

The book ends on an ambivalent note, as we see through the eyes of Franc (the last family head whose life story is traced in this study, and who died in 1978) that the karst land is scarred by the marks of the new highway and the debris of industrialization; that family quarrels and discord between neighbors have increased and cooperation between generations has declined; and that communal activities—such as taking part in Mass—are left to only the elders. Competition seems to Franc to be uncontrolled and everywhere destructive of the older way of life that was based on common, shared values. Thus not peasant life but modernization seems to define severe rifts and create suspicions among the people of the karst lands. Yet life is better and suffering is lessened; but hidden costs are part of the story of modernization.

This work should be of interest to all those concerned with the study of peasantries and their fate in the modern world as placed in the historical context. The primary theme is modernization understood within ecological and historical perspective, and although the material is richly suggestive, less attention is given to other aspects of the life and culture of the Slovene family line traced here. There is rewarding use of historical documents to deduce the specifics of life in earlier times, and the material is well illustrated by maps, tables, photographs and works of art depicting life on the karst, exemplified by the reproduction on the jacket.

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- Zmaga Kumer, *Od Dolan do Šmohora*. Celje: Mohorjeva družba, 1981. 143 pp.  
 Pavle Zablatic, *Od zibelke do groba. Ljudska verovanja, šege in navade na Koroškem*. Celovec: Mohorjeva založba, 1982. 136 pp.  
 Pavle Zablatic, *Čar letnih časov v ljudskih šegah. Stare vere in navade na Koroškem*. Celovec: Mohorjeva založba, 1984. 256 pp.

Taken together, these three slim volumes provide an informative survey of Slovene beliefs and customs found in the southwest corner of Austria, the area from east of Celovec/Klagenfurt to Šmohor/Hermagor in the West, where Slovenes have lived for over a thousand years. In them we find detailed information about the traditional folklore of the

Slovene villagers and about customs and beliefs which are still current in Carinthian Slovene communities.

Kumer's contribution is to transmit narratives provided by her twelve major informants from the Ziljska dolina/Gailtal area concerning village celebrations (*žegen*, *prvi rej*), rituals and everyday foods, evening songfests, courtship and marriage customs, musical instruments and whistling, calendar festivals (saints' days and other major celebrations associated with specific times of the year), work habits and techniques, tools and furniture, and customs associated with death and funerals. She also supplies reports which reveal superstitions such as residual belief in mythological female night demons (*babice*, *more*), the power of the evil eye (*urok*), and charms and prayers thought to counteract evil spirits.

Her book is not intended for specialists in folklore and linguistics, but rather for the reader interested in the culture of the Carinthian Slovenes. For this reason she has transcribed the informants' material into near-literary Slovene, leaving only special terms and unusual words (highlighted in italics) which may then be looked up in the glossary (136-42). The glossary itself is an invaluable source for finding the meaning of many local terms, especially for a reader unfamiliar with the local Austrian German dialect, a knowledge of which will facilitate comprehension of the narratives. Pavle Zablatnik has added a detailed geographic and historical description of the region which is not only very helpful for understanding the background for Kumer's book, but for his own as well. There are also a number of (alas!) black-and-white photographs of Alpine scenes and the typical architecture of churches and houses. Finally, Kumer provides a short (28-item) bibliography pertaining to the folklore of this region.

Zablatnik's book on Slovene Carinthian customs from the cradle to the grave is a detailed and organized treatment of rituals and beliefs associated with birth, marriage, and death, and contains numerous black-and-white photographs to illustrate them. He stresses the traditional folklore which is specifically Slovene, and identifies features which are common Indo-European or at least Germanic. Thus his approach is a comparative one, and it does much to help the reader understand both the communality and the originality of the traditions found in the area. He includes a three-and-a-half page bibliography citing the most important works dealing with this topic as it pertains to local traditions.

Zablatnik's second volume, concerning the 'magic of the seasons', analyzes calendar customs and rituals beginning with Sv. Miklavž (Nicholas, December 6), and continues by describing all the important celebrations and related beliefs through St. Katarina's day (November 25). Once again there are black-and-white photographs to illustrate the various family and village celebrations discussed. Alongside the special days revered by the Church, he treats pre-Christian beliefs in spirits such as Pehtra baba, magic charming (*copranje*) and divination (*vedeževanje*), ritual beating (*šapanje* or *otepanje*), the pulling of the plow around the village, contests on horseback (*štehvnanje*), ritual bonfires at Christmas, Easter, St. George's Day, and St. John's Day, work prohibitions, weather signs, and many other aspects of traditional Slovene folklore in Carinthia. He also indicates which customs, rituals and beliefs can still be found in the area. In consideration of those who may wish to investigate further he provides a 9-page list of sources. In many respects his treatments resemble those of Niko Kuret (*Praznično leto Slovencev* I-IV, Celje, 1965-1970), but his concentration on Carinthian villages rather than on Slovenia in general gives the reader a complete view of the beliefs and customs of this lovely Alpine region.

At the same time it may be noted that in the preface to the first volume he begins a polemic with the publications of the Austrian Georg Graber, which attempted to demonstrate that the Slovenes in Carinthia only borrowed German customs and rituals and

contributed nothing of their own. In that volume he simply dismisses Graber's distorted claims. In the preface and in the 7-page German *Zusammenfassung* to the second volume reviewed here, he introduces Austrian sources in his dismissal of Graber's contentions as dated and unscientific, thus giving a more balanced tone to his treatment. Moreover, instead of continuing the polemic, he stresses the interaction between these neighbouring peoples as a means of mutual enrichment, not as a denial of one or the other.

In sum, we can say that these three books complement each other admirably, and they certainly constitute a valuable contribution to the study of the Slovene communities in Carinthia.

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