
PREFACE

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The editorial board decided on *public events* as the theme of this year's volume; it is related to last year's theme *holidays and celebrations*, but the research theme has been broadened to include public events.

In his ethnological dictionary *Wörterbuch der Ethnologie* (1987) Bernhard Streck explains that public events/festivals are a millennia-old cultural phenomenon. Traditionally, this was a time of celebrations and rest from the efforts and routine of daily life. Public events/festivals were organised in different periods of the annual or life cycle, or in other periods of the year. They were celebrated with music, dance, feasts, various games, competitions and, last but not least, ritualised consumption of goods. The phenomenon of public events/festivals initially featured religious practices, and later cultural ones, organised by a community or institution (in the West, and from the 20th century onwards, often organised by companies or NGOs as public events have a great mobilisation effect and can be an important source of income), focusing on a particular cultural phenomenon, person, ethnicity, or event that happened in the community, or was in some other way connected with it.

In his article *Ethnological and anthropological views of public events in Slovenia*, **Miha Kozorog** presents selected Slovene ethnological and anthropological literature about organised public events, and partly compares it to relevant foreign literature. In the introduction he poses the question what "a public event" is and defines his position to the research subject. He establishes that public events may serve ethnologists as a way to enter a research relationship, but researchers also face dilemmas concerning the authenticity of the performance by the "locals". The issue of authenticity has deeply marked the ethnological discipline in the field of tourist events. Scientific ethnology dedicated itself in the past to the genesis of selected public events from the field of customs, and also to rescue recording in the modernization processes. Nowadays, more attention is attracted by public events from the fields of popular culture and politics, and the high number of various newly created "festivals" requires ethnologists to look for theoretical explanations for the phenomenon. The article concludes with a proposal for possible directions for further research.

In *Music – an essential part of contemporary carol customs* **Urša Šivic** sets the framework of her research as an ethnomusicological analysis of the music in some carol customs in Slovenia, based on material recorded by the Institute of Ethnomusicology,

SRC, SASA, between 2001 and 2014. At the methodological level, music is an integral part of some carol customs and is treated within the classification of musical practices based on its performers and genre. In a wider framework, the research addresses the issue of the place and role music has in carol customs, and compares specific aspects to modern musical forms. This led to the conclusion that the genre of music and its transformation forms in carol customs reflect general developments in (folk) music.

Maja Godina Golija's article *Food and celebrations: meat and meat dishes in festive menus in Slovenia* addresses the importance of meat and meat dishes in celebrations in Slovenia, from 19th-century mentions and descriptions of festive menus to the present. In European society in general, meat was an important attribute of holidays for centuries due to its scarcity; holidays indeed differed from ordinary days also because of the richer menus, the consumption of meat and other rare dishes. On the occasion of holidays, the preparation of meat was more demanding, required more skill and ingredients, including expensive ones, which were not used on a daily basis. In addition to various traditional meat dishes and ingredients connected with the preparation of meat in home slaughtering, the article presents meat dishes listed in the answers collected with a questionnaire on festive dishes from the 1950s, and from 2003 and 2004.

Based on her research among the Gottschee Germans in the USA, Canada, Austria and Germany, **Anja Moric's** article *Fatherland deeply in the heart: Gottschee Germans in diaspora* presents the social and symbolic meanings the spaces with which the Gottschee Germans identify have for their life in emigration. These spaces are: the old country Kočevje/Gottschee and the spaces that are important for the (re)production of their traditions in their new countries. The article also describes the meaning of rituals – pilgrimages to the old country and meetings in their new countries - for strengthening their feeling of belonging to a group within the country of residence, and for the transnational connections between the Gottschee Germans from the mentioned countries and with the old country. The author concludes that the survival of the diaspora depends largely on its ability to maintain its culture and traditions through ritual practices at various locations outside the home country.

In her article *The burial of Carnival in socialism and interpretations of the authorities*, based on a folkloristic-ethnological research of the Kamnik area, **Marija Klobčar** examines a range of practices that require clarification. Among them the burial of Carnival stands out: the social memory of the people of Kamnik and its environs mainly relates the custom to its most obvious carriers – the inhabitants of the Tuhinjski Valley. Her analysis of the event revealed that it is an integral part of wider processes of transformation of society and rituals. The burial of Carnival, which in the decades after the Second World War was typical of Kamnik and its environs, revealed the different ideas people have about it, their attitude to the ruling ideology and the Church, their attitude to politics, the identification of certain communities, and the place of the individual in them. The transfer of ritual practices from the villages and town streets to the factories, and from the factories to the centre of the town also sheds light on the relations within the factories, the relationship between the town and its environs, and the internal differentiation in the Tuhinjski Valley, which from the viewpoint of the town was seen as a uniformly inferior space.

In her article *From the first school day to anniversaries of secondary school graduation: festivals and celebrations in the schools*, **Marjetka Balkovec Debevec** addresses school festivals and celebrations from the second half of the 19th century

onward and compares them with the present. They are presented in three major groups: 1. local festivals and important events, 2. festivals as part of civic, patriotic, or ideological education, and 3. festivals at the beginning and end of the school year, and at the completion of schooling. School festivals and celebrations reflect the wider social and economic influences that are important to the formation of the individual and society.

The second set of scientific articles, which are not related to the main theme, are thematically and geographically diverse and they address *the semantic history of the Carniolan sausage in the period of socialist Yugoslavia, the ritual of female circumcision in Indonesia, and the types and meanings of salutation gestures.*

Jernej Mlekuz's article "*A break with the old belief that a customer is happy with a Carniolan sausage and a litre of wine*": *semantic continuity and discontinuity of the Carniolan sausage in socialist Yugoslavia* explores the production of meanings and the semantic history of the Carniolan sausage in the socialist period, when many things which reminded people of previous times were considered unwanted. In spite of the new regime's negative attitude towards the Carniolan sausage, it largely preserved its symbolic, signifying potential, but also acquired new meanings. Although less than in the previous period, it was closely connected with Slovenehood as a kind of national culinary symbol, which increasingly became a dish signifying times past, or "traditions". The article is largely based on an analysis of newspaper and other texts.

In their article *The circumcision ritual – circumcision of a ritual: about the circumcision of girls in central Java*, **Tina Mertik** and **Vesna Bočko** address the issue of circumcision of girls (FGM - female genital mutilation) in central Java. It focuses on the ritual itself and its performance, to then reflect on the influence of tradition or religion on the practice.

In the final article of this year's *Etnolog*, *On the types and meanings of salutation gestures*, **Gorazd Makarovič** exhaustively addresses the concept, functionality, types, and development of salutation gestures in different societies and Slovenia.

The *Museum News* section starts with an article by **Jana Kostelec** and **Iva Pavlica**, *How accessible is the cultural heritage to vulnerable groups?*, in which they present the likewise entitled project of the Slovene Ethnographic Museum, co-funded by the European Social Foundation. The project, in which six other state museums participate, follows the objectives of the Operational Programme "Human Resources Development" for the 2007-2013 period. The project's goal is to train members of vulnerable groups to work in the field of cultural heritage in order to maximise their employability. An important task of the project is to enhance the physical, informational, and intellectual accessibility of the cultural heritage to venerable groups, and to train the professional staff of cultural institutions to work with vulnerable groups.

The section continues with **Janja Žagar's** and **Vito Hazler's** reviews of the central exhibition in the Slovene Ethnographic Museum – *Doors. Spatial and symbolic passageways of life*, curated by Polona Sketelj.

Andrej Dular and **Miha Špiček** report on the museum's new acquisitions. Dular presents the donation of products by the master potter Franc Kremža from Gmajnica near Komenda, and Špiček describes the donation of glass and polyester black and white negatives by the Ljubljana photographer Anton Šušteršič.

The section *Reports*, which deals with various events worth mentioning in the museum and beyond, starts with a contribution by **Nadja Valentinčič Furlan**,

Ethnographic Film Days 2014 and DEF after DEF, followed by **Tjaša Zidarič's** reports on a tournament of the traditional Istrian pandolo game in the SEM's courtyard, and on the conference on the intangible cultural heritage of Great Britain in London.

The section *The SEM in the past year* features the usual concise reports by **Nina Zdravič Polič** and **Maja Kostrič Grubišič** on the varied exhibition activities of the museum in 2013 and by **Sonja Kogej Rus** on the numerous diverse events and happenings that marked the museum's operation in the past year. The present volume of *Etnolog* also presents the museum's book publications in 2013. The SEM published or co-published five publications, presented briefly here by **Janja Žagar** (*Guide to the permanent exhibition of SEM - I, we and the others, images of my world*), **Andrej Dular** (Exhibition catalogue on the photographic records of Peter Naglič from Šmarca - *From his own doorstep to Jerusalem*), **Nena Židov** (Compilation of summaries of the papers presented in the scientific conference in honour of the 90th anniversary of SEM, *Celebrations between tradition and modernity*), **Nina Zdravič Polič** (the manual *Marketing muzejev: teorija in praksa v slovenskih muzejih*), and **Barbara Sosič** (Bruno Volpi Lisjak, *O zgodovini in dediščini slovenskega morskega ribištva*). The section concludes with the bibliography of the museum's staff members in 2013, as always diligently prepared by **Mojca Račič**.

Etnolog regularly honours the memory of former professional colleagues and collaborators, who contributed importantly to the development and promotion of ethnology, and who are no longer with us. This volume honours the memory of Jana Tomažič Cvetko, ethnologist, curator, and director of the Slovene Religious Museum in Stična, and the contributions are from **Ralf Čeplak Mencin**, **Nataša Polajnar Frelj**, and **Mojca Terčelj**.

Etnolog also brings more pleasant news, i.e. about the achievements and awards of individual staff members and the museum as a whole. In 2014, Dr. Bojana Rogelj Škafar, the director of the SEM, was awarded the title of Lady of the Order of the Italian Star. Curator Polona Sketelj received the Murko Award from the Slovene Ethnological Society for the exhibition *Doors - Spatial and symbolic passageways of life*. In November 2014, the Slovene Ethnographic Museum was honoured with the special museum award *Živa* for its excellence in presenting and mediating contents.

The Museum News section concludes with ten reports and reviews of Slovene and foreign professional publications.