

conclusion is that “Prešeren and Čop belonged to hundreds of nameless individuals from European peripheries that, with their practices, works, and concepts, constituted the reference of Goethe’s term Weltliteratur” (190). Relaying the general framework of chapter 5 leaves aside the rich details of regional contacts, Čop’s library, and other essentials the reader will find fascinating.

In chapter 6, “A Compromise ‘World Text,’” Juvan explains why the Slovene novel could not function as a nation building form, as in other European literatures, but, as in other relatively peripheral literatures, it was Prešeren’s modern epic “Krst pri Savici” (“Baptism on the Savica”) that did this, “thematizing the involuntary compromise of an epic hero and his renouncement of the fight for the national cause,” and it “was paradoxically canonized as a sacred text that defines ‘Slovenianness’ and as such gives rise to ever new critical, literary, and artistic reinterpretations.” The national poet’s work belongs to an early phase of nation building, the mass-produced novel to a later stage. The first Slovene novel, Josip Jurčič’s *Deseti brat* (The tenth brother, 1866), belonged to a genre that could not serve, as it did in England, for example, as a vehicle for nation building. As Juvan writes in his introduction, Prešeren is the protagonist of this book, and he returns to him throughout for evidence of the worlding of Slovene literature.

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Aleksej Kalc, Mirjam Milharčič Hladnik, and Janja Žitnik Serafin.

Doba velikih migracij na Slovenskem. Series Migracije 30.
Ljubljana: Založba ZRC, 2020. 515 pp. 17 euro (hardcover) ISBN
978-961-05-0263-0.

This book is an integrated compendium of research on many forms of migration that have affected the Slovene lands. It is divided into three parts, by Aleksej Kalc, Janja Žitnik Serafin, and Mirjam Milharčič Hladnik, respectively. One half of the 460 pages of text are taken up by part I, on the historical, social, economic, and political aspects of migration. Over one hundred pages describe émigré organizations, émigré cultural and artistic activities, and language preservation. Six life stories are featured on the eight-five pages of part III. It is easy to cross-reference information in the three parts. The book draws on a wealth of primary and secondary sources (461–504) relevant to the topic. Bibliographic entries for Marjan Drnovšek fill two pages; for the three authors, a page each, as for Matjaž Klemenčič.

The authors' introduction characterizes the book within the context of about four decades of migration studies in Slovenia: their aim is to consider migration not only as a series of events involving movements of people from Slovene territories abroad, but as a complex historical phenomenon that unfolded in the region during the nineteenth and twentieth centuries for a variety of reasons, not all of them economic. Regional differences in migration are then (logically) given at the outset (27–32), followed by a detailed and well documented description of movements within the Austro-Hungarian Empire, to other European lands, and off of the continent (37–61).

Some of the most interesting parts of the account concern government policy on out migration, differences between emigrants, and, naturally, the challenges that gathering and confirming data present. The first evolved during WW I and in 1921 led to a unified government policy on migration in the Kingdom of Serbs, Croats, and Slovenes, which was supplemented by cooperation with non-governmental organizations after 1928, but ultimately failed to account for new, post-war conditions (238). Further government efforts included contacts with émigré organizations, which were modeled on Italian and Hungarian actions (240), though they were also largely unsuccessful. After outlining the country's centralized efforts, Kalc concludes part I with a look at activities in Slovenia (246–51). Scholarly interest in researching migration existed, but did not yield results in the 1930s.

Sections of part I describing differences between emigres help better understand motivations for leaving home and varying experiences. For example, in a section on gender differences (123–32), we learn about the relatively lower percentage (than German and Hungarian) of Slovene women who emigrated (and returned), regional differences in the number of women who left, and their occupations. Emigres' occupations and wages—usually a function of their place of origin—in different destinations is central to a section on the international labor market (89–105).

Part II is broken down by European, North American, and South American countries. Defying page limits, Žitnik Serafin manages to provide ample detail on emigres' cultural activities; for example, in the section on periodicals, she lists Slovene-American writers published in the daily *Prosveta* (314–15) and names the editors of the monthly *Zarja* (318); there is a complete picture of South American periodicals (323–26). The section on literature (355–64) distills multiple sources, including her (with Helga Glušič and others) *Slovenska izseljenska književnost* (1999). Part II is especially pertinent to the writings of Marie Prisland and Louis Adamic in part III.

With the context provided by parts I and II, Milharčič Hladnik introduces excerpts from the writings of Helena Turk, Marie Prisland, Louis Adamic, Marija Ipavec, Franc Peric and Felicita Koglot, and Terezija Černelič, who wrote in different genres. For instance, Ipavec's diary entries

from the Soška front and as a refugee during WW I (405–13) are representative of memoir writing testifying to personal and community loss and worries about those in the military. Ipavec's diary entries have not been published, making their inclusion in the book special. And Helena Turk's accounts of her travels to Brazil and Egypt were published in *Amerikanski Slovenec* in 1925, making them difficult to access as well. Part III gives voice to the diversity of motivations for leaving home and of experiences in emigration, which were described in parts I and II of the book.

Photographs of the writers, reproductions of manuscripts, and other images enrich part III. Distributed throughout the book are reproductions of steamship line posters, newspaper front pages, and postcards (e.g., from Basel, Cleveland, and Milwaukee), which editor Jernej Mlekuz explains in an afterword, were gifted by Marjan Drnovšek and Joe Valencic. It would have been nice though likely impossible to locate the postcard images closer to related parts of the text. Nonetheless, it benefits the reader to see two personalized postcards (193) from Cairo after reading Kalc's description (56–59) of (female) migration to that destination and Milharčič Hladnik's analysis of Helena Turk's account of her travels.

Although this review indicates that parts I–II provide context for part III, the book can also be viewed in reverse, because despite the large amount of necessary mega-picture data, the authors clearly have the individual émigré in mind. This is evident in Kalc's refreshing comment that,

although cultural and psychological reasons for emigration are not usually ascribed as much attention as economic and social ones, they were especially important in affirming alternative visions of personal development and life choices. America attracted young people not only with the offer of work and material gain, but as a country of steady progress, including the marvel of its development and images of freedom, the status of the individual, different views of life, and informal interpersonal relations. (135)

This comment harmonizes with Milharčič Hladnik's conclusion that Marie Prisland succeeded in America by “combining the traditional ethnic culture of her homeland with the modern civic culture of a new world,” especially with regards to women's rights (389). Like countless others, Prisland was both an émigré and immigrant.

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