



## Ribniška številka *Kronike* – drugič

Kdor želi raziskovati bogato zgodovino Ribnice, zagotovo najprej vzame v roke monumentalno delo ribniškega župnika in dekana Antona Skubica *Zgodovina Ribnice in ribniške pokrajine*. Skubičevo delo, ki kljub nekaterim napakam še danes velja za enega od temeljev poznavanja ribniške zgodovine, je luč sveta ugledalo v Argentini več kot trideset let po njegovi smrti (1976). Šest let pozneje (1982) je izšla tudi številka *Kronike*, ki je bila z 12 prispevki v celoti posvečena Ribnici. V desetletjih, ki so minila od takrat, se je o Ribnici odkrilo marsikaj novega, zato smo se tudi na pobudo Muzeja Ribnica odločili, da temu dolenskem kraju posvetimo še eno številko. Da je bila naša odločitev pravilna, kaže tudi obseg nove številke, saj je v njej zbranih kar 19 prispevkov 20 avtorjev.

Med prispevki si posebno pozornost zaslužijo objave virov, ki med drugim razkrivajo dojemanje pričevalcev in njihove izkušnje z Ribnico in njenimi prebivalci. Eden takšnih virov je poročilo ribniškega arhidiakona Vaccana, ki je v 30. letih 17. stoletja zgrožen opazoval »barbarstvo« Ribničanov in moralno razpuščenost njihovih duhovnih pastirjev. A tudi slabih dvesto let pozneje so tamkajšnji duhovniki v svojih opisih našli le malo lepih besed za svoje ribniške »ovčice«. Tretji vir je župnijska *Kronika* s konca 19. in začetka 20. stoletja, ki je bolj nevtralna, čeprav se pisci (ribniški župniki) niso povsem odpovedali komentiranju in so svoje (pogosto pikro) mnenje o Ribničanih radi podali med vrsticami.

A zelo verjetno se Ribničani v preteklosti niso kaj dosti razlikovali od drugih Slovencev. So pa nedvomno sloveli po suhi robi in krošnjarstvu (ki je imelo v 19. in 20. stoletju status obrti), pa tudi po svoji odrezavosti in pojoči govorici, ki je njihovo prepoznavnost ponesla po celem svetu. Kakšen je bil tipični »Ribničan Urban« v začetku 19. stoletja, razkrivata dva seznama potnih listov, ki ju je izdalo gospostvo Ribnica. Tudi sicer je Ribnica znana po bogati etnološki dediščini, ki jo tokrat razkriva obsežen članek, etnološke predstavitve pa so deležni tudi prebivalci Poljan pri Ortneku.

V preteklosti so Ribnico pestile številne težave, zlasti so ljudi vznemirjali roparski napadi. Leta 1778 je izbruhnil obsežen požar, ki je uničil večino kraja. A kljub temu si je Ribnica kmalu opomogla, tako da so jo že nekaj desetletij kasneje razglašali celo za najlepší trg na Kranjskem.

Ribnica se je v zgodovinske anale zapisala tudi zaradi znamenitega čarovniškega procesa v začetku 18. stoletja. Ta je dolgo veljal za edini čarovniški pro-

ces na Kranjskem z ohranjenim podrobnim zapisnikom, njegova žrtev Marina Češarek pa za zadnjo na grmadi sežgano čarovnico na Slovenskem. Čeprav današnje raziskave kažejo, da to ni povsem točno, pa se Ribnice še dandanes drži »čarovniški« sloves.

Med pomembnimi in vidnimi posamezniki sta tokrat izpostavljeni dva, ki pravzaprav nista rojena Ribničana, a sta v tem kraju pustila neizbrisno sled. To sta ribniški župnik Ignacij Holzapfel iz prve polovice 19. stoletja, ki je s svojo dejavnostjo spremenil podobo kraja, poskrbel za zidavo nove ribniške cerkve (ki jo krasijo zanimive poslikave slovenskih umetnikov) in pozneje z velikodušno donacijo omogočil ustanovitev ustanovil gluhonemnice v Ljubljani. Druga je več kot stoletje mlajša Vesna Lavrič, učiteljica prirodopisa v ribniški osnovni šoli, ki je bila gonilna sila ribniškega družabnega življenja, članica številnih tamkajšnjih društev in ena od pobudnic danes tradicionalne in prepoznavne prireditve Ribniški semenj suhe robe in lončarstva.

Seveda pa v ribniški številki *Kronike* najdemo še več posameznikov oziroma rodbin, ki so zaznamovali kraj in njegovo zgodovino. Iz srednjega veka je treba nedvomno omeniti celjske grofe, ki so v 30. in 50. letih 15. stoletja poskrbeli za nastanek dveh fevdnih knjig, v katerih najdemo veliko vazalov in fevdov iz ribniškega območja. Iz 20. stoletja pa je največ pozornosti namenjeno predvojnemu ribniškemu graščaku Antonu Rudežu, ki se je pred smrtjo zapletel v sodni spor, ker ni hotel več poravnati svojih patronskih obveznosti do župnijske cerkve v Sodražici.

Ko govorimo o ribniških graščakih, ne moremo mimo grajskih stavb. Na območju današnje občine Ribnica jih je stalo kar nekaj, vendar praktično nobena ni preživela do današnjega časa. Grad v Ribnici je bil močno poškodovan med drugo svetovno vojno in po njej, njegova tragična povojna usoda pa je vzorčen primer splošnega negativnega slovenskega odnosa do grajske dediščine. V neposredni bližini Ribnice so še vidni ostanki gradu Breg, ki je bil eden zanimivejših grajskih kompleksov, a je bil opuščen že pred stoletji. Oba gradova sta izčrpno predstavljena z arhitekturno-zgodovinskega vidika, medtem ko je srednjeveški Ortnek tokrat v ospredju zaradi nekoč bogate, danes pa povsem uničene grajske cerkve.

Čas med drugo svetovno vojno je opisan v prispevku o bitki pri Jelenovem Žlebu med partizansko in italijansko vojsko marca 1943. Prispevek primerja dokumente obeh udeleženih strani in bitko umesti v kulturo spominjanja. Njegova aktualnost se kaže zlasti v tem, ker problematizira relativizacijo bitke

in njenega pomena v zgodovini. Takšne obravnave je v zadnjem času nasploh deležna polpretekla zgodovina, znotraj nje pa zlasti druga svetovna vojna in dogodki po njej.

Druga ribniška številka *Kronike* tako prinaša obilo novih in zanimivih odkritij iz daljne pa tudi bliž-

nje preteklosti kraja in njegove okolice. Kljub temu je ostalo še kar precej neraziskanih tem, a te naj ostanejo za morebitno tretjo ribniško *Kroniko*.

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## *Kronika's* special thematic issue: Ribnica – part two

Those who want to explore the rich history of Ribnica will surely start with the monumental book *Zgodovina Ribnice in ribniške pokrajine* (*The History of Ribnica and Its Area*), written by Ribnica's parish priest and dean Anton Skubic. Still considered a seminal work on Ribnica's history despite of certain errors, the book saw the light of day in Argentina more than thirty years after Skubic's death (1976). Six years later (1982), *Kronika* published a thematic issue dedicating all twelve articles to Ribnica. However, given many new discoveries made during the following decades, we followed the initiative of the Ribnica Museum and decided to compile another thematic issue on this Lower Carniolan town. Its sheer volume, featuring no fewer than nineteen articles by twenty authors, confirms that our decision was indeed the correct one.

Articles that merit particular attention are the publications of sources conveying how witnesses perceived and experienced Ribnica and its population. One such source is the report drawn up by Ribnica's Archdeacon Vaccano, who during the 1630s observed with consternation the "barbarism" of local inhabitants and the moral disorderliness of their spiritual leaders. And even two hundred years or so later, the local clergy rarely found a good word in describing their "flock". The third source is the parish Chronicle from the end of the nineteenth and early twentieth centuries. Although this document takes on a more neutral tone, its authors (Ribnica's parish priests) did not entirely refrain from passing remarks and they tended to convey their (often biting) opinions between the lines.

Nevertheless, it seems safe to assume that the inhabitants of Ribnica did not differ significantly from other Slovenes in the past. They distinguished themselves for their woodenware and peddling (regarded as a craft in the nineteenth and twentieth centuries), but also for their curtness and melodic speech, which carried their recognisability around the globe. The traits of a typical "Ribničan Urban" in the early nineteenth century are revealed by two lists of passports, issued by the seigniorship of Ribnica. Moreover, Ribnica boasts a rich ethnological heritage, which is at the focus of an extensive article here, and one ethnological presentation focuses on the inhabitants of Poljane pri Ortneku.

Ribnica had a tumultuous past, punctuated by brigand raids. In 1778, a huge fire turned most of the town into ashes. However, Ribnica quickly recovered and was only a few decades later proclaimed

the most beautiful market town in Carniola.

Ribnica also entered historical annals for its infamous witch trial in the early eighteenth century. The latter was long considered to be the only witch trial in Carniola with preserved detailed minutes and its victim Marina Češarek as the last witch burned at the stake in Slovenian territory. Although current research finds that this is not entirely accurate, Ribnica still holds a reputation as a witch town.

As for the most important and notable individuals, special mention is made of two, who, although not born in Ribnica, left an indelible mark on the town. The first one was Ribnica's parish priest Ignacij Holzapfel from the first half of the nineteenth century. He changed the town's appearance with his activity, saw to the construction of a new church in Ribnica (decorated by interesting paintings of Slovenian artists) and subsequently ensured the establishment of the deaf-mute institute in Ljubljana with a generous donation. The second one was more than one hundred years younger Vesna Lavrič, a natural science teacher at the primary school of Ribnica, the driver of the local social life, a member of numerous local societies, and an initiator of what is today the traditional and recognisable Ribnica's woodenware and pottery fair.

In the current *Kronika's* thematic issue on Ribnica, one will, of course, find other individuals and families that marked the town and its history. Featuring most prominently in the Middle Ages were undoubtedly the Counts of Cilli for their compilation of two fief books listing a considerable number of vassals and fiefs from the Ribnica area in the 1430s and 1450s. As for the twentieth century, most attention is devoted to the pre-war lord of the Ribnica manor, Anton Rudež, who in the last years of his life became embroiled in a legal dispute over his claim to be freed of patronage obligations towards the parish church in Sodražica.

Speaking about the lords of Ribnica's manor, consideration should also be given to the castle buildings. Although there were quite a number of them in the area of present-day municipality of Ribnica, almost none has been preserved to date. The castle in Ribnica suffered devastating damage during and after the Second World War and its tragic post-war fate is an illustrative example of the prevailing negative attitude towards castle heritage in Slovenia. In close vicinity of Ribnica, there are the still visible remnants of the Castle Breg, a very interesting castle complex that was abandoned centuries ago. The cur-

rent issue of *Kronika* provides a detailed presentation of both castles in terms of their architectural and historical significance, while the article on the medieval Ortnek Castle focuses on its once rich castle church now lying in ruins.

The time during the Second World War is described in the article on the Battle at Jelenov Žleb between the Partisan troops and the Italian Army in March 1943. The article draws a comparison between the documents of both belligerent sides and factors the battle into the culture of remembering. The current relevance of the article is reflected above all in it addressing the relativization of the battle and

its historical significance. Recent history – particularly the Second World War and its aftermath – have of late been subject to similar discussions.

The second thematic issue of *Kronika* on Ribnica brings many new interesting findings from the distant as well as recent past of the town and its surroundings. Nevertheless, there are still plenty of unexplored themes left to be featured in the possible third *Kronika* issue dedicated to Ribnica.

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