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## UVODNA BESEDA

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Nena Židov

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Odkar Etnolog izhaja v novi podobi, se je precej »okrepil« tudi njegov obseg. Kljub temu da se v uredništvu zadnja leta trudimo, predvsem zaradi omejenih financ, ki so nam na voljo, da bi nekoliko »shujšali« Etnologa, nam to nikakor ne uspe. Tolažimo pa se z mislijo, da obseg Etnologa kaže na njegovo priljubljenost med pisci prispevkov. Kljub temu, da načelno izdajamo eno številko na leto, smo se tokrat odločili, da bo Etnolog izšel v dveh številkah.

V prvi številki letošnjega Etnologa, ki je pred vami, objavljamo izbor referatov, ki so bili predstavljeni na mednarodnem simpoziju Etnološki in antropološki vidiki preučevanja smrti. Simpozij so organizirale osrednje slovenske etnološke ustanove: Oddelek za etnologijo in kulturno antropologijo Filozofske fakultete Univerze v Ljubljani, Slovenski etnografski muzej in Inštitut za slovensko narodopisje pri ZRC SAZU. Simpozij je potekal od 5. do 9. novembra 1998 v prostorih Slovenskega etnografskega muzeja.

Številni udeleženci in udeleženke so imeli možnost prisluhniti izredno zanimivim referatom, ki so iz različnih zornih kotov osvetljevali fenomen smrti. Da je šlo za izrazito multidisciplinarno srečanje, potrjuje dejstvo, da so na simpoziju aktivno sodelovali etnologi, antropologi, jezikoslovci, sociologi, psihologi, zdravniki, psihiatri, filozofi in arheologi. Imeli smo priložnost poslušati referente in referentke iz Slovenije, s Hrvaške, iz Srbije, Makedonije, Bolgarije, s Poljske, z Madžarske, iz Rusije in Nemčije. Da je bil simpozij - kljub za marsikoga »čudni« temi - zanimiv tudi za širše poslušalstvo, je vse tri dni kazala prenatrpana muzejska dvorana, v kateri je potekal simpozij.

Ker smo v uredništvu Etnologa prepričani, da je simpozij pomembno doprinesel k preučevanju fenomena smrti, smo se odločili, da bomo večji del predstavljenih referatov tudi objavili. Simpozij je bil razdeljen v več tematskih sklopov, katerim sledijo tudi prispevki, objavljeni v pričujoči številki Etnologa. Slovenskim avtorjem smo dali možnost, da svoja besedila objavijo v slovenskem in angleškem jeziku, besedila tujih avtorjev pa objavljamo le v angleščini, iz izvlečkom v slovenščini. Angleških izvlečkov ne objavljamo, ker so bili še pred simpozijem natisnjeni v Knjigi povzetkov / Book of Abstracts.

V razdelku *Verovanja in mitične predstave o smrti in posmrtnem življenju* Svetlana M. Tolstaja predstavlja nekaj temeljnih idej in semantičnih modelov, ki se kažejo v besednjaku in frazeologiji »o smrti« v slovanskih jezikih. Biljana Sikimić opozarja na prisot-

nost nasilne smrti v nekaterih otroških folklornih besedilih in besedilih, namenjenih otrokom, **Jekaterina Jakushkina** pa predstavlja smrt v okviru življenjske usode posameznika, kot se kaže v srbski in hrvaški slovstveni folklori. **Ljudmila Vinogradova** išče slovanske predstave o »dobri« in »slabi« smrti v povezavi z opozicijo naravne in nasilne smrti. **Iveta Todorova-Pirgova** govori o predstavah o »drugem svetu«, kakršne so se izoblikovale v okviru širše skupnosti, in o »drugem svetu« glede na izkušnje posameznikov. **Marija Stanonik** na podlagi nagrobnih napisov na slovenskih pokopališčih ugotavlja, kako žalujoči gledajo na življenje in smrt, ter sledi spreminjanju nagrobnih napisov. **Ljupčo Risteski** piše o pojmovanju smrti v makedonski ljudski kulturi.

12 Razdelek *Stari in novi rituali ter tradicionalne in sodobne šege ob smrti* zapolnjujejo prispevki sedmih avtorjev in avtoric. **Helena Ložar-Podlogar** predstavlja tradicionalno obredje ob smrti na slovenskem podeželju. **Urszula Lehr** opisuje magično in religiozno vedenje, povezano s pogrebnimi šegami, v karpatskih vaseh. O transportu umrlih na Slovenskem piše **Inja Smerdel**. **Branko Đaković** predstavlja šego dvojnega pokopa pri južnih Slovanih. **Mateja Habinc** piše o obiskovanju in skrbi za grobove na pokopališču v Brežicah. **Marta Gregorčič** primerja odnos do smrti in umrlega ter s tem povezane pogrebne obrede in šege nekoč z današnjo pogrebno industrijo. **Mirjam Mencej** predstavlja verovanje o vodi kot o meji med svetovoma živih in mrtvih pri Slovanih. Prispevek **Anne Plotnikove** govori o ljudskih verovanjih in obredih, povezanih s krsto, grobom in pokopališčem.

V razdelku *Multidisciplinarni vidiki preučevanja smrti* **Robert Oravec** prikazuje zgodovino raziskovanja poslovilnih pisem samomorilcev in išče skupne poteze suicidalnih zapisov slovenskih samomorilcev in poslovilnih pisem rodoljubov, ustreljenih med drugo svetovno vojno. **Uroš Bavec** razmišlja o razlogih za »mitizacijo« nekaterih grobišč in njihovo ohranjanje v spominu okoliških prebivalcev. **Željko Dugac** na podlagi fresk v istrskih cerkvah rekonstruira odnos prebivalcev Istre do smrti v času velikih epidemij v 15. in 16. stoletju.

V razdelku *Antropologija smrti* **Maja Šubic** in **Tomaž Krpič** v besedi in sliki predstavljata krilate živali, ki jih v različnih kulturah najpogosteje povezujejo s smrtjo. **Irena Rožman** piše o odnosu do smrti na primeru homeopatskega tabuja med nosečnostjo. Vpogled v smrt in sodbo živih v papuanovogvinejski skupnosti nam omogoča prispevek **Boruta Telbana**. **Natalija Vrečer** nas seznanja z doživljanjem smrti in žalovanjem bosanskih beguncev in begunk v Sloveniji. **Maja Milčinski** piše o problemu dolgoživosti in smrti v daoizmu, **Marija Mojca Terčelj** pa o pojmovanju smrti v stari Mehiki in religioznem sinkretizmu v sodobnih pogrebnih obredih v Chiapasu.

Čprav tematika smrti za marsikoga na prvi pogled ni ravno atraktivna, vas vabimo k branju prispevkov, ki so nedvomno zanimivi tako za strokovno kot za širšo javnost.

Bralcem se opravičujemo za morebitne napake v angleških besedilih. Avtorji so namreč sami poskrbeli za prevode, uredništvo pa zaradi omejenih finančnih sredstev ni moglo poskrbeti za angleško lekturo vseh prispevkov.



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## INTRODUCTION

Since *Etnolog* appears in its new form, its volume has quite expanded. Because of the limited financial means that are at our disposal the editors have endeavoured over the past years to keep the journal from growing, but with little success. Thinking positively, this of course also means that the scope of *Etnolog* indicates how popular it is among contributors of articles. Though in principle one volume is published annually, we have now decided that *Etnolog* will be published in two volumes.

This first volume of *Etnolog* presents a selection of papers, presented at the International Symposium "Ethnological and Anthropological Approaches to the Study of Death". The symposium was organised by the main Slovene ethnological institutions: the Department of Ethnology and Cultural Anthropology at the Faculty of Arts of the University of Ljubljana, the Slovene Ethnographic Museum and the Institute of Slovene Ethnology at the Scientific Research Centre of the Slovene Academy of Sciences and Arts. The symposium was held from 5 to 9 November 1998 in the premises of the Slovene Ethnographic Museum.

The numerous participants had the opportunity to listen to eminently interesting contributions which shed light on the phenomenon of death from different angles. The symposium's notably multidisciplinary nature was reflected by the active participation of ethnologists, anthropologists, linguists sociologists, psychologists, doctors, psychiatrists, philosophers and archaeologists. Papers were presented from Slovenia, Croatia, Macedonia, Bulgaria, Poland, Hungary, Russia and Germany. In spite of its "weird" topic the symposium also attracted the interest of the wider public: the hall in which the symposium took place was occupied to the last seat for three days.

The editorial board of *Etnolog* believes that the symposium was a major contribution to the research of death and decided to publish the majority of the papers presented at it. The symposium was divided into several thematic sections and the same division is observed for the papers, published in this volume of *Etnolog*. The Slovene authors were given the opportunity to publish their papers in Slovene and English, while the papers of foreign authors are published only in English with Slovene abstracts added. The English abstracts are not published here since they already appeared in the symposium's Book of Abstracts.

In the section *Beliefs and Mythological Notions of Death and Life after Death* by Svetlana M. Tolstaya presents some fundamental ideas and semantic models as they appear in the vocabulary and phraseology of Slavic languages. Biljana Sikimić draws attention to the presence of violent death in some children's folklore narratives and in texts meant for children; Yekaterina Yakushkina, on the other hand, presents death as a part of an individual's destiny as it appears in Serbian and Croatian literary folklore. Ljudmila Vinogradova searched for Slavic ideas about "good" and "evil" in connection with the contrast between natural and violent death. Iveta Todorova-Pirgova reflects on ideas about the "other world" as they established themselves within a wider community, and on the "other world" as conceived by individuals. Marija Stanonik researched tombstone inscriptions in Slovene cemeteries to find out how the mourning

view life and death and traced the changes in tombstone inscriptions. Ljupčo Risteski writes about the conception of death in Macedonian folk culture.

The section *Old and New Rituals - Traditional and Contemporary Customs Connected with Death* presents contributions by seven authors. Helena Ložar-Podlogar introduces the reader to death customs in the Slovene countryside. Urszula Lehr describes magic and religious behaviour connected with funeral rites in a Carpathian village. How the dead were and are transported in Slovenia is illustrated by Inja Smerdel. Branko Daković presents the custom of repeated burial with the South Slavs. Mateja Habinc writes on visiting and tending graves in the cemetery of Brežice. Marta Gregorčič compares the attitude towards death and the deceased and the funereal rites and customs connected with both attitudes in the past with the present-time funeral industry. Mirjam Mencej presents beliefs in water as the boundary between the world of the living and that of the dead with the Slavs. Anna Plotnikova's paper deals with popular beliefs and rituals, connected with coffins, graves and cemeteries.

In the section *Multidisciplinary Aspects of the Study of Death* Robert Oravec presents a history of the research of farewell letters of suicides and searches for common elements in the suicide notes of Slovene suicides and in the farewell letters of Slovene patriots, executed during the Second World War. Uroš Bavec reflects on the reasons for the "mythical attitude" towards certain cemeteries and how they live on in the memory of the nearby population. Željko Dugac analysed frescoes in Istrian churches in order to reconstruct the attitude of the population of Istria toward death during the period of the great plagues of the 15<sup>th</sup> and 16<sup>th</sup> centuries.

In the section *The Anthropology of Death* Maja Šubic and Tomaž Krpič present in text and illustrations the winged creatures commonly associated with death in different cultures. Irena Rožman writes on the attitude toward death in the case of a homeopathic taboo during pregnancy. Insight into death and the judgement of the living in a Papua New Guinean community is provided by Borut Telban's article. Natalija Vrečer introduces us to the experience of death and mourning of Bosnian refugees in Slovenia. Maja Milčinski writes on the problems of longevity and death in Daoism, and Marija Mojca Terčelj on the conception of death in ancient Mexico and on the religious syncretism in present-day death rites in Chiapas.

Though to many death as a topic may not appear attractive at first sight, we invite you to read these articles which are undoubtedly interesting from a professional angle, but also to the wider public.

We apologise to our readers for possible errors in the English texts. The authors were responsible for the translations and due to our limited financial means the editorial board was not able to have all of them edited.