

photographs, video recordings, and party programmes. So the award-winning writings were both substantial and voluminous.

In several answers we found the indication that Estonian nursery school children are in the habit of saying after a meal, “*Aitäh, kõht on täis, mutionu külas käis!*” (Thank you, I’ve had enough, Uncle Mole came to visit!). Thanks to the nursery school teachers who answered our lengthy questionnaire, the folklore archives have had enough for this time as well. All the answers are really valuable to us and will be preserved in the archives for the future generations. The more thorough elaboration and analysis of the material is a future issue.

The organizers are especially grateful to the supporters of the competition: the Cultural Endowment of Estonia, bookshops Apollo and *Rahva Raamat*, publishing houses *Ajakirjade Kirjastus* and *Koolibri*, café *Anna Edasi*, Aura Centre, Du Nord, Helina Tilk, *Piletilevi*, newspaper *Postimees*, and theatre *Vanemuine*.

You can find nursery school lore homepage at the address <http://www.folklore.ee/kp/lp>.

Piret Voolaid

INTERNATIONAL CONFERENCE *TRADITION AND CULTURAL HERITAGE: CHALLENGES FOR CREATIVITY AND PERFORMANCE*

The Last of the Six Decades: The Institute of Slovenian Ethnology ZRC SAZU (1951/2001–2011)

Intro

Today the Institute of Slovenian Ethnology (ISE) at the Research Centre of the Slovenian Academy of Sciences and Arts (ZRC SAZU) is one of the central ethnological institutions in Slovenia. It was established in 1951, and its beginnings reach back to 1947, when the Commission for Slovenian Ethnography was founded at the Academy of Sciences and Arts.

The foundation agenda of the Commission/Institute was in its greater extent heir of the disciplinary tradition: *narodopisje* (ethnology) was classified among historical disciplines, its “scientific” status was grounded on positivism, the definition of the subject matter (folk culture) derived mostly from classical bipolar or two-layered typologies of culture, for the definition of folk culture community, ethnic group/nation and tradition were *sine qua non*. Researchers’ activities were related primarily to ‘rescuing material’, and the empirical style of research predominated. From the methodological point of view other disciplines (esp. philology, historiography, geography, art history, archaeology) impacted the approaches and methods in folk culture research (Slavec Gradišnik 2008a).

Setting the plan for the Commission’s agenda, Niko Kuret and Ivan Grafenauer were mindful of the role of academic institutions: the institute should provide for the

infrastructure needed for the entire process of knowledge production: research, teaching, and dissemination (see Kuret 1972).

Until 1964, academician Ivan Grafenauer led the Commission and then the Institute, which worked until the beginning of the 1950s exclusively with external part-time employees. The first regularly employed researchers were Milko Matičetov (1952) and Niko Kuret (1954), followed by one researcher in the 1960s, three researchers in the 1970s, four in the 1980s and two in the 1990s. At the beginning of the new millennium (2001), there were nine older and two young researchers employed by the Institute.

Upon the establishment of the Institute, it was conceived as a central research institution (Kuret 1972, 1973, 1974) covering the whole sphere of folk life studies. For almost 25 years the actual research work of the Institute has been performed only in two sections or divisions: the researches of folk literature and oral tradition, and rituals and games.

In 1972, the Institute opened a section for material culture. That same year, the Section for Ethnomusicology was added, and remained its part until the establishment of the independent Institute of Ethnomusicology in 1994 (Ramovš 2001). Since 1983, the Audiovisual Laboratory of the ZRC SAZU, which became part of the Institute in 1999, has offered support for the researches (Križnar 2001). It develops the theory and practice of visual culture studies, provides education in this field and popularises it within the *Summer School of the Visual* and the *Days of Ethnographic Film* festival.

For the activities of the Institute, the general institutional framework and national research policy have been and still are relevant. Until 1982, the Institute was affiliated with the Slovenian Academy of Sciences and Arts, and afterwards with the independent Scientific Research Centre (est. in 1981). The science policy has constantly been wavering between the support for institutions and research fields and individual disciplines, which means that it has strived to achieve a balanced development, while sometimes overlooking the character of individual institutions.

In the last 15 years, research has been supported through different programmes and projects (with the funds of the Ministry of Higher Education, Science and Sport, in recent years the independent Slovenian Research Agency, and applied-oriented and other projects have been published by tender by other ministries as well). The former (duration 3–5 years) represent a more stable form of support to fundamental researches conducted by research groups (e.g., institutes), the latter (2–3 years) are usually focused on specific basic or applied researches. Since Slovenia has joined the European integration process, the opportunities for involvement in various European projects have opened up and international connections support bilateral agreements that Slovenia has concluded with numerous countries.

The last decade

In the last decade (2001–2011), the number of the Institute's personnel did not change substantially: it was reduced from nine to seven, and from the four young researchers, only one remained at the Institute after the completion of the training, and another expert assistant and also a technical assistant were recruited. Currently, the Institute has 17 members: eight researchers with doctoral degrees, four young researchers, a librarian, two expert assistants, a secretary, and a technical assistant.

Owing to the means of financing research institutions, the dynamics of project applications intensified. In 2001, the Institute ran a research programme (1999–2003) together with three research projects (until 2003–2004) and in the subsequent years, the applications of two research programmes (2004–2008, 2009–2013), six projects, two international projects and a number of bilateral projects were approved.

However, the content is more important than sheer numbers.

The research programme *Ethnological Research of Culture in Slovenia and the Slovene Ethnic Territory* (1999–2003) was presented as follows: “The programme comprises ethnological research throughout the Slovene ethnic territory, history of Slovene ethnology, visual ethnology, ethnological theory and methodology, and central document collection. Research work is centred on the following sections: the section for material culture (economy, architecture, food culture, clothing culture), the section for social culture (yearly and life cycle customs, masks and masquerading, work customs, family and kinship relations, neighbourhood, inter-settlement and interethnic relations), and the section for spiritual culture (narrative and folk literature, beliefs, mythology, toponyms). The Audiovisual Laboratory conducts filming and visual research projects as well as summer visual workshops.” (<http://isn.zrc-sazu.si/index.php?q=en/node/19>)

The next research programme, *Ethnological and Folkloristic Research in Slovenia and in Europe* (2004–2008), outlined a broader plan: “The research programme sets forth research themes of the ISE, most of which have had priority status since the Institute’s foundation at the beginning of the 1950s [...] as well as new ones: visual research projects, family and kinship, life stories, theory and history of ethnology [...] By becoming part of the European Union, Slovenia is no longer divided by borders. A continuation of ethnological and folkloristic research in areas formerly along and across the borders of Slovenia shall undoubtedly greatly contribute to the understanding of the formation of the new Europe.” (<http://isn.zrc-sazu.si/index.php?q=en/node/19>)

The current research programme *Cultural Spaces and Practices: Ethnology and Folklore Studies* (2009–2013) is aiming at a more intensive conceptual focus: the ambivalences of multiculturalism and versatile individual and collective identifications. Cultural heritage, folk culture, identity and specific cultural phenomena as unstable and ‘in change’ categories could not be trapped into limited geographical and social spaces. Instead, we pay attention to the processual, dynamic aspects, which are evident in cultural continuity and change, the vanishing of certain cultural forms, and their re-production [...] Thus, ethnology encounters multilevel identifications and new uses of cultural symbols, traditional and novel, in differently configured cultural spaces, which are more and more European and global.

Finding a balance between the unperformed and “traditional” tasks on the one hand, and the necessary innovations on the other, is clearly expressed in the research projects of the last decade.

The project for the publication of the *Lexicon of Slovenian Ethnology* (2001–2003) was a huge debt to the disciplinary heritage, since the idea for an ethnological dictionary had conceived the establishment of the Commission for Slovenian Ethnography. With many years of preparations, collecting of materials and providing more than 6000 lexicological texts for this edition, the Institute carried out the mission of the central ethnological institution, because it connected more than 100 authors, ethnologists and other experts from Slovenia and abroad. Until now, the lexicon (Baš *et al.* 2004) is an unprecedented synthesis of the ethnology of the Slovenians in lexicological and encyclopaedic formats.

The project *Implementation of Information Technology in the Field of Intangible Ethnological and Folklore Heritage* (2005–2008) enabled the digitisation of a huge corpus of Slovenian proverbs and sayings, and set grounds for the ongoing research project *Slovenian Proverbs as Cultural Heritage: Classification and Corpus Editing* (2010–2013). This project is also linked to the original work tasks of the Institute. Its aim is to locate the Slovenian paremiology on the world's paremiological map.

The research project *Habitus of the Slovene Entrepreneur between 1960 and 1990* (2005–2008) has introduced the conceptual and methodological innovations: it was a reflection of answers to the questions about the reasons for the relative economic successfulness of Slovenia in the transition period in comparison with other post-socialist countries.

Two more projects have been associated with various aspects of cultural heritage. The work for the *Registry of Intangible Heritage* (2006–2008) was aimed at implementing the UNESCO *Convention for the Safeguarding of the Intangible Cultural Heritage* (2003). On the basis of the successfully concluded project, the Institute was given the task of the national *Coordinator of the Protection of Living Heritage* (2009–2010).

Diverse research ambitions were outlined in the projects *Ethnological Views and Images* (2004–2007) and *Tradition and its Re-Producers* (2008–2011): the former reflected on knowledge production in ethnology and folklore studies between the 19th and 21st century, the latter – on constructing and spreading discourses on tradition in academic debates, everyday practices and media communication.

The institute's staff members edit two peer-reviewed journals: *Traditiones* (39 vols., since 1972) and *Studia mythologica Slavica* (13 vols., since 1998), and the series *Opera ethnologica slovenica* (5 vols, since 2003), *Slovenski pravljicarji* (Slovenian Storytellers, 1 vol., since 2010), *Studia mythologica Slavica - Supplementa* (3 vols., since 2004), and *Ethnologica - Dissertationes* (1 vol, 2011), all published by Založba ZRC/ZRC Publishing. The newsletter *Slovstvena folkloristika* (Literary Folklore, 9 vols.), and the series *Glasovi* (Voices, 39 vols.; since 1988) and *Zakladnica slovenskih pripovedi* (*A Treasury of Slovenian Tales*; 10 vols., since 1999) are published by commercial publishing houses.

The festival *Dnevi Etnografskega Filma* (Days of Ethnographic Film), the educational summer school *Poletna Šola Vizualnega* (Summer School of the Visual, organized by the Audiovisual Laboratory), conferences, and other public appearances by the institute's staff members promote their research results in the scholarly community and the general public.

The institute's researchers teach at universities in Slovenia and abroad and are engaged as research advisors.

Alongside connections with a network of institutions and individuals abroad, participation in international conferences, and membership in international editorial boards, international cooperation takes place through international bilateral projects (with Serbia: *Serbs in Slovenia, Slovenians in Serbia*, 2006–2007, and *Cultural and Academic Contacts: Serbs and Slovenians between the 19th and 21st Centuries*, 2008–2009; with Slovakia: *Slovak-Slovenian Parallels in Ethnology and Folkloristics*, 2008–2010; with Bulgaria: *Folklore Studies: Historical and Recent Researches in Bulgaria and Slovenia*, 2009–2011).

Two international projects should be mentioned in this context: the project *Aquadapt* was an interdisciplinary one and the results were published in a monograph *Kras: Water and Life in a Rocky Landscape*, with an extensive ethnological chapter entitled *Water and Culture*. The second one is the project *Etnofolk* on the preservation and enhancement of folk culture heritage in Central Europe.

Ingrid Slavec Gradišnik

MEDICA VIII. INTERDISCIPLINARY CONFERENCE *MEDICAL PLURALISM IN THE ERA OF DIGIMODERNISM*

November 28th, 2011. Estonian Literary Museum, Tartu

Kaarina Rein (Medicine in Tartu before the Foundation of the University and during the Academia Gustaviana Period) suggested that the history of medicine in Tartu began with medieval monastic medicine. An infirmary, an almshouse at the Church of Holy Ghost and a hospital for leprous patients were probably founded in the middle of the 13th century. The first pharmacy in Tartu was founded between 1422 and 1430 by a learned physician Johann Molner, and until the 17th century the owners of pharmacies were the only representatives of academic medicine in Tartu. With the foundation of the University in Tartu in 1632, three professors of medicine from Germany – Johannes Raicus (ca 1580–1632), Johann Below (1601–1668) and Sebastian Wirdig (1613 or 1615–1687) influenced the medical and local intellectual circle in Tartu. It is apparent from their works that J. Raicus found support in his ideas from the teachings of Paracelsus, and J. Below and S. Wirdig were following the humoral pathology. Although the beginning of the academic medical education was promising, for some of the time the professorship of medicine was actually vacant.

Ave Tupits (The Academics and the Recording of Folk Medicine during the Estonian Republic (1918–1940)) gave an overview of Estonian folklorists' interest in folk medicine during the Estonian Republic at the beginning of the 20th century. The folkloristic questionnaires compiled mostly in the 1920s and 1930s and directed towards the archives' correspondents, entailed questions about folk medicine and folk healing methods. Healers, illnesses and common curative practices were in the centre of attention. The academic medical circles also showed interest in the Estonian folk curing methods, and a few collections were started from their side with the Estonian National Museum and the Estonian Museum of Hygiene. Articles and other publications of the 1920s and 1930s give an insight into the general attitude of the academic medical circles, as well as individual opinions toward folk medicine practices, which were not always in unison. The general viewpoint, however, was that folk healing is degrading and medical professionals will prevail.

Kristiina Johanson (Is it Possible to Identify the Healing Instruments in the Archaeological Material?) touched on the examples from the Stone Age to the Late Iron Age. These healing instruments are not easily identified, since the artefacts used in magical