

how far does one go with this kind of personification? And what do translators do when the gender does not fit?

A problem specific to few languages that provide poetry for translation into English is posed by the Slovene dual. "Empire State Building" (50-51) is a case in point: what non-Slovene-speaker, reading the following translation: "It was pouring / while we were standing / on the Empire State Building. / All was grey and / we did not see a thing..." will realize that only two people are referred to: *Dež je lil, / ko sva stala / na Empire State Building. / Vse je bilo v sivem / in nisva videla ničesar?* And what of the contrast between the first stanza, with its repetitions of duals, and the second, which begins *Potem smo govorili....?* Is the contrast to be lost? Or are translators to keep peppering their translations with words like "both": "It was pouring / as we both stood there ... / All was grey and / neither of us saw a thing..." to be contrasted (perhaps) with "Then we all spoke ..."?

The book is completed by a very instructive (although at times intense, over-dense) afterword in Slovene, by Andrej Blatnik: "Kodeljevo, Amerika" (125-131), with two sections: "Amerika, Kodeljevčani in jaz" and "Amerika, Slovenci in Ciril Bergles." This is followed by a translation of the afterword into English by Anne Čeh; and (cf. my criticisms of Čeh as a translator in *Slovene Studies* 10/1 (1988) 96-66) these translations are—apart from one or two Britishisms, which I consider out of place in this particular book—excellent. Mrs. Čeh is also listed as the "recenzent prevoda," however; and it does appear that the series editors did not allow her to do this (very necessary!) task. When translators are not fully bilingual (and so few are!) it is absolutely imperative that their work be checked; and now that so many more translations of Slovene literature are being published, this point has become crucial.

To conclude on a more positive note: although Jože Žohar's translations, together with the lack of editing and the poor proofing, result in too many errors, let it not be thought that there is nothing here for the English-speaking reader. Much of Bergles' poetry does come across successfully, and at times the translations are a great success; as, for example, in the last three lines of "Lake Isabel" (40-41): ... *sem [list] položil med verze / pesmi, ki toži o jesenskih sapah / in daljnih otožnih očeh*, rendered as "I put [the leaf] / between the verses of laments / over autumn breezes and / distant, sorrowful eyes."

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Janez Rotar, *Trubar in južni Slovani*. Ljubljana: Državna založba Slovenije, 1988. Illustrated. 418 pages.

Janez Rotar, a professor of Serbo-Croatian literature at the *Filozofska fakulteta v Ljubljani*, has published an authoritative study on the Slovene Protestant reformer Primož Trubar (1508-86) and his role and share in the organization of the South Slavic Bible Institute in Urach-Tübingen in the Duchy of Schwaben-Württemberg, Southern Germany, and of that Institute's Croatian and Cyrillic book production in the years 1557-63. The basic facts of this venture are known from, e.g., Kostrenčić (1874), Elze (1879), Prijatelj (1908), Kidrič (1923, 1927, 1929-38), Murko (1927), Rupel (1956, 1965), Slodnjak (1954), Franičević (1983) and Rajhman (1982, 1986), and, to a somewhat less reliable degree, from, e.g., Bučar (1910), Mirković (1960), Georgijević (1969), Franičević (1960, 1974), Šicel (1982), and Frangeš (1987). In brief: in 1560 the Carinthian Baron Hans Weissenhof Ungnad (1493-1564), the first commander of the military border in Croatia,

and at the time a counsellor to Duke Christopher of Württemberg, joined Trubar's project for producing Croatian and Cyrillic Protestant publications. In January 1561 a Slavic Bible Institute with a printing press was set up in Urach—Ungnad called it "the Slovene, Croatian and Cyrillic printing press"—for the publication of Protestant texts. Ungnad was its owner and patron, and Trubar its head, manager and supervisor of Slovene-language printing; Stjepan Konzul and Anton Aleksandrovič Dalmata were the translators and correctors for Croatian and Cyrillic publications. Financial support for the Institute was taken care of by Ungnad, the Electors of the German Länder, and German Protestant town communities. The appeals for financial support were motivated by the apparently imminent threat of an Ottoman invasion of Christian Europe; the ultimate rationale of the appeals being that the Turks could ultimately be converted to the Gospel, and that the publications of a Bible Institute for Slavic peoples under Ottoman rule could avert the invasion. In only four years (1561-64) the Institute published, as well as five Italian texts, twenty-five books in South Slavic (twelve in Glagolitic, seven in Cyrillic, and six in Latin script). Linguistically, these twenty-five texts were translations from Slovene Protestant originals into the Istrian North-Čakavian dialect of Trubar's fellow-workers at the Institute. With Ungnad's death the Institute ceased operation.

Rotar's book combines essays on two thematically interrelated topics. The first is devoted to "Trubar's share in the South Slavic Bible Institute in Urach" (7-169); this is followed by an extended documentary sequel, "Trubar's nomenclature of lands and peoples" (171-390). The volume also includes a short introduction, a conclusion, a summary in German, and an index of names. The research reported here is an examination of Trubar's ethnic and linguistic conceptual world and a critical analysis of the motivating principles of his ethnic and linguistic evangelical program. The core of Rotar's theses is as follows:

Trubar's primary aim was to create a Protestant Reformed Church and educational system *tiga slovenskega jezika*, based on his perception of the linguistic and ethnic unity of the Eastern Alpine Slavic dialectal community in the contemporary Inner-Austrian lands (cf. *Ta evangeli Svetiga Matevža* (1555), *Cerkovna ordninga* (1564), *Formula concordiae* (1581)). His second goal was to extend this Church to the South Slavic linguistic communities in the Balkans. His and Ungnad's Institute was aimed at the conversion of the Orthodox and Moslem Slavic population of the Ottoman Empire. The absence of any planning for the dialect code to be used in the production of Croatian and Cyrillic books was a fatal mistake for this project: following the precepts of Luther's biblical philology, Trubar stood for proselytizing the Reform in the vernacular of the broadest Slavic dialectal base in the Balkans, namely a Croatian-Serbian idiom, in a Bosnian or Dalmatian neo-štokavian dialect; whereas Konzul and Dalmata used the dialects of their native čakavian regions, narrower and more peripheral as they already were at that time, and of the outdated and civilizationally confined archaic Glagolitic manuscript tradition. Another disastrous historical mistake was the complete absence of an interest in, and of any support for, this project on the part of the Croatian nobility and the Estates of the Croatian lands of the time.

It is against the background of these facts that Croatian literary historiography (e.g., Bučar (1910, 1938), Mirković (1960), Georgijević (1969), Franičević (1960, 1974), Šicel (1982) and Frangeš (1987)) has, until quite recently (Franičević 1987), tended to portray the cultural episode represented by the South Slavic Bible Institute as a *Croatian cultural mission*. This kind of overemphasis on the admittedly important role of Croatian reformers in the complex pattern of the pre-ethnic South Slavic world of the time, disfunctional as it is to sound scholarship, represents—to say the least—an unfortunate case of historical

misinterpretation. Rotar's attempt to correct this error, coming from a scholar of a cultural tradition which is remarkably devoid of ethnocentric fallacies, tangential though it may be, is most welcome and timely.

There are several aspects of Rotar's analysis of Trubar's views on the language and society of the Slovene lands, and of the Slovene Protestants' attitudes towards dialects and language, which are new and refreshing in Slovene cultural historiography. It is gratifying to see the Slovene *questione della lingua* canvassed in a broader intellectual spectrum, with its coordinates extending from the 14th century (Charles IV and Jan Hus) through Erasmus, Melanchthon and Luther to the 19th (Wilhelm von Humboldt). Rotar's discussion of Trubar's dialectal-regional-provincial paradigm of the ethno-linguistic principle of a concept of a Slovene *Land-* and *Muttersprache* is novel and authoritative. The threads of his interdisciplinary analyses in such contemporary disciplines as modern sociology (D. Rupel), neohumanistic classical philology (P. Simoniti) and sociolinguistics (S. Južnič, R.L. Lencek) are modern and up-to-date.

Rotar's monograph is well-written, well-documented and thoroughly provided with references. One reference is however missing from the book, a reference that has consistently been absent in the treatment to date of the South Slavic Reformation movement: namely, the reference to the famous passage from Erasmus' prefatory essay to his *New Testament* of 1516, which presumably inspired the Central European Protestant Reform movement, including Trubar's, "da bi za staro krščansko vero pridobivalo tudi pravoslavna in celo pomusilmanjena ljudstva v balkanskem delu otomanske drzave"[sic!] (Rotar 1988: 167). Since the passage deserves to have been included in his book, so that it should be available to scholars in Slovene historiography in a form beyond the normal cliché-type formulation,¹ we wish to cite it here:

*Optarim ut omnes mulierculae legant Euangelium, legant Paulinas Epistolas. Atque utinam haec in omnes omnium linguas essent transfusa, ut non solum à Scotis & Hibernis, sed à Turcis quoque & Saracenis legis cognoscique possint. Primus certe gradus est, utcunque cognoscere. Esto, riderent multi, at caperentur aliquot. Utinam hinc ad stivam aliquid decantet agricola, hinc nonnihil ad radios suos moduletur textor, hujusmodi fabulis itineris taedium levet viator.*²

In translation:

I could wish that every woman might read the Gospel and the Epistles of Paul. Would that these were translated into each and every language so that they might be read and understood not only by Scots and Irishmen, but also by Turks and Saracens. . . . Would that the farmer might sing snatches of Scripture at his plough, that the weaver might hum phrases of Scripture to the tune of his shuttle, that the traveler might lighten with stories from Scripture the weariness of his journey, (Rupp 1965: 668).

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NOTES

1. See, e.g., Murko (1927), Kidrič (1929-38), Slodnjak (1954), Pogačnik (1968), Rupel (1956). Cf., for instance, in Murko: "Den Wunsch des Erasmus von Rotterdam, dass die Bibel auch von Türken und Sarazenen gelesen werden sollte, versuchten also die südslavischen Protestanten wenigstens zum Teil in die Tat umzusetzen," (1927: 10), or in Slodnjak: "Tako so si prav slovenski in hrvaški reformatorji začeli prizadevati, da s pomočjo notranjeavstrijskega plemstva

in meščanstva uresničijo želje Erazma Rotterdamskega, dati biblijo v roke tudi Turkom in Saracenom" (1954: 112).

2. Originally in "Des. Erasmi Roterodami Paraclesis, id est, Adhortatio, ad Christianae Philosophiae Studium," a prefatory essay to *Novvm Instrumentum omne, diligenter ab Erasmo Roterodamo recognitum & emendatum ...*, Basileae, in aedibus I. Frobenii, 1516; here quoted from J. LeClerk, ed., *Desiderii Erasmi Roterodami Opera Omnia, emendatoria et avctiora, ad optimas editiones, praecipue quas ipse Erasmus postremo curavit, summa fide exacta. Tomvs sextvs, complectens Novvm Testamentvm. ... Lvgdvni Batavorvm: Cura & impensis Petri Vander Aa, MDCCV [1705], p. 3 verso.*

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