8, 34, 45
 Gorica Region 100
 Gorjup Anton 123
 Gornji Grad 36
 Gospa Sveta 27, 28

- Gosposvetsko polje 23, 27
 Goths 10, 18, 19
 Grafenauer prof. Ivan 24
 Grand Vizier 63
 Graz 83
 Greece 30
 Greek Language 19
 Greeks 7, 11, 32
 Gruden dr. J. 35
 Gubec Ambrož 75
 Gubec Matija 75
 Gurk 33, 34
- Habsburgs 26, 53, 54, 58, 59, 60, 61, 66,
 69, 76, 80, 81, 91, 119, 123, 125, 126,
 127
 Hacquet, B. 102
 Hallstatt 8
 Heimatbund 127
 Heinrich III 34
 Hemma of Gurk 34, 35
 Henry VIII 78
 Herecleous 16
 Herman II 59
 Herzegovina 128
 Hieronim 18
 Hohenzollerns 125
 Holy Alliance 100, 119
 Hotimir 22, 28
 Hrastnik 105
 Hrastovlje 133
 Hren 79
 Hrušica 8, 9, 18
 Humanism 75
 Hungarians 51, 60, 120
 Hungary 54, 59, 91, 120
 Hunjadi Ivan 60
 Hunjadi Ladislav 60
 Huns 17, 18
 Hvar 7
- Idrija 81, 106, 147
 Illyria 100
 Illyrian Austria 123
 Illyric 7, 8
 Illyrism 120
 Illyrs, 10, 17, 104
 Industrial Revolution 93
 Industry 104
 Innichen 28, 35
 Iron Age 8
 Islam 63
 Issa 7
 Istanbul 106
 Istra 8, 34, 129, 160
 Istria 21, 30
 Italian 96, 102
 Italians 120
 Italy 16, 18, 21, 30, 34, 126, 127
 "Ius Civile" 39
 "Ius Entitium" 39
 "Ius Liberum" 38
 Izola 51
- Janša, A. 85
 Janša, L. 104
 Janissaries 63, 70
 Japelj, J., 101, 103
 Japodi 7, 8
 Jaslice 162
 Javornik 81, 104
 Jefferson Thomas 24, 25
 Jeran Luka 124
 Jesenice 81
 Jesuits 79
 Jewish 91
 Jews 55
 Johannes of Viktring 54
 Joseph II 37, 91
 Josephine 100
 Junot 100
 Jurklošter 37
- Julian Alps 18
 Julijske Alpe 8
 Julius Caesar 8
 Jupiter 11
 Jurjevanje 21
 Jurjeve pesmi 141
 Jurjevo 37
 Justinian 18, 19
- Kakan 21
 Kamnik 105
 Kandija 8
 Kant 92
 Kapelice 133
 Karantanci 23, 25
 Karantanija 22, 23, 25, 26, 27, 28, 29, 34
 Karl 125
 Karnburg 23
 Karnten 34
 Kastav 133
 Kastelec 131
 Katarina II 81, 82
 Kaufrecht 39
 Kavčič, F. 104
 Kavčič Matija 123
 Kazi – Asker 63
 Kgakan 21
 Khagans 29
 Kiln 129
 Kingdom of Serbs, Croats and Slovenians
 126
 Klagenfurt 23, 83
 Klek 164
 Kmečka peč 129
 Knežji kamen 23, 24, 27
 Kocelj 30, 31, 32
 Kočevje 105
 Kokra 21
 Kolappiani 7
 Kolednica 141
 Kolpa 8
 Koper 51
 Korčula 7
 Korkira Melaina 7
 Korošec dr. Anton 125, 126
 Koroška 9, 10, 21, 33, 34, 53, 66, 69, 72,
 80, 83, 94, 100, 123, 124, 129, 132, 142,
 143, 146, 158, 163
 Kosezi 23
 Kos dr. M. 21, 27, 31
 Kosovo 128
 Kosovo polje 62
 Kossuth Lajos 121
 Kostanjevica 37, 45, 146
 Kozler Peter 124
 Kozolec 131
 Kragl 160
 Krain 34
 Kralj Matjaž 69
 Kranj 18, 45, 105
 Kranjc Josef 123
 Kranjska 10, 21, 34, 53, 58, 66, 79, 80, 83,
 94, 100, 123, 124, 129, 132, 163
 Krek dr. Janez Evangelist 125
 Krelj, S. 76, 77
 Kremse 28
 Kremsier 123
 Kremsmünster 28, 35
 Krapina 1
 Krendl P. 24
 Kres 161
 Kresne pesmi 142
 Kresnice 142
 Krk 59
 Krka 8, 18, 33, 34, 58
 Krnski grad 23, 27, 35
 Kropa 81
 Kvads 18
 Kuhar A.L. 28
 Kumerdej, B., 101, 103
 Kurent 154, 156
 Kuret, N. 154, 162
- Ladislav Hunjadi 60, 61
 Langobards 18, 19, 21, 22
- Latin Language 19
 Latobics
 Laybacco, De John 133
 Layer, L. 104
 Lazar 62
 Lechfield 34
 Lectarji 148
 Lečica 18
 "Leisen" 24
 Lent 158
 Leopold II 92
 Leopold III 58
 Lessing 92
 Liberal Party 124
 Lienz 9
 Linhart, A. T. 103
 Lipa 129
 Littoral 124
 Ljubezenske pesmi 143
 Ljubljana 9, 16, 18, 45, 58, 59, 66, 75, 76,
 79, 80, 83, 85, 92, 94, 100, 103, 104,
 105, 106, 147
 Ljubljansko Barje 2
 Ljuta 36
 Logatec 9
 Lombardia 54
 Longaticum 9
 Louis XV 93, 94
 Louis of Bavaria 57
 Lower Austria 9, 21, 22
 Ludwig XIV 78
 Luther 76
 Lutheran 91
- Macedonia 62, 63, 128
 Macedonians 31
 Maglič, M. 101
 Magyars 32, 33, 34, 45
 Majar Matija 121
 Mala 36
 Mamaluke 63
 March Revolution 120
 Maria Saal 27
 Maria Theresa 80, 81, 82, 83, 85, 86, 97
 Maribor 45, 66, 83, 127
 Marica River 62
 Marmont 97, 100
 Marolt 145
 Marquette 120
 Mars 11
 Marseilles 126
 Marx 120
 Massen 96
 Mathias Corvinus 61, 69
 Maximilian 26
 Maximilian of Mexico 125
 Mediteranean 51, 130, 131
 Medvode 105
 Mesolithic Period 1
 Metelun 8
 Methodius 31, 32, 33, 36
 Metlje 8
 Metohija 128
 Metternich 119, 120
 Mexia Pero 24
 Mežica 105
 Michael III 30
 Mihelič, J. 101
 Miklošič dr. Franc 123
 Military Territory 82
 Miroslava 36
 Mislinja 81, 104
 Mitterauer M. 30
 Mljslavka 36
 Mohammed II 63
 Mohorjeva Družba 124
 Montenegro 63
 Monumenta Freisingensia 29
 Moravia 21, 22, 30, 32, 33, 54, 96
 Moravians 30
 Mornova Zijalka 1
 Mosapuch 30
 Mount Olympus 31
 Mura 21, 34
 Murat 62
 Mussolini 127
 Mustaph 63

- Nabrežina 1
 Nadiža 21
 Napoleon Bonaparte 93, 94, 96, 97, 100, 103
 Narodne Novine 120
 Narodno Vijeće 126
 Nauportus 18
 Neolithic 1, 2
 Nichandji 63
 Nitra 30
 Nodier, Ch. 104
 Noricani 7, 8, 9
 Noricum 9, 18
 Notranjska 146
 Novak, J. 104
 Novice 121
 Novo mesto 7, 83
- Obredne pesmi 141
 Obsmrtnice 143
 Octavian 8
 Oglej 8
 Orkhan 62
 Orlamundis 34
 Ortenburgs 58
 Osman 62
 Osoje 36
 Ossiach 36
 Osterwitz 35
 Ostmark 24
 Ostrogoths 18
 Ostrovica 35
 Otroške pesmi 143
 Otto I 34
 Ottoman Empire 100
 Ottomans 62, 63, 70
- Pagus 15
 Palacky 123
 Paleolithic 1
 Palestine 18
 Palm Sunday 160
 Pannonia 9, 18, 30, 32, 34
 Pannonia Flat 21
 Pannonian Basin 19
 Paris 93
 Passau 34
 Pečnik Jernej 8
 Perovič 126
 Perun 20
 Peter II 127
 Pharos 7
 Physiocrats 101
 Piccolomini 24
 Pilstain 35
 Piran 51
 Pirum 18
 Pivka 1, 8
 Pivske pesmi 145
 Plesne pesmi 142
 Pleterje 37
 Pobožne pesmi 143
 Podklošter 35, 36
 Poetovio 9, 10, 17, 18, 19
 Pohlin 101
 Poland 54, 62
 Poles 120
 Polka 145
 Porgers 45
 Poskočnica 143
 Postojna 1, 83
 Potočnik, J. 104
 Prague 124
 Prebold 105
 Prekmurje 129, 143, 145, 147
 Preporodovci 124
 Prešeren dr. France 120
 Pretorium Latobicorum 10
 Prevalje 105
 Pribina 30
 Primic Julija 120
 Primorska 123, 124, 129, 130, 145
 Primož 104
 Prince Paul 126, 127
- Privilegium Maius 26
 Provinces Illyriennes 97, 100
 Prussia 81, 100, 119
 Ptuj 9, 10, 35, 45, 69
 Ptujsko polje 154
 Pust 158
 Pustertall 21
 Pustriška dolina 21
- Rab 21
 Radoslav 36
 Radovljica 58, 105
 Rajhenburg 35
 Rastislav 30, 32
 Ravnikar, M., 101
 Rdeči prapor 124
 Reformation 75, 76, 77
 Regensburg 34
 Reichs Commissioner 127
 Reka 76
 Renaissance 75
 Renner Karl 124
 Rhine 18
 Ribnica 59, 148
 Riedmark 34
 Roman Camp 16
 Roman Empire 15, 16, 17, 19
 Roman Provinces 9
 Roman Religion 11
 Romanians 120
 Romanovs 125
 Romans 8, 9, 10, 18
 Rousseau, Jean, Jacqueau 93
 Rudolf 125
 Rudolph 53
 Russia 81, 100
 Russians 96
 Rustem Pasha 70
 Ruthenes 120
- Saalfeld 23
 Salzburg 28, 34, 76
 Samo 22, 23, 27
 Sanneg 59
 Sanudo Mario 51
 Sault St. Marie 120
 Sava 8, 9, 10, 18, 21, 69, 86
 Savinja 18, 36, 59, 129
 Savus 21
 Saxons 18
 Schiller 92
 Schwabenspiegel 23
 Segeste 8
 Seldjuk 62
 Selim 63
 Selvia De Varia Lecion 24
 Serbia 9, 63, 126, 128
 Serbs 30, 62, 125, 126
 Serfdon 91
 Shakespeare 92
 "Sharia" 63
 Shrovetide Festival 154
 Sibellicus 24
 Siena 57
 Sigmund of Luxemburg 59, 63
 Sisak 8, 30
 Sittich 37
 Slav 102
 Slav Congress 124
 Slav Mythology 20
 Slav Rule 21
 Slavenka 36
 Slavonia 124
 Slavs 18, 19, 20, 21
 Slomšek Anton Martin 124
 Slovakia 21
 Slovaks 120
 Slovenian Territory 18
 Slovenian University 124
 Snežnik 8
 Sobeslava 36
 Socialist – Democrat Party 124
 Soča 9, 21, 66
 Sorcery 163
- Spain 18, 21
 Spanheim Duke Bernhard 25
 Spanheim 34, 51
 Spittal 28
 Spring of Nations 121
 St. Bernard 37
 St. Bruno 37
 St. Ivan 36
 St. James 55
 St. Nicholas 162
 St. Peter in Holz 28
 Stabej 131
 Stankovič 126
 Stara Pravda 72
 Steyermark 34
 Stična 37, 163
 Stranka 36
 Styria 9, 34, 125
 Suevi 18
 Sunday Schools 124
 Sv. Helena 94, 100
 Sv. Mihael 51
 Svarog 20
 Sveti Primož 33
 Svetopolk 36
 Svobodini 38
- Šaljive pesmi 145
 Šentjanž 105
 Šentjerneji 131
 Šoštanj 1
 Štajerska 9, 34, 53, 66, 80, 94, 123, 124, 129, 132, 142, 145, 146, 147, 148, 160, 163
 Štefvanje 143
 Štivanski Evangelij 35
 Št. Jakob 79
 Štrekelj 141
 Štrukelj, P. 164
 Šuštar 145
- Tassilo – Duke 21, 28, 35
 Taurican 7
 Theodosius 15
 Tito – Josip Broz 128
 Toulon 93
 Traditional Drink 164
 Traditional Foods 164
 Trajan 9
 Transylvania 70
 Traun 28
 Traungavs 34
 Trbovlje 105
 Trebnje 10, 35
 Trieste 19, 58, 66, 76, 104, 105, 106, 146
 Triglav 20
 Trubar 76, 77
 Trudopolk 36
 Tržič 160
 Turkestan 62
 Turkey 18
 Turks 58, 60, 62, 63, 64, 66, 69, 70, 71, 72, 132
 Tyrol 21
 Tziganes 120
- Ulrich of Celje 60, 61
 Ulrich of Lichtenstein 25
 University Library Ljubljana 24
 Upper Austria 9, 21
 Upper Mura Valley 28
 Ural Mountains 33
 Urbars 38
 "Usufract" 38
- Vače 6
 Vales 20
 Valuk 22, 23
 Valvazor 79, 146
 Vampaldova 31
 Vandals 18, 19
 Velesovo 58
 Velikovec 83

Venetia 8, 18, 19
Venetians 32, 51, 58, 63
Venice 51, 105
Verona 34
Vetrinje 37
Vienna 62, 76, 100, 123
Viktring 37
Villach 9, 54
Villeins 15
Vile 20
Vipava 9
Virunum 9
Vis 7
Vitogoj 36
Vodnik, V. 97, 101, 103
Vojaške pesmi 143
Vojvoda 22
Vojvodina 124, 128
Vojvodski prestol 27
Voltaire 92
Vraz 120
Vrbsko jezero 34
Vrhnika 18

Wallachia 21
Wallacus 22, 23
Waterloo 94, 100
Wends 120
Wiener Wald 9
Wilson Woodrow 125
Wogastiburg 22
Wörther 35
Wörther Lake 34

Yugoslav Assembly 128
Yugoslav Austria 124
Yugoslav Club 125
Yugoslavia 128

Zagorje 105
Zagovori 143
Zagradec 104
Zagreb 75, 126

Zenta River 70
Ziegler Phillip 55
Zilja 54
Zilja Valley 163
Zlebor 36
Znanceve njive 8
Zois 81, 101, 102, 103
Zollfeld 27
Zwingli 76

Žare 8
Železna Kapla 104
Železniki 81, 104
Ženitovanijske pesmi 143
Žiče 37
Žitomir 36
Žovnek 59
Župa 22
Župan, J. F. 22, 39, 104

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