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Foreword

2016 marked 520 years since the Medieval expulsion of Jews from Styria and thus from Maribor. With this expulsion, the Maribor Jewish community, which was once prosperous, relatively numerous, and influential, even beyond the borders of Styria, most definitely died out. One can only speculate how the community would have developed and what the city would have been like if the expulsion had not happened. Due to the prohibition of permanent settlement in Styria, Carinthia and Carniola, Jews began to resettle in Maribor as late as the 19th century. However, the short period of the revival of Jewish life in the city was violently brought to a halt by the Second World War. Today, there are only a handful of Jews living in Maribor.

2 All across Slovenia, very little Jewish heritage has been preserved, and Maribor is no exception. However, Maribor has something only few Slovenian cities can boast: the city has retained its medieval synagogue, as well as several archival charters – today kept in various archives in Slovenia and abroad – which bear witness to the everyday business contacts between the Jewish and non-Jewish population in Medieval Maribor and Styria; the street which was the main street in the former Jewish quarter bears the name Židovska ulica (Jewish Street), and last but not least, the name of the Medieval Marburg/Marpurg was made known only by the descendants of the Maribor Jews who carry surnames such as Marburger and Morpurgo.

The main tasks of the Center of Jewish Cultural Heritage Synagogue Maribor, which takes care of and manages the former synagogue, are among others collecting, documenting, researching, interpreting and presenting Jewish cultural heritage, as well as developing awareness and knowledge as among the widest possible public. On the occasion of last year's anniversary, we designed a multi-annual project *Tracing the paths of Jews from Maribor*, with the intention of honouring the memory of our former fellow citizens as well as presenting their fates and tracing the paths they took after their forced departure from the city on the Drava river. A part of this project is this international professional conference *Jews in Maribor and Styria in the Middle Ages*, which is the first conference in Maribor dedicated to the topic of Maribor Jews in the Middle Ages after twenty years, when two symposia entitled *The Jews of Maribor five hundred years after the expulsion from the city* and *The Medieval Jewish communities and their cultural heritage in Central Europe* were

organized by the University of Maribor – the Department of History at the Faculty of Education, the Regional Archives Maribor and the Municipality of Maribor.

It is a great honour for me that the conference hosts established experts and researchers in Central European Jewish history from Slovenia, Austria, Croatia and Italy. On behalf of the organizers and myself, I sincerely thank all the participants who accepted our invitation and thus contributed to the success of the conference. Also I thank the Municipality of Maribor, the Austrian Cultural Forum and Elektro Maribor for their support. I fervently hope that our conference attracts the attention of both the professional and lay public and encourages their interest in revealing the historical veils woven by the Jews of Maribor and at the same time, paving the way for future international meetings in our city.

Marjetka Bedrač,
president of the organizing committee

Dr Janez Premk

The Jewish Community of Maribor: A Historical Overview

It is difficult to overstate the importance of the medieval Jewish community of Maribor, which developed on the left bank of the river Drava from the 11th century onwards. At that time, the Dukes of Spanheim established a defence line against Hungarian invasions and built a fortification on Piramida hill. Maribor was documented as a market in 1209 and received town privileges in 1254.

It is highly probable that the Jews were at least a temporary presence at the time, since there are two instances of Jews selling vineyards to Christians in the last quarter of the 13th century, while Jewish moneylending activities in Maribor were first mentioned in 1281. It is fortunate that numerous archival documents are preserved, testifying particularly to their financial involvement with Christians. A thorough overview of their financial activities could thus be carried out by individual researchers as well as institutions dealing with related topics, which would also provide an insight into other spheres of life. Maribor Jews conducted loan transactions with nobility, clergy, monasteries, citizens and sovereigns. Overdue payments allowed the Jews to quickly take over the ownership of numerous houses and vineyards in the surrounding area. They were also involved in trade, which flourished until 1445, when trade with Venetian merchandise was forbidden by King Frederic III.

Additional valuable testimonies to Jewish life and observances are provided by responsa literature, written foremost by Rabbi Israel Isserlein bar Petachya and his students. With the help of collective sources, it has been possible to recreate an almost continuous line of Maribor rabbis and gather important data on the Jewish community. The community reached its peak during the residence of Rabbi Isserlein, one of the foremost rabbinic authorities of the late Middle Ages, who was highly regarded by his contemporaries as well as later rabbinic authorities. Maribor even became a temporary seat of the supreme rabbinate for Styria, Carinthia, and Carniola.

Unlike Ptuj, a bishops' town on the Drava in competition with Maribor, there were no major anti-Jewish riots documented, and unlike their fellow Jews in Ptuj, the Maribor Jewish community thrived until the last quarter of the 15th century. This was when the attitude of the Estates

towards Jews suddenly and drastically changed, finally convincing Emperor Maximilian I to sign decrees of expulsion from Styria in 1496.

In the lecture, a brief historical overview of the development of the medieval Jewish community of Maribor is provided in chronological order, based on the current state of research.

Janez Premk was born in 1973 in Kranj, Slovenia. He studied art history at the Faculty of Arts of the University of Ljubljana, where he graduated in 1999. From 2002, he worked for five years as an Assistant at the Department of Art History at the University of Ljubljana, and finished part of his MA in Jerusalem at the Rothberg International School. He obtained his doctoral degree at the University of Ljubljana in 2005 with a work entitled *Attitudes towards Jews in the Art of the Eastern Alpine Area from 13th to 16th Century*. He has taken part in two international projects: *Researching and Documenting of the Synagogues, Jewish Cemetery Chapels and Cemeteries in Slovenia* and in a Slovak project *Synagoga Slovaca*, led by the Museum of Jewish Culture in Bratislava. In 2010 he and several other experts established the JAS (Jewish Archive of Slovenia) Research and Documentation Centre, where he was appointed a director. The charitable institution is responsible for the continuation of the Jewish archive project, first launched by the author in 2006, and for scientific research. It is involved in major issues concerning Jewish heritage in Slovenia and also in education and public affairs. Two of the recent publications co-authored by Janez Premk are particularly worthy of mention: *Tracing Jewish Heritage: A Guidebook to Slovenia* (2014) and *Mariborska Sinagoga* (2015).

Dr Borut Holcman

The Jews in Maribor in the 14th and 15th Centuries and the Legal Nature of Their Businesses

The economic activity of Jewish citizens of Maribor with their Christian counterparts in the 14th and 15th centuries points to their significant involvement in the economic life of the city of Maribor. The documents preserved in the Regional Archives Maribor outline the relationship between Jews and other citizens of Maribor and also testify to the diversity of Jewish economic activity between 1359 and 1493. Thirty-three documents, which are fully transcribed in the materials on the history of Maribor (GZM IV-X) from the perspective of legal history, are an excellent resource for the study of law before the official acceptance of Roman law in the European legal sphere.

6 The author, based on the 1244 Jewish Order of Frederic II, examines the specific legal elements of documents (sales, exchange, cancellation of the right of the parties to the proceedings and holders of competences - town judge, a Jewish judge) and other commercial legal sources from the late Middle Ages. He thus establishes the connection with commercial law and the role of canonical law as sources of Roman law in Frederic's order, and consequently, in the documents themselves.

Borut Holcman is Associate Professor and Head of the Institute for Philosophy, History and Iconography of Law at the Law Faculty of the University of Maribor. He lectures in legal history and German legal terminology. As head of the Institute for Legal History at the law faculty, his main goal is to connect his research with teaching and learning. He is a member of the International Advisory Board of the Austrian Academy of Sciences (legal history) and of the Directory of Scholars in European Studies (Rome, La Sapienza).

Dr Martha Keil

Reconstructing Jewish Life in Medieval Styria: The Teachings of Rabbi Israel Isserlein of Maribor and Wiener Neustadt

One of the members of an illustrious family of rabbies and money lenders, Rabbi Israel Isserlein bar Petachya (1390-1460) was the head of a famous yeshiva in Wiener Neustadt. Several times a year, as his student and servant Joseph Yossel bar Moshe of H6chst6adt reports, Rabbi Isserlein travelled to Marburg/Maribor, the place of his birth and hometown of his relatives and colleagues. Based on his more than 300 responsa, and on his notes and sayings collected by his students, the lecture will try to reconstruct Jewish everyday life and religious culture in 15th century Styria.

On the one hand, community organisation, family relationships and life in a Jewish upper class household are probed. On the other hand, the wide range of encounters between Jews and Christian in various places and on different occasions are also investigated. As the main contact zones – moneylending and court cases – will be discussed in other papers of this conference, this lecture will focus on other encounters in everyday life.

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Martha Keil studied history and Jewish studies in Vienna and Berlin. She was awarded a doctorate in 1998 for her thesis on the Jewish community of Wiener Neustadt in the Middle Ages, and received her habilitation for Austrian history in 2007. Since 2004 she has been director of the Institute for Jewish History in Austria (St. P6lten, www.injoest.ac.at), while since 2016 she has been Senior Scientist at the University of Vienna (Institute for Austrian Historical Research). Her research focuses are: Hebrew sources of Medieval Ashkenaz and Early Modern Times, Jewish women and gender history, the history of the culture and relationships between Jews and Non-Jews, the everyday life of the Jews in Medieval and Early Modern Ashkenaz, Austrian Jewish history.

Dr Janez Premk

Maribor Synagogue through the Ages: An Outstanding Narrative of a Sacred Space

The discovery of the former medieval synagogue of Maribor, a sacred space almost forsaken, but still firmly rooted within the memories of older locals living in the post-WWII industrial cityscape, resulted in a reassessment of its historic role and architectural value. An extensive research and documentation project was launched in the 1990s by the Institute for the Protection of Cultural Heritage of Slovenia and its regional Maribor branch. Interpretation of the findings resulted ultimately in the reconstruction of one of the presumed building phases of the synagogue, coinciding with the period in which the Jewish community of Maribor was at its peak.

8 The rebuilding phase lasted until 1999. In April 2001 a new cultural centre – the Cultural Centre Synagogue (now the Center of Jewish Cultural Heritage Synagogue Maribor) – opened its doors, devoted mainly to the preservation of Jewish cultural heritage. Thus, more than five centuries since the expulsion of the Jews from Maribor at the end of the 15th century, a space, which during its existence served religious as well as secular purposes, was revived.

There is no doubt that enormous effort was invested into the reconstruction of the former synagogue building and the most prominent scholars in the field of synagogue architecture consulted during this process. Nevertheless, even after the work was successfully completed, numerous questions and puzzles linked with the architectural and cultural history of the former synagogue building remained. The most intriguing and revealing of those concerned the possible appearance of the synagogue building in its later years. At the time of reconstruction, medieval archaeology was not as highly developed as it is today; the documentation of the archaeological remains, however, met the required standards. It was difficult to differentiate between various building phases, leaving possible earlier phases out of the main research focus.

In the lecture the new research on Maribor synagogue will be presented, offering an insight into the architectural history of the building.

Dr Birgit Wiedl

The Office of the *Iudex Iudeorum* in Medieval Styria

In 1244, Duke Frederic II of Austria granted a wide-ranging privilege for the Austrian Jews which introduced the office of the *iudex iudeorum*. In 1262 at the latest, under the rule of Otakar Premysl, the privilege was extended to the duchy of Styria. The principal duty of the *iudex iudeorum* was to settle disputes between Jews and Christians; in addition, he also had limited rights of control over Jewish pawnbroking and was entitled to a number of fines from both Jews and Christians. The office began to appear in Styrian towns from the early 14th century (1305 in Judenburg, 1328 in Wiener Neustadt, and 1333 in Maribor) and also in towns such as Ptuj that lay within the geographical boundaries of the Habsburg-ruled duchies but were under different rule (i.e. the Archbishop of Salzburg).

The actual installation procedure of the *iudex* remains as yet unclear. Although strong ties to the ducal court can be traced, the office of the *iudex iudeorum* was, with a few exceptions, usually not held by a member of the ruler's court but by the member of a high-ranking family of the respective town. With their general rise in importance, the towns became increasingly keen on expanding the *iudex's* competences in order to gain more comprehensive jurisdictional and tighter economic control of the Jews living within the boundaries of their town. The paper will outline the ways the *iudex iudeorum* interacted with the Styrian Jewry and attempts to define his position as an intermediary between ruler, town, and the Jewish community.

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Birgit Wiedl completed her doctorate at the University of Salzburg in 2002 with a dissertation on the social and legal history of the crafts in the early Modern Era. She studied also at the Institute for Austrian Historical Research (MAS in historical research and archival science). She has been a staff member of the Institute for Jewish History in Austria since 2000. She was also an instructor for the American Heritage Association (Study Abroad Program of the University of Portland, Oregon) and a lecturer at the University of Salzburg (since 2009). In 2016 she obtained her habilitation for Medieval history at the University of Graz. Several research projects have been completed under her leadership (sponsored by the Austrian Science Fund, FWF) *Documents on Jewish History in Southern and Western Austria* and *Documents on Jewish History in Southern and Western Austria 1387-1404*. She is currently heading the FWF-sponsored project *Documents on Jewish History in Southern and Western Austria 1405-1418*. Her research focuses are: medieval economic and social history, history of anti-Judaism, urban history, sources on the history of Jews in the Middle Ages, auxiliary sciences of history.

Dr Eveline Brugger

Social, Political and Economic Parameters of Jewish Business Activity in 14th Century Styria

My paper will analyse the social, political and economic parameters of Jewish business activity as it can be traced in the source material, particularly in business charters, from 14th century Styria. The main focus of my analysis will be the social context in which Jewish business was conducted as well as the impact that Jewish moneylending and pawnbroking had on the development of daily interaction between Jews and Christians. Furthermore, the paper will explore the economic and political role which the Styrian Jews played for the Habsburg dukes, and the development of the relationship between the rulers and “their” Jews throughout the 14th century in light of the Habsburgs’ efforts to maintain and defend their authority over all Jews living in their territories. These efforts could result in strong ducal protection as well as in ducal interference with Jewish business and limitation of the leading Jewish financiers’ mobility.

10

Eveline Brugger completed her doctorate at the University of Vienna in 2002 with a dissertation on the connections between Lower Austrian noble families and the Jewish elite prior to 1338. She studied also at the Institute for Austrian Historical Research (MAS in historical research and archival science). She has been a staff member of the Institute for Jewish History in Austria since 1995, co-ordinator of the project *Documents on Jewish History in Medieval Austria* since 1999, and instructor at the Viennese Institute for Economic Promotion (WIFI) since 1997. She was an instructor for the American Heritage Association (Study Abroad Program of the University of Portland, Oregon) and also a lecturer at the Universities of Vienna (2005) and Salzburg (since 2011). In 2015 she obtained her habilitation for Medieval history at the University of Graz. She has led several completed research projects (sponsored by the Austrian Science Fund, FWF) *Documents on Jewish History in Eastern Austria* and *Documents on Jewish History in Eastern Austria 1387-1404*; while currently she is the leader of the FWF-sponsored project *Documents on Jewish History in Eastern Austria 1405-1418*. Her research interests are: sources on the history of Jews in the Middle Ages, Jewish-Christian interaction, medieval economic and social history, Austrian Medieval history, auxiliary sciences of history, history of nobility.

Dr Alessandra Veronese

The Migration of “German” Jews towards Italy between 14th and 15th Centuries

During the 14th and the 15th centuries, a number of “German” Jews (i.e. Jews from *Regnum Theutonicum*) moved south, and settled in the regions of Northern Italy. The immigration of a relatively large number of Ashkenazi Jews should be regarded as a significant change in the composition of the Jewish population in the Italian Peninsula, and particularly in its Northern and Central regions.

Incidentally, most Ashkenazi Jews moved to Italy many years after the persecutions linked to the Black Death; in some cases, they left the territories of the *Regnum Theutonicum* permanently, while a minority moved southward only temporarily, maintaining strong bonds with their relatives in the Alps.

The immigration of Ashkenazi Jews left a distinct mark. In fact, the presence of the Jews, characterized by a different language, customs, religious tradition and family organization (e.g. with regards to dowry and testamentary practises), proved challenging for the Italian Jews, who often accepted them with difficulty.

The aim of this lecture is to briefly examine the challenge posed by “stranger” Jews, and the reshaping of the Jewish settlements and communities in Italy during the 14th and the 15th centuries.

Alessandra Veronese is Senior Researcher in medieval history at the University of Pisa. She teaches medieval and Jewish history. She is the recipient of numerous awards, including the “Humboldt-Stipendium”, in Europe and in Israel. Her research interests are: the Jews in the Middle Ages, the women (Jewish and Christian) in the Middle Ages, medieval pilgrimages, travels and travelogues. Her publications include: “Monasteri femminili in Italia settentrionale nell’alto medioevo: Confronto con i monasteri maschili attraverso un tentativo di analisi statistica”, in *Benedictina*, 34 (1987), pp. 355-416; *Viaggio in Terra d’Israele, traduzione, introduzione, note e appendice di Alessandra Veronese*, Rimini 1987; *Una famiglia di banchieri ebrei tra XIV e XVI secolo: i Da Volterra. Reti di credito nell’Italia del Rinascimento*, Pisa 1997; *Gli ebrei nel Medioevo*, Roma 2010; (with Iliara Pavan), “Ruoli e funzioni delle donne nelle minoranze dal Medioevo all’età contemporanea: introduzione,” in *Nuove frontiere per la storia di genere*, vol. II, eds. Laura Guidi and Maria Rosaria Pellizzari, Libreria Universitaria, Napoli 2013.

Boris Hajdinjak

The Jews in Medieval Ptuj

The importance of Jews in medieval Ptuj, a town in Slovenian Styria and then under the rule of the Salzburg Archbishop, was already in the shadow of Jews from the nearby Maribor, not to mention such a major European centre of medieval Jews as it was Vienna. However, at least they are important for the territory of today's Slovenia because of the first mention of permanent settlement probably in 1286 or at least in 1311, the first mention of a Jewish judge in Styria in 1333, five preserved or semi-preserved medieval Jewish gravestones, probably preserved medieval synagogue, banker Isserl/Isserlein from Ptuj alias Isserl/Isserlein from Maribor and five articles in the Statute of the town of Ptuj in 1376.

12 The author also documents and contextualises the only medieval pogrom on the Jews in today's Slovenia which is so far indisputably proven to have taken place in Ptuj in the early 15th century. Painstakingly documenting the personages, the course of events, and restoring the social and economic situation, the author goes on to present certain interpretive problems in the events described with respect to the authorities in Vienna, and within the locality of Styria. Following the pogrom in 1397 in Styria and Carinthia, it remains an indisputable fact that the Jews were soon after, in 1404, evicted from Ptuj at the behest of the Salzburg Archbishop. The Ptuj Jewish community was dispersed in the time when the Maribor community began to flourish in earnest.

Because Ptuj was an important trading town, the Archbishop of Salzburg allowed the settlement of Jew Mair from Bernkastel (today Rheinland-Pfalz) and his family in 1432. But the competition of the Jews from Maribor was too strong and therefore Mair and his family no longer lived in Ptuj after 1446. The latest medieval mention of the Jews in Ptuj was in 1466 when the Salzburg Archbishop confirmed some town privileges and among them also the exclusion of Jews from trade. It seems that at the time this was just a precaution in case of resettlement of Jews in Ptuj. Consequently 180 years of history of Jews in medieval Ptuj ended.

Boris Hajdinjak is a teacher of history and geography since 1993, teaching at Maribor high schools and over the past 20 years at grammar school Prva gimnazija Maribor. He is the author of textbooks and workbooks of geography and articles about the Slovenian medieval and early modern history and the history of the Holocaust. The author has participated in exhibitions of museums in Maribor, Ljubljana, Ptuj and Ravne na Koroškem. He also participated in the production of documentary films about medieval noble family Lords of Ptuj and Holocaust in Yugoslavia.

Dr Christian Domenig

The Counts of Cilli and the Jews of Maribor

In late medieval times the Counts of Cilli (Celje) were one of the most significant noble families in central and southeastern Europe. After their elevation to counts in 1341 they increased their territories along the rivers of Drau/Drava and Sava, while also strengthening their economic power and political position in Hungary and the German Empire. The Cilli family line ended in 1456 with Ulrich II of Cilli, who was murdered in Belgrade.

One important reason for the rise of the Counts of Cilli was their financial power, as they lent money to the high nobility or acted as guarantors for other noble men. For that purpose, they even had their “own” Jewish family at their residence in the city of Celje in the 1360s, a role previously played by the Maribor Jews. This paper discusses these relations in the 1350s as well as the role of the Jews from Maribor and further on up to the end of the Jews of Celje.

Christian Domenig was born in 1976 in St. Veit an der Glan, Austria. He studied history and media and communications studies at the University of Klagenfurt. In 2004 he was awarded a doctorate in history at the same university. From 1999 until 2001 he was a project assistant in the research project *The sources of the history of the Counts of Cilli (1341-1456)* and from 2002 until 2005 a project assistant in the research project *The deeds and letters of the Counts of Cilli (1341-1456)* at the Institute of History, University of Klagenfurt (both projects were financed by the FWF – Austrian Science Fund). In 2005 he was awarded a scholarship by the Austrian Federal Ministry for Education, Science and Culture at the Historical Institute at the Austrian Cultural Forum in Rome. Since 2005 he has been Assistant Professor at the University of Klagenfurt, Institute of History, Department of Medieval History and Auxiliary Sciences of History.

Dr Ljiljana Dobrovšak

The Jews in Croatia in the Middle Ages and Their Connections to the Jewish Merchants in Slovenian Lands

14 There is very little information on the presence of Jews in Croatia in the Middle Ages. According to what we know today, the Jews in Northern Croatia first settled down in Gradec, which later became Zagreb. The first reference to the Jews in Gradec dates back to 1355; however, it is likely that they had been present there before, perhaps having fled there to escape the plague in Europe. Unfortunately, there is no data on the Jews in other cities in Croatia and Slavonia. However, during that period, there were Jews in Slovenian lands, and some documents do exist which prove that Jewish merchants from Zagreb were connected to the Jewish merchants in Styria. There is another reference to Jews in documents from the middle of the 15th century (in 1444 and 1459) in which a house of prayer *domus Judaeorum* in Gradec is referred to, and some protocols record the activities of *habitor* Ilija, the first Jew in the city. After the 15th and up to the 18th century, there is nothing on the presence of Jews in Zagreb, since after 1526 Jews were expelled from the Hungarian Kingdom and thus from Northern Croatia, as well. On the basis of this rather scarce material, the author will present the connections between Croatian and Slovenian Jewish merchants.

Ljiljana Dobrovšak (1971) is Senior Research Associate and Assistant Professor. After completing secondary school in Zagreb, she enrolled in the Faculty of Arts and Humanities (Department of History) where she graduated in 1997. She completed her Master's degree at the same faculty in 2003 and her doctorate in 2007. Since 2000 she has been employed at the Ivo Pilar Institute of Social Sciences in Zagreb. She has been awarded four doctoral fellowships for her research in Budapest (CEEPUS, 2004; Hungarian Scholarship Board, 2005; the Rothschild Foundation Europe, 2008 and Hungarian Scholarship Board 2016). She is the author of one book, co-editor of three article collections, and has published 32 research papers and articles as well as professional articles and reviews. She has also participated in numerous international (19) and domestic conferences (35). Her areas of scientific interest include the history of Jews in Croatia and First World War in general.

Dr Andrej Hozjan

The Actual Economic Consequences of the Expulsion of Jews from Eastern Alps in Arguments and Speculations: Examples of Cities on Slovenian Territory

Up to now, the claim about the negative, even devastating economic consequences of the expulsion of Jews from the Eastern Alps and from the Sub-Panonian area have appeared in texts by several authors. However, the authors do not give any definite arguments or, at the best, cite some obsolete sources which are not supported by provable findings.

At the beginning of the article, the author will confront some of such claims by Slovenian and other authors. He will label their writings which still appears, as simple frivolous copying without any foundation. Afterwards, he will focus on the real economic state of the Jewish communities on Slovenian territory before their expulsion. Their economic state started to worsen with the first “anti-Jewish” measures of the sovereign in the first half of the 15th century. It got markedly worse with the extinction of the Counts of Cilli (Celje) in 1456. A few years before the expulsion from Styria and Carinthia, the Jews were only a shadow of their former power.

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Somebody – more than obviously – gradually took over their activity and immediately after the expulsion completely substituted their role. On the example of several cities on Slovenian territory and elsewhere in the Eastern Alps, the author will present the expulsion as a “soft”, almost unnoticed transition of the considerably suppressed Jewish business activity to the hands of the local non-Jewish city population in an extremely short time. The disappearance of their business activity symbolizes its last act, the sale or confiscation/dispossession of all their real estate under extremely unreal conditions. This was the last straw of Jewish business existence in the Habsburg hereditary area.

However, this did not definitely and completely break their attachment to this area. One cannot otherwise explain the migration of a considerable number of Jewish families to Trst/Trieste, Gradišče ob Soči/Gradisca d’Isonzo and after 1500 to Gorica/Gorizia. For this thoroughly premeditated migration, they must have had a number of good reasons, primarily business ones (existential!). But probably there was also a

considerable amount of “pathos” or nostalgia, perhaps one could call it even “patriotism” (?).

Andrej Hozjan was born in Maribor in 1964. He studied history and social studies at the University in Ljubljana. From 1988 until 1994 he worked as a junior researcher at the Faculty of Education of the University of Maribor. During this time he completed his postgraduate study of early modern history: he was awarded a Master’s degree in 1992 and became Doctor of Philosophy in 1995. From 1994 until 1999 he worked as an archivist at the Diocesan Archives in Maribor, while since 1999 he has been regularly employed as an Assistant Professor at the Faculty of Arts (until 2006 Faculty of Education) of the University of Maribor. He has been mentor to four doctoral and three master’s degree candidates. He is a frequent member of expert committees for habilitations as well as reviews and dissertation defences at Maribor and Ljubljana universities. He is also a full member of editorial boards of several scientific journals in Slovenia and abroad (Croatia), while since 2006 he has been a full member of the project research group *Frame 7 – History: PS 6-0138* at the Faculty of Arts of the University of Maribor. He is the author of several research and professional monographs and numerous original scientific articles, independent monograph articles and conference contributions in Slovenia and abroad. In the last two decades he has focused on researching the early modern history of the Prekmurje and Porabje regions.

JEWIS IN MARIBOR AND STYRIA IN THE MIDDLE AGES

Collection of summaries

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International conference

Jews in Maribor and Styria in the Middle Ages

Maribor, 23 – 24 April 2017

ORGANIZATION AND HOSTING OF THE CONFERENCE

Center of Jewish Cultural Heritage Synagogue Maribor



CENTER JUDOVSKE KULTURNE
DEDIŠČINE SINAGOGA MARIBOR

IN CO-OPERATION WITH

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| Institut für jüdische
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The international conference and accompanying publication took place as part of
the *Tracing the paths of Jews from Maribor* project.

The honorary patron of the conference is Dr Andrej Fištravec, Mayor of the
Municipality of Maribor.

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avstrijski kulturni forum^{lj}



ELEKTRO MARIBOR