

Ptujski mestni statut iz leta 1376, členi 96-99 o Judih v mestu Ptuj (prevod: Dušan Kos).

Judovski sodnik (96) Judovski sodnik naj skrbi za Jude po njihovih pravicah.

O Judih (97) Jude naj svoja pisma, ki jih imajo proti meščanom, letno predložijo v ograjo pred mestnim sodnikom ter naj naznanijo svoje zahteve iz njih.

Jude (98) Toda svoje nepremičinske zadeve, ki jih imajo od kristjanov, naj v četrtek predložijo pred svojega judovskega sodnika in tako izvajajo svoje pravice.

Jude (99) Na cerkvene dragocenosti, na kravato obleko, na surovo blago, na nepovezano žito in na narezano obleko, ki še ni nared, naj Jude ne posojajo.

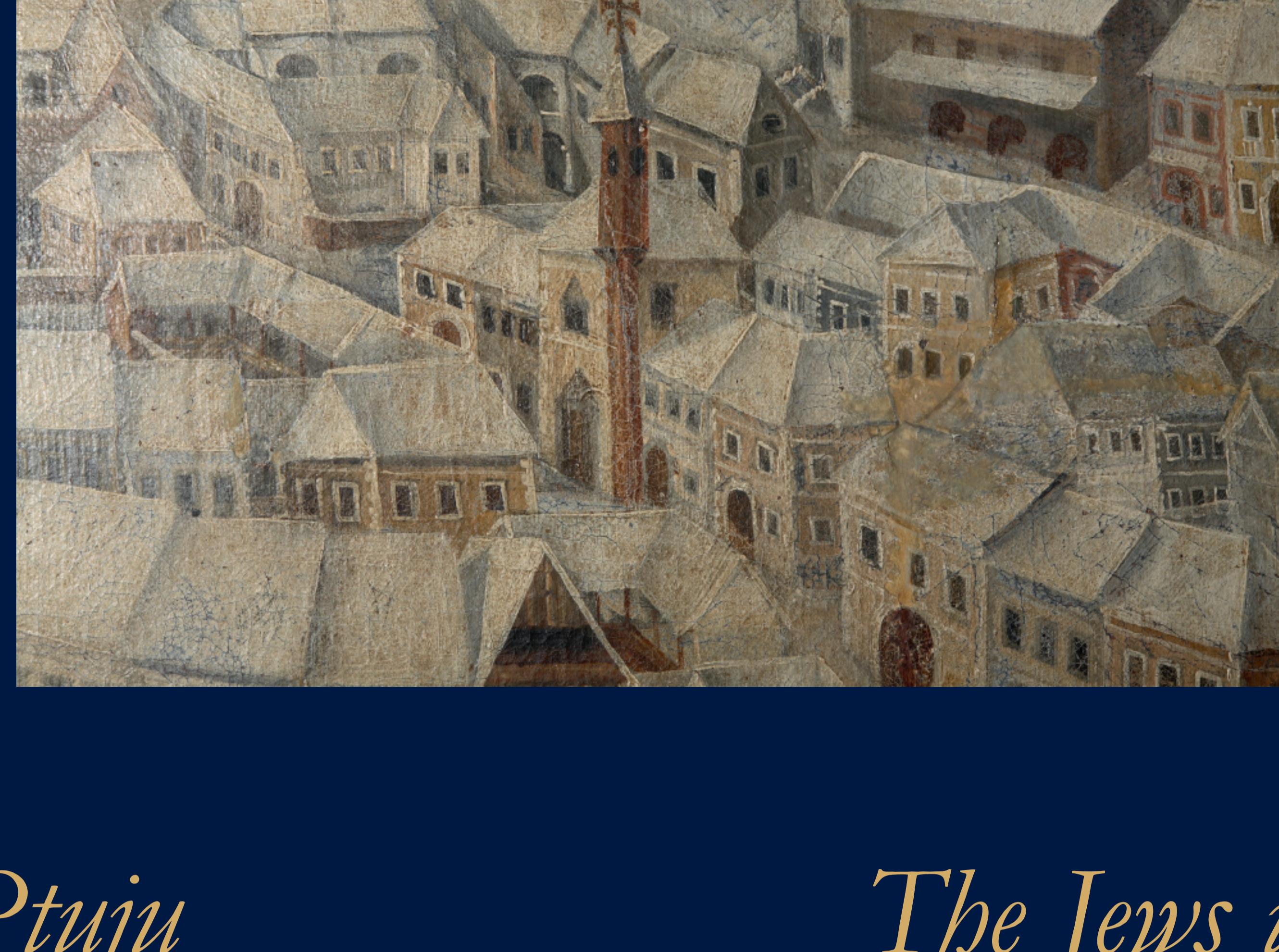
Ptujski Statute, 1376, articles 96-99 referring to the Jews in Ptuj.

The Jewish judge (96) The Jewish judge is to take care of the Jews according to their rights.

About the Jews (97) The Jews may annually submit to the town judge's railings the letters they hold against the citizens and announce their claims thereby.

The Jews (98) But their matters of real estates they hold to Christians, they may submit before their Jewish judge on Thursday, thus exercising their rights.

The Jews (99) On church valuables, on bloody garment, on raw goods, on unsheaved wheat, and on cut, yet not finished garment, the Jews may not lend.



Ulica Vseh svetih, srednjeveška Judovska ulica in cerkev Vseh svetih, srednjeveška sinagoga, detail vedute Franza Josefa Fellnerja
Led na Dravi, 1766.

All Saints' Street, in the Middle Ages known as Jewish Street, and the church of All Saints, formerly a synagogue, a detail of the painting Ice on the Drava River by Franz Josef Fellner, 1766.

Judje na Ptiju

Judje so pomembno vplivali na razmah gospodarstva v visokem srednjem veku, saj so bili kot nekristjani izvzeti iz cerkvene prepovedi posojanja denarja za obresti. Na Ptiju se Judje prvič omenjajo že leta 1286, ko je Jud Jakob od ptujskega mestnega sodnika kupil hišo. Ta omemba sodi med najzgodnejše omembe Judov na Štajerskem. Glede na to, da so Judje bili lastnina deželnih knezov in so jim za zaščito plačevali visok davek ter dajali ugodne kredite, smemo sklepati, da so se na Ptiju naselili s soglasjem in gotovo tudi s finančnim interesom salzburškega nadškofa. Kljub temu pa so bili Judje v srednjeveški družbi vedno marginalna skupina, ki je bila že po zunanjosti jasno diskriminirana.

V 20. letih 14. stoletja je bilo na Ptiju že toliko Judov, da so oblikovali judovsko skupnost. To dokazujejo judovsko pokopališče, sinagoga in Judovska ulica, ki se prvič omenja leta 1344. Dokaz gospodarskega pomena ptujskih Judov je leta 1333 prvič omenjeni ptujski judovski sodnik. Judovski sodnik je bil kristjan, običajno ugleden meščan ali nižji plemič, ki je v mestih potreval pogodbe in razsojal v sporih med kristjani in Judi.

Ceprav se v virih omenja več denarniških poslov ptujskih Judov, se po velikopoteznosti poslovanja nihče ne more primerjati z Izraelom (Iserlom ali Iserlajnom), sinom »Chijja«, ki je od leta 1333 do leta 1350 prebival na Ptiju, potem pa do svoje smrti v Mariboru. Izraelovi posli so bili tako obsežni, da so v njih sodelovali tako njegovi sinovi in vnuki kot tudi njihove žene. Po njegovi smrti je njegovo premoženje znašalo vsaj 10 000 zlatnikov, kar je bila zelo visoka vsota - za ta denar se je takrat dalo kupiti vsaj 22 takšnih hiš na Dunaju, kot je bila tamkajšnja hiša gospodov Ptujskih. Med stranke banke Izraelove družine so sodili visoki cerkveni dostojanstveniki, kot so bili salzburški nadškof, krški škof in gornjografski opat, pa tudi visoki plemiči, grofje Celjski, Goriški, Ortenburški in Schaunberški, gospodje Wallseejski ter gospodje Ptujski, ki so bili sodeč po ohranjenih virih in v primerjavi z drugimi plemiškimi rodbinami le malo zadolženi. Le v listini z dne 17. julija 1362 so Friderik VII. Ptujski, Hartnid IV. Ptujski, »Gorgel Schurph« in Friderik iz Ormoža ter njihovi dediči naznani, da so Judu Mušu, vnuku Izraela (iz Maribora), njegovi ženi in njunim dedičem dolžni 750 funтов dunajskih denaričev.

Ceprav širje členi Ptujskega statuta iz leta 1376 govorijo o Judih, se je pomen ptujskih Judov konec 14. stoletja zmanjšal. Julija 1404 so bili na ukaz salzburškega nadškofa zaradi domnevne skrunitve hostije v ritualnega umora na grmadi začgani skoraj vsi salzburški Judje, njihovo premoženje pa zaplenjeno v korist nadškofa. Pogrom se je razširil tudi na Ptuj. Ptujski Judje so bili »samo« zaprti do septembra 1404, nakar so bili izpuščeni in pregnani, njihovo premoženje pa je bilo zaplenjeno v korist nadškofa. Sinagoga je postala cerkev Vseh svetih, Judovska ulica pa so preimenovali v Ulico Vseh svetih.

The Jews in Ptuj

In the High Middle Ages, the Jews influenced the economic growth significantly, as they were excluded from the ecclesiastic prohibition of lending money at interest. The first written source mentioning the Jews in Ptuj dates from 1286 and records the sale of a house of the Ptuj town judge to the Jew Jacob. This record is among the earliest mentioning of the Jews in Styria. Taking into consideration that the Jews were considered the property of the provincial dukes, and that they paid high taxes for protection and supplied low-interest credits, we can assume that they had settled in Ptuj with the consent of the Archbishop of Salzburg and in accordance with his financial interests. Despite that, the Jews had always been pushed to the margin of the medieval society and discriminated just for their appearance.

In the 20's of the 14th century, the Jews in Ptuj were so numerous that they formed a Jewish community proved by the existence of a Jewish cemetery, synagogue and Jewish Street mentioned for the first time in 1344. The first mentioning of the Jewish judge in 1333 corroborates the significance of Jews in the economic development of Ptuj. The Jewish judge was actually a Christian, usually a distinguished citizen or lower nobleman, whose task was to ratify contracts and decide in the disputes between Christians and Jews.

Written sources record several monetary transactions that involved Jews in Ptuj, however none of these enterprises matches Israel's (Iserl or Iserlajn). Israel was the son of "Chij" and lived in Ptuj between 1333 and 1350; afterwards he resided in Maribor until he died. His business was so extensive that it also employed his sons and grandsons as well as their wives. After he died, his property was worth at least 10,000 gold coins, which was a huge sum at the time, an equivalent to the value of 22 houses like the house Lords of Ptuj had in Vienna. Among the clients of Israel's family bank were important dignitaries of the Church, such as the archbishop of Salzburg, Bishop of Krka/Gurk, the abbot of Gornji Grad/Oberburg as well as members of high nobility: Counts of Celje/Cilli, Counts of Gorizia, Counts of Ortenburg, Counts of Schaunberg, Lords of Wallsee, and Lords of Ptuj; the latter, judging from the preserved sources, were less weighed down with debt in comparison with the other noble families. Only the document dated on 17th July 1362 states that the Lords of Ptuj, Friedrich VII and Hartnid IV, and "Gorgel Schurph", and Friedrich of Ormož, along with their heirs, owed 750 pounds of Viennese pfennigs to Jew Moshe, Iserlajn's grandson (from Maribor), his wife and their heirs.

The significance of the Jews in Ptuj diminished at the end of the 14th century although four paragraphs of the Ptuj Statute from 1376 still referred to them. By the order of the Archbishop of Salzburg almost all Jews in Salzburg were burnt at the stake in July 1404 after they were accused of the alleged desecration of the Host and of committing a ritual murder. Their property was confiscated on behalf of the Archbishop. The pogrom extended to Ptuj and the Jews here were "merely" confined until September 1404, when they were released and finally banished, while their property was confiscated in favour of the Archbishop. The synagogue was converted into the church of All Saints and the Jewish street was renamed All Saints' Street.

Nagrobnik rabina Davida, sina rabina Mošeha, umrlega 8. decembra 1343. Za nagrobnik je bil uporabljen rimski oltar (prevod: Robert Čepon).

Ta kamen
je bil postavljen
nad vzglajjem rabina Davida,
sina rabina Mošeha,
Odsel je
v večno bivališče v
nedeljo, 20. dne
meseca kisléva
leta 104,
brez tisočletja. Njegova duša naj se
ohrani v skrinji življenja!
Amen. Amen. Amen. Na vekomaj!

The gravestone of Rabbi David, son of Rabbi Moshe, who died on 8th December 1343. The gravestone was remade from a Roman altar.

This stone
was set
above the head of Rabbi David,
son of Rabbi Moshe.
He took his leave
to the eternal residence on
Sunday, the 20th day
of the month Kislev
in the year 104,
without millennium. May his soul be
preserved in the Ark of life!
Amen. Amen. Amen. Forever and ever!

