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Cultural Ties of the Croatian and Slovene Population in the Wider Area of Čabar: A Historical Overview in Contemporary Perspective

Abstract

The paper discusses the impact of recent socio-economic and geopolitical changes on cultural ties and ethnic identity formation in the wider area of Čabar, Croatia. It emphasises the importance of understanding the historical context of cross-border relations in this geographically peripheral border region. To assess the specific position of relative isolation, a robust interdisciplinary methodological approach was used, combining the analysis of historical documents, registry books, and population censuses with qualitative methodology like in-depth semistructured interviews with local residents. To assess the specific local interrelations, the patterns of population migration and cross-border marriages (presented in the appendix) were reconstructed and examined. Changes that occurred after the dissolution of Yugoslavia and the establishment of new independent states shed new light on how the local populace reproduced their identity.

Keywords

Slovene-Croatian cross-border marriages, cross-border migration, ethnic identity, linguistic relations, Upper Kolpa/Kupa Valley, Čabar/Čeber

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The people on both sides of the Slovene-Croatian border represented the same ethnic group. In everyday communication, they spoke the same language, shared the same customs, enjoyed the same music, and had the same names and surnames; cross-border family ties were also not uncommon (Slavko Malnar 2007, 9).

1. Introduction: Geographic Position of the Čabar Region and a Brief History of Its Settlement

All borders in the world are artificial, political creations imposed based on the balance of power. Some may follow natural features like water-courses, ridges, crests, and forests to serve as natural markers (Bognar & Bognar 2010). The border between Slovenia and Croatia is no exception. While some old segments reflect loose medieval delimitations of great powers like the Franconian Empire or, later, the Holy Roman Empire, the interrepublic border was established only after 1956 when the last portions in Istria were negotiated. With no pre-existing proto-ethnic cleavages, the border rests on recent appropriations based on the nation-building process of the late 19th century (Josipović 2024). While it has no coherent geographical basis, the 670-kilometre border basically follows the cadastral boundaries or nearby physical-geographical features. From the Adriatic to the Pannonian Basin, the border line follows water canals (St. Odorik of the Dragonja River), rough river valleys, ravines, gullies, unnamed slopes (in Čičarija/Ćičarija), forests (Snežnik-Risnjak mountain range), streams (Čabranka, Sotla/Sutla), brook, creeks (Šantavec, Presika), crests (Gorjanci/Žumberak), ridges (Macelj), and major Pannonian rivers (Drava, Mura, partly Kupa/Kolpa).

The Čabar area is located in the central part of the southern portion of the Slovene-Croatian border. Owing to its previous inclusion into the Habsburg crownland of Carniola until the 17th century (Kos 1933), it is surrounded by Slovenia on three sides (west, north, and east). The municipality of Čabar (Grad Čabar) developed along two axes of population settlement: the Notranjska Dinaric karstic plateau valley (from Cerknica and Lož to Prezid, Trstje/Tršće and Geroovo) and the axis along the Kolpa/Kupa and Čabranka valleys (from Čabar proper to Plešče and Zamost). The Čabar region is sparsely populated (12 inhabitants per square kilometre), with its central and western forested and mountainous area completely uninhabited. With its high-altitude relief (elevations above 1000 metres) and high humidity (average yearly pre-

cipitation up to 3000 millimetres), the area is characterised by rough mountainous climate. Owing to rough relief and harsh climate topped with the region's remoteness, the traffic infrastructure is poorly developed. The main axis follows the settlement pattern from Cerknica and Lož in Slovenia to Prezid. Near the climate station of Parg, the road from Prezid branches towards Gerovo and Čabar proper. From Čabar, there is a connection to Brod na Kupi along the Čabranka and Kupa/Kolpa river valley towards Kočevje in Slovenia. The connection between Čabar and the rest of Croatia was established only in 1977 when the Delnice–Prezid road was completed.¹ The neighbouring Slovene area across the stream of Čabranka is similarly sparsely populated, with relatively poor traffic connectivity.

Some disambiguation arises in certain Croatian sources regarding Čabar region's historical belonging. The Croatian Historical Atlas places it in the medieval Kingdom of Croatia, while Hungarian historians consider it no man's land (Bognar & Bognar 2010, 209). According to Slovene researchers (Bufon 1994), the area belonged to the Patriarchate of Aquileia before being ceded to the Auerspergs, the Counts of Turjak in Carniola (Kranjska). As the area was obviously Slavicized during early Slavic settlement waves, more specific data on migration appears from the 13th century onward, first with immigration from the wider Škofja Loka area (the Freising property) in nowadays Slovenia under the aegis of Ortenburgs (from Ortnek in today's Slovenia), and later, in the 15th century, with a secondary inner migration from Kočevje area (Gotschee Germans and Slavs) to the forested area of the then almost uninhabited Gerovo estate (Malnar 2007, 65–74). One of the surnames that has survived from that period and remains in use today is Žagar, initially written in German orthography (Sager) yet with the colloquial pronunciation Žagar (from svn. *žagati*, to saw; cf. cro. *piliti*), designating timbermen and log rollers.

By the 16th century, six minor central settlements had already emerged, which later became parochial administrative seats: Čabar proper, Trstje/Tršće, Prezid (in the 17th century still part of the Stari Trg pri Ložu parish), Plešče, Gerovo, and Hrib. The Gerovo estate followed an intriguing path of ownership. Initially inherited by the Habsburgs after the Ortenburg family line died out, it was soon relinquished to Georg (Juraj/Jurij) von Thurn, who transferred it to Kristof Frankopan. In 1577, the latter ceded the property to the Zrinski family, who gradually consolidated most estates in Čabar except the Prezid area. They systematically settled ironworkers and blacksmiths, especially from the towns in western-central Carniola (today's Slovenia) renowned for their iron-

works (Lož, Idrija, Cerklje, Škofja Loka, and Tolmin). This migration reaffirmed the Kajkavian linguistic base element which has persisted to the present day. Together with the neighbouring parishes of Babno Polje, Draga, Trava, and Osilnica in Slovenia, the Čabar region represents an ethnically unified territory (Malnar 2007, 9).

With the rapid expansion of the Zrinski estates at the end of the 16th century, the Carniolan prince-bishop and the ruling nobles began questioning the delimitation of feudal jurisdiction over the Čabar area. As Malnar (2007) pointed out, in the beginning of the 17th century, a series of documents emerged which reveal the extent of economic importance of the Čabar region with newly established ironworks and blacksmith manufactures. On the other hand, these documents reveal how meaningless territorial boundaries were, except in case of an economic value for exploitation. The conflict over feudal jurisdiction culminated in the confiscation of Zrinski assets. After the execution of the Zrinskis and the Frankopans, the Austrian Chamber bought Čabar and the surrounding areas. By the late 18th century, the Čabar ironworks ceased to operate, primarily due to competition from other ironworks in the region and its geographic isolation from the port of Bakar. After the ironworks closed, the population of the Čabar region shifted primarily to animal husbandry and agriculture. In addition, they engaged in the sale of salt that they procured in the Littoral, as well as various herbs and resins (e.g. the collection of spruce resin). Advancements in wood processing enabled the survival of the population in this territory even after the closure of the mine and ironworks. In 1777, Čabar ceased to be administered by the Austrians and was included into Severin County, bringing it under Hungarian administration, as was the rest of Croatia (previously under Austrian administration as a major part of Slovenia). In 1798, the area passed into the ownership of the Paravić family, and in 1866, it passed to the Gheczy family, who retained ownership until 1945.

At the end of the 17th century, a census of the inhabitants of the Čabar region was conducted. Among the 144 surnames, the majority were also mentioned elsewhere in Carniola. Only about five percent of the surnames of the Čabar region at that time are assumed to be of Croatian origin (Malnar 2007, 65–74). During this period, the territory around Čabar was inhabited by numerous tradesmen and craftsmen who had immigrated from various parts of the Habsburg Monarchy (Bohemia, Moravia, Silesia) in the flourishing era of the local ironworks. According to the Hungarian census of 1818, the largest settlement of the Čabar region was Prezid with 632 inhabitants, followed by Gerovo with

489 inhabitants, while Čabar had only 179 inhabitants (Malnar 2007, 128). By 1860, there were as many as 95 craftsmen in the Čabar district. According to the 1910 census, the district had an illiteracy rate of 29%, the lowest in the region compared to neighbouring districts (Malnar 2007, 235). This low illiteracy rate can be attributed to the Čabar iron-works as well as sawmills in Lividraga, Milanov Vrh and other locations. With the reorganization of districts in 1868, Čabar was dissolved and incorporated into the sub-county of Delnice. In 1871, the district was re-established within the Modruš-Rijeka County and divided into four municipalities: Čabar, Plešće, Gerovo and Prezid.

There were also out-migrations from the Čabar region in the 15th and 16th centuries. During the Ottoman incursions, a considerable part of the region's inhabitants resettled to Carniola (to present-day Slovenia). The first Ottoman incursion into or through the Čabar region was recorded back in 1472, when the nearby valley of Lož (Stari Trg) was devastated. The Ottoman threat persisted until the Battle of Sisak in 1593. Ethnographic evidence from 17th and 18th centuries indicates some return migration of Carniolans whose ancestors had fled the Ottomans, yet the extent of emigration was far greater. The Ottoman conquest and suppression spurred the emigration of Kajkavian-Ikavian refugees from Turkish Croatia – areas conquered by the Ottomans in the 16th century, including present-day Bosnia between Una and Vrbas rivers – from both northern and southern parts. These refugees populated the area around Sava and Sutla/Sotla rivers, influencing the reflexes of *jat* (ě) and bringing extensive ikavian linguistic elements (e.g. *vmej*: *vmes*) into a wider trans-border Kajkavian (Slovinski) language area. This is evident in 16th-century texts by prominent protestant writers like Trubar, Bohorič, Dalmatin (Zečević 2000, 149–150; Ahačič 2024, 223, 258–260). The concept of Slovenski/Slovinski as encompassing all Kajkavian and Šćakavian population was affirmed by Ramovš and Popović (Lončarić 2005, 36). By the 10th and 11th centuries, there were already clear distinction between Kajkavian and Šćakavian on one hand and Čakavian on the other, with Slovene forming an integral part of Kajkavian, including that of the wider Čabar area (Lončarić 2005, 37–42). At the turn of the 20th century, emigration started to gain momentum. However, there was also lasting immigration from the Čakavian-speaking Croatian Littoral. These immigrants brought their dialects and contributed to the Ikavisation of bordering villages. However, the dominant Kajkavian linguistic setting remained intact (Crnić Novosel 2019, 7–24).

With the strengthening of national movements in the 19th and early 20th centuries, the population of the Čabar region underwent a process

of Croatisation, as witnessed by the modern census data which only reaffirmed the definite break from the former Carniola and, consequently, Slovenia and its dominant ethnicity despite the fact that Kajkavian was spoken throughout the region (Josipović & Kržišnik-Bukić 2010). Thus, regional belonging and the inter-entity boundary played a decisive role in the formation of Čabar's Croatian identity (Josipović 2001). The slowly forging Croatian national orientation of the local inhabitants was shaken only after the establishment of the Kingdom of Serbs, Croats and Slovenes (SHS) in 1918 and the subsequent introduction of the nine *banovinas* (banates) in 1929 when the district of Čabar, now expanded to include the municipalities of Draga, Trava, and Osilnica from the Ljubljana County, was incorporated into the Slovene administrative unit of Dravska Banovina. This gerrymandering was soon abolished (late 1931) and the whole cross-border district was transferred to the Savska Banovina – one of the two predominantly Croatian administrative units within the Kingdom of Yugoslavia (Josipović 2001; Bognar & Bognar 2010, 216).

World War II brought new boundaries and the annexation of the Čabar district to the Kingdom of Italy. Only five days after the initial joint invasion of Nazi-Fascist forces (6 April 1941), the Italian army entered Prezid. The whole district, enlarged with the northwestern areas of Delnice, Kastav and Sušak, was occupied and incorporated into the Kingdom of Italy together with the provinces of Ljubljana, Primorska, and Istria. The objective was to ethnically cleanse the area of its indigenous population to make way for Italian settlers loyal to the Fascist regime. The Italian language was forcibly imposed in schools and churches. In response to the increasingly violent Italianisation of both Croatian and Slovene populations, a strong supranational, cross-border liberation movement emerged. The first Partisan units were founded in Cerknica, Rakek and Loška dolina in 1942, along with the first local organisation of the Slovene Communist Party in Prezid. However, Italian reprisals were brutal. In July 1942, numerous villages suspected of supporting the Partisans were burnt. The most devastating arson occurred in Tršće/Trstje, with as many as 80% of its 250 houses burnt down. Half of the district's population (3651) was interned in Italian concentration camps, especially the notorious camp of Kampor on Rab Island, as well as camps in Treviso, Gonars, Padova, Visco, and Palmanova. The surviving returnees to incinerated settlements were provided support by fellow neighbours from Rakek and its surroundings (Malnar 2022, 126–129; 2009; 2016). The total war losses amounted to 1799 inhabitants, with 1539 civilian victims of Fascist terror and 260 killed Partisans. The

Čabar district never demographically recovered from the consequences of the war. War losses not only reduced the positive natural balance but diminished the fertile contingent and thus the potential future fertility. Even the postwar baby boom and partial demographic recovery by 1961 (+661 persons) could not offset the intercensal (1931–1948) loss of 1637 inhabitants (Chart 1 and Table 1 in the Appendix). The 1960s marked a new era of socialist industrialization and urbanization, but triggered deagrarianisation and pronounced depopulation of the area. By 1991, approximately 20% of the local population had emigrated to Slovenia's urban centres, such as Cerknica, Lož, Ribnica, Kočevje, and Ljubljana (Josipovič 2001). After the break-up of Yugoslavia, emigration and depopulation continued in freefall.

2. Conceptual-Methodological Framework

This paper explores cross-border cultural ties, especially cross-border marriages, between Croatian and Slovene populations who historically shared a common space and perceived themselves as one people, although ethnically/nationally belonging to two peoples of two republics of the joint state of Yugoslavia. The paper also examines the influence on ethnic identity following the establishment of a border after the disintegration of Yugoslavia. The focus is on ethnic identity, as it forms an important component of the broader spectrum of social identities. An individual's self-identification with a particular ethnic group determines his or her ethnic identity. According to Smith (1988), an ethnic group consists of a population that is subjectively and objectively bound by factors such as a common name, a myth of common ancestry, elements of common history, group loyalty to the name, identity, territory. However, the term "ethnic group" implies contact and relationship (Eriksen 2004, 28). Barth suggested that ethnic difference can be viewed as cultural difference, closely tied to ethnic differentiation as defined by perceived boundaries (Barth 1969).

The paper examines how the two seemingly different components (cultural and ethnic identity) actually interact in the context of the newly established state border after the dissolution of Yugoslavia. The differentiation took on various social forms, as the dissolution of the joint state fundamentally altered the legal status of the two peoples. In the new framework, Slovenes are no longer a constituent people in Croatia, just as Croats are no longer a constituent people in Slovenia. They now enter the category of ethnic/national minority. As shown in the earlier section, the area along the border is characterised by an apparent

ethnic mix and a cross-border preservation of the local customs and cultural identity. The combined methodological approach included the analysis of historical documents, registry books, and population censuses, as well as qualitative methodology like in-depth semi-structured interviews with the residents. To assess the specific local interrelations, the patterns of population migration and cross-border marriages (presented in the appendix) were reconstructed and examined. Based on an analysis of the censuses (number of Slovenes) in the Čabar area between 1880 and 2021, we identified the popularity of self-declaring as Slovenes in Croatia and the settlements to which Slovenes migrated the most. This is followed by an analysis of the data from marriage and death registers in the areas of Čabar, Gerovo, Hrib, Prezid, Plešće, and Tršće. Our purpose was to determine the flow and extent of migration from Slovenia to the Čabar area. Another method used was the qualitative method of semi-structured interviews with members of the Slovene national minority in the Čabar area, who are also members of the Gorski Kotar Slovene Cultural Association based in Tršće/Trstje. Eight interviews were conducted with respondents born between 1937 and 1978 from Tršće/Trstje, Prezid, and Mandli.

3. Migration of Slovenes to the Areas of Čabar and Prezid

Analysing the censuses from 1880 to 2021, it can be easily concluded that the largest number of individuals who declared themselves as Slovenes lived in the small towns of Čabar and Prezid in close proximity to the border. A smaller number of Slovenes also lived in Gerovo, which is further from the border and had a less significant Slovene population. Among other settlements, Slovenes could be found in the border villages of Gornji Žagari and Plešće. In other locations, they appeared only sporadically and in very small numbers (e.g., in Trstje/Tršće). It should be noted that a significant number of Slovenes in the region are descendants of cross-border marriages. However, many declared themselves as Croats, identifying with the region where they lived – Croatia. The situation on the Slovene side of the border was reciprocal: individuals born as Croats declared themselves as Slovenes.

The population of the Čabar region has been decreasing since 1961. The decline in population is a consequence of emigration from the area of Čabar and its surroundings (see section 1). During the second half of the 20th century, emigration first affected settlements farther away from

factories and industry. Later, even parish centres experienced significant depopulation. Today, in most settlements, the number of inhabitants has dropped to single digits (e.g. in Kamenski Hrib, Bazli, Brinjeva Draga, Kraljev Vrh, Kranjci, Okrivje, Prhci, Prhutova Draga, Smrekari, Sokoli, and Tropeti). By 2021, several settlements, including Fažonci, Požarnica, and Pršleti, were left without any inhabitants.

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3.1 Migration from Slovenia to the Čabar Region Based on Civil Registers

In this section we concentrate on Slovene immigration to the Čabar region based on records from what is known as *Stališ duša*, a method recently applied by Riman. She prepared an overview of the locations to which Slovenes migrated in the Čabar region, as well as settlements in Slovenia where individuals from the parishes in the Čabar region relocated. For each parish, Riman meticulously listed the settlements from which settlers migrated (Riman 2013, 63–88). The goal here is to reconstruct immigration patterns through marriage and death registers preserved for the parishes of Čabar/Čeber, Gerovo, Tršće/Trstje, Prezid, and Plešče. Specifically, we aim to identify individuals who migrated from Slovenia to the Čabar region. As Riman indicated, in many cases registers and records, especially the registers of deaths, often only recorded the settlement where an individual died, while the place of birth – or the exact name of the settlement or the parish of origin of the groom or the bride – was often omitted (Riman 2013, 63–88).

In parishes located just a few kilometres from the border, such as Gerovo, the number of migrants from Slovenia was relatively low. However, it should be noted that the original parish records for Gerovo were destroyed during World War II, and the data were derived from the transcripts of death and marriage registers. Hence, no definite conclusions can be made. For the parish of Gerovo, founded in 1404, eight registers were reviewed: marriage registers for 1900–1920, 1921–1928, 1931–1940 and 1946–1948, and death registers for 1900–1912, 1912–1925, 1926–1928 and 1931–1940. The registers are transcripts produced after World War II since the originals were burnt down during the war. Data suggest that most individuals who settled in Gerovo originated from nearby areas. Unlike other parishes, Gerovo did not attract significant numbers of Slovenes, except those involved in cross-border marriages, for whom records are missing (Table 3 in the Appendix).

Figure 1: Migration flows in the area of the Čabar region (1858-1949)

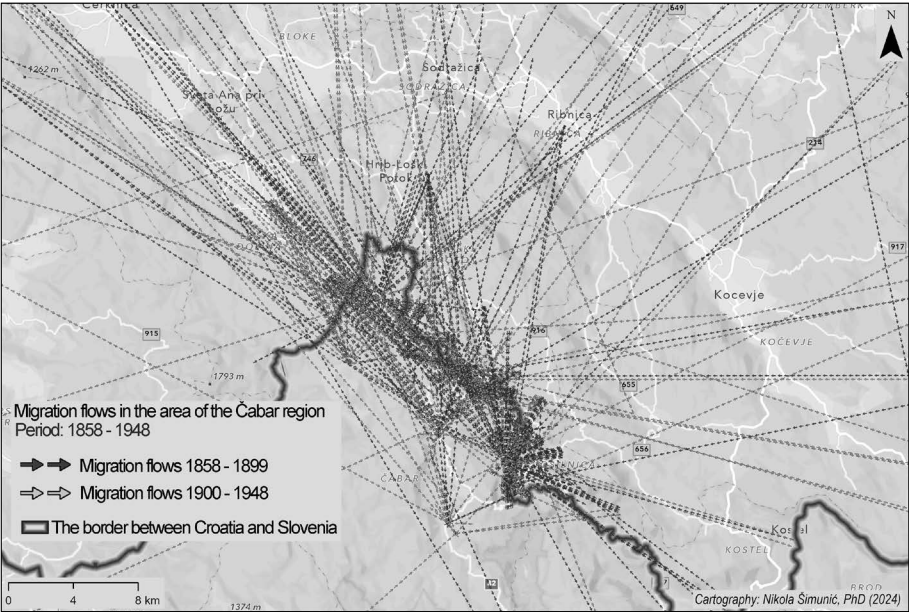
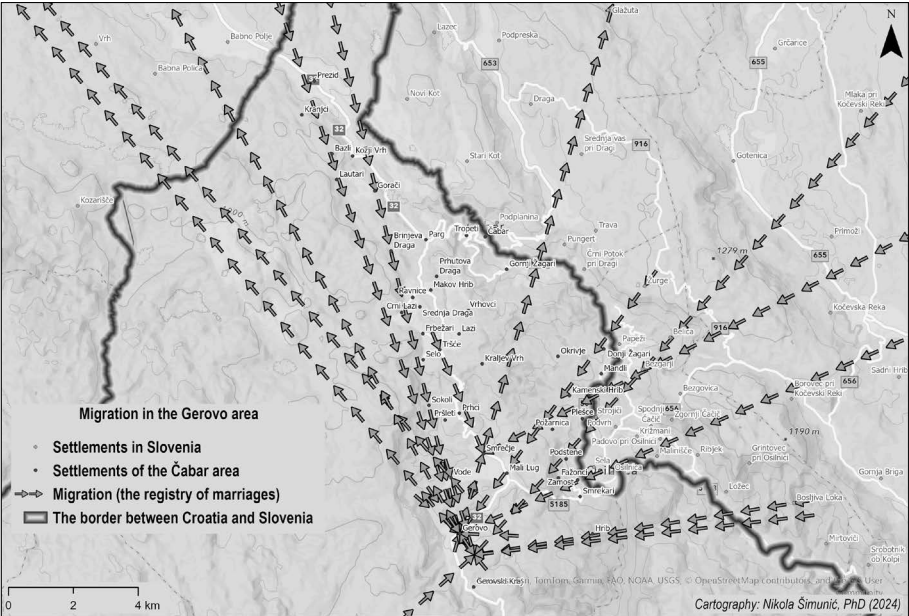


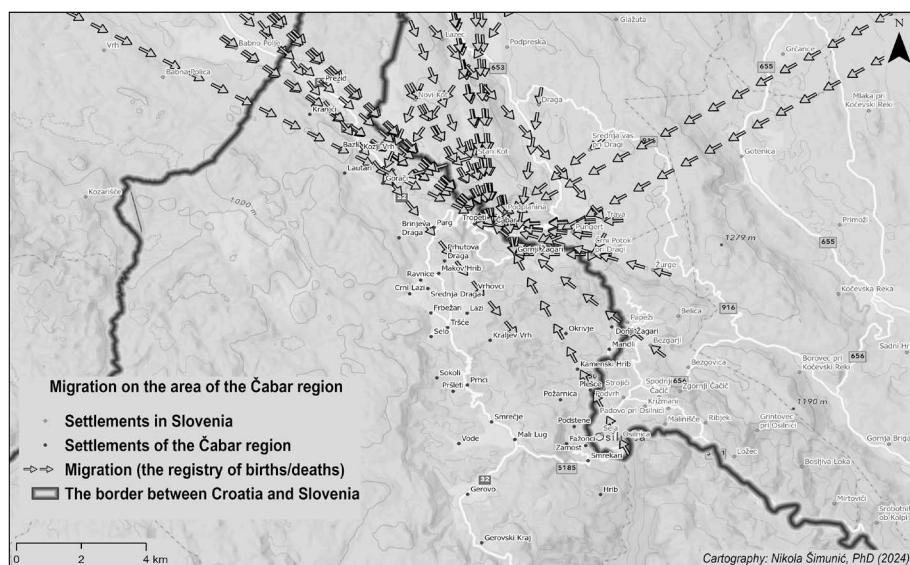
Figure 2: Migration in the Gerovo Area (the registry of marriages)



The Čabar parish, founded in 1663, had two death registers (1899–1933 and 1934–1948) and two marriage registers (1858–1923 and 1923–

1948) examined. According to records from Slovenia, most migrations to the parish occurred from nearby settlements along the border, e.g. from Črni Potok, Podplanina, Novi Kot, etc., primarily to Čabar proper and Gornji Žagari. A smaller number of immigrants came from more distant parts of Slovenia, such as Ljubljana and Celje. Occasionally, the parish priest in Čabar married couples from Slovenia, although they did not decide to settle in Croatia but returned to Slovenia. Over 50 years, the registers recorded 42 deaths of persons originating from Slovenia and 146 persons who married and thus entered into a cross-border and presumably hetero-ethnic marriage (Tables 3 and 4 in the Appendix).

Figure 3: Migration in the area of the Čabar region (the registry of births/deaths)



For the parish of Prezid, founded in 1807 after separating from the Stari Trg pri Ložu parish, three death registers and one marriage register were examined. The death registers relate to 1857–1894, 1894–1936 and 1936–1949. Between 1857 and 1949, 110 individuals originally from Slovenia died on the territory of the parish of Prezid. Most of the deceased came from Babno Polje, the nearest settlement in the same karstic valley. Some settlement names in the death register are recorded in German (Novi Vinkl/Binkl (Novi Kot), Babenfeld (Babno Polje), Montpreis (Planina pri Sevnici) etc.). Prezid, as the largest settlement, attracted the largest number of migrants from Slovenia (Tables 5 and 6 in the Appendix).

Figure 4: Migration in the area of the Čabar region (the registry of marriages)

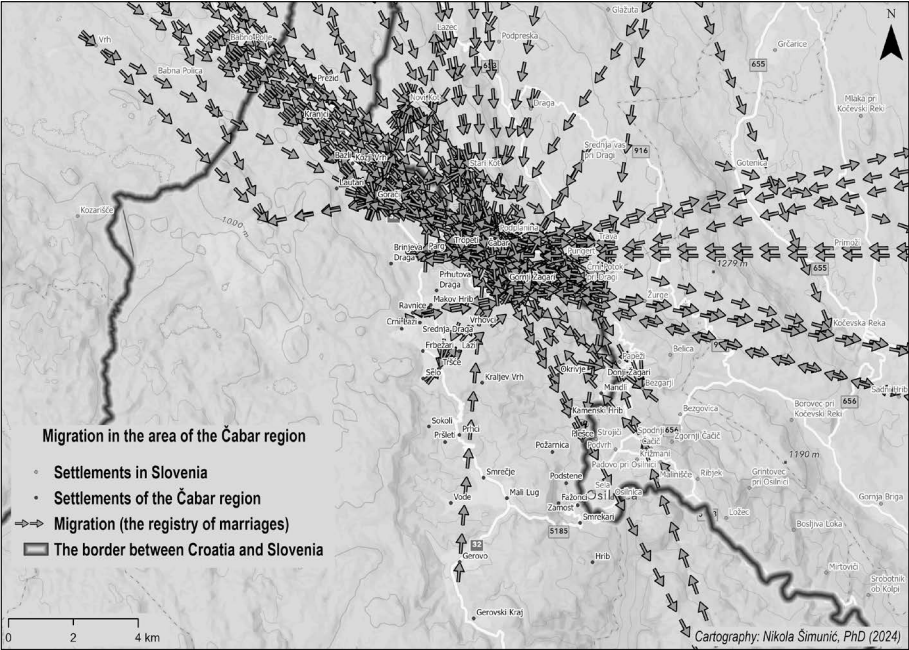


Figure 5: Migration in the area of the Prezid region (the registry of births/deaths)

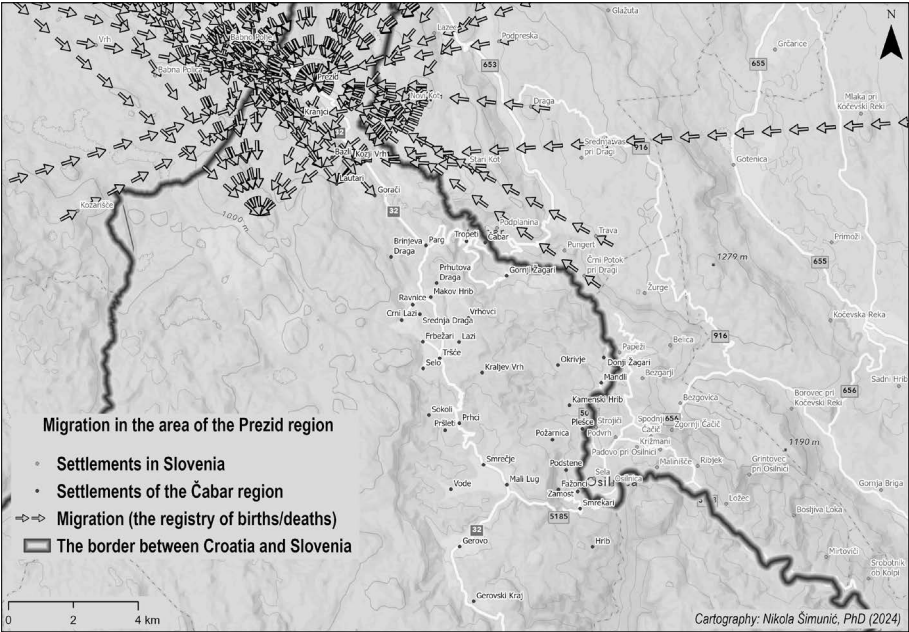


Figure 6: Migration in the Area of the Plešće region (the registry of births/deaths)

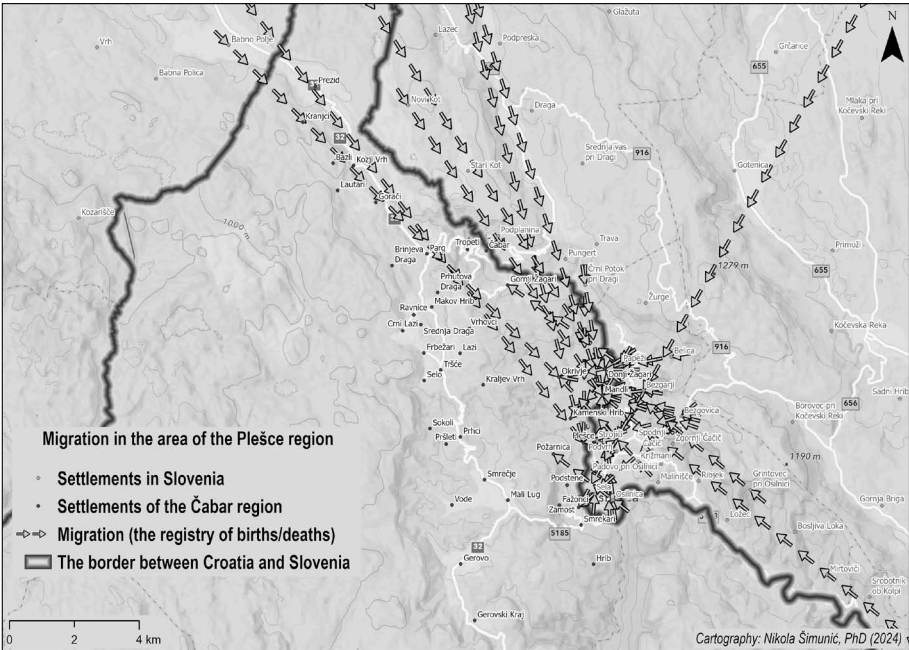
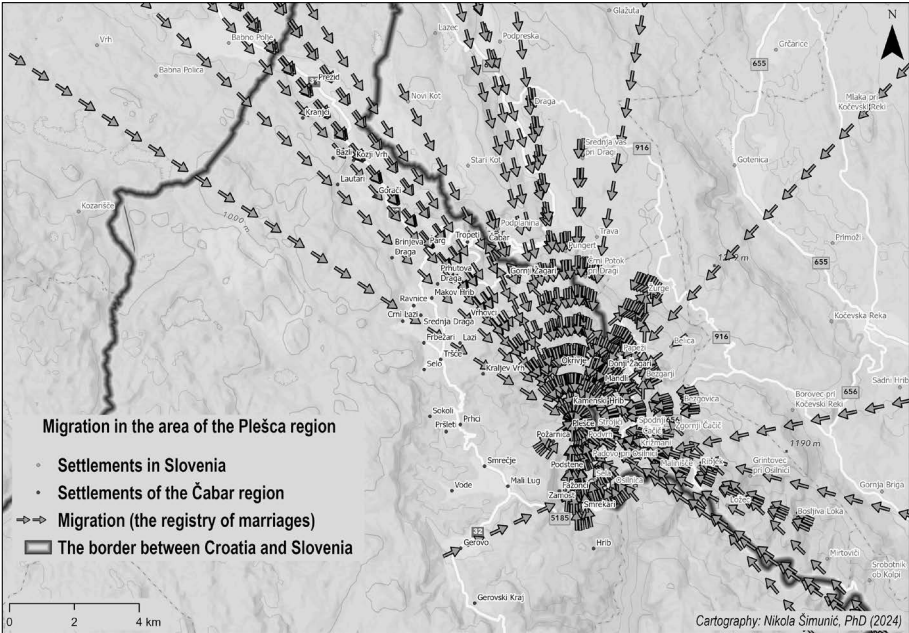
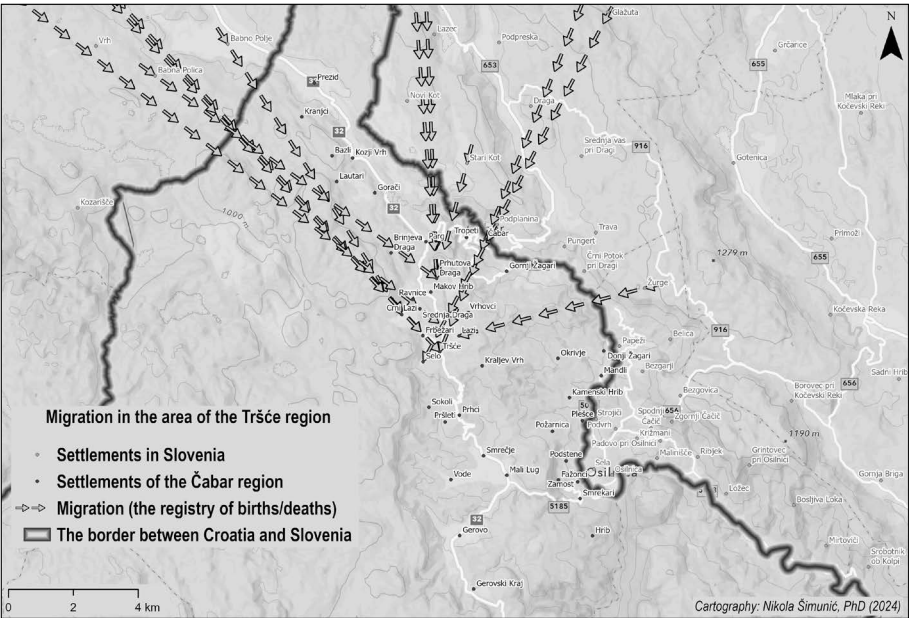


Figure 7: Migration in the area of the Plešće region (the registry of marriages)

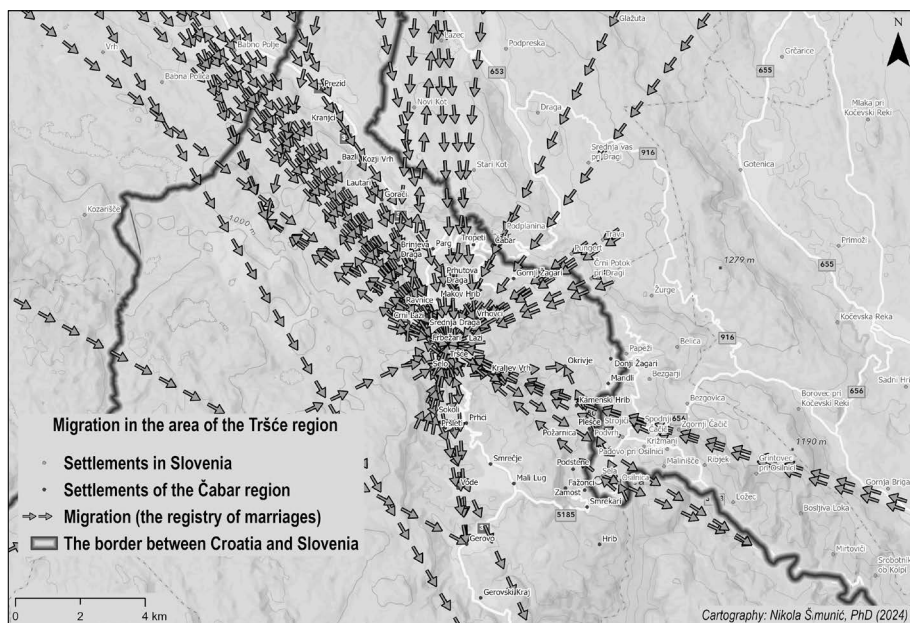


For the parish of Plešče, also founded in 1807, only two registers were available for review: the marriage register for 1858–1948 and the death register for 1858–1949. Plešče, being a small parish, recorded only 33 deaths of Slovene settlers during this period. Most of the deceased originated from Bezgovica in the neighbouring Osilnica parish, with Mandli and Donji Žagari being the most common settlements of origin. In contrast, the marriage register recorded 109 nationally cross-border marriages. Unfortunately, data on the place where the newlyweds settled were unavailable (Table 7 in the Appendix).

Figure 8: Migration in the area of the Tršće region (the registry of marriages)



Five registers were examined for the parish of Tršće/Trstje which, like Prezid, was founded only in 1807. Three death registers (1858–1904, 1905–1934 and 1935–1948) and two marriage registers (1858–1934 and 1935–1948) were reviewed. Most recorded deaths and marriages involved individuals from the immediate surroundings, mainly the small settlements of Loški Potok (Table 8 in the Appendix). In addition to the above, the Čabar area comprised another small parish, Hrib. For this parish, no registers were available for analysis.

Figure 9: Migration in the area of the Tršće region (the registry of births/deaths)

4. Life on the Border: Everyday Life of the Croatian and Slovene Population in the Joint State

During the autumn of 2023, semi-structured in-depth interviews were conducted with members of the Gorski Kotar Slovene Cultural Association, based in Tršće. Since most of the association's members are originally from Prezid, the interviews were conducted in the Prezid area. The issue of forming and preserving the ethnic identity of the population in the area along the Croatian-Slovene border presents a duality that is both simple and complex: the concept of US and THEM is sometimes merged into US, and at other times, THEM and US are indistinguishable. Interconnection and othering at the micro level were strongly present, with the area's inhabitants historically relying on each other due to shared challenges, a common language, and intertwined daily lives. The unique geographical and natural features of the Kupa and Čabranka valleys only symbolically delimited the territory, as one could easily cross to the other bank even without a bridge. For the people of these two banks, everything else felt distant, including distinctions based on ethnicity. The main narrative was that "they are Slovenes because they live on the other bank" and the other way around for Croats. Yet,

this had no real impact on perceived cultural uniqueness, regardless of the administrative boundaries imposing the population to declare themselves differently at a regional level. In interviews, respondents emphasised their emotional closeness/affection to Slovenes and Slovenia since childhood and did not consider them other or different, nor was there a distinction or otherness based on ethnicity/nationality. In real life, the mere fact that one lived on the Croatian or Slovene side of the border placed them in one or the other ethnic/national category, although the inhabitants were often ethnically/nationally mixed, having coexisted for centuries.²

The language spoken by locals in the Čabar region is specific and was granted the status of protected cultural heritage in 2015. It is one of the most archaic forms of the Kajkavian dialect group in Croatia, preserved solely due to the region's geographical remoteness. The Čabar dialect is divided into five local idioms – *trščanski*, *čobrski*, *gerovski*, *prezidanski* and *pleščanski* – all of which are very similar and not really distinct (Crnić Novosel 2019, 19–23). Today, about four thousand people communicate using this speech on both sides of the border. Respondents from Prezid described their language as follows:

Our *prezidanski* speech is more Slovene than Croatian. The old *prezidanski* speech and the old *ribniški* speech are very similar. Prezid and Babno Polje spoke the same language, our children and grandchildren still speak the local dialect in Prezid. However, the children from Gerovo no longer speak the old *gerovski* dialect.”

The incomprehensibility of the čabarski dialect is illustrated by an anecdote shared by respondent Damjan Malnar. Namely, during the Homeland War, when the enemy overheard Čabar inhabitants speaking on the radio (in their dialect), they thought that the speakers were foreign mercenaries from Asia.

The inhabitants of the Čabar region also have a good command of standard Slovene, as many of them work or have worked in Slovenia. In cross-border marriages, where one spouse originated from a more distant part of Slovenia, communication often took place in standard Croatian or Slovene. Such was the case of the dentist in Prezid whose wife was from Novi Kot, singled out by the respondents as an example: “With her, the dentist speaks Croatian, but he uses the local dialect when speaking with us.”

Respondent Slavko Malnar recalled his childhood and the time when there was no radio or television, and the Croatian language was rarely

heard, except when individuals from the Littoral area came to exchange salt for potatoes.

So I thought that the Croatian language was the one spoken by people from the Littoral area. I only spoke the local dialect. During the war, we were in Gonars among Slovenes, so I learned their Slovene there.

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There were no transmitters for radio and television Zagreb in the Čabar area, so residents could only listen to Radio Ljubljana and watch the Slovene television. Slavko Malnar recounted how, in 1960, his village still lacked electricity, and even after its introduction, Slovene-language radio was listened to on Sundays, with the volume turned to maximum.

The Slovene-Croatian cultural ties in the border area were extremely strong. The people of Prezid were more oriented towards Slovenia than towards local centres (in Čabar). Administrative boundaries did not always reflect the real connections between people who shared customs, language, and everyday life. Infrastructure, such as rail links and joint events, further facilitated these ties. The train was a means of transport people used to travel to major centres. The interviewees recalled that the train stopped at the stations in Žlebič and Ortnek near Ribnica in the Dolenjska region connecting the Čabar basin with the rest of the world. These railway stops were at least 25 kilometres from Prezid, but were nevertheless close enough to have significant importance for the inhabitants of the Prezid and Čabar regions. Slavko Malnar described the separation and isolation of the Čabar region, recalling how his fellow residents would say they were “going to Croatia” when heading to Slavonia to fell trees for the winter, and “going to Carniola” when travelling to Slovenia for work. Respondent Mirko Malnar from Prezid also noted:

A long time was always needed to reach Rijeka. Passengers boarded the train in Rakek and had to transfer in Pivka. In the 1980s, we had eight direct lines to Ljubljana and one line to Rijeka, but this line was also closed in winter via Crni Lug.

It is easy to agree with Mirko Malnar saying that the Čabar region was the largest Croatian island due to its isolation: “However, you have catamarans on the islands, while Čabar only has one bus. When we travel to Zagreb, we travel via Ljubljana because it’s closer.”

Social and cultural aspects, such as schooling, religious ceremonies, fairs and parties, were also common, often taking place on both sides of the border. The settlements of Babno Polje and Prezid were a single

settlement in Yugoslavia. Mirko Malnar recalled the close ties between the people of Prezid and Stari Trg and Loški Potok: "We also had land and fields across the road. The border passed between our houses, so it was impossible to separate us." In the event of childbirth, serious illness, or medical complications, people also went to Slovenia, to Postojna or Ljubljana.

Our children were born in Postojna because the maternity ward in Postojna is the closest to us. Our doctors were also in Ljubljana, because Ljubljana can be reached within an hour without taking the motorway.

The composition of children in schools was also transnational. Slovenes from Babno Polje and Novi Kot attended elementary school in Prezid. There were also joint cemeteries, with residents of settlements in Slovenia nearest to Čabar burying their deceased in Croatia. Respondents noted: "The Slovenes from Črni Potok and Podplanina were thus buried in the Čabar cemetery." They even shared priests. A child born in Babno Polje who was in poor health was baptised in Prezid, as the parish centre of Babno Polje Stari Trg was too far away. Similarly, during harsh winter conditions with heavy snow, burials for people from Babno Polje were conducted by the priest from Prezid. Conversely, the bishop of Ljubljana, Anton Alojzij Wolf, delivered sacraments to children in the church of Babno Polje six times in the first half of the 19th century. On these occasions, many children from Čabar received sacraments as well (Malnar 2007, 198–200). Mass services and church holidays were shared. Certain feasts were well-known in the Čabar region. Locals from Čabar and its surroundings would go to Žalosni vrh and Trsat for the Assumption. For the feast of St. Rochus, they would go to Stari Kot and Nova Štifa, and for the Nativity of the Blessed Mother, they would go to Sveta Gora. A solemn mass in Slovene language was held on the Nativity of the Blessed Mother at Sveta Gora at 9 a.m., and it was customary for Slovenes to attend that mass. Slovenes gladly visited the Trsat shrine. The shrine in Brezje was connected to Trsat, Nova Štifa, and Sveta Gora.

Another important meeting point for Croats and Slovenes were fairs, especially the one held on *Cvetni petek* in Čabar. In Ribnica, the fair was held on the first Sunday in September. Larger fairs in these settlements were linked to church celebrations. Trade was based on the principle of the exchange of goods. For example, locals from Prezid exchanged tobacco for piglets in Cerknica in Notranjska. They cultivated potatoes and traded them for apples grown by Slovenes. From the settlements along the Kupa and Čabranka rivers, on both sides, watchmakers (*vurmaheri*)

came to the Čabar area to repair umbrellas, sharpen saws and knives, and patch pots.

The Čabar dialect and music were strongly rooted in Slovene culture, while education and employment in Slovenia were common among the local population. Organised parties were occasions and places to socialise. Slavko Malnar recalled the popular gatherings held opposite the church in Prezid.

Parties were held every Saturday, and there was also fun in Osilnica in Slovenia. Later, cultural centres were built where young people also gathered. Slovenes from Postojna attended. Young people met at parties. Many girls married in Slovenia.

A very important social hub for the inhabitants of the Kupa and Čabranka valleys was Osilnica, especially the Kovač Inn. Its significance was mentioned by respondent Blaženko Ožbolt from Mandli. Vera Malnar from Selo near Tršće described a typical weekend:

Everyone went to Kovač's in Osilnica. The girls would stand around until the accordion started playing, and then each boy would come for his girl. Every tenth or fifteenth dance, it was the girls' turn to choose.

Cinema shows were held in Prezid, Čabar, Tršće, and Gerovo. After the cinema, people would go dancing at Kovač's in Osilnica. Mirko Malnar from Prezid recounts how, after the closing of the popular night club in Prezid in the 1970s, people started going to dances in Babno Polje. The town of Čabar also organised parties at its local cultural centre (*kulturni dom*). On Labour Day on 1 May, it was customary to organise joint gatherings. On that day, Croats and Slovenes together raised the *Majban* (May tree), followed by socialising and football matches. Slovene culture was deeply rooted in the lives of Čabar's inhabitants. This is illustrated by an example from the father of Damjan Malnar who did not know a single Croatian song. The melodies and instruments in the Čabar area were of the Alpine type – accordion, waltz and polka, just like those found throughout Gorski Kotar and neighbouring Slovenia.

5. Dissolution of the Joint State and Change in the Legal Status of Croats and Slovenes

With the dissolution of the former joint state of Yugoslavia in 1991, relations between the Republic of Croatia and the Republic of Slovenia

underwent significant changes. The establishment of the border between the two countries created obstacles to the previously free flow of daily life and work between Slovene and Croatian populations, especially for those who owned property on both sides of the border. Crossing the border to access their own land was subject to strict controls, drastically changing and complicating everyday life. The situation in the Čabar region was even more difficult due to its continued remoteness from major traffic routes. Respondent Zoran Ožbolt from Prezid spoke about the problems faced by what are known as dual property owners (cross-border owners) in transporting hay across the border. Initially, it was not possible to reach properties through the so-called gates; it was necessary to use larger border crossings, which required more time and longer distances. The establishment of the state border also had negative legal implications. The legal status of residents who had previously worked or lived in the territory of the other state became more complex, as they were no longer considered constituent people.

Most inhabitants of the Čabar basin and Prezid region were employed in Slovenia. Mirko Malnar recalled that in 1985, three full buses of workers from the Čabar region travelled to Slovenia: "They worked in Lož in the Notranjska region, in the wood and metal industries." Vera Malnar highlighted that some of the people worked in the forests of Slovenia: "Most of them worked at the Snežnik firm." She personally was less tied to Slovenia because she finished school in Croatia. "For me, Rijeka was the centre since I was born in Tršće. I worked at the Čabar Veterinary Station, and we serviced the entire Slovene part along the border to Brod Moravice. We worked in modest conditions, and there were more cattle across the border than on our side".³ During labour migrations, workers from other parts of Yugoslavia came to Čabar in search of employment. According to respondent Zoran Ožbolt, new workers came every six months, mostly from the Dalmatinska Zagora region in Dalmatia, from Bosnia, and from Serbia. However, few of them remained in Čabar and its surroundings, as evidenced by the small number of residents from other ethnic/national groups in this area today.

The migration of inhabitants of the Čabar region to Slovenia to continue their education was commonplace. Secondary school children from Čabar often enrolled in schools in Slovenia. Some Slovene secondary schools and municipalities offered scholarships enabling children from low-income backgrounds to complete secondary school. They enrolled in higher education institutions in Ljubljana, but also in other larger Slovene cities. This trend continues to this day. With the dissolution of Yugoslavia and the establishment of the two republics, Croats

became a national, i.e. cultural minority in Slovenia.⁴ Many Croats employed in Slovenia had to undergo administrative checks as Croatian citizens to continue working there. The loss of previously held rights further aggravated and worsened their working and living conditions. Respondent Mirko Malnar described the position of the workers of the Čabar basin during the disintegration of Yugoslavia, when Croats lost all previous employment-related rights.

Our children were covered by our insurance. If we wanted to work, work visas were obligatory, but they were initially granted for three months only. They were granted for a longer period only later. Around 2003, we went to Cerknica to complain about our status in Slovenia. The municipality was very rude to us, so we complained to the Government in Ljubljana. We received answers within three days.

Daily commuting from Croatia to Slovenia is still common today. Members of the Gorski Kotar Slovene Cultural Association estimate that around 300 people from the Čabar area commute to Slovenia. The distance from Prezid to Cerknica is 36 kilometres, and 78 kilometres to Ljubljana. Although some also work in Rijeka, the road to Rijeka is longer and more challenging than the route to Ljubljana. The creation of the state border between the two newly established countries also impacted language and dialects that began to differ, although they were practically the same. Respondents noted that, “since the border has been established, some new words have been introduced on both sides.” While the dialect has been preserved, the Slovene and Croatian languages have drifted apart, which means that the younger generations’ linguistic expressions have also partially drifted apart, especially when they use standard Croatian or Slovene. Despite the new challenges, many residents of the area continue to commute daily to the neighbouring country, fostering resilience and strengthening the connections between the inhabitants of both neighbouring areas/countries.

Respondents Slavko Malnar and Damjan Malnar pointed out that “in terms of nationality, they were previously all automatically Croats”. After the border was established and nationality, i.e. citizenship, became an important part of ethnic identity, a process of changing nationality/citizenship among certain residents with ties to Slovenia through work, education or family history started. Slavko and Damjan Malnar described this process as follows:

It was only a few years ago that we became Slovenes. Namely, Slovenes showed greater understanding towards us. Many people pursued their

education in Slovenia, and many trace their origins to the other side of the border, so many have only recently started declaring themselves as Slovenes. Historical sources also highlight that the origins of the population in this region can be traced back to Slovenia.

In 2007, to preserve their ethnic identity and protect their national/ethnic status, residents of the Čabar region who felt ethnically Slovene or identified as Slovene, i.e. who had Slovene roots, founded their own ethnic association – the Gorski Kotar Slovene Cultural Association. Most of its members come from Prezid, as Prezid is the settlement most connected with the Slovene municipalities in the area. The reasons for the establishment of the association were described by respondent Damjan Malnar, who is also its current president:

There were about thirty of us, mostly people who had problems because they worked in Slovenia but lived in Croatia. Public opinion in Čabar was not in our favour, so we started our activities very modestly. At first, we held courses, and after a longer period of time, we were barely given a space. Now the situation is different. Soon we will offer a Slovene language course according to the C model in the primary school in Čabar. We also held Slovene language courses for about 60 people from Tršće, Čabar and Prezid. Then we started the construction of the large premises of the Agricultural and Education Centre in Prezid. This is our largest investment, fully funded by Slovenia. The Agricultural and Education Centre can accommodate from 60 to 100 people and is equipped to provide accommodation in several rooms. In the basement, there is a meat freezer and a dry-aging cabinet. Attention was also paid to landscaping, so we have a garden with medicinal plants and a beekeeping area with five or six hives. The entire complex has been erected on 5000 square meters, and the plan is to open it to the public by Easter 2024.

Members of the Gorski Kotar Slovene Cultural Association are volunteers. Support is provided by the Council of the Slovene National Minority of the City of Čabar.

The activities of the Gorski Kotar Slovene Cultural Association actively contribute to the preservation of Slovene culture and identity among the locals of the Čabar region and promote cooperation and ties between Croatia and Slovenia at the local level.

6. Conclusion

The Čabar area is geographically remote from all major centres in both Croatia and Slovenia, although it is closer to those in Slovenia. The

situation is similar in the nearby Notranjska centres of Cerknica, Lož and Rakek and the Upper Dolenjska centre in Kočevje. Due to their remoteness, the Notranjska region and the northwestern part of Gorski Kotar intrinsically rely on each other. The result of this isolation is the development of a distinct dialect that the locals of the Čabar region and the Notranjska border area use when communicating with each other. Historically, Čabar and its surroundings were once part of Carniola, i.e. under Slovene governance. At the time of the Socialist Federal Republic of Yugoslavia, Čabar maintained connections with Delnice and Ljubljana. However, its distance from Croatia's macro centre in Rijeka led many Čabar valley residents to seek work in Slovenia. After the establishment of the border between Croatia and Slovenia following their independence, the Čabar region became even more isolated than before. What was specific to the Kupa Valley around Delnice and Vrbovsko was even more pronounced in the Čabar region. Settlements along the Čabranka and Kupa rivers along the border with Slovenia found themselves cut off from their natural neighbours on the other side of the rivers. The border distanced Slovenes from Croats, yet the inhabitants of both sides managed to preserve their shared dialect. Despite the interruption of intensive cooperation, over the past three decades, they have managed to maintain their language and customs thanks to their past and former coexistence. Today, Slovene identity in the Čabar region has regained popularity. Despite a declining overall population, the number and share of individuals identifying as Slovenes in census data are steadily increasing.

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Notes

- ¹ The traffic isolation of the Čabar region is rooted in its recent past. While geographically closer to centres in Slovenia (Cerknica, Kočevje) and historically part of Carniola until the 17th century, modern roads only began to emerge in the 19th century when the idea was to connect the region through the Čabranka–Kupa valley to Brod na Kupi. Most of the roads emerged in the 19th century, yet the connection between Gerovo and Osilnica in Slovenia (the section Mali Lug–Zamost) was only built between 1921 and 1923 as an employment initiative for the impoverished and decimated local population (half of the local male population in their twenties was lost as a direct consequence of war, the Spanish flu, or emigration). Modern asphalt roads appeared only after WWII, primarily built by the Yugoslav People's Army.
- ² According to Slavko Malnar, at the time of Austria-Hungary and Yugoslavia, no one paid attention to the border. The only demarcation was a border stone in Prezid that, until 1918, marked the border between the Austrian and Hungarian parts of the monarchy, and at the time of Yugoslavia, the border between two banates and later two socialist republics. The border held little significance for the local population since they all cooperated with each other, lived together, entered into mixed marriages, and felt like one people.
- ³ Thus, those who worked in Croatia often also served the needs of residents from the area of neighbouring Slovenia, whose municipal centres were far

- from the border zone (e.g. Cerknica is 34 kilometres from Prezid, Postojna 46 kilometres, and Kočevje 54 kilometres).
- 4 The Constitution of the Republic of Slovenia does not recognise national minority status to the new national minorities that, once part of the peoples of the former socialist republics and constituent elements of the Socialist Federal Republic of Yugoslavia, found themselves in the Republic of Slovenia and continued living there. Croats, although permanently settled in the territory of the Republic of Slovenia and despite the fact that their language, combined with Serbian, was once an equal and official language in Slovenia until its independence, do not have the status of a national minority, nor the rights and freedoms enjoyed by members of national minorities under international law. Unlike Croats in Slovenia, Slovenes in the Republic of Croatia are a constitutionally recognised national minority with guaranteed rights and freedoms (Arlović 2020, 34–35; Škiljan & Perić Kaselj 2018).

Acknowledgements

The article is a result of the research programme Ethnic and Minority Studies and the Slovene Studies (P5-0081), the project Assessing Ethnic Vitality in the Border Area along the Slovene-Croatian Border: Selected Spaces of Minority Populations (J5-3118), and the Slovene-Croatian bilateral project Ethnic Minorities in the Slovenian-Croatian border region (BI-HR/23-24-050), all financed by the Slovenian Research Agency (ARIS).

Appendix I

Table 1: Census – Number of Slovenes in Čabar district/municipality/town, 1880–2021

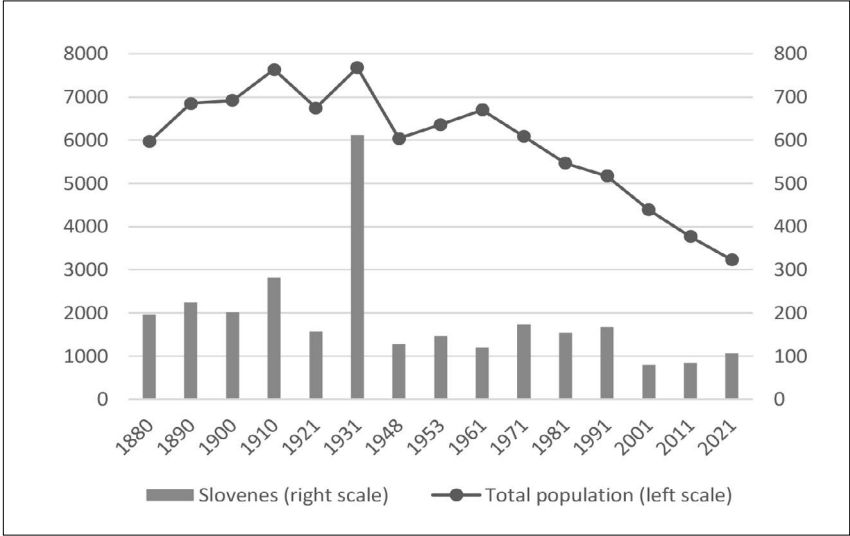
	1880	1890	1900	1910	1921	1931	1948	1953
Total inhabitants	5971	6848	6917	7632	6747	7678	6041	6360
Slovenes	196	225	201	281	157	612	128	146
Share (in %)	3,28	3,29	2,91	3,68	2,33	7,97	2,12	2,30

	1961	1971	1981	1991	2001	2011	2021
Total inhabitants	6702	6083	5465	5169	4387	3770	3226
Slovenes	121	173	154	168	79	85	106
Share (in %)	1,81	2,84	2,82	3,25	1,80	2,25	3,29

Sources for 1880–1910: Hungarian censuses (KSH), data for 1880 extrapolated; sources for 1921–1931: Kingdom of Yugoslavia censuses (KJ ODS 1932; 1938), data for 1931 reworked after Krallert (1941); sources for 1948–1991: Gelo et al. 1998; sources for 2001–2021: Croatian censuses (DZS RH).

Appendix II

Chart 1: Number of Slovenes in Čabar district/municipality/town



Sources for 1880–1910: Hungarian censuses (KSH); sources for 1921–1931: Kingdom of Yugoslavia censuses (KJ ODS 1932; 1938), data for 1931 reworked after Krallert (1941); sources for 1948–1991: Gelo et al. 1998; sources for 2001–2021: Croatian censuses (DZS RH).

Appendix III

Table 2: Marriage registers, Gerovo parish

Year of marriage	Place of birth of groom or bride	Place of residence after marriage
1900	Ljuben and Tršće	Smrečje
1901	Drage and Gerovo	Gerovo
1903	Gerovo and Žurge	Gerovo
1906	Gerovo and Šegina	Gerovo
1906	Žalec pri Sv. Vidu and Gerovo	Gerovo
1911	Boštanjska Vas and Kraj	
1928	Ribnica and Gerovo	Ribnica
1932	Bosiljeva (Bosljiva) Loka and Vode	
1932	Idrija and Vode	Idrija
1934	Stari Trg and Gerovo	Stari Trg
1939	Bosljiva Loka and Gerovo	

Sources: Gerovo parish marriage registers (1900–1920, 1921–1928, 1931–1940, 1946–1948); Gerovo parish death registers (1900–1912, 1912–1925, 1926–1928, 1931–1948).

Appendix IV

Table 3: Death registers, Čabar parish

Year of death	Place of birth	Place of death
1899	Novi Kot	Gorači
1899	Novo Mesto	Gornji Žagari
1899	Cerknica	Čabar
1900	Babno Polje	Čabar
1902	Babno Polje	Čabar
1902	Črni Potok	Gornji Žagari
1903	Bezuljak (Cerknica)	?
1911	Loški Potok	Čabar
1913	Ljubljana	Čabar
1913	Soska (Socka?)	Gorači
1914	Žurje	Čabar
1914	Podplanina	Gornji Žagari
1916	Iga Vas (Stari Trg)	Čabar
1920	Podgora pri Gorici	Čabar
1921	Pungert	Tropeti
1923	Dobrava pri Ljubljani	Čabar
1926	Sodražica	Čabar
1927	Stari Kot	Čabar
1929	Mengeš	Čabar
1929	Trava	Čabar
1930	Zalog (parish of Sveti Nikolaj)	Čabar
1931	Osilnica	Gornji Žagari
1931	Stari Kot	Čabar
1933	Podplanina	Tropeti
1934	Podplanina	Gornji Žagari
1936	Pungert	Tropeti
1939	Srednja Vas (Draga)	Čabar
1939	Podplanina	Gornji Žagari
1941	Trava	Čabar
1942	Stari Kot (občina Trava)	Gorači
1942	Ljubljana	Čabar
1942	Novi Kot	Čabar
1942	Novi Kot	Čabar
1942	Črni Potok	Crni Potok

1943	Lazec	Trava
1943	Viševек (Stari Trg)	Čabar
1944	Potplanina	Gornji Žagari
1944	Bezgarji	Čabar
1945	Cerknica	Čabar
1945	Pungert	Gornji Žagari
1946	Vici (parish Draga)	Gornji Žagari
1948	Podplanina	Gornji Žagari

Source: Čabar parish death registers (1899–1933, 1934–1948).

Appendix V

Table 4: Marriage registers, Čabar parish

Year of marriage	Place of birth of groom or bride	Place of residence after marriage
1861	Stari Kot and Gorači	Trava
1861	Vrh and Gorači	Gorači
1862	Črni Potok and Gornji Žagari	Črni Potok
1862	Pungert (Draga) and Tropeti	Tropeti
1862	Postojna and Gornji Žagari	Čabar
1863	Gornji Žagari and Babno Polje	Babno Polje
1863	Ribnica and Čabar	Plešće
1864	Črni Potok and Gornji Žagari	Črni Potok
1865	Gorači and Podplanina	Gorači
1865	Nova Vas and Podplanina	Podplanina
1866	Gorači and Podplanina	Gorači
1868	Podplanina and Tropeti	Podplanina
1868	Vinkl (Stari Kot) and Tropeti	Stari Kot
1868	Ribnica and Gorači	Gorači
1869	Čabar and Trava	Čabar
1869	Podplanina and Gorači	Podplanina
1870	Podplanina and Tropeti	Podplanina
1871	Podplanina and Tropeti	Podplanina
1871	Podplanina and Gorači	Podplanina
1871	Podplanina and Gorači	Podplanina
1871	Stari Kot and Gorači	Stari Kot
1871	Babno Polje and Gorači	Babno Polje
1873	Stari Kot and Čabar	Stari Kot
1873	Novi Kot and Gorači	Novi Kot

1873	Novi Kot and Gorači	Novi Kot
1875	Gerovo and Stari Trg pri Ložu	Čabar
1875	Podplanina and Gornji Žagari	Gornji Žagari
1879	Novi Kot	Novi Kot
1883	Pungert	Pungert
1887	Gornji Žagari and Podplanina	?
1887	Gornji Žagari and Podplanina	?
1888	Gornji Žagari and Žurje	?
1888	Gorači and Logatec	Logatec
1889	Bezgarji and Gornji Žagari	Bezgarji
1891	Srednja Slivnica and Gornji Žagari	Čabar
1891	Sodražica and Donji Daruvar	Čabar
1892	Mozelj (Kočevje) and Gornji Žagari	Otočac
1892	Črni Potok and Gornji Žagari	Črni Potok
1892	Črni Potok and Gornji Žagari	?
1893	Pungert and Gornji Žagari	?
1893	Gorači and Novi Kot	?
1893	Črni Vrh nad Idrijo and Gornji Žagari	Čabar
1894	Podplanina and Gornji Žagari	?
1894	Žlebič and Čabar	Čabar
1895	Prezid and Babno Polje	Čabar
1895	Podplanina and Gornji Žagari	?
1896	Podplanina and Gornji Žagari	?
1896	Pungert and Gornji Žagari	?
1897	Draga and Podplanina	Gornji Žagari
1897	Črni Potok and Črni Potok	Črni Potok
1897	Parg and Podplanina	Parg
1897	Gornji Žagari and Črni Potok	Gornji Žagari
1898	Čabar and Srednja Vas	Čabar
1899	Novi Kot and Gorači	Novi Kot
1899	Gornji Žagari and Pungert	Gornji Žagari
1899	Vipava and Lož (Stari Trg)	Lož
1899	Čabar and Podplanina	Čabar
1900	Črni Potok and Gornji Žagari	Črni Potok
1900	Bezgarje and Črni Potok	Bezgarji
1901	Iga Vas (Stari Trg) and Čabar	Stari Trg
1901	Gornji Žagari and Podplanina	Gornji Žagari
1901	Trava and Tršće	Trava

1901	Novi Kot and Gorači	Gorači
1901	Pungert and Novi Kot	Pungert
1902	Stari Kot and Gorači	Stari Kot
1902	Novi Kot and Gornji Žagari	Novi Kot
1902	Novi Kot and Gorači	Novi Kot
1903	Čabar and Podplanina	Gornji Žagari
1903	Črni Potok and Gornji Žagari	Črni Potok
1903	Stari Trg and Stari Trg	Čabar
1904	Gornji Žagari and Novi Kot	Gornji Žagari
1905	Črni Potok and Delnice	Črni Potok
1906	Gornji Žagari and Bezgarje	Gornji Žagari
1906	Gornji Žagari and Srednja Vas	Gornji Žagari
1906	Gornji Žagari and Podplanina	Gornji Žagari
1907	Novi Kot and Gorači	Gorači
1907	Gornji Žagari and Podplanina	Gornji Žagari
1909	Črni Potok and Čabar	Črni Potok
1910	Trava and Stari Kut	Podplanina
1910	Tršće and Crni Potok	Gornji Žagari
1910	Tropeti and Podplanina	Tropeti
1910	Pungert and Gornji Žagari	Pungert
1911	Podplanina and Gornji Žagari	Gornji Žagari
1911	Crni Potok and Gornji Žagari	Gornji Žagari
1911	Tropeti and Pungert	Tropeti
1911	Tropeti and Pungert	Tropeti
1912	Šmarata (Stari Trg) and Gorači	Gorači
1913	Zavrh (Štajerska) and Parg	Čabar
1913	Pungert and Vrhovci (Tršće)	Pungert
1913	Crni Potok and Tropeti	Crni Potok
1913	Igavas (Stari trg) and Gorači	Milanov Vrh
1914	Vrh (parish Stari trg) and Gorači	Milanov Vrh
1914	Gornji Žagari and Podplanina	Gornji Žagari
1916	Parg and Prezid	Crni Potok
1918	Tršće and Podplanina	Tršće
1919	Babno Polje and Gorači	Gorači
1919	Lazec and Parg	Lazec
1919	Gornji Žagari and Pungert	Gornji Žagari
1920	Gotenica and Parg	Kostajnica
1920	Babno Polje and Gorači	Gorači

1920	Pungert and Crni Potok	Pungert
1920	Padovo pri Osilnici and Gornji Žagari	Gornji Žagari
1920	Donji Žagari and Podplanina	Donji Žagari
1921	Ravnice and Crni Potok	Ravnice
1921	Podplanina and Gornji Žagari	Podplanina
1921	Gornji Žagari and Stari Kut	Gornji Žagari
1922	Gornji Žagari and Babno Polje	Gornji Žagari
1923	Žalec and Čabar	Zagreb
1924	Sveti Jakob kod Celja and Gorači	Čabar
1924	Crni Potok and Gornji Žagari	?
1925	Stari Kot and Gornji Žagari	?
1925	Parg and Podplanina	?
1925	Gornji Žagari and Crni Potok	?
1926	Podplanina and Gorači	?
1926	Podplanina and Čabar	?
1926	Pudob (Stari Trg pri Ložu) and Gornji Žagari	?
1926	Crni Potok and Parg	?
1926	Crni Potok and Parg	?
1926	Podplanina and Gorači	?
1926	Podplanina and Čabar	?
1926	Pudob and Gornji Žagari	?
1929	Pungert and Gorači	?
1929	Ravnice and Crni Potok	?
1930	Babno Polje and Gorači	Gorači
1930	Podplanina and Parg	?
1931	Stari Kot and Gornji Žagari	Gornji Žagari
1932	Crni Potok and Tropeti	?
1934	Vinivrh and Čabar	?
1935	Žurge and Crni Potok	Babina Greda
1936	Ljubljana and Zagreb	Čabar
1936	Crni Potok and Tropeti	?
1937	Crni Potok and Tropeti	Gorači
1937	Crni Potok and Gornji Žagari	?
1938	Stari Kot and Tropeti	?
1938	Gornji Žagari and Srednja Vas (parish Draga)	?
1939	Stari Kot and Gorači	Stari Kot
1939	Šegova Vas and Gorači	Šegova Vas

1943	Čabar and Crni Potok	Čabar
1945	Kranj and Gorači	Kočevska Reka
1945	Parg and Novi Kot	Čabar
1946	Gornji Žagari and Podplanina	?
1946	Derventa and Št. Jakob ob Savi	Gornji Žagaru
1947	Podplanina and Tropeti	Trava
1947	Crni Potok and Čabar	Čabar
1948	Tropeti and Ljubljana	Čabar
1948	Podplanina and Okrivje	?

Source: Čabar parish marriage registers (1858–1923, 1923–1948).

Appendix VI

Table 5: Death registers, Prezid parish

Year of death	Place of birth	Place of death
1877	Babenfeld (Babno Polje)	Kranjci
1877	Stari Trg (Alten Markt)	Prezid
1877	Planina pri Postojni	Prezid
1878	Podgora pri Ložu (Stari Trg)	Prezid
1880	Cill (Celje)	Prezid
1881	Draga parish	Prezid
1882	Crni Potok	Prezid
1884	Novi Vinkl (Novi Kot)	Kozji Vrh
1884	Pudob	Gorači
1885	Novi Vinkl (Novi Kot)	Prezid
1885	Babno Polje	Kranjci
1886	Babno Polje	Prezid
1886	Markovec	Prezid
1887	Loški potok (Medaja Vas ?)	Prezid
1887	Obergurk (Krka)	Prezid
1887	Loški Potok	Zbitke
1889	Babno Polje	Prezid
1889	Vrhnika	Prezid
1890	Loški Potok	Prezid
1890	Babno Polje	Tajčari
1890	Novi Kot	Prezid
1890	Žužemborg	Prezid
1890	Loški Potok	Prezid

1891	Babno Polje	Prezid
1891	Montpreis (Planina pri Sevnici) (Štajerska)	Prezid
1891	Podcerkev (Lož)	Prezid
1892	Novi Kut	Prezid
1892	Viševak (Stari trg)	Kozji Vrh
1892	Mahneti (Cerknica)	Prezid
1893	Trebnje	Prezid
1893	Babno Polje	Zbitke
1894	Stari Kot	Prezid
1895	Stari Kot	Kozji Vrh
1895	Loški Potok	Prezid
1897	Babno Polje	Prezid
1898	Novi Kot	Prezid
1898	Trnovo	Lautari
1899	Kozarče (Stari trg)	Prezid
1899	Preska	Prezid
1902	Brežice	Prezid
1902	Golac	Prezid
1903	Novi Kot	Prezid
1903	Podpreseka	Zbitke
1904	Nadlesk	Zbitke
1904	Planina (Rakek)	Prezid
1904	Babno Polje	Kozji Vrh
1904	Novi Kot	Lautari
1905	Novi Kot	Prezid
1905	Postojna	Kranjci
1906	Markovec	Prezid
1906	Postojna	Kranjci
1907	Novi Kot	Prezid
1907	Igavas	Milanov Vrh
1907	Igavas	Milanov Vrh
1908	Babno Polje	Prezid
1908	Kranjska	Prezid
1909	Novi Kot	Kozji Vrh
1909	Janeži (Sodražica)	Prezid
1909	Vrh (Stari Trg)	Prezid
1909	Loški Potok	Prezid
1910	Babno Polje	Prezid

1910	Cerknica	Prezid
1910	Babno Polje	Tajčari
1911	Ljubljana	Milanov Vrh
1912	Novi Kot	Lautari
1912	Stari Trg	Prezid
1912	Šmarata (Stari Trg)	Milanov Vrh
1915	Babno Polje	Kranjci
1915	Vrhnika	
1917	Novi Binkl (Novi Kot)	Prezid
1917	Trava	Prezid
1918	Novi Kot	Milanov Vrh
1922	Kočevje	Kozji Vrh
1922	Planina	Prezid
1923	Stari Trg	Milanov Vrh
1924	Rakek	Kranjci
1926	Sveta Trojica nad Cerknico	Kranjci
1926	Babno Polje	Lautari
1927	Velike Poljane (Ribnica)	Milanov Vrh
1932	Babno Polje	Prezid
1932	Novi Kot	Prezid
1933	Babno Polje	Milanov Vrh
1934	Sveti Vid nad Ljubljano (Šentvid)	Prezid
1935	Lipovšica (Sodražica)	Zbitke
1935	Poljane (Stari Trg)	Prezid
1936	Babno Polje	Prezid
1936	Trnovo (Ilirska Bistrica)	Milanov Vrh
1936	Ljubljana	Milanov Vrh
1936	Novi Kot	Prezid
1937	Babno Polje	Kranjci
1938	Babno Polje	Prezid
1938	Babno Polje	Žalosni Vrh
1939	Topol (Bloke)	Prezid
1939	Babno Polje	Žalosni Vrh
1939	Babno Polje	Milanov Vrh
1939	Nadlesk (Stari Trg)	Milanov Vrh
1940	Nadlesk (Stari Trg)	Prezid
1940	Postojna	Prezid
1941	Dolnje Poljane (Stari Trg)	Prezid

1941	Babno Polje	Milanov Vrh
1941	Stari Trg	Prezid
1942	Babno Polje	Prezid
1943	Babno Polje	Prezid
1944	Rogatec (Štajerska)	Prezid
1945	Dolnja Vas (Primorska)	
1946	Podgora (Stari Trg)	Prezid
1947	Mokronog	Prezid
1947	Novi Kot	Kranjci
1948	Belane kod Babnog Polja	Tajčari
1948	Babno Polje	Prezid

Source: Prezid parish death registers (1857–1894, 1894–1936, 1936–1949).

Appendix VII

Table 6: Death register, Plešče parish

Year of death	Place of birth	Place of death
1858	Osilnica	Mandli
1864	Ložki Potok	Mandli
1872	Osilnica	Mandli
1874	Vas	Mandli
1877	Viševak (Stari Trg)	Plešče
1878	Bezgovica (Osilnica)	Mandli
1879	Belica (Osilnica)	Okrivje
1882	Bezgovica (Osilnica)	Zamost
1882	Papeži	Gornji Žagari
1884	Papeži	Kamenski Hrib
1884	Ložki Potok	Plešče
1885	Crni Potok	Plešče
1887	Bezgovica	Mandli
1891	Bernheim (Kranjska)	Dolnji Žagari
1891	Strojiči (Osilnica)	Plešče
1891	Belica	Dolnji Žagari
1893	Grintovec (Osilnica)	Dolnji Žagari
1895	Papeži	Dolnji Žagari
1897	Črni Potok	Mandli
1898	Sela	Mandli
1898	Papeži	Dolnji Žagari

1899	Papeži	Dolnji Žagari
1903	Bezgarji	Okrivje
1909	Novi Kot	
1920	Celje	Zamost
1929	Križmani (Osilnica parish)	Okrivje
1929	Bezgarji	Zamost
1930	Papeži	Mandli
1932	Babno Polje	Okrivje
1936	Bezgarji	Mandli
1937	Bezgovica	Mandli
1940	Osilnica	Požarnica
1944	Bezgovica	Plešče

Source: Plešče parish death register (1858–1948).

Appendix VIII

Table 7: Marriage register, Plešče parish

Year of marriage	Place of birth of groom or bride	Place of residence after marriage
1858	Strojiči and Okrivje	
1858	Bezgovica and Okrivje	
1858	Osilnica and Gerovo	Zamost
1865	Bezgarji and Požarnica	
1865	Bezgarji and Mandli	
1865	Zamost and Bezgovica	
1866	Crni Potok and Žagari	
1866	Žurge and Žagari	
1866	Bosljiva Loka and Zamost	
1867	Papeži and Mandli	
1868	Osilnica and Mandli	
1870	Papeži and Mandli	
1871	Bezgarji and Okrivje	
1872	Draga and Plešče	
1874	Sela and Okrivje	
1874	Malinišče and Plešče	
1874	Čačiči and Okrivje	
1874	Bosljiva Loka and Donji Žagari	
1874	Donji Žagari and Stari Trg pri Ložu	
1875	Papeži and Okrivje	

1875	Podplanina and Okrivje	
1875	Kostel and Smrekari	
1875	Crni Potok and Plešće	
1876	Grbajel and Ložac (Osilnica)	Mandli
1876	Obloke and Požarnica	
1876	Žurge and Kamenski Hrib	
1877	Viševak (Stari Trg) and Požarnica	
1879	Sela and Smrekari	
1880	Žurge and Zamost	
1880	Srednja Vas and Plešće	
1880	Papeži and Okrivje	
1882	Parish Ribnica and Zamost	
1882	Plešće and Čačići (Osilnica)	
1883	Mandli and Križmani (Osilnica)	
1883	Bezgarji and Okrivje	
1883	Bezgarji and Donji Žagari	
1885	Bezgovica and Papeži	
1885	Bezgovica and Kamenski Hrib	
1885	Žurge and Mandli	
1886	Okrivje and Bezgovica	
1886	Velika Slevica and Plešće	
1886	Bosljiva Loka (Ložac) and Plešće	
1888	Donji Žagari and Srednja Vas	
1888	Papeži and Okrivje	
1888	Pirče and Plešće	
1889	Vipava and Stari Trg	Plešće
1890	Okrivje and Bezgarji	
1891	Črni Potok and Plešće	
1891	Ribjek and Mandli	
1892	Ribjek and Donji Žagari	
1892	Strojići and Mandli	
1892	Bezgovica and Plešće	
1892	Petrina and Plešće	Čabar
1895	Žurge and Donji Žagari	
1895	Okrivje and Bezgarji	
1896	Loški Potok and Okrivje	Mandli
1896	Bezgarji and Okrivje	Žurge
1896	Draga and Okrivje	

1896	Okrivje and Bezgovica	
1896	Pirče and Okrivje	Plešće
1896	Toplice (Kranjska) and Plešće	
1896	Novi Kot and Okrivje	
1897	Sela and Mandli	
1897	Bezgarji and Mandli	
1897	Mirna Peč and Smrekari	
1897	Gorniki and Čačič	Podstene
1898	Donji Žagari and Šmarata kod Loža	
1898	Pirče and Okrivje	
1898	Sela and Smrekari	
1898	Bezgovica and Plešće	
1898	Osilnica and Kamenski Hrib	
1899	Bosljiva Loka and Zamost	
1901	Žurge and Mandli	
1901	Žurge and Donji Žagari	
1901	Papeži and Mandli	
1901	Crni Potok and Okrivje	
1901	Bezgovica and Podstene	
1902	Žurge and Okrivje	
1902	Žurge and Okrivje	
1903	Bezgarji and Mandli	
1904	Črni Potok and Donji Žagari	
1904	Osilnica and Donji Žagari	
1905	Podgorje (Stari Trg) and Zamost	
1905	Strojiči and Plešće	
1905	Bezgovica and Zamost	
1910	Okrivje and Ribjek	
1913	Padovo and Zamost	
1917	Osilnica and Plešće	
1918	Dobec (Cerknica) and Okrivje	
1919	Dobec (Cerknica) and Hrvatsko	
1921	Plešće and Čačič	
1921	Smrekari and Loški Potok	
1921	Mandli and Pungert	
1921	Papeži and Mandli	
1923	Plešće and Osilnica	
1924	Pungert and Donji Žagari	

1926	Plešće and Strojčiči	
1929	Podplanina and Mandli	
1929	Črni Potok and Plešće	
1930	Belca and Zamost	
1930	Hrib and Bezgarji	
1930	Pungert and Plešće	
1932	Osilnica and Požarnica	
1933	Žurge and Donji Žagari	
1934	Crni Potok and Mandli	
1939	Mandli and Čačiči	
1939	Osilnica and Mandli	
1942	Osilnica and Zamost	
1947	Plešće and Padovo	

Source: Plešće parish marriage registers (1858–1949).

Appendix IX

Table 8: Death registers, Tršće parish

Year of death	Place of birth	Place of death
1867	Babno Polje	Črni Lazi
1874	Idrija	Tršće
1874	Idrija	Tršće
1887	Ribnica	Tršće
1888	Postojna district	
1914	Loški Potok	Ravnice
1937	Trbovlje	Selo
1937	Babno Polje	Prhutova Draga
1937	Loški Potok	Ravnice
1938	Žurge	Lazi
1938	Stari Kot	Ravnice

Source: Tršće parish death registers (1858–1904, 1905–1934, 1935–1948).

Appendix X

Table 9: Marriages registers, Tršće parish

Year of marriage	Place of birth of groom or bride	Place of residence after marriage
1860	Babno Polje and Gorači	
1868	Šempavel (Štajerska) and Tršće	
1869	Cerknica and Sokoli	Lokve

1873	Trava and Vrhovci	
1884	Crni Potok and Vrhovci	
1884	Podplanina and Vrhovci	
1885	Poljana parish and Kraljev Vrh	
1885	Gorači and Čačič	
1886	Postojna and Ravnice	
1887	Loški Potok and Tršče	Gerovo
1888	Loški Potok and Brinjeva Draga	Brinjeva Draga
1889	Loški Potok and Vrhovci	Vrhovci
1890	Lož parish and Vrhovci	
1896	Babno Polje and Vrhovci	
1897	Stari Trg and Selo	Stari Trg
1899	Vrhovci and Babno Polje	
1901	Loški Potok and Žikovci (?)	
1902	Pungert and Tršče	
1902	Dolenja Vas (Senožeče) and Frbežari	Gerovo
1904	Babno Polje and Lazi	
1906	Kostel and Tršče	Tršče
1912	Male Laščiče and Tršče	Milanov Vrh
1913	Fara and Sokoli	
1920	Kostel and Sokoli	Tršče
1921	Crni Lazi and Trava	
1922	Markovec (Stari Trg) and Ravnice	Milanov Vrh
1922	Šmarata (Stari Trg) and Lazi	
1924	Babno Polje and Tršče	
1926	Osilnica and Crni Lazi	Požar (Turke parish)
1927	Osilnica and Kraljev Vrh	Okrivje
1929	Markovec (Stari Trg) and Ravnice	Milanov Vrh
1930	Ribnica and Crni Lazi	Sodražica
1931	Veliko Širje and Selo	Tršče
1931	Poljane and Selo	
1938	Strojiči and Tršče	
1938	Sela (Osilnica) and Sokoli	
1939	Prhutova Draga and Črni Potok	
1946	Iga Vas and Crni Lazi	
1947	Iga Vas and Crni Lazi	

Source: Tršče parish marriage registers (1858–1934, 1935–1948).

Kulturne vezi hrvaškega in slovenskega prebivalstva na širšem območju Čabra: zgodovinski pregled v sodobni perspektivi

Povzetek

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