

genstände, darunter auch Stilette, also Schreibstifte, die bei der Basilika in Mikulčice in Mähren gefunden wurden, Schmuck und weitere Artefakten, Wohnstätten, fürstliche Siedlungen, bestätigen das weitere Wachsen des Kultur-niveaus der slawischen Bevölkerung, trotzdem, dass das Grossmährische Reich dauernd vielen äusseren Anstürmen und leider auch inneren Streitigkeiten zwischen Angehörigen der herrschenden Geschlechter standhalten musste. Das mächtige Gebiet, dessen Fürsten sich der Autorität Svätopluka I. unterwarfen, begann sich nach seinem Tode im Jahre 894 zu schmälern und nach dem Jahr 907 ging das Grossmährische Reich unter der Herrschaft Mojmir II. beim Ansturm ungarischer Nomadenstämme unter.

Im Schlusswort der Publikation rekapituliert die Autorin den Beitrag slowakischer und tschechischer Archeologen und Historiker für das Gebiet der westslawischen Archeologie und der ältesten Geschichte der Westslawen. Das Buch ist der breiteren kulturellen Öffentlichkeit gewidmet, aber auch Spezialisten verschiedener historischer Disziplinen, vor allem Ethnographen, da es einen qualifizierten Überblick gewährt, der neben schriftlichen Quellen alle bisherigen bedeutenderen Beweise der altslawischen Kultur auf dem Gebiet der Slowakei zusammenfasst, erweitert um zuständige archeologische Funde in Mähren und auf dem Gebiet des heutigen Ungarns, besonders Panoniens anführt. In ihren Schlussfolgerungen ist die Autorin sehr zurückhaltend und bei Anführung von Ansichten anderer Forscher differenziert sie präzise diese, die genügend mit Fakten wie immer wahrscheinlicher Hypothesen unterlegt sind, die jedoch erst weiter Forschungen bestätigen können. Zu den Vorteilen der Publikation zählt auch der reich illustrierte Teil, der aus Schwarzweiss- und Farbphotographien, Zeichnungen und mehreren Landkarten besteht. Ausländische Interessenten begrüssen das deutsche und englische Resümee.

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A New Ethnological Journal in Croatia

Studia Ethnologia. Vol. I. pp. 1-224. Editors V. BELAJ, T. VINŠČÁK, D. ZORIĆ. *Centar za etnološku kartografiju*, Filozofski fakultet Sveučilišta u Zagrebu, Zagreb 1979.

The Philosophical Faculty at the University of Zagreb (Croatia) has for over half a century now been the principal University centre of ethnological research not only in Yugoslavia, but also among southern Slavs generally. The leading personality of Slavonic ethnology Milovan Gavazzi laid the foundations of

modern ethnological science at this Croatian University already during the interwar period. His work was continued by his pupil Branimir Bratanić through whose efforts a centre of ethnological cartography (Centar za etnološku kartografiju) has been set up at the Zagreb University. Not only extensive field surveys relating to the preparation of an "Ethnological Atlas of Yugoslavia" were organized for decades at this centre, but precisely thanks to B. Bratanić, also numerous stimuli emanated from here for the development of ethnocartography in Europe. Since the death of B. Bratanić (1986), the direction of this ethnological centre is in the care of his pupil Vitomir Belaj. On his initiative and in close collaboration with T. Vinšćák and D. Zorić, a new ethnological journal was launched at this University – *Studia ethnologica*, whose first issue appeared in 1989.

The publication of this new journal at the University of Zagreb is no fortuitous event. It derives from the conception of research at this ethnocartographic centre, and particularly from the results achieved. True, the principal goal of this centre is the preparation of an "Ethnological Atlas of Yugoslavia" (the first volume appeared in 1989). Nonetheless, during the course of an extensive atlas research, an important quantity of data were assembled of which only a minor portion will be utilized for the needs of the atlas; the rest have been processed and stored in the centre where they serve as documentation and for other needs of science. A part of these residual data stored in the extensive documentation fund will also serve for a gradual processing in the form of monograph and monothematic studies on which also this new ethnological journal will draw.

The journal *Studia ethnologica* comprises three rubrics. The first one is made up of theoretical reflections on the object and goals of ethnology and is headed "Ethnological Discourses". The introductory contribution to this topical discussion was written by V. Belaj under the title "An Argument for Ethnology as a Historical Science Concerning Ethnic Groups". On the example from the history of ethnology in Central Europe, the author goes to show that "Ethnology was right from its beginning apprehended as an historical science. Rather gratifying from the aspect of the history of Slovak Science is the author's finding that the word "Ethnologia" (in its Latin rendering) and the definition of the science by this word was first published in 1783 by Adam František Kollár, director of the imperial court library in Vienna, a native from the Slovak village Terchová (born 1718) and who in his high functions at the imperial court preserved his consciousness of a Slovak ethnic origin.

Further authors of studies in this rubric are O. Bockhorn from the University of Vienna and the Soviet ethnologists Yu. V. Bromley and M. S. Kashuba. Finally, marginal notes to the discussion on ethnology are from the Slavists R. Katičić (from the Institute of Slav Studies at the University of Vienna) and A. Knežević (from the Institute of Slav Studies at the University of Zagreb).

According to a statement by the editors, the discussion on the object of ethnology and on further theoretical and methodological questions of this branch of science will also be carried on in subsequent issues of the journal.

The essential content of this issue is given by the rubric Studies. This section comprises 11 papers written on the basis of materials stored in the ethnocartographic centre of the University. The range of topics covered presents a colourful pattern. The editors were anxious to include in this volume several topics from the domain of material, social and spiritual aspects of folk culture. T. Višćák writes about migration of shepherds in the Croatian mountain range Velebit, V. Dimaćinović about traditional forms of bee-keeping, J. Puntarović-Vlahinić about folk architecture, M. Svirac about the widespread use of the female shirt "oplecák" among the southern Slavs, and B. Somek – Machala about changes in popular nutrition. The problems relating to folk customs and rituals is dealt with in studies by V. Belaj ("Zeleni Juraj" and his anthology in the Holy Land), R. Katičić (Traditional fertility rites), B. Djaković and K. Livljanić (Funeral Customs). Two studies are concerned with the history of folk culture: D. Zorić presents an interesting picture of the way of life in Herzegovina on the basis of period documents from the mid-19-th century and M. Kožić writes about chronicles as sources of ethnological studies. Lastly, the closing rubric carries book reviews.

The launching of a new ethnological journal *Studia ethnologica* at the Croatian University of Zagreb constitutes a significant editorial achievement not only in the history of Croatian, but likewise in terms of an all-Slavonic ethnology. The appearance of the first volume intimates that the editors endeavour right from the beginning to ensure a high professional standard of this periodical. The Editorial Staff of the journal *Ethnologia Slavica* express their sincere congratulations to the Croatian ethnologists on this success.

Ján Podolák, Bratislava

Tradition und Gegenwart in der Folklore

Tradicii i sovremennost' v folklóre. Redakteur V. K. SOKOLOVA. Moskva 1988, 211 Seiten.

Die Sammelschrift ist thematisch und methodologisch ein interessanter Beitrag zur Forschung des gegenwärtigen Standes der Folklore und seiner Änderungen in den 60.–80. Jahren unseres Jahrhunderts in der UdSSR, da sie sowohl Ergebnisse von Sammelaktionen verschiedener akademischer Institute der