

song-records for identification). In the same time systematic field-work was started, from 1955 on intensified by the help of the first transportable tape-recorders and extended to all the Slovene ethnic territory, including the Slovene minorities in Italy, Hungary, and Austria. This work is still continuing every year and has brought till now a very rich harvest of some 22.000 musical items (songs and instrumental music) besides new insights, discoveries and the exactness made possible by tape-recording of music.

One of the principal aims of the Institute at all this work was to prepare the edition of a new corpus of Slovene folk-songs, this time with hundreds or thousands of tunes, with new variants of song-text types or even with new types, and to present so a more complete picture of Slovene folk-singing than was attainable by **Karl Štrekelj** at the beginning of this century in his excellent corpus (in four volumes) of songs collected in the 19th century, but — to his own regret — with very few tunes. Till now two volumes of the new corpus **Slovenske ljudske pesmi** were published (1971, 1981), for the third volume the manuscript is almost finished and now work has already begun on two next in this series that will complete the first big part of the corpus with narrative songs.

Beside this project and the annual field-work much other research was done by the members of the section in the last decades and the results published in many learned articles, papers or books. So are by **Dr. Zmaga Kumer** treatises on some ballads, a detailed Slovene-German Type-index of Slovene narrative songs, a monograph on folk-music amid the people of a large valley in southern Slovenia, an anthology of Slovene folk-songs with tunes,* a book on Slovene folk-instruments and musicians, and such a study for the **Handbuch der europäischen Volksmusikinstrumente** (in print). By **Julijan Strajnar**, a practical violinist too, are some papers on instrumental music, especially on the rather ancient dance-music in the valley of Resia (in Italy). By **Mirko Ramovš**, a specialist in ethnochoreology, are learned articles on some dance-types, and recently a book on the main traditional dance-types on the Slovene ethnic territory*. **Marko Terseglav**, magister in slavistic studies, is very active too; he wrote many articles on different topics, mostly on problems of oral literature. **Dr. Valens Vodusek**, Head of this section (former Director of the above mentioned Institute), began with treatises on songs with specific metrical verse-structures and the correlation between them and the corresponding tunes. His later research was on different tonal strata in the Slovene folk-music.

Marko TERSEGLAV
and Valens VODUSEK

* = book with a longer summary in English

NEW BOOKS

MOJCA RAVNIK, Galjevica (The Way of Life of Slovenes in the 20th Century. Monographies.). Partizanska knjiga, Ljubljana 1981 (published in 1982). A publication of Znanstveni inštitut Filozofske fakultete, Ljubljana. Published by Partizanska knjiga, Ljubljana 1981. 260 pages, appendix with illustrations, in paper cover.

Slovene ethnology is enriched by a very interesting book on urban ethnology, the topic which has been so far dealt with in a more moderate way than it should deserve. The book was written by Mojca Ravnik who holds an M. A. in ethnology and is an instructor at the Department of Ethnology at the Faculty of Arts in Ljubljana. The present publication is the first of the future series of monographies of selected localities, settlements and social communities which are characteristic for the way of life on Slovene ethnic territory in this century.

The book has comprised a research of a Ljubljana suburban working-class settlement Galjevica which developed during the time of the housing shortage between World War I and II. The research follows cultural changes in the life of the Galjevica inhabitants from the beginning up to the present time.

The opening chapter presents economical, social and political extensions of a housing shortage crisis and thus the conditions from which this settlement originated as an emergency refuge for numerous working-class families. The outline within which the author follows cultural changes is the observation of individual households, families, relatives and community. Her interpretation is supplemented by immediate statements of people living in the community. It should be mentioned that the combination of statistical data about households and families and the narrations of the people interviewed lead to the discovery of characteristic features of social life in a working-class suburb in the past and today. It is significant that the basis for cohabitation used to be mainly the solidarity among people who shared the same

problems such as the search for work and for a place to live. Later on various social and economical changes altered this and solidarity included only the immediate family (small family). Sometimes the closeness shared by the inhabitants of Galjevica lightened bad housing conditions and made them seem more insignificant. Social life in which all the inhabitants could take an active part was more developed then. Later, when families started to close within themselves, we can observe that the material aspects of life became more important.

Throughout this whole time the inhabitants of Galjevica strongly identified themselves with the settlement. But their immediate surroundings was – and still is – different. The edge of a shack settlement has always been a conjunction and a boarder of two different worlds gravitating apart and not towards each other. The settlement was considered to be "something worse" for its immediate as well as further surroundings. The reason for this was not only the fact that temporarily settled strangers lived here, but mainly various characteristic features in their domestic life which also included distant relatives and coincidental acquaintances. These deviations from a normalized way of life challenged the disapproval of others.

Mojca Ravnik established that in the past a significant feature of the settlement were immediate relations between the inhabitants who were socially equal, bound together and solidary. After World War II the features which made Galjevica an ideal autonomous housing settlement, disappeared one by one. Galjevica did not adapt to new circumstances. Today it is neglected urbanistically and also regarding its social services. The intensive interpersonal unity is disintegrating, people today are either lonely or closed within their immediate families. Family and kinship relations still present the sole channel through which the inhabitants of Galjevica demonstrate kindness, love and self-sacrifice. This is the sole outline which assures them warmth and security.

It became evident that these same statements hold true for both the family and the community as a whole and that the members of those families which are more open towards the outside world are also closer to their families than those who shut themselves within their families. Thus the closeness at home does not ensure a successful internal functioning.

The author further ascertained that the development of social relations in Galjevica transforms life which is open towards community and domestic life and closed among four walls. Parallel to this development the scene of domestic and social life is becoming more and more separated from nature. As far as material culture is concerned, for example, this is most clearly evident in nutrition.

The span of needs which the inhabitants of Galjevica can satisfy within the settlement is contracting. All areas of life ranging from architecture, interior decorating, nutrition and clothing to visits of different cultural events are marked by needs which can only be satisfied through money. In this very respect Galjevica preserved a distinctive defensive character – it namely aspires to a bourgeois prosperity to which it is close, but has not acquired it yet.

All characteristic features of life in Galjevica are presented through life situations of individual people who themselves felt all of the cultural changes. Mojca Ravnik treats them within the outline of family communities which have a similar age structure. The author namely ascertained that in his communication with the surroundings an individual is defined best by the openness of his family towards the outside world and its internal generational structure.

Material, social and spiritual culture of the Galjevica inhabitants, their values, moral norms, relationship between the settlement and Church, between Galjevica and the city, etc., are described in detail in the following chapters:

Housing Conditions in Ljubljana After World War I Until the Origin of Galjevica, Galjevica Until World War II (settlement, buildings and apartments, family communities and kinship relations, family life), Galjevica After World War II (settlement, buildings and apartments, family communities, family life, social changes, social life) and Conclusion. Individual chapters are divided into subchapters. Numerous indexes illustrate numerical conditions, family and age structures etc. Lucidity and directness are attained through vivid statements of the Galjevica inhabitants. In order to achieve a better lucidity these statements are rimmed with special frames.

Finally it should be mentioned that in 1976 Naško Križnar made a half an hour-long color sound film named Galjevica (Mojca Ravnik started her research as early as 1974!); few research projects have been this fortunate. The film is an excellent supplement to the book because it presents the life style of Galjevica in a very original manner.

Together with the book a special poster was published in order to notify the public.

Damjan OVSEC