

CENTERING ON THE MARGIN

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AIM AND OUTLINE

- insights of the margin may encourage the shift in perspective and provide stimuli for the centre to re-formulate its basic postulates.
- the translation policy practiced in **the 19th-century Ljubljana** – translation as a tool of intercultural communication or as a promoter of linguistic hospitality;
- translation practice of **the interwar Slovene diaspora in the USA** – translation as a transfer from the source to the target culture.

DIVISIVE TRANSLATIONS

Nation-building through translation
in the late 19th-century Austria-Hungary

LINGUISTIC HOSPITALITY

PAUL RICOEUR (1913-2005)

- a better society can be created through
 - “crossed narration”,
 - exchange of memories
 - “translation ethos” or “ethics of linguistic hospitality”
- translation is “a matter of living with the other in order to take that other to one’s home as a guest” (Ricoeur 1996: 5); the goal of a translation ethos is “to repeat at the cultural and spiritual level the gesture of linguistic hospitality” (ibid.).
- **Linguistic hospitality** is an act of tolerance, demands responsibility toward others and gives birth to mutual recognition (Ricoeur 2004: 19-20, 42-43).

AIM

- the role of translation in the nation-building enterprise of Slovene community in the Austro-Hungarian Empire in the late 19th century
- the Slovene literary magazine *Ljubljanski zvon* (Ljubljana Bell).
- translation activity was one of the means through which **linguistic borders were imposed** on a community that was to a large extent bilingual



THE SLOVENES

- the western-most Slavic European nation (German to the north, Italian to the West, Hungarian to the East and Croatian to the south).
- in the 9th century – part of the Carolingian Empire,
- 13th - 1918 ruled by the Habsburg dynasty.
- 1809-1813, occupied by Napoleon.
- The Slovenes of the Habsburg Empire lived in four historic provinces: the majority of Slovene speakers lived in the province of Carniola (94% of Slovene population) with Ljubljana (Laibach) as its capital city.



THE SLOVENE LANGUAGE

- ca. 1000 AD, the Freising Manuscripts,
- 16th century: the first translation of the *Bible* (1584), the first Slovene grammar and dictionary
- 18th century: the first important poetry collections (1779-81), the first newspaper in Slovene appeared in Ljubljana (1797),

19TH CENTURY

- the first scholarly grammar of Slovene (1808), the first chair of the Slovene language at the University of Graz (1812),
- poetry collections, the first novel in Slovene (1866), several Slovene newspapers re-appeared in 1840s and 1860s., the first Slovene publishing house (1851)
- Slovene became one of the ten languages of the common use of the Monarchy, from 1849 the *Austrian Civil Code, Imperial Law Gazette*, all the laws were translated also into Slovene.
- Slovene intelligentsia was bilingual: by 1900 only the first 4 years of high-school education in Carniola were held in Slovene, while the final 4 grades were held in German (the lack of Slovene textbooks).

LJUBLJANA (LAIBACH)

- 19th century in Carniola: German and Slovene shared the status of the regional languages (*Landessprache*) and the languages of the common use (*Landesübliche Sprache*)
- in 1880:
- 6% of the population of Carniola declared that their language of common use was German;
- 23% of inhabitants of Ljubljana indicated German as their language of common use



COMPETITION OF TWO CULTURES

- the oldest and the official newspaper of Carniola was the German *Laibacher Zeitung* (1778-1914),
- in the middle of the 19th the Slovene performances were allowed only a few times a month in the German theatre.
- In 1911 two separate theatres: one for the performances in Slovene and the other for those in German



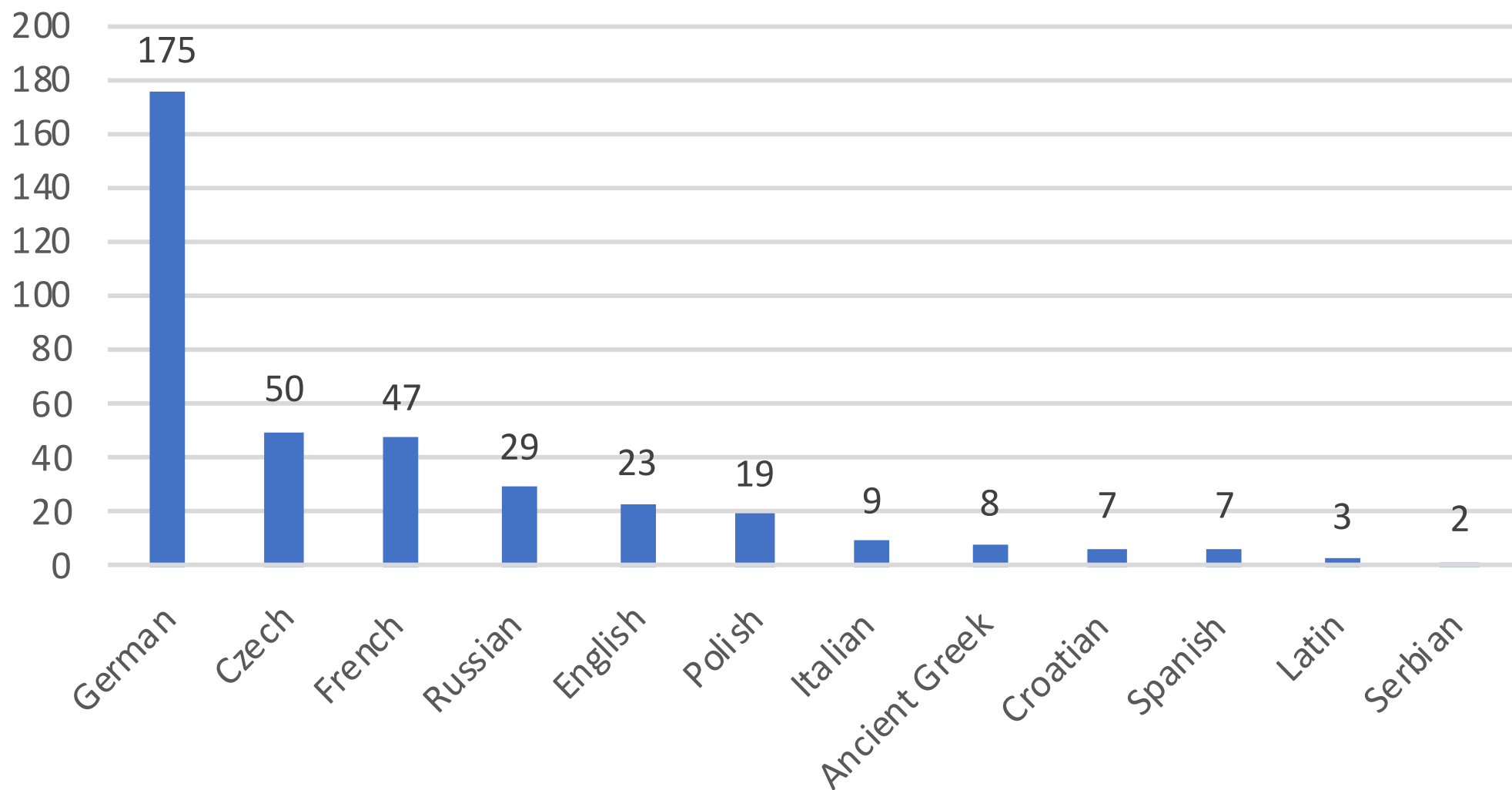
SEPARATION: FRAN MILČINSKI, DIARY 1914-1920

- 18 December 1918 (the armistice was signed on 3 November 1918)):“I have participated at one of Hauffen’s hearings: **Dr Ambrositsch** spoke German; **Hauffen** addressed him in Slovene.” (Milčinski 2000: 420)
- 10 August 1918 on Ljubljana Germans:“Ich bin kein Deutsch-Nationaler, ich bin ein alter Krainer.” (p. 359) (“I am not German by nationality; I am an old Carniolan.”).
- 26 October 1918:“A few steps onwards a group of people watch how a girl covers with a black paint the second “n” in the store owner’s name Anna Eberl.” (p.382)
- 26 November 1918, Mr Straka, a German from Czechia:“Ein bissl hat ich slowenisch gesprochen, ein bissl čechisch, gut hab ich sie daran kriegt.” (I have spoken a bit of Slovene, a bit of Czech, and they fell for it. p. 405)
- 12 December 1918:“Straka has got a job in Celje. He was here. He speaks only Slovene. They had a family meeting (also his brother-in-law Flaška was there) and they decided that from that moment on they were Slovenes.” (p. 408)

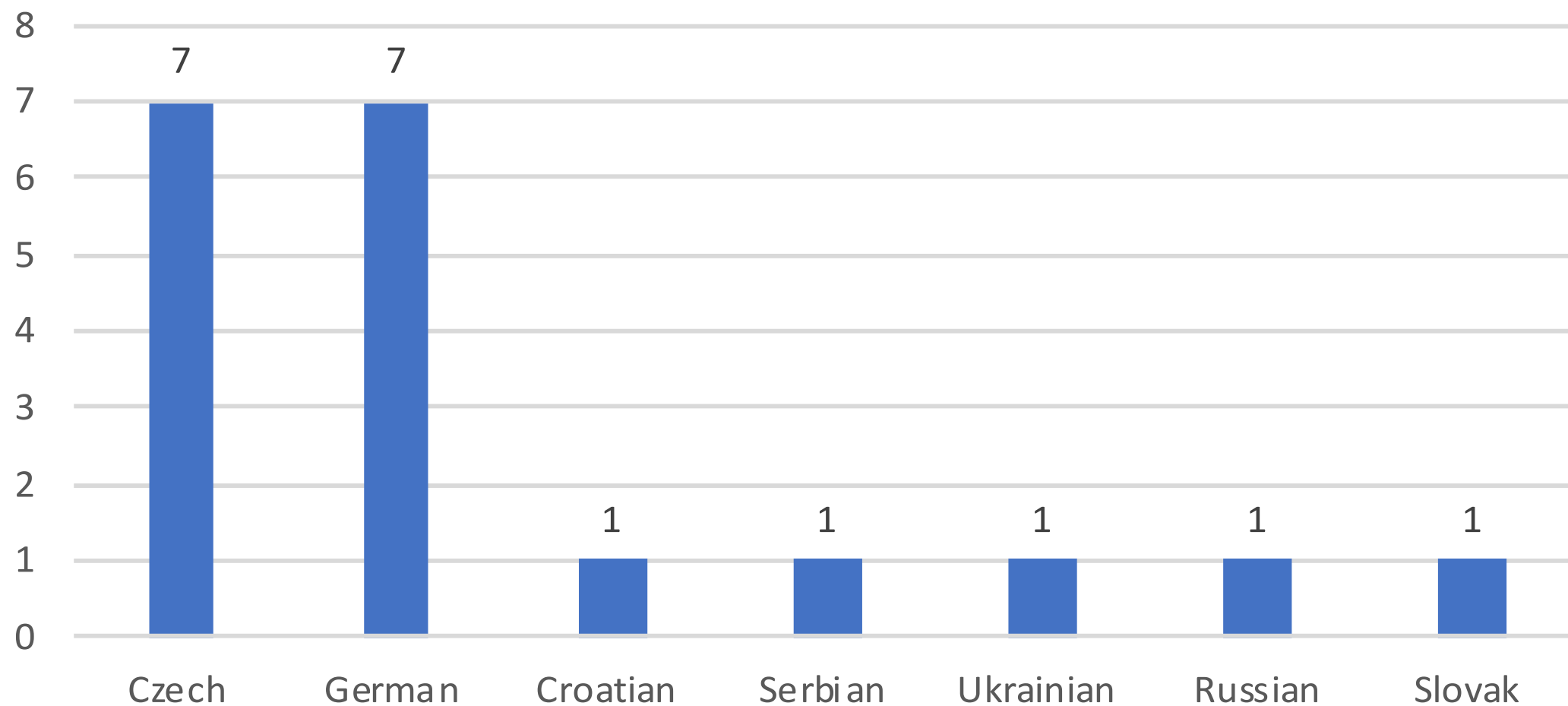
METHOD

- the electronic online bibliographic source COBISS, was checked for all translations into or from Slovene published as books in the period 1800 to 1900;
- all 19th-century issues of *Ljubljanski zvon* (n=240) were analysed to identify:
 - any possible **translations** published in the journal,
 - any theoretical and **normative positions** taken regarding translations,
 - the **role** that translation played in the life of the late 19th-century Ljubljana.

Languages of source texts 1800-1900



Target languages of translated Slovene literature 1800-1900



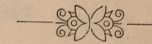
LJUBLJANSKI ZVON

- literary monthly published in Ljubljana from 1881 to 1941 (focussing only on 240 issues from 1881 to 1900, 20 volumes)
- edited by prominent Slovene writers of the liberal orientation
- typically 65 pages long, published literary and scholarly works in Slovene + Feuilleton

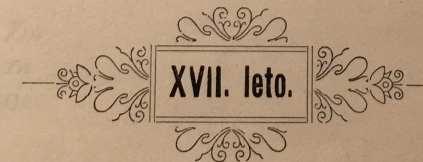
Jul Rocijancija

Ljubljanski
Z V O N.

Leposloven in znanstven list.



Uredil:
Viktor Bežek.



1897.

FEUILLETON

- published in smaller font, from 4 to 15 pages long:
- newly published books (including translations into Slovene),
- theatrical events in Ljubljana,
- art exhibitions,
- deaths of important members of the community.
- new publications in Czech and Croatian literary journals (also in Russia, Bulgaria, Serbia, Poland and Slovakia.)
- Slovene literary works published in different foreign literary journals.



Groga in drugi.

Spisal R.

(Dalje.)

III.

„Ljubezni so cvečice kal pognale.“
Prešeren.

Umevno in opravičeno je sedaj vprašanje, zakaj neki se je Milena tako zelo branila plemenitega Lahnberga, ki ni bil samo baron, temveč tudi tako eleganten, čist, poizčesan in dišeč baron, kakor bi bil stoprav skočil iz prvega pariškega modnega salona. In celo strica je imel, berlinskega strica, ki je zopet imel na tisoče mark in ne sina, ne hčere. Tako premišluje po pravici moja lepa bralka, ako so mi sploh katero prisodili zavidni olimpijevci. In tetka Emilija je imela tako prijazne namere s plemičem!

Toda, dejal bi, kdaj vender so jemale gotove nečakinje v poštev še tako prijazne namere gotovih častitih tet v gotovih razmerah!

Takšne so časih nečakinje!

Seveda moja bralka, ki ni samo lepa, ampak gotovo tudi prebrisana, je uganila že takoj po citatu, za katerim grmom tiči zajec. Torej ne odlašajmo več in počnimo ono staro in vedno novo zgodbo o ljubezni dveh mladih bitij, katerima se je smejalo srce samo po sebi, kolikorkrat koli sta se zagledala . . .

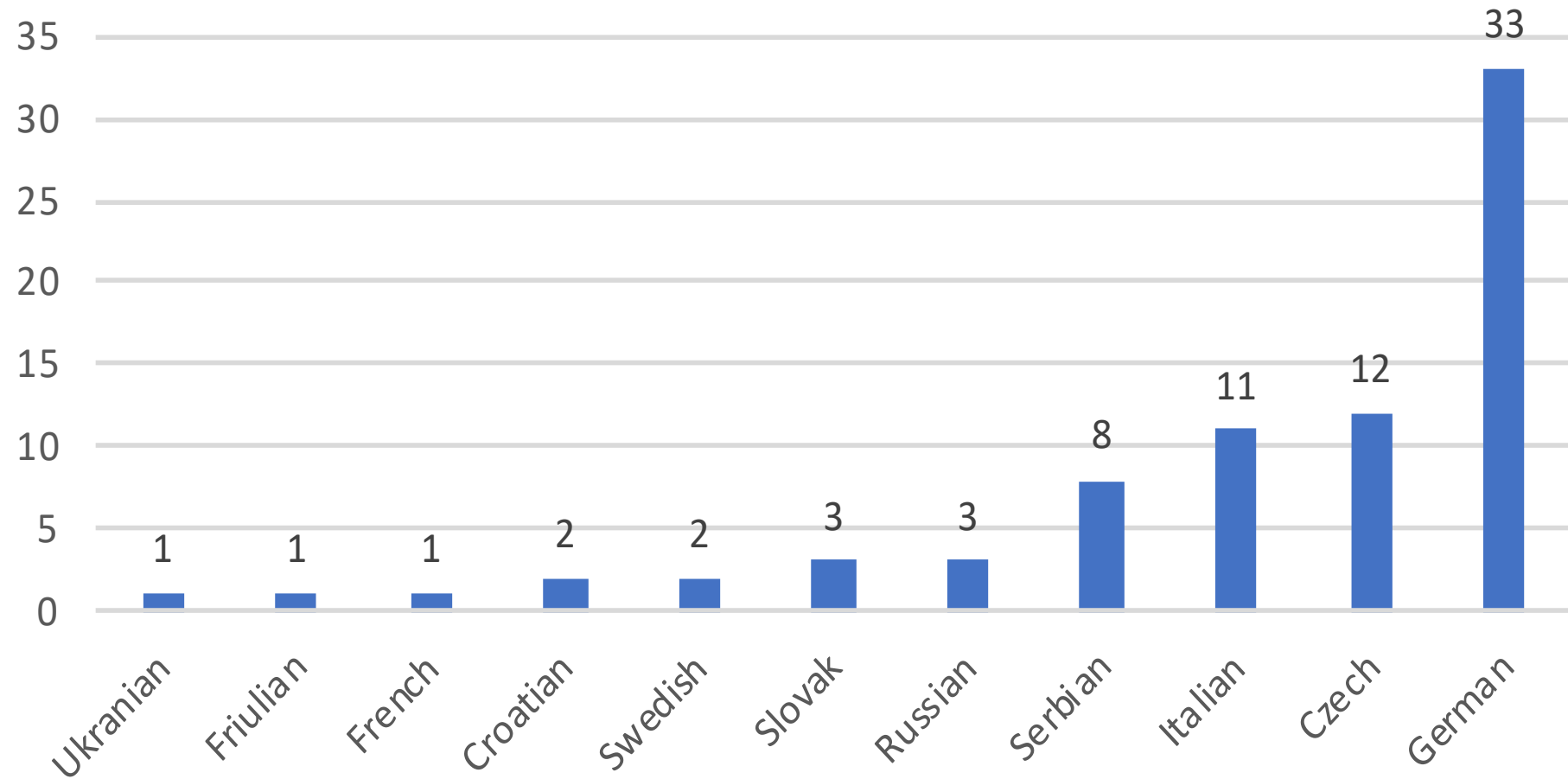
Bilo je na večer tistega pomembnega dne, ko je Groga toliko prebil in Milena tolikanj prestrašila se. Milena in Stanka sta bili sami v svoji spalnici v prvem nadstropju javoriškega gradu. Z vso krepkostjo sestrinske ljubezni in z vsem navdušenjem nekoliko sanjarsko navdahnjene devojke teh let se je oklenila Stanka svoje starejše sestre okolo vratu, živo pogledala jo in kliknila veselo in nagajivo:

„Vse non
„Kaj no
„Ke je punica?
„Klo bi vedeli o te
„Sis je varavala
in - pu? Seved
„Seved
„Taka
„Laj ruanu - m
„ot tebe! No, pa
„je gibalav svojo
„in deeno. Bist
„kobi in zash
„nitric, vprasnje
„Kaj pa
„Oh, kak
„jemastega lahuk
„ne maraš, po
„Ke se
to pisa vednost
„Stanka in otro
„U - pa
„Stanka
„Vem,
posebno pouda
„Vojdi
ji je utripalo t
„Staneja ji ob pr
vprašala je t
„Kaj p

TRANSLATIONS IN LJUBLJANSKI ZVON

- no translations in the main sections, except in volume 20 (1900),
 - two short stories by Antonio Fogazzaro (1842-1911) translated from Italian,
 - issue 12 devoted to the 100th anniversary of the birth of the national poet, France Prešeren – it also included translation of his poetry into foreign languages (Russian, Italian, Swedish)
- In 240 Feuilletons, the editors reported 77 times on different translations of Slovene literary works (mainly poems) into foreign languages – 21 reports contained also translations of Slovene poems in different languages

Target languages of translated Slovene literary works



THEORETICAL AND NORMATIVE STATEMENTS ON TRANSLATION IN THE MAIN PART OF *LJUBLJANSKI ZVON*

- Josip Stritar: “As far as translations are concerned, this is what I think: translations should be our last resort. A translation is always foreign goods; those who can, should write original works. Only what is original, domestic, is really ours.” (Stritar 1896, LZ 16/1: 20)
- Essay on plagiarism (LZ 1897 17/5: 291-295; 17/6: 349-357): “Even translations, in particular those whose target language is so specific that it does not remind the reader of the original, are justly regarded in all literatures as original national literary works.”

NORMATIVE STATEMENTS IN FEUILLETONS

1. the proper use of the Slovene language
2. the ethics of translation, in particular the question of plagiarism
3. the need to master the source language
4. Source- versus target-orientedness
5. against indirect translations
6. translations as signs of a success of a particular work of art
- 7. the selection of the source text**

THE SELECTION OF THE SOURCE TEXT

- “In general, we would prefer if our translators searched among Slavonic, in particular Polish comedies, and if they nevertheless decided to translate from non-Slavonic literatures, it would be preferable if they translated, like Madelc, marvelous French and not cumbersome German plays.” (LZ 1882, 2/4, 251).
- “Mr. Podravski and all literary translators from other Slavonic languages should keep in mind that their translations are not read only by those who know well the manners of other Slavonic nations – such readers are very rare among us – but that **the aim of their translations is to avert our people, in particular our women, from reading German and Italian books** and lead them to read Slavonic works of art and to learn Slavonic things.” (LZ 1896, 16/3: 189).

CULTURAL POLICY

- The aim was to separate the Slovene culture from the German one and push the readers towards a more monolingual, Slovene environment.
- the editors of *Ljubljanski zvon* promoted translations in order to show that there was a need to establish communication between two “fully circumscribed language communities” (Sakai 2009), two distinct ethno-linguistic unities.
- translations was seen not only as a border crossing activity but as an act of bordering, i.e. an act of drawing a border (Sakai 2010), it became an act of co-figurative schematism (Sakai 2009), figuring out **two distinct ethno-linguistic unities**, a Slovene and a German one.

TRANSLATION BY SLOVENE
DIASPORA IN THE USA

TRANSLATION AS A TRANSFER FROM SOURCE TO TARGET CULTURE

- Translation is a **cultural transfer**. (Reiß and Vermeer 1991, Katan 1999)
- Translation is a transfer “**from source to target culture**.” (Bassnett 2013)
- The translator “has to restrict himself to transposing ST **from the source to the target culture ...**”. (House, 2015)

SLOVENES IN THE USA

- First migrants: late 1700s; the heaviest influx: between 1880-1924 and WWII-1956.
- From 1870s to 1924 – more than 240,000 Slovenes immigrated to the USA, i.e. 16% of the entire nation.
- They settled in the industrial developed regions of the Middle Atlantic and Northeast Central areas of the US (Cleveland) and established parishes, cultural societies, benefit societies, publishing houses and newspapers.

SLOVENE PERIODICALS IN THE US

- The first one: **Amerikanski Slovenec** (American Slovene) appeared in 1891 in Chicago
- In 1927: 18 newspapers of different political orientation
 - **Catholic**, e.g. Amerikanski Slovenec, Nova Doba,
 - **Liberal or Republican**, e.g. Glas naroda and Glas Svobode,
 - **Socialist**, e.g. Prosveta, Proletarec, and Mladinski list,
 - **Communist**, e.g. Delavska Slovenija,
 - **Politically independent**, e.g. Čas, Enkopravnost,
 - **Regional** (Slovenes from Hungary), eg. Zvezda Vogrszki Szlovenczov

SURVEYED PERIODICALS, 1918-1939

- the most popular left-wing, Socialist daily *Prosveta/Enlightenment* (est. 1916)
- a Catholic weekly *Nova Doba/New Era* (est. 1925)
- 675 issues of *Nova Doba* and 6351 issues of *Prosveta*.

NOVA DOBA & PROSVETA

[illegible]

TRANSLATIONS

- Both surveyed periodicals published translations from other languages **into Slovene** and from Slovene **into English**
- *Prosveta/The Enlightenment* published at least 2 translations in every issue, ie. approx. 13 000 translations in the period between 1918 and 1939

BASIC GOALS OF TRANSLATIONS

a) Into Slovene:

- a) Entertainment (e.g. H. Sienkiewicz, U. Sinclair, F. M. Dostoyevsky, A. Dumas, R. L. Stevenson, M. Twain, L. N. Tolstoy, J. London, Sir A. C. Doyle, E. Zola, M. Gorky, K. Hamsun, Voltaire)
- b) Education (“The Gems of the World Literature”)

b) Into English:

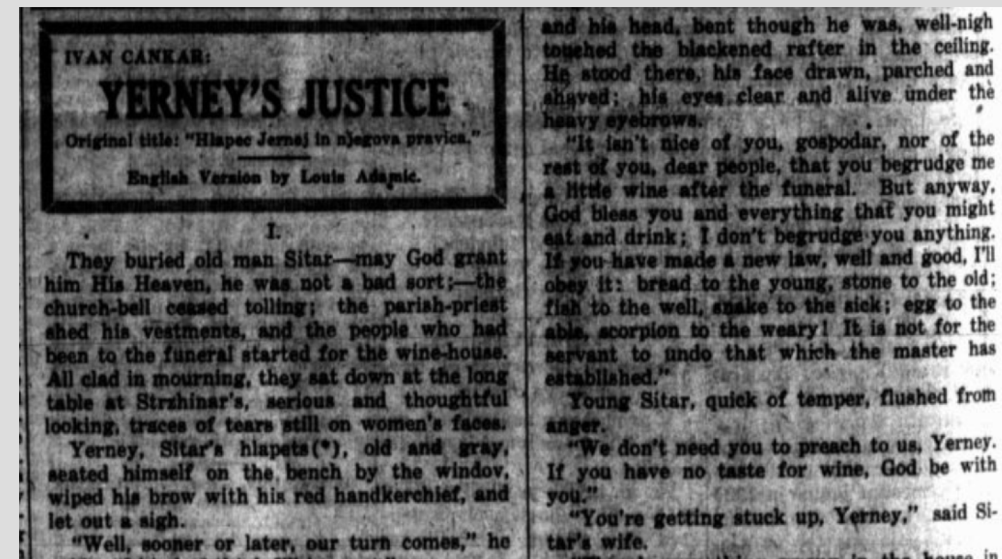
- a) Informing and educating **the second and third generation** of Slovene immigrants to the USA about Slovene literature
- b) Presentation to the English-speaking environment a selection of English translations of Slovene literature that in their mind represented **the Slovene culture** at its best

NEW ENGLISH-SPEAKING GENERATIONS

- In the second part of 1920s Slovene periodicals introduced the so-called **English pages** or **English sections** for the second generation of Slovene immigrants to the US, i.e. the members of the so-called English lodges
 - In the majority of Czech, Polish and Yugoslav families English is spoken habitually, although only the children, as a rule, speak it well. (Adamic, *Prosveta*, 1929 (vol. 161): 7).
- Both surveyed journals had English sections: *Prosveta* from 1926, *Nova Doba* from 1927.

PROSVETA/THE ENLIGHTENMENT

- in 1926 *Prosveta* introduced a series in which the works of the most prominent Slovene authors in English translations were presented
- Between 1926 and 1929: English translations of 2 novels in installments and 2 short stories of the major Slovene modernist author Ivan Cankar, and 5 translations of works of 5 contemporary Slovene authors.



TWO READERSHIPS – SLOVENE VS. ENGLISH PAGES

We recommend our brothers and sisters to draw attention of their **sons and daughters** to Adamic's translation of Yerney's Justice. (Prosveta, 1926, vol. 19, no. 117, page 3, transl. by NKP)

This, we hope, will be educational as well as interesting reading for **everyone of our readers**, and at the same time it will be an **informative answer to all the numerous inquiries about Slovene literature**. (Prosveta, 1926, vol. 19, no. 111, p. 6)

NOVA DOBA/NEW ERA

- 2 novels in installments by J. Jurčič (1844–1881) – the author of the first Slovene novel
- 11 short stories by Ivan Cankar,
- a chronicle of the First World War by Ivan Matičič.



NOVA DOBA – TWO GROUPS OF INTENDED READERS

- In 1928 the journal started to publish the translation of the author of the first Slovene novel, Josip Jurčič. The introduction of the translator:
- [Jurčič] did not know that nearly fifty years after his death his heart-touching story “George Kozjak” would have been converted into English and presented **to the English-speaking public and to the sons and daughters of his countrymen in the United States of America.** (Nova Doba, 1928, vol. 4, no. 25, p. 4)

THE ROLE AND THE FUNCTION OF TRANSLATIONS

- Gideon Toury's definition of translations as “**facts of the culture that hosts them**” (1978); “semiotically speaking” a translation is “carried out ‘into—from’ rather than ‘from—into’”
- What constitutes “from” and what “into” in the case of diasporas in multicultural states?
- Is it clear which culture the major agents belong to?
- Can we think of the separateness of the source and the target cultures in the case of English translations created by members of a diaspora in the US, which contributed to the **cultural kaleidoscope** of the US culture of the time?

PROSVETA ON THE US CULTURE

- That the U.S. as it stands today is – racially, socially and culturally – an extension not only of the British Isles and the Netherlands but, more or less, **of all Europe and, to an extent, of Asia and Africa.** [...]
- To my mind, what is now needed is a new consciousness of America, of ourselves as **a people made up of over fifty races and nationalities.**
- [...] in this upbuilding of the country in the last century more immigrants from various European countries died than early American colonists were killed in subduing the wilderness and in the War for Independence... (Louis Adamic in Prosveta in 1938, issue 220, p. 7)

TRANSLATION AS AN INTRA-CULTURAL FACT

- The Slovene diaspora in the US represented
 - the Slovene culture,
 - the Slovene-American culture
 - the culture of the USA consisting of different immigrant cultural voices.
- English translations constitute **the export and the import of literature** at the same time, an attempt towards “identity formation” (Gentzler 2008) of the diaspora which felt distinct but however constituent of the US culture.

THE ROLE OF ENGLISH TRANSLATION IN SLOVENE DIASPORA IN THE US

1. by providing information on Slovene literature to second- and third-generation Slovene immigrants in the US, these translations were key to forming **an imagined community of Slovene-Americans** in the spirit of nineteenth-century nation building enterprises (Anderson 2006);
2. by means of the English translation of specific literary works, the immigrant diaspora of Slovene-Americans in the US attempted to **construct their own representation of their original culture**, and communicate this image to mainstream US culture.

TRANSLATION AS AN INTERCULTURAL COMMUNICATION

- Translation: **an intra-cultural communication**
 - within the diaspora,
 - between an immigrant linguistic community and other communities that understood and read English,
 - between an immigrant linguistic community and the dominant English-speaking US community.
- Translations by and for diaspora were at the same time **the facts of the source and the target cultures.**

CONCLUSIONS

- the history and practice of translation and interpreting in non-dominant communities may reveal the fluidity of some of the basic concepts of TS and the fuzziness of its definitions formulated in and by the centre.
- I. the editors of *Ljubljanski zvon* promoted the creation of literature in the Slovene language and considered translations as one of the means through which **polycultural communication could be reduced**. Translation was not used as the gesture of linguistic hospitality, but as **a tool of division** which contributed to the end of the centuries long bicultural and bilingual life of the dual city of Ljubljana.

CONCLUSIONS

2. the role of translation in Slovene diaspora in the US reveals the **fluidity of the notions** we use by challenging the univocal meaning of culture and shows that translation is not only a cross-cultural activity but may become an **intra-cultural fact** that constitutes the very culture it belongs to.
- The cultural periphery does not necessarily constitute periphery in TS.



THANK YOU

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