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Vilko Novak, *Raziskovalci slovenskega življenja*. Ljubljana: Cankarjeva založba, 1986. 372 pp.

Vilko Novak is today the scholar who best represents the tradition of Matija Murko. He is a a slavist and an ethnographer, an ethnographic theoretician, and a historian of ethnographic interests in Slovene culture; a scholar whose whole being is linked and identified with his native Prekmurje and with the Prekmurci.

Born in 1909, he completed Slavistics and Ethnology at the University of Ljubljana, and since 1948 has been Professor of Ethnology in the Filozofska fakulteta, University of Ljubljana. He has published widely and extensively since 1935. A number of his scholarly papers in Slovenistika and Ethnography appeared in such prominent journals as *Alpes Orientales* (Ljubljana/Graz/Basel/Trieste/Fiorenze), *Časopis za zgodovino in narodopisje* (Maribor), *Ethnographia* (Budapest), *Linguistica* (Ljubljana), *Razprave Slovenske akademije znanosti in umetnosti* (Ljubljana), *Traditiones* (Ljubljana), and *Zeitschrift für slavische Philologie* (Berlin). He was the editor of the miscellany *Slovenska Krajina* (1935), and of the anthologies *Izbor prekmurskega slovstva* (1935, 1936) and *Slovenske ljudske molitve* (1983); and he is the author of several monographs: *Ljudska prehrana v Prekmurju* (1947), *O bistvu etnografije* (1956), *Struktura slovenske kulture* (1958), and *Slovenska ljudska kultura* (1960).

Novak's recent *Raziskovalci slovenskega življenja* is a collection of portraits of folklorists and ethnographers who worked, through the centuries, on Slovene folk culture. Originally published at different times and on particular occasions, these essays neatly cover the whole history of ethnographic interest in Slovene folk life. The main representatives of this interest were as follows: among the Slovene Protestant Reformers, Primož Trubar (1508-86); among the Enlightenment authors, Janez Vajkart Valvazor (1614-93), Anton Tomaž Linhart (1756-95) and Bathasar Hacquet (1739-1815); in the generation of Romantics, Urban Jarnik (1784-1844), Stanko Vraz (1810-51), Emil Korytko (1813-39), Matija Majar Ziljski (1809-92), Vinko F. Klun (1823-75), Matija Valjavec (1831-97), Gregor Krek (1840-1905) and Janez Trdina (1830-1905); among the first real folklorists, Karel Štrekelj (1859-1912), Matija Murko (1861-1952) and Ivan Kunšič (1874-99); among the folklorists of the 1920s, France Kotnik (1882-1955) and August Pavel (1886-1946); in the interwar generation, Niko Županič (1876-1961), Ivan Grafenauer (1880-1964), Stanko Vurnik (1898-1932), Franjo Baš (1899-1967), Boris Orel (1903-62) and Rajko Ložar (1904-85); and among the post-1945 ethnographers, Niko Kuret (b. 1906) and Milko Matičetov (b. 1919).

It was some forty years ago that a novel kind of historical overview of Slovene ethnographic research was written by Kotnik in his "Pregled slovenskega narodopisja." His survey was written at a time when he could with good reason still lament the unfortunate state of affairs: "Kar smo v etnografiji znanstveno ustvarili, smo delali ob drugih strokah, ob slavistiki, zgodovini, umetnostni zgodovini in geografiji. Narodopisje samo še danes ne zaposluje v celoti nobenega našega človeka," (1944:21). After 1945, of course, times changed. Since then, Slovene ethnography has been recognized as a scholarly discipline with its own cadre of professionals, even if this has remained modest; and Vilko Novak was this cadre's first academic teacher. A quarter of a century later (cf. Kremenšek 1973, 1977, and Kavčič 1978) a new generation of Slovene ethnographers and ethnologists began to look for new directions in their discipline, directions that were perhaps more consonant with the social changes in contemporary Slovenia. *Raziskovalci slovenskega življenja*, however, does not speak about this aspect of the evolution of the discipline.

Novak's portraits and studies are rather uneven; they differ in scope, in length, and in the extent of their documentation. There is in the volume no systematic bibliographic survey of of the discipline; the only printed survey of a systematic kind is the one in Kotnik (1944). Among the best of Novak's essays are the portraits of Linhart, Hacquet, Korytko, Pavel, and Vurnik. His notes on the non-Slovene scholars who worked on Slovene ethnography (e.g., Ludvík Kuba, Izmail I. Sreznevskij and Jan I. Baudouin de Courtenay) are rather scanty and peripheral. While the author himself is critically aware of this

disparity in his treatment of the history of Slovene ethnography, the publication of his portraits and studies in one volume (at least, in this reviewer's opinion) is justifiable for two reasons: first, because it reflects Novak's interests and inclinations in Slovene ethnographic research, and second, because its publication in a very timely way brings into focus the nature and direction of this research in recent times. Thus, Vilko Novak's book, attractive in its broad conception and its lively, thoroughly enjoyable presentation (if not in novelty of content nor in completeness of coverage), may result in a broader popular interest in Slovene ethnography and folklore research, and may provide pressure for its return to the fold of its older scholarly tradition.

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Robert Gary Minnich. *The Homemade World of Zagaj: An Interpretation of the 'Practical Life' among Traditional Peasant-Farmers in West Haloze, Slovenia, Yugoslavia*. [= Occasional Papers, No. 18]. Bergen: University of Bergen, 1979. 249 pp.

What is the world view of an ethnic segment or a cultural unit, and how is it communicated? This elusive problem has tantalized ethnologists who have searched for some methodology that escapes mere intuition or ethnocentric evaluations. Is such a perspective deducible from the 'thick description' which Geertz applies to symbolic behavior enacted in focal events, or can we achieve a more exact methodology where the results can be at least partially replicated, without however sacrificing the phenomenological wholeness of the action as interpreted by the observer? These are the questions with which symbolic and semiotic anthropology must be concerned. In the study under review we have an attempt to elucidate underlying structures formative of world-view and their 'logico-integration' from information gained by focussing on what the author advances as a highly symbolic event and as a 'manuscript' that can be read (pp. 3-5), namely the *furež* (or *kolina*), the slaughtering of pigs and the associated feasting and reciprocal help and gift-giving that this institution entails. How this ritual, known throughout wide areas in Europe, is enacted in a small parish containing dispersed households in Eastern Slovenia is the subject of this study. Minnich grounds his approach, as is implied in the subtitle, in the rapprochement of the technical-pragmatic and ritual-symbolic spheres. Such an interpretation is assumed in much of contemporary anthropology and has not been limited in its application to pre-industrial society; (thus there are the works of Goffman, Bateson, Margaret Mead and others who have looked at complex societies in such a holistic way). We need not compare the results of this study to those of the "Cockfight," the notable example of 'thick