

TO LIVE ON KRIVI PUT¹

ETHNOLOGICAL MONOGRAPH ON THE LITTORAL BUNJEVCI

In the **introduction** to the second volume of the monograph on Krivi Put coeditors (Milana Černelić, Marijeta Rajković and Tihana Rubić) give an overview of chapters and thematic units included in this volume, which are related to customs, beliefs and social culture of inhabitants of Krivi Put. In the first volume, the emphasis was placed on the historical survey of this area and the phenomenon of Bunjevci, on speech features of the Krivi Put inhabitants and on certain segments of their material traditional culture. In this volume, various aspects of social and material life, customs and beliefs of the Krivi Put inhabitants are shown and analyzed. They are presented through the following thematic blocks: the family and the local community, demographic development of the Krivi Put microregion, last names and nicknames, clothing and textile handicraft, food culture, folk medicine, annual customs, beliefs, popular religiosity, premarital life of the youth, ways of entering into marriage, extramarital life. The monograph ends with a chapter dealing with the presentation of traditional heritage through the permanent ethnographic exhibition mounted in the Town Museum of Senj, as well as with proposals for the revitalization of the Krivi Put area by means of rural tourism.

Coeditors explain that they have followed a holistic approach to research of traditional heritage, identity of its carriers and its applicability in the contemporary context. Their aim was to get an overall insight and a more *realistic* image of circumstances in this area and within the Krivi Put population. Furthermore, they point to a lack of scientific monographic-type works that deal primarily with ethnographic contents, apart from the early monographs that follow Antun Radić's approach to ethnography and ethnology. The majority of such monographs consist of historical and geographic surveys, while the ethnological contents are mostly omitted or are presented merely through meagre descriptions of folk life and customs, which have a decorative rather than a structural function.

Starting points for this research are found in the frame of the scientific project *Identity and Ethnogenesis of the Littoral Bunjevci* (from 2003 to 2007) and its continuation titled *Identity and Ethnic and Cultural Formation of the Bunjevci* (ongoing project, started in 2008), associate professor Milana Černelić, PhD, being the leader of the projects. Acting on the results of this research and on the reviewers' comments, the coeditors stress that the data published in both volumes have never been recorded before in the Krivi Put area. Authors of contributions to the monograph have collected valuable material through fieldwork and offered professional and scientific interpretations of the researched topics. The knowledge of the Krivi Put inhabitants related to different traditional phenomena has been recorded, based on the informants' own experience or oral tradition.

In the introduction, the coeditors point to the authors' aim to observe continuity and transformations of traditional culture, to determine moments when those changes occurred and to follow their destiny in the contemporary context, while contemplating at the same time their potential future applicability. They emphasize that these contributions can serve as significant starting points for further research of ethnic and cultural processes among the Bunjevci.

In the chapter on **demographic development of the Krivi Put microregion**, Dragica Husanović-Pejnović and Dane Pejnović analyze demographic changes (caused by massive emigration of the population) in the area of the coastal slope of Velika Kapela mountain, that is, in the surroundings of the town of Senj.

The social and economic development of the Bunjevci settlers in the 17th century occurred in the frame of the extended family systems (*zadruga*), and from the mid-18th century up to the 1870s in the frame

¹ Literally translated from Croatian, the name of the area, Krivi Put, means "the curvy way". The title also carries witty connotations in the sense of "living in the wrong way".

of the political and legal system of the Croatian Military Border. Emigration from the mountainous Karst areas was the main characteristic of demographic development after the demilitarization of the Border, which led to their depopulation in the 1880s and the 1890s. Still, at the beginning of the 20th century the birth rate again exceeded emigration trends, so that the highest population density was reached right before the World War I. After that period, continuous depopulation has ensued, triggered by polarized development (urbanisation) and finding employment abroad.

A more complex social and economic development of a wider region, especially of the urban centres – Senj, Rijeka and Zagreb – has triggered social restructuring (deagrarization) since the beginning of the 1960s, and since the 1980s polarization within the place's network as well.

Due to extensive emigration that mobilized primarily younger age groups, an accelerated process of aging is a characteristic of the observed space (since the advanced old age marks its age structure), whereas the localities of Alan and Vrataruša reflect less disadvantageous trends in comparison to the other places in the region.

The text also depicts the educational structure of the Krivi Put microregion, which fails to keep pace with the average of the town of Senj. Alan and Vrataruša again represent exceptions that are more favourable.

The authors show that the Krivi Put microregion has a small number of farmers (merely 12, 10 of them are active). In the social and economic structure, the primary sector of economic activity is of great importance. In this matter, Vrataruša has a smaller, and the upper villages three times greater share in employment within that sector in comparison to the average of the town of Senj. Tertiary and quaternary sectors are dominant in the economy of Vrataruša, whereas agriculture, hunting and forestry are prevalent in the upper villages, which points to a great difference in the levels of development and education.

In the conclusion, the authors discuss how the aforementioned differences in developmental tendencies directly affect the physical appearance of settlements in the observed space. In accordance with that, Vrataruša (the part of Krivi Put along the coast) shows features of a more urbanized settlement, whereas the other, mountainous places represent the so-called depopulated landscape.

In the chapter on **family life and family relations among the Krivi Put inhabitants** in the period from 1930s to 1970s, certain ethnologically interesting segments of family life, relations and values are observed, which reflect collective, but also individual value systems, and are related to both traditional and contemporary social and family life of the Krivi Put inhabitants. Tihana Rubić and Danijela Birt, coauthors of this chapter, present and analyze results of their field research conducted in 2006, mostly grounded on interviews with the older Krivi Put inhabitants, born in the 1930s. Some of the results are complemented with the data collected from archival sources (*Stati animarum* – vital records comprising lists of households and inhabitants for the Krivi Put parish), and from relevant ethnological literature.

Authors tackle different topics, such as family names, influence of poverty on family life, birth-rate decline, intergenerational support and division of labour into *male* and *female* tasks, and show how patterns, and sometimes even individual families, tend to deviate from what is the usual and socially acceptable. These values and practices are reflected in narratives and attitudes of the Krivi Put inhabitants themselves. These features are observed at the diachronic level and through individual cases, and therefore approached as dynamic and changeable. Although families exist within the given social and economic context and formally established regulations (for instance, successive inheriting of property), as well as in accordance with generally accepted social norms and values (division into *male* and *female* jobs, intergenerational support, care of the elderly, etc.), internal changeability of circumstances and relations characterizes each family/ household unit. Based on the ethnological research of family life and relationships among family members in the area of Krivi Put, the authors conclude that these two levels are intertwined and inseparable in practice.

The following chapter on **vital records of the Krivi Put parish for the period from 1750 to 1850** is based on fundamental archival sources – vital records (*Stati animarum*) for the Krivi Put parish, Tihana

Rubić and Marinko Vuković analyze features related to numeric and kinship structure of the family organized in separate households in the parish territory, for the period from 1770 to 1857. The contribution gives an outline of data encompassed in two books: one starts from 1750 and rectified in 1857, and the other covers the period (of birth of the Krivi Put inhabitants) from 1800 to 1890.

The text consists of two parts: in the first, the authors attempt to establish trends of the number of family members in separate households in the whole territory of the Krivi Put parish from the beginning to the second half of the 19th century. In the second part, several families living in separate households and encompassing different numbers of family members have been selected from each place. They have been analyzed in-depth in order to keep track of the age of individual members, the number of children within the family, mortality rate of infants, small children and childbearing women, re-entering into marriage, marrying into another place within the parish territory, as well as moving out of the parish.

Although the ethnographic research is grounded primarily on the qualitative methods (narratives, memories, ethnographic description), sometimes there is a need to take quantitative data for a certain region into account and analyze them thoroughly. Therefore, the authors stress the importance of comparing data gathered through qualitative and quantitative research when reaching conclusions about the past of an area. That is the case particularly when one tries to study the family and demographic past. Social values and practices can be read out primarily from narratives and attitudes of informants themselves, whereas practices of the population migratory movements, tradition of emigration, tradition of labour organization and ways of finding jobs, elements of the family life and the like can be reconstructed on the bases of church documents for the certain area as well.

The authors apply a critical approach to reliability of church documents as sources for the reconstruction of the demographic and family history. Through the analysis of data gathered from that source, in this chapter they attempt to contribute to our knowledge of the social life in the Krivi Put area in the period from mid 18th to mid 19th century. The archival data analysis is combined with the research of data from relevant ethnological and historical literature, as well as data gathered from local informants through ethnological fieldwork related to the family life in the Krivi Put area conducted in 2005.

The aim of the chapter on **two extended families (*zadruga*) in Krivi Put**, written by Milana Černe- lić, is to observe how these concrete cases of extended families function. This text represents a comparative ethnographic overview of the life within *zadruga* in the Krivi Put area in the first half of the 20th century: the family Prpić-Grgajice from Kosovo Buljima village and the family Tomljanović-Puljiz from Podbilo village. The field research was carried out in the 1980s. This contribution contains data: on the members of each of the extended families, on the *zadruga* household, on property, on economy and management of work, on organisation of everyday life of each of the household members and on regulation of their duties and rights that are defined by their superiors. In the conclusion, the author points out several interesting indicators that show a gradual division into two extended families by means of specific transitive forms from the extended to the nuclear family. She also observes such forms in other families in Lika and among other Bunjevci branches, for instance among the Bunjevci in the Danube area and in the area situated to the southeast from the Dinaric regions.

In the chapter titled **Last names, names, family and personal nicknames of the Krivi Put inhabitants** Enver Ljubović describes last names, names and nicknames of the Krivi Put inhabitants, viewed as the littoral branch of the Krmpote region Bunjevci. In this contribution, the author aims to give an overview of last names in Krivi Put, to explain their origins and the formation of a multitude of the Krivi Put nicknames, attaching short explanations to some of them. The most common names in the Krivi Put area are also listed, based on the vital records entries for the Krivi Put parish. Nicknames are categorized according to last names and places (hamlets) of birth. All the family and personal nicknames are presented in such a way that they evoke some past events, customs and the way of living in general. Numerous successive generations of families in Krivi Put have identified themselves by means of such nicknames. The goal of this text is to save all those nicknames from oblivion. For that purpose, the author has also written

down some interesting short stories that explain the formation of certain nicknames. The inclination of the Krivi Put inhabitants, and of the littoral Bunjevci in general, to give their fellow-villagers nicknames is very significant. Those nicknames have been in everyday usage up to the present and easily noticeable in informal communication, but also in the regional phone book, as well as on gravestones. The data on nicknames and their origins have been gathered through interviews with numerous inhabitants of Krivi Put.

In the chapter on **traditional clothing and handicraft textile production**, Aleksandra Vlatković presents results of the ethnographic field research carried out in the following villages and hamlets: Krivi Put, Matići, Lucići, Rusova Draga, Stanić Brig, Katići, Pavići, Pavelići, Šojatski Dolac, Gorica, Provoz, Veljun, Serdari, Škopci and Mrzli Dol. The data included in the text relate to the period from the beginning of the 20th century to the 1940s. They are primarily based on memories of informants that have only heard about the majority of homemade traditional articles of clothing from their elders, while they personally wore or saw very few of them.

In the first part, the author enumerates the most common materials used in traditional clothing production: wool, flax, hemp and leather. The processing of these materials is briefly described. Furthermore, parts of traditional female clothing are depicted, such as the undershirt (*donja košulja*), the underskirt (*vriz*), the dress (*flajda* or *alja*) that could also be worn as the skirt (*vriz*, *fuštan* or *kiklja*), the pinafore (*zaslon* or *vriz*) worn over it, and finally the clothes made through the winter and used during the winter months. The traditional male clothing is described in details. It consisted of the undertrousers (*svitice*), over which a person wore the trousers made of ready-made textiles (*rajtoze* or *rajt blače*) and the shirt. Articles made of leather and fur complemented the basic woven clothing, such as waistcoats (*kožuni*) and fur caps (*šubare*). Shoes, homemade textiles used for other purposes (coverlets and blankets – *šarenice*, rugs – *biljci*, carpets – *krpari* and female needlework (tablecloths, table linen) are also described.

The author places emphasis on the identity dimension of the traditional clothing. She thus analyzes symbolic meanings that the local inhabitants inscribe into what they perceive as *the folk costume*, while they point to *a lack* of it in this area, that is, to the *scarcity* and *simplicity* of their costume.

In the thematic block **Traditional Food** and the chapter of the same name, Jasmina Jurković presents the gathered data on the food and nutrition habits of the Krivi Put inhabitants. The author first describes the daily distribution of meals according to the season, and then the preparation of food characteristic of Krivi Put. Milk has formed one of the most significant groceries. That was the case especially up to the 1970s, when cow and sheep breeding prevailed. The preparation of the characteristic Bunjevac cheese (*crunching cheese*), sour milk and butter are depicted. Along with milk, meat (pork and lamb) secured the subsistence of families. That is why the author pays attention to the description of the pig butchering time and the ways of preparing the fresh pork meat. Different ways of the preservation of meat are shown, together with the preparation of regional pork delicacies: meat and blood sausages. The author points to certain unwillingness of the local inhabitants to include fish in their nutrition, for all its nutritional value and the possibility of its swift transportation to Krivi Put. Frequently given explanations are the potential choking on the fish bones and the lack of skill needed to prepare it well. Jurković examines which bread grains the Krivi Put inhabitants mostly used and what the process of making bread looked like. Furthermore, she gives a detailed account of the usage of fruit and vegetables, self-grown plants and berries in nutrition, as well as the preparation of winter food stores. The pickling of cabbage is also a topic shown in the paper, since it was an important grocery served throughout the year. In recent times several women from Krivi Put have produced homemade marmalade, jam and red-pepper chutney and exhibited them at various manifestations (Zagreb Fair, Autumn in Lika). Along with data on meals and groceries, results of preparation and usage of drinks are also presented: there are descriptions of liqueur, wine, brandy, juices, coffee and various types of tea. The author discusses differences between everyday meals and food prepared for special occasions (weddings, birth and death ceremonies). Dishes and cutlery as a part of this region's material culture are also depicted.

Along with this, the author outlines individual reflections of the Krivi Put inhabitants on the changes in their nutritional habits and their evaluation of the food quality. Although they have stressed that poverty lead to a choice of relatively simple food, still they have pointed out some of the recognizable delicacies, such as the cheese, sour milk, meat and cabbage, baked potato halves and several kinds of blood sausages. These meals, along with other characteristic elements of tangible and intangible culture, represent markers of the Littoral Bunjevci group.

The thematic block on folk medicine consists of two chapters. The author of both the papers is Petra Kelemen. The first chapter is titled **Segments of Folk Medicine among the Krivi Put Inhabitants**. The choice of topics presented in the article has depended entirely on what informants viewed as crucial in their folk medicine practice. Folk medicine as a wide research field consists of numerous aspects and raises a number of questions, treatment issues and interpretations. Distribution and significance of each of these segments varies from one place to another, depending on what the community members consider important in their everyday life. Its varied status itself can open up some discussions and provide guidelines for further research grounded in the collected material. The data presented in this work provide such a basis. The informants have defined the analyzed folk medicine segments as practices belonging primarily to the middle of the 20th century. Through unstructured interviews, Kelemen has gathered data that reflect the status of folk medicine. Her results show how memory of certain forms that are not performed any longer is perpetuated nowadays. She also raises the question to which extent the awareness of such treatments is present among the inhabitants of Krivi Put. Different, sometimes contradictory, narratives tell us more of various views than of varied distribution, and make the wholesome accounts of folk medicine in this region impossible. Still, this valuable material can provide a basis for further studies of this rural community.

The first part deals with medicinal herbs and products like honey and different ointments. In the second part, Kelemen brings data on curing different maladies, like ear and eye diseases, fevers, fractures and the like, together with stories about people who performed the role of village dentists. The topic of giving birth is a focus of a separate part, in which child deliveries at home are primarily dealt with. The last part elaborates on the hygiene in the Krivi Put area. In the conclusion, the author brings narratives on the status of folk medicine, on “quack doctors” conducting certain treatments and on the application of certain folk medicine forms in the contemporary life of the Krivi Put inhabitants.

From numerous records depicting the treatments, one may conclude that folk medicine represented a significant segment of life in Krivi Put. Different answers concerning the curing methods or application of medicinal herbs indicate that there was a variety of ways to provide help in the case of illness or injury, applied both to people and for cattle. Certain folk medicine elements still exist and are successfully adjusted to the time when institutional medicine is more accessible than in 1970s, and that is the period to which the majority of collected data is related. Due to depopulation, to better communication with other regions and easier accessibility to medicaments and doctors, folk medicine has lost its primacy. However, positive examples of the medicinal herb usage make us rethink the possibilities of including folk medicine elements in the contemporary life, either through its practical application or through the production of souvenirs and inclusion in this area's tourist offer.

In the second chapter **Snakebite Treatments – Story as Part of Collective Memory**, material related to this specific folk medicine segment is presented. Snakebite treatments, which were still conducted as late as in the 1950s, mostly by women, have proved to be an interesting topic in the very course of research. Informants have initiated stories on these procedures on their own initiative, which shows that this memory is very fresh and possesses a certain symbolic value for the community.

The story as a part of collective memory represents the main starting point in this work. The stress is put on the narratives and considerations of the Krivi Put inhabitants related to snakebite treatments.

Viewed from that perspective, this segment of folk medicine is observed as one of the elements that may contribute to the understanding of the complexity of rural social life. That social life gains an extra dimension through the secrecy that shrouds the treatments, and sometimes even the informant's narration about it.

Numerous data on snakebite treatments and people who performed them have been collected through fieldwork, so that sometimes it seemed difficult to represent all the variants described by informants. However, an attempt to reduce all those variants to a generalized image would lead to a completely wrong conclusion. To schematize a certain cultural segment would mean to approach culture in an inadequate way, as an unchangeable and fixed structure. This very diversity speaks of the story as of something ever changing, vivid and sometimes elusive. So, if we look at all of the narratives as motifs formed by different human experiences, fragmentary memories and village gossips can bear witness of a story shaped by social memory. This work is an attempt to give an insight into memory that, although partial and incomplete, reveals a segment of life of the Krivi Put inhabitants.

In the contribution of two authors, Marija Kulišić and Ivana Vuković, on the figure of **Our Lady of the Snow in popular religiosity**, religiosity connected with this saint in the villages and hamlets of Krivi Put is analyzed. A church was erected in Krivi Put in honour of Our Lady of the Snow in 1856. Along with the dedication of the main altar to this saint, her statue is also exhibited in the church. This text is based on data gathered through fieldwork that combined two different techniques: in the first phase of the research, in May 2004, data on religiosity related to Our Lady of the Snow and on celebrations of the patron saint's day (5th of August) were collected through semi-structured interview. In the second phase, the authors entered roles of "participant observers" in order to conduct research of the patron saint's day in 2004. Two different approaches to the research of the same topic brought some difficulties (it was impossible to compare all the data). On the other hand, this provided the authors with a better insight into the phenomenon they studied and its better understanding.

In this work, devotion to Our Lady of the Snow is presented through several thematic units that were clearly articulated in narratives of the informants from Krivi Put: legends of the erection of the church; prayers and vows; procession organized on the patron saint's day; the marking of the holiday, with an emphasis on the celebration in 2004. The research showed that the practical belief in Our Lady of the Snow is very vivid. There are several characteristic expressions of it. Prayers through which the pilgrims address Our Lady of the Snow are, apart from one exception, directed towards the solving of problems in this-worldly life. They mostly relate to restoration to health. Mostly women make vows to Our Lady of the Snow and they fulfil them on the day of Our Lady of the Snow. A person that makes a vow goes around the church altar three times, touching its left and right corners. When touching it, in some cases elderly women make a sign of the cross. On the third round some women place notes and prayers to Our Lady of the Snow, along with some money, into a special basket at the altar. While doing that, some women hold rosaries in their hands. Some individuals stop in front of the altar for a few moments after each round, some of them kneel. After the third round women approach the statue of Our Lady of the Snow, located to the right of the altar. They stop and pray in front of the statue, some of them kneeling and some standing. All of them touch the statue in the process. Donations of money are a common way of expressing gratitude to Our Lady of the Snow for the granted plea.

On the saint patron's day, elderly women mostly touch the left exterior part of the church apse. According to an informant, the reason for doing this is to make the prayer addressed to this saint more powerful. It is also possible that this act forms a part of the vow.

Apart from the aforementioned features, the figure of Our Lady of the Snow is important in the creation of the local identity, since the inhabitants of Krivi Put describe her as "our saint" and "our protector".

The chapter of Marijana Belaj titled **Patron saints in the religiosity of the Krivi Put community** is based on the ethnological research of the worship of patron saints in religiosity of the Krivi Put community. The research was conducted in the villages and hamlets of the Krivi Put area on two occasions in 2004.

The author presents specific occasions in the course of which worship is expressed and practices through which it is embodied. By doing so, she analyzes diverse roles, meanings and significance that the Krivi Put inhabitants attach to their patron saints in their everyday lives.

In order to reach a more coherent understanding of the worship of patron saints in Krivi Put, the author briefly describes the worship of Our Lady of the Snow, who is the most popular patron saint in personal religiosity and an important factor in self-identification of the Krivi Put inhabitants. While tracking the presence of other patron saints in people's lives, the author chooses to observe it through the prism of annual customs. This approach to the research has proved to be very useful, since it offers an insight into diverse non-institutional practices occurring on the patron saint days, as well as into beliefs accompanying them.

In the area of Krivi Put, these saints are attributed with a role of ensuring economic betterment. Their connection with economy is sometimes made directly, but in some cases it can be read out indirectly, based on procedures or bans attached to a patron saint day. Transformations of the way of living have affected the worship of saints. However, the gathered material has shown that this results in changes of certain patron saints' roles rather than in their abandoning.

In this text, possible reasons for attributing certain roles to certain saints are also discussed. Individual practices and meanings they have for those that perform them reflect some general characteristics of religiosity within this community.

In the thematic unit on **annual customs** in the area of Krivi Put, Aleksandra Vlatković deals with the topic of annual customs of the Littoral Bunjevci – inhabitants of Krivi Put. Her analysis is based on the material gathered in the villages and hamlets of Veljun, Rupa, Šojatski Dolac, Šolići, Žuljevići, Škopci and Krivi Put in May 2004.

The focus is placed on explaining shifts in meanings attached to certain customs over time and on local differences in ways in which customs are carried out in the Krivi Put area, but also by emigrated Bunjevci families that settled in urban centres (Rijeka, Senj). The data are based on older generation's memories of customs in their own youth and on stories they have heard from previous generations. These narratives are mostly related to the first half of the 20th century, whereas data on customs in which they participated themselves refer to the period from the second half of the 20th century until today.

Christmas and Easter customs, as well as those related to St George's, St John's and St Martin's Days are presented in separate chapters. Customs and ways of celebrating these holidays have nowadays changed considerably in comparison to the earlier periods, in general as well as in the area of Krivi Put. Emigration of the local inhabitants, depopulation of this area and modernisation seem to play a major role in the forgetting and disappearing of certain customs. Customs should therefore be observed as changeable and dynamic phenomena. Changes in ways they are performed or selection of elements that are retained in new performances ensure further social existence of customs. The focus of this contribution is placed on that very issue.

The following chapter, titled **The inhabitants of Krivi Put and all their Carnivals** is based on the research of masked parades in Krivi Put and winter and summer Carnivals in Senj. In this text Nevena Škrbić Alempijević and Aleksandra Vlatković analyze the formation of symbolic borders between inhabitants of the urban centre and their "rural Other", which is reflected on the Carnival practice of Senj and its surroundings. At the same time, the authors depict the urban Carnival as a new space within which cultural practices of the Littoral Bunjevci are carried out. In the first part, material on Carnival customs

gathered through fieldwork in the Krivi Put area is systematized and presented. The recorded data are mostly based on the informants' memories, which reach back to the first half of the 20th century. Taking these results as a starting point, the authors indicate which elements characterizing Krivi Put masked parades of that period have been gradually incorporated in the Senj Carnival, thus existing in a new context and with different meanings. As the masked parades in the mountainous hinterland have become only sporadic, Senj carnivals have been transformed into central events for the people of Krivi Put as well. The participation of the Krivi Put inhabitants in Senj Carnivals can be studied from different points of view. One of the starting points is the cultural practice of the emigrated Bunjevci population that live permanently in Senj. For them, the Senj Carnival has become a marker of their new local identity and of their interaction with the community in which they have been integrated nowadays. In that process they transpose distinctive features of Krivi Put masked parades and incorporate them into the town parades. In that way they express a vivid connection with the Krivi Put community, which has not diminished because of a physical absence of its members. The second focus is placed on the inhabitants of Krivi Put that regularly leave their home villages in the Carnival period in order to attend the town events. By doing that, they transform the Senj winter and summer Carnivals into occasions that hold a prominent place in the yearly calendar of the Littoral Bunjevci, into customs that the Krivi Put community has started to perceive as equally theirs. The inclusion of the Krivi Put inhabitants in contemporary masked parades in Senj is described through a case study, through the example of performances carried out by Grga Prpić *Miškec* from Gorica.

A chapter on **beliefs in supernatural beings** pose a challenge to every ethnologist, since the informants' readiness to share very personal experiences, attitudes and beliefs represents a decisive factor for the whole research. Owing to the informants' cooperativeness and openness, the author of this text Petra Kelemen, and Marija Brajković, who started the field research of this topic previously, gathered plenty of data related to beliefs in supernatural beings. Stories about fairies, witches, incubi, hags, texts about vampires, werewolves and warlocks and accounts of certain unusual, inexplicable events form a core of this article.

The recorded narratives related to beliefs in supernatural beings (fairies, witches, incubi, hags, vampires, werewolves, and warlocks) and of certain inexplicable phenomena still live in the oral tradition of the Krivi Put inhabitants. Passed down from one generation to another, they form a segment of customs and beliefs to which the Krivi Put inhabitants have readily referred. Although there is a variety of recorded beliefs in supernatural beings, details of their appearance, abilities and potential protection from their influence, personal experiences and memories of each of those beings and inexplicable occurrences, what they all have in common is the story. That story sometimes consists of very diverse elements of memory, experience, event, reflection, beliefs. In that process, the question whether the supernatural beings have really existed becomes less important than the question whether the people have talked about them, whether they *mentioned/ remember them*, as Luka Krmpotić *Brnde* from Veljun would put it. The author thus tries to capture the diversity of stories that are still a part of a living tradition. Nowadays they are not used to *scare the children* any longer, but form a part of the intangible heritage of the Krivi Put area.

In the contribution on the **Ethnographic collection of the Town Museum of Senj** Blaženka Ljubović discusses the concept and the process of planning and mounting of the museum collection that forms a part of the Town Museum's holdings and permanent exhibition. The ethnographic collection includes exhibits representing the traditional culture of the Littoral Bunjevci inhabiting a wide area of the Senj hinterland (the coastal side of Velika Kapela and Velebit mountain ranges).

The author aims to introduce the readership to the history of the collection formation, the gathering of objects and data in the field and final systematization of the holdings and shaping of the exhibition. The collection encompasses several units: Bunjevci migrations, traditional way of life, dwelling, food,

clothing, crafts and agriculture. These units are interwoven and represent segments of the Littoral Bunjevci traditional culture of cultural, historical and ethnological significance.

The author also describes the occasion when the Littoral Bunjevci ethnographic collection was presented as a visiting exhibition in July 2007 in Subotica, where the branch of the (Croats of Bačka) live. The visiting exhibition served the purpose of establishing professional cooperation between the two Bunjevci branches and show exemplars of the Bunjevci (and Croatian) traditional culture to the public.

The aim of the thematic block titled **Possibilities of using elements of traditional culture in the revitalization of the area of Krivi Put**, written by Milana Černelić and Marijeta Rajković, is to point to the role of ethnologists and possibilities of ethnological research application in the development of regional tourism in the hinterland of Senj.

The revitalization of certain segments of traditional culture in the Krivi Put area could be conducted in accordance with the regional original and ambience features. On the basis of research results gathered in the frame of the project *Identity and Ethnogenesis of Littoral Bunjevci*, the authors present the attraction resources of Krivi Put, which encompasses all the major segments of the way of living in the area: traditional architecture, traditional economy, transportation, water supplying, textile handicraft, traditional food, folk medicine and certain festivities related to customs and popular religiosity (Carnival, social gathering called *prelo*, Our Lady of the Snow celebration). The authors conclude that the micro-region of Krivi Put is rich in natural and anthropogenous resources. They highlight significance of the role of ethnologists and analyze possibilities of their contribution to the defining of rural tourism products and contents, as to other factors which could add to the development of rural tourism in this part of Croatia.

Concrete incentives are needed to revive this space through the development of rural tourism. A small number of local inhabitants still living there is preoccupied with their basic subsistence needs and is, unfortunately, unaware of their traditional heritage value. The concept of high-quality rural, eco or agro-tourism is still in its beginnings in Croatia, so that its aims and the ways of reaching them are still not clearly articulated. Along with incentives coming from the top levels of political hierarchy (state, regional or local), systematic education of local inhabitants on their traditional heritage value represents an important factor, as well as the raising the consciousness among potential financiers of such projects.