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# English Summaries

## **Reinhard Stauber, Inner-Austria – an Introduction**

Since the end of the Middle Ages, the term “Innerösterreich” (Inner-Austria) has been closely associated with the development of Habsburg rule in the Eastern Alps. In order to test a functional understanding of the concept of region, which disregards modern state boundaries and looks for community, exchange, and cooperation in a given geographical area, the articles collected in this dossier deal with various historical aspects of the territories within today’s Alps Adriatic Working Community. In an attempt to clarify what lies behind the use of “Innerösterreich” to a readership less familiar with the region, the present introduction retraces the genesis of the dominance and the politics of division of the “House of Austria”. The particular role played by Inner-Austria during the early modern period is then explained in the light of frontier protection against the Ottoman and the denominational question.

## **Harald Krahwinkler, The Patriarchate of Aquileia as Matrix of the Region Between the Adriatic and the River Drau (Drava)**

The article presents a survey of the expansion of the metropolitan see, or patriarchate, of Aquileia, from the sixth century onwards. The ambitions of its bishops were challenged by political developments, such as the lasting split into the two patriarchates of Aquileia and Grado and the ensuing conflicts which continued up to the compromise of mutual recognition in 1180.

Another long-lasting effect after the shrinking of Aquileia's metropolitan area in the north was the establishment of the diocesan border in Carantania between Aquileia and Salzburg along the river Drau (Drava) in 811. In the Middle Ages the patriarch also acquired the position of secular lord in Friuli. However, this position was lost by 1420 due to Venetian expansion. From the 15<sup>th</sup> century onwards the Habsburg rulers endeavoured to reduce the influence both of the patriarch of Aquileia and the Serenissima on Austrian territory. This policy succeeded in the abolition of the patriarchate of Aquileia in 1751 and in the establishment of two new archdioceses to conform with the states of Venice and Austria: Udine and Gorizia.

### **Darja Mihelič, The Christianisation of Carantania as Seen by Historians of the 15<sup>th</sup> to 18<sup>th</sup> Centuries**

From Salzburg and Bavaria, Christianity spread outward and settled, at the end of the 8<sup>th</sup> century, in the Principality of *Carantania* (covering approximately Carinthia, Styria and Carniola). Three uprisings punctuated this expansion, all of them documented in the *Conversio* of the church of Salzburg, written about 870. Historians of the early modern period have come up with very different readings of these events. While in the middle of the 16<sup>th</sup> century they were placed against a religious background, two contrasting interpretations saw the light in the 17<sup>th</sup> century. Whereas the first of these reported facts such as were found in the *Conversio*, the second gave an upsetting account of events: according to this version, the Slavonic heathen tribes had abused and persecuted the Christians quite savagely and, once overpowered, the godless rebels were grimly punished. Later some historians sought to distance themselves from such sensationalism. In Slovenia, this subject caused quite a stir after the poet France Prešeren turned it into patriotic verse in the first half of the 19<sup>th</sup> century. The accent was on the gory violence used by the Christian kings to force their creed on their Slavonic subjects.

## **Reinhard Härtel, The County of Gorizia at the Heart of the Middle Ages. Any More than a Simply Personal Unification?**

There is no doubt that the counts of Gorizia were the first to establish a territory in the south-east range of the Alps which, in miniature, heralded Inner-Austria. Geographically, however, this political entity was very fragmented, its northern and southern parts being cut off by formidable mountains. Did this territory mean anything more than a straightforward conglomerate of personal possessions? In the late Middle Ages, the travels of the country administrators following the lord afford us some useful clues. A study of the sources evinces a certain degree of cohesion between administrators. Nonetheless, this finding pales in comparison with the achievement of other dynasties. In this respect, the counts, and later also their nobility, certainly deserve our praise, for they contributed to breathe life into this “cameo” Inner-Austria for a good while after.

## **Johannes Grabmayer, Christian Domenig, The Counts of Cilli and Their Archives**

In 1341, the Emperor Ludwig promoted the Bavarian Friedrich of Sannegg to the rank of Count of Cilli (Celje). Up until the day the family died out, in 1456, the counts succeeded in widening their influence, to the point that their lineage became prestigious in Europe’s high nobility. The rise was furthered largely by their marriage strategies and mercenary service, in which several members of the family engaged. Yet, the crucial factor was the close relations cultivated with the Hungarian King Sigismund. By the time they had annexed by succession the Ortenburg estate, in 1418/1420, the Counts of Cilli were controlling virtually the entire network of communications of present-day Slovenia, from Northern Croatia to High Carinthia. The assassination of Ulrich II in 1456, in Belgrade, brought the family’s history to an abrupt end. The activism of the Counts of Cilli is reflected in their archives, which at the same time testify to the growing importance of the written record at the close of the Middle Ages. Today, deeds and correspondence of the Cilli household are scattered across eleven European states. The Cilli archival fonds is

stored in the national archives of Slovenia, Ljubljana. The importance of the lineage and of its archives is demonstrated by the fact that the three gold stars of the Cilli coat of arms appear today as a feature in the heraldic bearings of the Republic of Slovenia.

### **Aleksander Panjek, Wine Diplomacy and Freedom of Navigation in the Adriatic. The Quest for an Economic Policy in Austria's South (1500–1717)**

This contribution examines some relevant moments and events in the socio-economic history of Austria's southern provinces in the first two centuries of the modern age. It seeks to interpret them so as to lay bare the orientation of government and monarchic intervention, and the way local interests were represented and their interaction managed, in form and substance. To do so we look at the succession of events involving the marketing of Gorizia's and Trieste's wine on Inner-Austria's domestic market, the management and sale of fiscal assets, the customs system, the guiding principles of economic thought and policy of the local elites and the power struggles, the outbreaks of tensions and rebellions in the Gorizia area in the early 18<sup>th</sup> century, up to the launch of a development policy on behalf of the City and Port of Trieste and of the Austrian regions as a whole. The quest for an economic policy, therefore, points to an effort to find a leading thread in the evolution of trends, choices and related measures, both centrally and regionally, from the acquisition of the county of Gorizia (1500) to the declaration of the "freedom of navigation" in the Adriatic Sea by Charles VI in 1717.

### **Eva Faber, A Witness of his Time Travels through Inner-Austria. From the Journal of Count Karl Zinzendorf 1776–1782**

Based on the largely unpublished diaries of Count Karl Zinzendorf (1739–1813) for the 1776–1782 period, this article considers the impression that the Inner-Austrian *Länder* (Styria, Carinthia, Carniola, Gorizia, and

Gradisca) may have made on a traveller. Zinzendorf was an experienced, critical, and refined European traveller and, at the time, also the governor of Trieste. His personal style, his way and manner of gaining insights and experiences and to write them down, of collecting and linking information, as well as his ability to describe ideas and feelings – all of these elements turn his journals into a true treasure trove. To illustrate it, we have selected the following aspects: How did a late 18<sup>th</sup>-century man journey through the Alps of Inner-Austria? Which conditions did he find there? Whom did he meet? What impressed him as particularly remarkable? What was his perception of the mountains?

### **Werner Drobisch, From “Golden Age” to Economic Backwardness. The Early Nineteenth-Century Economy of Inner-Austria as a Text-Book Case of “Partial Modernisation”**

During the Vormärz, when Austria was in transition from feudalism to a capitalistic economic system, Inner Austria – consisting of Styria, Carinthia and Carniola – was a text-book case of “partial modernisation”. Compared to the leading regions of the Industrial Revolution there was little change in agriculture and industry. The major factors running counter to any measure of progress were the legal system governing agricultural administration and the agrarian structure in general. Traditionally-minded landowners defended the status quo. Thus the creation of investment capital was contained, and the principles of “efficient agriculture” were followed only to a minor degree. Additionally, farmers were usually smallholders, whose production was not market-oriented but consumed within the local community. Under these circumstances, the farming community of Inner Austria was hardly likely to attempt an “agrarian revolution” before 1848. Moreover, no pioneering innovations took place in the coal, iron, and steel industries, which formed the industrial basis of the regional economies. A market for industrial goods was not developing either. Inner Austria remained an inward-looking, feudal, and agrarian area.

## **Alfred Ableitinger, The Alps Adriatic Working Community at the Time of its Foundation 1974–1978 (According to Styrian Sources)**

The Alps Adriatic Working Community was set up on 20 November 1978. The place was Venice, where government representatives from seven member regions and from two countries with the role of observers met to deliberate. The joint declaration, drafted in four languages, enclosed the Statutes of the working community. The founding members included the autonomous region of Friuli-Venezia Giulia, Carinthia, the Socialist Republic of Croatia, the *Land* of Upper Austria, the Socialist Republic of Slovenia, Styria and the Venice region. Bavaria and the *Land* of Salzburg were granted observer status. Drawing mainly from Styrian historical documents, in print or in manuscript form, this article describes the origin of this cross-border association. What is the general and political framework in which the working community saw the light and found its feet? Who were its prototypes and its rivals? By what process were contacts built, both at the personal level and for the implementation of actual projects?

## **René Favier, From Alpine Principality to the Kingdom of France. The Loss of the Dauphinois Freedoms (16<sup>th</sup> and 17<sup>th</sup> Centuries)**

Guaranteed by the “Dauphinois Statute” signed in 1349 on its “transfer” to France, the freedoms of the Dauphiné province were substantially called into question between the middle of the 16<sup>th</sup> and the middle of the 17<sup>th</sup> century. The “principality” of Dauphiné was gradually ground down to the common status of a “province” of the Kingdom of France. Part and parcel of the general process of boosting royal power, this dispute of privileges somehow derived from the divisions that tore the province apart. On top of the religious conflicts of the 16<sup>th</sup> century, another conflict broke out between the estates, over the issues of taxation and land registry. No sooner had Lieutenant-General Lesdiguières died (who briefly, at the beginning of the 17<sup>th</sup> century, embodied the dream of preserved particularism), that Richelieu took advantage of the social split to put an end to the estates and establish new royal ad-

ministrative offices responsible for managing the inland revenue. While the introduction of *Intendants* was beginning to eat into the power of Parliament, the last hopes of seeing the estates restored were quelled in 1661, when Louis XIV seized power.

### **Anne Lemonde, The Western Alpine Principalities of the Late Middle Ages (Savoy, Dauphiné, Provence). A Comparative Study**

Built out of the rubble of the Kingdom of Burgundy between the 11<sup>th</sup> and the 13<sup>th</sup> centuries, the Western Alpine principalities of Savoy, Dauphiné, and Provence look deceptively like triplet sisters. This comparative study tries to single out the structuring features of each, to contribute to the analysis of the concept of principality, the prevailing political form of the period. The three principalities were born each of a very different process: in Savoy, it was out-and-out expansionism, in Dauphiné a patient and continuous strengthening from the inside, and in Provence the outcome of squabbles between foreign pretenders. The common link was a mighty voluntarism, the basis of a power far more made up than inherited. Hence, no doubt, the cementing of very similar state structures, by which sovereignty was buttressed. At the end of the Middle Ages their continuity appeared to be somewhat threatened. Yet, being loved by their citizens, they survived each as a separate community, though in a modernised form, which is that of a province in France.

### **Stéphane Gal, Dialects and Territorial Construction in the Western Alps. The Case of Franco-Provençal from the Beginning of the 16<sup>th</sup> to the Early 17<sup>th</sup> Century**

On the whole, dialectology is a science with scarce power of attraction for French historians. The fact that, over the centuries, French dialects, long known as *patois*, have enjoyed widespread use, should sting us into probing the content of literary works in the vernacular and the actual role played

by such works in the cultural, religious, and political representations of individuals. Are we to look on these comic creations as farcical forms of entertainment, as simple stylistic exercises intended to ridicule, quite crudely? Or, conversely, are we to view them as authentic works, created, nay commissioned, in order to convey a political message serving a specific ideology? According to us, the great number of texts printed in the franco-provençal language at the end of the French religious wars deserves to be studied within the latter framework.

### **Marina Cavallera, Some Thoughts on the Statutes and Autonomies in the Central and Southern Alps in the Modern Age**

The article analyses the issue of the autonomy of the alpine world, drawing on the meaning and use of local statutes of the State of Milan during the modern age. It is argued, on the one hand, that the statutes, once approved, became a ruling instrument for the prince, whose formal sovereignty was acknowledged by the deed, as was the subjection of the local populations to the monarchy. On the other hand, compliance with the autonomies guaranteed by the statutory texts was indissoluble from a pledge to defend the territory against the ineptitude of state control. This is why the statutes survived precisely in those areas in which the state had a vested interest on account of their strategic position, militarily and economically speaking. In the State of Milan, the equilibrium emerging in the beginning of the modern period held its shape only where its preservation assured a return for the powers that be. In these cases, however, the local populations were forced to bargain to defend the integrity of their statutes in such a way as to safeguard the organisational functions within the local system.

## **Luigi Lorenzetti, Véronique Meffre, Health Transition in the Swiss Alps. Demographic Factors Explaining its Delay (1880–1920)**

Long blessed with weaker mortality levels than the lowlands, at the end of the 19<sup>th</sup> century the Alps began to suffer a setback brought about by a tardy transition to sanitation, since the modernisation process was gaining ground with difficulty. The paper analyses the demographic factors behind alpine backwardness; it does so by piecing together a mortality pattern by age groups and the relative main causes of death. Our findings suggest that the relative over-mortality observed in the Swiss Alps may be connected with the following stages: infancy, youth and early adulthood. For children under 5 years of age, lateness in providing medical care seems to be the primary cause; while in the case of adults, health and cleanliness overlap with other factors reflecting the dynamics between alpine society and the society of the cities and the plains.

## **Jacques Rémy, From Collective Cheese-Making to Pastoral Communities. Building Professional Identities**

The article bears on the professional identities of cattle-breeders in the Savoy region of Tarentaise. In particular it looks at the phenomenon of secondary socialisation within the collective mode of herding and of cheese-making in the alpine season. Mountain societies, according to this study, swing between two poles. On the one hand there is the community spirit, firmly grounded in tradition and a feeling of belonging, and on the other, the individualist spirit, based on self-interest. So, for example, the individual ownership of the farm is counterbalanced by “pooling” the herd during the alpine grazing season. Similarly, the egalitarian spirit declared by the village community is replaced on the alpine pastures by a firm division of labour and by a strict status hierarchy. The continuous tension between the collective and the individual is a key trademark, and lives on long after the collective cheese-making has died out. As it happens, another collective structure steps into its place, the pastoral group, which in turn assures the herding of the cattle

up to the alpine pastures, even though the cheese, today, is manufactured at the dairy farm in Moûtiers.

### **Fernando Collantes, The Mountain Economies in the Industrialization Process. What Can We Learn from the Spanish Case?**

In Spain, the mountain regions cover nearly 40% of the national territory, and are very diverse geographically, demographically, economically and also socially. This article sums up some results on the development of this area, from the beginning of Spanish industrialization (mid-19<sup>th</sup> century) through to the present time. It examines (a) the gradual de-agrarization of production; (b) the co-operation of family, local community, and the state, in defining the institutional framework for the economic activities; (c) the decreasing relative level of prosperity of the mountain population compared with the national average; (d) the demographic crisis in most regions, especially in the latter part of the 20<sup>th</sup> century; and (e) the economic and political fall-outs of this demographic crisis. Finally, some suggestions are proposed for future comparative research, involving other European mountain regions.

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