

UVODNA BESEDA

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Drago in spoštovano bralstvo,

v branje vam, tako kot vsako leto, predajamo novega Etnologa. Verjeli ali ne, ampak tokrat je pred vami že sedemdeseti letnik! V letih 1926–1945 smo izdali 17 letnikov. Leta 1948 se je revija za nekaj časa preimenovala v Slovenski etnograf – pod tem imenom je izšlo 34 letnikov, a od leta 1991 ponovno izhaja pod “starim” imenom. Etnolog je sicer resda muzejska periodična publikacija, njegove vsebine pa so mnogo širše, o čemer priča tudi dejstvo, da je bil leta 2002 uvrščen med vodilne slovenske revije s področja humanistike. Danes se njegove vsebine bolj ali manj delijo v dva dela, pri čemer je prvi namenjen znanstvenim razpravam s področje etnologije, kulturne antropologije in sorodnih ved, drugi pa je večinoma posvečen muzejem in posebej delovanju Slovenskega etnografskega muzeja. Ob častitljivi obletnici se je zamenjal večji del uredniškega obora in Etnolog je dobil tudi dve novi urednici, eno za znanstvene razprave (N. Židov) in eno za etnomuzejske strani (M. Račič Simončič).

Po daljšem času smo se odločili, da razprave v letošnjem Etnologu ne bodo tematsko zamejene. Številni avtorji so nam ponudili v objavo razne zanimive članke, ki pa so vsaj trikrat presegali naše finančne oziroma prostorske možnosti. Tako smo bili žal prisiljeni krepko »presejati« ponujene teme in poslane članke. Upamo, da bodo tokrat zavrnjeni avtorji lahko našli svoj prostor v enem od naslednjih letnikov.

V razdelku **Razprave** objavljamo članke, ki segajo v različne prostore in čase ter se dotikajo že zastavljenih ali za naš prostor dokaj novih tematik. Božidar Jezernik v članku *Ljubljanske “knjige sveta” od Auerspergov do Hacqueta* predstavlja zbiralce in najstarejše zbirke, ki so nastale v Ljubljani, ter njihovo vlogo pri razvoju znanstvenega pogleda na svet. Inja Smerdel se v prispevku *Zvok besed, glas zvokov* posveča komuniciranju med kmečkimi gospodarji in delovnimi voli. Nena Židov v članku *Uporaba cvetnonedeljskih butar na slovenskem podeželju* predstavlja enoletni cikel cvetnonedeljskih butar in priložnosti, ob katerih so jih uporabljali. Daša Koprivec s člankom *Pričevanja otrok aleksandrink o življenju v Egiptu v prvi polovici 20. stoletja* postavlja pod vprašaj dosedanje stereotipne predstave o aleksandrinkah in njihovih otrocih.

V članku *Avtomobilska kultura* nas Gregor Ilaš seznaja z avtomobili kot danes dominantno tehnologijo in z njihovo “človeškostjo”. Terminoloških vprašanj, povezanih z oblačenjem, obleko in nošo na Slovenskem, se v članku *O neustreznosti enačenja obleke z nošo* loteva Bojan Knific. Bojan Baskar analizira rabo pojma *Komšiluk* v jugoslovanskih etnologijah in sorodnih vedah in jih primerja z rabami tujih antropologov in politologov. Tina Volarič se v prispevku *Kolumbovo jajce antropologije* sprašuje o antropološkem delu, povezanem s pridobivanjem podatkov in njihovo interpretacijo. Refleksijo etnografskega dela, opravljenega na festivalih folk glasbe na Škotskem, nam v članku z naslovom *Biti tu in tam* podaja Katarina Juvančič. *Budistična meditacija vipasana v kontekstu new agea* je naslov članka Maje Korun, ki piše o new ageu in vipasani kot eni od možnih poti pri iskanju odgovorov na temeljna življenjska vprašanja.

Etnomuzejske strani prinašajo članek Draga Kuneja *Fonografski posnetki slovenskih ljudskih pesmi iz Bele krajine v SEM*, v katerem avtor zavrača dosedanje prepričanje o Etnografskem muzeju kot zbiralcu pesmi na terenu. Gregor Ilaš, ki je opravil zahtevno prenovno spletno strani SEM, v svojem prispevku *Na spletni strani Alp* podaja nekatere pomisleke in zagate pri načrtovanju muzejske spletne strani v kontekstu t. i. Spleta 2.0. Gojka Pajagič Bregar nas seznani z restavratorskimi in konservatorskimi postopki v Narodnem muzeju Slovenije na primeru dveh pahljač s prehoda 18. v 19. stoletje.

Sledita oceni dveh razstav. Janez Bogataj, pobudnik osrednje občasne razstave SEM v preteklem in letošnjem letu *Spet trte so rodile ...*, poda najprej njeno "predzgodovino", potem pa jo še kritično oceni. Na začetku prispevka pripne "osebno izkaznico" razstave, kar bi lahko postalo stalnica pri podobnih zapisih o razstavah. Mirjam Gnezda Bogataj kot soavtorica nove stalne postavitev v Mestnem muzeju Idrija pa podrobno predstavi koncept in izvedbo razstave *Idrijska čipka, z nitjo pisana zgodovina*, ki je na ogled od septembra 2008.

V rubriki *Nove pridobitve* nas Inja Smerdel seznani s skoraj detektivsko zgodbo o prihodu Kremžarjeve mlatilnice iz dragocene družinske zapuščine v zbirko SEM. Andrej Dular je že v lanskem letniku obširneje pisal o slikopleskarski zbirki SEM, v letošnjem pa predstavi najnovejšo pridobitev te zbirke – mlin za barve.

Razdelek poročil ponovno začenja Inja Smerdel, in sicer z zapisom o svojem triletnem delovanju v programu Evropskega znanstvenega sklada EARTH ter o četrtem delovnem srečanju 2. skupine, ki ga je omenjena letos organizirala v Lipici in v Slovenskem etnografskem muzeju. Sledi stalnica vseh dosedanjih številka naše revije – *SEM v preteklem letu*. Iz prispevka Nine Zdravič Polič izvemo, katere občasne razstave je muzej pripravil v domači hiši in katere gostujoče razstave so jo polnile v letu 2008, kot tudi pri katerih drugih razstavnih projektih na Slovenskem in v tujini je SEM sodeloval. V drugem delu prispevka Sonja Kogej Rus naniza vse ostale muzejske prireditve in druge dejavnosti zaposlenih v SEM kot tudi zunanjih sodelavcev in uporabnikov: spremljajoče prireditve razstav, delavnice za otroke in odrasle, vodstva po razstavah, okrogle mize, tiskovne konference, predavanja, koncerte ... Iz *Bibliografije sodelavk in sodelavcev SEM za leto 2008* pa je še podrobneje razvidno, kje in kaj vse so zaposleni v muzeju objavili v preteklem letu, na katerih konferencah in simpozijih so aktivno sodelovali, kje vse so predavali in koliko so se pojavljali v televizijskem in radijskem mediju.

V letošnji številki se spominjamo lani preminulega nekdanjega kustosa SEM dr. Angelosa Baša z zapisom Ingrid Slavec Gradišnik in Jožeta Hudalesa o pomenu njegovega dela za slovensko etnologijo. Sledi še bibliografija njegovih del za obdobje 1996–2008, ki nadaljuje leta 1996 objavljeno bibliografijo v reviji *Traditiones*.

Kar trije naši nekdanji kolegi, dolgoletna kustodinja SEM Tanja Tomažič, dalje – z nekoliko krajšim stažem kustosa, vendar še vedno tesno povezan z muzejem – Milko Matičetov in legendarni direktor SEM Boris Kuhar, v letošnjem letu slavijo okrogle življenjske obletnice. Veseli nas, da njihove bibliografije še kar rastejo, saj so vsi še vedno zelo živahni in pišoči. Za praznik jim še na mnoga zdrava in uspešna leta voščimo z nekaj fotografskimi utrinki iz njihovega nekdanjega in sedanjega dela.

Tisti, ki vam bo uspelo prebrati že skoraj celo revijo, na koncu ne prezrite rubrike *Knjižna poročila in ocene*, ki predstavlja le delček pestre knjižne bere naše in sorodnih strok v preteklem letu. Naj vam bodo ocene in poročila spodbuda, da katero izmed knjig tudi preberete.

PREFACE

Nena Židov, Mojca Račič Simončič

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Dear reader,

As every year, we present you with a new volume of *Etnolog*. It may be hard to believe but this is the seventieth annual volume already. 17 volumes of *Etnolog* were published in the 1926–1945 period; the publication was renamed *Slovenski Etnograf* in 1948 and 34 volumes were published under that name, and in 1991 the SEM decided to restore the “old” name of its periodical publication. *Etnolog* may indeed be a museum periodical, but its contents are much wider and this is among others substantiated by the fact that it was ranked among the leading Slovenian journals in the humanistic sciences in 2002. Today, its contents are more or less divided into two sections, where the first section is dedicated to scientific articles from the fields of ethnology, cultural anthropology, and related disciplines, and the second section is largely concerned with museums and in particular the operation of the Slovene Ethnographic Museum. On this auspicious anniversary the composition of the editorial board has been largely renewed, and *Etnolog* now has two editors, one for Studies (N. Židov), and one for Museum News (M. Račič Simončič).

Unlike the practice of many years, we did not confine the articles in the present *Etnolog* to a particular theme. Many authors sent us interesting articles for publication, but together they would require three times the financial means and space at our disposal. We were thus forced to apply several “sieves” to the submitted themes and articles. We sincerely hope that those which were not taken into consideration this year may be published in one of the following volumes of *Etnolog*.

The section **Studies** publishes articles addressing different spaces and times and they are either related to themes previously tackled, or themes relatively new to *Etnolog*. In his article *Ljubljana's “books of the world” – from the Auerspergs to Hacquet*, Božidar Jezernik presents the collectors and oldest collections that were established in Ljubljana and their role in the development of a scientific view of the world. Inja Smerdel's article *The sound of words, the voice of sounds* is dedicated to the communication between farmers and their working oxen. In *The use of Palm Sunday bundles in the Slovene countryside* Nena Židov presents the annual cycle of Palm Sunday bundles and the occasions when people used them. Daša Koprivec's *The stories of the Alexandrian Women's children about life in Egypt in the first half of the 20th century* calls into question the hitherto stereotype ideas about the Alexandrian Women and their children.

Gregor Ilaš's *Car culture* introduces us to cars as the today dominant technology and their “humanity”. Bojan Knific addresses terminological issues related to dressing, clothes, and (ethnic) dress in Slovenia in the article *On the inadequacy of equating dress with 'noša'*. Bojan Baskar analyses the uses of the term *Komšilik* in Yugoslav ethnologies and related disciplines and compares them with the uses by foreign anthropologists and politologists. In *Anthropology's egg of Columbus* Tina Volarič examines anthropological work related to the information gathering and interpretation. Katarina Juvančič presents her reflections on ethnographic work carried out at folk music festivals in Scotland

in the article *Being here and there. The Buddhist meditation Vipassanā in a New Age context* is the title of Maja Korun's article on the New Age and *Vipassanā* as an option for searching answers to the fundamental questions of life.

The section **Museum News** begins with an article by Drago Kunej, *The SEM's phonographic records of Slovene folk songs from Bela krajina*, in which he rejects the past conviction that the Ethnographic Museum collected the songs in the field. In the article *On the "web side" of the Alps*, Gregor Ilaš, who accomplished the challenging job of renewing the SEM's website, addresses the reservations and problems associated with planning the renewal of the museum's website in the context of Web 2.0. Gojka Pajagič Bregar introduces us to the restoration and conservation procedures in the National Museum of Slovenia in the case of two fans from the turn of the 19th century.

These articles are followed by two exhibition reviews. Janez Bogataj, the initiator of *Anew the vines have fruited ...*, the main temporary exhibition in the SEM in 2008 and 2009, first tells us about its earlier history to then turn to a critical review of the exhibition. He introduces his review with an inserted "identity card" of the exhibition, and this may become a general practice in exhibition reviews. Mirjam Gnezda Bogataj, who collaborated in the design of the new permanent installation in the Idrija Municipal Museum, *Idrija Lace, A History Written in Thread*, presents the concept and execution of the exhibition in detail. The exhibition has been on view since September 2008.

In the section *New Acquisitions* Inja Smerdel reveals the almost detective story of the SEM's acquisition for its collections of the Kremžar threshing mill from a precious family inheritance. Last year Andrej Dular wrote extensively on the collection of the painting and plastering trades in the SEM, and he presents the collection's latest acquisition, a dye mill, in the present volume.

The section of reports is again introduced by Inja Smerdel, who writes on her three-year activities in the programme of the European Science Foundation EARTH and the fourth working meeting of Team 2, which she organised this year in Lipica and the Slovene Ethnographic Museum. This is followed by a column that has featured in all the past volumes of *Etnolog – The SEM in the past year*. Nina Zdravič Polić's report tells us which temporary exhibitions the museum prepared in its own premises, and which guest exhibitions were installed in the museum in 2008, as well as about the other exhibition projects in Slovenia and abroad in which the SEM collaborated. The second part of the report was written by Sonja Kogej Rus and she lists all the other museum events and activities of the SEM's staff as well as external collaborators and users: events accompanying exhibitions, workshops for children and adults, guided tours of the exhibitions, press conferences, lectures, concerts, etc. The *Bibliography of the Slovene Ethnographic Museum's staff in 2008* presents in detail what and where the staff members of the museum published in the past year, in which conferences and symposia they actively participated, where they held lectures, and how often they were present in the radio and television media.

The present volume commemorates the former curator of the SEM, Dr. Angelos Baš, who died last year, in an article by Ingrid Slavec Gradišnik and Jože Hudales on the importance of his work to Slovene ethnology. This is followed by a bibliography of his publications in the 1996–2008 period, which continues the bibliography published in the journal *Traditiones* in 1996.

Three former colleagues celebrate round anniversaries this year: the long-year curator Tanja Tomažič, Milko Matičetov, who was a curator at the museum for a shorter period but who is still closely linked to the museum, and Boris Kuhar, the legendary director of the SEM. We are delighted to see that their bibliographies keep growing, showing their vitality and writing stamina. We wish them many happy returns with some photographic moments from their former and present work.

Readers who will make it close to the end of our publication should not overlook the column *Book Reviews*, which presents only a small section of the great variety of new books on ethnology and related disciplines published in the past year. May the reviews stimulate you to read some of them.