



The Languages of Gorizia

Casa Ascoli, Gorizia

Societât
Filologjiche
Furlane



Societâ
Filologica
Friulana

Catalogue edited by

Ivan Portelli

Maria Chiara Visintin

Gabriele Zanello

Translation from Italian by Deborah Saidero and Cristina Orlando

Graphic project by

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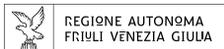
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Within the framework of



The great Graziadio Isaia Ascoli of Gorizia, father of glottology and comparative studies in Italy, described language diversity as a “peculiar combination” of universal traits and features. As is known, he was also one of the first to provide a thorough description of the Friulian language and its Alpine variations in his *Ladin Essays* (1873) and to trace the linguistic history of the North Adriatic Sea region with his works on the Gradese dialect spoken in Grado and surroundings and on Tergestine and Muglisian, the ancient Friulian dialects spoken in Trieste and Muggia.

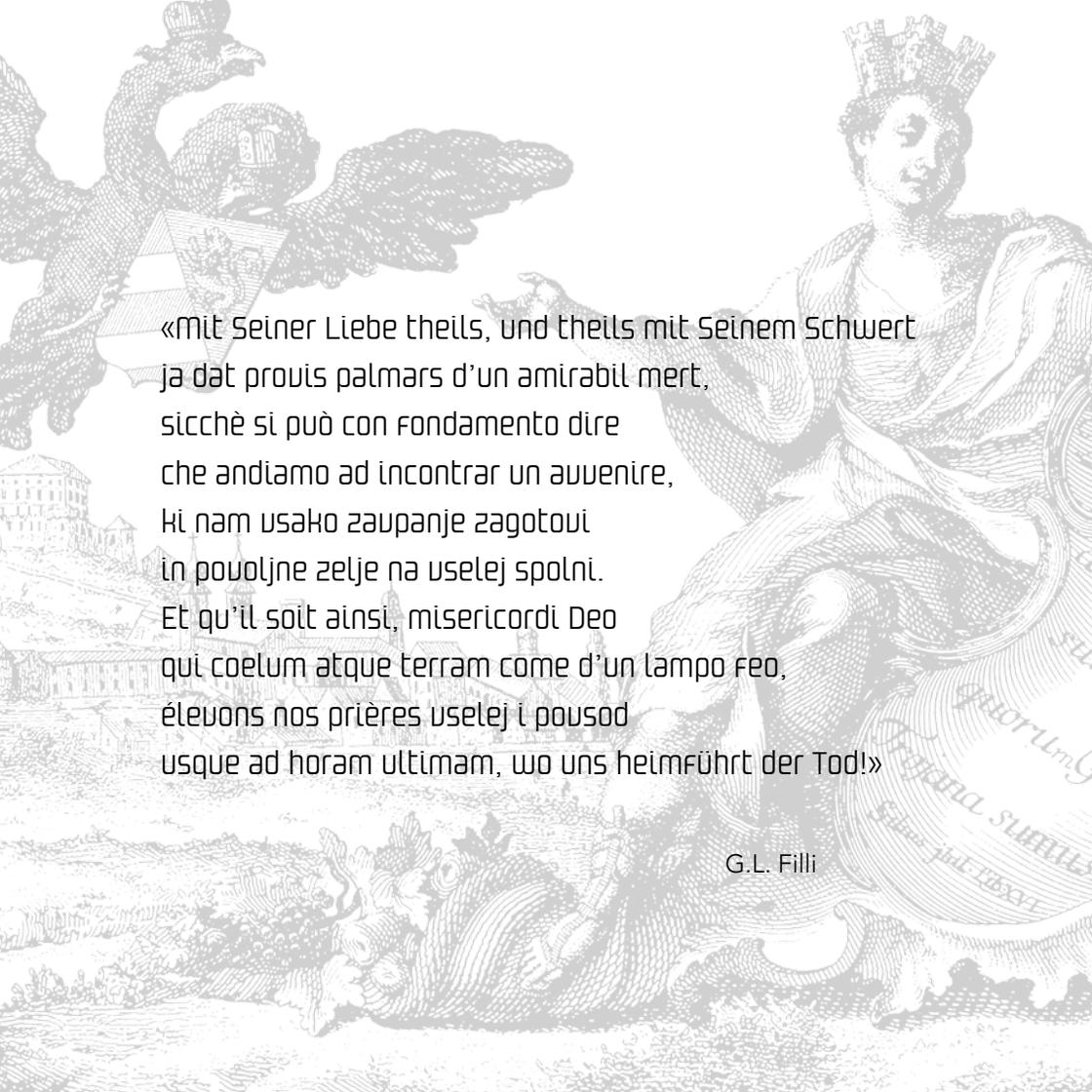
For the inauguration of Casa Ascoli – the new seat of the Società Filologica Friulana – an exhibition on *The Languages of Gorizia* is dedicated to the maestro and the topics he studied during his long and prolific life. The initiative aims to enhance both the physical space and the peculiar linguistic, historical and cultural context of this city, which has built its identity on multiple traditions. Gorizia is, in other words, celebrated as a “peculiar combination” of languages, which met here and co-inhabited harmoniously for centuries, in a sort of golden age which flourished thanks to the values of pacific coexistence, mutual respect and municipal pride.

Together with all the members of the Society, I would personally like to thank the organizers of this wonderful exhibition, and in particular, Maria Chiara Visintin, Ivan Portelli and Gabriele Zanello, for their search of the historical and iconographic sources and the captions on the panels, and Massimo Bortolotti, for wonderfully displaying the materials. Our hope is that this can be the first of many initiatives at Casa Ascoli so as to turn it into the heart of the activities that the Società Filologica Friulana organizes in this city and its territory. We hope it may become both a meeting place for the people of Gorizia and a place of transit for those who, following the example of the meritorious founders of the Society here in Gorizia in 1919, look at the future of Friuli with serenity and confidence.

Federico Vicario

President of the Società Filologica Friulana





«Mit Seiner Liebe theills, und theills mit Seinem Schwert
ja dat provis palmars d'un amirabil mert,
sicchè si può con fondamento dire
che andiamo ad incontrar un avvenire,
hi nam usako zaupanje zagotovi
in poudljne zelje na uselej spolni.
Et qu'il soit ainsi, misericordi Deo
qui coelum atque terram come d'un lampo feo,
élevons nos prières uselej i pousod
usque ad horam ultimam, wo uns heimführt der Tod!»

G.L. Filli

“Villa quae lingua sclavorum vocatur Gorizia”

6 Language emerges as a key element in the very first document that attests the name Gorizia (namely the *Privilegium Othonis* by Emperor Otto III of 1001). The toponym, of clear Slovenian ancestry, indicates a hamlet situated at the top of the last hills crossed by the Isonzo River before entering the plain. For time immemorial, this has been a transit place and a meeting point for peoples of different cultures. The hill which pre-

This Dynasty controlled a wide Alpine feudal state which spread throughout a linguistically and culturally varied territory from Tyrol (Pusteria Valley) to Carinthia and the city of Gorizia. The Counts of Gorizia, who were often at war with the Patriarchs or with the Counts of Duino, managed to marry into both the Hapsburg dynasty, which was gaining power in the Empire, and the Gonzaga of Mantua dynasty.



Postcard (Photographic Archive of the Società Filologica Friulana)

serves the most ancient part of the city was most probably a military outpost situated in the countryside around Aquileia. In the Middle Ages it became the seat of a castle belonging to a feudal Germanic dynasty, which was linked both to the Patriarchs of Aquileia (for whom the Counts of Gorizia were *advocati ecclesiae* = ecclesiastical lawyers) and to the Empire.



Cenotaph of Leonhard, last Count of Gorizia, by the Cathedral

Lienz Castle in eastern Tyrol was the capital of this feudal state for a long time. However, the political bond with the patriarchal state was so deep that in 1420, with its end, the Count of Gorizia pledged fidelity to the Serenissima. Only later did he return his loyalty to the Emperor.

Habsburg Gorizia

In 1500, at the death of Leonhard, the last Count of Gorizia, the countship was inherited by the Habsburgs.



Postcard (Mischou Fund of the Foundation Cassa di Risparmio di Gorizia)

The county, which included the city of Gorizia, wanted a border area contended between the Habsburgs and the Serenissima. At the beginning of the 16th century, Venice managed to build the Fortress of Gradisca in this area and to occupy the Castle of Gorizia for a year. At the beginning of the 17th century, these tensions exploded in the bloody War of Gradisca, a conflict that anticipated the even more terrible Thirty Years' War. It was also difficult to establish a clear boundary between the archducal and Venetian possessions. The entire valley was a continuous change of jurisdictions. In order to raise the Eggenbergs to the rank of nobles of the Empire, in 1647 Emperor

Ferdinand III gathered some villas to establish the county of Gorizia. In 1754 the two counties were united into a single administrative unit.

A fundamental role was played by the nobility of Gorizia which was made up of families of both German and Italian origin who had established themselves in the area since the Middle Ages and had bridged the Mitteleuropean and Italian cultures.

Under the Hapsburgs, many members of these families had important diplomatic and governmental roles also thanks to their knowledge of different languages. In order to provide these nobles with a sound Catholic education, an important Jesuit College was established.

In the 19th century, after different administrative reorganizations, Gorizia became the capital of a province under Austrian rule. Its borders included not only the area that already belonged to Gorizia, but also the Venetian territories of Grado and Monfalcone, the entire lower Friulian plain and Duino. Besides being recognized for its good school education, the city was also the favourite holiday destination for the Austrian nobility and the members of the high administrative society.

The Twentieth Century

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During the nineteenth century, the growing demand for identity recognition on the part of the various communities led to national tensions and the development of irredentist claims especially among the Italians. World War I had a heavy impact on the territory of Gorizia. In 1914 many had to join the army and fight for Austria at the far eastern front. In 1915 the territory was divided by the front, with a consequent disruption of the province's unity and a lot of death and destruction. Entire villages and the city itself were heavily bombed and most of the population lived the tragic refugee experience. The Italian occupation of Gorizia (August 1916) represents perhaps the greatest military victory achieved by the Italian army before the Battle of the Piave River. At the end of the war, Gorizia and the surrounding territory passed under the Kingdom of Italy. This passage from a supra-national state to a national one had serious consequences for the local population that had to face deep cultural and political changes. The Slovenian part, which suddenly became a minority, was subject to a significant process of denationalization. With the rise of fascism, the dignity of the local languages other than Italian was denied and banned in the public sector. It was no longer possible to attend Slovenian or German schools, while Friulian was considered just a dialect of Italian. The outcome of World War II brought more drama to the city. In 1947, the border

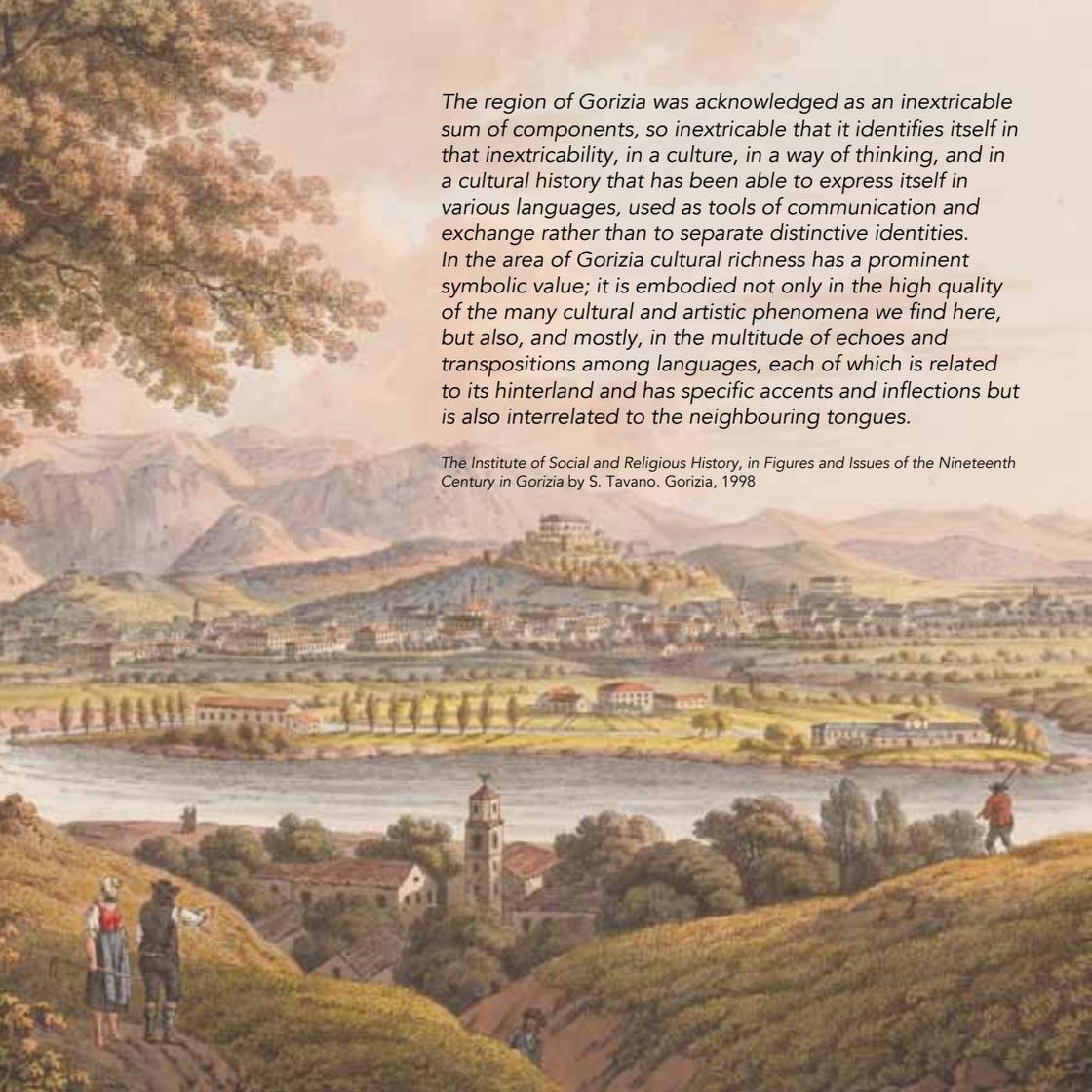


Postcard (Mischou Fund of the Foundation Cassa di Risparmio di Gorizia)

definitively divided the centre from the suburbs, while most of the area populated by Slovenian people became part of the new socialist Yugoslavia. It was the end of a secular unity whose plurality of cultures and languages had created a complex and lively land.

The region of Gorizia was acknowledged as an inextricable sum of components, so inextricable that it identifies itself in that inextricability, in a culture, in a way of thinking, and in a cultural history that has been able to express itself in various languages, used as tools of communication and exchange rather than to separate distinctive identities. In the area of Gorizia cultural richness has a prominent symbolic value; it is embodied not only in the high quality of the many cultural and artistic phenomena we find here, but also, and mostly, in the multitude of echoes and transpositions among languages, each of which is related to its hinterland and has specific accents and inflections but is also interrelated to the neighbouring tongues.

The Institute of Social and Religious History, in Figures and Issues of the Nineteenth Century in Gorizia by S. Tavano. Gorizia, 1998



The Linguistic Communities of Gorizia

Gorizia has always been a border zone, a metaphorical and physical ex-centric space in the country it belongs to (Italy since World War I) or belonged to (the Habsburg Empire), but always central in Europe.

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Postcard (Mischoy Fund of the Foundation Cassa di Risparmio di Gorizia)

This position certainly helped it develop a tolerant and open-minded attitude towards the area's plural linguistic, literary and cultural traditions. Indeed, in 1873 Ascoli already called his fellows citizens "Europeans" instead of "Austrians". The historical and social peculiarity of Gorizia lies not simply in the fact that it comprises different cultures (attested since the first Habsburg census) that live side by side but in its being a single, unitary culture expressed in several languages. Indeed, its various components (the Friulian, Slovenian, German, Jewish, Italian

and Venetian) became one through a century-long cohabitation and through sharing – sometimes with difficulty – the same land, material conditions and political and ecclesiastical order.

Unlike in other areas of the Region, here every minority is rooted in the history of this place and has always played a key role in creating its social and cultural fabric. This territory and its citizens mastered co-habitation for centuries, during the Patriarchate of Aquileia first and the Habsburg Empire later, thanks to the historical and linguistic multi-centricity of each community, rather than through a process of assimilating differences.

Gorizia thus has a complex identity which cannot be easily defined with just a few superficial words. This signals its richness and creativity, which can also be devised in its numerous literary traditions and frequent artistic and cultural events.

Italian

For a long time, Italian has been used in Gorizia, alongside German and more recently Slovenian, as the language of refined speech and literary production in education and public administration. A key role was played by the “Roman-Sonziaca Academy of Arcadia” (1780), which included many members of the local nobility and Giuseppe Coletti, a lively Roman organizer of cultural events. The Arcadians wrote in Italian, Latin, Friulian and German. Noteworthy of mention among them is Lorenzo Da Ponte’s brief stay in Gorizia where he translated the *Fasti Goriziani* by Rodolfo Coronini from Latin.

It was in this cultural setting that the «Gazzetta Goriziana» (The Gorizia Gazette) was established in 1774. One of the first periodical publications in Italian, it launched a lively and important tradition of newspapers and magazines, which includes, for example, the Catholic newspaper «L’eco del Litorale» in the second half of the nineteenth century, as well as the work of journalists like Carolina Luzzatto, who collaborated with the «Corriere di Gorizia» and the «Corriere friulano». Historiographic writings in Italian were also numerous and included works like Carlo Morelli’s *Istoria della Contea di Gorizia*, and those by Carlo Michelstaedter.

It is more difficult to establish how frequently Italian was used as a spoken language alongside Friulian and Slovenian. During the twentieth century, a Veneto-like dialect

spread in the city, probably on the model of the dialect spoken in Trieste. Its use became more widespread after World War II when large communities from Istria and Dalmatia moved to Gorizia. From the beginning of the nineteenth century, the territories of Grado and Monfalcone, where a Veneto-like was spoken, were annexed to the county. They maintained their significant linguistic peculiarity compared to the Friulian and Slovenian areas.



«L’eco del Litorale», 5th January 1873, year III, no. 2

“The Sonziaco” Dialect and Friulian authors

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Over the centuries a peculiar variety of Friulian, defined as “Sonziaco” by Ugo Pellis in 1911, has spread in Gorizia, the Isonzo River area, and in lower Friuli. Although it belongs to the same phonological system of the varieties spoken in the central and western part of the region, “Sonziaco” has distinctive phonetic and lexical traits. Some of the



Portrait of G.G. Bosizio and frontispiece of *The Aeneid* translated into Friulian

most evident differences are: the feminine nouns ending with -a in the singular form (e.g.: *femina, tiara*); the absence of “long” vowels (e.g.: *butegàr, cialjàr, seglàr*); the different pronunciation of some sounds (*ciasa* and *giat*); and some lexical features of Slavic and German origin (e.g.: *befel* ‘order’, *chifel*, a typical sweet, *clanz* ‘country lane’, *clabuc* ‘hat’, *cucer* ‘coachman’, *ainmalains* ‘multipli-

cation table’, *grapa* ‘ditch’, *lipa* ‘linden tree’, *zava* ‘toad’ e *zucsführer* ‘soldier of the Austrian army’).

Despite the relatively small number of speakers, there are many written sources: more than six hundred works from the sixteenth century to the present have been written by 134 authors. Most of the Friulian literature in Gorizia was produced mainly between the second half of nineteenth century and the first two decades of the twentieth century.

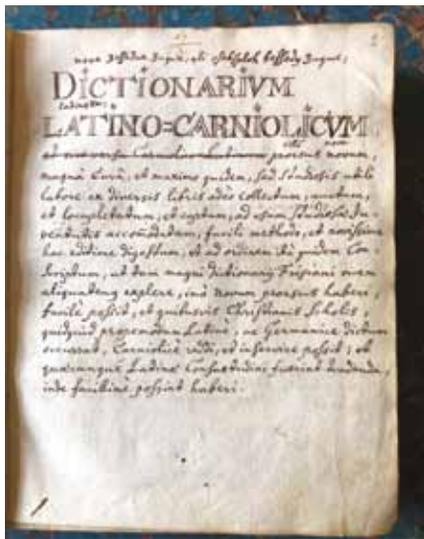
Among its main authors there are Giovanna Maria Marusig (1641-1712), a seventeenth-century chronicler; Gian Giuseppe Bosizio (1660-1743), the translator of *The Aeneid* and *The Georgics* from Latin into Friulian; Marzio Count of Strassoldo (1736-1800), an eighteenth-century philosopher; Carlo Michele, Archbishop of Attems (1711-1774), who wrote homilies in Friulian; Count Carlo Coronini (1818-1910), who was a multilingual author; Luis Merlo (1843-1918), the nineteenth-century pioneer of the theatre in Friulian; the baron Enrico de Calice (1831-1912), who translated German literary works into Friulian; the irredentist Carlo Favetti (1819-1892); the polyglot Giovanni Luigi Filli (1813-1890); the historian Ranieri Mario Coszar (1884-1963); the versatile writer Alberto Michelstaedter (1850-1929), who is also the father of the better known Carlo; and the doctor, poet and translator Franco de Gironcoli (1892-1979).

Slovenian

The Slovenian part of Gorizia is the historical core of the city and the county. Between the Middle Ages and the modern era, the linguistic border between the Romance and Slavic dialects was gradually traced from the mountains to the plain: to this day the upper valley of the Isonzo River, as well as the Vipacco River valley, the Collio area, and the Karst area are predominantly inhabited by Slovenian speakers. The Slovenian Lutheran reformist Primož Trubar preached in Gorizia and his successor Sebastijan Krelj (1538-1567), who led the Lutheran Church of Ljubljana, was also a native of the Vipacco River valley.

During the nineteenth century, the Slovenian middle class had a very active role in the city, while the clergy provided cultural and political guidance. Among them, noteworthy of mention are the priests: Valentin Stanič (1774-1847) who was a cultural promoter, publisher, teacher and a founder of the Institute for the Deaf and Mute, Stefan Kocjančič (1818-1883), who was a Hebrew scholar and historian, the poet Simon Gregorčič (1844-1906), as well as Anton Mahnič (1850-1920) and Anton Gregorčič (1852-1925), two key figures of Slovenian politics and culture at the end of the nineteenth century. At that time, the spread of reading rooms (*čitalnice*) and editorial, associational and educational activities contributed to a flourishing cultural and political life aimed at gaining national recognition. Although Slovenian schools were abolished

during Fascism and a heavy denationalisation policy was in place, the local Slovenian community maintained its cultural identity alive. Among the Slovenian writers in Gorizia it is worth mentioning Alojz Gradnik (1882-1967), the poet of Medana, the Slovenian translator of Dante and a sophisticated singer from the Collio region; Franc Bevk (1890-1970), one of the most prolific Slovenian authors; and, last but not least, Ivan Pregelj (1883-1960), the author of prestigious historical novels.



Dictionarium latino-carniolicum (manuscript, Public Library of the Central Theological Seminary - Gorizia)

German

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In 1500, when the County of Gorizia passed under the Hapsburg reign, the use of German – previously reserved to bureaucracy and life at court - spread among the more educated members of the local population, thanks to a careful linguistic policy.

Its use was consolidated in the mid-nineteenth century when Gorizia became a famous health centre (“climatic station”) and the seat of the *Staatsgymnasium* (1842), a high school with German, Austrian and Czech teachers.

The fact that Habsburg citizens came to Gorizia from all over the Empire makes it plausible to think that the so-called *Schönbrunndeutsch*, a particularly cultured variety of Austrian German, was spoken in the city. It

is a non-homogenous dialect which mixes Mitteleuropean influences with the local languages (Italian, Friulian, Slovenian and Hebrew).

Among the most prominent German-Austrian figures of Gorizia’s cultural scene there were: Paul Maria Lacroma (short name of Marie von Schmitzhausen-Egger, 1851-1928), the most famous German writer of Gorizia; Otto von Leitgeb (1860-1917), the first German narrator to set his stories and a novel in Friuli; Franz Xaver von Zimmermann (1876-

1959), a teacher at the *Staatsgymnasium*, the author of several essays about Gorizia and the creator of a project on the history of German literature in the Austrian territory; Anton von Mailly (1874-1950), a collector of legends and traditions about the Isonzo valley, the Karst region and Gorizia and a translator from Friulian into German of some of them; and Nora Gregor (1901-1950), a theatre and movie actress of international fame. Alongside these authors we also need to mention Friulian and Italian writers who wrote almost exclusively in German, like Leopoldo Savio (1801-1847), the translator of Schlegel, Herder and Schiller, and the first to introduce Ger-



Otto von Leitgeb

man Romanticism in Gorizia; the count Karl Coronini-Cronberg (1818-1920), who wrote a Lied that was played with the music of Franz Liszt; Carlo Seppenhofer (1854-1908), an alpinist, essayist, folklorist and scholar of the variety of Friulian spoken in Gorizia; and Ervino Pocar (1892-1981), a Germanist, journalist, and renowned translator of modern German literature into Italian.

Hebrew

The first Jewish presence in Gorizia dates back to the Middle Ages, but became more regular from the sixteenth century onwards. The Jews living in Gorizia were financially active as merchants and money changers and this gained them several imperial privileges which assured their stay in the city.

In 1648 the community was relegated for the first time into its own neighbourhood at the foot of the castle, and then moved into the ghetto located in what is today Via Ascoli. In 1699 a first German oratory (ashkenazita) was established and then subsequently transformed into the current synagogue (1756). To this day, even the cemetery of Valdirose (Nova Gorica) is still visible across the border.

Other Jewish settlements were established in Gradisca and Cormons. Gorizia's Jewish community was distinguished by a strong bond to both the German-Jewish world and the Italian and Sephardi context of the time, so much so that it bridged different cultural worlds. Italian was the official language of the community, and Hebrew was reserved to traditional rituals.

Between the eighteenth and nineteenth centuries in Gorizia

there were also publications in Hebrew or addressed to Jews, supported by important scholars and intellectuals linked to the city. Of particular interest is the presence of Rabbi Isaac Samuel Reggio (1789-1855), who founded the Rabbinical College of Padua. Following emancipation, Jewish families became part of the social and political fabric of the city, often participating actively in irredentism. Besides Graziadio Isaia Ascoli (1829-1907), we should mention the painter Vittorio Bolaffio (1883-1831), the journalist Carolina Coen Luzzatto (1837-1919), and the writers and intellectu-

als Enrico Rocca (1895-1944), Alberto (1850-1929) and Carlo Michelstaedter (1887-1910). Gorizia became a place of important Hebrew studies thanks to the very high level of teaching of Hebrew and Oriental languages in the Central Seminary. Catholic Hebraists and Jewish scholars built a strong relationship of friendly intellectual exchange.

During World War II the Jewish community of Gorizia was almost completely deleted with deportation.



Seder ha-hagadah shel pesach 'im tsiurim hughah be-'iun nimrats meet Abraham Chai Morpurgo, Trieste 5624 [1864] (Public Library of the Central Theological Seminary - Gorizia)

The Languages of the Church

Since the construction of a parish church in Salcano (16th century), the ecclesiastical presence in Gorizia has distinguished itself for its inclusive nature, owing to the fact that both the geographical position and social fabric of this area favoured a synthesis of several populations of Latin, Germanic, and Slavic origin. Between the sixteenth and seventeenth centuries new religious orders arrived in Gorizia, including The Society of Jesus in 1615, which supported relations amongst nations and had a huge impact on the cultural and social life of the city. The custom of delivering sermons in Friulian, Italian, Slovenian or German according to the specific social and family context was strengthened with the foundation of Archdiocese in 1751, which turned Gorizia into the only metropolitan centre south of the Danube. Even the establishment of the Central Theological Seminary (1818) met the need of training the local clergy following the multinational essence of the Austrian Church. This linguistic and cultural balance was suddenly altered with the events of World War I and the subsequent ethnic disruption they caused. During Fascism celebrations in Slovenian at the Cathedral were banned, as was the use of Friulian and Slovenian in the Seminary. The Church remained a reference point for minorities and secretly kept spreading catechesis and preaching in the local languages. World War II and its geopolitical effects embittered na-

tionalisms in a territory like Gorizia that had always been open and tolerant before then. Although the social unity and the structure of the linguistic communities has radically changed since then, the Archdiocese continues to show a strong sensitivity towards every culture and language of the territory through several initiatives and precise pastoral choices.



NELLA FUNZION

Per impetrà la serenitat dell'aria:

Si dis dos voltis nellis Litanis: De-
gnaissi di concedi ai uestris fe-
dei la serenitat dell'aria ec.: im-
mediatamenti dopo il verset: sot-
trait dall'eterna dannazion ec.

IL SALMO LXVI.

Il Signor vebbi pietat di nò, e nus
mandi la so benidizion: * nus
chiali di bon voli; e vebbi pie-
tat di nò.

Afinchè si cognossi, o Signor! sul-
la tiarra la uestra providenza: *
e dug i popui viodin i aliez del-
la uestra misericordia.

Si, che dein pur laud a Vò i po-

popui o Signor: * che dein laud
a Vò i popui dug insieme.

Che gioldin ed esultin duttis lit-
nazioni del mond: * mentri Vò
con justizia judicais i popui e
sàs di dutta la int della tiar-
ra il ver consolator.

Che dein laud a Vò i popui, o Si-
gnor: * che dein laud a Vò i
popui dug insieme.

La tiarra dei il so feut: * nus bi-
nidissi Iddio, il nestri Dio.

Iddio spandi sora di nò la so beni-
dizion: * e lu adorin dug i po-
pui della tiarra.

Sei Gloria al Pari, al Fi, e al
Spirit Sant; come che l'era, l'è,
e sarà in dug i seculi dei seculi.
Cussì sei.

V. Mandait, o Signor, il uestri
Spirit sulla tiarra:

¶. E proibit al Cil di plovi.



Born in Fiumicello, in Austrian Friuli, on 9th October 1882, Pellis studied at the *Staatsgymnasium* in Gorizia. Despite his irredentist feelings and his dissatisfaction with being subjected to Austria, he completed his studies in Innsbruck and Vienna where he met the best philologists and Romanists of the time. He graduated with a thesis on eastern Friulian, known as "Sonziaco", and then taught German and German literature for some years.

One of the first founders of the *Società Filologica Friulana*, he served as President between 1921 and 1923. His energies were later absorbed by what was going to be a huge undertaking, namely the compiling of the *Atlante linguistico italiano* (Italian Linguistic Atlas), which he promoted with the *Società Filologica Friulana* in 1923 taking up the initiative launched by Matteo Bartoli. In 1925, while working in a high school in Trieste, he was called by the Ministry of Education and assigned to the University of Torino, on behalf of which he became the only person appointed to finish the Atlas. He travelled all over Italy reaching the most isolated places and completed 727 surveys and 1.5 million data sheets with more than 7,000 photographs, providing us with an extraordinary picture of Italy at the time.

Despite this burdensome commitment, he also managed to dedicate himself to several other language studies and to a meagre but original literary production.

He died in Gorizia on 17th July 1943 and was buried in Aquileia.



Images from Ugo Pellis Photographic Fund (Società Filologica Friulana)
 From top to bottom: reproduction of an ancient dance of 1860 (1932 Cormons);
 City market (1940, Gorizia); Portrait of an informer close to a well with a kitchen
 tool at his feet (1930, Lonzano); Women cleaning wool (1926, Savogna di Cividale)

Graziadio Isaia Ascoli (1829-1907)

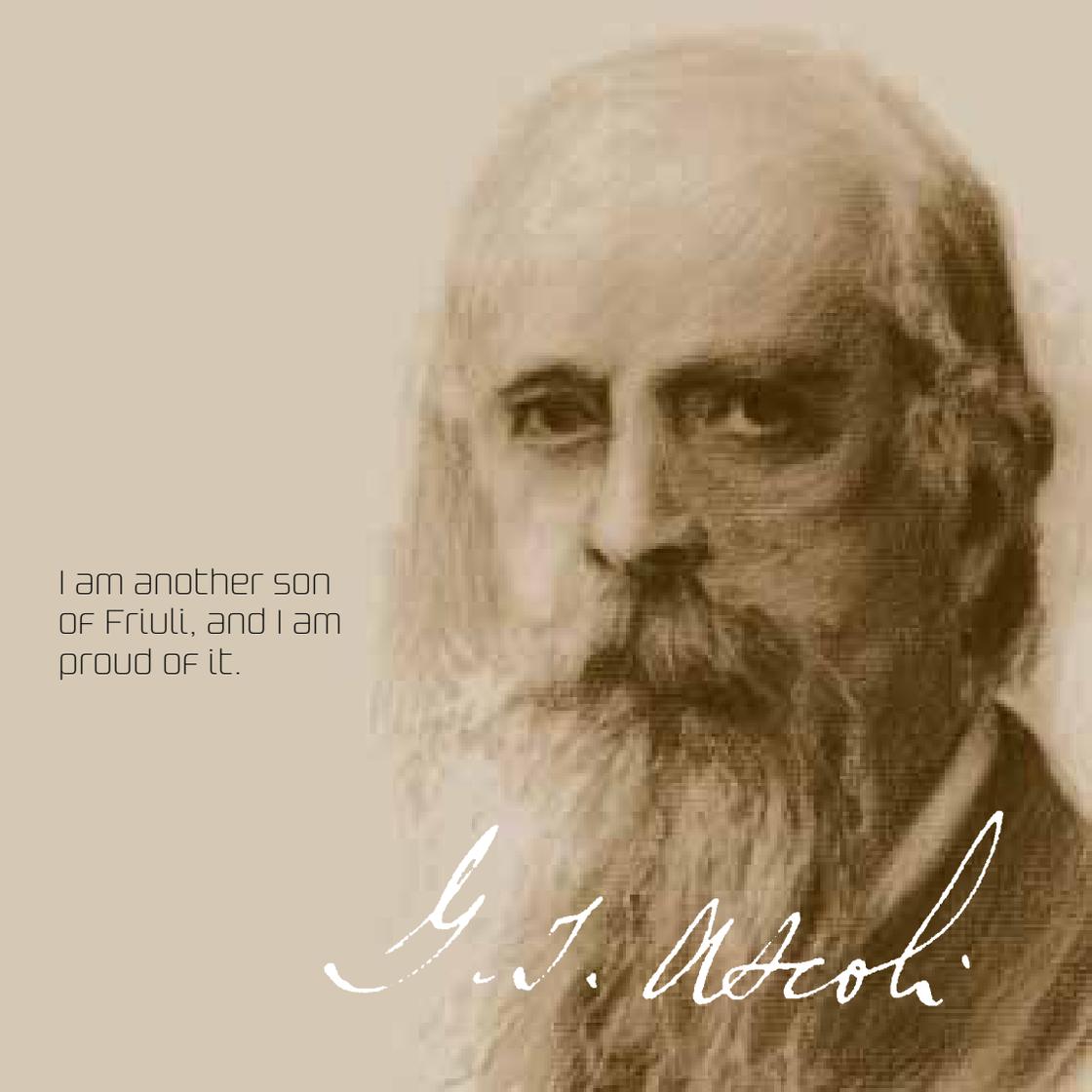
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Born to a Jewish family of Gorizia, at the age of 22, after his studies as Semitist, the young Ascoli developed a deep interest for glottology and comparative studies, and in particular for Romance languages, Alpine variations, and Italian dialects.

Starting from the study of Indo-European linguistics, a well-established discipline in German academia, he developed a codification method based on types to evaluate linguistic identities by first isolating the «particular combination» and «simultaneous presence» of features in order to then define the single languages and dialects.

He is known for having acknowledged the specificity of Ladin or Rhaeto-Romance (which traditionally includes Friulian, Dolomite Ladin, and the Romansh dialect of Grigioni) and of Franco-Provençal, as well as for having provided a first classification of Italian dialects, and for his “substratum theory”, which is about the influence of pre-Roman dialects on neo-Latin languages. In 1873, his project to lay the foundation of an independent Italian school of linguistics with a European flavour materialized with the publication of the journal «Italian Glottology Archive». In the first number dedicated to Ladin Essays (*Saggi ladini*), Ascoli describes the phonetics of the dialects spoken across the entire Alpine chain. Applying his typological approach, he highlights the similarities between Friulian, Dolomite Ladin, and Romansh.

He never separated his academic activity as a glottologist from his civil and political commitment: in *Gorizia italiana, tollerante, concorde. Verità e speranze nell’Austria del 1848* (1848) he kept hoping in the pacific cohabitation of the different ethnic and linguistic groups of his native city. He was also a strong supporter of the Italian identity of Friuli and of the recognition of what he called, for the first time, “Venezia Giulia” which includes Trieste and Istria. He knew how to stay away from the most extremism irredentist fringes.



I am another son
of Friuli, and I am
proud of it.

G. J. Acchi.

Societât
Filologjiche
Furlane



Società
Filologica
Friulana

UDINE

Palazzo Mantica - Via Manin, 18
tel. (+39) 0432 501598, fax (+39) 0432 511766
info@filologicafriulana.it

GORIZIA

Casa Ascoli - Via Graziadio Isaia Ascoli, 1
tel. fax (+39) 0481 533849
gorizia@filologicafriulana.it