

with Communist takeovers in neighboring countries, there is no doubt that Karel Kaplan has produced an original, highly competent, and interesting contribution to the political history of postwar Eastern Europe.

John Micgiel, Columbia University.

Fred Bahovec, *Ljubljčan na Aljaski. Spomini in lovske zgodbe*. Sitka - Ljubljana: Knjižnica Glasnika Slovenskega etnološkega društva 16. 1987. 120 pp.

This small volume centers on the autobiographical experiences of one Fred Bahovec. At first glance the reader may suppose that Bahovec was an ordinary human but, having read his memoirs, one sees that he was indeed quite extraordinary. In fact the story of his life takes on almost epic proportions: Born in Ljubljana in 1889, he early developed a desire to experience new places, especially those in the as yet untamed and uncivilized parts of this world. The first section of this booklet is his highly moving biography; the second contains narratives of his hunting and fishing experiences in the northern wilderness.

Bahovec's father emigrated to the United States in 1896; his son, young Miroslav, whose name was difficult for his Chicago schoolmates, soon came to be called Fred. Eager to see the world, Fred joined the navy at seventeen and spent some time in San Francisco, Honolulu, Guam and Luzon. Upon his return he bought a farm in Michigan; but a potato-bug infestation destroyed the harvest, the cows became ill, and the horses died. Having heard stories of life in the far Northwest, Fred worked in Chicago to earn the money for a journey to Alaska. He and his friend Franc Zafran (Safran), a schoolmate from Ljubljana, took the train to Seattle, and then sailed north to Wrangell. There they met three other Slavs—two from Ukraine and one from Russia—and they all went off into the wilderness to build a log cabin and hunt for deer, bear, and even seals, with the aim of making money by selling the pelts in town. They trapped mink, marten and otter, as well as other less exotic animals such as squirrels and weasels.

As there were almost no women there except Indians and prostitutes, in 1915 Fred married a seventeen-year-old Indian princess named Edna. Wanting to show her the world, he took her to Chicago, and then back to Seattle. In 1922 Fred bought a small fishing boat, and sent his wife and (by now) three children to Wrangell by ship. He then sailed on his own to meet them in Wrangell, where he began fishing for salmon. His next move was to Baranof, a settlement in Warm Springs Bay; there, he built a house and started a mink farm. After his wife died, he married a black woman named Grace, from Montana. She took care of Fred's children and they remained married for thirty years. In 1959 Fred retired, moved to Sitka, and in 1961 met his third wife, a black named Clothilde. He had sometime previously learned to make jewelry from semi-precious stones, and now he added that to his outdoor occupations of hunting, trapping and fishing. Today, two Alaskan mountains are named after him and his life-long friend: Peak Bahovec, and Mount Safran.

Bahovec—if still alive today—is at 101 years a truly remarkable man: a survivor, a skilled hunter, trapper, sailor and fisherman. Three times married, father of several children, he is an optimist who believes in "positive thinking," a man who, after many setbacks, simply started over each time and built a new life. His tales of the hunt and of the catch are filled with the vitality of a true story-teller; told in the third person (he refers to the main character as "Mirko"), they are brief, one to two page narratives; but they capture the thrill, and sometimes the fear, of each particular experience.

Bahovec is a man who seems never to have sat still. He returned to Ljubljana for the first time in 1960. That trip was made from Montréal, via Edinburgh, London and Paris; and his return to the U.S.A. was by freighter from Genoa. His subsequent travels in the sixties were to Egypt, and then to Yugoslavia again; Central Europe, then Turkey and Iran; then the Black Sea and Moscow. Another voyage took him through the Indian Ocean to Bombay, then to New Delhi, Singapore, Hong Kong and Japan. In 1967 he sailed around the world, and in 1972 he visited East Africa. In 1979 he returned to the Philippines for the first time in 70 years; in 1980 he again toured South and East Asia. And—at the very end of his autobiography—he says that he still wants to see northern India and Siberia!

The volume was edited by Janez Bogataj, Janez Fajfar, Mojca Ravnjanič and Nives Sulič; the last-named provided the extensive English summary (105-10). The body of the prose is supplemented by numerous photographs taken from the turn of the century through 1984. Finally, there are notes (111-19) to explain to the Slovene reader many of the place-names and historic events in faraway Alaska. Unfortunately, the print-run was of 800 copies only.

The combination of Fred Bahovec's very readable narratives, the generous English descriptions and clarifying notes, plus the photographs and the two maps of Alaska (indicating the specific places mentioned in both parts of the book), makes this little volume come alive. An exciting look back at early nineteenth-century development of the far Northwest, it instils in the reader an appreciative pride for the energy and commitment to an extra-full life shown by this venerable Slovene adventurer.

Joseph L. Conrad, University of Kansas.

Joža Mahnič, ed. *Jernej Kopitar v Vukovem letu: Govori in referati s študijskih dni in simpozija, podatki o življenju, izbor bibliografije*. Ljubljana: Kulturna skupnost Ljubljana Šiška, 1987. 72 pp.

Though small, this volume of papers outlining Jernej Kopitar's contribution to Slovene, Serbian and European culture makes a significant addition to the body of recent literature which seeks to redirect common but erroneous opinions about the Slovene scholar into more positive paths. Designed as an accompaniment to the festivities surrounding the dedication of a memorial room in Kopitar's birth house in Repnje (now in the Šiška section of Metropolitan Ljubljana, hence the publisher), "Jernej Kopitar during the Vuk Commemorative Year" offers tangible evidence of the new view that Kopitar must stand with Matija Čop and Francè Prešeren as the three greatest spirits of modern Slovene culture.

Three speeches open the volume, each by a noted Slovene scholar. Jože Toporišič equates Prešeren's poetic nurturing of the Slovene soul (*duša*) with Kopitar's development of the Slovene scholarly mind (*duh*), which two components together yielded a Slovene spirituality (*duševnost*) that gave the nation its character. Štefan Barbarič outlines the growing appreciation of Kopitar since the first centennial of his birth in 1880. Finally, Jože Pogačnik summarizes Kopitar's role in elucidating the cultures of Southeastern Europe and bringing them to the attention of nineteenth-century Europe.

Four papers of a more scholarly nature follow. Alenka Šivic-Dular investigates the origin of the so-called Pannonian Theory in Kopitar's thinking, and concludes that at least in Kopitar's mind it was not a theory at all, but a point of view involving non-linguistic (cultural and political) elements. Its two basic premises involved the identification of Moravia with Pannonia and of Slav with Slovene. In Kopitar's defense she notes that