pregovor and *žaga* (together with its infinitive *žagati).* An 'old saw' in Modern English is much more likely to refer to the latter meaning. The lexical item *saw* with the meaning 'saying' *(pregovor)* is archaic and should be listed as such. In fact, *pregovor* provides the translations 'proverb, saying', with no mention of 'saw'. Homographs of the type *récord* and *recórd* in English appear under one entry, while the pair *mínute-minúte* receive two listings. In Slovene the homonyms *biti* 'to beat' and 'to be' receive two entries. While the former provides the first person singular form *bijem,* the latter indicates nothing unusual about its present tense. We see that the third person singular is apparently *je* by the idioms provided. *Sem* is not mentioned, but its homographic partner *sèm* 'here' is listed.

With regard to lexical items and their translations, perhaps much of the preceding is nitpicking (a word not included in this dictionary), but the list of problems encountered here could be extended considerably. To be pragmatic, preciseness in translation is an unattainable goal, but morphology is a finite category. With only a limited expansion of this dictionary's overall size, grammatical information could be added which would render this a truly useful tool for speakers of English as well as for speakers of Slovene. The purpose of a compact work such as the one under review is presumably for handy and quick reference. As such, it is a convenient little volume, the preceding objections notwithstanding. I shall have it in my pocket when next in Ljubljana, but I shall also continue to await a new or revised work which incorporates the suggestions made above.

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Papers in Slavic Philology 2: To Honor Jernej Kopitar, 1780-1980.
Edited by Rado L. Lencek and Henry R. Cooper, Jr. Ann Arbor: Department of Slavic Languages and Literatures, University of Michigan, 1982. 234 pp.

This volume is the product of an international conference held at Northwestern University on 14-15 May 1980 for the purpose of reassessing the place of the Slovene scholar Jernej Kopitar in Slavic scholarship on the two-hundredth anniversary of his birth. The book includes a full baker's dozen of the papers presented at the conference, seven of them by American scholars from seven different universities, four by scholars from Yugoslavia, and one each by scholars from Poland and Italy.

On reading through these articles all together, one cannot help being impressed by the ferment and excitement in the Slavic world during that

"springtime of nations" at the beginning of the nineteenth century when the Slavs of Central and Balkan Europe began to discover their linguistic and ethnic identity. Milan Fryščák, of New York University, discusses the friendship and mutual influence of Kopitar and the great Czech "patriarch of Slavic studies," Josef Dobrovský. Pavle Ivić, of the Serbian Academy of Sciences and Arts, and Benjamin Stolz, of the University of Michigan, deal with different aspects of Kopitar's relations with the great Serb Vuk Karadžić, particularly his influence upon Vuk's work on the Serbian literary language, his collaboration with Vuk on the *Srpski rječnik* (1818), and his role in gaining recognition for Vuk among the leading European scholars of their time. Thomas Butler, of Harvard University, also discusses relations between Kopitar and Vuk, dwelling upon Kopitar's encouragement of the Serb in the collection and publication of Serbian folk songs. Henry Cooper, of Indiana University, reviews the literature about the contributions of various scholars, including Kopitar, Dobrovský, Vuk Karadžić, and others, to the promotion of Bulgarian studies, and argues that Kopitar's role has long been underestimated and deserves re-evaluation. Franc Jakopin, of the University of Ljubljana, gives an enlightening account of Kopitar's influence on his younger Slovene compatriot Franc Miklošič (1813-1891), who developed in Vienna under the tutelage of his mentor from "a romantically transported poet-beginner in Vraz's Illyrian language . . . into a Slavic comparative linguist and a philologist." The scholarly Slovene "apostolic succession" is aptly described in Professor Lencek's paraphrase of the Book of Genesis in the first article in this collection: "Who does not know . . . that Kopitar begat Miklosich, and Miklosich Jagić, and Jagić Nahtigal and his brothers?" And Lencek analyses the three areas in which Kopitar's contribution to the evolution of Slavic philology were particularly productive: his treatment of Slavic languages and dialects; his ideas on Slavic linguistic romanticism; and his methodological innovations in analyzing the history of Old Church Slavic.

Two articles in the collection are devoted to Kopitar's remarkable *Grammatik der Slavischen Sprache in Krain, Kärnten und Steyermark* (1808). Jože Toporišič, of the University of Ljubljana, presents a detailed analysis of this work; while Hanna Orzechowska, of the University of Warsaw, discusses its influence on contemporary grammars of other Slavic languages, particularly on Józef Loziński's grammar of Ukrainian, published in 1846.

Running throughout the book are references to the role of Vienna as the leading center of the cultural awakening among the southern Slavs. This matter comes up for extensive treatment in the paper by Jože Pogačnik, of the University of Novi Sad, which deals with "Jernej Kopitar and the Issue of Austro-Slavism." Pogačnik takes issue with the historians who have tended to play down Kopitar's role in the develop-

ment of this idea. He stresses Kopitar's belief in the possibility for the southern Slavs to develop their own languages and cultures within a multinational, multilingual Austrian empire that could serve as a counterbalance to the growing power of the German states as well as to Russia and Napoleonic France.

In the final paper of the collection Sergio Bonazza, of the University of Naples, summarizes the spirit of the whole conference in his defense of Kopitar against the traditional view of his fellow Slovenes, who in Bonazza's words "have not realized the European significance of the man himself, or his works and cultural activity" because they have judged him "exclusively from a Slovene point of view, which means gauging a person of European stature by regional standards." The only exception among Slovene scholars, in Bonazza's view, is Jože Pogačnik, whose 1977 monograph on Kopitar he calls a milestone on the way toward a more just appreciation of the man and his work.

The value of this little book is further enhanced by a brief chronology of Kopitar's life and by a 40-page appendix containing the facsimile text of three different editions of Kopitar's "Patriotische Phantasien eines Slaven," together with an introduction and annotation by Rado L. Lencek and an English translation by Miriam J. Levy.

William B. Edgerton, Indiana University

Prežihov Voranc, *The Self-Sown: Bilingual Edition of a Slovene Classic*. Translated and Introduced by Irma M. Ožbalt. New Orleans: Založba Prometej, 1983. 111 pages.

Translation, ever the difficult art, involves far more than merely rendering the texts of one language in another. The successful, useful translation must be mediated, as well, so that the artist is made accessible to a readership he consciously never intended to address. Not only is Dr. Irma M. Ožbalt's translation of Prežihov Voranc's shortstory "Samorastniki" a successful and indeed elegant rendering in English of the Slovene original. Much more important Ožbalt provides her readers with the information they need to understand and appreciate a tale set in an unfamiliar place amongst a strange people. In the introduction and the annotations, as well as in the very text itself, Ožbalt mediates between the literal meaning of Voranc's words and the English-speaker's potential misunderstanding of them. The result is truly "translation," for Voranc has now for the first time been "brought over" into the English-speaking world.

Ožbalt's introduction to "Samorastniki" provides a careful, thorough evaluation, in an admirably concise fashion, of a writer whose qualities are still debated by Slovene readers. Basing herself on facts