CONFERENCES AND MEETINGS

Papers on Slovene Topics

(1) Sixth Balkan and South Slavic Conference, Chicago IL, March 23-25, 1988.

Olga Nedeljković (University of Illinois at Chicago), "Some Grammatical Peculiarities of Bohorič's *Arcticae horulae* (1584)."

Adam Bohorič's Grammar of the Slovene vernacular, written in Latin, was a product of Northern Humanism. In Slovenia, as in most of Europe, the New Learning, increasingly allied to movements dedicated to the moral improvement of society, had come to be identified to a large extent with Protestantism and religious reform. Bohorič's Grammar stayed by and large within the increasingly accepted pedagogical tradition which believed a solid grounding in vernacular grammar to be the foundation of all the rest of learning. Melanchthon's *Grammatica latina* was not the direct source of Bohorič's Grammar, but it did have a recognizable indirect impact upon it. This influence is perhaps most evident in the rigorous exclusion of formal elements from grammatical definition. Bohorič's *Arcticae horulae* is a simple, practical teaching grammar and in a number of important ways follows Melanchthon's grammatical tradition closely. Both grammars are typical of most of the Protestant grammars of the time.

Tom Priestly (University of Alberta), "Productivity in verbal derivation: evidence from Slovene and Bulgarian."

The paper is concerned with two derivational processes: the derivation of "factitive" and of "inchoative" verbs from adjectives, e.g. Slovene *beliti, beleti* from *bel*, Bulgarian *belja, beleja* from *bjal*. As a preliminary step to further investigation, data taken from standard dictionaries of Slovene and Bulgarian were contrasted; interesting similarities and differences emerged. For example, there is in both languages a virtual lack of factitive derivations from adjectival stems ending in velars; this has a diachronic explanation, but the lack of productivity is interesting. Among the differences: neutralization of the factitive:inchoative opposition occurs in both languages, but in very dissimilar ways; and whereas Slove. e restricts the derivation of inchoative verbs from adjectives which co-occur witrh animate nouns, this is not apparently true of Bulgarian. Most interesting of all are, first, the relative importance of the factors which complicate the analysis in both languages: the co-occurrence of verbal prefixes and of reflexivization, for example; and, second, the problems of synchronic analysis of derivations involving adjectives which, in Proto-Slavic, occurred with the *-ŭkŭ/-ĭkŭ* suffix.

(2) Mid-West Slavic Association, Bloomington IN, March 25-27, 1988.

Lew R. Micklesen (University of Washington), "Theoretical Implications of the Slovene Accentual Pattern: koval, kovala, kovalo."

This paper examines perfect participles and past passive participles in Conservative Standard Slovene and demonstrates that the three accentual paradigms (barytonic, final-columnar, and mobile) are found in the Slavic verbal system just as they exist in the nominal system. The paper also touches upon the origin of the three patterns, stressing the point that the original condition featured an absolutely final stress on all words and that the present state of accentological affairs results from a series of retractions. The first of

these retractions was the final-columnar retraction to the first or only syllable of a desinence. The second, the oxytonic retraction, was a reaction to the first in such a way that the shift took place from monosyllabic desinences to the first syllable of all oxytonic words. The third and last retraction was a shift to the first syllable of all final-columnar words with long root syllables. The paper discusses a number of moot questions, illustrating how the morphophonological nature of the stem and the accentual character of the paradigm play their roles in the complexities of Slavic accentology.

Raymond H. Miller (Bowdoin College), "Noun Declension in Slovene Dialects."

   The paper discusses issues and questions raised by the study of nominal declension in Slovene dialects. It dwells in some detail on the way phonological processes—particularly vowel reduction—affect the shape of nominal paradigms, and complicate our study of Slovene inflectional morphology. The data used in the report were collected for the most part at the Inštitut za slovenščino in Ljubljana in the summer of 1987, and come from the Northeast Styrian (Pannonian), Styrian, Upper Carniolan, and Lower Carniolan dialect groups.

Olga Nedeljković (University of Illinois at Chicago), "Evangelical Linguistic Theology or Theological Linguistics of the Slovene Protestant Writers."

   The Slovene Protestant writers not only enthusiastically assimilated and energetically promoted the cultural program of Luther's Reformation in printed publications and through education, but they also adopted Luther's definitively theological approach to language. Luther believed that knowledge of languages would lead to the teaching of the true doctrine upon which his reform movement was based. In the same spirit, the Slovene Protestants claimed that the rightful and proper use of languages was in the service of theology. Their linguistic views made language the incarnation of the Holy Spirit, of God's Word. In particular, Jurij Dalmatin and Adam Bohorič reiterated Luther's chief idea that religious language does not function in precisely the same way as ordinary language. This view underlies the linguistic theory of all the Slovene Protestant writers.

Tom Priestly (University of Alberta), "Sounds and themes in Milka Hartman."

   Milka Hartman has written many poems; most are about traditional subjects from her native Podjuna, but some have political themes. Also, much of her poetry is written in "traditional" styles, with more or less regular metrical and/or rhyme schemes; but some abandon these formal patterns. Further, in many of her poems there is great attention to patterns of sound. This paper describes an attempt—based on an analysis of 100 of Hartman's poems—to correlate the semantic dichotomy "non-political" vs. "political" with formal features. Six extended examples of analysis are presented, showing the use of sound-patterning on three *levels,* from the most superficial, where sound-repetitions appear quite unrelated to the meaning; through an intermediate level, where the phonic devices are used to emphasize specific words; to the deepest level, that of "sound symbolism." The conclusions are that (1) Hartman's "political" poetry tends to be cast in non-traditional meter and/or rhyme; (2) the poems with a less traditional form tend to show less use of the 'lyrical' use of sounds. These conclusions lead to some speculations about the quality of various categories of Hartman's poetry.

(3) American Association for the Advancement of Slavic Studies, Honololu HA, November 18-21, 1988.

Panel "Problems and Perspectives of Ethnic Identification: Withering Away or Reaffirmation?"

Dimitrij Rupel (Univerza v Ljubljani), "Introduction."

After defining "ethnic identification" in sociological terms, these introductory remarks then discuss the ways in which individuals *belong* to social groups, the ways in which these attachments may vary, and the circumstances in which these attachments may be deliberately selected. Modifications to ethnic attachment—a primary kind of identification—are constrained by affective and other limitations, particularly when there is attachment to other social units. The incongruence between "nation" and "ethnic group" is especially relevant for Slovenes. Historically, developments have been very complex, involving (1) the contrast between the rise of homogeneous nation-states and the fusion of individual ethnic groups into federated states; (2) the relatively late creation of Yugoslavia, one such state; and (3) the concurrent importance of Communist ideology, and the confusion between ethnic and class principles. The preference, espoused at the end of World War II, for the class principle over the ethnic one has more recently shifted to a reaffirmation of the now very salient ethnic principle. The so-called *Americanism* advocated by some Serbian authors argues for a "American" model based on unification which succeeds because of an absence of the ethnic principle. This model is also described in Sollors' recent *Beyond Ethnicity*; but, contrary to Sollors, it is clear that it is premature to speak of ethnic indifference in the USA, and impossible to speak of modernization causing the withering away of ethnic identification.

The relationship between *natural law* and *historical law* is exemplified by the contrast between the "Zedinjena Slovenija" statement (1848) and the May 1917 Declaration. Slovenes had to wait until 1943 for the beginning of the process of formation of a "contractual" community of Yugoslav nations with rights to self-determination—rights which are now being much discussed. Ethnic identification is a problem that has been resolved neither by Marxist theory nor by the American "melting pot;" it is a principle that has not withered away. The postindustrial society actually stimulates ethnic identification.

Apart from the experiences and social situations of the members of the panel, we must bear in mind, first, the centralist ideological faith which informs so many contemporary Yugoslav institutions; and second, the fact that contemporary Slovenes have the option of having two levels of social identification: the one with their Slovene ethnicity, and the next—"skipping" the Yugoslav federal level—with something larger, be this European or global. These two levels can co-exist without internal conflict.

Peter Vodopivec (Univerza v Ljubljani), "The experience of a Slovene in Yugoslavia."

The problems of the relationships between the Yugoslav ethnic groups have never been properly solved. This failure is felt as especially threatening by the Slovenes, because of their numerical inferiority. The present ethnic crisis results not from economic and social conditions, but from a historically attested incapacity to create the conditions for solving it. Although many Slovenes chose the Yugoslavian idea in 1918 not to lose their Slovene identity, but to strengthen it, their understanding of the notion was weak. Indeed there were two contrasting views then, the unified état-nation versus the multi-ethnic federal model; and the same clash continues today.

Numerical inferiority, the great Slovene trauma, gives rise to both an obsession with

death and the will to live. Is this why such a small nation, which in theory should have withered away, managed to develop the necessary qualities for ethnic existence? Slovene survival was based on the farmer, who kept the language alive, and the intellectual, who developed language and culture so they now serve as vehicles for ethnic identity. In the 150-year long struggle for survival politicians have disagreed with intellectuals about the future of Slovenehood and about the essence of democracy. Slovenes developed a European intelligentsia, but developed no politicians who might be influential at crucial moments in history. After 1945 matters became no better, for the two pillars of Slovene-dom and of the liberation—the farmers and intellectuals—were politically sidelined.

The Slovene feeling of being threatened is greater now than ever, for three reasons: the economic requirement to support other republics; the strength of the forces in Yugoslavia working for a Jacobin-style imposition of majority power on the minorities; and the failure to replace the traditional ethnic groupings with a new supranational identity. This is not an anachronism: the current European and worldwide regional and ethnic movements are reactions to uniformization. The Slovene desire for self-affirmation does not entail the wish to separate from Yugoslavia; it means only that Slovenes want to be part of the world on their own terms. From the Slovene viewpoint therefore the question of realizing and developing ethnic identity is one of the basic questions of freedom and democracy. Current problems of ethnic identity must not be linked to the nationalisms of the 19th and early 20th centuries; rather, it is a question of existential human self-identification. It is in this light that the significance of the renewed questioning about Slovene ethnic identity must be seen.

Andreas Moritsch (Universität Wien), "The experience of a member of the Slovene minority living outside Yugoslavia."

In the last forty years the social structure in Austria has changed fundamentally, especially in minority-inhabited border areas such as Carinthia. The formerly predominant social stratum of autarchic farmers with small and medium-sized holdings is now almost completely replaced by a small number of full-time farmers, and a larger stratum of commuter blue- and white-collar workers. The extended farm family, with grandparents passing on their Slovene dialect to grandchildren, is also mostly vanished. Also, a large secular intelligentsia has now superseded the Catholic clergy as the Slovene ethnic leaders. The consequences: swift decline of the Slovene dialects, forced Germanization beginning with the lower classes, the establishment of an ethnically conscious Slovene intelligentsia and a crisis in Slovene ethnic identity.

In Carinthian Slovene history since about 1850 there are two models of ethnic identity. Until 1939, Catholic clerical political groups determined its meaning: Sloveneness was emotionally and morally anchored in Catholic beliefs. Only the opposition to Fascism, and the Partisan War, allowed the appearance of a secular model of Slovene ethnic identity. Since World War II this model favored Titoism and featured a marked anti-German feeling. Neither traditional model meets the demands of today's modern Carinthian Slovene society any longer. The Catholic Church has mostly withdrawn from party and ethnic politics, and the anti-German sentiment is losing credibility as German ethnic feeling loses ground. Primitive German nationalism survives only where the *Kärntner Heimatdienst* fosters the ancient fear of an ethnic division of the province, and where political parties, especially the *Freiheitliche Partei Österreichs*, draw on the anti-Slovene provincial patriotism thus generated.

If the Carinthian Slovenes wish to survive ethnically they must not react in the same

primitive way. They are supported by Austrians who see cultural enrichment in the ethnic diversity of society and who reject the perceivedly anti-democratic pressure on the minorities. Carinthian Slovenes must reformulate their ethnic identity criteria. It is no longer enough to answer the question: Why be Slovene? in the usual way: that this is a natural feeling requiring no justification. Carinthian Slovenes all now speak German, indeed often better than Slovene. Although the number of schoolchildren who are registered for Slovene instruction has recently been increasing, the proportion of first-graders who speak Slovene at home is now in the minority. All this speaks to the development of Austrian society in the direction of pluri-ethnicity and multiculturalism; this need not remain limited to Carinthia in general terms, but can also extend to the individuals living there.

Rado L. Lencek (Columbia University), "The experience of a Slovene emigrant in the United States."

The paper describes the ethnic experience of a Slovene immigrant who came to America after the end of World War II. This was the first generation of educated Slovene immigrants to America, to some degree cosmopolitan, with some professional competence, with some knowledge of English, and most importantly: with a strikingly different value system from that which characterized their fathers and grandfathers, and ready to accept the challenge of the dynamics of the mobile world of the new country. In his analysis the author touched on three propositions: (1) the ethnic experience of the post-1945 Slovene immigrant may depend not only on his nature, temperament and character, but also, and primarily, on his education and cultural history, on his ambitions and aspirations; (2) his experience may be contingent on his receptivity of and his adaptability to the new social and cultural system into which he is trying to integrate, on the degree of his making his own way, and of his personal affirmation in the new country; and (3) his experience also depends on his cultural-intellectual and professional qualifications, on his individual and/or collective ingenuity and ability to reach out into the main stream of American intellectual and profesisonal world. In his exposition, the author exemplified the post-1945 experience of Slovene immigrants to North America with the history of a number of their intellectual enterprises: the *Studia Slovenica*, a publishing house for Slovene scholarly works in English; the *Research Center for Slovenian Culture*, a Canadian center for the publication of English books on Slovene topics; the *Slovenian Research Center of America, Inc.*, a center for the preservation of and resaerch into archival documents of Slovene emigration; and the *Society for Slovene Studies*. These examples of the organized intellectual activities of Slovene immigrants in North America represent an evident departure from the model of the "melting pot," which for decades menaced the existence of their ethnic ghettos in the new world. Their "reaching out" into the main stream of the English-language intellectual and professional world serves the ethnic identification of Slovene immigrants individually, as well as the ethnic identification and affirmation of Slovene-Americans and Slovene-Canadians as a whole in international world society.

Irena Birsa (LaTrobe University, Melbourne), "The experience of a Slovene emigrant in Australia."

This paper focuses on the experience of the Slovene minority group in Melbourne, Australia. Slovenes have been migrating to Australia for 100 years, but large numbers did not immigrate until after 1945. Post-war immigrants can be divided into (1) displaced person refugees (1947-early 1950s), (2) illegal emigrants (1950s-mid 1960s) and (3) economic emigrants (mid 1960s-end 1970s). In the 1950s, assimilation of European

immigrants was strongly encouraged, in the belief that all should adapt to the British-based Australian way of life. The earlier Slovene immigrants felt isolated and in need of reaffirming their identity, and strove to maintain contact through Church services in Slovene; Slovene-language publications; and the founding of the *Slovenski klub Melbourne* (1954), with its newsletter *Vestnik*. During the 1960s there was increasing tolerance towards immigrants and their cultural heritage, and the policy was now one of integration; the Slovenes in Melbourne consolidated their presence by building their own church and buying a permanent building for their club. With the Whitlam government, from 1972, immigration policy changed in favor of multiculturalism; this concept encouraged a new form of Australian nationalism in which ethnic roots were considered important; the Melbourne Slovenes were funded for language tuition and for radio and television transmissions.

Problems in ethnic identity have become most evident during the 1980s; many of the 1950s and 1960s immigrants are now aging, and further immigration of Slovenes has virtually ceased. Both the use of Slovene and Slovene cultural traditions are diminishing. Many parents deliberately refrain from the use of Slovene with their children, and many second-generation Slovenes are indifferent to the language and culture; the popular understanding in an increasingly class-conscious Australia is that upward social mobility depends on assimilation, and Slovene is considered to be "not useful." In addition, there are many Slovene-non-Slovene marriages. In sum: there is a very great difference in ethnic consciousness and pride between the first and second generations of Slovene immigrants.