

UVODNA BESEDA

Ralf Čeplak Mencin, Mojca Račič

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V novem – spremenjenem uredništvu (Heleno Rožman je zamenjala nova predsednica Slovenskega etnološkega društva Tita Porenta, Neno Židov pa na mestu sourednika Ralf Čeplak Mencin) smo se odločili, da se bomo v Etnologu 22/2012 posvetili aktualni in angažirani temi, kako **Preživeti v krizi, vojni, različnosti ali obstranosti**. Marcel Štefančič jr. je o knjigi Naomi Klein *Doktrina šoka* zapisal: “Knjiga lepo pojasni, kako je sodobni svet padel v brutalni, radikalni, fundamentalistični kapitalizem in zakaj kapitalizem nujno potrebuje politični teror. Knjiga je tako dobra in tako urgentna, da bi jo morala slovenska vlada prevesti, izdati v milijonski nakladi in jo razdeliti med ljudi, potem pa razglasiti enotedenski nacionalni kolektivni dopust, med katerim bi jo ljudje prebrali.” Tega sicer ne pričakujemo za Etnolog 22/2012, vseeno pa smo lahko zadovoljni, saj smo na pobudo, da nas zanimajo razprave, ki obravnavajo strategije preživetja posameznikov in skupnosti v obdobjih gospodarskih kriz, v vojnem času, v času političnih pritiskov in izključevanj ter v drugih obdobjih pomanjkanja in draginje, kot tudi prispevki, ki obravnavajo način življenja posameznikov ali večjega števila pripadnikov skupnosti, ki so ali se čutijo potisnjeni na rob družbe (brezposelni, brezdomni, migrantski delavci, pripadniki manjšin, verskih skupnosti ...), in izjavo, da pričakujemo tako študije sodobnih fenomenov kot obravnave in izkušnje preteklih desetletij oz. stoletij na različnih področjih kulture in vsakdanjega življenja v slovenskem prostoru pa tudi izven njega, skratka, da si želimo tudi prispevkov, ki bodo presegali nacionalne meje, dobili kar devet kvalitetnih znanstvenih člankov, ki bodo, upamo, prispevali k razmisleku bralk in bralcev v teh kriznih časih in katerih vsebina se bolj ali manj dotika velike večine vseh nas.

Tjaša Zidarič obravnava v svojem prispevku *Ljubljanski politični grafiti kot odgovor na aktualna družbena dogajanja* ljubljanske politične grafite kot protest, lahko pa tudi kot izraz nemoči in ugotavlja, da so v etnološkem oziroma kulturnoantropološkem smislu zanimivi predvsem kot odsev aktualnih družbenih dogajanj. Predstavlja analize zbranih grafitov z raznovrstno družbeno-politično vsebino, pri čemer ugotavlja njihove vsebinske in oblikovne značilnosti ter povezavo z aktualnimi družbenimi dogajanjem. Grafite pojasnjuje tudi v odnosu do ideoloških ciljev nekaterih subpolitičnih oziroma aktivističnih skupin, ki se prek grafitov kot medija za intervencijo in komunikacijo v javnem prostoru zavzemajo za različne družbene spremembe.

Nena Židov v prispevku *Časopisi o beračih na Slovenskem v drugi polovici 19. in v začetku 20. stoletja* ugotavlja, v kolikšni meri in na kakšen način se pojavljajo z berači povezane teme v nekaterih slovenskih časopisih v omenjenem obdobju. Posebej so izpostavljeni zapisi, ki govorijo o odnosu do beračev, o nalogah lokalne skupnosti v zvezi s skrbjo zanje, o predlogih za omejevanja porok med njimi in o njihovem umiranju. Podobo, ki jo ustvarjajo časopisi, pa mestoma primerja tudi z zgodovinsko in etnološko literaturo in viri, povezanimi z berači v obravnavanem času. Upamo le lahko, da omenjena problematika ne postaja vse bolj aktualna tudi v tem času in prostoru.

Maja Godina Golija obravnava v svojem članku *Kuharski recepti za krizne čase* različne prakse prehranjevanja in nadomestke za živila predvsem med prvo svetovno vojno. Pomanjkanja živil in s tem povezane lakote so se pojavljali med prvo in drugo svetovno vojno, deloma tudi v obdobju gospodarske krize v začetku tridesetih let 20. stoletja. Predstavljena je izdaja prve slovenske vojne kuharske knjige, ki je bila natisnjena med prvo svetovno vojno, in recepti za pripravo nekaterih vsakdanjih in boljših jedi v kriznih in vojnih časih. Tudi iz tega prispevka se lahko marsičesa naučimo.

Prispevek **Mojce Kovačič** *Odsev represije v zvonjenju in cerkvenih zvonovih* je študija zgodb in arhivskih virov o odvzemih zvonov med prvo svetovno vojno ter povojni represiji proti zvonjenju in pritrkavanju v nekaterih krajih v Sloveniji. Preko zgodovinskih dejstev in osebnih zgodb o zvonovih je interpretiran osebni odnos Slovencev do religije in politike.

Blaž Bajič in **Beja Protner** v prispevku *“Trenirke” in “oranžne face” – “vidiš ga pa veš”* ugotavljata, da se diskurz o čefurjih umešča v slovenski nacionalistični diskurz o “južnjakih” in je s tem eden izmed mehanizmov izključevanja. Na prvi pogled nedolžni in zabavni opisi oblačil, modnih dodatkov in obnašanja čefurjev so zgolj površinska plat diskurza o čefurju kot o “Drugem”, ki je nepremostljivo drugačen od “Nas”. To drugačnost subjekti diskurza razumejo kot posledico odločitve posameznikov za članstvo v čefurski subkulturi, kar napeljuje na sklep o izključenosti po lastni izbiri. Vedenje študentov v Ljubljani o zunanji podobi čefurja ima urejeno, družbeno konstruirano obliko in vsebino, zato avtorja govorita o foucaultovskem diskurzu.

Tanja Kovačič se v prispevku *Biti asekstualen v heteronormativni seksualizirani družbi: individualne in skupinske strategije soočanja z družbenimi pritiski* ukvarja s povsem drugo skupino izključenih in ugotavlja, da je bila homoseksualnost leta 1973 črtana s seznama psihiatričnih diagnoz, nasprotno pa asekstualnost danes še vedno velja za patologijo. Osebe, ki ne občutijo spolne privlačnosti, svojo spolno usmeritev identificirajo kot asekstualno. Asekstualni posamezniki se soočajo z diskriminacijo na podlagi asekstualnosti, njihova spolna identiteta pa je stigmatizirana. V različnih kontekstih zato uporabljajo raznovrstne strategije soočanja s stigmo.

Alenka Bartulović nas v svojem prispevku *Neskončnost povojne “rekonstrukcije”*: *Sarajevo med čakanjem in upanjem* preseli v kulturno drug prostor, ki pa je oddaljen vsega 550 km. Članek razgrinja, kako posamezniki, ki se deklarirajo kot antinacionalisti in Bosanci in Hercegovci, prakticirajo upanje v povojnem Sarajevu, in nudi vpogled v svojevrstne, včasih tudi povsem nasprotujoče si prakse, ki odsevajo težnjo po drugačni bosansko-hercegovski prihodnosti. Povojna, precej neuspešna rehabilitacija družbe, ki se v Bosni in Hercegovini izvaja skozi princip povzdigovanja ekskluzivistične pripadnosti trem konstitutivnim narodom, v sarajevskem kontekstu sproža negodovanja in razočaranja, a ob brezupu producira tudi upanje v boljši jutri.

Članek razgrinja, da je osrednja tarča kritike Sarajevčanov nezmožnost konstruiranja "normalnega življenja" v okvirih nefunkcionalne "neobstoječe države". Tu bi lahko pripomnili, da je "vsaka podobnost zgolj naključna, ali pač ne!".

Špela Alič nas v svojem prispevku *Boj znotraj boja: ženske in zapatizem* popelje daleč na drugi konec sveta, v centralno Ameriko, Mehiko, v zvezno državo Chiapas, kjer je zapatistični upor posledica več stoletij trajajočega zatiranja majevskih staroselcev, ki so v upor v ideli edini način preživetja tradicionalnih skupnosti v svetu kapitalizma. Z avtonomijo, ki so jo vzpostavili in jo živijo iz dneva v dan, in preko avtonomnega izobraževanja, zdravstva, prostorov druženja (Caracoles) in svetov dobrih vlad (Juntas de Buen Gobierno) navdušujejo uporno prebivalstvo, ki se prav tako kot oni bori proti primežu neoliberalizma, ki nenasitno tlači revnejše v še večjo bedo na račun bogatenja peščice vladajočih. Počasi, a vztrajno gradijo nov svet, svet od spodaj, svet, ki vključuje namesto izključuje. Znotraj tega boja pa se odvija še en boj, in sicer boj žensk. Tradicija jim dodeljuje vloge mater in skrbnic doma. Z vstajo zapatistov pa so končno lahko povzdignile glas in predstavile svetu svojo bedo.

S člankom **Anette Rein**, bivše direktorice Muzeja svetovnih kultur v Frankfurtu na Majni, *Kompetence in odgovornosti etnografskih muzejev kot globalnih akterjev*, ki ga objavljamo v slovenščini in angleščini, pa posegamo na področje t. i. angažirane etnologije/kulturne antropologije in angažiranih/vključujočih etnografskih muzejev. Skozi zgodovino etnografskih muzejev in primere razstav članek opisuje, kako se je perspektiva "drugega" spremenila od relacijskega pristopa v pristop "Drugih". Članek začne z osrednjim vprašanjem razstavljanja etnografskih predmetov. Muzeji bodisi reducirajo predmete na umetnine v skladu z zahodnim konceptom bodisi prikazujejo njihov kontekst v skladu z analizo kustosov. Opis treh korakov muzealizacije pokaže, kako se vsak muzejski predmet drobi. Besedilo konča s pozivom etnografskim muzejem, naj sprejmejo svojo politično odgovornost.

Tako kot prvi del Etnologa odseva samo del sočasnega znanstvenega razmišljanja na izbrano tematiko, tudi **Etnomuzejske strani** odsevajo le del tega, kar se je dogajalo v lanskem in letošnjem letu znotraj naše muzejske hiše in tudi na širšem muzejskem polju.

Težko je verjeti, da mineva že 50 let od prezgodnje smrti nekdanjega ravnatelja Etnografskega muzeja Borisa Orla, saj postaja gradivo, ki je bilo nabrano v času t. i. Orlovih ekip, zaradi objavljanja na spletu vedno bolj "živo". Njegovemu spominu smo se oddolžili z objavo pogovora med **Barbaro Sosič** in nekdanjo kustosinjo **Fanči Šarf**, ki se še danes živo spominja pionirskih časov terenskega pa tudi muzejskega dela v času Orlovega ravnateljstva.

Septembra je zapustila razstavne prostore SEM izjemno odmevna velika gostujoča razstava *Orinoco, Indijanci amazonskega deževnega gozda*, ki je v skoraj letu in pol pritegnila in navdušila številne obiskovalce. Največ zaslug za pridobitev in izvedbo razstave ima **Nina Zdravič Polič**, ki na tem mestu še enkrat predstavi razstavo pa tudi zakulisje tega zahtevnega projekta.

Janja Žagar je že v eni od prejšnjih številk naše revije opozorila na živost druge stalne razstave *Jaz, mi in drugi: podobe mojega sveta*. V letošnji pa nam podrobneje predstavi osebne razstave obiskovalcev SEM, ki nastajajo po navdihu omenjene stalne razstave in se predstavljajo pod okriljem skupnega naslova *Moje življenje, moj svet*.

Letos se izteka drugo leto sodelovanja Slovenskega etnografskega muzeja v mednarodnem projektu *Carnival king of Europe II*. Vse tri predstavnice našega muzeja,

ki sodelujejo v projektu, **Adela Pukl**, **Nadja Valentinčič Furlan** in **Nena Židov**, nas na kratko seznani s prvo in drugo fazo tega zanimivega in za evropski prostor pomembnega projekta ter predstavijo doprinos SEM v njegovi drugi fazi.

Novi sourednik Etnologa **Ralf Čeplak Mencin** je pripravil zanimivo poročilo o svojem lanskoletnem enomesečnem terenskem delu v afganistanskem Heratu. Tam je dokumentiral tradicionalne obrti, saj lahko revitalizacija teh znanj pri afganistanskih beguncih iz Irana pomeni njihovo reintegracijo v "novo" okolje nekdanje domovine in nove možnosti preživetja.

Slovenski etnografski muzej že drugo leto opravlja nalogo koordinatorja *Registra žive kulturne dediščine*. O nesnovni kulturni dediščini in o *Registru* je že v lanskoletni številki pisala Nena Židov, v tokratni pa **Anja Jerin** poroča o lanskoletni in letošnji dejavnosti koordinatorja *Registra* ter predstavi enote, ki so bile vanj vpisane v tem obdobju.

Muzejsko-filmski večer Aleksandrinke si je zaradi domiselnega koncepta in dobrega odziva obiskovalcev SEM zaslužil nekaj več pozornosti tudi v Etnologu. Tridelno prireditve (vodstvo po razstavi, ogled filma in pogovor z obema protagonistoma večera) nam zato predstavlja njena pobudnica in povezovalka **Nadja Valentinčič Furlan**.

Janez Črne in **Gregor Kos** sta pripravila kratko poročilo o enomesečnem delu restavratorjev SEM za Ribiški muzej tržaškega Primorja v Križu pri Trstu, s katerim naš muzej že tradicionalno sodeluje in je zato tudi s tem pripomogel k skorajšnjemu odprtju te več let nastajajoče in pomembne ustanove.

Miha Špiček in **Gregor Ilaš** pa sta pripravila poročilo o udeležbi na seminarju *Arhivi, knjižnice, muzeji*, kjer sta predstavila muzejski projekt *Spletne zbirke* in hkrati nabirala novo znanje s področja globalne informacijske infrastrukture.

Mnogostransko dejavnost našega muzeja je letos v poletnih mesecih spoznavala doktorantka Univerze v Durhamu, v SV Angliji, **Eleanor Ryan-Saha** in del svojih vtisov je prijazno strnila za objavo v Etnologu. Ker se je v tem času tudi aktivno udeležila mednarodne konference EASA v Parizu, je zapisala še nekaj vtisov s tega dogodka.

V razdelku *Nove pridobitve* **Andrej Dular** dopolnjuje že v prejšnjih številkah revije predstavljeno podobo zbirke slikopleskarskih pripomočkov iz kustodiat za obrt in trgovino. **Bojana Rogelj Škafar** na kratko predstavi bogato donacijo predmetov ljudske likovne umetnosti iz zbirke, ki je svoje nekdanje dolgoletno domovanje v vikend hišici družine Pucihar nedavno zamenjala za muzejske depoje. Na koncu rubrike pa tokrat prvič objavljamo zapis osebe, ki se je prav tako odločila obogatiti muzejske zbirke. Gospa **Tadeja Krečič Scholten** je muzeju podarila gramofon Vikend, s svojim barvitim zapisom pa predmet umestila v čas in prostor ter mu s tem dodala resnično muzejsko vrednost.

Razdelek *SEM v preteklem letu* tako kot doslej prinaša prispevka o razstavnih dejavnostih in o drugih prireditvah v SEM ter bibliografijo sodelavk in sodelavcev muzeja. Poleg tega pa po zaslugi **Maje Kostrič** objavljamo še v besedi in tabelah povzeto evalvacijo obiska SEM, ki jo je služba za komuniciranje SEM izvajala od junija 2011 do januarja 2012.

Na koncu smo zbrali še nekaj ocen oziroma predstavitev publikacij, za katere menimo, da predstavljajo obogatitev etnološke vede in da jih je zato vredno prebrati ali vsaj vzeti v roke. Oba urednika upava, da boste bralci enakega mnenja tudi o letošnji številki Etnologa, ko jo boste prebrali ali pa vsaj temeljito prelistali od začetka do konca.

PREFACE

Ralf Čeplak Mencin, Mojca Račič

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The new, changed editorial board (with Tita Porenta, the new chairwoman of the Slovene Ethnological Society, replacing Helena Rožman, and Ralf Čeplak Mencin replacing Nena Židov as co-editor) has dedicated Etnolog 22/2012 to the current, socially committed theme of **How to survive in times of crisis, war, discrimination, or marginalisation**. Marcel Štefančič Jr. wrote on Naomi Klein's *Shock Doctrine*: "The book perfectly explains how the modern world has sunk into brutal, radical, fundamentalist capitalism, and why capitalism cannot do without political terror. It is so convincing and its message so urgent that the Slovene government should have it translated, publish a million copies to distribute among the people, and then proclaim a one-week national collective holiday for the people to read it." While we do not expect anything similar regarding Etnolog 22/2012, we are more than satisfied. We invited articles dealing with survival strategies of individuals and groups in times of economic crisis, war, political pressures, and exclusion, and in other times of shortages and price rises, as well as articles dealing with the ways of living of individuals or of groups which are marginalised or feel marginalised (the unemployed, homeless, migrant workers, members of minorities, religious communities, etc.), while adding that we would welcome both studies of contemporary phenomena and discussions and experiences from the past decades or centuries from different fields of culture and everyday life in the Slovene territory and beyond, i.e. contributions going beyond the national borders. In response to our invitation we received nine high-quality scientific articles, which we hope will help the reader to reflect in these times of crisis and whose contents relate more or less to the great majority of us.

Tjaša Zidarič's *Political graffiti in Ljubljana as a reflection of current social developments* considers these graffiti a form of protest, but also as an expression of despair, concluding that they are primarily interesting, in an ethnological or cultural anthropological sense, as a reflection of current social developments. The article presents analyses of collected graffiti with diverse socio-political contents, establishes their characteristic contents and forms, and their association with current social developments. It further explains the graffiti in relation to the ideological objectives of some sub-political or activist groups, which by means of graffiti as a medium for intervention and communication in the public space advocate different social changes.

In her article *Newspapers on beggars in Slovenia in the second half of the 19th and early 20th centuries* **Nena Židov** examines to what extent and in which ways themes related to beggars appeared in some Slovene newspapers from the mentioned period. Particular

attention is dedicated to writings on the attitude to beggars, the responsibilities of the local communities for the care of beggars, proposals to restrict marriage between them, and their dying. The image created by the newspapers is then partly compared to the historical and ethnological literature and sources on beggars in the mentioned period. We can only hope that the issues the article discusses will not become equally topical in our times.

The article *Recipes and tips for times of crisis* by **Maja Godina Golija** describes various food practices and substitutes, especially during the First World War. Food shortages and related famines occurred during the two world wars and partly also during the economic crisis of the early 1930s. The article presents the publication of the first Slovene cookbook, issued during the First World War, and recipes for preparing ordinary and special dishes in times of crisis or war. This article, too, is quite instructive for our times.

Reflections of repression in bell ringing and church bells by **Mojca Kovačič** is a study of stories and archive sources on the confiscation of bells during the First World War and the post-war repression against bell ringing and chiming in some places in Slovenia. Through historical facts and personal stories she interprets the personal attitude of the Slovenes to religion and politics.

In the article *“Track suits” and “orange mugs” – “one glance is enough”* **Blaž Bajič and Beja Protner** establish how the discourse on *čefurji* fits in the Slovene nationalist discourse on “southerners” (*južnjaki* – pejorative expression) that turns it into a mechanism of exclusion. At first glance the descriptions of the clothes, fashion accessories, and behaviour of *čefurji* are innocuous and amusing, but they are merely the superficial side of the discourse on the *čefur* as the *Other* who is different from *Us*. The participants in the discourse interpreted these differences as resulting from the decision of the individuals to belong to the *čefur* subculture, suggesting that their exclusion is their own choice. The knowledge of the Ljubljana students about the appearance of *čefurji* has an orderly, socially constructed form and content, and the authors therefore refer to it as a Foucauldian discourse.

In *“How to be asexual in a heteronormative sexualized society: individual and group strategies of coping with a stigma”* **Tanja Kovačič** explores a quite different group of excluded people, establishing that homosexuality was removed from the list of mental diseases in 1973, but that asexuality has continued to be considered a pathology to the present day.

People who do not feel sexual desire identify their sexual orientation as asexual. Asexual individuals face discrimination based on their asexuality, and their sexual identity is stigmatised. They therefore use a variety of strategies of coping with the stigma in different contexts.

In her article, entitled *The never-ending post-war “reconstruction”: Sarajevo between waiting and hoping*, **Alenka Bartulović** takes us to an area that is culturally very different but only 550 km away. The article explores how individuals who declare themselves to be antinationalist Bosnians and Herzegovinians practice hope in post-war Sarajevo, offering insight in different and at times completely opposite practices, which reflect people's longing for a different Bosnian-Herzegovinian future. The post-war, rather unsuccessful rehabilitation of society, based in Bosnia and Herzegovina on the principle of exalting exclusivist affiliation with one of the three constituent nations, has led to anger and disappointment in Sarajevo, but besides despair it has also produced hopes for a better future. The article shows that the principal target of the criticism of Sarajevo's people is the inability to construct a “normal life” within the framework of a dysfunctional “non-existing state”. Here we may comment that every similarity is just coincidence ... or maybe not.

In her article *A struggle within a struggle: women and Zapatism* Špela Alič takes us far away to the other end of the world, to the federal state of Chiapas in Mexico, Central America, where the Zapatist insurgence resulted from centuries of oppression of the indigenous Mayan inhabitants, who saw rebellion as the only way for the survival of traditional communities in a capitalist world. Through the autonomy they have established and live from day to day and through autonomous education, health care, gathering places (*Caracoles*) and Councils of Good Government (*Juntas de Buen Gobierno*) they inspire the insurgent population, struggling against the vice of neoliberalism which relentlessly drives the poor into even worse poverty in order to make the few rich even richer. Slowly but tenaciously they are building a new world, building it from the bottom up - a world that includes instead of excluding. Within this struggle another struggle takes place - that of women. Traditionally their role is that of mothers and homemakers. With the uprising of the Zapatistas they were finally able to raise their voice and present their suffering to the world.

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The article of **Anette Rein**, the former director of the Museum der Weltkulturen in Frankfurt am Main, *Competences and responsibilities of ethnographic museums as global actors*, published in Slovene and English, moves us to the field of so-called engaged ethnology/cultural anthropology and engaged/inclusive ethnographic museums. Through the history of ethnographic museums and examples of exhibitions, the article describes how the perspective of the "Other" has changed from a relational approach into one of the "Others". The article starts with the central issues of exhibiting ethnographic objects. Museums either reduce objects to works of art in line with the Western concept or present their contexts in accordance with the analysis of their curators. The description of the three steps of musealization shows how every museum object is fragmented. The article concludes with an appeal to ethnographic museums to embrace their political responsibility.

As much as the first section of *Etnolog* reflects only a part of contemporary scientific reflection on the chosen theme, **Museum News** reflects only part of all that took place last year and this year in the SEM and in the wider museum field.

It is hard to believe that 50 years have passed since the death of the former director of the Ethnographic Museum Boris Orel, because the material collected at the time of his, Orel's teams, is increasingly "alive" since it has been published on the Internet. We honour his memory by publishing **Barbara Sosič's** interview with the former curator **Fanči Šarf**, who vividly remembers the pioneer times of field and museum work during Orel's directorship.

September saw the end of the great visiting exhibition *Orinoco - The Indians of the Amazon rainforest* in the SEM, which for nearly a year and a half attracted and fascinated numerous visitors. Most of the credit for acquiring and staging the exhibition certainly goes to **Nina Zdravič Polič**, who once more presents the exhibition but also takes us behind the scenes of this very demanding project.

In previous volume of *Etnolog* **Janja Žagar** already drew attention to the living nature of the second permanent exhibition *I, we and others: images of my world*. In this volume she presents the personal exhibitions of the museum's visitors, inspired by the permanent exhibition and staged under the common title *My life, my world*.

This year marks the end of the second year of the SEM's participation in the international project *Carnival King of Europe II*. The three representatives of our museum who participated in the project, **Adela Pukl**, **Nadja Valentinčič Furlan** and **Nena Židov**, briefly introduce the project's first and second phases and the SEM's contribution to its second phase.

Our new co-editor **Ralf Čeplak Mencin** has written an interesting report on his one-month fieldwork in Herat, Afghanistan, last year. He documented traditional crafts because the revitalisation of these skills among Afghan refugees from Iran contributes to their reintegration in the “new” environment of their former homeland and creates new survival options.

For the second year, the Slovene Ethnographic Museum performs the task of the Coordinator of the Register of Living Cultural Heritage. Last year, Nena Židov wrote about the intangible cultural heritage and the register, while this year **Anja Jerin** reports on the activities of the Coordinator last year and this year, and presents the units that have been entered in the register in this period.

The museum-film evening “The Alexandrian Women” deserves additional attention in Etnolog because of its ingenious concept and the favourable response of the museum's visitors. The three-part event (a guided tour of the exhibition, watching a film, and an interview with the two protagonists of the evening) is therefore presented by its initiator and speaker **Nadja Valentinčič Furlan**.

Janez Črne and **Gregor Kos** have written a brief report on their one-month work as the SEM's restorers for the Fishing Museum of the Trieste Primorje in Križ (Santa Croce) near Trieste, with which our museum traditionally cooperates and in this way has contributed to the opening of this important institution, which has been developed for several years, in the near future.

Miha Špiček in **Gregor Ilaš** have written a report on their participation in the seminar “Archives, Libraries, Museums”, where they presented the museum's project *Digital Collections* and also acquired new knowledge about the global information infrastructure.

Eleanor Ryan-Saha, a doctoral student of the University of Durham, was introduced to the many-sided activities of the SEM in the summer months of this year and she kindly wrote her impressions for publication in Etnolog. As she participated in the international EASA conference in Paris in the same period, she also presents her impressions of the event.

In *New Acquisitions* **Andrej Dular** complements his survey, started in earlier volumes, of the collection of painting and plastering implements from the Department of Crafts and Trades. **Bojana Rogelj Škafar** briefly presents an extensive donation of objects of folk visual arts, which were recently transferred from their long-time home in the weekend cottage of the Pucihar family to the museum's depot. A novelty is that the section concludes, for the first time ever, with an article by a person who donated material to the museum's collections. Mrs **Tadeja Krečič Scholten** donated to the museum a Vikend gramophone and in her colourful report she places the object in time and space, providing it with real museum value.

As always, the section *The SEM in the past year* contains contributions on the exhibitions and other events in the SEM and a bibliography of the museum's staff members. In addition, **Maja Kostrič** contributes a summary in text and tables of the evaluation of the SEM's visitors, conducted by the museum's communication service between June 2011 and January 2012.

This volume concludes with a range of reviews and presentations of publications which we consider to enrich ethnological science and are therefore worth reading or at least leafing through. Both editors hope that the readers will share the same opinion about the present volume of Etnolog, when they will read it, or at least scan it thoroughly from cover to cover.