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Povzetek

V Protokolu 1, 36—128, ki vsebuje zapiske škofa Tomaža Hrena o njegovih škofovskih opravilih v letih 1599—1605, najdemo vrsto zanimivih podatkov, ki se nanašajo predvsem na katoliško prenovo po protestantski reformaciji. Protireformacijske dejavnosti se Hren v Protokolu le

bežno dotakne. Število ordinandov, ki jim je v teh letih podelil različne redove, znaša 131, od tega jih je 69 doseglo prezbiterat. Hren je v tem razdobju posvetil 6 novih cerkva, 6 jih je ponovno posvetil, prav tako je posvetil 1 kapelo in 20 oltarjev, blagoslovil 2 temeljna kamna, 5 pokopališč in 15 zvonov. V neki meri osvetljujejo versko življenje na Slovenskem v tem času tudi zapisi o birmovanju. Škof je podeljevanje tega zakramenta največkrat povezal s slovesnostmi posvetitev cerkva ali z romarskimi shodi, ki so bili precej močno vključeni v tedanjo slovensko vernost. Svoje vizitacije po škofiji ter delovanje protireformacijske komisije, ki jo je vodil kot nadvojvodov komisar, je le tu in tam mimogrede omenil. Zanimiv je seznam župnij in vikarijatov ljubljanske škofije iz leta 1605, ko je Hren razposlal navodila za praznovanje jubilejnega leta. Med 64 dušnopaštirskih postojank v škofiji je vključil tudi samostane Jurklošter, Kostanjevica, Pleterje in Bistra, za katere je poudaril, da spadajo pod ljubljansko jurisdikcijo. Vpogled v tedanje versko življenje na Slovenskem nudi tudi opis škofijskega praznovanja jubilejnega leta 1605.

SUMMARY

Protocol No. 1, pages 36—128, containing the records of the bishop Tomaž Hren about his episcopal services in the period 1599—1605, reveals many interesting details relating to the catholic reform after the Protestant Reformation. The Counter-Reformation activity was mentioned in the Protocol in a very cursory way. During this period, Hren ordained 131 ordinands of various orders of whom 69 attained presbyterate. He further dedicated six new churches, re-dedicated six existing ones, dedicated one chapel and 20 altars, and blessed two cornerstones, five graveyards, and 15 bells. Religious life in Slovenia of that time is also illustrated by records relating to confirmation. The bishop very often connected the conferring of this sacrament with church dedications or with pilgrims' conventions which were deeply rooted in the Slovene religion of that time. His visitations of the churches in his diocese and the operation of the Counter-Reformation Board led by him as the Archduke's commissioner are only briefly mentioned in the Protocol. An interesting thing is the list of parishes and vicariates of the Ljubljana diocese dating from 1605 when Hren distributed instructions for the celebration of the jubilee year. Among the 64 churches and other religious institutions in the diocese Hren also mentioned the monasteries of Jurklošter, Kostanjevica, Pleterje, and Bistra, pointing out that they were under the jurisdiction of Ljubljana. An idea of what religious life of that time in Slovenia looked like is also given by a description of the celebrations of the 1605 jubilee year.

POVZETEK

Ivan Trinko, pokrajinski svetovalec v Vidmu 1902–1923

Svoj prispevek je avtor posvetil do sedaj malo znanemu političnemu delovanju duhovnika, pesnika in pisatelja Ivana Trinka (Trčmun, province Videm, 1863—1954). Skrbna analiza arhivskega gradiva nam odkriva Trinkovo podobo kot pokrajinskega svetovalca v Vidmu, ki jo je opravljal celih 22 let.

Svojo službo je Trinko opravljal strokovno in zavzeto. Pri tem je upošteval interese celotne videmske pokrajine in še posebej svojih so-rojakov Beneških Slovencev. Prizadeval si je za gradnjo cest, ki so pomenile nujno povezavo odročnih dolin in hribov s središčem. Zavzemal se je za modernizacijo in izboljšanje poljedeljstva in živinoreje. V svojih številnih nastopih je opozoril na nujno razširitev železniškega omrežja, ki bi povezalo Čedad z železniško progo Jesenice Gorica. Čuteče je sprem-ljal probleme izseljencev, slepih in mladoletnikov. Prizadeval si je celo za ustanovitev pokrajinskega delavskega urada v Vidmu.

Poznal in cenil je duhovnika Luigi(ja) Sturza in nadaljeval njegovo politično smer. Leta 1920 je bil izbran za namestnika pokrajinskega sveto-valca v Vidmu in naslednje leto za rednega člana, kar je ostal do ukinitve te ustanove leta 1923.

SUMMARY

The author dedicated his article to the almost unknown political activity of the priest, poet, and writer Ivan Trinko (Tercimonte, Province of Udine, 1863—1954). A careful analysis of the archive materials reveals Trinko as a provincial counsellor in Udine, a service he performed for 22 years.

Trinko was doing his service professionally and zealously. In his work he respected the interests of the entire Province of Udine, especially those of his fellow-countrymen — the Slovanes living in this part of Italy. He fought for new roads to be constructed to provide vital connection of re-

mote valleys and mountains with the centre. He also stood for modernization and improvement of agriculture. In his many interventions he pointed out the necessity of the expansion of the railway network that would connect Cividale in Friuli with the Jesenice—Gorizia railway line. With very much feeling he followed the problems of emigrants, of the blind, and of juveniles. He even stood for the formation of a provincial workers' office in Udine.

He knew and esteemed the priest Luigi Struzolo and continued his political orientation. In 1920, he was appointed deputy provincial counsellor in Udine. Next year he became counsellor and held this function until 1923.

RIASSUNTO

L'autore della presente ricerca, eseguita consultando minuziosamente gli archivi della Provincia di Udine, si è proposto di illustrare l'opera, finora poco nota, svolta da Giovanni Trinko (Tercimonte in provincia di Udine, 1863—1954), sacerdote, poeta e prosatore, nell'ambito del Consiglio provinciale di Udine, di cui fece parte per ben 22 anni consecutivi (1902—1923) in qualità di consigliere del Mandamento di Cividale.

Giovanni Trinko svolse tale incarico con competenza e zelo curando gli interessi dell'intera provincia di Udine e in particolare quelli dei suoi connazionali della Slavia veneta. Si batté per la costruzione di nuove vie di comunicazione necessarie per gli abitanti delle vallate e delle montagne, si prodigò per modernizzare e migliorare l'agricoltura e l'allevamento del bestiame. Nei suoi molteplici interventi esponeva la necessità di allargare la rete ferroviaria per unire Cividale alla linea Jesenice—Gorizia. Si dimostrò sensibile ai problemi degli emigrati, dei non vedenti e dei minorati in genere, si impegnò infine perché venisse istituito un Ufficio provinciale del lavoro a Udine.

Conobbe e stimò don Luigi Sturzo e ne seguì la linea politica. Nel 1920 fu eletto membro supplente della Deputazione provinciale di Udine e nel 1921 membro effettivo fino alla soppressione della stessa avvenuta nel 1923.

POVZETEK

Stalni sodelavec naše revije, Ivan Škafar, je bil rojen 6. maja 1912 v Béltincih v Prekmurju. Po študiju teologije v Mariboru tam ordiniran 1935. Služboval kot kaplan v raznih krajih mariborske škofije do nemške zasedbe v aprilu 1941. Bil je zaprt in izseljen v Zagreb, prišel v rodno pokrajino, zasedeno od Madžarov in v upravi škofije Szombathely. Kaplanoval v raznih madžarskih krajih do 1945, ko je postal župnik v mariborski škofiji, nazadnje tudi dekan (monsignor) v Radljah ob Dravi, kjer je živel tudi v pokoju do smrti 15. februarja 1983.

Svoje publicistično delo je začel s poročili o življenju sezonskih delavcev iz Prekmurja, obenem pa z raziskovanjem kulturne zgodovine svoje pokrajine, ki je do 1919 bila v sklopu madžarske države. Vrsta

njegovih spisov obravnava kulturno in literarno preteklost te pokrajine, ki je zaradi politične ločenosti od ostalih Slovencev (v Avstriji) gojila slovstvo v svojem dialekту. Raziskal je razširjenost knjig Družbe sv. Mohorja od začetkov do najnovejšega časa v Prekmurju. Delo in pomen narodnega buditelja dr. Franca Ivanocya (1857—1913) in njegovih sodelavcev je obdelal v razpravah: Slovenska narodna zavest dr. Franca Ivanocya in narodnostni pomen prekmurskega tiska v XX. stoletju (Dialogi, Maribor 1970) in Pred sedemdesetimi leti (Prostor in čas, Ljubljana 1974). V več krajših člankih je pisal o stikih izobražencev Prekmurja z ostalimi Slovenci (Kronika, Jezik in slovstvo, Slavistična revija, Časopis za zgodovino in narodopisje, Stopinje). Objavil je korespondenco med prvim prekmurskim kat. pisateljem Miklošem Küzmičem in škofovom Jánosom Szilyjem, njegovim mecenom. Literarno delo Prekmurja je predstavil v knjigi: Bibliografija prekmurskih tiskov od 1715 do 1919 (Ljubljana, 1978). Hrvaški literarni zgodovini je predstavil Gergurja Mekinića Pythiæusa, hrvaškega protestantskega pisatelja in začetke slovstva pri Gradiščanskih Hrvatih (Burgenland, Avstrija; Časopis za zgodovino in narodopisje 1969).

Iz splošne zgodovine Prekmurja je Š. napisal nekaj krajsih razprav o fevdalnih rodbinah Haholt in Bánffy in o uvedbi madžarščine v prekmurske ljudske šole (vse v Časopis za zgodovino in narodopisje 1971—1980).

Velik del Škarfarjevih raziskovalnih naporov je bil posvečen cerkveni zgodovini Prekmurja. Njegova prva razprava s tega področja: Prekmurski del beksinskega arhidiakonata do leta 1400 (Croatica christiana periodica III, Zagreb, 1979) obravnava tiste prekmurske župnije, ki so od 1094 do 1777 pripadale škofiji Zagreb. Pričel je zbirati in komentirano objavljal gradivo o raznih vprašanjih cerkvene zgodovine Prekmurja: Jezuitski misijoni v krajinai med Muro in Rabo za časa katoliške obnove (1609 do 1730), AES I, 1979, kjer rešuje vprašanje verske pripadnosti dolnjelendavskih zemjiških gospodov Bánffyjev, kalvinske cerkvene organizacije v Prekmurju med 1595—1612 in delovanje jezuitskih misjonarjev na ozemlju beksinskega arhidiakonata. — Eno od teh vprašanj je poglobil in razširil z objavo: Gradivo za zgodovino kalvinizma in luteranstva na ozemlju belmurskega arhidiakonata, AES 3, 1981. Skušal je dognati, kdaj so začeli delovati v nekaterih prekmurskih župnijah kalvinski in kdaj evangeličanski duhovniki. Dosedanje objave virov niso dovolj trdna podlaga za dokončno rešitev tega vprašanja.

I. Š. je napisal tudi več poljudnih člankov o cerkveni preteklosti Prekmurja za zbornik Stopinje (1973—80). Za AES pa je pripravil objavo virov o bivanju štajerskih evangeličanskih pridigarjev in učiteljev, izgnanih 1598—99 na Petanjcih v Prekmurju in še v nekaterih krajih. Ker I. Š. ni napisal uvoda k temu gradivu, ki ga objavlja pričujoči letnik naše

revije, je avtor življenjepisa I. Škafarja kratko analiziral to gradivo s posebnim ozirom na številne napake v slovenski publicistiki v zvezi z bivanjem izgnanih luteranov na Petanjcih, izvirajoče iz nepoznavanja teh virov. Avtor povzema kritične izdaje le-teh, navaja krajevna imena iz njih in imena madžarskih plemičev, ugotavlja število izgnancev in čas njihovega bivanja na Petanjcih in drugod. Končno zavrača kakršenkoli pomen teh izgnancev, ki so zaradi jezikovnega neznanja bili brez stika z ljudstvom, za širjenje protestantizma v Prekmurju.

SUMMARY

A regular contributor to our review, Ivan Škafar was born on May 6th, 1912, at Beltinci in Prekmurje. After his studies of theology in Maribor, he was ordained there in 1935. He served as chaplain in different places of the Maribor diocese until the German occupation in April, 1941. Arrested and exiled to Zagreb, he returned to his homeland, occupied by Hungarians and put under the administration of the Szombathely diocese. Subsequently, he served as chaplain in several places over Hungary until 1945, when he became a parish priest in the diocese of Maribor, finally functioning as deacon at Radlje ob Dravi. After his retirement, he lived there until his death on February 15 th, 1983.

He started his work as a publicist with reports on the life of seasonal workers from Prekmurje, combined with research on the cultural history of his native region which had stayed within the limits of the Hungarian Kingdom until 1919. A number of his writings deal with the cultural and literary past of this region which, because it had been politically separated from the rest of Slovenia subject to Austria, cultivated literature in its own dialect. He carried out his research on the diffusion of books of the Mohorjeva družba publishing house in Prekmurje, from its beginning to the present time. He dealt with the work and significance of dr. Franc Ivanocý (1857—1913), the awakener of national consciousness, and of his team, in the following papers: 1º Slovenian national consciousness of dr. Franc Ivanocý and national significance of the Prekmurje press in the 20 th century (Dialogi; Maribor, 1970), 2º Seventy years ago (Prostor in čas; Ljubljana, 1974). In a number of short articles he wrote about the contacts of the Prekmurje intellectuals with the other Slovenes (in the following reviews: Kronika, Jezik in slovstvo, Slavistična revija, Časopis za zgodovino in narodopisje, Stopinje). He published the correspondence between Mikloš Küzmič, the first Catholic writer of Prekmurje, and Bishop Janos Szily, his sponsor. He presented the literary production of Prekmurje in the book: Bibliografija prekmurskih tiskov od 1715 do 1919 (Ljubljana, 1978). To the Croatian literary history he displayed the person of Grgur Mekinić Pythiraeus, a Croatian Protestant author, as well as

the beginnings of literary activity among the Croats of Burgenland, Austria (*Časopis za zgodovino in narodopisje*, 1969).

Going into the general history of Prekmurje, Š. has written several short treatises on two landowning families, Haholt and Bánffy, as well as on the introduction of the Hungarian language into the elementary schools of Prekmurje (all this in *Časopis za zgodovino in narodopisje*, 1981—80).

A substantial part of Škafar's research was dedicated to the Church history of Prekmurje. His first treatise touching this field, entitled »The part of the Beksin Archdiaconate belonging to Prekmurje, up to 1400« (*Croatica christiana periodica III*; Zagreb, 1979), dealt with those Prekmurje parishes which had been incorporated into the diocese of Zagreb during the period 1094—1777. He began collecting and commenting on material about various questions concerning the history of the Church in Prekmurje, published in AES I, 1979, under the title: *Jesuit missions in the region between the Mura and the Raba rivers during the time of the Catholic Renewal (1609—1730)*. In this he tried to solve the questions of the religious belief of the landlords of Dolnja Lendava, Bánffy, as well as those concerning the Calvinist Church organisation in Prekmurje during 1595—1612, and also those connected with the activity of Jesuit missionaries in the territory of the Beksin Archdiaconate. He dealt with one of these questions in depth by publishing »Materials for the history of Calvinism and Lutheranism in the territory of the Belmür Archdiocese« (in AES III, 1981). He tried to ascertain the date when the Calvinist and Lutheran priests began to function in some of the Prekmurje parishes.

I. Š. has also written for the popular periodical *Stopinje* (1973—80), publishing a number of articles concerning the history of the Church in Prekmurje. He prepared, on the other hand, for publication in AES »Sources indicating the presence of Styrian Evangelical preachers and teachers, exiled during 1598—99 period, to Petanjci and several other places in Prekmurje«.