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Events
There are many events going on in Šmartno in the field of culture: various workshops, exhibitions and celebrations are organised having the entire village participate. Thus, on the third weekend in April there is the event entitled **Brda and Wine**, during the first and the second weekend in June, celebrating the **Cherry Festival**; there are **cultural and culinary events**, the **Smartfest - Etno Jazz Festival** is held during the last weekend in June; during the last weekend in June and in August the event called **Smartno - fabulous village** is held; the third weekend in September hosts a **festival of independent film production - FIŠ**, the **Brda Photo** event is held on the third weekend in October and in November there is a big celebration for **St. Martin's Day** since the name day of St. Martin is most favoured for the tasting of the new wine. In the gallery of the House of Culture there are regular art exhibitions, concerts and theatre performances.

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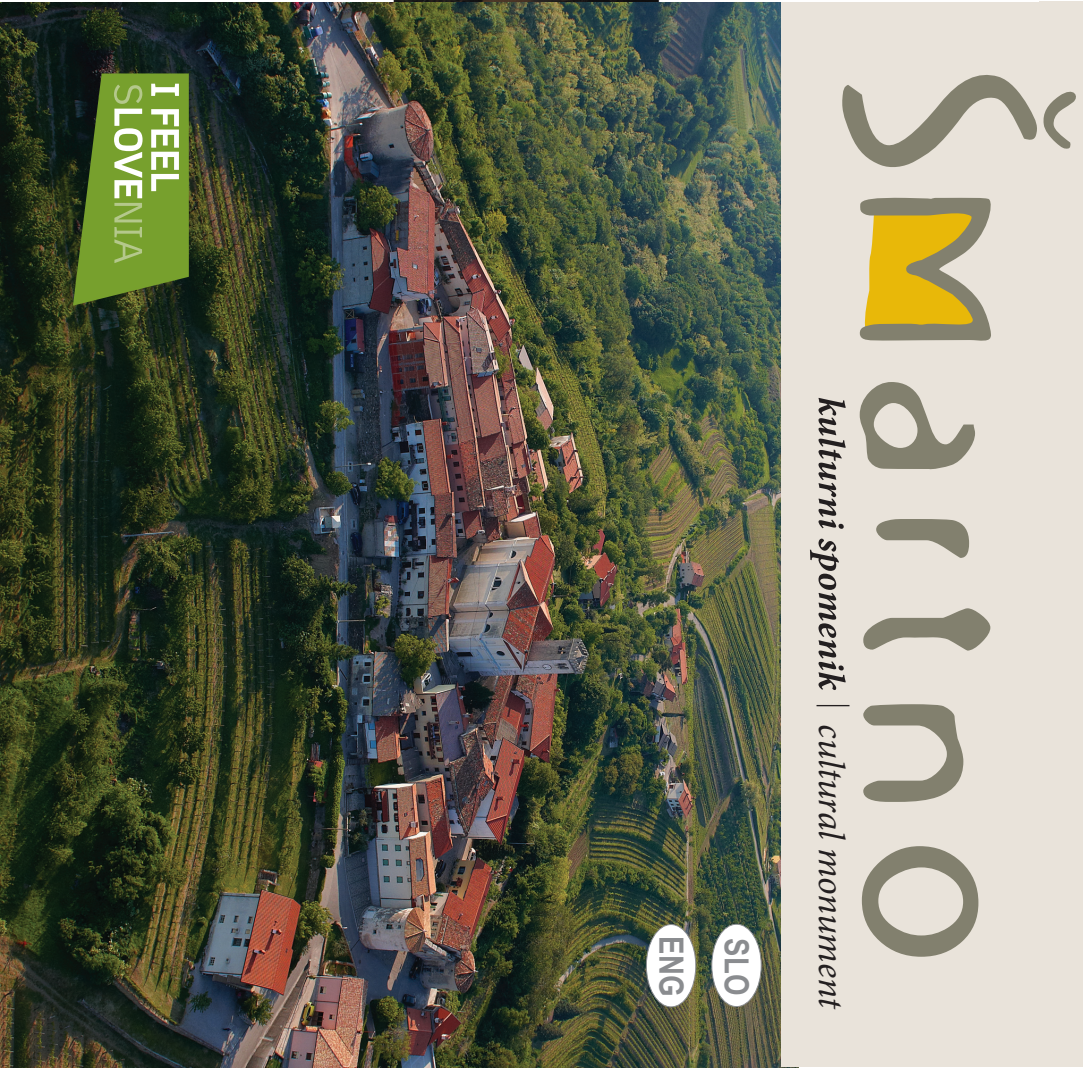
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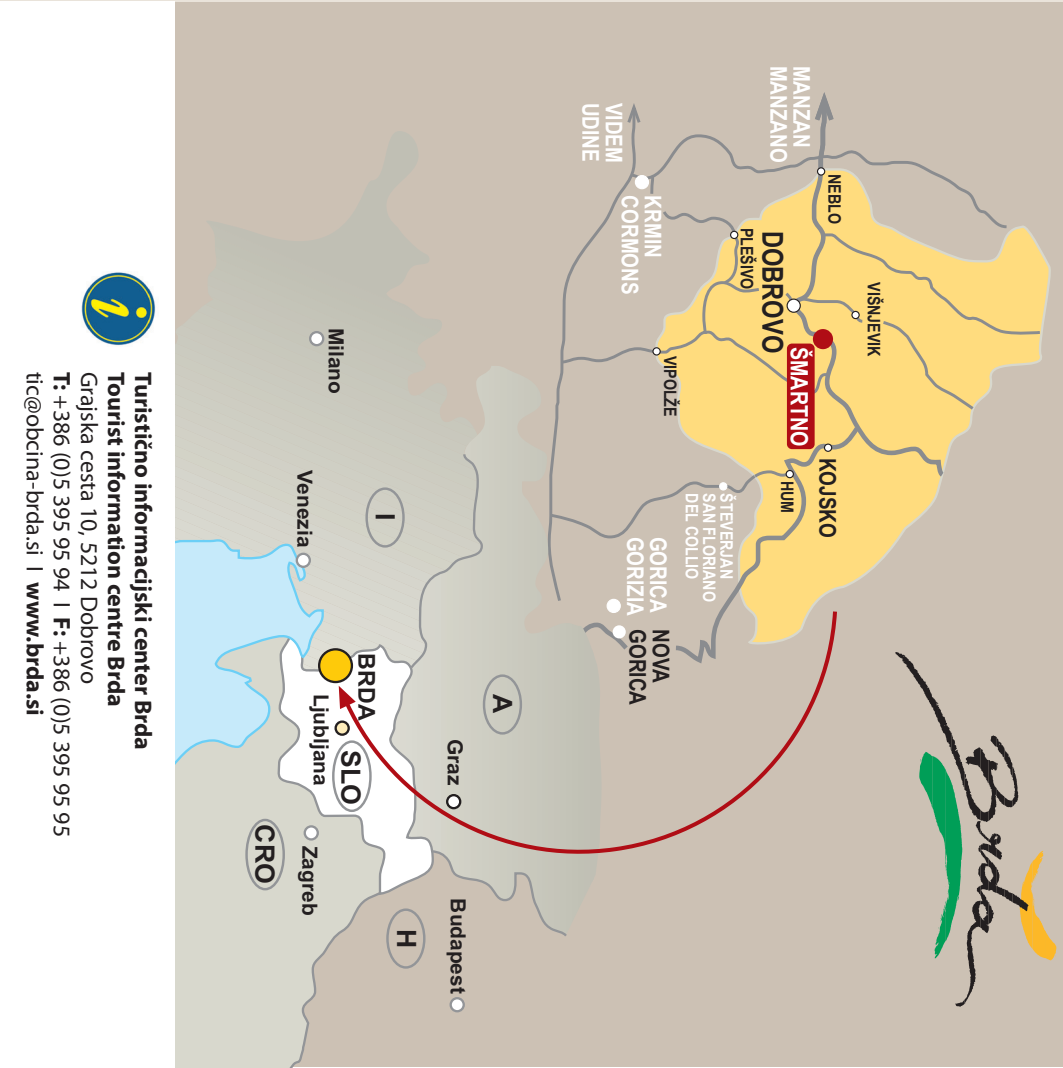
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Šmartno
kulturni spomenik | cultural monument



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SLOŠmartno v Brdin - Vas (EID 753)*

Šmartno leži v geografskem središču Goriskih brd in je z občinskim odlokom razglašeno za **naselbinski spomenik lokalnega pomena**. Pesnik **Alojz Gradnik**, rojen v sosednji Medani, je Šmartno označil kot orlovsko gnezdo, ki želi na točki, od koder se ob jasnem vremenu na vzhodu odpira pogled do Nanosa, na severozahodu do Karnijskih Alp in na zahodu na prostrano Furlanijo, vse do Jadranskega morja.

Najzgodnejšo poselitev Šmartnega je pogojevala strateška lega na griču, **antično poselitev naselja** pa dokazuje**a fragment rimskega nagrobnika**, vzičan v župno cerkev, in **novce cesarja Konstantina**, najden med obnovo jugovzhodnega stola. Prva pisna omemba Šmartnega sega v 14. stoletje, ko je tu desetino pobiral gorški grof. Šmartensko **obzidje** se prvič omenja leta 1512 kot tabor Sancti Martini in Collibus.

Po smrti zadnjega goriskega grofa leta 1500 je **Goriško podedoval habsburški cesar Maksimiljan**, ki si je pravico do območja moral priboriti **v bojih z Benečani** (1508–1521 in 1615–1617). Tako je na tej nemirni benečansko–habsburški meji nastala utrjena naselbina, ki so jo postopno obdali **z obzidjem in sedmimi stolpi**. V kasnejših stoletjih, zlasti v sredini osemnajstega in v devetnajstem, ko Šmartno izgubi strateški pomen, se prične klasična taborska funkcija naselja prepletati s stalno naseljenostjo. Kmečki živeli s svojim načinom življenja in stavbarstvom prekrije obliko obzidanega taborskega naselja.

V tatni zasnovi ima Šmartno **obliko nepravilnega ovala**, v katerem zavzema prevladujoče mesto **župna cerkev, posvečena svetemu Martinu**. S cinami zaključen zvonik izvira iz 14. stoletja. Zadnjo večjo predelavo je cerkev doživela med leti 1895 in 1899, njeno notranjščino pa je med leti 1958–1960 preuredil slikar in kipar **Tone Kralj**. Druge stanovanjske in gospodarske stavbe stojijo v sklenjenih nizih: **dvoje trgov**, severovzhodni in jugozahodni, sta oblikovana po obrambnih načelih takratnih mestnih vrat. **Prve šmārtenske hiše**, ohranjene le še v fragmentih, so bile enonadstropne, eno–ali dvodelne in pokrite s strmo kamnito streho. V 18. in 19. stoletju objekte tlorisno in višinsko povečajo in med prostori vzpostavijo zunanjo komunikacijo, **stopnišče z balkonom (pajū)**, ki ga pred dežjem varuje **širok strešni napušč**. Slednji je okrašen s ***plavētami*** z raznovrstnimi vzorci, nastalimi s pomakanjem v apno. Dvokapne strehe pokriva danes korčna kritina. Pozidava posebnega prizidka, **spahnjence** ali ***žbatgŕjūa***, kot prizidku pravijo v Brdin, pa je prvotno kuhinjo s prostostojim ognjiščem posodobila. Spahnjenco so na vrhu zaprli z napo, ki je služila za lovljenje in odvajanje dima in visok in umetelno oblikovan **dimnik**.

Ob izbruhu **prve svetovne vojne** so bili tudi Šmārtenci vpoklicani v avstro–ogrsko vojsko. Ko je Kraljevina Italija maja 1915 vstopila v vojno, so se nekateri Brici, in med njimi Šmārtenci, bojevali tudi na soškem in ostalih delih jugozahodnega bojišča. V bombnem napadu januarja 1916 so bile hiše in gospodarski objekti v severnem delu vasi, v ***Barjāču***, porušeni, ubitih in ranjenih je bilo okrog štirideset ljudi. Sredi februarja 1916 so Šmārtenci množično odšli v **begunstvo**, vrnili so se šele novembra 1918. Med **drugo svetovno vojno** (marca 1944) je bilo v vasi požganih več hiš, v dveh bombnih napadih leta 1944 in 1945 je bilo tudi več smrtnih žrtev. V spomin na te dogodke so postavili **spomniško obeležje**.

Goriška brda so tipična **grčevnata** pokrajina, kjer se prebivalci od nekdaj ukvarjali z **vinogradništvom**. Podatek, da je Bertold iz Cialle leta 1377 za eno marko prodal vinograd v Šmartnem Nikolaju iz Firenc, nam pove, da so kralj obdajali vinogradi. Poleg izrazite usmerjenosti v vinogradništvo je za Brda od nekdaj značilno tudi **gojenje sadja** (česenj, hrušk, marelic, sliv, breskev, fig in kostanjia). Sadje in vino pa so prodajali na lokalnih in tudi oddaljenejših trgih. Znano je, da so šmārtenska



Upodobitev utrdbe Šmartno iz 16. stoletja

Portrayal of Šmartno fortification from 16th century

dekleta na glavi nosila tudi do trideset kilogramov težke koše sadja, ki so ga prodajale po hišah v raznih kraljih. Domov so se smele vrnile s prazno *čštēlo*. Izginula dejavnost v Brdin so na poseben način lupljene, žveplane in **sušene slive**, ***prunēle***, ki so bile namenjene zgolj prodaji v tujino in so zaslovele celo v severni Ameriki.

24. junija, na predvečer praznika Janeza Kristnika, ko je dan najdaljši in noč najkrajša, obudilo v Šmartnem staro šego. V čast svetemu Ivānu, ki mu je posvečen leví stranski oltar v župni cerkvi, spletajo vence iz rumenih rož sv. Ivana, včasih pa so jih spletali iz belih cvetov, ki so jih nabirali po *brŕjādah*. **Ivānov venec** obešijo nad vhodna vrata: v ljudskem verovanju ima magično in obrambno moč, saj hišo in njene prebivalce varuje pred nesrečo in hudo uro. Rumena barva simbolizira moč sonca, v venček spleteno cvetje pa večnost.

11. novembra, na god **svetega Martina**, se mošt spremeni v vino. Briški kmet je takrat končal svoje letno delovno obdobje in lahko si je privoščil kratek počitek. God svetega Martina je bil tudi mejnik, do katerega je moral vsak dožnik poravnati svoje dolgove. Če se, denimo, kolon z gospodarjem ni dogovoril za podaljšanje pogodbe, je moral zapustiti kmetijo. V Brdin je bil namreč razširjen t. i. **kolonat**, kar pomeni, da je kmet delal na skupnem zemljišču, večnoma v lasti plemiških družin. Danes se v Brdin in Šmartnem god sv. Martina predvsem povezuje s pokušino novega vina.

Tradicionalen vaški praznik ***kapēlanca*** je na belo nedeljo, ki je prva nedelja po veliki noči. Takrat se Šmārtenci in drugi Brici odpravijo na romanje na Vrhovlje pri Kojiskem k sveti maši v cerkev Brezmadežne Marije. Po končanih večernicah se praznovanje nadaljuje v Šmartnem s **plesom na prostem na barjāju** (lesenem odrū).



Sušenje sliv, druga polovica 20. stoletja

Plum drying in Šmartno, the second half of the 20th century

ENGŠmartno in Brda - the Village (EID 753)

Šmartno lies in the geographical centre of Goriška Brda and is designated a **settlement monument of local importance** by way of municipal ordinance. The poet, **Alojz Gradnik**, born in the neighbouring Medana, described it as an eagle's nest, perched on a spot where, when the weather is sunny, the view stretches up from Nanos to the east, to the Carnic Alps to the northwest, and to the spacious Friuli to the west and all the way to the Adriatic Sea.

The earliest settlement of Šmartno was influenced by its strategic location on a dominating hill. The **antique settlement of the village** has been proven by a **fragment of a Roman tombstone** built into the parish church and a coin of the Emperor Constantine found during the renovation works of the southeast tower. The first written record of Šmartno comes from the 14th century when thlles were levied here by the Gorica count. **The wall** in Šmartno is first mentioned in 1512, as a camp Sancti Martini in Collibus.

After the death of the last Gorica count in 1500, the **Gorica region was inherited by the Habsburg Emperor Maximilian** who had to fight for the right to own the land in long-lasting battles with the Venetians (1508 - 1521 and 1615 - 1617). Thus, on this turbulent Venetian - Habsburg border a frontier fortified settlement was developed, which was gradually encircled by **the wall and seven towers**. In later centuries, particularly in the middle of the 18th and 19th century, when Šmartno



Šmartenska gasa

Narrow street ("gasa" by locals) in Šmartno



Šmartenski trgāci

Šmartno's grape-pickers

lost its strategic importance, the classical function of the settlement as a camp started to intertwine with constant settlement function. The farming population thus, owing to their life and understanding of architecture, have created the shape of a camp-style settlement encircled by a wall.

The ground design of Šmartno is of an **irregular oval shape**. A dominating feature in Šmartno is the parish church dedicated to St. Martin. A bell tower with embrasures dates back to the 14th century. The last larger renovation works of the church took place between 1895 and 1899 and between 1958 and 1960 when its interior was rearranged by the painter and sculptor **Tone Kralj**.

The remaining residential and farming buildings in the village stand in a dense formation. **Two piazzas**, the north-eastern and south-western ones - have been developed in accordance with the defence principles of city gates of the Middle Ages. The first houses of Šmartno, preserved today only in bits and pieces, were one-floor buildings, consisting of one or two parts and covered with a steep roof made of stone. In the 18th and 19th centuries, buildings became larger in terms of their floor design and height and an external connection element was built in, being a staircase with a balcony ("**gank**" in local dialect) which was protected against the rain and sun by means of a wide projecting roof, decorated with tiles dipped in lime and creating **various patterns**. Today, saddle roofs are covered with tiles. The construction of a special extension, called "***spahnjence***" or "***žbatgŕfur***" by locals in Goriška Brda, made the original kitchen with a free standing fireplace modern. The construction was covered by a range hood designed for catching and expelling smoke into a tall and skilfully designed chimney.

Upon the outbreak of the First World War, people from Šmartno were also called up into the army. After the Kingdom of Italy entered the war in May 1915, some men and boys from Brda and Šmartno also fought at the Soča Front and in other parts of the South-Western Front. In a bombing attack in January 1916, houses and outbuildings in the northern part of the village, called Briāč, were destroyed, and approximately forty people were killed and wounded. Around 15 February 1916, people from Šmartno left their home village en masse as refugees and returned only in November



Tipičen primer spahnjence, žbatgŕjūa

Typical example of kitchen extension, locally called "spahnjence" or "žbatgŕfur".



Kamnitā plastika Sveti Martin na konju, župna cerkev sv. Martina / A stone-carved statue of St. Martin on a horse, St. Martin's parish church

turned into wine. In the past, this was when the annual working cycle of the Brda farmer was completed and he could afford a short rest. By St. Martin's Day, every debtor had to settle his debts. A tenant who did not agree with his landlord for the extension of his agreement, had to leave his farm. It was the **landlord and tenant system** that used to be widespread in Brda, when a farmer was working on leased land which was predominantly owned by noble families. In Šmartno today you can visit the exhibitions in the **House of Culture**, and in the **Brda House**, the former equipment of a simple home with a fireplace. The village becomes particularly lively on the first Sunday after Easter when the traditional village festival locally called **Kapēlanca** takes place. On this occasion people from Šmartno and from Brda set off on a pilgrimage to Vrhovlje pri Kojiskem to attend Holy Mass in the Church of Mary Immaculate. In the afternoon, after the concluded vespers, the feast continues in Šmartno with an open air dance on a wooden stage ("*brŕaj*").

^[*] enotna identifikacija dediščine