

zamejstvu,"⁴ and must eventually be assessed in comparison to them and by a specialist in sociology. For the general reader, meanwhile, the book provides illuminating (if depressing) insights into what could be called "ethnic deprivation" in a community also suffering socio-economic deprivation. It suffers from some lack of editorial direction: there is repetition, and important information appears haphazardly; but all in all it is interesting and instructive.

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Karel Mihael Attems. *Slovenske pridige*, edited and published by Lojzka Bratuš, with an introduction by Breda Pogorelec. Trst/Trieste: Založništvo Tržaškega tiska, 1993 [Kulturna dediščina]. 224 pp. ISBN 88-7174-047-5.

The bilingualism that is still characteristic of the areas to the north and west of the present-day Republic of Slovenia extended in former times to many other parts of the Slovene lands. The first language of the majority of the population of Slovenia was Slovene, but the language of power and influence was German and many people whose first language was Slovene needed to know German too for certain purposes. The position was complex, for not only Slovene and German, but also Italian, Friulian, and Hungarian (not to mention Latin) were in use. In the seventeenth century, according to J. W. Valvasor, all the nobility spoke German, Slovene, and Italian,¹ but it is difficult to say which of these three languages a nobleman was likely to speak in a particular social context. There is, however, evidence that at least some members of the nobility at that time used Slovene even

⁴ To give just a few examples — concerning Carinthia: Wilhelm Filla, Ludwig Flaschberger, Franz Pachner & Alberta F. Reiterer, *Am Rande Österreichs. Ein Beitrag zur Soziologie der österreichischen Volksgruppen*. Vienna: Braumüller, 1982; Franc Merkač, *Lebenswelten slowenischer Jugendlicher. Volksgruppenidentitätsfindung - Emanzipation in Kärnten*. Klagenfurt/Celovec: Avtonomna delavnica, 1986; Bernard Perchinig, "Wir sind Kärntner und damit hat sich's..." *Deutschnationalismus und politische Kultur in Kärnten*. Klagenfurt/Celovec: Drava, 1989; concerning Friuli-Venezia Giulia: Anna Maria Boileau & Emidio Sussi, *Dominanza e minoranze. Immagini e rapporti interetnici al confine nordorientale*. Udine: Grillo, 1981; and concerning both: Robert G. Minnich, "Speaking Slovene — being Slovene. Verbal codes and collective self-images: some correlations between Kanalska dolina and Ziljska dolina," *Slovene Studies* 10/2 (1988) 125-47.

¹ J. W. Valvasor, *Die Ehre deß Herzogthums Crain* (Laybach: Wolfgang Moritz Endter, 1689), ii. 104.

within the family circle.² Evidence that in the eighteenth century too Slovene was used by the upper class (but without prejudice to the question whether they used it within the family) is now provided by this selection of the Slovene sermons of Count K. M. Attems-Petzenstein, Archbishop of Gorizia, published by Lojzka Bratuš.

The scion of an ancient noble family, born in Gorizia on 1 July 1711, Attems was consecrated Archbishop of the newly created See of Gorizia on 30 August 1752. He died in 1774. His archdiocese, which included parts of the Littoral, Carniola, Styria, and Carinthia (there is a map on p. 205), was abolished in 1788 and the ecclesiastical boundaries were rearranged. It was revived in 1830. Professor Bratuš estimates that in Attems's time its population was 75 per cent Slovene, 15 per cent German, and 10 per cent Italian and Friulian. Every year the Archbishop spent three months away from his palace, visiting the remoter parts of his archdiocese and preaching to his flock. His archive includes sermons and drafts in five languages, namely Slovene, German, Latin, Italian, and Friulian. An obligation to preach had been laid on bishops and clergy by the Council of Trent, and in view of the linguistic make-up of the archdiocese it is not surprising that Attems found it appropriate to preach in so many different languages. Whether we should be surprised that he was capable of doing so is a different question, but the answer to that too is to be found in the multilingual nature of the Gorizia region.

Attems's first language, presumably, was German. Precisely how he came to learn Slovene is not known, but it is evident that in his time and in his region knowledge of several languages was commonplace. In an Italian sermon given in St. Ignatius's Church in Gorizia (not published here, but partly coinciding with no. 21 in this volume) he says that the word of God is here proclaimed in various languages. Professor Bratuš quotes further evidence of multilingualism from Anton Musnig, *Clima Goritiense* (Gorizia, 1781), including the key observation that whereas the inhabitants of the Gorizia region spoke Slovene, the inhabitants of the city itself spoke three languages: Slavonic (Slovene), German, and Friulian ("Civitatis incolae triplici sermone loquuntur slavonico, germanico, et friuliano"). Most of the city's children spoke the three languages from an early age (according to Musnig) and services in the city's various churches were also held in three languages. The same source states that the language of instruction in the schools was German, but that the language of the law-courts was Italian. In these circumstances it is likely that Attems, though of noble birth, acquired both Slovene and Friulian at an early age

² Pavle Merku, *Slovenska plemiška pisma družin Marenzi-Coraduzzi z konca 17. stoletja* (Trst/Trieste: Založništvo Trž aškega tiska, 1980).

from direct exposure to these languages. Italian and Latin he will have learned from study.

Attems's manuscripts were not written for publication, but simply as an aide-mémoire to assist him when preaching. He took little account of literary Slovene (in contrast to usage later, when the likelihood of the spoken literary language being used became greater in sermons than in almost any other mode), but was clearly acquainted with it, to judge from his use of Bohorič's spelling system, though he also followed certain Italian orthographic conventions. Professor Bratuš writes: "Inconsistencies and defects in orthography, morphology, and syntax betray even at first sight a non-Slovene author."³ For example, Italian or Friulian interference is apparent in the substitution of the locative for the accusative (e. g. *u bosi chissi pridete* "you come into God's house:" *de gre na unim svetu* "that he goes into the next life"). The question of ethnic identity in this area in the eighteenth century is not entirely clear and it might therefore be preferable to think in terms not of nationality (which is what the locution "non-Slovene author" implies), but of linguistic dominance.⁴ In any case, however, we should also remember to distinguish between interference in speech and in language.⁵ A little research will surely be needed before we can say whether the interference in Attems's Slovene occurred as a result of his personal knowledge of the other tongues or whether it was habitual in the multilingual community in which he was linguistically socialized.

The manuscripts comprising the Attems-de Grazia collection were donated to the Library of the Central Theological Seminary in Gorizia in 1953 by Count Filippo della Torre Valsassina. Folder 5 of the collection comprises sermons and drafts with shelf-marks 773-990. Of these the items numbered 906 to 964 are in Slovene. There are further Slovene items (numbered 730, 731, and 732) in Folder 4. Of the total 61 Slovene items 45 are in Attems's own hand. The remaining 16 are copies made by his assistants. The copyists here and there made corrections to Attems's originals and he sometimes made further corrections to their copies, often to facilitate delivery. He would, for example, correct the final *-l* in the past participle to *-u* (e. g. *bil* to *biu* "been"). Yet it is not easy to say precisely how Attems used these manuscripts when preaching. The drafts suggest that he planned and composed his sermons himself (not only those in Slovene, but the others too). They were certainly not written by his assistants.

³ "Nedoslednosti in pomanjklivosti v pravopisu, oblikoslovju in skladnji že na prvi pogled izdajajo neslovenskega pisca." (p.24)

⁴ Uriel Weinreich, *Languages in Contact. Findings and Problems* (London-The Hague-Paris: Mouton, 1964), 79-80.

⁵ Weinreich, 11-12.

The fact that of some of them have been folded and damaged at the edges suggests that they were much used and that the Archbishop carried them with him on his travels, but they are so difficult to read (in parts actually illegible) that he cannot have read from them in the pulpit. It is surely most likely that he spoke without notes, having previously refreshed his memory. The texts are undated with the exception of the seven devoted to the name of Jesus, which bear the dates 1760, 1762, 1766, 1769, 1770, 1771, and 1773. In most cases the titles are given in both Latin and Slovene: e.g., *Et vocatum est nomen ejus Jesus / Jnu suojo Jme je klizanu Jesus* "And his name is called Jesus" (the abnormal use of *svoj* "his" here is a further example of interference).

Twenty-eight sermons have been selected by Professor Bratuš for publication in her edition. Each appears in parallel diplomatic and partially modernized versions. Seven are, in addition, reproduced in facsimile. Details of the sermons not published here are given on pp. 193-9. The published sermons have been divided into six thematically defined sections, each of which is headed by a quotation chosen by the editor from one of the sermons in the section to represent the section as a whole. The quotation *Boga spozna, kdor sam sebe pozna* "He will know God who knows himself" heads four sermons meditating on life and death, salvation and perdition. The second section, headed *Komaj sem dočakal dan tega obiskanja* "I could hardly wait for the day of this visit," consists of five sermons expressing the preacher's joy in making his pastoral visits and in meeting members of his congregation again after a long absence, revealing a desire to assist those in spiritual and material need, and reminding his flock of the value of a godly, righteous, and sober life as a guarantee of happiness in this world and in the world to come. In the third section there are five sermons on the name of Jesus under the heading *Na čast imena Jezusovega vam bom govoril* "To the honour of the name of Jesus I shall speak to you." Four sermons on the Virgin are headed *Marija devica bo od Boga vam luč sprosil* "The Virgin Mary will beg a light for you from God." In the fifth section, entitled *Vse crkve so časti vredne, ker so hiše božje* "All churches are worthy of honour, for they are houses of God," the subject is the church and the priestly calling. Finally, in section six there are two heterogeneous sermons under the heading *Meni se v srce smilite* "Pity me with all your heart," one on the consecration of a church, the other on a misfortune interpreted as divine retribution.

There is a period in Slovene literary history in which the sermon is a dominant genre. It begins with Tomaž Hren, Bishop of Ljubljana, in the early seventeenth century, includes Peter Pavel

Glavar (1721-84),⁶ and ends with Archbishop Attems. Recently, a renewed interest in this period has led to the discovery of the manuscripts of several unknown seventeenth- and eighteenth-century sermons. Interest in K. M. Attems's work, in particular, has been associated with the Istituto di storia sociale e religiosa (Inštitut za družbeno in versko zgodovino) at Gorizia. The archival material has been examined and classified, conferences have been held, and several publications have appeared, of which Professor Bratuš's edition is the most recent. There is a plan to publish the visitational records in full, but, for the present at least, it is not possible to say at which churches Attems's sermons were preached. It is easy to see that they were intended for oral delivery, however, and one can sense the desire to establish rapport. A picture readily presents itself to the mind's eye of Attems ascending the pulpit of a little baroque church in a remote village in the Julian Alps to remind his flock (as he does in sermon no.9): "that not only do I in caring letters repeatedly ask and admonish your worthy pastors concerning your condition, but also I come to visit you, over mountains and valleys, in good weather or bad." The volume is handsomely produced with a coloured reproduction on the cover of the portrait of Attems which hangs in the great sacristy of Gorizia Cathedral.

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⁶ Recently brought to the fore by Viktorijan Demšar, *Slovenske pridige Petra Pavla Glavarja* (Celja: Mohorjeva družba, 1991).