

collection Poezija should read Poezije (752), Slavko Grun is S. Grum (753), Bratko Kraft is B. Kreft (753), Danet Zajc is Dane Zajc (753).

The acting editor-in-chief of the volume, William B. Edgerton, a Slavic literary historian himself, had on his editorial committee for Slavic literatures Ante Kadić, a specialist for the South Slavic field, to whom goes a great deal of credit for the exemplary representation of Slovene literature in this volume.

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Pavle Merku, ed. *Slovenska plemiška pisma (družin Marenzi-Coraduzzi s konca 17. stoletja)*. Trieste: Založba tržaškega tiska, 1980. 198 pp.

The letters contained in this book were discovered in Trieste in the early seventies. Since then the Slovene public has become well aware of their significance: three letters from the bundle were first published in the Trieste review Zaliv (May, 1972), a fragment was included in the best-selling book Zakladi Slovenije (Ljubljana, 1979), and references to the find have been made elsewhere. The letters would not have aroused such interest were it not for the fact that the correspondents were two baronesses and their use of Slovene contradicted the accepted notion that the nobility in Slovene lands spoke German. Following the discovery of the Trieste letters, this notion, which derived its authority from statements by the literary historian France Kidrič and others, could no longer be unequivocally accepted. One hopes that the Trieste letters will give impetus to additional research from which a clearer view of the historical position of Slovene might emerge.

The book contains the entire correspondence in facsimile as well as a literal and a phonetic transcription, the latter with punctuation added to the original text. There is also an introduction, a commentary on the text, and an index of names and places, all done by Pavle Merku. Because of inconsistencies in spelling, the absence of punctuation, and the rather difficult handwriting of the older baroness, the deciphering of the letters must have been an arduous task. There are omissions attributable to the physical damage of the original, to illegible words or to words the meaning of which escaped the editor. However, such lacunae are not very

numerous and are indicated by appropriate symbols.

Needless to say, the letters should provide a valuable source for linguistic research, possible directions of which are suggested in the introduction. Merkù has even performed a statistical exercise on the incidence of various spellings of the sound č found in the correspondence. Since I am not competent to make observations in this area, I will limit my comments to selected social aspects.

First, a word about the correspondents Ester Maximiliana Coraduza, née von Brückenthal, and her daughter Maria Isabella Marenzi. The mother occupied the manor of Koča vas (Hallenstein) in Inner Carniola, while the daughter resided in Trieste, where she had married into a patrician family. The correspondence between the two ladies was forwarded by messengers and it generally accompanied gifts of food and other goods. The preserved items of correspondence number three for Maria Isabella and 27 for Ester Maximiliana. The dated letters fall between the year 1686 and 1691, while the possible range for undated letters is between the years 1685, when Maria Isabella came to Trieste, and 1700, when Ester Maximiliana died. Ester Maximiliana was born in the manor of Suha (Neuhaus) in Carinthia, and her mother Maria, née von Reising, was of noble birth. Ester Maximiliana moved to Koča vas following her marriage to Baron F. H. Caraduza (Caraduzzi) in 1662.

The Caraduza family originated in Le Marche, and I suspect that Caraduza's father may have been among those Italian merchants who settled in Slovene lands in the wake of the Counter-Reformation: the outflow of money associated with the exodus of wealthy Lutheran families to German Protestant lands had created a vacuum which the Austrian government attempted to fill by promoting an inflow of Italian commercial capital and entrepreneurship. Caraduza's title may have been, therefore, of a more recent date than that of his wife. I stress this point because only the fact that Ester Maximiliana and her daughter were of established nobility can support the argument that belonging to the nobility did not preclude Slovene as primary language.

For Maria Isabella, who was born in Carniola, the use of Slovene in the correspondence with her mother is an indication of Slovene as her primary language, but does this apply to her mother as well? My answer would be that she must have learned Slovene at an early age, since Suha, where she was born, lies well within the Slovene speech territory, more specifically in the area of the Podjuna dialect (cf.

Fran Ramovš, Karta slovenskih narečij [Ljubljana: 1935 and 1957]). In this context the statement by Merkù that "baronica ni imela stikov s koroškimi Slovenci in... se je preselila z nemške Koroške naravnost na Kranjsko" (p. 14) is in factual error regarding the location of Suha. Moreover, had Ester Maximiliana not known Slovene before moving with her husband to Carniola, it is unlikely that she would have used it in communicating with her daughter. Even Merkù admits that her vocabulary fails to reveal "her German origin," and he goes on to adduce the latter from peculiarities in her spelling.

But how representative are the two baronesses of the nobility in Slovene lands? The fact that this group lived dispersed in the Slovene environment would suggest some degree of bilingualism. For some, Slovene may have been their primary language regardless of ancestry. Of course, one would want to differentiate between the lower and higher nobility, but this distinction may not be very relevant to their linguistic profile. For one, there were no doubt social ties between the two groups which would tend to rule out pronounced differences in language use. In fact Ester Maximiliana appears to have been on visiting terms with the Counts of Ribnica and had contacts with the Duchess Auersperg of the old Carniolan family which owned the nearby Snežnik (Schneeberg) estate. It is also worthwhile to note that Ester Maximiliana wonders in a letter (3/6-7) whether a Trieste baron of Venetian origin, Francesco Rigoni, knew how to read Slovene, which permits one to infer that such knowledge was not uncommon among people of his class, even when they were of non-Slovene origin. Moreover, Merkù cites that in 1634 Baron Antonio Marenzi, whose grandfather had come to Trieste from Bergamo, distributed to the Fraternity of the Immaculate Conception in Trieste "many books printed in Slovene in Ljubljana," and that another Trieste patrician, Nicolo de Burlo, thanked Marenzi for the gift on behalf of the Fraternity.

However, more important than the lines which may be drawn between social classes as users of Slovene are the lines which ought to be drawn between the domains of social activity in which Slovene served as a medium of communication and information storing. For example, official records were kept in German, even though the oral proceedings may have been in Slovene, and it is this fact which accounts for the dearth of Slovene official records for the period under discussion. On the other hand, the family language, as distinguished from the official language, may have been more typically Slovene. A statistical study of the quantity of preserved family correspondence in German within the Slovene speech territory

might provide possible clues as to the relative importance of the two languages in this particular domain. If such records are relatively rare, then the scarcity of comparable sources in Slovene would not appear as surprising, and the correspondence of the two baronesses could not be regarded as an isolated case. Also, it should be considered that in the case of bilinguals, men would have been more likely to use German in private correspondence, since they were exposed to German in their official activities. In the light of this differentiation between the sexes, it is perhaps not coincidental that the Trieste correspondence was between women.

Actually the published letters include a note in which a forge in Cabar advised Ester Maximiliana of a shipment of nails. The address "Imenitni Ino Vishoku Roieni Gnadlivi Gospe..." appears to be of the appropriate standard form, suggesting that such business correspondence in Slovene was not uncommon. One item reads "1000 zhvekou sha shinkilne," where the last word is omitted from phonetic transcription because the meaning was apparently not clear to the editor. I suggest "1000 shingle nails," or "1000 skodelnikov." Shinkil apparently derives from German Schindel. The modern Slovene term is skodla. In another letter (4/14) the editor placed a question mark behind the term udusna. Judging from the context, this could mean some kind of debt instrument (cf. modern Slov. zadolžnica).

It is of interest to note that the goods exchanged between the two relatives do not reflect the typical town-countryside exchange relationship, i.e. manufactured goods in exchange for agrarian products. Trieste had not yet achieved the commercial status it later occupied. On the other hand, cottage industries flourished in Carniola, including the Lož area, where Ester Maximiliana lived. She sent to Trieste fine linen cloth, spinning material, meat and meat products, poultry, crayfish, an occasional trout, a small dagger procured from Ljubljana and a hat--the last two items were for her grandson. From Trieste the baroness received wine and other Mediterranean products, such as artichokes, olive oil, animal salt, oysters, mussels, and fish, and also writing paper. Medicines traveled in both directions.

By its appearance the book is a bibliophile's delight, for which due recognition should be given to the Trieste publishing house. The letters are reproduced on black background, with faithful rendering of the colors of both paper and ink. The full-cloth binding and the jacket are attractively designed.

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