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Prostori Janeza Ludvika Schönlebna (1618–1681) in njihov vpliv na potek njegove življenjske in ustvarjalne poti

IZVLEČEK

Članek opisuje življenjsko pot Janeza Ludvika Schönlebna (1618–1681) in predstavlja njegov opus z vidika tistih duhovnih, kulturnih in geografskih prostorov, ki so njegovo življenje in delo najgloblje zaznamovali. Najprej je prikazan vpliv Schönlebnove družine. Osrednji del članka zavzema predstavitev Schönlebnovega šolanja v jezuitskem redu in njegovo redovno formacijo. Podrobno so prikazani vplivi jezuitskega duhovno-geografskega prostora na Schönlebnovo življenje in njegova zanimanja. V nadaljevanju so predstavljeni Schönlebnovo delovanje v dobrobit rodne Kranjske in njegovi stiki s širšim evropskim prostorom.

KLJUČNE BESEDE

Ljubljana, Kranjska, jezuiti, duhovni, kulturni in geografski prostori, Janez Ludvik Schönleben

ABSTRACT

SPACES OF JOHANN LUDWIG SCHÖNLEBEN AND THEIR INFLUENCE ON THE COURSE OF HIS LIFE AND CREATIVE PATH

The article describes the life of Johann Ludwig Schönleben (1618–1681) and presents his oeuvre from the viewpoint of those spiritual, cultural, and geographical spaces that most profoundly influenced his life and work. First, the influence of his family is presented. The main part of the article describes Schönleben's school years in the Jesuit order and his monastic formation. The influence of the Jesuit spiritual and geographical space on his life and interests is discussed in greater detail. This is followed by a presentation of Schönleben's activity to the benefit of his homeland of Carniola, and his contacts with the rest of Europe.

KEYWORDS

Ljubljana, Carniola, Jesuits, spiritual, cultural and geographical spaces, Johann Ludwig Schönleben

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S U M M A R Y

Spaces of Johann Ludwig Schönleben and their influence on the course of his life and creative path

Johann Ludwig Schönleben was born on 16 November 1618 in Ljubljana to a Slovenian mother and a German father. He learned Slovenian from his mother, and his father inspired him to explore the past of his home town and native land. As an active member of the city administration and a woodcarver, his father also served as a perfect example of how to actively express love for Carniola. Thus, already during his early childhood, his family impressed on him the importance and value of the local linguistic, geographic, and historical space of Ljubljana and Carniola.

He attended the Jesuit secondary school in Ljubljana from 1629/30 to 1634/35, and entered the Jesuit order on October 26th, 1635. He completed his novitiate and took his first simple vows in Vienna, after which he continued his schooling and Jesuit training at various colleges within the Austrian Jesuit Province (Vienna, Leoben, Graz, Krems, Linz, Passau, Judenburg, and Ljubljana). He stayed at some several times, but spent the most time at the Jesuit colleges in Vienna and Graz. He studied philosophy in Graz for three years (1638/39–1640/1641). He studied theology in Passau, Graz, and Vienna (1644/45–1647/48). He was ordained a priest in 1648 in Vienna, after which he taught rhetoric at the Viennese Jesuit College and worked as a notary for the Faculty of Arts during the 1648/49 academic year. After he finished his third probationary period at Judenburg, he came to Ljubljana in 1650 to work as a school prefect. In addition, he also served as a holy day preacher and as the head of the Marian Sodality. During that time, he staged the play *Haeresis fulminata* in Ljubljana. He left for Graz in October 1651, and from there went to Linz, where he stayed for a while after April 1652. In the autumn he left for Vienna, where he taught logic at the Faculty of Arts. Schönleben felt very close to the Jesuit spiritual

and cultural space; he matured there and discovered and developed his talents in it, but felt uncomfortable with the fluidity of the large international Jesuit community. The constant movement from one college to another and his tendency to autonomous scientific activities in theological (Mariology) and historical area weakened the firmness of his decision, and these were most likely the main reason for his discharge from the order in September 1653.

From Vienna he went to Padua, where he obtained his doctorate in theology in December 1653. After living in Padua for a few months, he returned to Ljubljana, even though he had been offered a chair at the Theological Faculty in Padua. He thus decided to move to his native linguistic and geographical space for good, whereas in spiritual terms he remained influenced by Jesuit culture, which would remain his spiritual “home” forever. He was appointed cathedral dean on May 6th, 1654. He remained in this position until 1667, after which he was appointed archdeacon of Lower Carniola and parish priest at Ribnica (1669–1676). He spent his last years in Ljubljana, where he dedicated himself fully to writing historical and genealogical works. He died on October 15th, 1681.

Schönleben's life and work were most profoundly influenced by the Jesuit spiritual culture and breadth, from which he received his education and in which he matured as an individual. He wrote in his testimony that he owed everything that he had become and known to the Jesuits. During the eighteen years of his Jesuit training, he discovered and developed his talents and became what he is largely known for today: a skilled orator and preacher, an established Mariologist, a historian of his native Carniola, a genealogist, and a polymath. Even though, in a physical sense, Schönleben was dominated by a love for his native geographical space, this does not mean that he no longer wanted to have anything to do with the international geographical and cultural space. He remained connected with it by maintaining written correspondence with various people, reading old and contemporary Mariological, historical, and genealogical works, and studying resources at monastic libraries. His printed works represented a special connecting link because they also met with a wide response outside Carniola. Due to the advanced level of his Mariological works, he was accepted into Bologna's Academy of the Frozen (*Academia gelatorum*). All in all, his adaptation of Janez Čandik's and Tomaž Hren's *Evangelia inu lystuwi* (Gospels and Epistles) and his attempt at a comprehensive history of Carniola titled *Carniola antiqua et nova* (Carniola Old and New) are Schönleben's strongest external affirmations of his Carniolan and Slovenian identity.