

SEMINARSKA NALOGA
GOTTSCHEERS IN BELA KRAJINA
PO SLEDEH KOČEVARJEV - KOČEVARSKA POT

**V OKVIRU PROROGRAMA TURISTIČNI VODNIK TURISTIČNEGA OBMOČJA
BELA KRAJINA**

SONJA BRULA

Talčji Vrh, 25.6.2020

Kazalo

Kočevarji v Beli krajini (povzetek).....	2
Gottscheers (Kočevarji) in Bela krajina.....	3
What they did - how they lived.....	6
Po sledeh Kočevarjev - Kočevarska pot.....	9
Viri in literatura.....	14

Kočevalci v Beli krajini (povzetek)

Bela krajina je bogata v raznolikosti svojega prebivalstva, saj smo stoletja živelni v sožitju z Uskoki, ki so prišli iz juga, ter Kočevalci, ki so prišli iz severa. Koroški grofje Ortenburžani so Kočevalce oziroma Kočevalske Nemce na Kranjsko naselili med leti 1330 in 1400 v okviru višinske kolonizacije na kraje, kjer načeloma prej ni bilo prebivalcev. To so bili koroški in tirolski kmetje, nekateri pa so prišli iz škofij Salzburg, Brixen in Freising. Bili so kmetje, ki so krčili gozdove in si tako ustvarili bivališče. Največji kraj in kočevalsko središče je bilo mesto Kočevje. Postali so nemški poselitveni otok na območju obkroženem s slovenskimi prebivalci. Etnično in jezikovno območje je bilo veliko 800km^2 in je štelo 176 vasi, ki so bile del 19 občin in 18 župnij. V Beli krajini je bilo 42 kočevalskih vasi: 31 v občini Semič in 11 v občini Črnomelj. Čeprav obkroženi s Slovenci, so ves čas, do razpada Avstro Ogrske monarhije živelni pod nemško govorečimi vladarji, kjer so imeli privilegiran položaj. Leta 1918 postanejo manjšina v novo nastali državi Srbov, Hrvatov in Slovencev. Težko življenje na področju gozdov mnoge sili, da se tako kot številni Belokranjci odpravijo čez lužo v iskanju boljšega življenja. Obdobje med vojnami je za kočevalce zahtevno. Uradni jezik povsod postane slovenščina, tako njihovi uradniki izgubijo službe, oni pa se težko privajajo na novo nastalo situacijo. V šolah začnejo poučevati slovenski učitelji, za otroke, ki imajo slovensko zvenec priimek pa uvedejo obvezeni pouk v slovenščini. Država jim sicer nudi osnovne manjšinske pravice, vendar po zgledu recipročnosti s tem, kako v Avstriji ravnajo s koroškimi Slovenci. Med drugo svetovno vojno se Kočevalci znajdejo na Italijanskem okupiranem območju. Zaradi želje, da bi živelni v nemškem rajhu, kar izdatno spodbujajo takratni nemški politiki, jih pozimi leta 1942 preselijo na območje Brežic, po vojni pa nekaj časa preživijo v taboriščih, od koder gredo na različne konce sveta. Po več kot 600 letih zapustijo kočevsko, svoj rodni kraj. Zemljo, ki so jo njihovi predniki pridobili s trudom, danes ponovno prerašča gozd, ki nam v skromnih ostankih nekdanjih vasi govori, da so nekdaj tudi tukaj prebivali. Tukaj so se veselili in žalostili, se družili s svojimi sosedji Slovenci in med nami pustili svoj pečat.



Slika 1 Šušteršič A, Kočevska narodna noša, pridobljeno 25.6.2020 na spletni strani www.kocevskiblog.com

Gottcheers (kočevarji) in Bela krajina

Our heritage: where past meets the future was a phrase used by European Union to mark the year 2018 - European year of cultural heritage. Cultural Heritage is a unique and indispensable piece, to understand the evolution of our community and not to forget the importance that the transmission of values has in our environment, without forgetting the potential of the development. Europe is culturally diverse and Bela krajina is not an exception. For hundreds of years we coexisted with Uskoks, that came from south and Gottcheers that came from north.

Gottschee Germans or Gottcheers were settled in Carniola (present day Slovenia) by Carinthian counts of Ortenburg between 1330 and 1400. The settlers were farmers from Carinthia, east Tyrol and from Austrian and German dioceses of Salzburg, Brixen and Freising. Their language of communication was Gottscheerisch, the Upper German dialect. The first written document about their presence in Gottschee region (Kočevska) is from 1339 in the village Mooswald (Mahovnik). They cleared the vacant and heavily forested land and established towns and villages. The town of Gottschee (Kočevje) was their center and largest settlement. They became a German island in the middle of Slovenian populated territory. The ethnic and linguistic area was about 331 square miles (800km²) in the late 1800s. It consisted of 176 villages organized into 19 townships and 18 parishes. Bela krajina had 42 villages settled with Gottcheers; 31 in the municipality of Semič and 11 in the municipality of Črnomelj. Over the centuries the hills were the natural boundary that encouraged the linguistic separation between Gottcheers and Slovenes. With the end of Habsburg Monarchy in 1918 they became an ethnic minority and citizens of the newly formed kingdom of Serbs, Croats and Slovenes, after once being privileged in German dominated Austria. Slovene became official language in all areas of public life, which caused concern for the Gottschee people, especially after they had to learn the language some of them never really dominated. The government started the assimilation of gottcheers into their new country. The right to use their mother tongue was reduced and limited in schools and in church, Slovene teachers and sometimes even priests were sent to once only Gottcheerish speaking area. Gottcheers that had Slovene sounding last names had to attend school in Slovene language. They weren't able to buy more land in the area where Slovenes predominately lived (50 km border belt). Gottcheers wished and asked for more rights, but did not have the desired success, in part due to germanization of Slovenes in Avstrijska Koroška. Many migrated to United States of America, similar as their Slovene neighbors, in search of a better life. There were reportedly more Gottcheers living in USA than in Gottschee prior to the WWII. In the thirties German government started helping Gottschee region in areas of industry and farming, which was especially weakened, because men were often absent, working as peddlers. They allowed 300 men to peddle in Germany each year, since peddling in former Austro-Hungarian Empire was not allowed anymore. German experts held different courses in the area, which also influenced the perception of their nationality. The ideas from Nazi Germany came to Gottschee with peddlers and with Kulturbund (main cultural organization) and German students often in Nazi uniforms, who were sent to the area to promote the Great Germany. When Italian and German armies invaded Yugoslavia during Second World War, Gottcheers found themselves on Italian territory. In December 1941 and January 1942 almost 12 000 Gottcheers were relocated to Brežice area, which was in

Gottscheers in Bela krajina

German Reich at that moment. Slovene people living there have been forcedly relocated to vacant their homes. Relocation of the Gottscheers happened after active German political propaganda, promises that they will obtain better lands, treats that they will be relocated to Sicily or even Africa if they don't leave Gottschee region and a promise for a way to continue living among their ethnicity and be able to freely communicate in their own language. They believed they were safer under German rule. After the end of Second World War, Gottscheers left their homeland of past 600 years for good and found their new homes in Austria and Germany, however most immigrated to United States of America and Canada, where they had relatives and friends who immigrated there before WWII. They could not return to their former homes in Gottschee. Both partisans and antirevolutionary government wanted Slovenia to be free of Gottchee Germans or any other German people. The only Gottscheers who could stay were those who helped or were in favor of NOB (national liberation fight led by the partisans). The land where Gottscheers lived for centuries became state owned.

The resettlement was difficult and emotional for many, especially for older generations who left their homes and most of their belongings that they worked so hard to obtain in the first place. Ludwig Kren remembers his father going back to the house for three times on the day of resettlement. After the third time going back, he brought the door handle with him, saying it got stuck to his hand. What he really wanted was to take something of his home with him on the road.



Slika 2 Valvasor J. V. Inhabitants of Gottschee, obtained 25 of June, 2020; source: wikipedia

What they did - how they lived

Life in the villages on either side of the divide was very similar, but it was the lack of common language that kept them apart. Historians had pointed out that the Gottscheer farmers had special rights, different from other peasants in Europe at the time. They were used as inducements to get the original settlers to move from their homes to the uninhabited land, where they had to clear virgin forests. Special privileges granted to peasants by the Ortenburg lords were: large farmsteads, consisting of an entire Bavarian-size hide of land (about 20 ha), as long as the colonists would clear the allotted forest plots; documented rights to exclusive use of portions of the forest for building materials, hunting, trapping, and extraction of other resources, such as ferns for animal feed and food; right to buy, sell, and exchange their land and forest holdings amongst themselves; right to come and go as they pleased, a right no other group of peasants in Europe had at the time and relative few fees (tithes and taxes) as compared to the more developed parts of Carinthia and Carniola.

Some earned a living as peddlers, because soil was lacking in quality for farming at the height they were living at. Up until 1930 woodcraft was an active industry in Gottschee. A document from 1492 states that the emperor Friedrich III grants the people of Gottschee the right to trade with cattle, linen and other, such as hand crafted items. That they made use of the document called Hausier patent is noted by the historian Janez Vajkard Valvasor, who described them as peddlers. Farmers, making their living by selling wood or wood crafts had self-sustainable farms, where they had all they needed for everyday living. Around their homes they had orchards with mostly apple, pear and plum trees. They dried the fruit in almost every village and ate it during winter time. Local people remember Gottscheers from the villages under Mirna gora coming to the valley to buy wheat, since their villages had poorer land and limited possibilities to grow it surrounded by the woods. Potato crop was very good, they also planted beans, cabbage, beetroot, broad bean, turnips and barley for the pigs. They had cows, oxen, horses, pigs, goats, sheep, rabbits and poultry. Many had vineyards in what is now Semiška gora in the municipality of Semič, and Rodine, Stražnji Vrh and Doblička gora in the municipality of Črnomelj. Semiška gora, a wine growing slope overlooking Semič used to be called Kočevarska gora (Gottschee mountain) by local people, because of the vineyards the Gottscheers used to have there. They made lots of tools and equipment for their vineyards. They usually had a vineyard house where they could spend a night, after working there. Local people also remember Gottscheers sleeping under a kind of a porch annexed to some of the churches during the middle ages, serving as a refugee for pilgrims. The church in Rodine, with patron saint of Mary help of Christians is still nowadays called Marija Hilf by the locals.



Slika 3 Putscherle, a drinking water container that was used by the Gottscheers, obtained 25 of June, 2020, source:
www.putscherle.com

Gottscheers in Bela krajina

Around 1930, linguists, historians, folklore scholars, scholars of folksongs, as well as tourists enthralled with the landscape, came to Gottschee, individually and in groups. They came mostly from Austria, but more and more often also from the German Reich. In the isolated villages, the visitors for the most part still found the genuine Gottscheer peasant life of the turn of the century as it is described by Sepp König in his article: "Das Dorf in der Einschicht" ("The Isolated Village") (Gottscheer Zeitung, March 1973): "Every village had its unique character based on its occupations. The people in this isolated region were able to do everything: they were basket weavers, shovel makers, coopers, and distillers of Schnapps; they could do carpentry as skillfully as they carried out their farm work. Their skill reached beyond the modest homestead and was valued by neighbors in cases of barn accidents. They knew how to build a lime-kiln, and it was not uncommon that the women in these villages could provide aid in the case of illness."

Gottscheers were catholic and had many churches and other signs of their religious belief as chapels and crosses. Almost every village had a church. There were 128 churches and chapels between the wars in Gottschee region and around 400 crosses and small chapels. Some were destroyed during the WWII, burned down with the villages by Italians, while some were destroyed after the war, because of nationalist and ideological reasons.

Gottscheerish culture is rich in traditions and beliefs. Christmas time was accompanied by numerous customs and habits connected to the belief in supernatural forces, that individuals tried to ward off by different means. For example, they sprinkled houses, homesteads, fields and meadows with holy water to guard themselves against witches and other creatures of evil. On New Year's morning, livestock were also sprinkled with holy water, and the sprig that was used for sprinkling was then stored and buried in the first furrow in the field in the spring. This ritual was believed to bring good luck and a good harvest to the farmer. In addition, the house, barnyard and stable got a thorough clean-up on Christmas Eve; otherwise the field crops would be overgrown with weeds.

During the festive season the table placed under the "prayer corner" (Bogkov kot) with Nativity scene, was covered with a white tablecloth. At Christmas, the housewives made a large loaf of Christmas bread called "šipling" and small loaves called guards (Gottscheerisch: bohtarə) and neighbours (Gottscheerisch: nohparn). The šipling bread was decorated with dough figures and it had to remain on the table until the Three Kings' Day (Epiphany). On that occasion, it was cut up and served among family members and visitors. The domestic animals were also given a piece to protect them from witch's spells. In some places, they stored the wreath from the edge of the šipling bread and placed it at the bottom of the basket upon first sowing to ensure a rich harvest. Some of the habits and rituals they had are similar to those people still preserve in Bela krajina.

Coexistence with Slovenes

Until the emergence of Nazism in the thirties Gottschee Germans and Slovenes have been living more or less in harmony. Surnames from Lachina (Lahina) village, found in Stockendorf (Planina) parish records indicate there was coexistence and mixed marriages between Gottschee people and Slovenes. Brinskelle, Matzelle, Sterbenz, Rom, Spreitzer,

Gottscheers in Bela krajina

Schusterschitz, Mausser, Kump, Smuk, Gorze, Cerne, Gergoric surnames are very similar to the surnames people still have in the area of Bela krajina.

After the resettlement of the Gottscheers the government changed some of the originally gottscheer surnames so that they sounded more Slovene, as is the case of Schuss into Šus and Spreitzer into Šprajcer. Gottscheers (mostly those from mixed marriages) that stayed in what is now Slovenia did not speak of their Gottscheer heritage, because they were often looked upon or characterized as Nazis.

An interesting fact, very much alike to Slovene villages is the house names. Houses in Gottschee were named after the first occupant or owner, usually the man who built the house. Even though it's slowly disappearing, it was something very common for Bela krajina villages. For example Johan Kobetitsch from Grodetz (Gradec) #1 had a house name Hanschich. Michael Schniderschitsch from Schäflein (Ovčjak) #4 had a house name Jakeleisch, while Johann Jellen's house from Schlechbüchel (Slaba gorica) #3 was called Jürsch. Grodetz, Schäflein and Schlechbüchel were villages in Črnomelj municipality that do no longer exist.

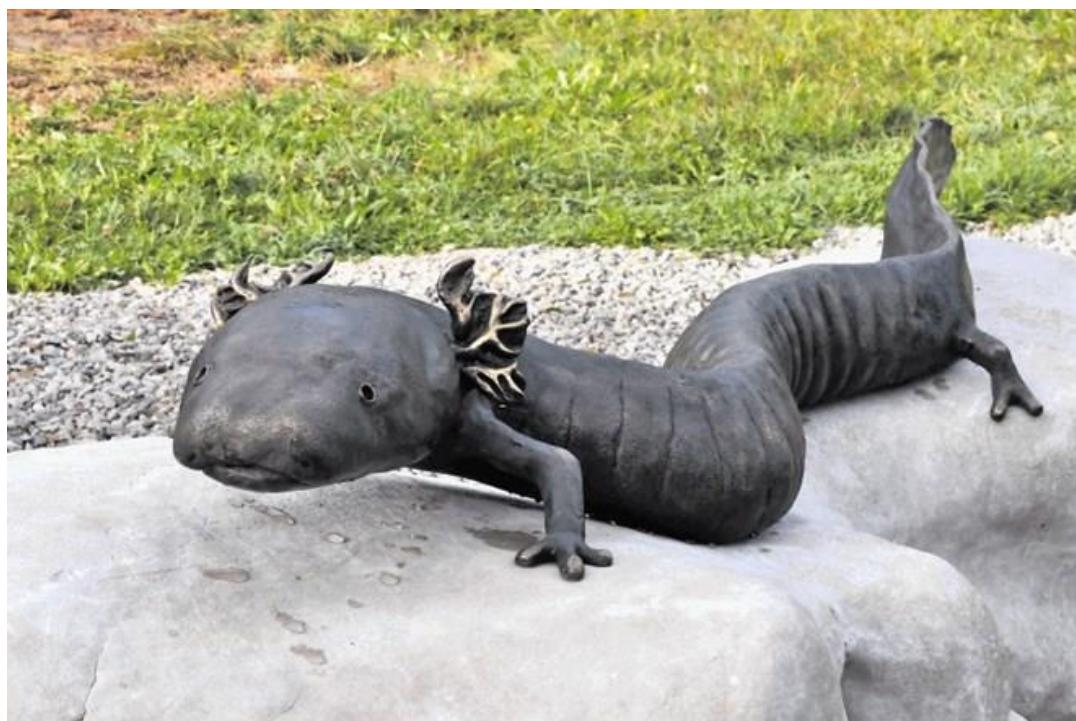
Lojze Krakar, a poet from Semič indicates that Gottscheers were friendly with Slovenes, when he mentions a guy named Rödel in one of his poems, who gave him shelter, bread and milk. He's wondering in the song where Rödel's grandson is and if he knows how good his grandfather was to him.

Po sledeh Kočevarjev - Kočevarska pot

Črna človeška ribica - simbol belokranjskega kraškega

Dan začnemo na izletniški kmetiji Zupančič na Jelševniku, kjer lahko v zanimivem info centru ob izviru Jelševnik opazujemo črno človeško ribico. Črna človeška ribica, tudi črni močeril (*Proteus anguinus parkelj*), je podvrsta človeške ribice, endemit, ki živi samo v podzemskem zaledju zgornjega toka Dobličice in pritoka Jelševnik, na največ 10km² veliki zaplati kraškega ravnika. Odkrili so ga leta 1986 v izviru Dobličice pri Črnomlju, čeprav so ga lokalni prebivalci videli že prej, posebno njegovo sorodnico, belo človeško ribico. Ta skrivnostna dvoživka je ob večjem deževju prišla na dan v nekaterih bruhalnikih, ki jih v plitvem belokranjskem svetu ne manjka. Starejši prebivalec Jelševnika pripoveduje, kako je učiteljici v šoli povedal, da je videl človeško ribico, a je bil zaradi tega, za tisti čas povsem neverjetnega podatka tepen. Kraški svet, ki je skop z rekami, a bogat z jamskim življenjem še vedno čaka, da ga bolj podrobneje raziščemo in tako z ukrepi varstva narave in zaščito podtalnice, ki je ponekod zelo blizu površja, zaščitimo biser Bele krajine, črno človeško ribico. Z gotovostjo pa lahko trdimo, na podlagi geoloških raziskav, da voda sem prihaja tudi iz smeri Sredgora (kočevarsko Mittnbold), kjer je ob koncu 17 stoletja nastala, danes opuščena kočevarska vas. V vasi so imeli dve luži in studenec, vsaka hiša pa je imela svoj vodnjak. Sredgora je bila med dvanajstimi vasmi v Rogu, kjer je bilo samo nemško prebivalstvo. Na Belo krajino so bili vezani z vinogradi, ki so jih imeli v Rodinah. Zabeleženo je, da so vsi prebivalci govorili tudi slovensko.

V info centru na Jelševniku lahko občudujemo naravo, se sprehodimo okrog izvira, kjer imajo svoj dom bober, vidra, rak koščak, številne dvoživke in ribe, vodne žuželke ter ptice; v opazovalnem šotoru pa lahko s pomočjo IR tehnologije opazujemo črnega močerila v njegovem naravnem okolju. Na kmetiji pomalicamo in se odpravimo na kozarček dobrega belokranjskega vina.



Slika 4 Božič R. Črna človeška ribica, pridobljeno 25.6.2020 s spletno strani www.dnevnik.si

Vinske gorice Stražnji Vrh

Vinorodni okoliš Bela krajina ni zastopan samo v Metliki in Semiču, saj se pod kočevskimi gozdovi, nad Črnomljem, dviga Stražnji Vrh, nad katerim se je nahajala kočevarska vas Gradec (Grodeč) z romarsko cerkvijo svetega Križa. Pobočje suhe doline je bilo poseljeno že v prazgodovini. Ustavimo se pri cerkvi svetega Nikolaja oziroma svetega Miklavža, ki je obkrožena z vinogradi. V Sloveniji imamo kar 118 cerkva posvečenih temu svetniku, med njimi sta tudi dve stolnici (sedež škofa): Novomeška in Ljubljanska. Cerkev je romanskega izvora, s kasetnim stropom in ima zanimive poslikave na zunanjosti strani. Posebno zanimivost temu kraju daje najstarejši zapis o vinogradništvu v Beli krajini iz leta 1390. Šestega februarja 1390 je Ivan von Rymmel prodal svojo pristavo pred mestom Črnomelj in vinograd v Tuševem Dolu (danes tuševdolske gorice spadajo pod Stražnji Vrh). Pri prodaji je bil prisoten tudi črnomaljski sodnik Ožbolt in vrsta meščanov, ki so bili sogorniki v tuševdolskih goricah. Preden se pojavi kosilnica in drugo moderno orodje, ki vinogradnikom olajša delo, so vse vinograde ročno okopavali. Mladi fantje so si s celodnevnim delom pri vinogradnikih tako prisluzili kakšen dinar. Iz tistih časov poznamo zanimivo pripoved o Švarkeju, ki je v zameno za malico in nekaj zaslужka kopal v vinogradu. Švarke je bil natančen pri delu, a vedno počasnejši od drugih, zaradi česar so ga venomer zbadali, kot je bilo to v navadi pri skupnih delih. Ob koncu dneva je prišel gospodar poravnati račune in pregledati, če je bilo delo kvalitetno opravljeno. Pri vsaki vrsti je pozorno pregledoval, če so populili vso travo ob trtah. Bil je nezadovoljen, saj je v vsaki vrsti opazil malomarnost: ostanek trave. Ko je vprašal kdo je kopal v tej vrsti, so mu odgovorili, da je bil to Švarke. Pri naslednji vrsti ravno tako vpraša, kateri izmed delavcev je bil in odgovor je bil spet enak. Pri vsaki vrsti, kjer je gospodar kritično premerjal opravljeno delo je bil delavec Švarke. Edino na tisto vrsto, ki jo je v resnici okopal Švarke, vinogradnik ni imel pripomb. Delavcem je povedal, da je sklenil, da bo Švarke dobil najvišje plačilo, ker je tudi največ naredil.



Slika 5 in 6 Brula, S. Cerkev svetega Miklavža na Stražnjem Vruhu, 23.maj 2020

Skozi gozd

Po gozdni poti se odpeljemo proti Planini. Nekdanja kočevarska vas leži na nadmorski višini 773m. Planina je dobila ime po visoki planinski legi in gorskih pašnikih. Nemško ime Stockendorf označuje prostor, kjer so odstranili panje dreves. Leta 1547 je vas pripadala spodnjemu kočevarskemu uradu in je imela tri hube, razdeljene na šest polovičnih kmetij in je štela med 35 in 40 prebivalcev. Preživljali so se z živinorejo, prašičerejo ter s prodajo drva in izdelavo suhe robe. Imeli so vinograde v Rodinah in pod železniško postajo v Semiču. Vas je imela studenec z zajetjem in vodovod. Planina je bila samostojna občina in župnija. Od leta 1836 so imeli na Planini šolo, med vojnama pa so na Planini imeli dve gostilni, trgovino, pomožno pošto, godbo na pihala, ljudske godce, ter gasilsko društvo. Vsako leto so priredili veselico, kjer so plesali in peli ob vinu in pečenem volu. V vasi sta bili dve kapelici in cerkev s pokopališčem. Planina je bila večinoma poseljena s Kočevarji, med vojnama pa se je povečalo število slovenskih prebivalcev. Potomka iz mešane kočevarsko - slovenske družine pove, da so v hiši govorili oba jezika, tudi molili so z očetom kočevarsko, z mamo pa slovensko. Otroci so poleti okrog vasi nabirali maline. Kupili so jih premožnejši iz mesta in za prislužen denar si je mala Angela kupila nove čevlje. Konec leta 1941, ko se je zgodil kočevarski eksodus se je iz Planine izselilo 115 ljudi iz 22 hiš.

Po odhodu kočevarjev je zdravnik Lojze Mihelčič pripeljal na Planino ranjence Belokranjskega odreda, v bivšem župnišču so uredili bolnišnico, ki so jo poimenovali Bolnišnica Belokranjskega odreda. Tako kot druge izpraznjene kočevarske vasi je Planino doletela ognjena usoda. V juliju in avgustu 1942 so jo požgali Italijani. Septembra istega leta je bil na Planini spopad med Italijani in partizani Tomšičeve in Cankarjeve brigade.

Danes je vas odlično izhodišče za sprehod do Mirne gore, najvišjega Belokranjskega vrha. Pustimo avtomobil in se po ogledu vasi, kjer je danes nekaj le hiš, odpravimo po gozdni učni poti navkreber. Preden se začnemo vzpenjati pomislimo na besede Belokranjskega pesnika Lojzeta Krakarja, ki pravi:

Grmovje vzpenja se čez razvaline.

Tu dolgih 600 let so bob sadili

Kočevarji okrog vasi Planine.

Že zdavnaj so odtod jih prepodili

odredi divjih mož kot jerebice,

ki so skrile se v travo, v mlado žito,

da bi imeli trajne veselice

ob vrelcu, ki še zdaj curlja v korito.

Vem, neki Rödel je živel v tej vasi.

Kod hodiš, vnuk njegov, da te pobaram,

če veš še, da tvoj ded mi dal je včasih

nočišče, kruha, mleka?

Zdaj, ko staram se tudi jaz,
vse bolj pred menoj vstaja tvoj ded,
Planina, davnost, moja mati
in vsi, kar jih zdaj v večnosti obhaja
Dan Vseh svetnikov in Treh kraljev hkrati.
(1986, Romanje v Kelmorajn)

Mirna gora - belokranjska kraljica

Po prihodu na Mirno goro si privoščimo kosilo v planinskem domu in uživamo v miru in lepoti narave, ki nas obkroža. Povzpnemo se na zvonik nekoč mogočne romarske cerkve, posvečene svetemu Frančišku Ksaverju, kjer se nam odpre čudovit pogled na Belo krajino, pa tudi preko meja naše dežele. Tudi tukaj je bila nekdaj manjša kočevarska vas iz 16. stoletja, ki pa je bila v 19. stoletju razseljena. Mirna gora je zakladnica zgodb in legend. Tista, po kateri je Mirna gora (Friedensberg) dobila ime pravi, da je bila na mestu kjer danes stoji cerkev zmajeva votlina. Zmaj je vsako leto iz jame pihal proti dolini in pošiljal neurja s točo, ki je uničila pridelke in vinograde. Belokranjci, Kočevarji, pa tudi Hrvatje so se zaobljubili in nad zmajevim domom zgradili cerkev. Neurja so prenehala in gora je postala mirna. Bila je kraj romanj, kamor so Belokranjci romali vsaj enkrat letno. Kot božjepotna cerkev je imela svojega duhovnika, ki je tam deloval vsaj do leta 1790. Na temeljih nekdanje romarske koče so leta 1929 zgradili planinski dom. Italijani so avgusta 1942 dom požgali, zgorela pa je tudi cerkev. Leta 1953 so del kamenja cerkvenih zidov porabili za obnovo doma, ostalo pa zdrobili za cesto. Leta 1993 so cerkev delno obnovili s kamenjem iz opuščenih kočevarskih vasi Ponikve in Sredgora. Leta 1994 so ponovno obnovili planinski dom.



Slika 7 in 8: Brula, S. Vodnjak (štirna) v vasi Lahinja in ruševine hiše na Sredgori, 14.6.2020

Anna iz Brazilije pove, kako je družina njene mame romala na Mirno goro. Tam naj bi se pri čudodelni svetinji dogajale ozdravitve. Stric Josef naj bi tam pozdravil epilepsijsko. Prav tako pripoveduje zgodbo, ki jo pripovedovala njena mama Angela iz Planine. Pravi, da je šel na Mirno goro duhovnik, da bi bral mašo. Tam ga je srečal sam vrag in mu prepovedal moliti in maševati, kajti duhovnik je bil grešnik in v preteklosti enkrat ukradel jajca. Duhovnik je hudiču odgovoril tako, da je jajca ukradel zato, da bi lahko doštudiral za duhovnika. Vrag je pobegnil in se ni nikoli več vrnil na Mirno goro.

Dan po Kočevarski poti:

- Jelševnik- človeška ribica- raziskovanje in zajtrk/malica(1 ura)
- Stražnji Vrh -Vinske gorice nad Tuševim Dolom - degustacija vina (1ura)
- Planina - sprehod po vasi, ogled obnovljenega kočevarskega pokopališča in cerkve (1 ura)
- pešpot na Mirno goro - kosilo na Mirni gori (2,5 ure)

Za ljudi željne planinarjenja in hoje, lahko pot v celoti opravimo peš v enem dnevu.

Gottsccheers in Bela krajina

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