



Tržaška številka *Kronike* – zgodovina Trsta v malem

S *Kroniko* smo se tokrat prvič podali v zamejstvo, saj je pričujoča tematska številka v celoti posvečena Trstu in njegovi okolici. Tako bližnji kot tudi nekoliko daljni okolici, torej tistemu območju, ki je danes v Sloveniji, a je zgodovinsko vedno predstavljalo tržaško zaledje. Tržaška številka *Kronike* sovпада s pomembno obletnico v tržaški zgodovini – leta 1719 je namreč cesar Karel VI. Trst (hkrati z Reko) razglasil za svobodno pristanišče, s čimer se je začel gospodarski in družbeni vzpon mesta. *Kronika*, posvečena zgodovini Trsta, je torej izšla kot obeležje 300. obletnice tega pomembnega mejnika.

Trst je v Habsburški monarhiji veljal za eno najpomembnejših mest in se je zlasti po dograditvi železniške povezave z notranjostjo sredi 19. stoletja zavihtel na drugo mesto – takoj za prestolnico Dunajem. Hkrati je bil Trst tudi največje slovensko mesto, saj je na primer v začetku 20. stoletja v njem živelo več Slovencev kot v Ljubljani, ki je bila glavno mesto Kranjske, najbolj slovenske med vsemi habsburškimi deželami.

Zgodovina Trsta se seveda ni začela v 18. stoletju, ampak so njegove korenine veliko starejše. Segajo najmanj do 2. stoletja pr. n. št., ko so Rimljani na njegovem ozemlju postavili tri vojaške tabore, še pred tem pa je tam obstajala keltska naselbina, imenovana Tergeste. Trst je pod Rimljani postal pomembno pristanišče, čeprav je bil vedno nekoliko v senci bližnjega Ogleja (Akvileje). Rimska oblast se je tudi iz Trsta širila proti vzhodu. O tem pričajo številni rimski spomeniki, ki izvirajo s slovenskega ozemlja, a jih danes hranijo v tržaških kulturnih ustanovah (*Julijana Visočnik*). Za Trst je tako kot tudi za druga primorska mesta značilno, da v njem kontinuiteta z antiko nikoli ni bila prekinjena, saj Slovani tja niso nikoli prodrli, so pa poselili njegovo zaledje in tam ostali do današnjih dni. Eden od dokazov za večstoletno slovansko oziroma slovensko prisotnost je tudi ohranjena *slovenica*, uradovalni slovenski zapisi, ki jim na Tržaškem sledimo vse od 17. stoletja naprej (*Boris Golec*). Trst je v 6. stoletju postal tudi škofija, škofje pa so v njem od srede 10. stoletja izvajali javno oblast, dokler je niso sredi 13. stoletja prevzeli predstavniki posvetne oblasti (*Ana Jenko Kovačič*).

Za razliko od ostalih primorskih mest, ki so v 13. stoletju vsa po vrsti priznala beneško nadoblast, je Trst leta 1382 prostovoljno prešel pod oblast Habsburžanov in tako za več kot pol tisočletja postal habsburško okno v svet. Mesto je postajalo konglomerat romanskih, slovanskih in germanskih elementov, kar je dobro razvidno iz popisov prebivalstva od srede

19. stoletja dalje (*Roberto Sturman*). A to še zdaleč niso bili edini etnični elementi: v tržaškem talilnem loncu se je znašla nepregledna mešanica narodov in etničnih skupnosti, kar se izkaže ob raziskovanju prednikov znamenitega slovenskega (pravnega) zgodovinarja Sergija Vilfana (*Amalija Maček, Veronika Pflaum, Ana Vilfan Vospernik*). V mestu je delovala tudi močna judovska skupnost, ki je prisotna še danes, tržaški rabin pa skrbi tudi za pripadnike judovske skupnosti v Sloveniji (*Renato Podbersič*).

Mnogostranski vzpon Trsta, ki se je začel v 18. stoletju, se je kazal na več načinov. Širjenju mestnega areala se je pridružilo skokovito naraščanje prebivalstva, kar je v drugi polovici 19. stoletja pripeljalo do ustanavljanja gradbenih družb za gradnjo socialnih stanovanj (*Borut Žerjal*). Zaradi povečanega obsega trgovanja so že v tridesetih letih 19. stoletja ustanovili nekaj zavarovalniških, trgovskih in ladjedelniških družb, med katerimi je bil pomemben zlasti znameniti Avstrijski Lloyd (*Peter Vodopivec*). Vendar pa Trst ni bil le trgovsko središče, temveč tudi znanstveno vozlišče, v katerem je delovalo več znanstvenih društev in izdajalo lastne publikacije (*Daša Ličen*), izhajali so tudi številni časopisi, predvsem v italijanskem in slovenskem, v veliki meri pa tudi v nemškem jeziku (*Tanja Žigon, Petra Kramberger*). Edinstven spomenik Trstu je postavil Henrik Costa, ki je o njem leta 1838 izdal knjigo in v njej podrobno opisal zlasti njegove naravne danosti ter njegovo gospodarsko in upravno vlogo (*Eva Holz*).

Za Slovence ima Trst večplasten pomen. V prvi vrsti je seveda pomembno to, da je v njem živelo in še danes živi veliko Slovencev. V preteklosti je bil Trst kot metropola privlačen za okolico, kar je pomenilo, da se je slovensko prebivalstvo iz širšega tržaškega zaledja bodisi vanj za stalno naseljevalo bodisi iz njega črpalo nove ideje in jih prenašalo v domače okolje, s čimer so se rušile ustaljene družbene norme (*Jasna Fakin Bajec*). V širšem zgodovinskem kontekstu pa je treba na primer izpostaviti dejstvo, da je v Trstu v 16. stoletju živel Primož Trubar; tam je pod okriljem takratnega škofa Petra Bonoma spoznaval nove verske ideje in jih pozneje širil med Slovenci, škof pa mu je zaupal tudi druge, bolj posvetne naloge (*Lilijana Žnidaršič Golec*). V 18. in 19. stoletju je v Trstu delovalo veliko podjetnih Slovencev, ki so pomagali graditi njegovo identiteto in prispevali k njegovemu ugledu, čeprav so se mnogi od njih asimilirali bodisi v nemško bodisi v italijansko skupnost (*Marta Verginella*). Tudi med tržaškimi škofi se je zvrstilo več Slovencev; v letih 1830–1846 je to mesto kot drugi

tržaško-koprski škof zasedal Matevž Ravnikar, zaslužen tudi za izbiro grba tržaške škofije, ki je ostal v veljavi do leta 1977 (*Jure Volčjak, Miha Šimac*). Veliko (zlasti tržaških) Slovencev je služilo na avstrijskih ladjah, s katerimi so obpluli svet in domov prinašali nove vtise, znanja pa tudi spominke (zlasti s Kitajske), ki jih njihovi potomci hranijo še danes (*Marta Ivašič*). Trst je bil na prelomu 19. in 20. stoletja trikrat prizorišče zborovanj slovenskih učiteljev, ki so se razvila v prave slovenske in slovanske narodne manifestacije (*Branko Šuštar*). Med drugo svetovno vojno sta Trst zaznamovala predvsem zbirno in uničevalno taborišče Rižarna in njegov zloglasni vodja Odilo Globočnik (po poreklu pravzaprav Slovenec!) (*Klemen Kocjančič*). Po vojni pa sta se njegova pomen in zapletena identiteta pokazala tudi v tem, da je za nekaj let postal središče nove državne tvorbe, imeno-

vane Svobodno tržaško ozemlje (*Nevenka Troha*). Z dokončno priključitvijo Trsta Italiji se je intenziviral tudi boj za ohranjanje slovenske manjšine, kar se je med drugim kazalo tudi v zavzemanju za slovenski radio (*Saša Rudolf*).

Pregled vsebine tržaške številke *Kronike* tako pokaže, da je ta poskušala zajeti čim več obdobij in čim več tematik, čeprav seveda še zdaleč ne vseh. Njen namen ni bil prikaz celotne zgodovine Trsta, temveč določenih vidikov, ki so bili do sedaj morda spregledani ali slabše poznani. Vseeno pa lahko rečemo, da tržaška številka *Kronike* predstavlja tržaško zgodovino v malem.

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Kronika's thematic issue – a concise history of Trieste

Venturing across the border for the first time, the entire thematic issue of *Kronika* focuses on Trieste and its surroundings – both immediate and more distant, i.e. an area which now forms part of Slovenia, but which historically always constituted the Trieste hinterland. *Kronika's* thematic issue on Trieste corresponds with the three-hundredth anniversary of a watershed event in the city's history – Emperor Charles VI's proclamation of Trieste (and Rijeka) a free port in 1719, which laid the foundation for its economic and social ascendancy.

With the construction of the railway connection in the mid-nineteenth century, Trieste became one of the most important centres in the Habsburg Monarchy, second only to Vienna. In the early twentieth century, for instance, it was also the biggest Slovenian city, home to an even larger Slovenian population than Ljubljana, the capital of Carniola, figuring as the most Slovenian of all Habsburg crown lands.

Of course, the history of Trieste did not begin in the eighteenth century, but has its roots reaching much further into the past, to at least the second century BC, when the Romans set up three military camps in the area, and even further back to the Celtic settlement, called Tergeste. The Romans turned Trieste into an important port (which nevertheless remained throughout in the shadow of the nearby Aquileia) and spread their rule through the city towards the east. This is attested by many Roman monuments that originate from the Slovenian territory but are today kept in Trieste's cultural institutions (*Julijana Visočnik*). Like other coastal cities, Trieste never completely broke with Antiquity, as the Slavs never penetrated that far and instead settled its hinterland, where they have remained to present day. One piece of evidence testifying to the centuries-long Slavic or, rather, Slovenian presence is the preserved *slovenica*, official Slovenian records in the Trieste area, which can be traced as far back as the seventeenth century (*Boris Golec*). In the sixth century, Trieste also became a diocese, with its bishops holding public authority from the mid-tenth century onwards, until it was taken over by the representatives of secular power (*Ana Jenko Kovačič*).

Unlike other coastal towns, which all recognized Venetian supremacy in the thirteenth century, Trieste voluntarily passed under the Habsburg rule in 1382 and became the Habsburgs' principal outlet to the world for over five hundred years. As illustrated by population censuses carried out from the mid-nineteenth century onwards (*Roberto Sturman*), the

city gradually turned into a conglomerate of Romanic, Slavic, and Germanic elements, but its diversity certainly did not end there: the Trieste melting pot comprised an inconceivable mix of ethnic communities, as demonstrated by the research on the ancestry of the famous Slovenian (legal) historian Sergij Vilfan (*Amalija Maček, Veronika Pflaum, Ana Vilfan Vospernik*). The city was also home to a strong Jewish community, which is still present today, with the Trieste rabbi providing spiritual care to members of the Jewish community in Slovenia as well (*Renato Podbersič*).

Starting in the eighteenth century, Trieste's multifaceted ascendancy manifested in a multitude of ways. The urban sprawl entailed a drastic population growth, which spurred the founding of construction companies for the erection of social housing during the second half of the nineteenth century (*Borut Žerjal*). Due to the increased trading volume, the first insurance, as well as commercial and shipbuilding companies were established already in the 1830s, the most prominent among which was the famous Austrian Lloyd (*Peter Vodopivec*). Apart from being a trading centre, Trieste was also a research nexus and the seat to several scientific associations which operated and issued their own publications there (*Daša Ličen*). Several newspapers circulated in the city as well, primarily in the Italian and Slovenian languages, and a considerable number also in the German language (*Tanja Žigon, Petra Kramberger*). A unique monument dedicated to Trieste was Henrik Costa's book (1838), with detailed descriptions of its natural conditions as well as its economic and administrative role (*Eva Holz*).

Trieste's significance for the Slovenes is a many-sided one. First and foremost, it was and continues to be home to many Slovenes. In the past, Trieste as a metropolis was attractive for its surroundings, which meant that Slovenian inhabitants of the wider Trieste hinterland either settled in the city permanently or drew new ideas from it and transposed them to their domestic environments, thus breaking down the established social norms (*Jasna Fakin Bajec*). In a broader historical context, special mention ought to be made of the fact that Primož Trubar lived in Trieste in the sixteenth century; under the patronage of the then Bishop Pietro Bonomo, he learned about new religious ideas and later spread them among the Slovenes, while the bishop also entrusted him with other, more secular tasks (*Lilijana Žnidaršič Golec*). In the eighteenth and nineteenth centuries, a signifi-

cant community of industrious Slovenes worked in Trieste, co-shaping its identity and contributing to its reputation, even though many assimilated in the German or Italian communities (*Marta Verginella*). There were also several Slovenes among the Trieste bishops; in 1830–1846, the office of the second Bishop of Trieste–Koper was assumed by Matevž Ravnikar, who is also credited with the selection of the coat of arms of the Trieste Diocese, which remained in use until 1977 (*Jure Volčjak, Miha Šimac*). Many (especially Trieste) Slovenes served aboard Austrian ships, sailing to the far corners of the world and bringing home new impressions, knowledge, as well as souvenirs (especially from China), which are now kept by their descendants (*Marta Ivašič*). At the turn of the twentieth century, Trieste hosted three teachers' gatherings, which constituted veritable Slovenian and Slavic national manifestations (*Branko Šuštar*). During the Second World War, the city was marred by the concentration and extermination camp Risiera di San Sabba (Rižarna), led by the in-

famous Odilo Globočnik – himself of Slovenian descent! (*Klemen Kocjančič*). After the war, the significance and complex identity of Trieste also manifested in it becoming the centre of the new state entity, called the Free Territory of Trieste (*Nevenka Troha*). Its final annexation to Italy intensified the struggle for the preservation of the Slovenian minority, which was also reflected in the endeavours to establish the Slovenian radio (*Saša Rudolf*).

A quick look at the contents clearly shows that *Kronika's* thematic issue on Trieste attempted to cover as many periods and themes as possible, although by no means all of them. Rather than present the entire history of Trieste, it narrowed its focus on certain aspects that have so far been perhaps neglected or less known. Nevertheless, *Kronika's* thematic issue on Trieste can be said to provide a concise history of the city.

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