

zbiralci *collectors*


Paul Schebesta se je rodil leta 1887 v Velikih Petrovicah (Pietrowice Wielkie) na Poljskem in umrl leta 1967 na Dunaju. Etnologijo je študiral v seminarju za duhovnike — misijonarje, ki ga je vodil profesor Wilhelm Schmidt v St. Gabrielu (Mödling) pri Dunaju. Po izobrazbi je bil teolog in etnolog za zunajevropske kulture. Pripadal je dunajski kulturnozgodovinski šoli, ki jo je v začetku 20. stoletja ustanovil W. Schmidt in v kateri sta bila še dva pomembna etnologa: Wiliam Koppers in Martin Gusinde. Dunajska šola je razvila teorijo o “kulturnih krogih” (*Kulturkreislehre*). Od leta 1906 je je Schebesta sodeloval s patrom



Schmidtom tudi pri urejanju strokovnega časopisa za etnologijo in jezikoslovje *Anthropos*.

Njegovo misijonarsko in antropološko delo je bilo posvečeno zlasti Pigmejcem. Po misijonarjenju v Mozambiku (1912-1916), je v letih 1924-1955 opravil šest daljših, metodično in metodološko sistematičnih ekspedicij med pigmejska ljudstva v Afriki (območje Konga in Iturija), na Filipinih in v Maleziji.

Napisal je osem obsežnih etnoloških del. Schebesta je, tako kakor drugi pripadniki dunajski, kulturnozgodovinsko usmerjeni etnologi, vse svoje raziskovalno delo posvetil dokazovanju pramonoteizma, pramonogamije in pradržave med najpreprostejšimi lovsko-nabiralskimi družbami, ki naj bi predstavljale t.i. prakulture ali primarne kulture. Predmeti, naj si bodo materialnega, socialnega ali duhovnega značaja, so bili Schebesti le oprijemljivi vir za spoznavanje človeškega duha.



Paul Schebesta was born in 1887 in Pietrowice Wielkie in Poland and died in 1967 in Vienna. He studied ethnology at the seminary for priests-missionaries in Mödling near Vienna led by Professor Wilhelm Schmidt. By profession, he was a theologian and ethnologist of non-European cultures. He belonged to the Vienna school of culture and history, founded in the early 20th century by W. Schmidt. Two other important ethnologists belonged to this school: Wiliam Koppers and Martin Gusinde. This Vienna school developed the theory of “cultural circles” (Kulturkreislehre). From 1906 onwards Schebesta worked with Father Schmidt in the editing of the ethnology and linguistics journal Anthropos.

His missionary and anthropological work was mainly dedicated to Pygmy peoples. Between 1924 and 1955, after working in Mozambique (1912-1915), he carried out six longer, methodologically-systematic expeditions among the Pygmy people in Africa (in the Congo and Ituri areas), and in the Philippines and Malaysia.

He wrote eight extensive works on ethnology. Schebesta, like other members of the Vienna school of ethnology that focused on cultural history, dedicated all his research work to proving the existence of primal monotheism, monogamy and the primal state in the simplest hunter-gatherer societies, which were thought to represent primal cultures. To Schebesta, objects, be they of a material, social or spiritual nature, represented only a tangible source of information about the human spirit.

Anton Codelli se je rodil 1875 v Ljubljani in umrl 1954 v Švici. Po izobrazbi je bil strojnik, drugače pa vsestranski izumitelj, ki se je lahko pohvalil s številnimi patenti doma in v tujini. Poznan je predvsem po patentiranju posebnega televizijskega sprejemnika (1928), s katerim pa se mu ni posrečilo prodreti na tržišče, kjer je že prevladala elektronska televizija. Zanimanje za radiotehniko ga je pripeljalo v stik z nemško telekomunikacijsko družbo Telefunken, ki je nameravala vzpostaviti brezžično povezavo med Berlinom in kolonijama Kamerun in Togo, tj. Nemško Zahodno Afriko. Baron Codelli je leta 1911 odpotoval v Togo in začel graditi telegrafske postaje. V Afriki je ostal do leta 1914, ko so Angleži in Francozi prisilili Nemce, da zapustijo svoje kolonialno ozemlje.



Po selitvah iz kraja v kraj se je baron Codelli leta 1920 vrnil v svojo graščino v Ljubljani, kjer je ostal do konca druge svetovne vojne, ko se je umaknil v Švico in tam živel do smrti leta 1954.

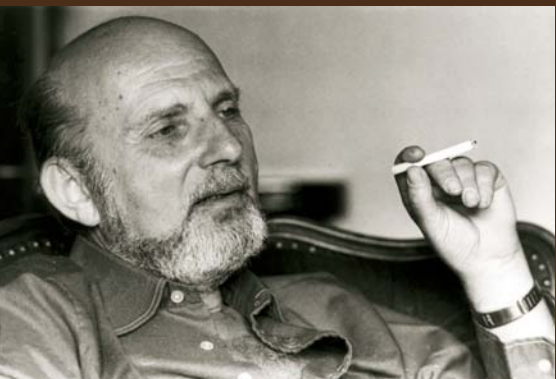
Med bivanjem v Afriki je od tamkajšnjih plemen pridobil predmete, med katerimi prevladujejo oblačila, pokrivala, posodje, telesno okrasje in orožje. Afriška zbirka je krasila njegovo ljubljansko graščino, ki jo je po odhodu v Švico prepustil upravitelju. Ob nacionalizaciji se je zbirka deloma porazgubila, njen preostanek pa je nekajkrat zamenjal lastnike. Okoli trideset predmetov je prejel Slovenski etnografski muzej. V zbirki posebno pozornost pritegnejo štiri obredna pokrivala, okrašena z rogovi antilop ali gazel, v celoti pa so prekrita s školjkami *kauri*. Bogata je tudi fotodokumentacija, ki jo je poleg barona Codellija ustvarjal njegov sodelavec Leo Poljanec. Zbirka fotografij in diapozitivov, ki jo hrani Slovenski etnografski muzej, je izjemen primer fototeke, ki izčrpno dokumentira življenjske okoliščine, v katerih sta se znašla baron Codelli in Poljanec med bivanjem v Togu na začetku 20. stoletja.

Anton Codelli was born in 1875 in Ljubljana and died in 1954 in Switzerland. He was a mechanical engineer by profession, a multi-faceted inventor, who could boast many patents both at home and abroad. He is known mainly for his patented television (1928) with which, however, he never managed to succeed on a wider market that was already dominated by electronic television. His interest in radio technology brought him into contact with the German telecommunication company Telefunken, which wanted to set up a wireless connection between Berlin and the colonies of Cameroon and Togo, or German West Africa. Codelli travelled to Togo in 1911 and started building telegraph stations there. He stayed in Africa until 1914, when the British and the French forced the Germans to leave their colonial territory. After moving from one place to another, Codelli returned in 1920 to his manor house in Ljubljana, where he remained until the end of World War Two, when he retired to Switzerland, where he stayed until his death in 1954.

During his time in Africa, he acquired various objects from the tribes there, mostly clothes, head-dresses, vessels, body decorations and weapons. The African collection adorned his Ljubljana mansion, which was after his departure for Switzerland left in the hands of a manager. During nationalisation the collection was partly lost and what was left changed ownership a number of times. The Slovene Ethnographic Museum was given around thirty objects: four ritual head-dresses decorated with antelope or gazelle horns and covered with cowrie shells are particularly worthy of mention. There is also abundant photo documentation, created by Codelli and his colleague Leo Poljanec. The photograph and slide collection kept by the Slovene Ethnographic Museum is an exceptional photo library extensively documenting the circumstances the Codelli and Poljanec found themselves in during their stay in Togo in the early 20th century.



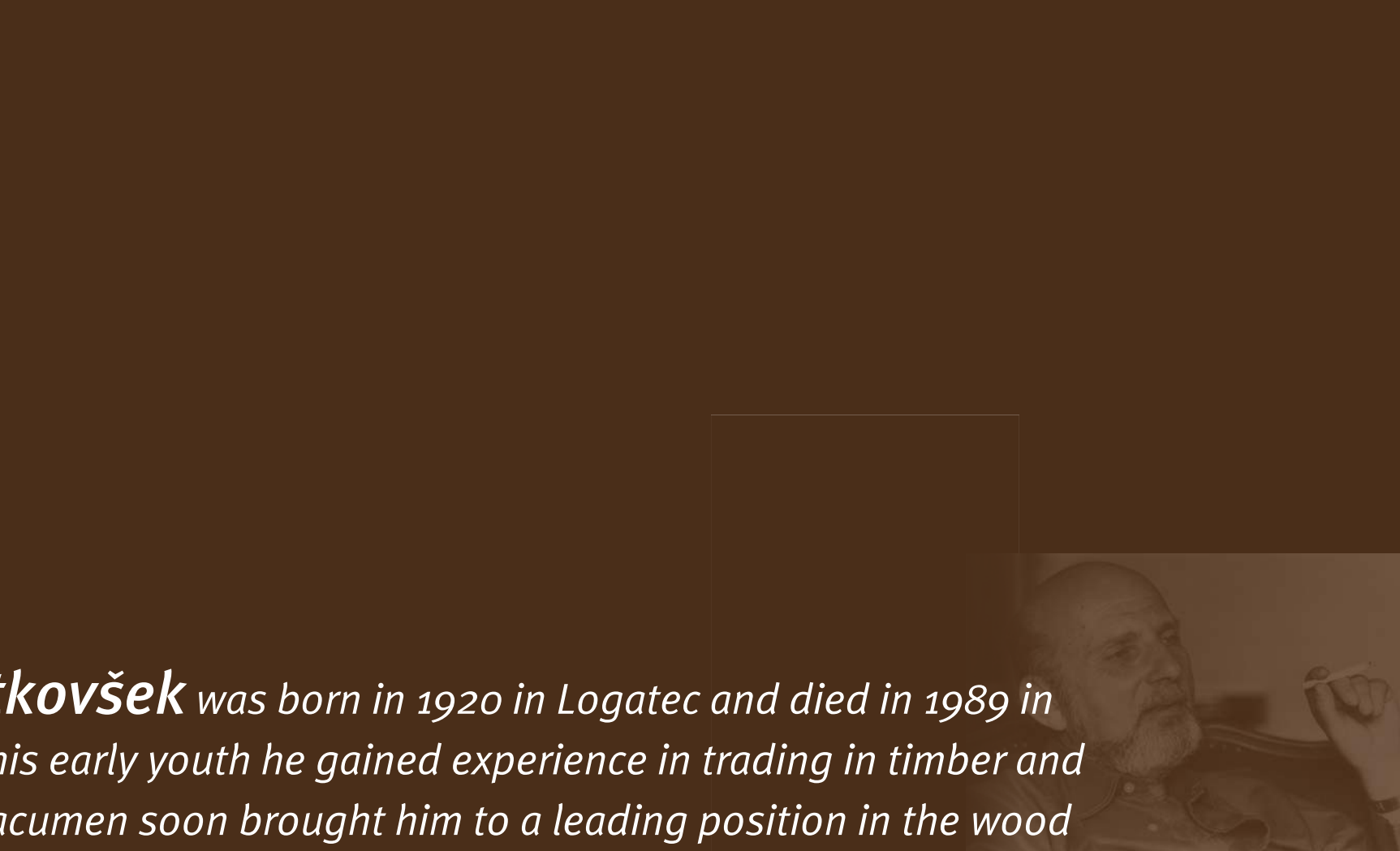
Anton Petkovšek se je rodil leta 1920 v Logatcu in umrl leta 1989 v Ljubljani. Že v zgodnji mladosti je pridobil izkušnje pri trgovanju z lesom in poslovna sposobnost ga je kmalu pripeljala na vodstvene položaje v lesni industriji. Leta 1964 je prevzel položaj generalnega direktorja v Slovenijalesu. Podjetje je sodilo med vodilna v Jugoslaviji. Zaradi politike neuvrščenih držav so imela jugoslovanska podjetja privilegiran položaj tudi na afriškem tržišču. Petkovšek je navezal stik z Afriko in leta 1968 postal častni konzul za Centralno afriško republiko. Intenzivno gospodarsko sodelovanje z Afriko je pripeljalo do ustanovitve predstavništva Ljubljanske banke v Abidjanu (Slonokoščena obala).



Petkovšek je postal direktor in je predstavništvo vodil do upokojitve leta 1984. Po vrnitvi v domovino se je vrnil v rodni kraj Logatec.

Petkovšek je afriška leta na eni strani doživljal kot poslovni izziv na neznanem tržišču, po drugi strani pa ga je popolnoma prevzela afriška kultura. Povezal se je s strokovnjaki v Abidjanu in v Ljubljani ter začel načrtno ustvarjati afriško zbirko. Predmete je v glavnem kupoval od preprodajalcev z umetninami, veliko jih je pridobil neposredno od domačinov na terenu, saj je veliko potoval po zahodni Afriki. Zbral je okoli 350 predmetov, ki so pripadali skoraj tridesetim zahodnoafriškim etničnim skupinam na obsežnem območju od Malija, Nigra in Burkine Faso do Slonokoščene obale in Gane ter do Gabona in Kameruna.

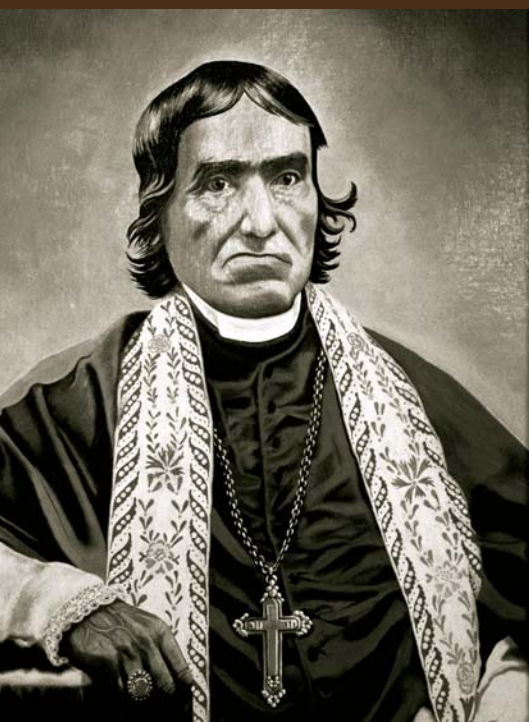
Petkovškovo zbirko je leta 1991 odkupil Slovenski etnografski muzej. V zbirki prevladujejo lesene obredne in okrasne maske in različne skulpture v lesu in bronu. Med predmeti so tudi glasbila, nakit in orožje. Eksponati, ki so bili v večini primerov izdelani sredi 20. stoletja, predstavljajo kvalitetno rezbarsko delo, ki sledi starodavni obrtniški tradiciji in duhovnemu izročilu zahodnoafriških ljudstev.



Anton Petkovšek was born in 1920 in Logatec and died in 1989 in Ljubljana. In his early youth he gained experience in trading in timber and his business acumen soon brought him to a leading position in the wood industry. In 1964 he became the managing director of Slovenijales, one of the leading companies in Yugoslavia. Due to the policy of non-alignment, Yugoslav companies enjoyed a privileged position in African markets. Petkovšek came into contact with Africa and in 1968 became the honorary consul for the Central African Republic. Close economic cooperation with Africa led to the opening of a representative office of the bank Ljubljanska banka in Abidjan, Ivory Coast, of which Petkovšek was the director until his retirement in 1984, after which he returned to his birthplace.

Anton Petkovšek saw his years in Africa as a business challenge in an unknown market, but he was also completely taken with African culture. He made contact with experts in Abidjan and started to put together an African collection. He acquired most items from art dealers, but also bought quite a number direct from local people on his extensive travels around West Africa. He collected around 350 items from almost thirty different ethnic groups across a wide area from Mali, Niger and Burkina Faso to Ivory Coast and Ghana, Gabon and Cameroon. His collection was purchased by the Slovene Ethnographic Museum in 1991. The predominant features of the collection are wooden ritual and decorative masks, as well as various sculptures in wood or bronze. It also includes musical instruments, jewellery and weapons. The exhibits, most of which were made in the mid-20th century, are fine examples of wood carving in line with ancient craft tradition and the spiritual heritage of the West African people.

Irenej Friderik Baraga se je rodil leta 1797 na pristavi Mala vas pri Dobrniču na Dolenjskem in umrl leta 1868 v Marquettu v Združenih državah Amerike. Bil je prvi slovenski misijonar v deželi Indijancev *Otava* (*Otawa*) in *Očipva* (*Ojibwa*), škof, raziskovalec, pisec in poliglot. Med letoma 1831 in 1835 je živel in delal med Indijanci *Otava* na območju Dolnjega Michigana, t. j. polotok med Huronskim in Michiganskim jezerom. Spomladi 1835 je začel misijonariti med Indijanci *Očipva* ob Gornjem jezeru: v Sault de Sainte Marie, La Pointu na otoku Madeline. Od leta 1843 je delal v L'Ansu, pozneje pa kot škof v Marquettu.



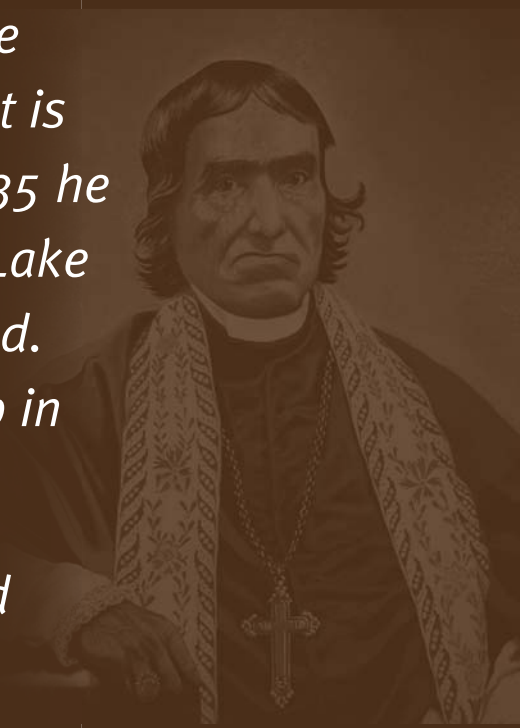
Baraga je veliko prispeval k takratni etnologiji in lingvistiki. Napisal je prvi molitvenik v jeziku *Otchipwe* (*Ojibwa*) "*Anamie-Masinaigan*", prevedel evangelijske tekste *Jesus Obimadisiwin oma aking* in jih leta 1837 izdal pri Baillyju v Parizu. Istega leta je v Ljubljani izšla njegova etnološka monografija o zgodovini in navadah severnoameriških Indijancev *Popis navad in zadržanja Indijanov Polnozhne Amerike (Geschichte, Character, Sitten und Gebräuche der nord-amerikanischen Indier)*; prav takrat pa je Kranjskemu deželnemu muzeju poklonil tudi prvo neevropsko zbirko.

Baraga je bil goreč borec za pravice Indijancev. Čeprav se je oprijel znanstveno-raziskovalnih metod svojih sodobnikov, pa nikakor ni mogel sprejeti njihovega prepričanja o nekoristnosti staroselcev v mladi ameriški državi, ki jo je podpirala vladna politika preseljevanja indijanskih etničnih skupin v rezervate zahodno od Missisipija. Meja med svobodnim indijanskim ozemljem in Združenimi državami Amerike se je v času od prihoda slovenskega misijonarja pa do srede 19. stoletja skokovito premikala proti zahodu. Ozemlje Dolnjega Michigana, kjer je začel svoje misijonarsko delo, je bilo leta 1835 priključeno Združenim državam. Baraga si je prizadeval, da bi Indijanci vztrajali na svoji zemlji.

Irenej Friderik Baraga was born in 1797 in Mala vas near Dobrnič in the Dolenjska region and died in 1868 in Marquette in the United States of America. He was the first Slovene missionary on the territory of the Ottawa and Ojibwa Indians, a bishop, researcher and writer who spoke a number of languages. Between 1831 and 1835 he lived and worked among the Ottawa Indians in Lower Michigan, that is the peninsula between Lake Huron and Lake Michigan. In spring 1835 he started carrying out missionary work among the Ojibwa Indians by Lake Superior: in Sault de Sainte Marie and in La Point on Madeline Island. From 1843 onwards he worked in L'Anse, and later became a bishop in Marquette.

Baraga made considerable contributions towards the ethnology and linguistics of his time. He wrote the first prayer book in the Ojibwa language "Anamie-Masinaigan" and translated the Evangelic texts Jesus Obimadisiwin oma aking which was published in 1837 by Bailly in Paris. The same year saw the publication of his ethnological monograph on the history and customs of North American Indians (Geschichte, Character, Sitten und Gebräuche der nord-amerikanischen Indier — *The History, Character and Customs of the North American Indians*); this was also when he donated to the Carniolan Provincial Museum the first non-European collection.

Baraga was an ardent fighter for the rights of the Indian people. Although he adhered to the research methods used by his contemporaries, he could not accept their conviction that the natives was of no value to the young American state, a view that was embodied in the government policy of moving Indian ethnic groups to reservations east of the Mississippi. During the period between the arrival of the Slovene missionary and the mid-19th century the border between free Indian territory and the United States of America kept rapidly moving westwards. The Lower Michigan area, where Baraga started his missionary work, was in 1835 annexed to the United States. Baraga strove to help the Indians persevere on their territory.



Ivan Skušek ml. je bil rojen leta 1877 v Metliki. V Gradcu se je izsolal na Trgovski akademiji. Po študiju je vstopil v (cesarsko kraljevo) mornarico, kjer je kmalu napredoval v mornariškega komisarja I. razreda. Julija 1913 se je v Pulju kot intendant vkrcal na vojno ladjo "Kaiserin Elisabeth", ki je odplula v nemško kolonijo Tsingtao in se pridružila nemškemu moštvu, ki so ga napadli in premagali Japonci. Nemške in avstrijske oficirje in vse, ki se niso bojevali, so Kitajci prepeljali v internacijo v Peking, med njimi tudi Ivana Skuška ml. Skušek je tudi v internaciji delal kot intendant, imel je prost izhod in se je lahko svobodno gibal po Pekingu. V času njegovega bivanja v Pekingu so se na Kitajskem dogajale velike politične spremembe, kar mu je omogočalo lažje nakupovanje starin.



V Pekingu je spoznal Japonko **Tsuneko Kondo Kavase** (rojeno 1893) in se z njo pozneje tudi poročil. Leta 1920 se je z njo in njenima otrokoma iz prvega zakona vrnil v Ljubljano, nekaj mesecev pozneje pa sta za njimi prispela še dva vagona kitajskih starin. Leta 1927 sta se Ivan in Tsuneko poročila še cerkveno, Tsuneko je prevzela katoliško veroizpoved, s tem pa tudi ime Marija. Ivan se je zaposlil v banki, Tsuneko — Marija Skušek pa je postala prava ambasadorica japonske kulture v Sloveniji (oz. v takratni Jugoslaviji).

Ivan Skušek je nameraval odpreti lasten muzej kitajske kulture, za kar pa ni imel sredstev. Tako je številne dragocene predmete hranil kar v stanovanju, kamor je po navdih zahajal znameniti arhitekt Jože Plečnik. Ker je Ivan Skušek zbirko želel ohraniti kot celoto, jo je podaril Etnografskemu muzeju. Takrat muzej žal ni imel ustreznih prostorov, zato so predmeti še po Skuškovi smrti ostali v njegovem stanovanju, Marija Skušek pa je postala njihova skrbnica. Šele leto po njeni smrti, leta 1964, ko je Slovenski etnografski muzej pridobil baročni dvorec Goričane, je zbirka dobila tam svoj prostor, saj je dvorec Goričane postal Muzej neevropskih kultur (prvi takšen muzej v takratni Jugoslaviji), Skuškova zbirka pa sinonim zanj. Leta 1990 so muzej zaradi gradbene obnove zaprli, zbirko pa deponirali.

Ivan Skušek Junior was born in Metlika in 1877. He was educated at the Trade Academy in Graz. Upon completing his studies, he joined the Imperial Royal Navy, where he was soon promoted to be a naval commissioned officer of the 1st order. In July 1913 in Pula, he embarked as the commissary of the warship “Kaiserin Elisabeth” which sailed to the German colony of Tsingtao, joining the other German vessels there which were attacked and defeated by the Japanese. The German and Austrian officers and all the non-combatants were taken by the Chinese to be interned in Peking, Ivan Skušek Jr. among them. Even when interned, he still worked as a commissary, was free to come and go as he pleased and could walk freely around Peking. During his stay there major political changes took place in China; the lack of law and order enabled him to buy antiques.

In Peking, he met the Japanese **Tsuneko Kondo Kavase** (born in 1893), whom he later married. In 1920, together with his wife and her two children from her first marriage, he returned to Ljubljana. A few months later, two train carriages full of Chinese antiques arrived. In 1927, after Tsuneko converted to Catholicism and acquired the name Marija, the couple had a church wedding. Ivan found employment at a bank, while Tsuneko / Marija Skušek became the first ambassador of Japanese culture in Slovenia (or Yugoslavia as it was then).

Ivan Skušek's intention was to open a private museum of Chinese culture; however, he lacked the necessary resources. Thus he kept many very valuable objects in his apartment, where the famous architect Jože Plečnik often came for inspiration. As Ivan Skušek wanted to keep his collection together, he donated it to the Ethnographic Museum. At that time, however, the museum did not have suitable premises and the collection, even after Skušek's death, remained in his apartment, while Marija Skušek became its custodian. Only a year after her death in 1964, when the Slovene Ethnographic Museum obtained the Baroque manor house in Goričane, was the collection granted exhibition space as the building was turned into the Museum of Non-European Cultures (the first of its kind in the former Yugoslavia), and the Skušek collection became its synonym. In 1990, the museum was closed for renovation, whilst the collection was put into storage.

Misijonar in raziskovalec **dr. Ignacij Knoblehar** se je rodil 1819 v vasi Škocjan pri Novem mestu in umrl 1858 v Neaplju. Že v mladosti je hrepenel po misijonarski dejavnosti pri “poganskih” ljudstvih v daljnih deželah. Pot ga je najprej pripeljala v Rim, kjer je zaključil ustrezen študij za delo v misijonih. Nato je odpotoval v Sudan in v začetku leta 1848 je s sodelavci prispel v Kartum, ki so ga izbrali za središče osrednjeafriškega misijona.

V Sudanu je preživel deset let in v tem času je na jugu dežele ustanovil dve misijonski postaji: Sv. Križ in Gondokoro. Med potovanji po Belem



Nilu je opravil tudi številne raziskave, saj ga je Geografsko društvo akademije na Dunaju opremilo z najsodobnejšimi napravami tistega časa. Podrobno je zapisoval različne meritve na Nilu in leta 1854 je kot prvi belec dosegel 4° 10' severne širine. Različni evropski časopisi so poročali o njegovih ekspedicijah in zanimanje za iskanje izvira Nila je ponovno oživel.

Knoblehar sodi med največje raziskovalce Nila v 19. stoletju.

Njegovo delo so cenili tudi slavni sodobniki, npr. graditelj

Sueškega prekopa Ferdinand Lesseps, nemški naravoslovec Alfred Brehm in ameriški raziskovalec Bayard Taylor.

V misijonskem poslanstvu je Knoblehar namenil veliko pozornost črnskim plemenom, saj si je prizadeval v poganskem okolju ustvariti krščansko skupnost. Pri tem ni bil posebno uspešen, zato pa se je bil toliko uspešnejši v boju proti trgovini s sužnji. Bil je v stikih z različnimi nilotskim plemeni, največ pa se je zadrževal med etnično skupino Bari. Napisal je slovar njihovega jezika in se zanimal za njihovo kulturo. Ko se je leta 1850 vrnil v domovino, je prinesel s seboj zanimivo zbirko predmetov, ki jih je zbral med Barijci in drugimi nilotskimi plemeni. Prek dvesto predmetov je podaril Kranjskemu deželnemu muzeju v Ljubljani, nekaj pa jih je odnesel na Dunaj.

The missionary and researcher **Dr Ignacij Knoblehar** was born in 1819 in the village of Škocjan near Novo mesto and died in 1858 in Neaples. Even when still very young, he longed to take up missionary work among “pagan” peoples in remote countries. His fate first led him to Rome, where he completed the appropriate studies for work as a missionary. After that, he went to Sudan and, at the beginning of 1848, together with his colleagues, arrived in Khartoum, which had been chosen as the centre of the Central African mission.

He spent ten years in Sudan, founding during this time two missions in the south of the country: the Holy Cross and Gondokoro. During his travels on the White Nile he carried out numerous studies, for which the Geographic Society of the Vienna Academy had equipped him with the most advanced instruments available. He made detailed measurements of the river and in 1854 was the first white man to reach the Northern latitude of $4^{\circ} 10'$. Various European newspapers reported on his expeditions and interest in the search for the source of the Nile was once again revived. Knoblehar was one of the most important researchers of the Nile in the 19th century. His work was esteemed by famous contemporaries such as the constructor of the Suez Canal Ferdinand Lesseps, the German zoologist Alfred Brehm and the American researcher Bayard Taylor.

In his missionary role, Knoblehar devoted much attention to the black tribes and strove to create a Christian community in the pagan environment. He was not particularly successful in this, although he had much more success in the struggle against the slave trade. He was in contact with different Nilotic tribes, but spent most of his time with the Bari ethnic group. He wrote a dictionary of their language and was interested in their culture. When he returned home in 1850, he brought with him a fascinating collection of objects he had collected among the Bari and other Nilotic tribes (Bari, Shilluk, Dinka). He donated over two hundred of these to the Carniolan Provincial Museum in Ljubljana and also took some to Vienna.



Zakonca Bebler sta živelata v Indoneziji med letoma 1961 in 1963. Kot najvišji diplomatski predstavnik takratne SFR Jugoslavije v Indoneziji se je Aleš Bebler s soprogo Vero temeljito seznanjal z gospodarsko, politično in kulturno podobo prijateljske države. Poglobila sta se v študij zgodovine, etnologije in umetnosti otoških kultur. Obiskovala sta muzeje, kulturne spomenike in ljudske umetnike in potovala po otokih. Spoznavala sta indonezijsko umetnost in zbirala predmete ljudske umetnosti. Zbrala sta jih več sto in 249 najboljših primerkov leta 1970 podarila Slovenskemu etnografskemu muzeju. Posebej dragocena je zbirka senčnih lutk *wayang kulit*,



kulit, lesenih tridimenzionalnih lutk *wayang golek* in še izjemno redkih lesenih reliefnih lutk *wayang klitik*. Prav tako pomembne so zbirke tkanin, batikov, mask, rezbarij in glasbil. Po vrnitvi sta zakonca Bebler organizirala več muzejskih razstav v Beogradu, Sarajevu, Varaždinu, Ljubljani in na Goričanah. Poleg številnih člankov in razprav je dr. Aleš Bebler objavil tudi več knjig, med drugim tudi potopisa *Potovanje po sončnih deželah* (1956) in s soprogo Vero *Otroci zemlje in morja — Povest o Indonezijcih* (1966).

The Beblers lived in Indonesia from 1961 to 1963. As the highest diplomatic representative of the then Socialist Federal Republic of Yugoslavia in Indonesia Aleš Bebler, as well as his wife Vera, collected much detailed economic, political and cultural information about the friendly state, as well as studying the history, the ethnology and the arts of the various island cultures. They also visited museums, cultural sites and folk artists, and travelled around the islands acquainting themselves with Indonesian art and collecting folk-art objects. Their collection comprises several hundred items and in 1970 the couple donated 249 of the most representative objects to the Slovene Ethnographic Museum. Of particular value is the collection of wayang kulit shadow puppets, wayang golek wooden three-dimensional puppets and the extremely rare wayang klitik carved wooden puppets. Equally important are the collections of materials, batiks, masks, carvings and musical instruments. After their return to Slovenia, the Beblers organised a number of museum exhibitions in Belgrade, Sarajevo, Varaždin, Ljubljana and Goričane. In addition to many articles and papers, Aleš Bebler published a number of books, among them *Potovanje po sončnih deželah* (A Journey Around Sunny Lands, 1956), and, together with his wife, *Otroci zemlje in morja — Povest o Indonezijcih* (Children of the Land and the Sea — The Story of the Indonesians, 1966).



