

IN HABSBURG TRIESTE AND ITS SURROUNDINGS DURING THE FIRST WORLD WAR (1914–1918)

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ABSTRACT

From the late 19th century until World War I, the Sokol gymnastic and recreational associations played a crucial role in the social, political, and national awakening of Slavic peoples, particularly within the Austro-Hungarian Empire. Meanwhile Trieste, a city with an Italian-speaking majority but a significant Slavic-speaking minority (predominantly Slovene-speaking), was one of the Empire's largest cities and its principal port and shipbuilding hub.

Moreover, in the surrounding territory administered by the city (Reichsunmittelbare Stadt Triest und ihr Gebiet), this minority constituted an absolute Slovene majority.

These circumstances give rise to the following text regarding the Sokol groups in Trieste and the surrounding area during the Habsburg era. It focuses on the activities and choices of specific groups and their leaders as well as the general conduct of their members within the constraints imposed by the context of World War I.

The text draws upon the limited information available in specialized historiography, tracing two, at times radically different, paths, even though both maintained a stance of loyalty toward Habsburg authority. The first was the "leadership" path, which fostered the evolution of Slovenization and Yugoslavism within the framework of Slavic solidarity inherent to the international Sokol movement. The second was the "combatant" path, necessarily aligned with the Habsburg Empire and opposed to other Slavs, primarily Russians and Serbs, which at times resulted in death, suffering, and the awarding of medals for military valor.

Key words: Sokol associations, Trieste, First World War, Habsburg Empire, Yugoslavism.

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INTRODUCTION

By the outbreak of the First World War, the Sokol associations (Sokol meaning „falcon“ in English) had expanded enormously, particularly among the Czech Slavs, who were wealthier and more industrialized, boasting as many as 1,270 Sokol groups and 194,000 members (Nolte, 2002; Wöll, 2015). The Sokol movement sought to foster both the national identity of the specific Slavic people to which its members belonged and solidarity among Slavic peoples, who constituted the absolute majority of the Austro-Hungarian Empire's population. Nominally, the Sokol groups were gymnastics associations, but in reality, they also offered a wide range of other bourgeois-inspired leisure activities (Nolte, 2002, 2005; Agnew, 2004; Pavlin, 2013a). In 1914, The Trieste Sokol Federation (Tržaška Sokolska Župa- Župa) was affiliated with the Slovenian Sokol federation, which comprised over 110 societies and sections and 7,600 members, including more than 1,000 women. The Župa also encompassed the nearest Slovenian Sokol groups from the County of Gorizia e Gradisca (the Gorizia region) and the adjacent province of Carniola. It consisted of 14 Sokol societies with 1,900 adult members (over 25% of whom were women) and more than 1,700 youths (nearly half of whom were girls), making for a total of 3,600 individuals, approximately one third of the membership of all Slovenian Sokol groups. The largest Sokol society within the Župa was the Tržaški Sokol (Tržaški), which had grown to nearly 900 members , including 380 male and female youths, ranking second and third among Slovenian Sokol Societies for the number of female members (just under 300) and male members, respectively. In the outskirts of Trieste, there were five other large Sokol societies with a combined total of 1,400-1,500 members, while the surrounding area hosted another eight smaller societies with approximately 1,250 members; the latter groups had a lower proportion of women, particularly adult women, reflecting male-centric traditions that were only partially being overcome (Grašič & Matjašič, 1993; Nolte, 2002; Pavletič, 2004; Pavlin, 2008; Šušteršič, 2011; Rybář, 2013; Wöll, 2015) [2].

From 1913, the Župa was presided over by Josip Vilfan (1878-1955), who also headed the Edinost national-liberal political and publishing group, the primary advocate for Slovenian interests in Trieste and the surrounding area. Vilfan was simultaneously a Slovenian nationalist and a proponent of coexistence among nations, including with the Italians. The Tržaški, meanwhile, had been presided over since 1900 by the Slovenian- Czech Otakar Rybář (1865-1927); Rybář considered the Sokol movement fundamental to Slovenian national organisation but also harbored Yugoslavist and Pan- Slavic sympathies. He also served as a member of parliament in Vienna and as a municipal e provincial councilor, having been elected on the Edinost list. Finally, he served as vice-president of the Slovenian Sokol Federation and as a board member of the Czech Sokol federation (Rustja, 2001; Čermelj & Marušič, 2013; Rybář, 2013).

The Sokol societies were very popular in Trieste and the surrounding area; they were a central social institution and a true pillar of national activity. They attracted a broad cross-section of the community, particularly the Slovenian community,

including its most prominent cultural, political, and economic figures, all united by the development of their national consciousness and by opposition to Austrian and, above all, Italian nationalism (Pavletič, 1999; Pahor, 2004).

In particular, the Tržaški featured male and female gymnasts, a band, an orchestra, a choir, and sections dedicated to education, hiking, and horseback riding. It also organized dance classes, family evenings, concerts, lectures, parties, and theatrical performances (Pavletič, 1999).

However, in 1914, amidst an already bellicose atmosphere marked by military maneuvers in the hinterland and on the Karst, the activities of the Župa and its Sokol groups declined sharply for the first time, becoming limited to the local Slovenian community. Many members of the Župa and its Sokol groups were mobilized by the army, subsequently enlisted, and deployed to distant locations; others, holding more extreme views, were imprisoned or interned (TDS, 1869–1941, pp. 5–6; Pagnini, 1993; Pavletič, 1999, 2004; Šušteršič, 2011).

Trieste and its surrounding areas were experiencing rapid population growth (exceeding 220,000 inhabitants in 1911). The Slovene community was larger than the population of Ljubljana, the only town (with approximately 30,000 inhabitants) where Slovenes constituted an absolute majority. However, Trieste was also home to other Slavic communities, such as Croats, Serbs, Czechs, and Russians. Yet, despite the 1911 census, which had been adjusted in favor of the Slovenes, and the subsequent expulsion of citizens of the Kingdom of Italy from Trieste and the surrounding area, Slovenes remained a minority compared to Italians (Apih, 1980; Cattaruzza, 1995; Pavletič, 1999, 2004; Pahor, 2007; Silvestri, 2017; Mihajlović, 2018).

Therefore, the aim of this study is to reconstruct the activities, choices, and wartime experience of the Sokol associations of Trieste and its surroundings between 1914 and 1918, tracing the tension between their traditional loyalty to Habsburg authority and the ideal of Slavic solidarity that underpinned the international Sokol movement.

MATERIAL AND METHODS

This study is based on a critical review of the historiography on the Sokol movement in Trieste and its surroundings during the First World War, combined with archival and biographical material. The principal sources consulted were the surviving records of the Telovadno Društvo Sokol (1869–1941), held at the Narodna in študijska knjižnica in Trieste, together with the monographs of Pavletič (1999, 2004), which remain the most detailed reconstructions of the Tržaški Sokol and the Tržaška Župa for this period. These were supplemented by biographical entries from the Slovenska biografija and the Primorski slovenski biografski leksikon concerning the leading figures discussed in the text, as well as by the broader secondary literature on the Sokol movement and on the political and demographic history of Trieste during the late Habsburg era.

The method applied is that of descriptive-analytical historical reconstruction: the available sources were cross-referenced chronologically in order to trace, year

by year, the activities, choices, and personal trajectories of the Sokol leadership and membership in Trieste and its surroundings between 1914 and 1918. Given that specialized historiography on this particular local branch of the Sokol movement remains limited, and that many primary records were lost or dispersed as a result of the war and of subsequent political changes in the region, the reconstruction offered here should be regarded as necessarily partial; where the sources are silent on the fate of a given Sokol society for a given period, this silence is reported as such rather than filled by inference.

1914–1915: HABSBURG LOYALTY VERSUS SLAVIC SOLIDARITY

With the outbreak of war in late July 1914, the situation of the Slovenian Sokol movement changed even more radically: the organizations were banned in the provinces of Carniola and Styria, but not in the Austrian Littoral (Pavletič, 2004), a region that encompassed Trieste and its surroundings, the Gorizia area, and the Istrian peninsula.

Thus, in this specific instance as well, the Slovenes found themselves once again divided and consequently weakened along the lines of the traditional provinces, which had so negatively impacted their national development (Štih et al., 2008; Luthar et al., 2013).

In Trieste and the surrounding area, the Sokol organizations - despite having almost completely ceased operations due to the absence of so many men called up for military service (Pavletič, 1999) - had always remained loyal to the Emperor and the Imperial House. Their primary rivals and adversaries were the Italian population, almost entirely absent in the other provinces where the Slovenian Sokol movement had taken root (particularly in Carniola and Styria). In those regions, that role was instead filled by the German population (Štih et al., 2008). Thus, allowing the Sokol organizations to remain active in Trieste and its environs could help the Habsburg authorities reinforce their own struggle - and that of the local Slovenes - against the Italians and the Kingdom of Italy, whose troops were stationed very close by.

Among the members of the Tržaški, one former board member was captured by the Russians, while two others received medals for military valor - one after being wounded in Hungary and the other for his role in the fierce battle of Kumodraž, on the outskirts of Belgrade (Pavletič, 1999, 2004). These were the first documented instances in which members of the Tržaški were forced to fight against other Slavs (specifically Russians and Serbs) and thus against the very ideal of solidarity among Slavic nations championed by the international Sokol movement, which had also taken root in Russia and Serbia (Pavletič, 1999, 2004; Nolte, 2002, 2005; Borošak Marijanović, 2011). Many other members died fighting for the Empire, while others were imprisoned. Rybář commemorated them at the Tržaški headquarters during an evening that, until the previous year, had been the setting for the society's renowned and traditional New Year's celebration (Pavletič, 1999, 2004).

1915–1916: TOWARD YUGOSLAV POLITICS AMID WARTIME PARALYSIS

In early 1915, the Tržaski showed some further signs of life. In the absence of President O. Rybář, the board of directors met three times under the leadership of Vice-President Edvard Slavik (1865–1931), a long-serving municipal and provincial councillor who championed the Slovenian cause (Pavletič, 2004; Jevnikar, 2013b).

A month later, Rybář signed an authorization empowering the Croatian Yugoslavists Ante Trumbić (1864–1938) and Frano Supilo (1870–1917) to represent the Slovenian and Croatian national interests of the Austrian Littoral, given that Istria, in particular, had a Croat majority. In this context, the Littoral was intended to remain linked to Slovenian and Croatian territories even after the war. The authorization was also signed by J. Vilfan, then president of both the Župa and Edinost, and by the Trieste-based Slovene Gustav Gregorin (1860–1942), a former president of the Tržaški and the Župa as well as a member of parliament in Vienna (Rybář, 2013).

This marked the first demonstration that the leaders or former leaders of the Tržaški and the Župa remained among the key political figures championing the cause of the Slovenes (and Croats) in Trieste and the surrounding area. Yet it also represented a decisive step toward Yugoslavism, a movement that, at the time, still operated within the framework of the Austro-Hungarian Empire.

Meanwhile, immediately after Italy entered the war (May 24, 1915), Rybář, who had already been mobilized by the Imperial forces, was sent to the trenches at Javoršček, above Bovec, to fight against the Italians, as he was suspected of political activity. Despite suffering from a serious illness, he was required to remain on military duty until the convening of the Vienna Parliament in May 1917 (Rybář, 2013).

Miroslav Ambrožić (1885–1944) was also conscripted as an officer; he was the technical director of Tržaski (1911–1920) and Župa (from 1912), as well as a judge at the 1913 World Gymnastics Championships in Paris (Pavletič, 2004; Uredništvo, 2013).

Vilfan, on the other hand, became a member of the Public Assistance Committee, which was intended to address Trieste's problems should the city become directly involved in hostilities. However, the government commissioner subsequently appointed did not permit the committee to be established (Čermelj & Marušič, 2013).

The most active members of the Sokol groups in Trieste and the surrounding area, such as the San Giovanni/ Sveti Ivan Sokol itself, remained under close police surveillance. Many other members would die in the war, often fighting against the Italians; some were decorated for military valor by the Habsburg Empire (Pavletič, 1999; Pahor, 2004; TDS, 1869–1941, pp. 5).

For the remainder of the year, the Tržaski remained essentially inactive, as did the Sokol of Sveti Ivan, which retained its existing leadership. Another Sokol in the suburbs - the one in Rojan, presided over by teacher and municipal and provincial councilor Josip Pertot (1858–1938) - organized just one social event. The Rojan Sokol was the only one to remain active into 1916, hosting a few celebrations, including

a New Year's party (TDS, 1869–1941, pp. 5; Jevnikar, 2013a). Nothing further was heard of the other Sokols in the Župa until after the First World War.

1917: SOKOL POLITICIANS BETWEEN FEDERALISM AND INDEPENDENCE

In 1917, Slovenian political parties considered a Yugoslav solution, which was essential for uniting the Slovenes and confront Pan-German and Italian expansionism (Ivetic, 2012).

Rybář participated in drafting the May Declaration, which aimed to create a free and democratic Yugoslav state that would nonetheless remain within the framework of the Habsburg Empire. He succeeded in ensuring that the document referenced the Slovenian national principle alongside Croatian state rights. In May, he was also released from military service to attend the new parliamentary sessions in Vienna as a deputy for the newly formed Yugoslav group. In late August, he spoke about the Declaration at the general assembly of the political association Edinost in Trieste (Pavletič, 2004; Rybář, 2013).

But by now, the Corfu Declaration had also been signed in July in the spirit of the self-determination of peoples by Slovenian, Croatian, and Serbian politicians who had fled the Austro-Hungarian Empire and by representatives of the Kingdom of Serbia. It was the first step toward the establishment of the new State of Yugoslavia: a parliamentary monarchy ruled by the Serbian Karađorđević dynasty, featuring an indivisible territory and a unitary government (Merlicco, 2013).

Towards the end of the year, news also arrived of the deaths, once again, while fighting for the Habsburg Empire of Janko Šavnik, at the military hospital in Stara Pazova (Serbia), and of Egon Jezeršek, on the Piave front.

The former was a member of the technical section of the Slovenian Sokol Federation and deputy technical director of the Župa, a lawyer and associate of Vilfan, and from 1910 a board member of the Tržaški (Pavletič, 2004).

E. Jezeršek (1891–1917), on the other hand, was a teacher and an excellent gymnast. In 1912, he served as a board member for the Tržaški and competed with its team at the major Pan-Slavic Sokol gathering in Prague. Most notably, in 1913, he co-founded along with Vinko Engelman (1881–1918) the Sokol branch in San Giacomo/Sveti Jakob district on the outskirts of Trieste, where he was elected technical director. There, he sought to modernize gymnastics instruction and introduce Sokol terminology into school gymnastics; also in 1913, he participated in the World Gymnastics Championships in Paris. On July 12, 1914, he attended the Župa gathering in Opicina/Opčine, near Trieste, accompanied by as many as 400 children. He was called up for military service on July 28, 1914, yet he continued to inspire young gymnasts even during the war (Pavletič, 1999, 2004; Šušteršič, 2011; Debelli Turk, 2013).

Other Sokol members of the Župa received military valor medals from the Habsburg Empire, including the secretary of the Tržaski and the Župa, and a member of the

Rojan Sokol (Pavletič, 2004).

A similar situation - involving deaths, injuries, deportations, and the awarding of decorations - also played out among the hundreds of Italian gymnasts and athletes who left Trieste as volunteers to fight for the Kingdom of Italy (Pagnini, 1993; Pahor, 2004).

Throughout 1917, the Rojan Sokol remained active, organizing various festivities and a gymnastics exhibition at the Tržaški headquarters (TDS, 1869–1941, pp. 5).

The traditional New Year's celebration was also held at this venue, though not organized by the Tržaški. On that occasion, Vilfan, who was simultaneously president of the Župa and Edinost, as well as acting president of the Tržaški, outlined the new goal for the Slovenes of Trieste: an independent Slovenia. In doing so, he effectively announced the end of the Slovenes' long-standing loyalty to Habsburg rule, a cause for which many Slovenes were nonetheless continuing to fight (Rustja, 2001; Pavletič, 2004; Šušteršič, 2011; Klinger, 2012; Čermelj & Marušič, 2013).

1918: TOWARDS INDEPENDENCE A YUGOSLAV TRIESTE?

In 1918, Rybář - still president of the Tržaški - spoke again about the previous year's May Declaration at major Slovenian gatherings in Postojna and Rakovnik (May 5 and 20), as well as in August at the assembly of Slavic deputies from Vienna held in Ljubljana. E. Slavik, the vice-president of the Tržaški, also campaigned for the Declaration (Jevnikar, 2013b; Rybář, 2013).

Shortly thereafter, however, Rybář became president of the Slovenian Council for the Austrian Littoral - which was subordinate to the Slovenian National Council in Ljubljana - and a member of the Croatian National Council in Zagreb (Rybář, 2013). The Slovenian Council for the Littoral operated alongside the Habsburg authorities, who were increasingly devoid of actual power; its goal was to establish a Slovenian state as part of the future Yugoslav union, thereby moving beyond the long era of Habsburg rule (Pavlin, 2008).

At the same time, Vilfan - having become president of the Slovenian National Council of Trieste - asserted that after the war the city should belong to Yugoslavia and that its Italian inhabitants should resolve the question of their status by mutual agreement with the Slovenes. He also participated in the establishment of the Slovenian National Council in Ljubljana, becoming a member (Čermelj & Marušič, 2013).

Once again, the leaders of the Tržaški and the Župa were central to the future of the Slovenes in Trieste and the surrounding area.

The only Sokol group that remained partially active was the Rojan Sokol, which organized a few festivities, dance exercises, entertainment events, and a gymnastics display at the Tržaški headquarters (TDS, 1869–1941, pp. 5–6).

END OF THE WAR

TRIESTE BECOMES PART OF THE KINGDOM OF ITALY

On October 29, 1918, the State of Slovenes, Croats and Serbs was founded, free from Habsburg authority. Their Sokol organizations - inspired by national-liberal ideals - and their Catholic-nationalist rivals, the Orel (Eagle), enthusiastically welcomed it (Pavlin, 2013b).

On November 1, 1918, the new state appointed Rybář, based in Ljubljana, as its representative for Trieste and the Littoral (Rybář, 2013). On December 1st, the new state united with the Kingdom of Serbia, thus forming the Kingdom of Serbs, Croats and Slovenes; however, approximately one-third of the territory inhabited by Slovenes was excluded, becoming Italian or Austrian (Cattaruzza, 2007; Pavlin, 2008, 2013a, b).

The Sokols would become the principal supporters of the new Kingdom, which - limited to the South Slavic peoples - realized the Pan-Slavic, liberal, and democratic ideal of the Sokols themselves (Pavlin, 2013a, b).

However, after the First World War, the tremendous flourishing of the Tržaški Sokol and the other Sokol groups within the Tržaška Župa faded away. It would never regain its former levels, owing to the collapse of the Habsburg Empire and the Italian nationalist and anti-Slav takeover of the Trieste area and the entire Austrian Littoral region (Pavletič, 1999; Cattaruzza, 2007). Relations with other Slavic Sokol groups - foremost among them those in the new Kingdom of Serbs, Croats and Slovenes, but also those in the new Czechoslovakia and in distant Russia, then in the throes of the Bolshevik Revolution - also became far more difficult. Indeed, the Yugoslavist aspirations of the Sokol groups in the new Kingdom immediately led to the creation of the Yugoslav Sokol Union, initially led by Slovenes and headquartered in Ljubljana, and to their identification with the new Yugoslav state (Pavlin, 2008, 2013a, b).

Moreover, in Trieste and the surrounding area, extremist movements were gaining strength: Italian nationalism, which soon gravitated toward Fascism, and Yugoslav nationalism, which leaned toward emigration or toward socialism and communism, that looked to the new Soviet reality. For young people, the national-liberal spirit of the Sokol movement no longer held the appeal it had a few years earlier, and traditional gymnastics lost ground to new sports (Pavletič, 1999; Cattaruzza, 2007).

DISCUSSION

The tension observed among the Trieste Sokols between loyalty to Habsburg authority and solidarity with other Slavic peoples was not unique to this local branch of the movement, but it took a particularly sharp form here. Elsewhere in the Slovenian-inhabited provinces, above all in Carniola and Styria, the Sokols' main national antagonist was the German-speaking population (Štih et al., 2008); in Trieste and its surroundings, that role was filled instead by the Italian population. Since the Kingdom of Italy was also a wartime adversary of the Habsburg Empire, the Trieste Sokols'

traditional local rivalry and their imperial loyalty pointed, for most of the war, in the same direction - a convergence that was not available to Sokol groups confronting a rival nationality, the Germans, who were not at war with Austria-Hungary. This may help explain why the „combatant“ path proved so much more durable in Trieste than the earlier turn toward Yugoslavism, which only became dominant among the Župa's leadership once Austria-Hungary's defeat was already in sight.

The case of the Tržaški and the Župa also confirms, at a local level, a pattern already noted for the Sokol movement as a whole: that its associational life functioned as a training ground for national political leadership, and not merely as a gymnastics society (Agnew, 2004; Pavlin, 2013b). Vilfan and Rybář moved fluidly between Sokol office and parliamentary or council politics throughout the war, and it was precisely their standing within the Sokol movement that gave weight to their later political initiatives, from the 1915 delegation of Trumbić and Supilo to the 1917 May Declaration. In this sense, the „leadership“ and „combatant“ paths identified in this study were not two separate populations but two functions of the same associational structure: the Sokol produced both the rank-and-file soldiers of the Habsburg army and the political class that, by 1918, was working to leave that same Empire behind.

As noted in the Material and Methods section, the available sources say little or nothing about the fate of the smaller Sokol societies situated closer to the front line, such as those in Sežana, Divača, Komen, or Senožeče. This silence is itself informative: it suggests either that these societies ceased all activity for the duration of the war, or that whatever records they generated have not survived. Either way, the picture offered here is necessarily built around the two societies - the Tržaški and, more modestly, the Rojan Sokol - for which continuous documentation happens to exist, and should not be read as a complete account of the Župa as a whole.

Compared with the existing historiography on the Tržaški Sokol, which is largely written in Slovenian and centred on the local community (Pavletič, 1999, 2004), this study's contribution lies in situating the Trieste case within the broader international literature on the Sokol movement (Nolte, 2002, 2005; Pavlin, 2008, 2013a, b; Borošak Marijanović, 2011; Wöll, 2015) and in reading it explicitly through the lens of the tension between Habsburg loyalty and Slavic solidarity that, in different local configurations, ran through the Sokol movement across the Empire as a whole.

CONCLUSIONS

Despite their traditional loyalty to Habsburg authority and the potential anti-Italian stance of the Slovenian Sokol groups in Trieste, only a few of them - located in both the city center and the outskirts - managed to survive the war. Nothing is known of the other Sokol groups, which were generally closer to the battlefield; they likely ceased all activity.

The vast majority of able-bodied men - the absolute majority of members of these Sokol groups - had to perform military service; they had to work, fight, and sometimes suffer injury or death - even heroically - in the service of Habsburg power. Their adversaries included other Slavic peoples (Russians and Serbs from the Kingdom

of Serbia) and often their Italian neighbors, even though the international Sokol movement held Slavic solidarity as one of its two fundamental principles.

However, three leaders of the Sokol organizations in Trieste and the surrounding area managed to engage in political activity promoting such solidarity, even though largely confined to South Slavs (Yugoslavs, primarily Slovenes, but also Croats and Serbs). In early 1915, the three men delegated leading pro-Yugoslav politicians to look after the national interests of their province (Austrian Littoral), albeit still within the framework of the Habsburg Empire. In 1917, the president of the Trieste Sokol (Tržaški) helped draft the May Declaration, which advocated a Yugoslavist solution - still within the imperial framework - and subsequently promoted it alongside the Tržaški's vice-president. Meanwhile, however, the Corfu Declaration - agreed upon by Slovene, Croatian, and Serbian politicians - marked the first step toward establishing a new Yugoslav state ruled by the Serbian dynasty, featuring a unified parliament and territory, and - for the first time - free and independent of Habsburg rule. During the final year of the war, the presidents of the Tržaški and the Slovene Sokol groups in Trieste and the surrounding area embraced this solution, committing themselves to shaping the future of Trieste and its environs within Slovenia, as part of the new Yugoslavia. Thus, they contributed to a form of Slavic solidarity that was geographically more limited in scope but which, at least toward the end of the war, bridged the divide between the opposing sides (the Habsburg and the Serbian).

However, neither those leaders nor any of the other members of the Sokol organizations in Trieste and the surrounding area were able to experience the effects of this new solution. In fact, Trieste and the entire province to which it belonged became part of the Kingdom of Italy; for the Slovenes and Croats living there, that solution remained merely an ideal.

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NOTES

[2] The other Sokols of the Župa of Trieste had the following numbers of members: Sveti Jakob 616, of which 500 were young, Sveti Ivan 261, Rojan 212, Barkovlje 200, Škedenj 191, Sežana 239 and many young people, Divača 222, Komen 171, Mavhinje 159, Prosek 135, Opčine 124, Senožeče 122 e Sv. Križ 74.

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