

KADMOS

«Europa Cadmi soror»
Ovidi, *Epistulae ex Ponto* IV, 10, 55

THE MIDDLE EUROPEAN INFORMER

Published by the:
ISTITUTO PER GLI INCONTRI CULTURALI MITTELEUROPEI - I-34170 Goriza

HOPES, DISAPPOINTMENTS AND THE COURAGE OF INTELLIGENCE

Dear Friends,

The appearance of this issue is later than was anticipated. The Gulf War, but more particularly the tragic civil war that has for some months been tormenting the peoples of Yugoslavia, have impeded cultural contacts and the exchange of correspondence. The events of 1990-1 in eastern Europe gave rise to high hopes, and we continue to believe that those hopes are well founded. The unification of Germany, the Pentagonal initiative promoted by Italian Foreign Minister Gianni De Michelis, the (hopefully) definitive establishment of democracy in the Soviet Union and the many steps forward taken in the process of European unity, all these events are in keeping with the spirit which 25 years ago gave birth to the Institute of Middle European Cultural Meetings of Gorizia.

This period, however, has also produced disunity and centrifugal tendencies. The peoples of Yugoslavia are dear to us, and we suffer for them. Among hopes and disappointments,

we try to understand. Understanding takes no little courage, and we are guided by the dictum of Tacitus: «neque lugere neque admirari, sed intelligere» — we must use our intelligence rather than complain or gape in amazement. Communism has failed, but our ideas are liberal, Christian, democratic and internationalist, and we are not amazed. Yet the sad events we see unfolding are not exactly the fruit of Communism. They are the fruit of a crude nationalism which has become absurd, even criminal — it is throwing up ridiculous and anachronistic barriers at a time when barriers are falling everywhere. Behind this nationalism is the arrogance of splinter groups and military and police castes, and whether they are Communist or not is of little importance. The new Middle Europe, in the framework of a new Europe, can no longer tolerate such arrogance.

In this, issue No. 2 of «KADMOS», some of our regular features have been set aside for future issues to make room for an acute analysis by a Slovene intellectual and the summary of our last important Middle European Cultural Meeting.

CONTENTS OF ISSUE No. 2

Editorial: <i>Hopes, disappointments and the courage of intelligence</i>	page 1
Voices of Middle European Culture: <i>Miklós Radnóti</i>	» 4
A Risky choice	» 5
News from the Institute	» 8
Programme of the 24th Middle European Cultural Meeting	» 14
The Institute Library	» 17
Cultural Institutes and Centres	» 22
Journals	» 24
Publishers	» 25
Acknowledgements	» 26
From the editors to the friends of Mittele Europa	» 27

ting, whose theme is, in spirit, the exact opposite of the sad events that are preoccupying our thoughts at this time.

Allow us to repeat once more that «KADMOS — THE MIDDLE EUROPEAN INFORMER» is designed to be:

a) an up-to-date catalogue of publications, books and journals;

b) an up-to-date diary of forthcoming events (conferences, publications, research projects) or events already held. Each issue will contain reports of the most recent and important events, while information about less recent events will be kept in our archives;

c) a bibliographical review of books, journals and conference proceedings;

d) an anthology of basic works relevant to the questions common to all our cultural activities;

The «MIDDLE EUROPEAN INFORMER» will be published in the greatest possible number of languages.

Obviously, the growth of this activity will depend on the amount of help you give us. We therefore ask you for information regarding:

1) initiatives, conferences, study projects, books, journals;

2) people, institutions, cultural centres, libraries, schools and universities, publishers and journal editors to whom we could send free copies of our newsletter;

We also ask you to write letters offering information, discussion and argument (on the analysis by Kajetan Gantar published in this issue, for example). The letters you send will be published. They should be addressed to Professor Quirino Principe, via Montecatini 10/2, I-20144 MILANO (Italia).

In the spirit of service that moves our initiative all this is designed to make our Institute available for research work by scholars, university students and other Institutes. Reiterating once more our request for your collaboration, we offer you our fraternal greetings.

The editors

VOICES OF MIDDLE EUROPEAN CULTURE

MIKLÓS RADNÓTI
(1909 - 1944)

A Hungarian poet of Jewish origin, he was arrested by the Nazis in 1944 and was to be sent to forced labour in the copper mines at Bor in Yugoslavia. At the beginning of November 1944, however, he was shot by the Germans in Abda, western Hungary, because, broken by exhaustion and illness, he was unable to walk.

SLEEP

*Always, you know, somewhere they are killing;
in the bosom of a closed-eyed valley,
above the scrutinizing footprints,
in some place; and you say, vacantly,
for comfort, «But it's far away».
Far away? Guernica or Shanghai
are near to my heart.*

1937

The following analysis was written by Kajetan Gantar, lecturer at the University of Ljubljana.

A RISKY CHOICE

The determination to create an independent state of Slovenia, which went through a baptism of fire just a few hours after it proclaimed its independence, was not the result of freakish chance or an irrational obsession, as was written by the Austrian writer Pater Handke. It was rather the product of two processes whose collision it was possible to predict, with almost mathematical precision, for the historical moment of the beginning of the summer of 1991 in the territory of the small Slovene Republic.

The first process was synchronic in character. It was a simultaneous tectonic movement involving virtually the whole area enclosed by the Baltic, the Black Sea and the Adriatic, that is to say the land inhabited by small peoples and states defined as «Intermania». This area, according to a Utopian design, should represent a buffer zone between the ex-Germanic empire and the Soviet empire. The epicentre of central Europe has thus shifted considerably to the east — in point of fact Slovenia is now almost on the western edge of this area. It is only with this shift that central Europe has found its natural position of equidistant centrality between the Atlantic and the Urals.

The second process was diachronic in character. It culminated in the fulfilment of a historical tendency that had been present in the Slovene people for centuries — to become an independent national state.

It would be an over-simplification, however, to view the historical development of the Slovene people solely from the standpoint of this tendency. The history of this people, barely two million in number, has in fact seen the alternation of two divergent tendencies. One is the desire for independence and national sovereignty. The other, by contrast, is a sporadic tendency — appearing at times of weakness or danger — towards integration, towards fusion with the great Slav, or at least Yugoslav, heartland. This latter tendency had a number of advocates in the Romantic period in the form of the Illyric movement, whose ideal was the fusion of all the southern Slav peoples in a single great Illyrian people. As in antiquity the Greek dialects over time combined to form a single *koiné*, so the languages and dialects of the southern Slavs were to have fused into a single language, *lingua slavica communis* or *universalis*.

Subsequently, at the beginning of this century, there grew a movement for the foundation of a single Yugoslav state. A number of politicians, even those of staunch Catholic convictions such as Janez Evangelist Krek and Anton Korošec, were rather naively attracted by this movement. The *leitmotiv* of the speeches with which Krek spread the idea of a Yugoslav state was «All our waters flow southwards». This theme later assumed tones verging on the grotesque if applied to the torrent

of money and wealth that for decades flowed southwards out of Slovenia. Korošec was even more infatuated with the idea of Yugoslavia, being known by his slogan «Better the worst Yugoslavia than no Yugoslavia». An even greater conviction in favour of integration was exhibited by politicians of the liberal group, who deliberately swamped the Slovene language with Serbo-Croat forms.

Finally, under the socialist regime, the idea of Yugoslav integration deepened and expanded under the aegis of the innocent-sounding slogan «brotherhood and unity». In recent decades this was carried forward by the planned economic migration of tens of thousands of workers from the southern republics to the north. This produced the gradual Serbisation of towns that were solidly Slovene (Jesenice) and of entire districts of the Slovene capital (Fužine and Štepanjsko naselje).

These immigrants were frequently given precedence over the indigenous Slovene population in the assignment of jobs and housing and were generally «better protected than the bears of Kočevje», in the words of a recent Slovene saying. The slightest opposition to these practices was ideologically labelled as reactionary xenophobia and «the breaking down of brotherhood and unity».

Opposition to the idea of Yugoslavia is as old as the idea itself. Slovene poets and thinkers rejected it *a priori*, seeing it as an expression of defeatism. It was supported by politicians who were losing faith in their people's powers of resistance, but the poets and thinkers had a different way of looking at things.

If we are really threatened from the west by the Italians, from the north by the Germans and from the east by the Hungarians, and if in fear of these threats we hide and lose ourselves in an amorphous Illyrian or Yugoslav nation, it will profit us nothing as a people, we will cease to exist as an independent Slovene nation. In point of fact the danger of gradual assimilation and fusion in a much more treacherous «fraternal» environment is far worse than an open confrontation with the German and Romance worlds. If there is no way we can save ourselves as a people there is no difference between sinking in the Italian sea, the German ocean or the Balkan swamp. But before drowning it is always worth *taking a risk*. We must not be sentimental: genetic, linguistic or blood ties are nowhere near as strong as good relations between neighbours. «A good neighbour is worth more than nine uncles», goes a Slovene proverb. And what is true of personal relations within a family is true of macro-relations between peoples. States and peoples, in principle, do not unite according to the closeness of their linguistic, genetic or ethnic ties, but in the interest of good relations between neighbours, as is shown by the examples of Switzerland and the Benelux countries.

On the one hand, therefore, is the deceptive feeling of safety in the embrace of Yugoslavia and its twenty million inhabitants. On the other is the only alternative: the path — fraught with risks — towards complete independence as neighbours of peoples ten times bigger. A view in favour of the second alternative, in favour of a calculated risk, was expressed a century and a half ago by Slovenia's greatest poet France Prešeren, who fought against the siren song of Illyrism with all his might. He wrote, using a Homeric image, that it was «preferable to be a swineherd than to reign over the dead». And this would be the fate of the Slovenes if they sank

into the Balkan sewer. In the political circumstances of the time his position seemed almost suicidal, and he compared his choice of Slovene identity against Illyrism with the determination of the last Roman republican Cato the Younger, who chose suicide rather than bow to the will of the gods and renounce his republican ideals. In other words, suicide is preferable to renouncing Slovene, and therefore national, identity. An equally, or perhaps even more, suicidal impression was given by the Slovene people in their confrontation last June with the Yugoslav Federal Army, one of the most gigantic armed dinosaurs in this part of Europe.

There are probably other peoples between the Adriatic, Baltic and Black Seas facing a dilemma similar to that of the Slovenes. They can choose to hibernate, to sink slowly and comfortably into the embrace of a big «brother» or «uncle», in time becoming a marginal curiosity and an example of folk culture, or they can choose a continuous risk, the hard grind of a day-to-day struggle for the completeness, wholeness, complexity and multiplicity of their national culture; this requires of every individual ten times the intellectual, physical and economic effort that would be required of a large nation. Any people worthy of the name needs not only its own army and its own monetary policy, but its own university and specific scientific terminology, a national gallery and philharmonic orchestra, its own translation of the Bible, Homer, Dante, Shakespeare and others; they also need their own things at a more banal level — their own typewriter and printer keyboards and so on. Books printed elsewhere in hundreds of thousands of copies correspond with small peoples to a thousand or a hundred copies. There is usually no economic advantage whatever in printing on this scale, but books have to be written, translated and printed because the population cannot sink into illiteracy, it is more fatal than demographic mortality. This people's metropolis must not appear provincial, it must have a cosmopolitan air *«comme un petit Paris»*.

It is perhaps the achievement of precisely these smaller peoples to have contributed, with their risky, sometimes suicidal choices, to the unique variety of the many-coloured mosaic that is «Central Europe».

NEWS FROM THE INSTITUTE FOR MIDDLE EUROPEAN CULTURAL MEETINGS

The 24th Congress organised by the Institute for Middle European Cultural Meetings was held in Gorizia Town Hall (Piazza Municipio, 1) on the 6th; 7th and 8th of December 1990. Its theme was «'Minorities' in Mitteleuropa (1990-1945). Identities and comparisons».

The coordinator of the Congress, Professor **Vittorio Peri** of the Vatican Apostolic Library, drew the outlines of the meeting. These outlines were behind the choice of the specific themes and the speakers, and they determined the organisation of the 24th Congress. Here in the text of his speech in its entirety.

In the geographical area of Mitteleuropa a number of peoples and ethnic groups have lived for about a thousand years, mixed together or in adjacent areas, in urban and agricultural settlements, distributed like a leopard's spots. Up to the end of the First World War they each spontaneously preserved their own linguistic and moral identities.

The ideological and institutional framework within each civil unit which made it possible for these different ethnic groups of various sizes to continue to co-exist was represented by a feudal, monarchical or municipal concept.

Although each of these polities was dominated (not necessarily numerically but militarily, economically and culturally) by one of the ethnic groups in it, the national membership of its components was not determined as a result.

Individual and «absolute» fealty to the sacred figure of a monarch or prince — the common and provident father of his peoples drawing his power directly from God — united his subjects as equals in the due respect of the primary values which were over and above the inequalities of language, tradition and social class.

The Habsburg Empire which, in the figure of the Emperor and through the legitimacy of its dynastic succession guaranteed the union of many kingdoms, principalities, countships, länder, etc. despite the historical difference of their peoples and traditions, was the last «imperial» historical case (after the Byzantine, Roman-Germanic and Spanish Empires) of such civil and political co-existence. In central Europe it lasted for about a thousand years, but it would be a great mistake to think that this lasting co-existence was inspired or supported, even remotely, by the egalitarian, democratic and liberal ideals of 1789 or the Romantic tide of 1848.

* * *

On the contrary, it was the «spring of the peoples», which developed in open opposition to the imperial Habsburg regime, that created the ideal of the unity and national independence of each people, large or small, in the whole of Mitteleuropa. This was the result of the exportation of the example of the French Revolution by

the Napoleonic military expeditions, which brought about the crisis of the ideology of the divine right of kings as the unifying force in political and civil co-existence.

After this period the Habsburg Empire found itself compelled to concede legal and institutional recognition to the new demands for social and cultural autonomy which were now being made by all the peoples under its regime.

From 1867 to 1917, though not according to a regular pattern, new laws and bodies came into being in the various regions of the empire to respond, with schools and more efficient forms of representation, to the growing demand for a concrete respect for the feelings of national identity emerging in the many ethnic groups.

Each of these groups was a minority (the moderate liberal reformer Karl von Czoernig established the first ministerial office in Vienna for a demographic and economic survey of the population related to its national membership). As a consequence of the traditional geo-political framework described above, each minority in the area of its major settlement included citizens and subjects who belonged to the same political unit but were of different nationality.

This objective factor had to be taken into account when new institutions were created that were more responsive to the «national» needs and demands of the inhabitants of the various regions. The sometimes considerable difference in the demands presented by the various political units in the Habsburg Empire (Hungary, Croatia, Slovenia, the Tyrol, the Adriatic Littoral, the Princedom of Gorizia and Gradisca, Transylvania, Galicia, et.) justified the differentiation in the measures taken and in their application.

The collapse of the Habsburg Empire in November 1918 did not, of course, change the centuries-old presence and coexistence of peoples of different stock in large stretches of their ancient homelands — Germans, Slavs, Magyars and Latins. Still less did it lead to an automatic satisfaction of the national (and increasingly nationalistic) demands to which these peoples were giving voice. The nation-states that came into being in the whole of the Middle European area followed the general lines of the political borders of the Empire.

The «modern» ideology legitimising the new states and upon which they attempted to found their new political independence was in no case the personal «legitimist» fealty of each subject or minor state to the Empire and the crown. The new moral cement was identified, summarily in some cases, in national, ethnic and cultural membership. The new ideal was the achievement of the linguistic, ethnic and cultural uniformity of all the components of each of the new nation-states.

The problem of different language-speaking groups occupying the same regions took on greater proportions, making some of them foreigners in their own lands. Their very presence, in the new way of thinking, became an anomaly to be removed through a process of enforced conformity. All the states which rose from the ashes of the Empire posed this problem in the same terms of incompatibility.

The solution chosen by each state or national government (Italian, Austrian, Hungarian, Yugoslav, Rumanian, Polish and Czechoslovak) was different, ranging from a policy of gradual assimilation through indirect pressure and non-coercive

and non-violent measures to direct and systematic imposition of nationality, which did not stop at discriminatory measures between citizens of the same state on the basis of language and the transfer, using varying degrees or force, of entire populations from their traditional homes to other regions of the state. Between the wars Mitteleuropa was the scene of many such actions. The old Austrian Empire had never gone to such lengths, confining itself to transferring the German-speaking bureaucratic class and the army to its various states and allowing the internal migration of skilled workers.

The new objective of homogenisation, cultural and moral assimilation or pure and simple elimination of the groups which had become minorities within the nations was pursued by all the new nation-states born after the collapse of the double monarchy. All of them were constructed on the common ideological assumption that the state as such should stem from citizens «of one language, one homeland, one altar». «Natural» borders were thus no longer geological and geographic but anthropic, bringing together strategic and economic demands with the «eternal rights» established (by whom?) for a people over a territory. This was as much an ignoring of history as was the previous abstract foundation of «law» on the authority invested by God in the Emperor or Princes. People spoke (and, unhappily, continue to speak) of regions which were demographically «pure» or «still impure», in which case they had to be «redeemed» because they were as yet «irredeemable» (unredeemed). A basic racism is implicit in all types of nationalism. Ancient history, linguistics and toponymy were the disciplines most exploited in the often bizarre and arbitrary vulgarisations aimed at «proving» the origins of the continuity of each ethnic group or, worse still, to promote self-interested claims for land and political and economic power.

None of the new nation-states in the Middle European area was entirely immune to this phenomenon, irrespective of the varyingly democratic or authoritarian regimes which governed them between 1919 and 1939. The antisemitism present in all of them in one form or another may be considered as the litmus paper which provided confirmation of this conclusion.

Italians in Dalmatia; Hungarians and Germans in the Serbian Banate; the Rumanians and Bulgars left inside the borders of the new Kingdom of the Serbs, Croats and Slovenes; Albanians also in Yugoslavia (Kosovo) and in Greece (Epirus); Germans in South Tyrol (Alto Adige) and Slovenes and Croats in Venezia Giulia in the Kingdom of Italy; Sudeten Germans in the Czech and Slovak republic; Germans, Belorussians and Ukrainians in the Republic of Poland; the Hungarians and Germans of Transylvania and the Slavs of Bessarabia and Bukovina in the Kingdom of Rumania; Turks and Greeks in the Kingdom of Bulgaria — the list is not complete, but sufficient to give an idea of the problems that the presence of «extraneous» national minorities posed for the nation-states that not only took no ideological account of them but constitutionally excluded their existence.

In the assertion of their exclusive national identities all the new states were unprepared to deal with a human and political question that the Austrian Empire

had had to face for centuries and had attempted to solve, belatedly and inadequately (hence its fall) from 1848 onwards with reforms based on the ancient personal concept of the divine power of the monarch, father of his peoples. The question was that of the traditional civil coexistence in the same territory and in the same state of populations of different stock, language, religion and customs, and the guaranteeing of fundamental rights for all of them.

As they could not deny their ideological origins, the new nation-states could adopt one of two policies towards the citizens they defined as «anomalous» or «foreign language-speaking», considering them objectively separate and suspect from the point of view of national membership. One was intolerance and repression, aimed at the rapid or gradual absorption of the minority. The alternative was toleration — the acceptance, usually temporary, of certain types of behaviour outside the national norm — these customs were allowed under conditions of subordination and were understood to connote inferiority.

In each nation-state and in each period in Mitteleuropa between the wars, both policies led to a series of legislative measures — sometimes guaranteed or imposed by international treaties — and a great many administrative, cultural and practical measures taken by governments spurred by the need to remedy situations considered emergencies or at least temporary in the overall development of their nation-states.

From the spontaneous feeling of moral solidarity towards those of the same language and customs, as distinct from neighbouring peoples with different languages and customs, there was a progression to consciousness of individual and collective membership of a national linguistic and cultural tradition and the demand for autonomous and distinct development in parallel with other traditions. In areas where ethnic consciousnesses were present in two numerically unequal groups the concept of a «minority» took hold, although it was interpreted in different ways and resulted in directly contrasting practical consequences.

1. An ambiguous concept

The social concept of a minority is, by dint of its mathematical origin, a relative concept.

It refers to a part of a homogeneous whole. Strictly speaking there is no such thing as an ethnic or linguistic minority since every ethnic group and every language, irrespective of its size, constitutes an entity binding together on an equal basis all those who are part of it.

2. A functional concept

Even allowing for an element of ethnic differentiation, the definition of a minority is still expressed as a function of community solidarity accepted as existing in a geographical area distinct from others. Whether a description of a de facto si-

tuation or held up as the justification for rights claimed against a majority, the concept of a minority presupposes consciousness and the identification of its terms of reference. The spontaneous awareness of belonging to a different ethnic group or speaking a different language or adhering to different religious beliefs is not itself enough to produce the conviction of belonging to a minority until these factors are clearly perceived as the object of discrimination within an overall way of life and body of ideals shared with other social groups.

3. A dynamic concept

Hence the historical character of all concrete concepts of a minority. Within each state the concept may be formulated by reference to various factors — ethnic membership, economic condition, political or military strength. In each state it is possible to identify minorities, whether or not they are conscious of being minorities, but their respective levels and conditions do not always coincide. An ethnic minority in one state may represent its dominant or dominated political group, its privileged or under-privileged economic class.

4. A variable concept

Besides being functional and relative in that it is expressed with reference to a social whole interpreted or perceived as unitary, the concept of a minority also diversifies and varies according to place and over time. There are no minorities that cannot become majorities, nor majorities that cannot become minorities, as a result of changes in political or cultural circumstances.

The Jews, the Armenians and other populations which remain minorities in their Diaspora are no longer minorities within their respective nation-states. Changes of borders or political systems among states produce alterations, sometimes major alterations, in the relations between minorities and majorities living in them. In a multi-racial imperial state, where the unity of interests and ideals among the subjects is expressed as a function of a sovereign or a supranational political ideology, minorities are perceived in terms of cultural, military or economic prevalence rather than in ethnic or linguistic terms. The opposite tends to occur in nation-states founded after the burgeoning of the 19th-century Romantic ideal which associated the consciousness of belonging ethnically and culturally to a people with the consciousness of sovereignty and political independence in a given territory. In the first case the homogenisation of subjects is pursued, irrespective of their national origin, as part of their necessary integration into the dominant classes and their ideology. In the second case it is pursued as the assimilation of «foreign» subjects into the single language and culture of the nation. The difference between the two systems, and the different consciousness of minority deriving from them, is much more profound and decisive than that between the methods used in both cases to modify the inter-

nal relations between a majority and a minority with a view to making citizens of all of them and giving them a common patriotic consciousness.

Mittleuropa as a whole passed from the centuries-old cultural and political experience resulting from the inclusion of a great number of peoples under the royal-imperial sovereignty of the Habsburg crown to that of new nation-states with parliamentary or authoritarian regimes. It appears to constitute an ideal laboratory for the comparatively-based study of a problem currently emerging in this and other areas — the question of ethnic minorities and their civil and political rights and duties.

This premise contains the justification for the theme chosen for study and discussion, a theme which takes its rightful place in the spirit, the twenty (and more) - year tradition, and the programme of the Institute for Middle European Cultural Meetings of Gorizia

Vittorio Peri

On 5th December 1990, the eve of the 24th Congress, a concert was given by the Mozarteum-Klaviertrio in the Kulturni Dom, via Italico Brass 20, Gorizia. It was organised with the assistance of the Austrian Consulate-General in Milan. The musicians (Akiko Sagara, piano; Carsten Neumann, violin; Wilfried Tachezi, cello) performed three pieces composed by Wolfgang Amadeus Mozart: trios KV 548, 564 and 502. The concert opened with a presentation given by Quirino Principe.

Programme of the 24th Middle European Cultural Meeting

Thursday 6 December

10.00 am

Opening of the Congress

Welcoming speeches

Luciano REBULLA, Under-Secretary of State for Tourism:
«"Minorities" - political-cultural valencies».

Vittorio PERI, Rome:
«Introduction to the Congress».

4.30 pm

Quirino PRINCIPE, Milan - a paper on:
« "Minorities" - a word, an idea, a reality».

Fritz SCHWIND, Vienna - a communication on:
«Einige Gedanken zum Begriff der "Minorität"» (Some thoughts on the concept of "minority").

Zoran KOSTANTINOVIĆ, Innsbruck - a communication on:
«Literatur der "Minderheiten" in Europa» (Literature of the "minorities" in Europa).

Miklos HUBAY, Budapest - a communication on:
«Homeland-less in one's own homeland».

Discussion.

Friday 7th December

9.30 am

Donal KERR, Cambridge - a paper on:
«Ethnic Groups, National Identity and Religion: the importance of religious adherence in the development of ethnic identity».

Ernst Chr. SUTTNER, Vienna - a paper on:
« "Minoritäten" in der Donaumonarchie » ("Minorities" in the Danubian monarchy).

Ingrid BELKE, Stuttgart - a communication on:
«Die jüdische "Minorität" in Deutschland 1919-1938» (The Jewish «Minority in Germany 1919-1938»).

Ion DUMITRIU-SNAGOV, Bucharest - a communication on:
«Religious aspects of conflicts between ethnic groups — a case between Rumanians and Hungarians».

Josef GELMI, Bressanone - a communication on:
«Kirche und ethnische Frage in Südtirol vom 1918 bis 1945» (The Church and the ethnic question in South Tyrol from 1918 to 1945).

Discussion.

3.30 pm

Toman BROD, Prague - a communication on:
« "Minorities" in Czechoslovakia» (working title).

Julius MĚSÁROŠ, Bratislava - a communication on:
«A non-historical nation and the question of "minorities" - Slovakia'».

Walter ZETTL, Vienna - a communication on:
«Zuerst ins Land gerufen un nach acht Jahrhunderten vertrieben: die Deutschen in den Ländern der böhmischen Krone 1900-1945» (First called and then expelled: the Germans in the lands of the Bohemian crown 1900-1945).

Eugeniusz KABATC, Warsaw - a communication on:
«The dramatic re-awakening of eastern Europe».

Michael BREISKY, Vienna - a communication on:
«Südtirol vor dem Pariser Vertrag vom 6. September 1946» (South Tyrol before the Paris Agreement of 6th September 1946).

Gyula HERZEG, Pécs - a communication on:
«The historical problem of the Hungarian "minorities" from the modern standpoint».

Discussion.

9.00 pm

Meeting with minority poets.

Novella Cantarutti (Friuli) - **Gustav Janus** (Carinthia) - **Celso Macor** (Gorizia) - **Ljubka Šorli-Bratuž** (Gorizia) - **Ilse Tielsch** (Bohemia) — **Maurizio Tremul** (Istria) - **Lajos Vence** (Slovenia).

Coordinated by **Sergio Tavano**.

Saturday 8th December

9.00 am

Aldo MORETTI, Udine - a communication on:
«War, politics and culture for and against a "minority": the case of Friuli».

Walter TICHY, Vienna - a paper on:
«Der Begriff «Minderheit» in der europäischen Rechtssprache» (The concept of «minority» in European legal language).

Vasilij MELIK, Ljubljana - a communication on:
«Slovenija od 1900 do 1945 in vprašanje manjšin» (Slovenia 1900-1945 and the problem of minorities).

Darko BRATINA, Gorizia - a communication on:
«Ethnic groups and identity: the case of the Slovenes in north-east Italy».

Angelo ARA, Pavia - a communication on:
«Schools and minorities in Venezia Giulia 1900-1945».

Discussion.

3.30 pm

Discussion

Santiago PETSCHEN, Madrid:
«Las "minorias" en la nueva estructura juridico-politica del periodo de entreguerras (Una vision desde la actual perspectiva)» ("Minorities" in the new legal-political structure between the wars, viewed from the current standpoint).

Conclusions.

On 29th May 1991, at the Casa della Cultura, via Borgogna 3, Milan, the Institute for Middle European Cultural Meetings of Gorizia presented two volumes published by the Institute itself and edited by Annamaria Accerboni of the University of Trieste: *Psicoanalisi e Mitteleuropa* (Psychoanalysis and Mitteleuropa) and *La donna e la psicanalisi* (Women and Psychoanalysis), essays in honour of Marie Bonaparte.

Speakers: Annamaria Accerboni,

Maurizio Mancia, Quirino Principe.

On 14th September 1991, in the Sala degli Affreschi of Palazzo Löwetzow-Lantieri (piazza S. Antonio 6, Gorizia) the «Wolfgang Amadeus Mozart» photo-documentary exhibition was inaugurated, organised by the Institute for Middle European Cultural Meetings of Gorizia. The introductory lecture was given by Quirino Principe. The exhibition was open from the 14th to the 21st of September 1991.

THE INSTITUTE LIBRARY

Thanks to the active collaboration and the efficient initiative of Dr. Bernhard Stillfried of the Austrian Foreign Ministry, Professor Walter Zettl, former director of the Austrian Institute of Culture in Rome, and the Austrian Consulate-General in Milan, The Institute for Middle European Cultural Meetings of Gorizia has received a precious gift of books in the German language published in Austria. Below, in alphabetical order, is the list of authors, titles and prices in Austrian shillings. These volumes, like all the publications we possess or publish, may be freely consulted at the Institute for Middle European Cultural Meetings, via Mazzini 20, I-34170 Gorizia (Italy), tel. (0481) 535085.

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Of particular value are three splendid-limited-edition atlases, notable for their scientific merit:

- *Atlas der Donauländer*, herausgegeben von Josef Breu, Österreichisches Ost- und Südosteuropa-Institut (Kommissionsverlag: Franz Deuticke Verlag), Wien 1970-1989, pp. XIV-361, of which half are coloured maps measuring 71 by 50 cm.
- Alfred KUBIN, *Blätter aus Privatbesitz*, herausgegeben von Otto Brei-
- cha, Akademische Druck- und Verlagsanstalt, Graz 1987 (No. 312 of a print of 1000 copies), maps measuring 67 by 48 cm.
- *Der Atlas des Prinzen Eugen. Schweizer Städte- und Landschaftsbilder*, herausgegeben von Robert Wagner, 35 illustrations and 8 large maps measuring 58 by 38 cm, Akademische Druck- und Verlagsanstalt, Graz 1979, introduction pp. 68.

INSTITUTES AND CULTURAL CENTRES

It seems appropriate in issue No. 1 to present ourselves first of all, the promoters and editors of KADMOS — THE MIDDLE EUROPEAN INFORMER:

Istituto per gli Incontri Culturali Mitteleuropei, via Mazzini 20, I-34170 GORIZIA (Italia), Tel. (0039-481) 535085; Fax: (0039-481) 536600. Chairman: Senator Michele Martina. General Secretary: Renato Tubaro.

There follows a list, short and provisional as yet, of other institutes, centres and associations.

Institut für die Wissenschaften vom Menschen, Goldegg-Gasse 2, A-1040 WIEN (Österreich), Tel. (0043-222) 656636-0, Fax (0043-222) 65663685. Director: Professor Krzysztof Michalski.

This institute (IWM) was founded on the initiative of a group of scholars from eastern and western Europe with the aim of overcoming the continent's cultural divisions starting from the conviction that neither of the two sides into which Europe was divided after the Second World War can survive without strong ties with the other. The Institute, constituted in 1982, is organised as a community of scholars, partly permanent and partly visiting fellows. In eight years there have been more than 600 visiting fellows, of whom more than 250 have come from eastern Europe and the Soviet Union. Work is organised in the form of *research projects*, each of which is conducted by a group of scholars from different countries who send their results to the Institute in Vienna. IWM's publications, so far 14 in number, are in English, German, Spanish, Polish, Hungarian and Serbo-Croat.

Sudetendeutsche Akademie der Wissenschaften und Künste, Sudetendeutsches Haus, Hochstraße 8/III, D-8000 MÜNCHEN (Bundesrepublik Deutschland), Tel. (0049-89) 41600348.

This Academy is an association of scientists and artists bound by cultural ties to the Sudeten Germans and their land. It promotes scientific and artistic work and is made up of full members, correspondent members and subscribing members. The full and correspondent members are divided into three categories: human sciences, natural sciences and fine arts. There are 90 full members.

Institut für Wertungsforschung, Palais Saurau, Sporgasse 25, A-8010 GRAZ (Österreich), Tel. (0043-316) 32053. Rektorstellvertreter: o. Prof. Dr. Otto Kolleritsch.

Closely linked to the Hochschule für Musik und darstellende Kunst of Graz, the Institute promotes research in pedagogy, sociology, art, theatre, music and philology. It gathers together, above all in autumn (the period of the Steiermark Autumn festival), scholars from western and eastern Europe, particularly from Slav lands, the Carpathians and the Balkans. Graz is geographically well placed as a crossroads between east and west in Middle Europe.

Hochschule für Musik und Darstellende Kunst - Wien, Institut für Musikgeschichte, A-1010 Wien, Schuberttring 14/IV, tel. (0043-222) 5137600/29. Director: o. Prof. Dr. Friedrich C. Heller.

Associazione Culturale Mitteleuropea, viale Bligny 22, I-20136 MILANO (Italia), tel. (0039-2) 58300530. Director: Franco Maestrelli.

Founded in autumn 1989 on the wave of the great transformations in central and Eastern Europe, the Association wishes to promote a web of new cultural relations between all the regions of the Alpine-Danube area, a cultural referent for the Veneto and Lombardy Regions. Without any nostalgic connotations, the Association sees old ties as a signpost of the modern rediscovery of a common heritage of historical and social experience.

Hochschule für angewandte Kunst, Oskar Kokoschka-Platz, 2 - A-1010 WIEN (Österreich); tel. (0043-222) 757564. Rektor: Prof. Arch. Wilhelm Holzbauer. Rektorstellvertreter: Prof. Univ. Alfred Vendl.

Internationales Zentrum für kulturelle Zusammenarbeit im mitteleuropäischen Raum, Dr. Karl Dorrek-Strasse 30, A-3500 KREMS (Österreich) tel. (0043-2732) 70545. Director: Dr. Emil Brix.

Institut für Soziologie der Universität für Bildungswissenschaften Klagenfurt, Universitätsstrasse 65-67, A-9010 KLAGENFURT (Österreich); Tel. (0043-463) 5317, Fax: (0043-463) 5317-00.

For reference to questions of Middle European culture: Prof. Dr. Josef Langer.

Institut für Bildungswissenschaften Klagenfurt, Institut für Germanistik, Universitätsstraße 65-67, A-9022 KLAGENFURT (Österreich), tel. (0043-463) 5317; Fax: (0043-463) 5317-100.

This university department, in which prof. Dr. Friedbert Aspetsberger, a long-standing collaborator and member of the Institute for Middle European cultural meetings of Gorizia, is particularly active, is an essential part of the Middle Eu-

ropean cultural scene. During the winter semester groups of about 20 students from the Universities of Ljubljana and Udine attend a German studies course (lasting about 10 days) at the University of Klagenfurt after selection by lecturers from the University of Udine. There is a parallel exchange of lecturers among the three universities involved.

In concert with these courses, from October 8th-12th 1990 a congress on German studies was held in Klagenfurt in the presence of about 30 specialists in the field from Yugoslavia.

Among the department's publications are (a) the journal «Österreich in Geschichte und Literatur», dealing with comparative literature in Mitteleuropa, (b) several works by Dr. Heinz-Primus KUCHER, an active figure in the department, in particular *Herrschaft und Protest, Literarisch-publizistische Öffentlichkeit und politische Herrschaft in Oberitalien zwischen Romantik und Restauration 1800-1847*, Böhlau, Vienna 1989 and the translation of Scipio SLATAPER, *Il mio Carso (Mein Karst und andere Schriften*, Pro-media, Vienna 1988), (c) the collective volume *Österreich und der große Krieg 1914-1918. Die andere Seite der Geschichte. Mit Beiträgen über die politische Entwicklung in den Nachfolgestaaten der Habsburger Monarchie*, herausgegeben K. Amann und H. Lengauer eds., Brandstätter, Vienna 1989.

Wissenschaftliche Landesakademie für Niederösterreich, Karl-Dorrek- Straße, 30, A-3500 KREMS (Österreich), tel. (0043-2732) 70545-0, fax (0043-2732) 76761.

Forschungsstelle für österreichische Philosophie, Sparbersbachgasse 41, A-8010 GRAZ (Österreich), tel. (0043-316) 815380.

JOURNALS

«**Mittleuropa**», quarterly journal, I-30135 Venezia-Marittima Fabbricato 205, tel. (0039-41) 5227822, Fax (0039-41) 5238352. Direttore: Cesare Tomasetig; published by Marsilio Editori.

«**Etnie**», viale Bligny 22, I-20136 MILANO (Italia), tel. (0039-2) 58300530.

«**Pannonia**» - Magazin für europäische Zusammenarbeit. Director: Prof. György Sebestyén, Auerspergstrasse 19/13, A-1080 WIEN.

«**Wiener Journal**», Kärntnerstraße 8, A-1010 WIEN (Österreich), Tel. (0043-222) 5131013.

«**Testo a fronte**», six-monthly journal on the theory and practice of literary translation edited by Franco Buffoni. Editorial board: Franco Buffoni, Allen Mandelbaum, Emilio Mattioli. Edizioni Angelo Guerini e Associati, via Amatore Sciesa 7, I-20135 MILANO (Italia), Tel. (0039-2) 5465589.

«**Expo News 95**», published by Expo-Vienna AG, Wiener Weltaustellung-Aktiengesellschaft, Renggasse 1, A-1010 WIEN (Österreich), Tel. (0043-222) 5354808-0, Fax: (0043-222) 5354808-260. Editor: Dr. Wolfgang Streitenberger.

«**Európai Utas**» (The European Traveler), monthly journal founded on February 21st 1990 by the Hungarian Writers' Association, Erzséhet körvit 9-11, H-1073 BUDAPEST, tel. (0036-1) 1420-797, Fax: (0036-1) 1415-100. Editor: Péter Módos.

The journal, born of the spirit which promoted, among other things, the Pentagonale Initiative of the governments of Austria, Czechoslovakia, Italy, Yugoslavia and Hungary, works in three main areas:

a) contact and communication between regions, nationalities and national minorities in the Middle European area;

b) social and political cooperation between the nations of Mittleuropa, starting from the favourable climate of the present historical moment;

c) defence of the rights of the ethnic and linguistic minorities in the Middle European area.

The initiative which led to the foundation of the journal was promoted by Péter Hanák, Chairman of the Central Middle European Club; Arpad Göncz, Chairman of the Hungarian Writers' Club; Miklós Hubay, Chairman of the Hungarian Pen Club; poet and translator István Kovács; literary historian Béla Pomogáts; Endre Kukorelly, poet and editor of the journal «Magyar Napló»; Péter Módos, writer and editor of the journal «Uj Iras»; literary historian János Szávai; literary historian István Szabó; philosopher Endre Kiss; critic and literary historian Péter Balassa; writer István Nemeskürty; historiographer and translator Béla Borsi-Kálmán; writer and translator György Szabó.

«**Donau-Bote**» — Zeitschrift der in Exil lebenden ungarischen Schriftsteller, Ferchenbachstraße 88, D-8000 MÜNCHEN 8, (Deutschland), tel. (0049-89) 1503941. — Director: Dr. Zoltán Makra. Swiss representative: Dr. Janós Bozsóki, Murwiesenerstraße 23, CH-8057 ZÜRICH (Schweiz), tel. (0041-51) 482622.

«**La Gazzetta del Gamajun**», journal of Albanian writers in Italy. Contact Visar Zhiti, c/o Istituto «Padre Monti», via Vespri Siciliani 86, 20146 MILANO (Italia), tel. (02) 48950223.

PUBLISHERS

Here is an initial list of publishers interested in Middle European themes.

Names already listed:

Chatto & Windus Ltd.

30 Bedford Square LONDON WC 1 B 3 RP (Great Britain).

Editions Atelier, eine Zusammenarbeit von «Wiener Journal» und Herold Verlag Wiener Journal Zeitschriftenverlag GmbH
Kärntnerstraße 8, A-1010 WIEN (Österreich), Tel.: (0043-222) 5131013.

Éditions Flammarion, rue Racine, 26 F-75006 PARIS (France)

Edizioni E/O, Viale Angelico, 12 I-00195 ROMA (Italia)

Librairie Académique Perrin, rue Garancière, 8 PARIS (France)

Libreria Adamo, via Generale Cascino, 10/1, I-34170 GORIZIA (Italia) - tel. (0481) 533544.

Mai Verlag, Im Finkenschlag, 22 D-6072 DREIECH-BUCHSCHLAG bei Frankfurt a.W. (BRD)

Österreichischer Bundesverlag (ÖBV) A-2355 WIENER NEUDORF (Österreich) Postfach 133

Antonio Pellicani Editore s.r.l., via dei Banchi Nuovi 24, I-00186 ROMA (Itali) - tel. (06) 6547040 - 6548808, Fax (06) 6543900

New names:

Styria Verlag, Wollzeile 2, 1-1010 WIEN (Österreich) - tel. (0043-222) 5124389 - Fax (0043-222) 5122537

La Table ronde, 40, rue du Bac, PARIS 7 (France)

Langen-Müller Verlag, 11 Thomas-Wimmer-Ring, D-8000 MÜNCHEN 22 (Deutschland) - tel. (0049-89) 235008

ACKNOWLEDGEMENTS

In Issue No 1. of KADMOS we expressed our thanks to the first group of friends and collaborators who sent us informative, bibliographical, literary and journalistic material. Between the publication of the first issue and the preparation of this one we have been assisted by other collaborators, to whom we would like to express our gratitude:

Giacomo DI VITTORIO, Milan
Reinhard FABIANI, Graz
Patrik H. FELTES, Graz
Kajetan GANTAR, Ljubljana
Zoltán MAKRA, Zurich
Wolfgang STREITENBERGER, Vienna
Luigi TAVANO, Gorizia-Bolzano

Our thanks also go to Adriano BIASUTTI, president of the Regional Council of the Autonomous Region of Friuli-Venezia Giulia, Dr. Harald MILTNER, Austrian Consul-General in Milan, Dr. Rudolf STAMM, correspondent of the «Neue Zürcher Zeitung», and Dr. Walter ZETTL, former director of the Austrian Institute of Culture in Rome. The Institute for Middle European Cultural Meetings of Gorizia is indebted to Dr. Zettl and Dr. Stillfried of the Austrian Foreign Ministry for the invaluable addition to its library. As we have already mentioned in this issue of KADMOS, our library puts this and other material at the disposal of scholars who wish to consult it.

FROM THE EDITORS TO THE FRIENDS OF MITTELEUROPA

This is the end of issue No. 2 of KADMOS. In our introductory appeal we asked you for more up-to-date information for us to put in our news section, and on this, the last page, we ask you for your collaboration to help us improve the section. With renewed energy, we repeat the request we made in the pilot issue to friends old and new.

Help us to give KADMOS a more and more Middle European dimension. We ask you to address letters, information and documents to: Professor Quirino Principe, Via Montecatini 10/2, 1-20144 MILANO (Italia). With all our gratitude, once more we offer you our fraternal greetings.

The Editors

KADMOS - L'INFORMATORE MITTELEUROPEO

Registrato presso il Tribunale di Gorizia
in data 17.10.1990 al n° 222.

Notiziario periodico edito da:



**ISTITUTO PER GLI INCONTRI
CULTURALI MITTELEUROPEI**

I - 34170 Gorizia

Via Mazzini, 20 - Tel. (0039-481) 535085

Fax (0039-481) 536600

Direttore responsabile: Michele Martina

Direttore scientifico: Quirino Principe

Coordinamento editoriale: Renato Tubaro

Contributo della Regione Autonoma Friuli-Venezia Giulia

Stampato da: Grafica Goriziana - Gorizia