

A photograph of a dense forest with tall, thin trees and a mossy forest floor. The text is overlaid on the image.

Godišnji skup IEF-a 2021.

**ISTRAŽIVAČI NA NEUTABANIM
STAZAMA. MEĐUNARODNI
ZNANSTVENI SKUP POSVEĆEN
DR. SC. NIVES RITTIG-BELJAK**

Zagreb, 23. i 24. studenoga 2021.

ORGANIZATOR SKUPA

Institut za etnologiju i folkloristiku

PROGRAMSKI I ORGANIZACIJSKI ODBOR

Melanija Belaj

Jelena Ivanišević

Mojca Ramšak

Reana Senjković

Ana-Marija Vukušić

Zagreb, studeni 2021.



Godišnji skup IEF-a 2021.

**ISTRAŽIVAČI NA NEUTABANIM
STAZAMA. MEĐUNARODNI
ZNANSTVENI SKUP POSVEĆEN
DR. SC. NIVES RITTIG-BELJAK**

Program i sažeci

PROGRAM

Utorak 23. 11. 2021.

9:30-10:35 **Iva Niemčić:** Uvodna riječ
Svetlana Slapšak: Hrana i moć: epidemija od Dembelije do uzimanja od usta

10:35-10:45 *Pauza*

10:45-12:15.....**Prva sesija**

Olga Supek: S Nives u Gradišće

Mirjana Randić: Na stazama kulture prehrane

Dunja Radošević Majnarić: Draga Nives

Simona Delić: Doprinos dr. sc. Nives Rittig-Beljak proučavanju književnih balada u multikulturalnom kontekstu

Diskusija, moderira: **Melanija Belaj**

12:15-12:20 *Pauza*

12:20-13:50.....**Druga sesija**

Olga Orlić: Prakticiranje solidarnosti u ekonomskoj svakodnevi

Ana-Marija Vukušić: *U Zagrebu ne bi trebalo biti gladnih ljudi:* prema etnografiji pučke kuhinje

Marijeta Rajković Iveta: Propitivanje "etničke" kulture prehrane i interkulturalni dodiri Hrvata u/iz Venezuele

Ozren Biti: Pripremanje jela i serviranje zabave: *chefovi* na televiziji

Diskusija, moderira: **Reana Senjković**

13:50-14:30 *Pauza za ručak*

14:30-16:00.....**Treća sesija**

Patricia Lysaght: SIEF Conferences on Ethnological Food Research: Contributions by Nives Rittig-Beljak

Maja Godina Golija: Food as Cultural Heritage –
Research, Protection, and Use

Stefano Magagnoli: Between the Mountain and the Sea:
the Po Valley Foodscape in the 20th Century

Frédéric Duhart: Tradition and Topicality of the Taste
for Fatty Birds in Southwest France

Diskusija, moderira: **Jelena Ivanišević**

Srijeda 24. 11. 2021.

10:00-11:30**Četvrta sesija**

Irena Miholić: Pjevanje u ratu i o ratu: o hrvatskim
tradicijskim pjesmama u Prvom svjetskom ratu

Andrea Matošević: Zvuk deindustrijalizacije.
Brodogradilište Uljanik i *soundscape* štrajka 2018. godine

Mojca Ramšak: O vonju Drugega in senzornih
stereotipih

Senka Božić-Vrbančić i Sanja Đurin: “Adventure of a
lifetime”: doživljaj avanture u vremenu komodifikacije
avanturističkih aktivnosti

Diskusija, moderira: **Ana-Marija Vukušić**

11:30-11:35 *Pauza*

11:35-13:05**Peta sesija**

Renata Jambrešić Kirin: Prirodna katastrofa kao udarac
i “veličanstveno buđenje”: prolegomena za etnografiju
nenametljivosti

Jelena Ivanišević: Mediteranska prehrana 3.0 –
koncepti, trendovi, prehrambene politike

Ines Prica: *Razum i osjećaji:* etnografska spremnost u
doba korone

Diskusija, moderira: **Ozren Biti**

13:05-13:45 *Pauza za ručak*

Sani Sardelić: Samoniklo jestivo bilje – dijakronija mikrolokaliteta

Tanja Kocković Zaborski: Povijest trgovine i konzumacije bakalara

Suzana Marjanić: Alkemijska i antimuzejska kuhinja V. D. Trokuta ili zašto folklor čitava svijeta nudi nebrojene primjere “kotlića besmrtnosti, ali različna besmrtnosti nikakva!” (Claude Lévi-Strauss)

Anamarija Starčević Štambuk i Mihaela Blagaić Kišiček: Prilog za bibliografiju radova Nives Rittig-Beljak

Diskusija, moderira: **Sanja Đurin**

Jelena Ivanišević: Završna riječ

Ozren Biti

Institut za etnologiju i folkloristiku, Zagreb
ozren@ief.hr

Pripremanje jela i serviranje zabave: *chefovi* na televiziji

Na televizijskim kanalima u Hrvatskoj, među brojnim drugim *reality showovima* i srodnim popularnim žanrovima, već niz godina, uz određene prekide, emitiraju se i dva natjecateljska kulinarska *showa*: Tri, dva, jedan – kuhaj! na RTL-u i Masterchef na Novoj TV. Namjera je ovog izlaganja temeljem uvida u ta dva formata i analize sekundarnih izvora podataka, mahom znanstvenih, publicističkih i novinarskih tekstova o medijsko-kulinarskim temama, problematizirati fenomen *celebrity chefa*, konkretno njegovu izvedenicu u hrvatskim okvirima. Riječ je o fenomenu kojemu se u novije vrijeme istraživački pristupa s pozicije sjecišta prehrambenih studija i medijskih studija. Kako su sastavljeni i kako funkcioniraju stručni žiriji koji ocjenjuju natjecatelje, koja je svrha medijskog sadržaja tog tipa i čemu duguje svoju popularnost te koliko sve to ima veze sa samim kuhanjem, pitanja su od kojih nužno kreće svaka daljnja rasprava o televizijskoj artikulaciji *celebrity chefa*.

Preparing Food and Serving Entertainment: Chefs on Television

Television channels in Croatia have been broadcasting, among many other reality shows and similar popular genres, with a few hiatuses, two competitive culinary shows for many years: Tri, dva, jedan – kuhaj! (“Ready, steady – Cook!”) on RTL and Masterchef on Nova TV. This presentation intends to problematize the phenomenon of a celebrity chef, specifically its derivative in the Croatian context, based on insights into these two formats and analysis of secondary data sources, mostly academic, opinion and journalistic texts on media-culinary topics. This is a phenomenon that has recently been academically approached at the intersection of food studies and media studies. How are the expert panels composed and how they judge the contestants, what is the purpose of media content of this type, to what do these shows owe their popularity, and how much does any of it have to do with cooking, these are questions necessary for any further discussion of how celebrity chiefs are presented on television.

Senka Božić-Vrbančić

Odjel za etnologiju i antropologiju, Sveučilište u Zadru
senka.bozic1@gmail.com

Sanja Đurin

Institut za etnologiju i folkloristiku, Zagreb
sdurin@ief.hr

“Adventure of a lifetime”: doživljaj avanture u vremenu komodifikacije avanturističkih aktivnosti

U Hrvatskoj su planinarenje i alpinizam odavno prisutne aktivnosti. U Zagrebu je Planinarsko društvo osnovano 1875. godine, u Zavičajnom muzeju u Ogulinu postoji alpinistička zbirka, a izlaze i specijalizirani časopisi (*Hrvatski planinar* od 1898. godine). Alpiniste se dugo vremena smatralo avanturistima, no pred desetak godina javio se novi trend koji aktivnosti u planinama popularizira izvan i mimo planinarskih društava, Planinarskog saveza i časopisa *Hrvatski planinar*, što se pokazalo korisnim za turistički i cjelokupni poslovni sektor. Kroz turističku ponudu brojnih *outdoor* aktivnosti poput pustolovnih, *trail* ili *multisport* avanturističkih utrka (pustolovnih utrka poput Cetina Adventure Race, 100 milja Istre ili Dalmacija Ultra Trail) i kroz ponudu višednevnih hodačkih tura osobama koje nemaju iskustva u *outdoor* aktivnostima (poput Highlander Adventure of a Lifetime), stvara se i novi pustolovni narativ. Ovo izlaganje bavi se pitanjem kakav pustolovni narativ stvaraju spomenuti avanturistički programi u Hrvatskoj i kako ti programi utječu na redefiniciju značenja avanture u trenutku komodifikacije avanturističkih aktivnosti.

“Adventure of a Lifetime”: The Experience of Adventure in a Time of Commodification of Adventure Activities

Hiking and mountaineering have long been present in Croatia. The Hiking Association was founded in Zagreb in 1875, the Heritage Museum of Ogulin is home to a mountaineering collection, and specialized magazines have been published (*Hrvatski planinar* [*Croatian Hiker*] since 1898). Mountaineers have long been considered adventurers, however, a decade ago a new trend emerged. Activities which do not fall under the auspices of hiking communities, the Hiking Association or the magazine *Hrvatski planinar*, started gaining popularity, which proved useful for tourism and the entire

business sector. By offering numerous outdoor activities such as adventure, trail or multisport adventure races (adventure races like Cetina Adventure Race, 100 Miles of Istria or Dalmatia Ultra Trail) as tourist activities, as well as multi-day walking tours for people with limited experience in outdoor activities (such as Highlander Adventure of a Lifetime), a new adventurous narrative is created. This presentation examines what kind of adventure narrative is created by the mentioned adventure programs in Croatia and how these programs affect the redefinition of the meaning of adventure in a time of commodification of adventure activities.

Simona Delić

Institut za etnologiju i folkloristiku

simona@ief.hr

Doprinos dr. sc. Nives Rittig-Beljak proučavanju književnih balada u multikulturalnom kontekstu

Dr. sc. Nives Rittig-Beljak donijela je vizionarski pristup žanru književnih balada angažirajući se oko organizacije skupa Međunarodne baladne komisije pri SIEF-u. Iako u to sretno doba, osamdesetih godina 20. stoljeća, znanstvenici nisu polazili od iskona, nego od zatečenog stanja (poput dr. sc. Tanje Perić-Polonijo, koja je na istoj konferenciji prepoznala različite strukture epske balade, balade i lirske balade), Nives Rittig-Beljak je ipak pošla od bajke o iskonu folklornih žanrova i to u Rovinju, koji je preko puta najvećeg “izvoznika” baladnih zapleta u Hrvatsku i Jugoslaviju – Republike Italije! Nevelik zbornik toga skupa najavio je neke od najvažnijih tema poput egzotičnosti tradicija s baladnom tematikom (npr. meksičke), važnosti izrade paneuropskog kataloga pjesama, koje su prve poslužile svijetu da upozna multikulturalnu raznolikost i solidarizira se s manjinskim tradicijama. Nadalje, istaknuta je kulturološka važnost njemačke i slovenske tradicije za proučavanje hrvatske i južnoslavenske balade, važnost balade za etabliranje aristokratske povijesti i mirnog suživota različitih društvenih klasa, nada kako se upravo na ovim prostorima može preko fenomena metamorfoza prisutnih u baladama izmiriti različitosti ekoloških niša svijeta i “trorogih šesira” i etabrirati postojanje “Neba na Zemlji”. Nalazimo tu i ideju da je dolazak balada na svijet povezan s ekološkom krizom, osobito u članku o “bolesnom

junaku” i njegovu izlječenju u dekameronskom “seljačkom” časniku s folkloristima kad nitko ne vjeruje da kriza doista postoji. U ovim uvjetima pandemijske krize, taj zbornik djeluje gotovo proročanski.

Contribution of Nives Rittig-Beljak to the Study of Literary Ballads in a Multicultural Context

Nives Rittig-Beljak brought a visionary approach to the genre of literary ballads by participating in the organization of the International Ballad Commission conference (SIEF). Although during those fortunate times of the 1980s researchers did not start their research at the origins, but rather at the then current situation, Nives Rittig-Beljak started her work from a fairy tale about the origin of folklore genres in Rovinj, which is right next to the largest “exporter” of ballad plots to Croatia and Yugoslavia – the Republic of Italy! A small collection from this conference announced some of the most important topics such as the exotic nature of ballad-themed traditions, such as Mexican, the importance of creating a pan-European catalog of songs, which gave the world the first opportunity to learn about multicultural diversity and show solidarity with minority traditions; cultural importance of German and Slovene tradition for studying Croatian and South Slavic ballads, the importance of ballads for establishing aristocratic history and peaceful coexistence of different social classes, hope that the phenomenon of metamorphosis present in ballads can reconcile the differences among ecological niches of the world and the “three-pointed hats” can be reconciled and establish the existence of “Heaven on Earth” in this area, and a trace of how the arrival of ballads into the world is connected with an ecological crisis, in an article about the “sick hero” and his cure in a decameron-esque “peasant” chat with folklorists when no one believes the crisis really exists. In these conditions of pandemic crisis, this collection seems almost prophetic.

Frédéric Duhart

Sigmund Freud University, Paris

frederic.duhart@orange.fr

Tradition and Topicality of the Taste for Fatty Birds in Southwest France

Taste for animal fat is common in numerous civilisations throughout the world. The societies which succeeded each other in Southwest France from times immemorial enjoyed and highly appreciated the products of numerous “fatty animals”. These included various kinds of birds. Specimens of some wild species were hunted when they gained fat after a pre-migratory hyperphagia phase or were caught alive and carefully fattened up – White wagtail (*Motacilla alba*), European Turtle Dove (*Streptopelia turtur*), Ortolan bunting (*Emberiza hortulana*), etc. The fattiest specimens of poultry were also highly valued and strategies to obtain them were developed. The domestic goose (*Anser anser domesticus*), Muscovy duck (*Cairina moschata*) and Mule duck (*Cairina moschata x Anas platyrhynchos*) became members of a special category of fatty birds in the early modern period. Hand-fed, they were expected to produce a supply of fat and meat and, from the late 18th century onwards, foie-gras. Logically, this traditional interest in fatty birds played an important role in the construction of the regional food image/identity. In this presentation, we will consider the procurement and cultural valorisation of fatty birds using recently developed paths – specifically, a biocultural approach to this complex zootechnical/culinary/cultural phenomenon. We will also take into account how the satisfaction of traditional taste for fatty birds had to adapt to contemporary realities. This presentation is an echo of the first text by Nives Rittig-Beljak I read: “Dormouse: An Ancient Delicacy on the Plate of the Croatian Peasant”.

Tradicija i aktualnost konzumacije tovljenih ptica u jugozapadnoj Francuskoj

U mnogim krajevima svijeta konzumira se životinjska mast. To vrijedi i za jugozapadnu Francusku, a uključuje, među ostalim, razne vrste ptica. Jedinke nekih divljih vrsta lovile su se kada bi im tijelo postalo deblje nakon faze predselidbene hiperfagije ili su se hvatale i tovile: npr. bijela pastirica (*Motacilla alba*), divlja grlica (*Streptopelia turtur*), ortolanska strnadica (*Emberiza*

hortulana) itd. Najmasniji primjerci domaće peradi također su bili visoko cijenjeni te su se razvijale strategije za njihov uzgoj. Domaća guska (*Anser anser domesticus*), mošusna patka (*Cairina moschata*) i njihovi križanci (*Cairina moschata x Anas platyrhynchos*) postali su u rano moderno doba pripadnici posebne kategorije masnih ptica. Očekivalo se da će, kljukane, proizvoditi zalihe masti i mesa, a od kasnog 18. stoljeća nadalje i *foie-gras*. Ta tradicija odigrala je važnu ulogu u izgradnji slike regionalne prehrane/identiteta. U izlaganju će se razmotriti kulturološka valorizacija tovljenih ptica korištenjem novih pristupa – posebice biokulturološkog pristupa ovom složenom zootehničkom/kulinarskom/kulturnom fenomenu.

Maja Godina Golija

ZRC SAZU Institute of ethnology, Ljubljana

maja.godina@zrc-sazu.si

Food as Cultural Heritage – Research, Protection, and Use

Food is an area of human existence that has many other messages and meanings beyond its physiological significance. In the last two decades, researchers have also focused on discovering cultural values for specific ethnic groups, regions, and local communities. This has been accelerated by the ratification of the Unesco Convention on the Intangible Cultural Heritage in European Countries, which defines food not only as tangible but also as intangible cultural heritage. The Convention has led to a shift of interest in the research of food to the intangible elements of culture: cooking skills, creativity and recipes, rituals and beliefs associated with food, and the appreciation and understanding of food as a part of tradition and identity. The recognition of certain dishes and food products as components of intangible cultural heritage and their various forms of protection has not only influenced their use and importance for certain economic activities, such as tourism, agriculture, and small businesses, but has also had a significant impact on the food itself and on the lives of the communities that are the creators and bearers of heritage. These are processes that, as heritage researchers have noted, are very complex – and they have not only positive, but also negative consequences on people's lives.

Hrana kao kulturna baština – istraživanje, zaštita i korištenje

Hrana je dio ljudskog života koji pored svog fiziološkog značaja nosi i mnoštvo poruka. U posljednja dva desetljeća istraživači su se u svojim istraživanjima također fokusirali na otkrivanje kulturnih vrijednosti hrane za određene etničke skupine, regije i lokalne zajednice. To se ubrzalo ratifikacijom UNESCO-ve konvencije o nematerijalnoj kulturnoj baštini u europskim zemljama, koja definira hranu ne samo kao materijalnu nego i kao nematerijalnu kulturnu baštinu. Konvencija je dovela do pomicanja interesa za istraživanje hrane na njezine nematerijalne aspekte: kuharske vještine, kreativnost i recepte, rituale i vjerovanja povezane s hranom, te vrednovanje i razumijevanje hrane kao dijela tradicije i identiteta. Prepoznavanje pojedinih jela i prehrambenih proizvoda kao sastavnica nematerijalne kulturne baštine i njihova zaštita ne samo da su utjecali na njihovu upotrebu i važnost za određene gospodarske djelatnosti, poput turizma, poljoprivrede i malog gospodarstva, već su značajno utjecali i na samu hranu i na živote zajednica koje su kreatori i nositelji naslijeđa. Riječ je o procesima koji su, kako su primijetili istraživači baštine, vrlo složeni – ne samo s pozitivnim nego i negativnim posljedicama na živote ljudi.

Jelena Ivanišević

Institut za etnologiju i folkloristiku, Zagreb
ivanisevic@ief.hr

Mediteranska prehrana 3.0 – koncepti, trendovi, prehrambene politike

Ovo će izlaganje nastojati osvijetliti razvoj koncepta *mediteranske prehrane* u zadnjih dvadesetak godina, točnije od analitičkih propitivanja te globalno popularne kuhinje u zborniku *Mediteranska prehrana: koncepti i trendovi* (2006), koji je slijedio istoimenu međunarodnu konferenciju SIEF-ove sekcije za istraživanje prehrane održanu 2004. godine u Dubrovniku, pa sve do danas. U manje od dva desetljeća mediteranska se prehrana, kao pojednostavljena slika izrazito heterogenih kulinarskih praksi Sredozemlja, prometnula u naizgled samorazumljivo nematerijalno kulturno dobro vrijedno međunarodnih, institucionalnih napora uložениh u njezino očuvanje, zaštitu, ali i revalorizaciju. U najnovije se pak vrijeme, nakon UNESCO-ova upisa, *mediteranska prehrana* još jednom resemantizira u okviru narativa o održivo-

sti, održivog razvoja, očuvanja bioraznolikosti ili pak odgovornog upravljanja prirodnim resursima. Prateći nove smjerove globalnih prehrambenih politika, ovo izlaganje problematizirat će isprepletenost kulturnih, razvojnih i prehrambenih politika vezanih uz oblikovanje i upotrebu *mediteranske prehrane*.

Mediterranean Diet 3.0 – Concepts, Trends, Food Policies

This presentation will seek to shed light on the development of the concept of Mediterranean diet during the last twenty years, more precisely, from the analytical examination of this globally popular cuisine in the volume *Mediterranean Food: Concepts and Trends* (2006), which followed the eponymous international conference of SIEF's food research section, held in Dubrovnik in 2004, up to the present day. In less than two decades, the Mediterranean diet, in the form of a simplified snapshot of highly heterogeneous Mediterranean culinary practices, has turned into a seemingly self-evident intangible cultural heritage worthy of international, institutional efforts invested in its preservation, protection, but also revaluation. Recently, after being listed by UNESCO, the Mediterranean diet has been resemantized once again within the narrative of sustainability, sustainable development, conservation of biodiversity or responsible management of natural resources. This presentation will follow the new directions of global food policies, and thus look into the intertwining of cultural, developmental and food policies related to shaping and the use of the Mediterranean diet.

Renata Jambrešić Kirin

Institut za etnologiju i folkloristiku, Zagreb
renata@ief.hr

Prirodna katastrofa kao udarac i “veličanstveno buđenje”: prolegomena za etnografiju nenametljivosti

U izlaganju ću izložiti uvodne spoznaje o korisnosti “etnografije nenametljivosti” za prikupljanje naracija straha i neizvjesnosti na području Banovine/Banije tijekom ljeta 2021. godine. Riječ je o pokušaju definiranja etnografskog pristupa koji karakterizira istraživačka radoznalost i metodološka otvorenost, odbacivanje istraživačkog autoriteta, policentrična osjetilnost, afirmacija žive riječi i pripovjedačke sposobnosti, interes za manjinske subjekte

i efemerne kulturne prakse, postavljanje marginalnih pojedinaca i skupina u središte istraživačkog fokusa, valorizacija afektivne i spoznajne vrijednosti humora i dr. Pokazat ću u kojoj mjeri etnografija nenametljivosti povezuje znanstvenoistraživački credo Nives Rittig-Beljak i moje recentne pokušaje da umjesto (postkolonijalnog) lamentiranja nad destrukcijom, eksploatacijom, sporom smrću i ruinizacijom jedne rubne regije afirmiram njezine stanovnike koje je potres pretvorio u “junake života”. Naime, uz pomoć fragmenata objavljenih zapisa i osobnih kazivanja pokazat ću kako je spremnost šire zajednice da čuje osobne i komunalne priče o banijskom potresu pretvorila gubitnike u autonomne subjekte koji iznova markiraju svoja mjesta i (pre)oblikuju zajednice, pune ih afektivnim i kulturnim značenjima te iznalaze simboličke načine žalovanja, snalaženja i djelovanja u nesigurnom svijetu i kriznom trenutku.

Natural Disaster as a Blow and a “Magnificent Awakening”: Prolegomenon for the Ethnography of Unobtrusiveness

I will present introductory insights into the usefulness of the “ethnography of unobtrusiveness” for collecting narratives of fear and uncertainty in the Banovina/Banija area during the summer of 2021. This is an attempt to define an ethnographic approach characterized by research curiosity and methodological openness, rejection of research authority, polycentric sensibility, affirmation of spoken words and storytelling abilities, interest in minority subjects and ephemeral cultural practices, placing marginal individuals and groups at the center of research focus, valorization of affective and cognitive values of humor, etc. I will demonstrate the extent to which the ethnography of unobtrusiveness connects the academic research beliefs of Nives Rittig-Beljak and my recent attempts to affirm its inhabitants, who were turned into “heroes of life” by an earthquake, instead of a (postcolonial) lamentation over destruction, exploitation, slow death and ruin of a marginal region. Using fragments of published records and personal statements, I will show how the willingness of the wider community to hear the personal and communal stories about the Banija earthquake turned losers into autonomous entities that mark their places anew and (re)shape their communities, fill them with affective and cultural meanings, and find symbolic ways of mourning, coping and acting in an uncertain world and in a time of crisis.

Tanja Kocković Zaborski

Etnografski muzej, Zagreb

tkzaborski@emz.hr

Povijest trgovine i konzumacije bakalara

Iako duboko ukorijenjen u tradicijsku prehranu Hrvatske, posebice njezina obalnog dijela, bakalar je riba koja nije domicilna na Jadranu i Mediteranu. Priča o bakalaru na našim jelovnicima priča je o komunikaciji među različitim narodima, o trgovini ribom i solju, o putovanjima, ali i o činjenici da namirnice i prehrana ne poznaju granice. Stoga, ako želimo govoriti o lokalnoj tradicionalnoj kuhinji, uvijek zapravo govorimo i o globalnoj povezanosti namirnica koje su putovale tijekom povijesti, ali i danas. Ovo izlaganje skromni je doprinos istraživanju povijesti bakalara. Bakalar je ovdje stavljen u kontekst pripreme tradicionalnih jela u Dalmaciji te posebice u Istri u vrijeme Božića, odnosno u kontekst dijela obreda i običaja vezanih uz božićno vrijeme od 1950-ih godina naovamo.

History of Cod Trade and Consumption

Although deeply rooted in the traditional diet of Croatia, especially its coastal part, cod is a fish that is not native to the Adriatic and the Mediterranean. The story of cod on our plates is a story of communication between different peoples, of the fish and salt trade, of travel, but also of the fact that groceries and diets know no boundaries. Therefore, if we want to talk about local traditional cuisine, we also always talk about the global connection of groceries that have traveled throughout history, including the present day. This presentation is a modest contribution to the study of cod history. Cod is examined in the context of preparation of traditional dishes in Dalmatia, but especially in Istria at Christmas time, i.e. in the context of rituals and customs related to Christmas time from the 1950s onwards.

Patricia Lysaght

Scoil na Gaeilge, an Léinn Cheiltigh agus an Béaloideas UCD/UCD
School of Irish, Celtic Studies and Folklore, University College Dublin,
Ireland

patricia.lysaght@ucd.ie

SIEF Conferences on Ethnological Food Research: Contributions by Nives Rittig-Beljak

The first international symposium on ethnological food research, which has influenced and shaped regional ethnological food studies over the following decades, especially in Europe, was held in Lund, Sweden, in August of 1970. It attracted speakers from many European countries and the US who reported on the state of ethnological food research in their regions and countries. The publication that followed, *Ethnological Food Research in Europe and the USA* (1971, ed. Nils-Arvid Bringéus, Günter Wiegelmann), included the work of Prof. Milovan Gavazzi, PhD, and the papers from the conference published in *Ethnologia Scandinavica* (1971) included one by Bela Römer. After this symposium, Croatian representatives did not participate in these academic conferences again until 2000, when Nives Rittig-Beljak took part in a conference held in Ljubljana, Preddvor and Piran. She also participated in a conference in Switzerland in 2002, and in 2004 she organized the 15th International Ethnological Food Research Conference in Dubrovnik, with Mirjana Randić, which was followed by a publication of academic papers titled *Mediterranean Food. Concepts and trends* (2006). She also took part in a conference held in Oslo in 2008 and in another held in Åbo/Turku, Finland, in 2010. In my presentation, I will provide an overview of Nives Rittig-Beljak's presentations at the aforementioned conferences and highlight the contribution of the conference on food held in Croatia in 2004 to European and world ethnology.

Konferencije SIEF-a o etnološkom istraživanju hrane: doprinos Nives Rittig-Beljak

Prvi međunarodni simpozij za etnološka istraživanja hrane, koji će u narednim desetljećima znatno utjecati na regionalne etnološke studije hrane, posebno u Europi, održan je u Lundu u Švedskoj u kolovozu 1970. godine. Privukao je izlagače iz mnogih europskih zemalja i SAD-a koji su izvijestili

o stanju etnoloških istraživanja hrane u svojim regijama ili zemljama. Publikacija koja je uslijedila, *Ethnological Food Research in Europe and the USA* (1971., ur. Nils-Arvid Bringéus i Günter Wiegelmann), uključivala je rad prof. dr. Milovana Gavazzija, a među radovima s iste konferencije koji su objavljeni u časopisu *Ethnologia Scandinavica* (1971) bio je i rad Bele Römera. Nakon toga, hrvatski predstavnici nisu sudjelovali na tim znanstvenim skupovima sve do 2000. godine, kada je Nives Rittig-Beljak sudjelovala na konferenciji koja se održala u Ljubljani, Preddvoru i Piranu. Nakon toga, ona je sudjelovala i na konferenciji u Švicarskoj 2002., a 2004. godine je, zajedno s Mirjanom Randić, organizirala u Dubrovniku 15. međunarodnu etnološko-istraživačku konferenciju o hrani, nakon čega je objavljen zbornik znanstvenih radova *Mediterranska hrana: koncepti i trendovi* (2006). Također, sudjelovala je na konferenciji u Oslu 2008. te na konferenciji koja se održala u Åbo/Turku u Finskoj 2010. godine. U izlaganju ću dati pregled izlaganja Nives Rittig-Beljak na spomenutim konferencijama te podcrtati doprinos konferencije o hrani koja se održala u Hrvatskoj 2004. godine europskoj, ali i svjetskoj etnologiji.

Stefano Magagnoli

Department of Economics, Parma University, Italy
stefano.magagnoli@unipr.it

Between the Mountain and the Sea: the Po Valley Foodscape in the 20th Century

Four Italian regions overlook Po Valley, and one of them (Emilia-Romagna) is one of the most advanced and wealthy regions in the country, and one of the richer regions even in Europe. Its success began after WWII with the creation of a system of small and medium enterprises and the development of tourist activities. The agri-food sector gained great importance, underpinned by the increasing presence of tourists from Italy and abroad. The Emilia-Romagna foodscape is based on 44 Designations of Origin (PDO and PGI), more than many European States. Over the years, we have witnessed the heritagization of the region, with great economic and social benefits. This foodscape is not conventionally related to the Mediterranean diet: pork sausages and sauces have an important place on the table. Neverthe-

less, thanks to effective public policies, Emilia-Romagna is now perceived as a real land of taste. It must be said that the food reputation of this region is deeply rooted in history. Bologna, the regional capital, was the Northern capital of the Church State and seat of the papal legate before the unification of Italy in 1861. Traditionally, its cuisine was rich and elegant, contributing to Bologna's reputation for food. Emilia-Romagna is a flat wedge between the mountains and the Adriatic Sea, and its cuisine lies somewhere between the peasant diet of the countryside and the Mediterranean diet of the Adriatic coast; between the poverty of the tradition and the wealth of the invented tradition offered to the gluttonous tourists. This paper aims to reflect on these elements by trying to frame the local foodscape, as well as the innovation that occurred over the years.

Između planine i mora: *prehrambeni krajolik* doline rijeke Po u 20. stoljeću

Rijeka Po protječe četirima talijanskim regijama, a jedna od njih, Emilia-Romagna, među najnaprednijim je i najbogatijim regijama Italije. Njezin uspon počinje nakon Drugoga svjetskog rata stvaranjem sustava malog i srednjeg poduzetništva i razvojem turističkih djelatnosti. Pritom, vrlo je važan postao i poljoprivredno-prehrambeni sektor koji se razvijao, među ostalim, zbog sve brojnijih dolazaka turista iz inozemstva i drugih dijelova Italije. *Prehrambeni krajolik* Emilie-Romagne temelji se na 44 zaštićene oznake izvornosti (ZOZP i OZP), što je više no u mnogim europskim državama. Tijekom godina svjedočili smo baštinizaciji regije te značajnim gospodarskim i društvenim koristima koje je ona donijela. Priprema hrane u toj regiji uključuje jela koja su osobita za sela u unutrašnjosti i mediteransku prehranu jadranske obale; siromaštvo tradicijske prehrane i obilje u izmišljenoj kulinarskoj tradiciji koja se nudi gladnim turistima. Ovo izlaganje promišlja te elemente da bi se time odredio lokalni *prehrambeni krajolik*.

Dunja Majnarić-Radošević
HT muzej, Zagreb, u mirovini
dunja.majnarić@yahoo.com

Draga Nives

Nives je kolegica koju sam upoznala na sastancima HED-a, a zbližile smo se na putovima prema zajedničkom kvartu stanovanja. Naša stručna suradnja započela je na Etnološkoj školi HED-a 2001. godine u Kostajnici. I u narednim smo se godinama susretale na spomenutim Etnološkim školama, u okviru kojih je Nives uvijek imala interesantna izlaganja o hrani. Osim zanimljivih predavanja te vrhunske poznavateljice tradicijske prehrane, njezin se interes kretao i u drugim smjerovima, pa je kao članica i potpredsjednica Zajednice Austrijanaca u Hrvatskoj 2015. godine inicirala projekt “Hrvatska Kostajnica – novi trendovi gospodarske obnove”. Poznajući povijesnu važnost Kostajnice kao i poslijeratno stanje toga kraja, u tom sjajnom projektu nastojala je ispitati mogućnosti revitalizacije i ekonomskog oporavka grada te njegov potencijal za razvoj turizma u smislu ponude grada kao zimskog resorta za austrijske umirovljenike. Unatoč početnim pozitivnim reakcijama lokalne vlasti, projekt, nažalost, nije zaživio. Nives je i u mirovini imala profesionalnu znatiželju, izvrsne zamisli i težnju da ih realizira. Suradnja s Nives bila je uvijek puna poticajnih impulsa. Draga Nives – hvala ti!

Dear Nives

Nives is a colleague I met at meetings of the Croatian Ethnological Society, and we got to know each other better on our way home to a neighborhood we both lived in. Our professional cooperation began at the Ethnological School of the Croatian Ethnological Society in 2001 in Kostajnica. In the following years, we met at the mentioned Ethnological Schools at which Nives always held interesting presentations on food culture. In addition, her interests included other areas: as a member and vice president of the Association of Austrians in Croatia, she initiated the project “Hrvatska Kostajnica – New Trends in Economic Renewal” in 2015. Aware of the historical importance of Kostajnica and the post-war state of the area, she tried to examine the possibilities of revitalization and economic recovery of the city and its potential for tourism development in terms of the city serving as a winter resort for Austrian retirees. Despite the initial positive reactions from the local authorities, the project, unfortunately, did not materialize. Even

in retirement, Nives demonstrated professional curiosity, great ideas and a desire to realize them. Collaborating with Nives was always a stimulating experience. Dear Nives – thank you!

Suzana Marjanić

Institut za etnologiju i folkloristiku, Zagreb
suzana@ief.hr

Alkemijska i antimuzejska kuhinja V. D. Trokuta ili zašto folklor čitava svijeta nudi nebrojene primjere “kotlića besmrtnosti, ali ražnja besmrtnosti nikakva!” (Claude Lévi-Strauss)

Claude Lévi-Strauss kuhanje je odredio kao prekretnicu u razlikovanju životinja i ljudi, kao prijelaz od prirode prema kulturi, kako je zabilježio u knjizi *Sirovo i kuhano* svojih *Mitologika* (*Mythologiques*, I–IV: *Sirovo i kuhano*, 1964; *Od meda do pepela*, 1966; *Podrijetlo običaja za stolom*, 1968; *Goli čovjek*, 1971). Vladimir Dodig Trokut kuhinju je iščitavao kao alkemijski i antimuzejski topos s trima ključnim elementima: oklagijom (tur. *oklaĝu* – valjak za tijesto; batina, mlinčenjак; rasukač, razvijač, valjalo, matarel; humoristički – *mužomlat*; sačekati, dobiti oklagijom) koju je iščitavao kao androgini element solarnoga i lunarnoga predznaka; nadalje, pumpom za kobasice koju je upisao u arhetip muške svijesti i kalupom za kolače koji je pripisao sustavu krugova kozmičke, alkemijske retorte. Riječ je o posvetnom radu Nives Rittig-Beljак, njezinoj antropologiji hrane/prehrane, a izlaganje nastaje kao refleksija na izvedbeni *eat art* lokalne scene, a naglaskom na refleksijama o hrani i kuhinji V. D. Trokuta u konceptu njegova Antimuzeja i njegove antikuhinje koja nažalost zbog nebrige gradskih i nekih drugih struktura nije sačuvana u izvornom obliku kako ju je za života u okviru svoga koncepta “black-it-art/a” V. D. Trokut (1949. – 2018.) njegovao.

The Alchemical and Antimuseum Kitchen of V. D. Trokut or, Why Does “Folklore the World over Offer Countless Examples of the Cauldron of Immortality; But There Is No Indication Anywhere of a Spite of Immortality!” (Claude Lévi-Strauss)

Claude Lévi-Strauss defined cooking as a turning point in the distinction between animals and humans, as a transition from nature to culture, as he

noted in his book *The Raw and the Cooked* from his *Mythologiques* (*Mythologiques*, I–IV: *The Raw and the Cooked*, 1964; *From Honey to Ashes*, 1966; *The Origin of Table Manners*, 1968; *The Naked Man*, 1971). Vladimir Dodig Trokut saw the kitchen as an alchemical and anti-museum topos with three key elements: the rolling pin (Croatian “oklagija” from Turkish Oklađu – dough roller, bludgeon, grinder, etc.; humorous – *husband beater*) which he interpreted as an androgynous element with a solar and lunar sign; followed by the sausage stuffer which he recognized as part of the archetype of male consciousness, and the cake mold, which he attributed to the system of circles of a cosmic, alchemical retort. The work in question is a dedication to Nives Rittig-Beljak, her anthropology of food/nutrition, and the presentation is a reflection on the performance *eat art* of the local scene, with an emphasis on reflections on food and the kitchen of V. D. Trokut in the concept of his Antimuseum and his antikitchen, which, unfortunately, due to negligence from the city and other structures, has not been preserved in its original form as V. D. Trokut (1949 – 2018) envisioned it during his lifetime as part of his “black-it-art” concept.

Andrea Matošević

Sveučilište Jurja Dobrile, Pula
amatosevic@unipu.hr

Zvuk deindustrijalizacije. Brodogradilište Uljanik i soundscape štrajka 2018. godine

U izlaganju će se analizirati značaj zvukovlja i jednoga dijela tema koje su dominirale tijekom štrajka radnika brodogradilišta Uljanik u Puli krajem kolovoza 2018. godine, a koji predstavlja najsnažniji organizirani pokušaj očuvanja proizvodnje na pulskim navozima. U procesu bilježenja toga zvukovlja i inzistiranja na sadržaju namijenjenom zajednici, ali i stvaranom u njoj istaknuo se radio zajednice Radio Rojc. Kroz niz snimaka s terena tijekom štrajka, radijskih emisija, intervju, ali i radijske drame, taj se radio prometnuo u mjesto zagovaranja očuvanja proizvodnje specifičnim jezikom koji nije u tolikoj mjeri bio prisutan u ostalim medijima.

The Sound of Deindustrialization. Uljanik Shipyard and the Soundscape of the 2018 Strike

The presentation will analyze the importance of sound and some of the topics that were the most conspicuous during the workers' strike at Uljanik shipyard in Pula in late August 2018, which was the largest organized attempt to preserve production on the Pula slipways. A community radio, Radio Rojc, stood out in the process of recording these sounds with its insistence on creating content, aimed at the community which was also its origin. Through a series of field recordings made during the strike, radio shows, interviews, but also a radio drama, this radio turned into a place which advocated the preservation of production in a specific language that was not present in other media to the same degree.

Irena Miholić

Institut za etnologiju i folkloristiku, Zagreb
irena@ief.hr

Pjevanje u ratu i o ratu: o hrvatskim tradicijskim pjesmama u Prvom svjetskom ratu

U izlaganju ću predstaviti istraživanje koje je započeto prije i tijekom rada na publikaciji *Prvi svjetski rat u hrvatskim tradicijskim pjesmaricama* (Miholić i Jambrešić Kirin 2019), a nastavljeno je i nakon njezina objavljivanja. Za pjesmama objavljenima u tome izdanju tragale smo uglavnom se vodeći semantičkim orijentiranjem, odnosno prisutnošću leksika koji jasno sugerira realnost rata te strukturu Carske i kraljevske vojske. Gledajući s glazbene strane, riječ je o vrlo raznovrsnim glazbenim izričajima koji imaju uporište u tradicijskom repertoaru, ali su prilagođavani novim situacijama i interkulturalnim susretima te, kao takvi, zrcale višeslojnu ulogu glazbe u ratu. Istraživanje spomenutih pjesama nastalo je “slučajno”, potaknuto pronalaskom jednoga detalja u Dokumentaciji Instituta, koji je bio okidač za listanje brojnih zapisa. Na početku se činilo da kročimo “neutabanim stazama”, no pokazalo se da je građa obimna i samo čeka svoj red da bude odabrana i obrađena, odnosno interpretirana.

Singing During War and About War: Croatian Traditional Songs in the First World War

I will present the research that began before and during the work on the collection *The First World War in Croatian Traditional Songbooks* (*Prvi svjetski rat u hrvatskim tradicijskim pjesmama*, Miholić and Jambrešić Kirin 2019) and continued after its publication. We searched for the songs published in this publication mostly with the help of a semantic waypoint, i.e. a lexicon that clearly suggests the reality of war and the structure of the imperial and royal army. From a musical point of view, these are very diverse musical expressions that have a basis in the traditional repertoire, but are adapted to new situations and intercultural encounters and, as such, reflect the multifaceted role of music in war. The research of the mentioned songs came about “by accident”, prompted by one detail in the Documentation of the Institute, which was the trigger for going through numerous records. In the beginning, it seemed as though we were treading “virgin land”, but it turned out that the material is extensive and just waiting its turn to be selected, examined and interpreted.

Olga Orlić

Institut za antropologiju, Zagreb
orlic@inantro.hr

Practiciranje solidarnosti u ekonomskoj svakodnevi

Svaka je nova tema u našoj maloj, a opet toliko diferenciranoj znanstveno-istraživačkoj zajednici donekle neutabana, pa takvu smatram i temu solidarne ekonomije. Držim je bitnom jer omogućuje kvalitativnu analizu vrlo raznolikih inicijativa i pokreta “odozdo” fokusiranih na kreiranje i prakticiranje “alternativnih načina življenja, proizvodnja i konzumiranja” (Bauhard 2014). Smatram također važnim da se glavna istraživačka pitanja u kulturnoantropološkom propitivanju solidarne ekonomije fokusiraju na razumijevanje različitih i često isključivih konceptualizacija solidarnosti u suvremenosti, novih oblika zajednica, praksi i novih načina zamišljanja zajednica te percepcije solidarne ekonomije kao načina oblikovanja utopije rekonstrukcije. Tako artikuliran istraživački fokus pridonosi razumijevanju

procesnosti i višestruke grupne i međugrupne dinamike aktera solidarne ekonomije te teorijskom razmatranju važnih antropoloških pojmova solidarnosti, reciprociteta i zajednica.

Practicing solidarity in everyday economic life

Every new topic in our small, yet highly differentiated academic-research community entails breaking new ground of some sort, so I consider the topic of solidarity economy to be the same. I consider it important because it enables a qualitative analysis of very diverse initiatives and movements “from below”, focused on creating and practicing “alternative ways of living, producing and consuming” (Bauhard 2014). I also consider it important that the main research questions in the cultural-anthropological examination of solidarity economy focus on understanding different and often exclusive conceptualizations of solidarity in contemporary times, new forms of communities, practices and new ways of imagining communities, and perceptions of solidarity economy as a way of shaping the utopia of reconstruction. A research focus articulated in this manner contributes to the understanding of the processes and multiple group and intergroup dynamics of solidarity economy actors, and to the theoretical consideration of important anthropological notions of solidarity, reciprocity and communities.

Ines Prica

Institut za etnologiju i folkloristiku, Zagreb
ines@ief.hr

Razum i osjećaji: etnografska spremnost u doba korone

Stanje pandemije izazvalo je eksplozivan odgovor humanističkih disciplina kojem se u dijelu, inače autorski prominentnih analitičkoteorijskih pokušaja, bilo da je riječ o dijagnozama ili pak prognozama njegovih ishoda, dade ustanoviti i određena promašenost. Slijedeći Borislava Mikulića (2021), koji im upisuje svojevrсну nemoгуćnost gustog opisa vlastitog bivanja u trenutku, izlaganje će uvidom u pertinentnu domaću publicistiku elementarno propitati načelne i stvarne mogućnosti etnografije u onom obliku *privodjenja kontingenciji* koji je nalagala strukturiranost medijskog diskursa pandemije kao proliferacije niza informacija koje je moguće demantirati.

Sense and Sensibility: Ethnographic Readiness during COVID

The pandemic provoked an explosive response from the humanities, with authorially prominent analytical-theoretical attempts at diagnoses or prognoses. Some of these works could be characterized as failures to some degree. The presentation will follow Mikulić (2021), who recognizes a kind of impossibility of a *dense description* of the ones' own existence at the moment, and will examine, based on pertinent Croatian journalism, the principal and real possibilities of ethnography in the form of *bringing to contingency* which was imposed by the structure of the pandemic discourse in the media as a spread of information that can be disproven.

Marijeta Rajković Iveta

Odsjek za etnologiju i kulturnu antropologiju, Filozofski fakultet, Zagreb
mrajkovi@ffzg.hr

Propitivanje “etničke” kulture prehrane i interkulturalni dodiri Hrvata u/iz Venezuele

Na temelju kvalitativnog etnološkog i kulturnoantropološkog istraživanja, provedenog polustrukturiranim intervjuima i sudioničkim promatranjem, u izlaganju se analizira važnost pripreme, posluživanja i konzumacije “etničke” hrane u migrantskim obiteljima. Hrvatski iseljenici, potomci iseljenika te njihovi bračni partneri (potomci imigranata iz drugih europskih država) koji žive u Venezueli, ili su povratnici i imigranti iz Venezuele u Hrvatskoj, u važnim prigodama, poput proslave godišnjih ili životnih običaja, u svojim domovima i udrugama konzumiraju (i) tradicijsku hranu iz države porijekla. Hranu pripremaju prema tradicionalnim i obiteljskim receptima uz prilagodbu dostupnim namirnicama i klimi. Pored migrantskih življenih iskustva, u izlaganju se analizira kuharica *Cocina Croata* [Hrvatska kuharica] koju je objavila Kulturna udruga venezuelanskih Hrvata u Caracasu 2008. godine sakupivši recepte od približno 45 iseljenika. Pored receptata kuharica otkriva interkulturalne dodire te se u izlaganju propituje konstrukcija “etničke” hrane u toj iseljeničkoj zajednici. Budući da istraživanje pokazuje brojne transnacionalne prakse i da kazivači često imaju i dva doma, iz Hrvatske u Venezuelu i obratno oni prenose namirnice (čak i one zabranjene), kuharice

i kuhinjski pribor. Istraživanje ne pokazuje samo nastali hibridni identitet već i novu prehrambenu kulturo i ukuse.

Examining the “Ethnic” Food Culture and Intercultural Contacts of Croats in/from Venezuela

Based on qualitative ethnological and cultural-anthropological research, semi-structured interviews and participatory observation, the presentation analyzes the importance of preparing, serving and consuming “ethnic” food in migrant families. Croatian emigrants, descendants of emigrants and their spouses (descendants of immigrants from other European countries) living in Venezuela, or repatriates and immigrants from Venezuela in Croatia, on important occasions, such as celebrating annual or life customs, consume traditional food (sometimes along with other foods) from their country of origin in their homes and associations. They prepare the food according to traditional and family recipes which they adapt in line with the available ingredients and climate. In addition to the migrant’s lived experiences, the presentation analyzes the cookbook *Cocina Croata* (Croatian Cookbook) published by the Cultural Association of Venezuelan Croats in Caracas in 2008 after collecting recipes from about 45 emigrants. Aside from the recipes, the cookbook reveals intercultural points of contact and the presentation questions the construction of “ethnic” food in this emigrant community. As the research shows a number of transnational practices and that collaborators often have two homes, they transport groceries (even banned ones), cookbooks and kitchen utensils from Croatia to Venezuela and vice versa. The research reveals not only the resulting hybrid identity, but also a new food culture and flavors.

Mojca Ramšak

Faculty of Arts, Department of Ethnology and Cultural Anthropology,
Ljubljana and Faculty of Medicine, Institute for History of Medicine,
Ljubljana
mojca.ramsak@guest.arnes.si

O vonju Drugega in senzornih stereotipih

Na čutilo za voh kot tudi na predmet njegovega zaznavanja, na vonj, se nanaša simbolični besednjak, čigar obseg metafor je impresiven. Simbolika smradu se

je v preteklosti uporabljala tudi za stigmatiziranje tujcev in predstave o vonju Drugih niso izjema niti danes. Domnevno tipičen vonj ali smrad je bil značilen za razkritje in izolacijo skupin ljudi, kot so npr. Judi, sužnji, Romi, prostitutke in čaravnice, danes pa se povezava z neprijetnim vonjem pojavlja še za druge družbene kategorije glede na spol, starost, narodnost, barvo kože. Avtorica bo predstavila izvor predstave o smradu Drugih na podlagi historičnih opisov ter koncepta razsmrajevanja (deodoracije) okolja, ki je prinesel trajne spremembe v družbeno življenje in je bil plod medicinskega razsvetljenstva ter naraščajoče higienske zavesti poznega 18. in zgodnjega 19. stoletja.

O mirisu Drugog i senzornim stereotipima

Na osjetilo njuha – kao i na objekt njegova opažanja, miris – odnosi se simbolički rječnik čiji je raspon metafora impresivan. Simbolika smrada u prošlosti se također koristila za stigmatizaciju stranaca, a razna poimanja mirisa Drugih ni danas nisu iznimka. Navodno tipičan miris ili smrad bio je karakterističan za razotkrivanje i izoliranje skupina ljudi kao što su npr. Židovi, robovi, Romi, prostitutke i vještice, a danas se povezivanje s neugodnim mirisom pojavljuje i u vezi s ostalim društvenim kategorijama, s obzirom na spol, dob, nacionalnost, boju kože. Autorica će predstaviti izvore predstava o smradu Drugih na temelju povijesnih opisa te koncepta odsmdrađivanja (dezodoracije) okoliša, koji je unio trajne promjene u društveni život i bio plod medicinske prosvjedenosti i rastuće svijesti o higijeni u kasnom 18. i ranom 19. stoljeću.

The Scent of the Other and Sensory Stereotypes

The sense of smell – as well as the object of its perception, odor, is associated with a symbolic dictionary whose range of metaphors is impressive. The symbolism of stench was used to stigmatize strangers in the past, and various notions of the smell of Others are no exception today. A supposedly typical odor or stench was characteristic of exposing and isolating groups of people such as Jews, slaves, Roma, prostitutes and witches. Today, the association with unpleasant odors also occurs in connection with other social categories, with regard to sex, age, nationality, skin color. The author will present the sources of the notion of the stench of Others based on historical descriptions and the concept of environmental deodorization, which brought lasting changes to social life and was the result of medical enlightenment and growing awareness of hygiene in the late 18th and early 19th centuries.

Mirjana Randić

Etnografski muzej, Zagreb, u mirovini
mirjanarandic@yahoo.com

Na stazama kulture prehrane

Moja suradnja s dr. sc. Nives Rittig-Beljak bila je duga vijeka. Iako smo se obje već neko vrijeme bavile istraživanjem prehrane, udružile smo snage tek pripremajući izložbu "Svijet hrane u Hrvatskoj" koju smo i realizirale 2006./2007. godine u Etnografskom muzeju u Zagrebu. No Nives i ja surađivale smo i ranije, pripremajući 15. međunarodni kongres o hrani, posvećen mediteranskoj prehrani, koji se održao u Dubrovniku 2004. godine u okviru SIEF-a. Bilo je ugodno i poticajno raditi s kolegicom s kojom sam mogla prodiskutirati brojne aspekte prehrane i problematike i koja je svojim oštroumnim primjedbama podigla stručnu i znanstvenu razinu mnogih projekata. Ovim ću izlaganjem predstaviti svoje istraživanje tradicijske prehrane Gorskog kotara od 2003. do 2007. godine kao posvetu kolegici i prijateljici koje nažalost više nema među nama.

On the Path of Food Culture

My collaboration with Nives Rittig-Beljak was long-lasting. Although we had both been researching food for some time, our first "joint operation" happened when we prepared the "The World of Food in Croatia" exhibition, which we realized in 2006/2007 at the Ethnographic Museum in Zagreb. However, Nives and I had collaborated before, preparing the 15th International Food Congress, dedicated to Mediterranean diet, which was held in Dubrovnik in 2004 as part of the SIEF. Working with a colleague with whom I was able to discuss many aspects of food issues and who raised the professional and academic level of many projects with her sharp remarks was both pleasant and stimulating. This presentation will showcase my research on the traditional food of Gorski kotar from 2003 to 2007 as a tribute to a colleague and friend who, unfortunately, is no longer with us.

Sani Sardelić

Gradski muzej, Korčula

sani.curator27@gmail.com

Samoniklo jestivo bilje – dijakronija mikrolokaliteta

Pristupiti istraživanju, dokumentiranju i prezentiranju samoniklog jestivog bilja bio je izazovan pravac kojim sam se uputila sudjelujući na okruglom stolu “Vizualizacija hrane u muzejima” unutar izložbenog programa *Svijet hrane u Hrvatskoj: između tradicije i globalizma* autorica Nives Rittig-Beljak i Mirjane Randić u Etnografskom muzeju u Zagrebu 2007. godine. Potaknuta iskazanim zanimanjem sudionika za temu moga izlaganja – samoniklo jestivo bilje – premetnula sam se od baštinika i kazivačice u istraživačicu i interpretatoricu te specifične prehrane, čiju pojavnost možemo pratiti od samih početaka ljudskog razvoja pa sve do danas. Dijakronija mikrolokaliteta u podnaslovu izlaganja odnosi se prvenstveno na otoke Korčulu i Mljet te poluotok Pelješac, kao reprezentativni isječak mediteranskog prostora i polazište znanstvenog i umjetničkog istraživanja, a s minimalnim razlikama rezultati su primjenjivi i šire. Na koji način se, od početnog izlaganja 2007. godine, razvijala zamisao o mogućnostima čuvanja i prenošenja znanja o bilju te važnosti razumijevanja povezanosti s neposrednim kultiviranim okolišem, posebice suhozidima, prikazat će se nizom primjera s radionica u Govedarima unutar Nacionalnog parka Mljet, Parku prirode Orjen u Crnoj Gori, Kučišću na Pelješcu i Pupnatu na Korčuli te rezultatima umjetničkog istraživanja udruge siva) (zona, prostora suvremene i medijske umjetnosti unutar platforme pod nazivom Politike zelenih prostora, kojoj je, uz dokumentiranje i komuniciranje, svrha potaći dinamično kreiranje *bio-art* projekata.

Wild Edible Plants – Diachrony of Microlocations

Researching, documenting and presenting wild edible plants was a challenging task I took on by participating in the roundtable discussion “Visualization of food in museums” which was a part of the *The World of Food in Croatia – Between Tradition and Globalism* exhibition program organized by Nives Rittig-Beljak and Mirjana Randić at the Ethnographic Museum in Zagreb in 2007. Encouraged by the participants’ interest in the topic of my presentation – wild edible plants – I switched roles from a safekeeping collaborator to a researcher and interpreter of this specific type of food,

whose appearance can be traced from the very beginnings of human development up until today. The diachrony of microlocations in the subtitle of the presentation refers primarily to the islands of Korčula and Mljet, and the Pelješac peninsula, as a representative cut-out of the Mediterranean area and the starting point of academic and artistic research, and with minimal differences the results can be applied on a wider area. How the idea of the possibilities of safekeeping and spreading knowledge about plants and the importance of understanding the connection with the immediate cultivated environment, especially dry stone walls, has developed since the initial presentation in 2007 will be demonstrated in a series of examples from workshops in Govedari within Mljet National Park, Orjen in Montenegro, Kućišće on Pelješac and Pupnat on Korčula, and the results of artistic research of the association siva) (zona, a space of contemporary and media art within the platform called Politics of Green Spaces, which, in addition to documenting and communicating, aims to encourage dynamic creation of bio-art projects.

Svetlana Slapšak

Ljubljanska postdiplomska škole za humanistiku (ISH), u mirovini
svetlanaslapsak@yahoo.com

Hrana i moć: epidemija od Dembelije do uzimanja od usta

Društveni se položaj hrane bitno izmijenio u dvije godine epidemije, dijelom u pravcu koji se već jasno oblikovao kao ključna klasna razdjelnica, a dijelom u novom, kojega odlikuje brutalizacija (nova upotreba termina). Izvjesno je da nedostaju šira istraživanja, pa svoje tumačenje zasada temeljim na medijskim izvorima, ograničenom osobnom iskustvu i promjeni u predstavljanju hrane u visoko ideologiziranom području reklame, odnosno “navlačenja potrošača”. Ovaj posljednji segment, čini mi se, izravno utječe na razumijevanje/nerazumijevanje epidemije i na stav prema cijepljenju. Ako se to može dokazati, slijedilo bi da smo svjedoci izvanredne politizacije potrošačke populacije u kombinaciji maglovitih ideoloških fragmenata, psihologije mase i njezinih zakonitosti, zapuštenog javnog obrazovanja u suočavanju s novim medijima (internet, društvene mreže) i fašizacije konformizma.

Food and Power: The Epidemic from Dembelija to Taking Food from Someone's Mouth

The social position of food has changed significantly during the two years of the epidemic, partly in a direction that had already clearly taken shape as a key class divide, partly in a new one, characterized by brutalization (new use of the term). There is certainly a lack of more comprehensive research, so for now I base my interpretation on media sources, limited personal experience and a change in the presentation of food in the highly ideologized area of advertising and consumer attraction. This latter segment, in my opinion, directly affects the understanding/misunderstanding of the epidemic and the decision of vaccination. If this can be proven, it would follow that we are witnessing an extraordinary politicization of the consumer population in a combination of vague ideological fragments, crowd psychology and its laws, neglected public education in the face of new media (internet, social media) and the fascization of conformism.

Anamarija Starčević Štambuk

Institut za etnologiju i folkloristiku, Zagreb
ams@ief.hr

Mihaela Blagaić Kišiček

Institut za etnologiju i folkloristiku, Zagreb
mihaela@ief.hr

Prilog za bibliografiju radova Nives Rittig-Beljak

Pretražujući bibliografske jedinice radova Nives Rittig-Beljak uvidjeli smo kako ne postoji njezina cjelovita bibliografija. S obzirom na širinu istraživačkih područja i interesa kojima se u svom znanstvenom i stručnom radu Nives Rittig-Beljak posvetila te objavljivala radove kao autorica, urednica i priređivačica, želimo sve zajedno objediniti kroz jedan sveobuhvatniji pregled. Stoga bismo prvotno načinili okosnicu kao Prilog za izradu bibliografije koju bismo potom nadopunjavali novim bibliografskim jedinicama, a krajnji nam je cilj načiniti interaktivnu bibliografiju unutar institutskog repozitorija ne bismo li bibliografskom opisu mogli priključiti i cjelovite tekstove te na taj način njezine radove učiniti dostupnijim čitateljima.

Placeholder for the Bibliography of Nives Rittig-Beljak

While going through the bibliographic units of the papers authored by Nives Rittig-Beljak, we realized that there is no complete bibliography of her work. Given the breadth of research areas and interests covered by Nives Rittig-Beljak during her academic and professional work, and the scope of her published works as an author and editor, we would like to consolidate her work into one more comprehensive overview. Therefore, we would initially create a framework as a Placeholder for creating the bibliography, which would then be supplemented with new bibliographic units. Our ultimate goal is to create an interactive bibliography within the repository of the Institute so we can add complete texts to the bibliographic description, thus making her work more accessible to readers.

Olga Supek

Odjel za etnologiju i antropologiju, Sveučilište u Zadru, u mirovini
osupek@gmail.com

S Nives u Gradišće

Jednog proljetnog jutra davne 1973. godine nazvala me kolegica Nives, koju sam tada jedva poznavala, i upitala: “Hoćeš li sa mnom u Gradišće? Ja vozim!” Bila sam iznenađena i počašćena i, naravno, pristala sam. Dok smo putovale, saznala sam o njezinu istraživačkom projektu u Gradišću (*Burgenland*), među gradišćanskim Hrvatima. Štoviše, Nives se fokusirala na jednu malu skupinu štokavskih Vlaha koji su živjeli “u moru” Hrvata čakavaca. Bila je to “Vlahija” od dva-tri sela gdje je istraživala tradicijsku kulturu i jezik, s osobitim obzirom (doduše, nevoljko) na poljodjelska oruđa. Na temu i lokaciju istraživanja uputili su je njezini profesori Richard Wolfram i Karoly Gaal s katedre za *Volkskunde* bečkog sveučilišta gdje je Nives bila na posljediplomskom studiju. No nju su više “vukle” folklorne teme, kojima se svako malo vraćala. U ono vrijeme Nives je često vozila u Gradišće, ostajući po tjedan-dva u iznajmljenoj sobi kod vlaške obitelji, da bi provodila intervjue i ispunjavala upitnice *Etnografskog atlasa*. Pred kraj tog dugogodišnjeg projekta, ostajala bi i kraće vrijeme. Kad smo tog proljetnog vikenda 1973. stigli u Željezno (*Eisenstadt*) dočekalo me je drugo iznenađenje. Saznala

sam zašto je baš mene Nives tada izabrala za suputnicu, iako mi je, uz svoj poznati humor, prešutjela razlog dok nismo došle do cilja. Zasad ću samo reći da me je Nives tog dana, kada sam prvi i zadnji put bila u Gradišću, ispratila kroz jedna “životna vrata” u novi, značajni period mog vlastitog etnološko-antropološkog puta.

With Nives to Burgenland

One spring morning back in 1973, my colleague Nives, whom I barely knew at that time, called me and asked: “Want to come with me to Burgenland? I’m driving!” I was surprised and honored, and, of course, I agreed. On the road, I learned about her research project in Burgenland, among the Burgenland Croats. Nives focused on a small group of Štokavian Vlachs who lived surrounded by Čakavian Croats. It was a “Vlachia” formed by two or three villages where she was researching traditional culture and language, with special attention paid to (albeit reluctantly) agricultural tools. Her professors Richard Wolfram and Karoly Gaal from the Department of *Volk-skunde* at the University of Vienna, where Nives was a postgraduate student, suggested the topic and location of the research. However, she was more drawn by folklore themes to which she returned every now and then. When we arrived in Eisenstadt on that spring weekend of 1973, I was in for another surprise. I found out why Nives chose me as her companion, although, with her famous humor, she kept silent about the reason until we reached our destination. For now, I will just say that on that day, my first and last time in Burgenland, Nives showed me through one “door of life” and into a new, significant period of my own ethnological-anthropological journey.

Ana-Marija Vukušić

Institut za etnologiju i folkloristiku, Zagreb
anamarija@ief.hr

U Zagrebu ne bi trebalo biti gladnih ljudi: prema etnografiji pučke kuhinje

U izlaganju ću predstaviti nedavno započeto istraživanje pučke kuhinje na Svetom Duhu u Zagrebu, jedne od rijetkih ustanova toga tipa u kojoj kori-

snici, da bi imali besplatan pristup hrani, ne trebaju imati potvrdu o socijalnom statusu. Osvrnut ću se na povijest djelovanja kuhinje te iznijeti uvide u određene aspekte njezina svakodnevnog funkcioniranja do kojih sam došla tijekom terenskoga istraživanja. Uputit ću na prednosti i mane metode promatranja sa sudjelovanjem kao i na neke od etičkih dvojbi koje se mogu javiti u istraživanju spomenute teme te naznačiti moguće smjernice za nastavak istraživanja.

There Should Be No Hungry People in Zagreb: Towards an Ethnography of Soup Kitchens

I will present the recently started research into the soup kitchen at Sveti Duh in Zagreb, one of the few institutions of this type in which consumers do not need to have a certificate of social status in order to have free access to food. I will look back at the history of the soup kitchen and present insights into certain aspects of its daily functioning that I came across during field research. I will point out the advantages and disadvantages of the participant observation method as well as some of the ethical dilemmas that may arise when researching the mentioned topic and indicate possible guidelines for further research.

