

On a less portentous note, I found myself getting lost in the last chapters of the monograph, as Čurkina's narration jumps back and forth in time. For example, on pages 186–87, in her account of the careers of two Slovenes who taught in Russia in the late 1800s, there is mention of events in the following years, in this order: 1870, 1879, 1870, 1873, 1876, 1880, 1882, 1884, 1882, 1885, 1888, 1879, 1904, 1841, 1866–71, 1867, 1871. Even allowing for the fact that two different biographies are being presented in this particular instance (the break between them comes between 1904 and 1841 in the above sequence), one can see the great potential for confusion here.

For all of that, however, *Russko-slovenski kulturni stiki* is an immensely valuable contribution to Slovene studies. Čurkina has provided other scholars with a rich array of topics for further research, presented a vast amount of crucial material from Russian and Slovene archives, and pointed the way to important writings from obscure journals and newspapers published in Ljubljana, Vienna, St. Petersburg, and Moscow. Most significantly, she has shed light on a major, but often overlooked, page in the history of Slavic studies and Pan-Slavic thought.

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Marija Stanonik, ed. *Traditiones: Zbornik Inštituta za slovensko narodopisje: Res Slovenica - Quo Vadis?* Ljubljana: Slovenska akademija znanosti in umetnosti, 1997. 470 pp., 9,600 SIT [= \$52] (paper).

The subject of the twenty-sixth volume of *Traditiones* is Slovene identity—questions of Slovene nationality and Slovenia's sovereignty, with special attention to Slovenes outside the Republic of Slovenia in nearby regions and all over the world.

The collection opens with Marija Stanonik's introductory essay, "The Mosaic of Questions and Positions on Slovene Recognizability and Their Vital Impact on Our Future" (9–29). She analyzes Slovene identity as "ne toliko kot priložnost za zgolj akademsko razglabljanje, ampak - veliko bolj z željo o ozaveščanju njene življenjske odločilnosti za našo prihodnost" (9).

The eighteen papers in *Razprave/Discussions* (31–270) that follow are devoted to a discussion of Slovene identity. They deal with problems of Slovene national existence in the Republic of Slovenia, in the *zamejstvo* in Italy, Austria, and Hungary, where members of the Slovene national minority live; and abroad, in the outside world. This section of the volume includes Drago Perko's "Slovenia at the Junction of Major European Regional Units" (31–47), "A Comparison of Maps of the Phytogeographic, Dialectical, and Ethologic Regions of Slovenia," by Mitja Zupančič and Vera Smole (49–61), "On the Trail of Archaic Notions and Beliefs: The Slovene Terms for *Coccinella Septempunctata*," by Alenka Šivic-Dular (63–76), "Baltoslovanska mitologija - baltska in slovanska mitologija - slovenska mitologija" and "Nekaj terminoloških opomb" by Nikolai Mikhailov (77–99), "Osebna imena v Sloveniji kot dokazila slovenske identitete," by Janez Keber (101–8), "Kdo so bili udje Mohorjeve družbe v letih 1868–1877," by France Jakopin (109–16), "Udje Družbe sv. Mohorja v ZDA od leta 1901 do leta 1916," by Andrej Vovko (117–34), "Etnična identiteta s stališča sociolingvistike," by Ljudmila Bokal (135–43), "Interferiran jezik kot identiteta neke manjšine," by Mirko Križman (145–62), "Slovenska identiteta kot meja in kot razlika," by Jan Makarovič (163–71), "Prispevek Cerkve k slovenski narodnostni istovetnosti," by Janez Juhant (173–86), "Etnična identiteta in medetnični odnosi v slovenskem etničnem prostoru," by Albina Nečak Lük (187–202), "Iz kmečke srenje v meščanski svet izobražencev (ob primeru Jerneja Kopitarja)," by Jože Toporišič (203–10), "Segmenti meščanske identitete," by Damjan J. Ovsec (211–21), "Razkritje 'krinke': O lokalnoglobalnih identifikacijah," by Rajko Muršič (223–36), "Pretrgan kulturni razvoj iz roda v rod in težave z identiteto," by Mojca Ravnik (237–45), "Identiteta in drugost v slovenski dramatiki," by Taras Kermavner (247–55), and "Prispevek k pojmu literarne identitete (Cankarjevi Hlapci v slovenski in hrvaški kritiki)," by Jože Pogačnik (257–70).

The ten papers in the *Gradivo-Materialia* section that follows (271–366) include: "K vprašanju slovenskih in hrvaških značilnosti v ljudskem pripovedništvu Primorja in Istre," by Monika Kropelj (271–82), "Rož, Podjuna, Zilja ... moja domovina, narod moj trpin?" by Teodor Domej (283–96), "Kdo smo? (O identiteti Slovencev med Muro in Rabo)," by Marija Kozar-Mukič (297–304), "'Na začetku ni bilo nič' - Slovenska identiteta in Trst v časopisnih člankih v drugi polovici 19.

stoletja," by Peter Rustja (305–10); "Ob stoletnici ustanovitve Slovenskega omizja, prvega društva sarajevskih Slovencev," by Dragutin Murko (311–23); "Rodila sem se v Clevelandu in sem Slovenka," by Nives Sulič (325–33); "Cerkev in slovenska identiteta v Kanadi," by Jože Plevnik (335–45); "Politična kultura med Slovenci v Južni Ameriki (Argentina)," by Zvone Žigon (347–56); "Identitete kot jih pišejo življenjske zgodbe izseljencev," by Breda Čebulj-Sajko (357–66).

The next part, the *Razgledi/Circumspectus* section (367–414), contains: "Štiri desetletja s slovenščino v zamejstvu," by Zora Tavčar (367–73); "Narečje in ljudsko izročilo kot sredstvo oblikovanja otrokove zaznave lastnega okolja v vrtcu," by Živa Gruden (375–78); "Mladinski raziskovalni tabor 1997 v Kanalski dolini," by Roberto Dapit (379–83); "V Buenos Aires in nazaj (Pogovor z Edom Škuljem)" (385–90); "Migracije v interdisciplinarnem in mednarodnem kontekstu," by Polona Šega (391–92); "Slovensko pomorsko ribištvo skozi stoletja od Trsta do Timave," by Zora Žagar (393–96); "Jezik je zrcalo, je zgovorna priča narodove zgodovine," by Vera Smole (397–400); "Tudi Hacquet naj bi bil del kulturne dediščine!" by Helena Ložar-Podlogar (401–5); "Narodna identiteta - neizčrpna tema za slovensko humanistiko in družboslovje," by Stane Granda (407–14).

A number of book reviews and notes (417–35) and an informational section on Slovene organizations around the world follows. The latter lists representative organizations and the activities of: Urad Republike Slovenije za Slovence v zamejstvu in po svetu, Rafaelova družba (Ljubljana), Inštitut za narodnostna vprašanja (Ljubljana), Slovenska izseljenska matica (Ljubljana), Svetovni slovenski kongres - Slovenian World Congress (Ljubljana), Izseljensko društvo Slovenija v Svetu (Ljubljana-Šentvid), Slovenski Dom (Zagreb, Croatia), Narodni svet Koroških Slovencev (Celovec, Avstrija), Slovenski narodopisni inštitut Urban Jarnik v Celovcu; Papeški slovenski zavod (Rim, Italija), Slovenski raziskovalni inštitut (Istituto Sloveno di ricerche (Trst, Italija), Svet slovenskih organizacij (Trst, Italija), Zveza Slovencev na Madžarskem (Monošter, Hungary); Slovenska kulturna akcija (Buenos Aires, Argentina), The Society for Slovene Studies v ZDA in v Kanadi (New York, N.Y.); Društvo Planika (Cornubia, Australia) in Svetovni slovenski kongres with its conferences all over the world (437–62).

At the very end of the volume we find the farewell article "Slovo od *Traditiones*," by its editor, Marija Stanonik, with her thanks for cooperation on her issues of the journal: *Naš Živi Jezik* (*Traditiones* 23 [1994]), *Slovstvena Folklor* (*Traditiones* 24 [1995]), *Besede in Reči* (*Traditiones* 25 [1996]), and *Res Slovenica - Quo Vadis?* (*Traditiones* 26 [1997]).

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Gerd Hentschel, ed. *Über Muttersprachen und Vaterländer. Zur Entwicklung von Standardsprachen und Nationen in Europa*. Frankfurt am Main: Peter Lang, 1997. x + 297 pp., \$44.95 (paper).

This collection of thirteen essays, originally delivered in 1995 as papers in a lecture series at the University of Oldenburg, deals with the relationship between the nation state and the standard language, especially in the light of the redrawing of the political map of Europe over the last decade: the reunification of Germany, the centripetal forces within the European Community, the velvet divorce of the Czechs and Slovaks, the collapse of the Soviet Union, and the aftermath of the demise of Yugoslavia. Although the essays cover an impressive geographical range from the Netherlands to the Caucasus, I shall limit my comments to those few that have direct bearing on the Slovenes, their language, and their homelands.

In his contribution entitled "Sprachen und Nationen des südslavischen Raums" (241–63), the well-known German Slavist, Werner Lehfeldt, devotes three pages (242–45) to the Slovenes. He stresses that in the nineteenth century the drawing of the linguistic divide was equivalent to the marking of national boundaries. As an example he offers the status of the Slavic speakers of Styria, whose dialects were quite close to the Croatian kajkavian written language. The natural consequence, Lehfeldt maintains, would have been to classify these dialects and their speakers as Croatian. When in the 1830s written Croatian kajkavian was supplanted in Zagreb by the neo-štokavian favored by Ljudevit Gaj and his associates, the attempts to bring these people into the Croatian fold were likely to founder with the result that, in his view, the only remaining option for the Slavic speakers of Styria—and here Lehfeldt would add Carinthia too—was the