

# Slovenes as Immigrants, Members of Autochthonous Minorities in Neighboring Countries and Members of Multiethnic States (1500-1991)

Matjaž Klemenčič  
University of Maribor



*Slovinci predstavljajo enega manjših narodov v svetu. Po nekaterih ocenah naj bi bil slovenski jezik materni jezik približno 2,25 milijona ljudi. Slovenščina je uradni jezik v Republiki Sloveniji in eden od uradnih jezikov Evropske unije, podobno kot nemščina, italijanščina ali madžarščina. Slovenščina je tudi drugi uradni jezik na narodnostno mešanih območjih v sosednjih državah: na južnem delu zvezne dežele Koroške v Avstriji, na obmejnem območju dežele Furlanija-Juljska krajina v Italiji in v Porabju na jugozahodu Madžarske. Podobno predstavljata italijanščina in madžarščina drugi uradni jezik (ob slovenščini, ki je prvi uradni jezik) na narodnostno mešanih območjih v Slovenskem Primorju in v Prekmurju na severovzhodu Slovenije. Takšno položaj slovenskega jezika je posledica dolgotrajnega zgodovinskega razvoja, kjer je do zadnjih sprememb prišlo leta 1991, ko je Slovenija postala neodvisna država, in leta 2004, ko je Slovenija postala del Evropske unije.*

*Slovenščina je najbolj zahodni jezik južnoslovanske jezikovne skupine, katerega največja posebnost je dvojinna. Z okrog štiridesetimi narečji je slovenščina eden najbogatejših jezikov v Evropi, še zlasti ob upoštevanju dejstva, da jo na majhnem ozemlju govori razmeroma malo govorcev.*

*Slovenščino govorijo tudi zdomci na začasnem delu v tujini in del slovenskih izseljencev ter njihovih potomcev v zahodnoevropskih in čezmorskih državah. Obenem pa je slovenščina jezik vsakodnevnega sporazumevanja okrog 10% prebivalcev Slovenije, katerih materni jezik ni slovenščina (delež teh je v skupnem številu prebivalstva Republike Slovenije leta 2002 znašal 12,2%).*

*Slovinci so se kot izseljenci do prve svetovne vojne naselili zlasti v ZDA, Južni Ameriki in nekaterih zahodnoevropskih državah. Po prvi svetovni vojni so se začeli množično seliti v Kanado, Južno Ameriko ter Zahodno Evropo, po drugi svetovni vojni pa poleg navedenih dežel tudi v Avstralijo.*

*V novih domovinah so marsikje izoblikovali slovenske naselbine, ki predstavljajo del naselja, v katerem je vsaj ena od oblik njihove organiziranosti (etnične župnije, bratske podporne organizacije, narodni domovi ali kulturna društva).*



Born in 1955, Matjaž Klemenčič studied at the University of Ljubljana, Slovenia. He is professor of history at the University of Maribor and teaches also at the University of Ljubljana and University of Primorska/Università del Litorale in Koper/Capodistria. He specializes in history of American immigration and history of nationalism. His books include *Slovenes of Cleveland. The Creation of a New Nation and a New World Community* and with Mitja Žagar, *The Former Yugoslavia's Diverse Peoples: A reference Source Book*.



## INTRODUCTION

Slovenes are one of the smallest “nations” in the contemporary world. According to some estimates, Slovene is the mother tongue to ca. 2.25 million people. Slovene is today the official language in the Republic of Slovenia; it is also one of the official languages of the European Union; and in addition to German, Italian and Hungarian, respectively, it is also the second official language in the ethnically mixed territories in the neighboring regions of southern Carinthia (Austria), Friuli-Venetia Giulia (Italy), and Porabje (southwestern Hungary). The Italian and Hungarian languages are also the second official languages in the ethnically mixed territories of the Slovene coastland and in Prekmurje, in northeastern Slovenia. This is the result of a very long historical process. The last changes in this situation occurred in 1991, when Slovenia became an independent state, and in 2004, when it became part of the European Union.

Slovene is also spoken by temporary migrants from Slovenia abroad (guest workers) and by some of the descendants of Slovene immigrants in Western Europe and overseas. Slovene is also a language of communication in daily life of ca. 10% of the inhabitants of Slovenia whose mother tongue is not Slovene (according to the 2002 Census of Communication, these represent 12.2% of the population of Slovenia <sup>1</sup>). Most of them are immigrants or descendants of recent immigrants to Slovenia, and a majority of them came from former Yugoslav areas. The others are members of indigenous Hungarian and Italian minorities.

The Slovene language is the most Western language of the South Slav language group. Due to physical geographic characteristics and historical developments of the Slovene ethnic territory, the Slovene language is divided into more than forty dialects <sup>2</sup>. Among these, the Prekmurje dialect, which developed into a literary language in the 18th century, deserves special mention. It retained its characteristics until the 1930s and was also used by Slovene immigrants from Prekmurje in Canada, Bethlehem, PA, and South America. It is still used in Evangelical services.

## SLOVENIAN UNDER THE FOREIGN RULE (6TH-18TH CENTURY)

The ancestors of today's Slovenes came to today's Slovene ethnic territory in the second half of the 16th century via two settlement currents: one from the north over the Moravian Pass and the other from the southeast, from the Pannonian Plain. The contemporary Slovene language is a result of influences from the mixing of Slavic languages as spoken by Alpine Slavs and different autochthonous populations in their regions of settlement, i.e., Illyrians, Celts, the romanized population, with languages of neighboring peoples (German, Italian, Furlan, Hungarian, and Croatian). Language was the only differentiating sign of the existence of Slovenes since the mid-8th century, after Slovenes lost their independence in addition to their consciousness and cultural creativity in the Slovene language.

In spite of Bavarian and, later (after 788), Frankish rule, the Carantians (ancestors of today's Slovenes) were still ruled by their own princes. They retained the ritual of installation of the prince (and later the duke) by the peasants, which, while the ceremony changed, was performed in the Slovene language until 1414. In that year the duke was not ready to answer the questions put to him by the peasant in Slovene and told him that he did not understand him. This ritual installation of the dukes of Carinthia, who received their power from the peasants, suggests that Slovenes enjoyed one of the oldest traditions of democratic autonomy in Europe <sup>3</sup>.

Until the end of the 15th century, the results of cultural creativity were applied primarily in church services. An example is *Brižinski spomeniki* (around 1000) [Source 1], the first written text in the Slovene language. The Slovene language was in most cases preserved through oral folk literature, which started to develop in the 13th century. The most used forms were people's (folk) songs. In prose, as in other parts of Europe, myths, fairy tales and narrations were created. Printed literature in the Slovene language developed during the Reformation period. With Primož Trubar's *Katekizem* (Catechism, 1550) and *Abecedarij* (ABC, 1550), the Reformation brought the development of the literary Slovene language. The Slovene language became the language of communication on the one hand and the 'sign of nationhood' on the other hand; both had cultural value. The language was protected from foreign pressures (especially German) by different Slovene writers, i.e., Jurij Dalmatin, with translation of the *Bible* into the Slovene language in 1584; Adam Bohorič, with the first Slovene grammar, *Arcticae horuale* (1584); and Sebastjan Krelj, who did not want to use foreign elements in the Slovene language, with translation of the *Postilla Slovenska* (1564) <sup>4</sup>.

An important development of culture was marked in the second half of the 17th century, when Janez Vajkard Valvazor's *Die Ehre der Herzogthums Krain* (The Glory of the Carniola Dukedom), the first description of geography, history and cultural achievement in Carniola (see below), was written in the German language (1693), and with establishment of the first public library in Ljubljana in 1701 <sup>5</sup>.

In spite of these achievements, at the beginning of the 18th century, in most of the Slovene ethnic territory the German language was used by the higher elements of townspeople and intellectuals. The Slovene language was used almost exclusively by peasants and the lower strata in cities that hindered a Slovene national awakening and development of Slovene national consciousness.

## **THE PERIOD OF NATIONAL AWAKENING AND BEGINNINGS OF MASS EMIGRATION (1800-1918)**

The Slovenian ethnic territory where Slovenes lived as an indigenous population was then part of the Habsburg Monarchy. It was divided into six historical lands (*Ländern*) in the Austrian part of the monarchy and two counties (*comitats*) in the Hungarian part of the monarchy. The six historical lands were Carniola/Kranjska/Krain where the Slovenians had a majority of more than 90%; Carinthia/Kärnten/Koroška where Slovenians lived only in the southern part and represented only one third of the populace of the whole historic land; Styria/Steiermark/Štajerska, where Slovenians lived only in the southern part and represented only one-third of the populace of the whole historic land; Gorizia and Gradisca/Goriška in Gradiška/Görz and Gradisca where Slovenians lived in the eastern part and represented more than half of the population; Trieste/Trst/Triest; and Istria/Istra. According to the official census data of 1910, there were 1,250,000 Slovenians who lived in the Austrian part of the Habsburg monarchy. More than 100,000 of them lived in the Zala and Vas *comitats* in Prekmurje, which was in the Hungarian part of the monarchy. Sixty thousand Slovenians lived in Venetian Slovenia, which was then, and is still today, on the border with Italy <sup>6</sup>. (Map 1)

As a result of division of Slovenes among different historic lands and strong usage of German as the official language and among townspeople, regional, rather than national, consciousness developed among Slovenes. It went so far that "Carinthians," "Styrians," "Carniolians," "Gorizians," and



Map 1 Slovene Ethnic Territory before World War I.

“Istrians” of Slovene descent did not feel themselves to be Slovenes – thus differing from other Slavic “nations.” It is not surprising that some regional dialects were used in written texts, which meant a step backward in comparison with the period of Protestantism, when a united Slovene literary language developed. During this period the Prekmurje dialect developed into a literary language. It is interesting to note that self-taught people from the lower strata respected the Slovene literary language more than intellectuals did.

An important shift in Slovene history occurred during the French occupation (1809-1813) of some parts of the Slovene historic lands, when during the Napoleonic Wars in Europe, Istria, Gorizia, western Carinthia, Carniola (with historic Croatia and the Military Frontier/Vojna krajina south of Sava, Dalmatia and the former Dubrovnik Republic) became a new territorial unit, called the Illyrian Provinces. The French authorities in 1810 introduced “Slovene” as the language of education in the elementary and middle schools of the Slovene part of the Illyrian Provinces<sup>7</sup>. These moves of the French authorities were welcomed by some Slovene intellectuals, especially by Slovene poet Valentin Vodnik.

Even after the French left, the Slovene national awakening continued, although it was at first restricted only to the intellectual elite and part of the townspeople. Via schools, press and literature, it spread also among the common people. The first half of the 19th century is marked by the accelerated development of the Slovene language. It was the period when France Prešeren, who is considered the greatest Slovene poet, wrote his *Poezije*<sup>8</sup>. This book of poems includes *Zdravljica* (*A Toast*)<sup>9</sup>, today the Slovene national anthem, in which one could read also the following:

Let's drink that every nation  
Will live to see that bright day's birth  
When 'neath the sun' rotation  
Dissent is banished from the earth,  
All will be  
Kinfolk free  
With neighbors none in enmity.

Especially in Carniola but also in other Slovene lands, a primary and secondary school system teaching in the Slovene language was developed. A Slovene newspaper (*Kmetijske in rokodelske novice*) was published. As a consequence, Slovene national consciousness started to develop. However, one could not define it as a political consciousness – Slovene national identity – in the modern sense before the March 1848 Revolution.

During the March Revolution of 1848 (called the “Spring of Nations”), Slovenes were among the groups who defined a national program. Slovenes demanded unification of all the territories of their autochthonous settlement in one unit under the Austrian emperor, where the Slovene language would be the official language in schools and public offices. The demands for “Združena Slovenija” [United Slovenia] were declared by Matija Majar Ziljski, a Carinthian Slovene Catholic priest, and by a group of Slovene students in Vienna, who were united in the “Društvo Slovenija” [Association Slovenia]. These demands were supported also in peasants’ petitions signed during the 1848–1849 period <sup>10</sup>. During the next decades this program became a cornerstone of all Slovene national movements. The demands for a United Slovenia were confirmed during the period of large meetings, the so-called “taborsko gibanje” (mass meetings movement), between 1868 and 1871. The Slovene national movement became a mass movement and modern Slovene national consciousness started to spread to the masses – peasants and townspeople alike <sup>11</sup>.

During the next decades, the Slovene political leaders and middle class did not want to aggravate the political situation. In attempts to improve the position of Slovenes in the empire, Slovene politicians developed a strategy of resolving some minor problems first. Despite the continued pressures for Germanization, this policy succeeded in enhancing the use of the Slovene language in schools, the judicial system, and in the administration of the historic lands. It also succeeded in opening up the electoral system. Meanwhile, the Austrian Germans were intensifying the Germanization in their attempts to connect their ethnic territory with Trieste and other Adriatic ports <sup>12</sup>.

During the last quarter of the 19th century, the Slovene lands were victims of an economic crisis, particularly in agriculture and artisan production, due to the coming of the railroad. The Southern Railroad, Trieste-Vienna, brought new products, and Slovene artisans could not compete with them <sup>13</sup>. As a consequence, many Slovenes had to emigrate: more than one-fifth of the population (some 250,000) left for the Americas and Western Europe <sup>14</sup>. In spite of the fact that Slovenes in the decades before and during World War I were statistically dying out due to Germanization and emigration, they had a clear consciousness of their national identity; they wanted autonomy but they did not have a clear national political program.

Due to pressure on the Slavic nations of the monarchy by the Austro-Hungarian authorities, Slovenes lost their confidence in Austria-Hungary during the World War I. After World War I, the Austro-Hungarian monarchy collapsed and the Slovenian ethnic territory was divided among

the newly established Kingdom of the Serbs, Croats, and Slovenes – after 1929 this country was renamed the Kingdom of Yugoslavia – and Italy and Austria.

## SLOVENIANS DURING THE PERIOD 1918-1945

The creation of the Kingdom of Serbs, Croats, and Slovenes raised the hopes of Slovenians that they would be able to be “masters of their own destiny”; however, Yugoslavia did not fulfill the wishes of its peoples. At first Slovenes happily accepted the unification of the Kingdom. They could hardly wait for the unification, since they were afraid of German and Italian aspirations to Slovene lands in the process of drawing new borders. They were also naively convinced that a bright future was awaiting them in the new Yugoslav state. However, their happiness disappeared soon after unification, when they realized that the Serbs would dominate the new state.

At the Paris Peace Conference, Italy wanted to get all territories (the Slovene Coastland, Istria, Dalmatia) that France and Britain had promised to it with the London Pact of 1915, when Italy entered the war on the side of the Entente powers. The Italian army started the occupation of Slovene territories on the west soon after the truce was signed. The Italian army even crossed the borderline assigned to it in the London Pact, but it had to withdraw to a demarcation line<sup>15</sup>. It took the government of Italy and the Kingdom of the Serbs, Croats, and Slovenes two years to sign a peace agreement, in Rapallo in November 1920. With this agreement, one-quarter of the Slovene ethnic territory (the Coastland and a part of Notranjska), with more than 300,000 inhabitants, came under Italian rule<sup>16</sup>.

The Yugoslav-Austrian border in Styria was decided by the military actions of Major Rudolf Maister, who in November 1918 captured Maribor and the Drava Valley with his volunteer army. Maister was promoted to general to have greater authority in negotiations with Austrians. At the end of November 1918, he negotiated an agreement on the frontier in Styria that almost followed the ethnic border<sup>17</sup>. This border, with some small changes, later became the new state border.

A much more complicated situation existed in southern Carinthia, where military fights occurred after the government of the land of Carinthia declared the inclusion of the entire land of Carinthia in the Republic of Austria. The Slovene military forces were too weak to stop the more numerous and better equipped German “Heimwehr” and had to withdraw. It took the Slovene political leadership until May 1919 to convince the government in Belgrade to order the intervention of the Serbian army, which occupied the whole of southern Carinthia as an Entente army. The Paris Peace Conference then decided to solve the Carinthian question with a plebiscite. The great powers divided the territory of south Carinthia into two zones, where the population would decide by a popular ballot which country a respective zone would join. Since Austrian propaganda was able to convince the population to vote not according to their ethnic but according to their political persuasions (Yugoslavia was a backward kingdom; Austria was a republic), a majority of the population voted for Austria. Some 10,000 ethnic Slovenes voted for Austria. The outcome of the plebiscite (22,025 votes for Austria and 15,279 for Yugoslavia) meant that the border between Austria and Yugoslavia was finally drawn and that Yugoslavia lost Carinthia<sup>18</sup>.

Yugoslavia was, however, able to annex Prekmurje, which before belonged to the Hungarian part of the Austro-Hungarian Monarchy. The Yugoslav army was able to occupy Prekmurje because they helped to crush the communist revolution of Bela Kun, which broke out in Hungary in

1919. In spite of that, several thousands of Slovenes were left in Hungary (in Porabje, with the seat in Szentgotthárd/Monošter).

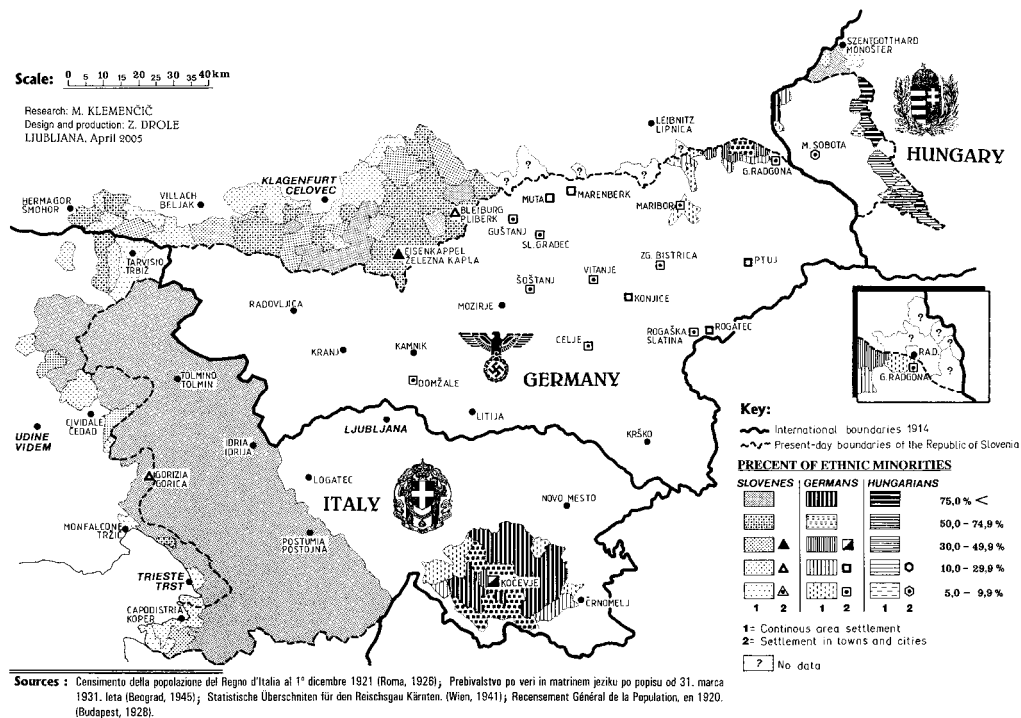
The peace agreements after World War I divided the Slovene ethnic population among four states: the Kingdom of Slovenes, Croats, and Serbs (ca. 1.05 million), Italy (290,000), Austria (ca. 70,000), and Hungary (8,000)<sup>19</sup>. Slovenes in Austria, Italy and Hungary were oppressed and their cultural life became increasingly hard. These states did not keep their promises written in the peace agreements to ensure the protection and development of ethnic minorities in their territories. They even denied the existence of their Slovene minorities and tried to assimilate them. Therefore, Slovenes in these countries had to fight for their very existence<sup>20</sup>. As they fought for their identity (and to retain of Slovene language), Slovenes had the financial support of government and non-governmental organizations from Slovenia and Yugoslavia. The question of Slovene minorities in Italy, Austria, and Hungary remains an important issue in relations among Slovenia on the one hand and Italy, Austria and Hungary on the other hand even today.

In spite of the political centralism of the Yugoslav authorities, Slovene language, culture, and education flourished in Yugoslavia during the interwar period. During that period new scientific and scholarly institutions were developed. Among them the most important was the University of the Kingdom of Serbs, Croats, and Slovenes in Ljubljana. Some of Slovene intellectuals, those who regarded Slovenes only as part of one “Yugoslav” nation, demanded that the language of instruction at the university should be Serbo-Croatian. In the end, however, it was the Slovene language. In 1929, when the dictatorship of January 6 was introduced, the Belgrade authorities wanted to abolish the University. The reaction of the rector, Milan Vidmar (a well-known mathematician and world renowned chess player), was to ask King Alexander to become the patron of celebration of the tenth anniversary of the university, which was renamed the University of King Alexander (Universtitas Labacensis Alexandria) then<sup>21</sup>. In addition to the university, other institutions that helped in nation building of the Slovene ethno-nation during the interwar period were the National Gallery of Arts (1918), National and University Library (1941), and the Academy of Arts and Sciences (1938).

When the Axis powers attacked Yugoslavia in 1941 during World War II, the Yugoslav army collapsed and was defeated after less than three weeks of fighting. The country was divided among occupiers, and some new states were created, i.e., the Independent State of Croatia. The Slovenian part of Yugoslavia was divided among the Italians, who took the western and central part of it; Germans, who occupied the north; and the Hungarians, who took the easternmost part (Map 2). The occupiers planned the extermination of the Slovene nation. They tried to extinguish the Slovene language by extinguishing it from schools at first. The Partisans in Slovenia fought on the winning side of the anti-fascist coalition.

## **SLOVENIANS AFTER WORLD WAR II ( 1945-1990)**

The communist revolution brought a federal Yugoslavia, and Slovenia became an integrated part of it. During the last days of World War II, the Yugoslav partisan army occupied the whole Slovene ethnic territory. Under pressure from the Western allies, it had to retreat from Southern Carinthia in Austria and from Trieste, Gorizia, and the regions of so-called Venetian Slovenia in the northwest of Friuli-Venezia Giulia, in spite of the fact that Tito's partisan army was among the victorious allied armies.



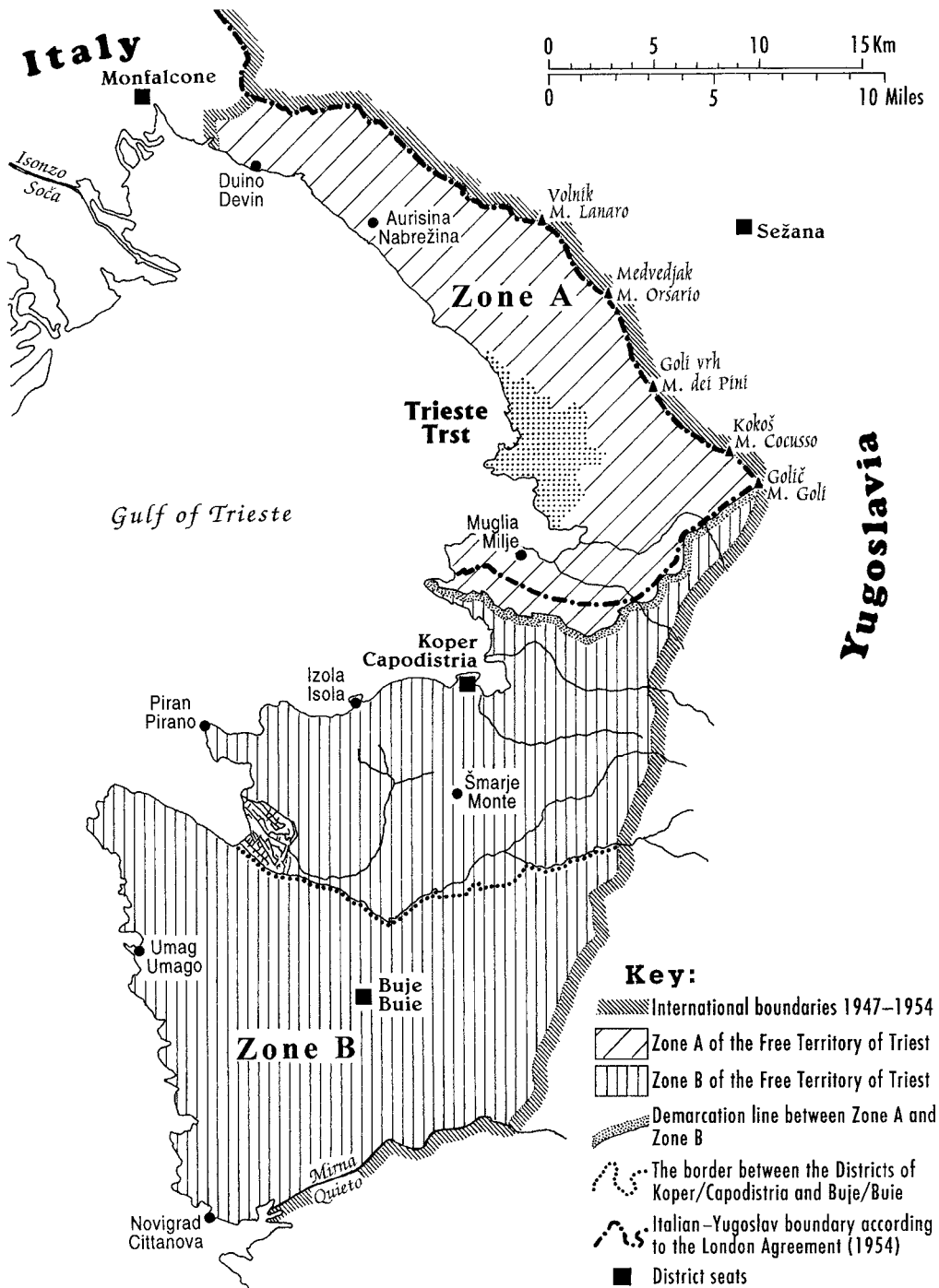
Map 2 Division of Slovenia in April 1941.

The question of the Yugoslav-Italian border was to be solved by a council of foreign ministers of the four powers (the United States, the Soviet Union, Great Britain, and France). Due to the complicated state of East-West relations and the complicated ethnic situation (the region in question was an ethnically mixed area in which Italians, Croats, and Slovenes lived), an agreement was not reached until May 1946. French Foreign Minister Georges Bidault suggested the establishment of the Free Territory of Trieste as a compromise. This territory would represent a buffer zone between Italy and Yugoslavia, or between East and West, and would be governed together by Anglo-American (Zone A) and Yugoslav (Zone B) military authorities<sup>22</sup>. In spite of the fact that the governments of Italy and Yugoslavia finally signed the peace treaty on February 10, 1947<sup>23</sup>, fights around the Free Territory of Trieste did not cease.

In 1953 there was even the danger that this would escalate into a military duel, and Italy and Yugoslavia again sat at the conference table. Under new circumstances of improved relations between Yugoslavia and the West, it was now possible to reach an agreement. Yugoslavia was no longer a Soviet satellite. The result of the negotiations was the London “Memorandum Between the Governments of Italy, the United Kingdom, the United States and Yugoslavia Regarding The Free Territory of Trieste” of October 1954, in accordance with which Trieste and most of Zone A remained in Italy, while Zone B and a smaller part of Zone A became part of Yugoslavia<sup>24</sup> (Map 3).

Yugoslav Slovenia gained the coastal territories in the West (so-called “Primorska”) and was enlarged by one-third. Yugoslav demands for border changes in Austria were not respected by the Allies.





Map 3 Free territory of Trieste, 1947-1954.

Research: M. Klemenčič; Desing and production: Z. Drole; Ljubljana, May 2005.

After World War II, Slovenes found themselves in a contradictory situation. On the basis of the Constitution of 1946 they gained the status of a constitutive part of the Yugoslav federation. Formally, Slovenes gained their own state; their independence was, however, only superficial. Already by the end of World War II the Slovene partisan units were integrated into the Yugoslav Army where the language of command was Serbo-Croatian. Later, Slovenia had to give up much of its autonomy and independence established by the Slovene National Liberation Movement during World War II, when Slovene independent economic, social, and cultural policies and institutions were developed. In accordance with the federal constitution, Slovenia retained its governance only in education, culture, and health care <sup>25</sup>. Centralism again prevailed in Yugoslavia, clearly evident in the field of culture. In spite of the fact, that Yugoslavia was ethnically one of the most picturesque and diverse countries in Europe, the federal authorities tried to develop a “unified Yugoslav socialist culture”. It was their aim to develop a single educational system, one language, and unified cultural institutions. The Serbo-Croatian language and federal Yugoslav state institutions became more important than the languages and institutions of specific individual ethno-nations <sup>26</sup>. National minorities or, as the constitution defined them, nationalities, had the right (at least on paper) to their cultural activities and education in their respective languages; in reality, however, their equality and furthering of their cultural development were not realized (with the exception of the policy of Slovenia towards its autochthonous Italian and Hungarian minorities) until the second half of the 1960s.

By the end of the 1950s, in resistance against “Yugoslavism” sharp polemics on national culture began between Slovene writers and advocates of Yugoslav unitarism. Because cultural leaders formed a formal opposition and defended their national interests, there was permanent fighting with the authorities.

## **SLOVENIA AND SLOVENIANS IN THE 1990s AND 2000s**

Soon after the death of Josip Broz-Tito in 1980, discussions developed among the Slovene Communists on how to unite freedom and socialism. Even more vigorous discussions started within the youth organization – the Union of Socialist Youth of Slovenia – that initiated the creation of “new social (peace, ecological, feminist, etc.) movements”. Discussions on democratization became popular especially among intellectuals, but also among (more liberal) politicians <sup>27</sup>.

With strained political relations, two trends developed in culture during this period, i.e., defense of freedom of expression (here the cultural leaders were of the same opinion regardless of their ethnic background) and in some cases also defense of national rights. Culture was the field in which the decay of the state and the failure of the forcefully enforced ideological model were most exposed. Simultaneously with growing differences, Yugoslav cultural society almost vanished in the second half of the 1980s; conflicts between cultural leaders of different ethnic origin were on the table every day, especially between the Serbs, who advocated centralism and “Yugoslavism,” and the Slovenes, who fought for autonomy, decentralization, a distinct national identity, Slovene language as the most important symbol, and individuality. These two concepts for the future of Yugoslavia could not exist simultaneously, and so Yugoslavia, which was formed in 1919, started to collapse.

Soon, in 1987, intellectual and political debates were stirred up also by issue No. 57 of the literary journal *Nova Revija*, which published a Slovene National Program, demanding democracy and

independence. A few youth newspapers (weeklies) like *Tribuna*, *Katedra*, and *Mladina* criticized even more aggressively the Yugoslav People's Army, which spent 62% of the federal budget<sup>28</sup>.

An already excited segment of the population in Slovenia became even more agitated when the federal authorities proposed a reform of the educational system, according to which subjects like literature, history, and geography were to be unified in all schools in Yugoslavia. Those suggestions were hidden from the Slovene public initially. When the Slovene cultural leaders learned about them, they rebelled and demanded that the Slovene authorities fight sharply against those ideas, which did not have anything in common with a very much-propagated principle of national equality in Yugoslavia<sup>29</sup>.

These discussions showed that the League of Communists of Slovenia had no say on national policy in Yugoslavia in this regard. The federal authorities fought against democratization of Slovene society with sharp protests, which were addressed towards all Slovenes. The sharpest critique was from the Yugoslav People's Army, which in each complaint found an attack on the communist system and the Yugoslav federation. In May 1988 it started a process against the "counterrevolution" in Slovenia, with the trial against "the gang of four" (three civilians, Janez Janša, who is today serving as Prime Minister of the Republic of Slovenia, David Tasić, and Franci Zavrl, and a junior officer, Ivan Borštner). They were accused of high treason for revealing a military secret. The trial was conducted in the Serbo-Croatian language before the military court in Ljubljana<sup>30</sup>. This process provoked mass revolt in Slovenia, and the public started to ask why Slovenia should stay in such a Yugoslavia. Also, Slovene Communists under the leadership of the liberal Milan Kučan reacted; and in January 1989 the League of Communists of Slovenia, as the first reigning Communist Party, gave up their political monopoly in favor of political pluralism and democratization. The opposition, so far organized within the official umbrella (socio-political) organization – the Socialist Alliance of Working People of Slovenia – reacted immediately by establishing new independent political parties.

Because the League of Communists of Yugoslavia, which was completely under the influence of Serbian policy, did not tolerate radical political changes, the Slovene Communists left the Fourteenth (Extraordinary) Congress of the LCY on 20 January 1990. This meant the end of the LCY and cut the most important political link of Slovenia with the federated Yugoslavia. In January 1990 the first multiparty elections since World War II were scheduled for April 1990. This showed that Slovenia wanted to (re)gain a place in the family of democratic states.

In the spring of 1990, the first free elections took place. Opposition parties won the parliamentary elections and formed the first non-communist government for Slovenia after World War II. On December 23, 1990, a plebiscite on the future of Slovenia took place, and more than 90% of eligible voters voted for an independent democratic Republic of Slovenia. Slovenia declared independence from Yugoslavia on June 25, 1991. What followed was a short 10-day war, which started with an attack of the Yugoslav Army on Slovenia. The European Union brokered an agreement that allowed Slovenia, after a three-month cooling off period, to pursue the implementation of independence. Slovenia became a peaceful and successful country, while in the rest of former Yugoslavia, ethnic wars continued. Slovenia was officially recognized by the European Union in January 1992, and U.S. recognition followed in April 1992. Shortly after that, Slovenia became a member of the United Nations<sup>31</sup> and in 2004 became a member of the European Union and NATO.

## SLOVENIAN AND NATIONAL MINORITIES

As mentioned at the beginning of this essay, Slovenes live also as ethnic minorities in the neighboring countries of Austria, Italy, and Hungary. In all three countries they enjoy special rights, at least on paper. Their language is protected in order for it to be preserved. In Austria Slovenes are supposed to enjoy special rights in accordance with the Article 7 of the Austrian Peace Treaty of 1955<sup>32</sup>:

### Article 7–Rights of the Slovene and Croat Minorities

- 1) Austrian nationals of the Slovene and Croat minorities in Carinthia, Burgenland and Styria shall enjoy the same rights on equal terms as all other Austrian nationals, including the right to their own organizations, meetings and press in their own language.
- 2) They are entitled to elementary instruction in the Slovene or Croat language and to a proportional number of their own secondary schools; in this connection school curricula shall be reviewed and a section of the Inspectorate of Education shall be established for Slovene and Croat schools.
- 3) In the administrative and judicial districts of Carinthia, Burgenland and Styria, where there are Slovene, Croat or mixed populations, the Slovene or Croat language shall be accepted as an official language in addition to German. In such districts topographical terminology and inscriptions shall be in the Slovene or Croat language as well as in German.
- 4) Austrian nationals of the Slovene and Croat minorities in Carinthia, Burgenland and Styria shall participate in the cultural, administrative and judicial systems in these territories on equal terms with other Austria nationals.
- 5) The activity of organizations whose aim is to deprive the Croat or Slovene population of their minority character or rights shall be prohibited.

It is still today a hot topic in relations between Slovenia and Austria. However, even the Austrian constitutional court established a few times that Austria failed to realize these provisions fully. For these reasons it is not surprising that the Slovene minorities in Austria constantly demanded that their minority rights be fully implemented and protected<sup>33</sup>.

The Slovene minority in Italy also demands that its rights in accordance with the Peace Agreements of 1947, the London Memorandum of 1954 and the Osimo Treaties in 1973 be protected. The Italian parliament even passed a law on protection of Slovene minority rights in 2001, but the Berlusconi government never implemented it<sup>34</sup>.

Nevertheless, in the period of the “Cold War,” the situation of the Slovene national minority living in an underdeveloped part of Hungary behind the “Iron Curtain” was much worse than those of the Slovenes in Italy and Austria. The situation of the Slovene minority that had started to become better with the gradual liberalization in Hungary in the 1980s improved substantially in the 1990s, when a bilateral agreement on the protection of national minorities also was signed between Slovenia and Hungary<sup>35</sup>.

## SLOVENIANS IN THE WORLD

Prior to World War I, the Slovene nation was among those that gave proportionately among the largest number of migrants to the rest of Europe and the world. The process of mass emigration

of Slovenes began in the second half of the 19th century. In 1900, approximately 65,000 people born in the Slovene ethnic territory lived outside its borders but remained within the Habsburg monarchy. From the mid 1880s, Slovenes emigrated from the Habsburg monarchy to individual European countries, particularly to coal mining centers in Westphalia. Before World War I, 30,000 Slovenes lived there. By 1914, more than 300,000 Slovene people had migrated, most to the United States but lesser numbers to other European countries and South America (Argentina, Brazil, Uruguay) <sup>36</sup>.

After 1918, the migration currents from Europe changed course. When the “golden gates” of America were closed in 1924 by a change in immigration policy, migrants left instead for South America (Argentina, Brazil, Uruguay), Canada, and other European countries. Immigration also increased to the economically developed European countries of Germany, France, Belgium and the Netherlands. During this interwar period from 1921 to 1931, Yugoslav Slovenia witnessed the number of people leaving the country exceeding the number immigrating to it by 50,000 <sup>37</sup>.

Emigration from Yugoslav Slovenia was the most intensive in the 1920s. Between 1921 and 1929, 17,013 people migrated from Yugoslav Slovenia to non-European states, while 147,926 people moved from Yugoslavia as a whole. From 1929 to 1938, 7,250 people left Yugoslav Slovenia for non-European countries. In sum, data for 1921 to 1924 and 1929 to 1932 (no data are available for 1925 to 1928) show that 24,263 people from Yugoslav Slovenia moved to non-European countries. From 1927 to 1938, 115,978 Yugoslavs migrated to economically developed European states. During that period Slovene settlements enlarged, especially in Westphalia <sup>38</sup>.

In that part of the Slovene ethnic territory annexed to Italy after the First World War (called “Primorska”), similar migration was evident. Parts of the Slovene population, especially the intelligentsia and the clergy, left Italy for Yugoslavia; other parts went to Argentina, Brazil, and other South American and European countries. Estimates show that in only one decade, from 1921 to 1931, the number of people abandoning “Primorska” exceeded the number of those settling there by 15,394. The data on the ensuing emigration of the Italian population from this territory suggest that at least an additional 25,000 Slovenes left the “Primorska” region during this period <sup>39</sup>.

Extensive migration from “Primorska” also occurred between 1931 and 1936, when there were 10,109 more emigrants than immigrants. Data from this period also reveal heavy migration of the Italian population to this Slovene ethnic territory, from which at the same time about 15,000 Slovenes moved. A total of approximately 45,000 Slovenes migrated from the Slovene ethnic territory in Italy during the period between both world wars, with about 30,000 settling within the Slovene ethnic territory in Yugoslavia. The remaining 15,000 found their way outside, mainly to South American states and particularly to Argentina <sup>40</sup>.

The migration of Slovenes from the “Primorska” area to their favorite destination, the United States, was quite intense during this time. Among those taking part in this exodus during World War I were a number of Slovenes who later became well-known in the United States.

Between the world wars, the Slovene ethnic territory in Austrian Carinthia experienced an influx of migrants. One should not, however, conclude that Slovenes did not emigrate from Carinthia. Official Austrian data from the 1951 census show that in that year, of the 477,746 living in Carinthia, almost 80,000 were born outside its borders. A large portion of these newcomers settled in Slovene ethnic territory. The intensive immigration of Germans to Carinthia caused an estimated 25,000 Slovenes to emigrate from there between 1919 and 1951, some to Yugoslavia

(again, principally the intelligentsia and clergy) and others to Canada and the United States and in lesser numbers to other European countries <sup>41</sup>.

After World War II, two phases of emigration from Slovenia can be distinguished: the first from 1945 to the beginning of the 1960s, and the second from the mid-1960s to the 1990s. The first post-World War II phase consisted of the migration of “political emigrants” – those who fled the Communist dictatorship that had assumed control in 1945 and who found themselves in camps for displaced persons <sup>42</sup>. After 1950 illegal migrants crossed closed Yugoslav frontiers, primarily to Canada and Australia, but also to the United States. Most went through the system of displaced persons camps in Austria and Italy, where most had to proclaim they were political émigrés to stay, whether or not it was true <sup>43</sup>.

The second phase of immigration took place at the beginning of the 1960s, when Yugoslavia opened its borders – one of the most important policies of the Yugoslav “self management socialist system” – and its citizens were allowed to migrate freely and Yugoslav authorities allowed legal emigration. During this period, particularly intensive emigration currents flowed to Australia, Canada, other European states, and in lesser numbers to the United States <sup>44</sup>.

According to the U.S. Census of 1910, lived ca. 180,000 persons of Slovene mother tongue <sup>45</sup> (immigrants and their children) in the USA. In 2000 ca. 176,000 persons of Slovene ancestry lived in the USA <sup>46</sup>.

Table 1: Number of persons with Slovene Mother Tongue or with Slovene Ancestry in the USA

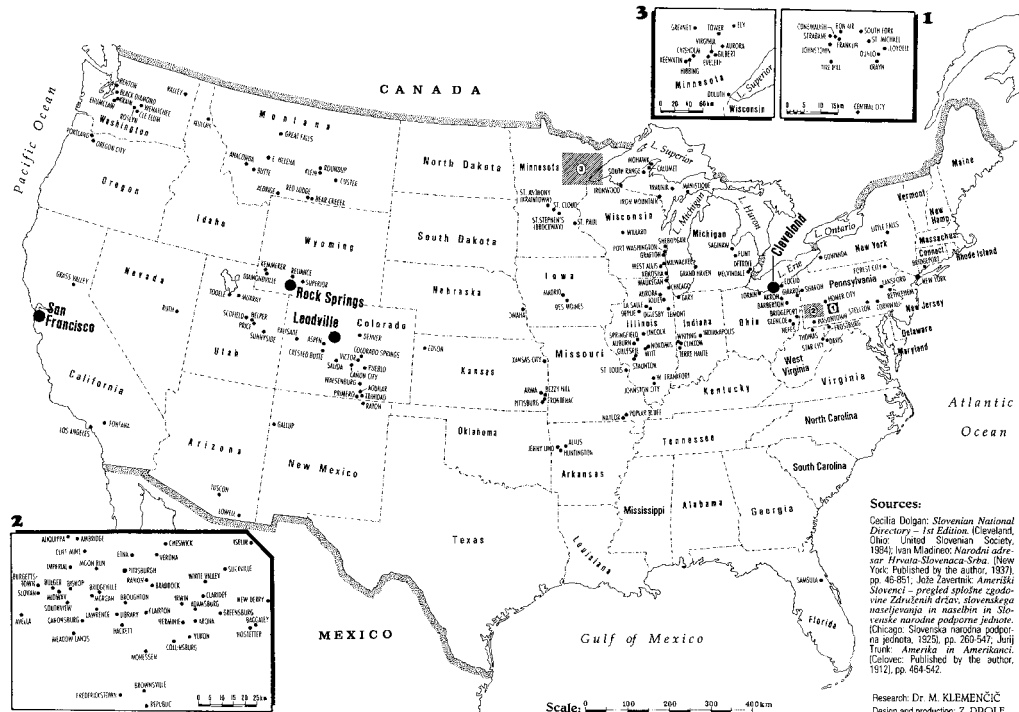
Year	Nr. of Persons with Slovene Mother Tongue	Methodology of Census taking
1910	183,431	Population by mother tongue – only immigrants and their children
1920	208,552	Population by mother tongue – only immigrants and their children
1930	77,671	Population by mother tongue – only immigrants
1940	184,420	Population by mother tongue – only immigrants, their children, and grandchildren
1960	32,108	Population by mother tongue – only immigrants and their children
1970	82,321	Population by mother tongue – only immigrants and their children
1980	126,463	Population by ancestry
1990	124,437	Population by ancestry
2000	176,691	Population by ancestry

In 1930, Wendisch is mentioned as a native language for the first and last time in American population censuses. *The Encyclopedia of Races and Peoples* describes the Wendisch language as a Slovene dialect. Already in 1920, most of the people whose mother tongue was an unspecified Slovene dialect settled for Wendisch as their native language. The 1,615 persons so enumerated in 1920 said they were born in Hungary. These were part of the Prekmurje Slovenes who were favorably inclined towards the Hungarians and who already before the First World War had been issuing the *Ameriških Slovencev Glasz* [The Voice of American Slovenes] in the Prekmurje dialect.

In the 1930 census, 1,372 Wendisch speakers said they came from Yugoslavia, 431 from Hungary, 116 from Austria, and 108 from other countries <sup>47</sup>.

The presence of people who identified Wendisch as their mother tongue in the United States reflects the political situation in Prekmurje before the First World War. There Hungarian authorities had tried to convince Slovenes that, culturally and politically, they had nothing in common with Slovenes in the Austrian part of the monarchy and that they used a special language called Wendisch. According to the 1930 census, as many as 953 of the 1,326 persons who claimed Wendisch as their mother tongue lived in Bethlehem, Pennsylvania, and the majority of the balance lived elsewhere in Pennsylvania. The 1910 and 1920 censuses showed that Slovene emigrants from Prekmurje sympathetic to Hungary (mostly Protestants) settled mainly in Bethlehem, Pennsylvania. Emigrants from Prekmurje with a Slovene national consciousness also settled in Bridgeport, Connecticut <sup>48</sup>. After 1991 the emigrants from Prekmurje to the United States realized that they were part of the Slovene ethnic group in the USA.

Most Slovenes in diaspora live today in the USA (Map 4). The 30,000 Slovenes who live today in Canada consist of immigrants and descendants of political émigré communities and those economic migrants who came after World War II. Around 100,000 Slovenes live in Western Europe as immigrants; most of them in Germany, France, and Sweden. There are also some Slovenes living in the states that developed in the territories of former Yugoslavia, most of them in Croatia and Serbia (Map 5). Of the Slovenes who emigrated to South America, most live in Argentina, Brazil,

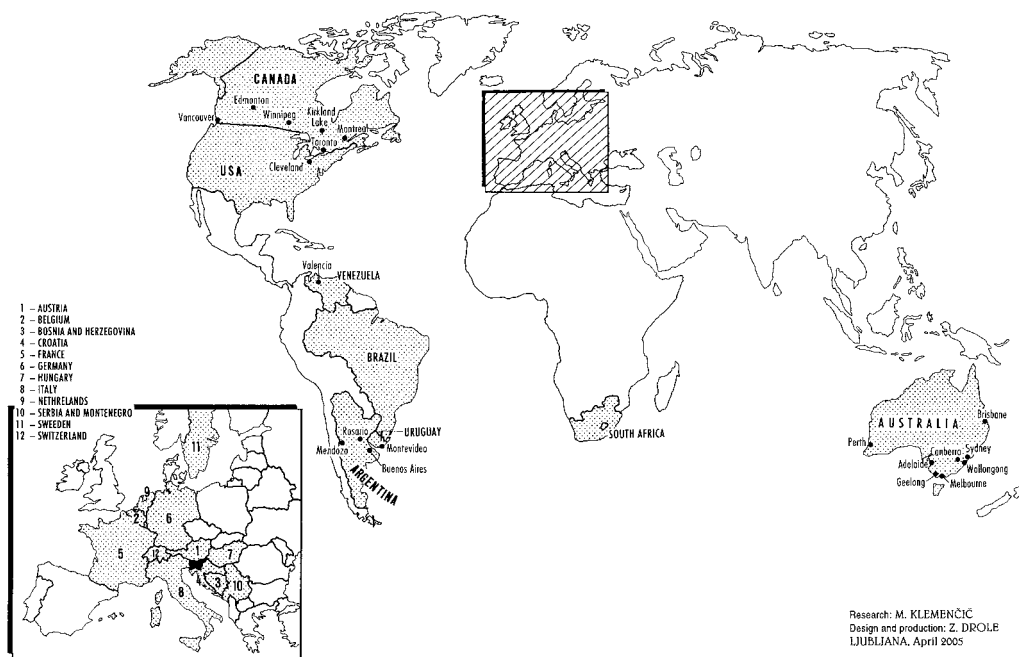


Map 4 Towns and cities with Slovene settlements in the United States of America.

Uruguay, and Venezuela, having come during the interwar period and after World War II. There are also 25,000 Slovenes living in Australia; most came after World War II.

Most of the Slovene immigrants in the new homeland developed immigrant settlements in a township where mostly Slovenians lived and in which at least one ethnic organizational structure existed – a cultural, educational, or sports society; Slovene national home; Slovene or mixed Catholic or Evangelical parish; editorial offices of a Slovene ethnic newspaper; or, in the USA, a branch of a fraternal benefit society. Those organizational structures have enabled Slovene immigrants to keep their language or/and consciousness until today <sup>49</sup>.

A special form of organization of Slovene as well as other immigrant communities are the *ethnic parishes* which were built from 1871 onwards. The first Slovene ethnic parishes in the USA were established in 1871 in Brockway (now St. Stephens) and Tower in Minnesotan Iron Range. Slovene Americans established alone or with help of other ethnic groups more than fifty five ethnic parishes. In those parts of the country where there were either not enough Slovene immigrants or these immigrants were too impoverished to establish their own Parish, Slovenians founded ethnically mixed parishes with Croats, Slovaks, Germans, Italians, and Hungarians. The reasons for joining with these ethnic groups and not others are easily explained. The immigrants formed parishes with Croats because of the similarity of their languages and the geographical proximity of their homelands; with Slovaks because the Slovak language is linguistically similar to Slovene and could be understood; with Germans because Slovenians had lived under the Habsburg monarchy until World War I and thus had learned the language; with Italians because that language was understood by Slovene immigrants from the coastland; and with Hungarians because their language was understood by Slovenians from Prekmurje, the Slovene ethnic territory that had belonged to the Hungarian part of the Habsburg monarchy <sup>50</sup>.



Map 5 Slovenes in the world.

Research: M. KLEMENČIČ  
Design and production: Z. DROLE  
LJUBLJANA, April 2005

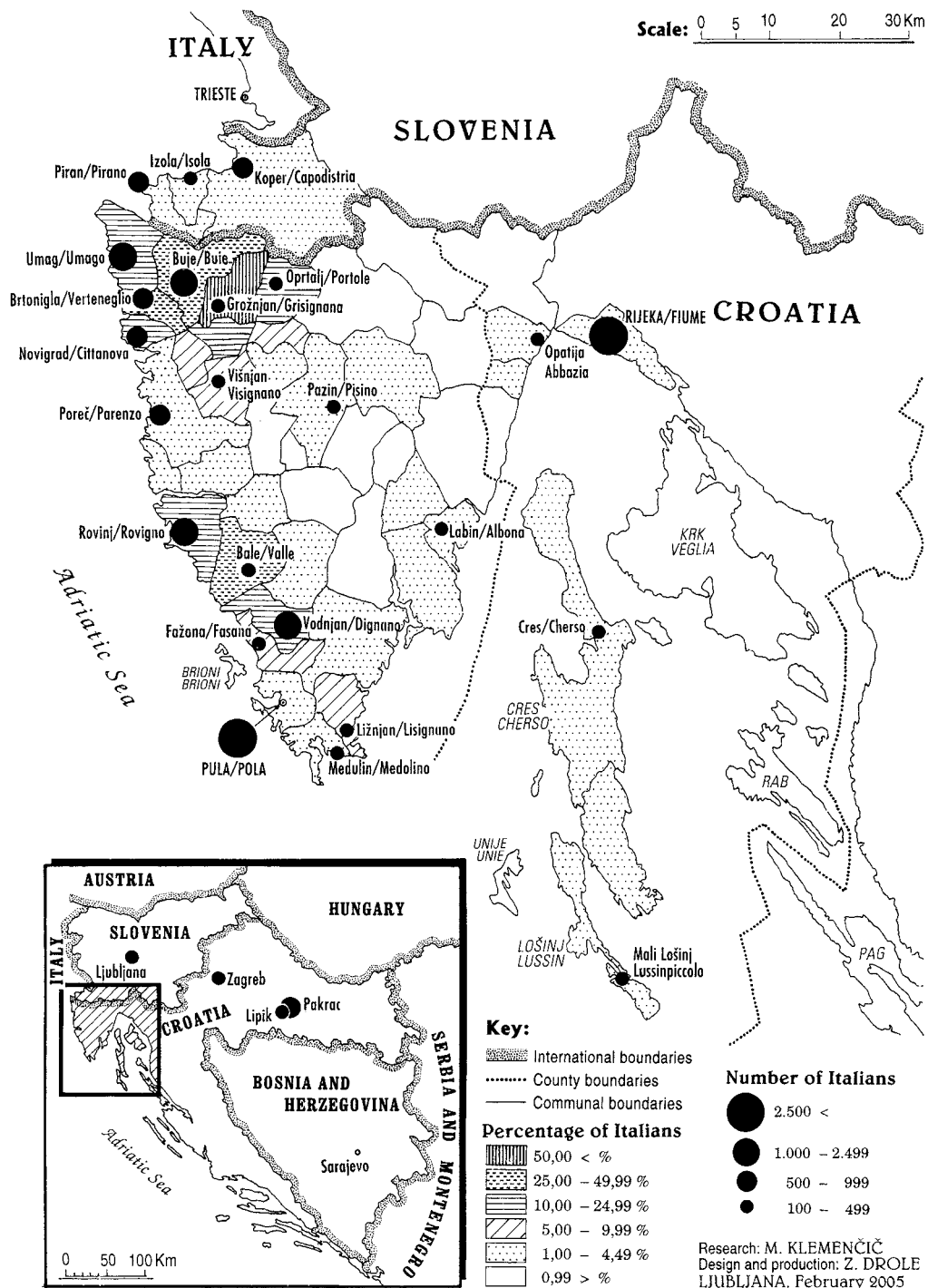


The ethnic parishes where there were enough believers also organized Parish schools. The language of the masses was at the beginning only Slovene later the mass was held in Slovene as well as in the English language. The language of the Parish schools was English; Slovene was often taught as additional subject in those schools. Parish priests in Slovene ethnic parishes were normally Slovenians; teachers in schools also were Slovenians born in Slovenia or of Slovene descent. Therefore organizing ethnic parishes had a positive influence for awareness of the Slovene roots among Slovene immigrants <sup>51</sup>.

Slovene ethnic parishes were also established in Canada. They were established in Toronto (two), Winnipeg (Manitoba), Montreal (Quebec) and Hamilton (Ontario). Together with Croatian immigrants, Slovenians established a Church community in Windsor (Ontario) <sup>52</sup>.

In the other states where Slovenians settled in large numbers, they were not able to establish their own ethnic parishes because of the policies of local authorities. In these states they established pastoral centres which were part of local parishes <sup>53</sup>. For example, in Argentina Slovenians established ca. 20 permanent and numerous temporary pastoral communities. Slovene émigré community in Argentina with the blessing of the exiled Bishop of Ljubljana, Gregorij Rožman, even established a Theological faculty, a sister twin of Theological faculty and seminary in Ljubljana. This "Baraga Seminary" became the centre of all Slovene émigré institutions in Argentina. They also formed Slovene Catholic Missions for the Slovenians in Australia. The largest were established in Sydney, Melbourne and Adelaide. In Western Europe the Slovene communities were in most cases small to establish separate ethnic parishes. The Slovene priests hold masses in the Slovene language in many Slovene settlements in the inter-war period, especially in Westphalia. Due to the new influx of migrants after World War II they were able to continue to hold masses in Slovene language as guests of German churches in places of settlements of post-World War II, Slovene migrants, especially in Germany and France <sup>54</sup>.

*Slovene fraternal benefit organizations* represented a fundamental form of organization of Slovene immigrants in the United States. These are insurance companies which came into being during the period when the United States did not know any form of insurance and they have kept their form of organization until today. The fraternal organizations provided insurance of workers in case of accidents at work or in case of illness. These organizations used their profits to support cultural and editorial activities of Slovene immigrants in the United States. These are centralized organizations, composed of individual lodges, which were or are active in Slovene settlements <sup>55</sup>. Among those which are active still today are: the *American Fraternal Union* (with its seat in Ely, Minnesota, with 15,000 members), the *American Mutual Life Association* (with its seat in Cleveland, Ohio, with around 12,000 members), the *Slovene National Benefit Society* (with its seat in Imperial, Pennsylvania, with over 50,000 members), the *Western Slavonic Association* (with its seat in Denver, Colorado, with 6,5000 members), and the *American Slovenian Catholic Union* with its seat in Joliet, Illinois, around 30,000 members <sup>56</sup>. The relatively large number of Slovene American fraternal organizations is on the one hand a consequence of dispersed Slovene settlements in the United States, on the other hand a consequence of ideological differences which were in part brought from the old homeland and in part a consequence of conditions in the new homeland. The American Slovenian Catholic Union, once named the *Grand Carniolian Catholic Union*, demanded that its members be active Catholics, while the Slovene National Benefit Society did not mix the religious beliefs of its members with the operation of society, because it proclaimed the religious beliefs of individual members are a private affair <sup>57</sup>.



Map 6 Italians in Slovenia and Croatia in 2001/02.

The Slovenians in Canada too formed one such organization in the inter-war period, the *Bled Mutual Benefit Society* which after World War II was transformed and enlarged to serve the needs of post-World War II Slovene immigrants to Canada<sup>58</sup>. Elsewhere in the world such organizations were not founded because universal health care systems were in place. The official language of these organizations was at first Slovene. It was, however, replaced with English once the second generation took the lead of the organizations.

Slovene immigrants in the United States also built *Slovene national homes*. Those were buildings, which lay in the midst of the Slovene settlements. In these buildings, meetings of the lodges and cultural events, political meetings and parties took place. In larger settlements Slovene national homes consisted of two story buildings with one smaller and one larger hall for cultural events and with more smaller rooms for meetings of lodge committees. In those settlements the homes had also their own libraries where people could read Slovene ethnic newspapers and other literature and Slovene and English books. In larger Slovene settlements individual entrepreneurs build larger halls and rented them to cultural societies and lodges of the fraternal organizations for meetings and celebrations. The first Slovene national homes were built by fraternal benefit societies. In 1905 there were two homes of Slovene societies in Chicago and Johnstown, Pennsylvania and later, before World War I ca. ten homes were built<sup>59</sup>.

After World War I Slovene immigrants started to plan building new homes in Slovene settlements. They gathered money to build them by selling stocks to individuals and organizations by organizing dance parties with selling “potica”, with lotteries. In 1919 four Slovene national homes opened in Cleveland; only one of them was a new building. In the 1920s and 1930s building of Slovene national homes reached its peak. The largest Slovene national home was built in Cleveland on St. Clair Avenue. It was built in 1924. In this hall many performances were organized, including operas in Slovene language. In the building there were 11 offices, 7 shops, a Gymnasium, a reading room and a private club room. Among those renting rooms there were a Slovene school, more singing societies, a drama school led by Augusta Danilova, the Kolander Travel Agency, a Photo Studio, a store where Slovene books and newspapers were sold. In this building there was also school of Slovene art led by Harvey Perusheck, the Slovene National Museum; for some time there was also the seat of the Slovene Mutual Life Association and more than 100 lodges and organizations. Also immigrants in the other Slovene settlements built Slovene national homes especially in western Pennsylvania<sup>60</sup>.

After World War II Slovene Americans united with Croatian and Serbian Americans and built homes together: for example, the American Yugoslav Center in Euclid, Ohio or the Slovene Croatian Club in Escanaba, Michigan. In Slovene national homes other immigrant groups too organized their events. The nucleus of the post-World War II Slovene émigré community bought a building vis-a-vis Slovene national home on St. Clair Avenue in Cleveland. The building was called “Baragov dom”; it was incorporated in 1956. In the basement there were offices of special organizations of the post-World War II Slovene émigré communities, the League of Slovene Americans and offices of “Slovenska pisarna”. They sold the building in the 1990s. The shift of population towards the suburbs in the 1960s caused some national homes to close down. Homes were left in deteriorating areas of towns. Third and fourth generation Slovene Americans are quite assimilated and are not willing to sacrifice as much time and money to preserve Slovene national homes and other Slovene organizations as their ancestors were. The Slovene national homes in Cleveland united in the Cleveland Federation of National Homes. In 1970s two Slovene national homes were opened in Florida where quite a few Slovene pension-

ers moved. In 1990s new Slovene national homes opened in Detroit, Michigan, and in Imperial, Pennsylvania; where an administrative center for the Slovene National Benefit Society and Slovene Cultural center in Lemont, Illinois, near Chicago was built <sup>61</sup>.

During the World War II and in the 1990s the Slovene national homes were centers for gathering of material and moral help. The Slovene American National Congress, which elected the Slovene National Council in December 1942, met in such a home as, in 1991, did the United Americans for Slovenia, an organization established to help Slovenia in 1990's <sup>62</sup>.

Slovene national homes, which served almost the same purpose, were built also in South America (in Argentina). They started to be built in the inter-war period by Slovene immigrants from Primorska in Buenos Aires. The post-World War II émigré community built more than 20 such homes in Argentina. The reason for that was the lack of Slovene churches and schools. Those homes served as places for religious activities, cultural performances, Slovene language schools and kindergartens <sup>63</sup>.

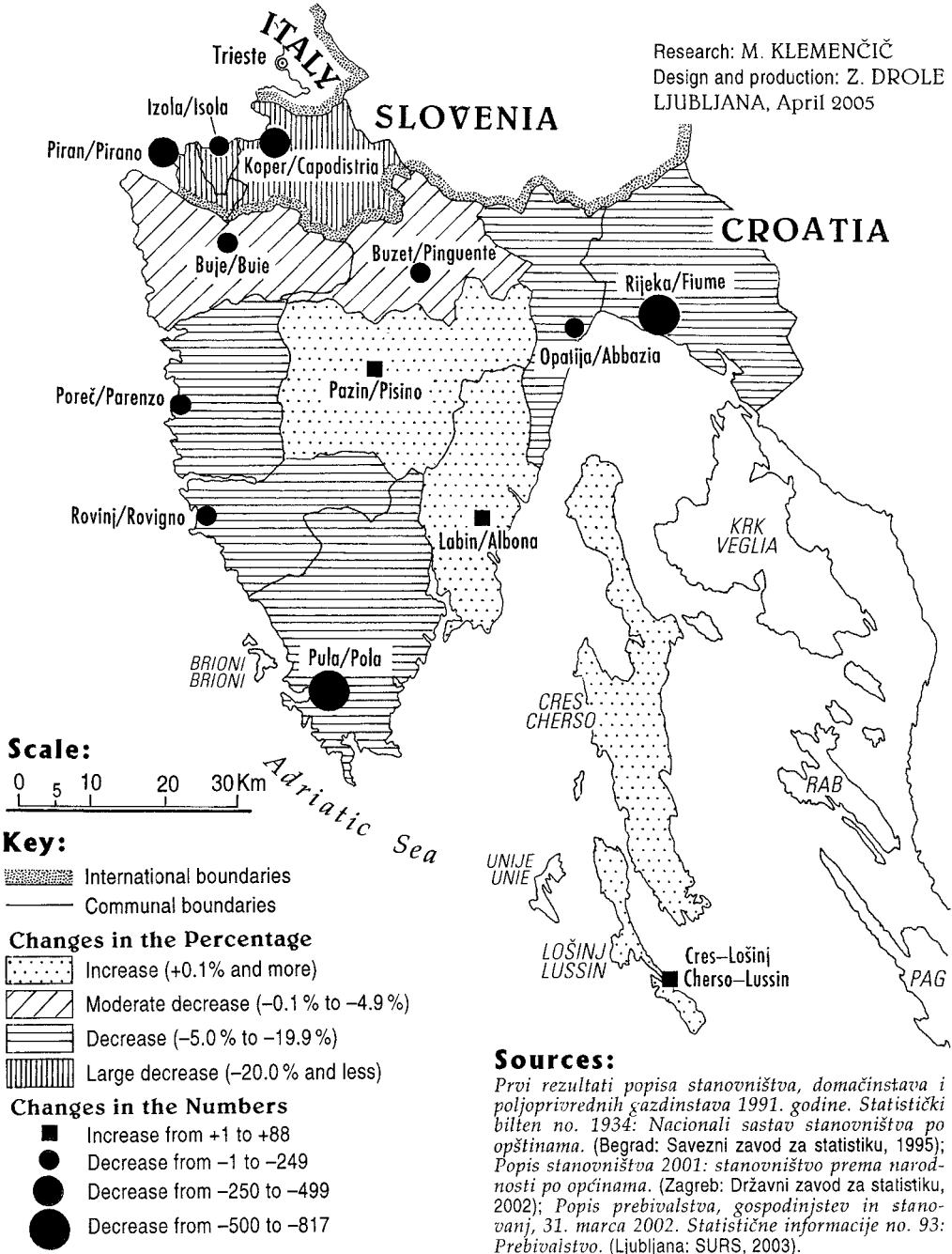
From the mid-1950s Slovene national homes were also built in Australia. Australian Slovenes built them in all larger settlements (Melbourne, Sydney, Perth, Brisbane, Adelaide, Canberra, Wollongong in Geelong) <sup>64</sup>. In Canada Slovenians built hunting lodges which served for amusement and sometimes they held there too cultural performances.

*Ethnic newspapers and organs* of organizations which were either published for the use of Slovenes in one large settlement or sent to all members of Slovene fraternal or other organization in some or in the majority of the U.S. states were also helpful in retaining the awareness of Slovene roots among the Slovene immigrants in the United States. Newspapers and periodicals like almanacs represented one of the most important symbols of the life of an ethnic group <sup>65</sup>.

Slovene ethnic newspapers in the United States played a leading and leadership role among Slovene immigrants especially from 1891 till 1920. They did not only write about happenings in Slovene community; they also stimulated political and economic happenings among Slovene immigrants in the United States. After 1891 Slovene newspapers in many different cities and townships all over the United States were published, mostly in the main settlements of the Slovenes in the United States. The place of publication sometimes depended on the place where the editor lived. In spite of that we found out that the newspapers were read not only in the places where they were printed but in almost all the United States, especially if they represented an organ of a certain fraternal benefit society <sup>66</sup>. Some newspapers are published in the United States still today; among them we have to mention the *Ameriška domovina/American Home* local newspaper for Slovenes in Cleveland, which is however widely spread in the United States. The American Slovenes also published the *Amerikanski Slovenec – Glasilo Kranjsko slovenske katoliške jednote* which is on the one hand successor of the first Slovene newspaper, which was published in the United States from 1891, and on the other hand an organ of the American Slovenian Catholic Union. Slovene fraternal organizations also publish *Glas (Voice)* as an organ of the American Mutual Life Association with its seat in Cleveland. *Voice of WSA* was an organ of the Western Slavonic Association and *Prosveta/Enlightenment* an organ of the Slovene National Benefit Society. Many newspapers stopped being published: among them we should mention *Glas naroda* which was published in New York until 1957 <sup>67</sup>.

Slovene newspapers were published in the other Slovene Communities in the world too. During the post-World War II period, the *Svobodna Slovenija*, published by post-World War II émigré community, deserves mention.

Research: M. KLEMENČIČ  
 Design and production: Z. DROLE  
 LJUBLJANA, April 2005



Map 7 Changes in the numbers of members of the Italian minority and changes in their percentage in the total number of population during the period 1991-2001/02 (at the Level of Communes in 1991).

Slovene emigrants all over the world are today more or less integrated into the societies of their immigrant countries. Their places of settlement are becoming more and more geographically dispersed since descendants of Slovene immigrants of old generations are moving both within their new homelands and outside of them in search for a better life. There are also new ways of communication, such as cell-phones and Internet which enables them to retain contacts and ethnic identity.

## CONCLUSION

With the inclusion of Republic of Slovenia in the EU and NATO in 2004, the Slovene language gained in its importance. The Slovene language became one of official languages of EU. Therefore it is taught at numerous foreign universities and also the number of students who are choosing it is on the rise.

Possibilities of cooperation between Slovenia and the Slovene indigenous ethnic minorities in neighboring countries are better than ever before. The Slovene language is spoken by even more people than before. Possibilities for cooperation with Slovene emigrants all over the world are better than ever before.

In spite of this, some in Slovenia see globalization and the inclusion of Slovenia in different European and global organizations and networks as a threat to Slovene language.



## NOTES

- <sup>1</sup> M. Šircelj, *Verska, jezikovna in narodna sestava prebivalstva Slovenije: popisi 1991-2002*, Ljubljana 2003, pp. 85-97.
- <sup>2</sup> *Geografski atlas Slovenije: država v prostoru in času*, Ljubljana 1998, p. 160.
- <sup>3</sup> B. Grafenauer, *Ustoličevanje koroskih vojvod in država karantanskih Slovencev*, Ljubljana 1952.
- <sup>4</sup> M. Klemenčič - M. Žagar, *The Former Yugoslavia's Diverse Peoples: A Reference Sourcebook*, Santa Barbara, Denver, Oxford 2003, p. 31.
- <sup>5</sup> *Ibid.*
- <sup>6</sup> *Zgodovina Slovencev*, Ljubljana 1979, pp. 538-541.
- <sup>7</sup> J. Šumrada, *Poskus zemljiške odveze v času Ilirskih provinc*, in V. Rajšp - F. Gestrin - J. Marolt - D. Mihelič (eds.), *Grafenauerjev zbornik*, Ljubljana 1996, pp. 499-514.
- <sup>8</sup> F. Prešeren, *Poems* (selected and edited by F. Pibernik and F. Drolc), Klagenfurt - Ljubljana - Vienna 1999.
- <sup>9</sup> *Ibid.*, pp. 159-161.
- <sup>10</sup> S. Granda, *Prva odločitev Slovencev za Slovenijo: dokumenti z uvodno študijo in osnovnimi pojasnili*, Ljubljana 1999.
- <sup>11</sup> Klemenčič - Žagar, *The Former Yugoslavia's Diverse Peoples* cit., p. 50.
- <sup>12</sup> *Ibid.*, p. 50.
- <sup>13</sup> F. Gestrin - V. Melik, *Slovenska zgodovina od konca osemnajstega stoletja do 1918*, Ljubljana 1966, p. 82.
- <sup>14</sup> M. Klemenčič, *Slovenes of Cleveland. The Creation of a New Nation and a New World Community Slovenia and the Slovenes of Cleveland, Ohio*, Novo mesto 1995, pp. 48-51.
- <sup>15</sup> J. Prunk, *A brief history of Slovenia: historical background of the Republic of Slovenia*, Ljubljana 1994, p. 85.

- <sup>16</sup> J. Pirjevec, *Jugoslavija, 1918-1992. Nastanek, razvoj in razpad Karadjordjevičeve in Titove Jugoslavije*, Koper 1995, p. 28.
- <sup>17</sup> *Ibid.*, p. 29.
- <sup>18</sup> J. Pleterski, *Koroški plebiscit: poskus enciklopedične razlage gesla o koroškem plebiscitu = Kärntner Volksabstimmung 1920: Versuch einer enzyklopädischen Auslegung der Stichwortes 'Kärntner Volksabstimmung'*, Ljubljana 2003.
- <sup>19</sup> P. Vodopivec, *Seven Decades of Inconfronted Incongruities: The Slovenes and Yugoslavia*, in J. Benderly - E. Kraft (eds.), *Independent Slovenia. Origins, Movements, prospects*, New York 1994, pp. 23-46.
- <sup>20</sup> Prunk, *A brief history of Slovenia* cit., pp. 108-114.
- <sup>21</sup> A. Gabrič, *Socialistična kulturna revolucija. Slovenska kulturna politika 1953-1962*, Ljubljana 1995.
- <sup>22</sup> S. Ramet, *Nationalism and Federalism in Yugoslavia, 1962-1991*, Bloomington - Indianapolis 1992, pp. 208-209.
- <sup>23</sup> J. Figa, *Socializing the State: Civil Society and Democratization from Below in Slovenia*, in M.K. Bokovoy - J.A. Irvine - C.S. Lilly (eds.), *State-Society Relations in Yugoslavia, 1945-1992*, New York 1997, pp. 163-182; J. Prunk, *Slovenski narodni vzpon. Narodna politika 1768-1992*, Ljubljana 1992, p. 408.
- <sup>24</sup> *Memorandum of Understanding between the Governments of Italy, The United Kingdom, The United States and Yugoslavia regarded to the Free Territory of Trieste. United Nations, Treaty Series. Treaties and international agreements registered or filed and recorded with the Secretariat of the United Nations, vol 235*, London, 5th of October 1954.
- <sup>25</sup> B. Repe, *Slovenski nacionalni programi od druge svetovne vojne do začetka osemdesetih let*, "Borec", 5-6, 1992, pp. 286-291.
- <sup>26</sup> D. Pirjevec, *Slovenstvo, jugoslovanstvo, socializem*, "Naša sodobnost", 9, 1961, pp. 1099-1129.
- <sup>27</sup> Gabrič, *Socialistična kulturna revolucija* cit.
- <sup>28</sup> Ramet, *Nationalism and Federalism in Yugoslavia* cit., pp. 208-209.
- <sup>29</sup> Figa, *Socializing the State: Civil Society and Democratization from Below in Slovenia* cit., pp. 163-182; J. Prunk, *Slovenski narodni vzpon. Narodna politika 1768-1992*, Ljubljana 1992, p. 408.
- <sup>30</sup> J. Janša, *Premiki: Nastajanje in obramba slovenske države, 1988-1992*, Ljubljana 1992; D. Rupel, *Slovenia's Shift from the Balkans to central Europe*, in J. Benderly - E. Kraft (eds.), *Independent Slovenia; Origins, Movement, Prospects*, New York 1994, pp. 187-189.
- <sup>31</sup> M. Klemenčič, *Slovenia at the Crossroads of the Nineties: From the First Multiparty Elections and the Declaration of Independence to Membership in the Council of Europe*, "Slovene Studies", 14, 1, 1992, pp. 9-34; A. Gosar - M. Klemenčič - V. Klemenčič, *Slovenia: Central Europe's Geopolitical Gateway*, in F.W. Carter - D. Turnock (eds.), *The States of Eastern Europe. Vol. I: North-Eastern Europe*, Singapore - Sydney 1999, pp. 254-256.
- <sup>32</sup> *State Treaty for the Re-establishment of an Independent and Democratic Austria, Vienna, May 15, 1955. Treaty Series, United Nations, vol. 217*, p. 223.
- <sup>33</sup> A. Novak, *Pravno varstvo slovenske manjšine v Avstriji v luči novejšega mednarodnopravnega manjšinskega varstva*, Klagenfurt, Ljubljana - Vienna 2005.
- <sup>34</sup> L. Kante, *Osimo in slovenska manjšina*, "Delo", 37, 260, 10 November 1995, p. 7; M. Gregorič, *Zakonska zaščita Slovencev v Italiji včeraj, danes in jutri*, "Primorska srečanja", 243, 2001, pp. 454-459.
- <sup>35</sup> K. Munda-Hirnök, *Slovinci na Madžarskem ob koncu 90-ih let*, "Razprave in gradivo", 35, 1999, pp. 61-75.
- <sup>36</sup> M. Klemenčič, *Ameriški Slovenci in NOB v Jugoslaviji: naseljevanje, zemljepisna razprštranjenost in odnos ameriških Slovencev do stare domovine od sredine 19. stoletja do konca druge svetovne vojne*, Maribor 1987, pp. 36-43.
- <sup>37</sup> Klemenčič, *Slovenes of Cleveland* cit., p. 52.
- <sup>38</sup> *Ibid.*, p. 54.
- <sup>39</sup> *Ibid.*
- <sup>40</sup> A. Vovko, *Delovanje Zveze jugoslovanskih emigrantov iz Julijske krajine v letih 1933-1940*, "Zgodovinski časopis", 33, 4, 1979, pp. 449-473; and 34, 1, 1980, pp. 67-102.
- <sup>41</sup> Klemenčič, *Ameriški Slovenci in NOB v Jugoslaviji*, cit., pp. 45-46.
- <sup>42</sup> Klemenčič, *Slovenska izseljenska zgodovina kot del slovenske nacionalne zgodovine: inavguralno predavanje ob izvolitvi v naziv rednega profesorja na Oddelku za zgodovino Filozofske fakultete Univerze v Ljubljani*, 8. 4. 1998, "Zgodovinski časopis", 52, 2, 1998, pp. 175-193.

- <sup>43</sup> *Ibid.*, pp. 175-193.
- <sup>44</sup> *Ibid.*
- <sup>45</sup> *J13th U. S. Census of Population 1910, Volume 2, Chapter 10: Mother Tongue of the Foreign White Stock.* (Washington D. C.: U. S. Government Printing Office, 1913), str. 960-1052.
- <sup>46</sup> Census 2000: Ancestry – Summary File 3, Sample Data. Washington, D.C., Bureau of the Census, at [http://factfinder.census.gov/servlet/QTTable?\\_ts=69596705830](http://factfinder.census.gov/servlet/QTTable?_ts=69596705830) (March 30, 2004).
- <sup>47</sup> Klemenčič, *Ameriški Slovenci in NOB v Jugoslaviji* cit., p. 74. Bain (ed.), *The Hamilton Papers*, Edinburgh 1890, vol. I, pp. XX-XXII.
- <sup>48</sup> M. Kuzmič, *Slovenski izseljenci iz Prekmurja v Betlehemu v ZDA, 1893-1924: naselitev in njihove zgodovinske, socialne, politične, literarne in verske dejavnosti* (=Migracije, 2), Ljubljana, 2001; J.A. Arnež, *Slovenian community in Bridgeport, Connecticut* (=Studia Slovenica, special series no. 2), New York - Washington 1971.
- <sup>49</sup> M. Klemenčič, *Slovenske naselbine v Združenih državah Amerike*, in M. Trebše-Štolfa - M. Klemenčič (eds.), *Slovensko izseljenstvo: zbornik ob 50-letnici Slovenske izseljenske matice*, Ljubljana 2001, pp. 179-186.
- <sup>50</sup> M. Klemenčič, *Jurij Trunk med Koroško in Združenimi državami Amerike ter zgodovina slovenskih naselbin v Leadvillu, Kolorado, in v San Franciscu, Kalifornija*, Celovec, Ljubljana - Dunaj 1999, p. 279; D. Friš, *Ameriški Slovenci in katoliška Cerkev 1871-1924*, Celovec - Ljubljana - Dunaj 1995, pp. 85-93.
- <sup>51</sup> Friš, *Ameriški Slovenci in katoliška Cerkev 1871-1924* cit., pp. 85-93.
- <sup>52</sup> R. Genorio, *Slovenci v Kanadi*, Ljubljana 1989, pp. 149-151.
- <sup>53</sup> I. Kunstelj, *Pravna ureditev dušnega pastirstva v zdomstvu*, "Cerkev v sedanjem svetu", 6, 1-2, 1972, pp. 1-3.
- <sup>54</sup> B. Kolar, *Mesto Cerkve med Slovenci po svetu in njen prispevek za obranjanje narodnosti*, in M. Trebše-Štolfa - M. Klemenčič (eds.), *Slovensko izseljenstvo – zbornik ob 50-letnici Slovenske izseljenske matice*, Ljubljana 2001, pp. 136-137.
- <sup>55</sup> Klemenčič, *Ameriški Slovenci in NOB v Jugoslaviji*, cit., p. 77; for more on history of ethnic fraternalism and history of individual organizations see M. Klemenčič (ed.), *Etnični fraternalizem v priseljenskih deželah = Ethnic Fraternalism in Immigrant Countries*, Maribor 1994.
- <sup>56</sup> *1992 Statistic of Fraternal Benefit Societies*, Naperville 1993.
- <sup>57</sup> Klemenčič, *Ameriški Slovenci in NOB v Jugoslaviji* cit., pp. 78-79, 1992.
- <sup>58</sup> Genorio, *Slovenci v Kanadi* cit., cit., pp. 147-149.
- <sup>59</sup> J. Valenčič, *Slovenski narodni domovi*, in *Enciklopedija Slovenije*, Ljubljana 1999, vol. XII, pp. 26-28; Klemenčič, *Slovenska izseljenska zgodovina kot del slovenske nacionalne zgodovine* cit., pp. 175-193.
- <sup>60</sup> Klemenčič, *Slovenes of Cleveland* cit., pp. 219-263.
- <sup>61</sup> *Ibid.*, p. 263.
- <sup>62</sup> M. Klemenčič, *Izseljenske skupnosti in ustanavljanje novih držav v vzhodni Srednji Evropi: primer Slovencev – Part 1*, "Zgodovinski časopis", 50, 3 (104), 1996, p. 405.
- <sup>63</sup> M. Jevnikar, *Slovenski domovi v Južni Ameriki*, "Dve domovini/Two Homelands", 7, 1996, pp. 97-112.
- <sup>64</sup> J. Prešeren, *Slovenski narodni domovi v Avstraliji*, in M. Trebše-Štolfa - M. Klemenčič (eds.), *Slovensko izseljenstvo: zbornik ob 50-letnici Slovenske izseljenske matice*, Ljubljana 2001, pp. 269-271.
- <sup>65</sup> J. Velikonja, *Slovene Newspapers and Periodicals in America*, in *League of Slovene Americans inc. Symposia*, New York 1981, pp. 112-126.
- <sup>66</sup> M. Klemenčič, *Slovenski izseljenski tisk = Slovenian Emigrant Newspapers*, "Znanstvena revija-humanistika", 3, 2., 1991, pp. 299-317.
- <sup>67</sup> Klemenčič, *Slovenska izseljenska zgodovina kot del slovenske nacionalne zgodovine* cit., p. 179.





## BIBLIOGRAPHY

1992 *Statistic of Fraternal Benefit Societies*, Naperville 1993.

Arnež A.J., *Slovenian community in Bridgeport, Connecticut* (=Studia Slovenica, special series no. 2), New York - Washington 1971.

Benderly J. - Kraft E. (eds.), *Independent Slovenia. Origins, Movements, Prospects*, New York 1994.

Dolgan C., *Slovenian National Directory – 1st Edition*, Cleveland 1984, p. 22.

Figa J., *Socializing the State: Civil Society and Democratization from Below in Slovenia*, in Bokovoy K.M. - Irvine A.J. - Lilly S.C. (eds.), *State-Society Relations in Yugoslavia, 1945-1992*, New York 1997, pp. 163-182.

Friš D., *Ameriški Slovenci in katoliška Cerkev 1871-1924* [American Slovenes and Catholic Church, 1871-1924], Celovec - Ljubljana - Dunaj 1995.

Gabrič A., *Socialistična kulturna revolucija. Slovenska kulturna politika 1953-1962* [Socialist Cultural Revolution. Slovene Cultural Policy 1953-1962], Ljubljana 1995.

Genorio R., *Slovenci v Kanadi* [Slovenes in Canada], Ljubljana 1989.

*Geografski atlas Slovenije: država v prostoru in času* [Geographical Atlas of Slovenia: State in Space and Time], Ljubljana 1998.

Gestrin F. - Melik V., *Slovenska zgodovina od konca osemnajstega stoletja do 1918* [Slovene History from the End of Eighteenth Century to 1918], Ljubljana 1966.

Gosar A. - Klemenčič M. - Klemenčič V., *Slovenia: Central Europe's Geopolitical Gateway*, in Carter W.F. - Turnock D. (eds.), *The States of Eastern Europe*. Vol. I: *North-Eastern Europe*, Singapore - Sydney 1999, pp. 254-256.

Grafenauer B., *Ustoličevanje koroških vojvod in država karantanskih Slovencev* [Coronation of Carinthian Dukes and the State of Carinthian Slovenes], Ljubljana 1952.

Granda S., *Prva odločitev Slovencev za Slovenijo: dokumenti z uvodno študijo in osnovnimi pojasnili* [First Decision of Slovenians for Slovenia: Documents with Introduction], Ljubljana 1999.

Janša J., *Premiki: Nastajanje in obramba slovenske države 1988-1992* [Movements: Establishment and Defense of Slovene State 1988-1992], Ljubljana 1992.

Jeri J., *Tržaško vprašanje po drugi svetovni vojni: tri faze diplomatskega boja* [Question of Trieste after World War II: Three Phases of Diplomatic Fight], Ljubljana 1961.

Jevnikar M., *Slovenski domovi v Južni Ameriki* [Slovene Homes in South America], "Dve domovini/Two Homelands", 7, 1996, pp. 97-112.

Klemenčič M., *Ameriški Slovenci in NOB v Jugoslaviji: naseljevanje, zemljepisna razprostranjenost in odnos ameriških Slovencev do stare domovine od sredine 19. stoletja do konca druge svetovne vojne* [American Slovenes and the National Liberation Movement in Yugoslavia: Settlement, geographical dispersion, and the attitude of American Slovenes toward the Old Country from the mid-nineteenth century to World War II], Maribor 1987.

Id. (ed.), *Etnični fraternalizem v priseljenjskih deželah = Ethnic Fraternalism in Immigrant Countries*, Maribor 1994.

Id., *Izseljenske skupnosti in ustanavljanje novih držav v vzhodni Srednji Evropi: primer Slovencev – 1. del* [Immigrant Communities and Establishment of New States in East Central Europe: The Case of Slovenians – Part 1], "Zgodovinski časopis", 50, 3 (104)1996, p. 405.

Id., *Jurij Trunk med Koroško in Združenimi državami Amerike ter zgodovina slovenskih naselbin v Leadvillu, Kolorado, in v San Franciscu, Kalifornija* [Jurij Trunk between Carinthia and United States of America and History of Slovene Settlements in Leadville, Colorado and San Francisco, California], Celovec - Ljubljana - Dunaj 1999.

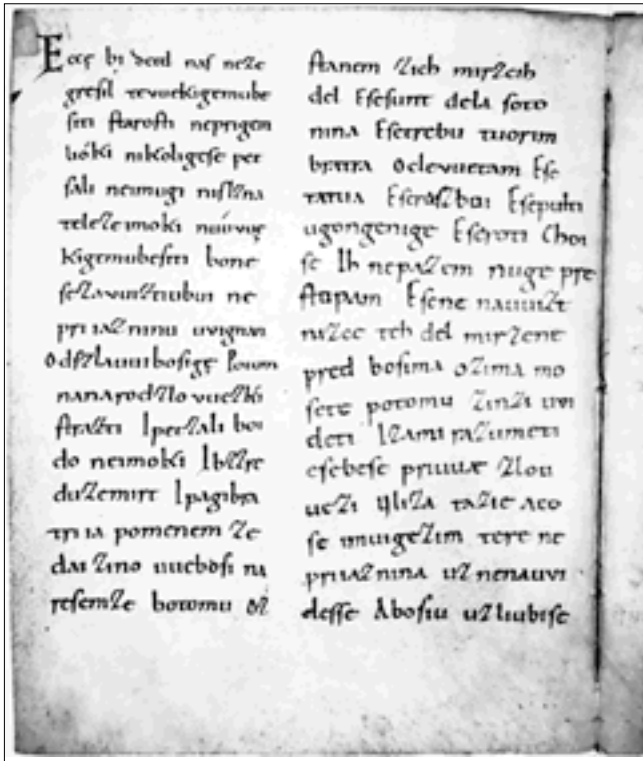
Id., *Slovenes of Cleveland. The Creation of a New Nation and a New World Community Slovenia and the Slovenes of Cleveland, Ohio*, Novo mesto 1995.

Id., *Slovenia at the Crossroads of the Nineties: From the First Multiparty Elections and the Declaration of Independence to Membership in the Council of Europe*, "Slovene Studies", 14, 1, 1992, pp. 9-34.

- Id., *Slovenska izseljenska zgodovina kot del slovenske nacionalne zgodovine* [Slovene Emigrant History as Part of Slovene National History], "Zgodovinski časopis", 52, 2, 1998, pp. 175-193.
- Id., *Slovenski izseljenski tisk = Slovenian Emigrant Newspapers*, "Znanstvena revija-humanistika", 3, 2., 1991, pp. 299-317.
- Klemenčič M. - Žagar M., *The Former Yugoslavia's Diverse Peoples: A Reference Sourcebook*, Santa Barbara - Denver - Oxford 2003.
- Kunstelj I., *Pravna ureditev dušnega pastirstva v zdomstvu* [Legal Situation of Pastoral Activities in Emigration], "Cerkev v sedanjem svetu", 6, 1-2, 1972, pp. 1-3.
- Kuzmič M., *Slovenski izseljenci iz Prekmurja v Bethlehemu v ZDA, 1893-1924: naselitev in njihove zgodovinske, socialne, politične, literarne in verske dejavnosti* [Slovene Immigrants from Prekmurje in Bethlehem, USA, 1893-1924: Settlement and Their Historical, Social, Political, Literary and Religious Activities], Ljubljana 2001.
- Munda-Hirnök K., *Slovenci na Madžarskem ob koncu 90-ih let* [Slovenes in Hungary at the End of 1990s], "Razprave in gradivo", 35, 1999, pp. 61-75.
- Novak A., *Pravno varstvo slovenske manjšine v Avstriji v luči novejšega mednarodnopravnega manjšinskega varstva* [Legal Protection of Slovene Minority in Austria in the Light of Newest International Protection Practices], Klagenfurt - Ljubljana - Vienna 2005.
- Novak C.B., *Trieste 1941-1945: The Ethnic, Political and Ideological Struggle*, Chicago - London 1970.
- Pirjevec D., *Slovenstvo, jugoslovanstvo, socializem* [The Slovenes, the Yugoslav idea, and Socialism], "Naša sodobnost", 9, 1961, pp. 1099-1129.
- Pirjevec J., *Jugoslavija, 1918-1992. Nastanek, razvoj in razpad Karadjordjevičeve in Titove Jugoslavije* [Yugoslavia 1918-1992: The creation, development and dissolution of Karadjordjevič's and Tito's Yugoslavia], Koper 1995.
- Pleterski J., *Koroški plebiscit: poskus enciklopedične razlage gesla o koroškem plebiscitu = Kärntner Volksabstimmung 1920: Versuch einer enzyklopädischen Auslegung der Stichwortes 'Kärntner Volksabstimmung'*, Ljubljana 2003.
- Prešeren F., *Poems* (selected and edited by F. Pibernik - F. Drolc), Klagenfurt - Ljubljana - Vienna 1999.
- Prunk J., *A brief history of Slovenia: historical background of the Republic of Slovenia*, Ljubljana 1994.
- Id., *Slovenski narodni vzpon. Narodna politika 1768-1992* [Slovene National Awakening. National Politics 1768-1992], Ljubljana 1992.
- Rajšp V. - Gestrin F. - Marolt J. - Mihelič D. (eds.), *Grafenauerjev zbornik* [Grafenauer's Festschrift], Ljubljana 1996.
- Ramet P.S., *Nationalism and Federalism in Yugoslavia, 1962-1991*, Bloomington - Indianapolis 1992.
- Repe B., *Slovenski nacionalni programi od druge svetovne vojne do začetka osemdesetih let* [Slovene National Program from the Second World War to the 1980s], "Borec", 5-6, 1992, pp. 286-291.
- Šircelj M., *Verska, jezikovna in narodna sestava prebivalstva Slovenije: popisi 1991-2002* [Religious, Language and Ethnic Structure of Slovene Populations: Censuses 1991-2002], Ljubljana 2003, pp. 85-97.
- Trebše-Štolfa M. - Klemenčič M. (eds.), *Slovensko izseljstvo: zbornik ob 50-letnici Slovenske izseljenske matice* [Slovene Emigration; A Commemorative Book on Occasion of 50<sup>th</sup> Anniversary of Slovene Emigrant Society], Ljubljana 2001.
- Velikonja J., *Slovene Newspapers and Periodicals in America*, in *League of Slovene Americans inc. Symposia*, New York 1981, pp. 112-126.
- Vovko A., *Delovanje Zveze jugoslovanskih emigrantov iz Julijske krajine v letih 1933-1940* [The Activities of Federation of Yugoslav Emigrants from Venetia-Giulia in 1933-1940], "Zgodovinski časopis", 33, 4, 1979, pp. 449-473; and 34, 1, 1980, pp. 67-102.
- Zgodovina Slovencev* [History of Slovenians], Ljubljana 1979.



## SOURCES



1

Brižinski spomeniki - Monumenta Frisingensia

*Eccę bi detd nas neze  
gresil tevuekigemube  
siti starosti neprigem  
lióki nikoligese pet  
sali neimugi nislzna  
telezeimoki nuúvuę  
kigemubesiti bone  
sezavuižtiubui ne  
priiazninu uvignan  
Odszlauuibosię Potom  
nanařodzłovuežki  
strazti lpetzali boi  
do neimoki lbzre  
duzemirt. lpagibra  
triiia pomenem ze  
dai zino uuebosi na  
resemze botomu Oz*

*stanem zich mirzch  
del Esesunt dela soto  
nina Esetrebu tuorim  
bratra Oclevuetam Ese  
tatu Eseraszboi Esepulti  
ugongenige Eseroti Choi  
se lh nepazem nuge pre  
stopam Esene nauuizt  
nizce teh del mirzene  
pred bosima ozima mo  
sete potomu zinzi uvi  
detti lzami razumeti  
esebese priuuę zlou  
uezi uliza tazie aco  
se imuęezim tere ne  
priiaznina uz nenaui  
desse Abosiu uzliubise*

*Brižinski spomeniki - Monumenta Frisingensia*, Ljubljana 2004.

It our forefather had not  
sinned, then he would have  
lived for ever, not receiving old age,  
nor ever having sorrow,  
nor having a tearful  
body, but for ever  
he would have lived. As  
he was by the evil one's envy  
cast out  
from the glory of God, therefore  
upon the human race  
came pain and sorrow,  
sickness, and eventually  
death. Nevertheless, brothers,  
let us remember  
that we are also called  
the sons of Good. Therefore,  
let us give up those vile

deeds, for they are the deeds  
on Satan: when we offer a sacrifice,  
slander our brother, or  
theft, or murder, or carnal  
lust, or oaths which  
we do not keep, but  
break, or hatred.  
nothing is more vile than these  
deeds  
in God's eyes. So you can  
see, my sons,  
and understand yourselves  
that formerly people were  
in appearance just as  
we are; they too  
hated the works of the evil one  
and loved to works of Good

*Brižinski spomeniki*, the first and oldest known written document in Slovene language. The precise date of the origin of the Freising Manuscripts cannot be exactly determined; the original text was probably written in the 9th century. In this liturgic and homiletic manuscript, three Slovene records were found and this miscellany was probably an episcopal manual (pontificals). *Brižinski spomeniki* in it were created in the era of Freising Bishop Abraham (972-1039), most likely before 1000. The main support for this dating is the writing which was used in the centuries after Charlemagne and is named Caroline minuscule or Carolingian minuscule.

2

TOV! TAJNIKU TU

Po naročilu z dne 22.II.1960 dostavljamoporočilo kakor sledi:

1.) Številčno stanje prebivalstva

a)	na dan	31.12.1948	=	16.129	(-5481)
b)	"	"	31.12.1954	=	20.705 (5102)
b)	"	"	31.12.1955	=	20.936 (5715)
d)	"	"	31.12.1956	=	26.854 (6503)
e)	"	"	31.12.1957	=	27.054 (7045)
f)	=	"	31.12.1958	=	28.530 (7652)
g)	"	"	31.12.1959	=	29.470 (7990) (810)

2.) Doselitve in izselitve

a) Priseljenih v letu 1945	.....	715	oseb
Izseljenih " "	.....	379	"
b) Priseljenih v letu 1954	.....	758	"
Izseljenih v " "	.....	2636	"
c) Priseljenih v letu 1955	.....	3047	"
Izseljenih " "	.....	3299	"
d) Priseljenih v letu 1956	.....	2087	"
Izseljenih " "	.....	2565	"
e) Priseljenih v letu 1957	.....	2321	"
Izseljenih " "	.....	995	"
f) Priseljenih v letu 1958	.....	2025	"
Izseljenih " "	.....	1197	"
g) Priseljenih v letu 1959	.....	3446	"
Izseljenih v " "	.....	2991	"
Skupaj	.....	27461	"

3.) Gostota naseljenosti

- a) Pred vojno nepoznano  
b) Leta 1948 = 58,8 preb. na km<sup>2</sup>  
c) Leta 1959 = 107 preb. na km<sup>2</sup>

4.) Matična dejstev  
( priložen poseben pregled)

Koper, 26.II.1960

Šef oddelka  
za notranje zadeve

