

RISTESKI, LJUPCO S.: ABOUT THE ETHNOLOGICAL ATLAS PROJECT OF SOCIALISTIC FEDERATIVE REPUBLIC OF YUGOSLAVIA AND ETHNOLOGICAL ATLAS OF SR MACEDONIA

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Absztrakt

Több éves feldolgozási és előkészítési munka után 2019 végén két könyvben jelent meg egy tetemes kutatási anyag első kötete, amelynek címe: „Macedónia néprajzi forrásai. A Jugoszláv Szocialista Szövetségi Köztársaság etnológiai atlasza. Az Macedónia Szocialista Szövetségi Köztársaság etnológiai atlasza: 124. sz. kérdés: Születés, szoptatás, első fogak”, a Szkopjei Szent Círill és Metód Egyetem Néprajzi és Antropológiai Intézetének kiadványa. Ez a kiadvány Branislav Rusic tetemes mennyiségű terepmunka gyűjteményének első része. Az óriási és értékes gyűjtemény a Szerző odaadó munkájának köszönhetően jutott el a publikálási fázisba. Ez az eredmény rendkívüli módon jelentős a macedón folklór kutatás szempontjából.

#macedontudomanyosesmuveszetiakademia #macedoniaetnologiaiatlasza #branislavrusic
#etnologiaiesantropologiaiintezetszkopje #macedonhagyomany

Abstract

After many years of processing and preparation of materials for publishing, at the end of 2019, the first volume of a huge research work was published in two books: "Ethnographic Sources for Macedonia. Ethnological atlas of SFR Yugoslavia. Ethnological atlas of SR Macedonia. Question No. 124: Birth, Breastfeeding, First Tooth" This publication is the first in a collection of Branislav Rusic's vast amount of fieldwork. The huge and valuable collection reached the publishing phase thanks to the dedicated work of the Author. This result is extremely significant for Macedonian folklore research.

#macedonianacademyofsciencesandarts #ethnologicalatlasofmacedonia #branislavrusic
#instituteofethnologyandanthropologyskopje #macedoniantradition

The project "Ethnological Atlas of the Socialist Federal Republic of Yugoslavia" is arguably the most important and largest ethnological project in the history of the ethnological discipline in the period of socialism in the Yugoslav Federation. Consequently, it can be freely stated that the projects on the ethnographic atlas in each of the socialist republics of Yugoslavia were also the most significant and essential activities of ethnologists at that time.

With information on the great Yugoslav project "Ethnological Atlas of SFR Yugoslavia" I first met in the spring of 1993 starting my research work on the handwritten legacy of the ethnologist, professor Branislav Rusic kept in a special archive fund in the Macedonian Academy of Sciences and Arts' Archive.

On several occasions in the Fund's archive materials prof. Branislav Rusic's work and his engagement of as "Principal Trustee" (glaven povernik) had been mentioned for the work of the Ethnological Atlas for SR Macedonia and as one of the authors of the "Questionnaires" that were used as a basis for conducting field research in the whole SFRY. In the archive materials, then, I did not see any of the rich ethnographic material collected throughout Macedonia. I saw only a few of the several variants of the topics and questions compiled by Branislav Rusic as part of the extensive field questionnaires. However, in the archive materials, Rusic has preserved quite a number of documents, some of which are from his articles published in the newspaper "Nova Makedonija", in which he, as an author and member of the Committee on Ethnological

Atlas of Yugoslavia from Macedonia, reported to the Macedonian and Yugoslav experts and the wider public about the goals, implementation and meaning of this great project.

Working on the manuscript legacy of professor Branislav Rusic, in the spring of 1993, in Belgrade, I also met his daughter Nadica Rusic, from whom, discussing his work on the ethnographic atlas, I learned that, in fact, until the death of the professor in 1971, his office in their home was full with completed and fulfilled questionnaires, which were transported immediately to the Ethnological Atlas Center in Zagreb shortly after his death. The impression that Ms Nadica had of the importance of this material, as well as the urgency of the whole situation for the material to be fully transferred to Zagreb, somehow conveyed to me. However, after graduation I did not immediately show an active interest in researching the materials due to a variety of circumstances, but I was aware of developments in other former Yugoslav republics, in which, after the disintegration of Yugoslavia, initiatives were made to get copies of these materials in order to transfer them to their republic centers.

After finishing my doctorate in 2002, more realistic conditions were created to shift my interest towards these materials into a research project for the practical provision of copies of these materials for the needs of the Macedonian expert and broader public. At that time the Institute of Ethnology at the Faculty of Natural Sciences and Mathematics at the University of Skopje in Skopje, on several occasions tried to submit proposal research projects related to the issue of ethnological atlases.

However, only in the spring of 2010, as part of my study stay at the Department of Ethnology and Anthropology at the Faculty of Philosophy in Zagreb, funded by the CEEPUS program, I first visited the Ethnologic Atlas Center and the Archive where all the materials have been and stored and kept. Thanks to kindness and warm collegial and friendly relations with the then head of the Department of Ethnology and Anthropology, professor Goran Pavel-Shantek and professor Branko Gjakovic, I was given access to these materials.

Changes that have already taken place in the post-Yugoslav and post-socialist republics have also reflected the shift of the disciplinary discourse of ethnology and anthropology beyond the focus of ethnological and ethnographical cartography. The disciplinary discourse of abandoning the "obsolete" ambitions of systematically tracking, marking, documenting, processing and mapping cultural phenomena using questionnaires was fully visible in the state of the Center and the Archive. Only a few individuals, among whom Professor Branko Gjakovic took care of these materials and tried to keep them at least in a format that would be usable and accessible to future generations.

As I began browsing and the materials, sorted and systematized by the standards of the Center, my surprise was growing larger and larger, realizing the size of materials written and collected on the territory of the Socialist Republic of Macedonia. After a whole day of going through the archive, I realized that copying all the materials was impossible within a one-month study tour, so I spent the night thinking about how to optimize the stay and work on the materials, and yet the selected material made some sense and whole. I have decided to start scanning materials from the spiritual culture contained in Questionnaire IV, or life-cycle customs structured into several sets of questions: Summary question No. 124: Birth, breastfeeding, first tooth; Summary question No.125: First shearing; Summary question No. 121: Customs before the wedding itself, wreaths, wedding head coverings (head ornaments); Summary question No. 122. In-laws'/ Matchmaking honors; Summary question No. 123. Wedding; Summary question No. 126. Auspices of death; Summary question No. 127. Mourning and enclosures in the hearse and grave; and Summary question no. 128. Burial procession and tombstones.

Scanning with the equipment lent to me by the Department of Ethnology and Anthropology in Zagreb took about 10 days, so I concluded that the digitization process was going very slow and difficult, so I continued to xerox the rest of the material. So, at the end of my one-month stay in Zagreb, by bus, I transported nearly 8,000 photocopies of the above questionnaires to Macedonia.

Upon arriving in Macedonia, by the end of 2018, I had been successively trying, by applying to very few research projects and publishing competitions, to provide funding to publish these extremely important and

interesting field materials in the country. In Macedonia, many are aware, but the general public may not be fully aware, that the Ministry of Science and Education has not announced a competition for publishing since 2006, and has not announced a competition for scientific and research projects since 2011.

Thus, the material obtained in Macedonia, without financial support from the state institutions, with some logistics from the Institute of Ethnology and Anthropology, had been fully transcribed and processed in the period from 2010 until 2018. The processing involves completely digitizing it.

Finally, after many years of processing and preparation of materials for publishing, at the end of 2019, the first volume was published in two books entitled: "Ethnographic Sources for Macedonia. Ethnological atlas of SFR Yugoslavia. Ethnological atlas of SR Macedonia. Question No. 124: Birth, Breastfeeding, First Tooth" as a publication of the Issue of Institute of Ethnology and Anthropology, UKIM in Skopje.

About the Yugoslav Project "Ethnological Atlas of SFR Yugoslavia"

Facing the ever-accelerating changes in daily life in traditional Yugoslavian culture, accelerated modernization, electrification and industrialization, globalization processes and near-profound transformations of culture were most likely the crucial impetus for Yugoslav ethnologists to begin to systematize, recording, processing and mapping of different cultural phenomena. Understanding the urgency of monitoring and recording ethnological phenomena in a systematic way professor Bratimir Bratanić had emphasized on numerous occasions at various academic events.¹

Following European trends that have become more pronounced during the two world wars, exploring and visualizing folk culture in atlas, in Yugoslavia, determinant influences happened not just from the central European countries, but have also occurred from the countries of the Eastern Bloc, under strong influence of the USSR.² Those familiar with the development of ethnographic mapping in Yugoslavia mainly associate it with the development of theoretical and methodological concepts in social disciplines, an evolutionary approach and, in particular, a cultural-historical, diffusionist approach.

In Europe, the first ethnographic atlases were published at the end of the 50's.³ Thus, in 1957 the first part of Sweden's ethnological atlas was published, which included parts of Finland, and was originally conceived as a common atlas of the northern, Scandinavian countries: Denmark, Sweden, Norway and Finland. At Linz Conference in 1958 it was agreed to produce and issue a common atlas for the countries of Central and Southeast Europe: Austria, Czechoslovakia, Yugoslavia, Germany, Switzerland and Italy. The Slavic countries also had the initiative at the Slavic Congress held in Moscow in 1958 to create a common atlas.⁴

In mid-1957, the Ethnological Society of Yugoslavia was founded, which initiated the idea of forming a Committee on the Ethnological Atlas of Yugoslavia. Dr. Bratimir Bratanić from Zagreb was elected as a President of the Commission, and Dr. Boris Orel from Ljubljana, Rajko Nikolic from Novi Sad and Dr. Branislav Rusic from Skopje were elected for Commission members. The commission decided that the Atlas Preparation Center should be at the Ethnological Institute of the Faculty of Philosophy in Zagreb. The Yugoslav Research Council financed this large project, which was later joined in part by national funds.⁵

As early as 1958, several prominent members of the Ethnological Society of Yugoslavia came up with the idea of producing an Ethnological atlas because, as B. Rusic writes later: "all together knew that Yugoslavia

¹ Petrović, Đurđica, "Profesor Branimir Bratanić i evropski etnološki atlas." *Etnološka tribina*, vol. 10, br. 3, (1980): 11.

² Bruk, I.S., "Istoriko-ětnografičeskoekartografirovanie i ego sovremennye problemny", *Sovetskaja ětnografija*, No.3, Maj-Ijun, Moskva: Nauka, (1973): 3-18.

³ Bruk, I.S., i Tokarev, S.A., "Meždunarodnaja Konferencija po ětnografičeskomu atlasu Evropy i sopredel'nyh stran", *Sovetskaja ětnografija*, No.5, Sentjabr'-Oktjabr', Moskva: Nauka, (1968): 149-152.

⁴ Petrović, Đurđica, "Profesor Branimir Bratanić i evropski etnološki atlas." *Etnološka tribina*, vol. 10, br. 3, (1980): 11.

⁵ Rusiċ, Branislav, "Jugoslovenski etnološki atlas" Nova Makedonija, 10.12.1961. Risteski, S. Ljupĉo, Rakopisnata zaostavština na Branislav Rusiċ. Prilog kon istroijata na etnološkata misla vo Makedonija. Bitola: Misirkov, 1997, 41.

represents both, regarding its place in Southeast Europe and its people's composition one of the most attractive countries for ethnological research and, among other things, the issuance of such maps with various signs marked more or less folk appearances and objects that will most strikingly show the similarities or differences throughout Slovenia to Macedonia throughout both the South Slavs and non-Slavic peoples, and even their neighbors, and after that the signs will serve them the templates for deepening specific issues and drawing scientific conclusions".⁶

Already in 1960 they started working. Then the pilot project started on collecting and processing ethnographic material on five selected topics from about 1,600 localities in the former Yugoslavia. Thus a number of *probe questionnaires* and *probe analytical maps* were produced (for example: ritual processions with masks - surat, annual fires, yoke forms, performance and tools for straw rearing, village feast, etc.).⁷ B. Rusic compiled a number of these Questionnaires for individual ethnological problems. Almost all of the questionnaires are related to subjects and phenomena of folk culture: 1. Baking bread outside the house 2. Water supply 3. Fence; 4. Fireplace; 5. Backing lid; 6. Heaters and Heating; 7. Getting Fire; 8. Characteristic Floor furnitures in the main rooms; 9. Table; 10. Beds in the house and temporary dwellings; 11. Cradle; 12. Chest; 13. Backrest, keyhole, padlock; 14. Mortars; 15. Drinking water containers 16. Water keeping containers 17. Milk containers and milk storage 18. Names and times of meals in different parts of the day.

In 1963, the first two questionnaires were completed in SR Macedonia: Questionnaire No. 1 and Questionnaire No. 2. According to Branislav Rusic's reports, the mostly collected field materials and completed questionnaires were from Prilep and Bitola Plain, Mariovo, Zheleznik and Prespa. There were some results from the villages around Ohrid, Makedonski Brod, Kratovo and Gevgelija, and some in Dolni Polog, around Mavrovo Lake, in the Reka, near the towns of Strumica, Delchevo, Radovish, Shtip, Probishtip, Kratovo, Kriva Palanka and Kavadarci. In the other parts of the SRM nothing had been done so far.

Given the circumstances and state of affairs of ethnology experts in Yugoslavia, the principle of fieldwork was designed to operate through a network of local educators, teachers who know the locals best and will be able to complete the questionnaires. Rusic mentions that local teachers have been recommended by the National Education Council or through school councils for inclusion in the work of the Ethnological Atlas. Thus, for a relatively short period throughout SFR Yugoslavia an extensive network of voluntary contributors was established which soon grew into an "Ethnological Atlas Working Group" with about 1,100 associates and since 1962 has established its own "Working Community Voice" Journal, (*Glas radne zajednice za etnološki atlas*), which was published from 1962 to 1965 in 6 issues.⁸

After two years of studying the probe questionnaires as successful, the results in Croatia, Vojvodina and Macedonia are marked with good results. Using the results of the probe questionnaires, the Commission at the Center for Ethnographic Cartography produced 8 maps.⁹

At a meeting of the Committee on Atlases and the Committee on Ethnological Atlas of Yugoslavia held in Zagreb in 1966, attended by 36 representatives from 22 countries, it was decided to intensify activities on ethnological atlases in accordance with a resolution adopted earlier, encouraging joint research from all countries, intensifying contacts between them, regular exchange of information and regular meetings of

⁶ Rusih, Branislav, "Sličnosti i razlike dobijaju objašnjenja", *Završava se prvi sveobuhvatni Etnološki atlas Jugoslavije*, Politika, 19.06.1966.

⁷ Đaković, Branko, "Etnološka kartografija", *Studia ethnologica Croatica*, 18 No. 1, (2006): 67. Risteski, S. Ljupčo, *Rakopisnata zaostavština na Branislav Rusik. Prilog kon istrojata na etnološkata misla vo Makedonija*. Bitola: Misirkov, 1997, 42.

⁸ Rusik, Branislav, "Što se raboti vrz etnološkiot atlas vo Makedonija – naučen proekt so megunarodno značenje", *Nova Makedonija*, 11.03.1966.

⁹ Domaćinović, Vlasta, "Pripremanje Etnološkog Atlasa Jugoslavije", *Narodna umjetnost: hrvatski časopis za etnologiju i folkloristiku*, Vol. 7 No. 1, (1970): 251.

representatives of national committees.¹⁰ The purpose of this meeting was to define as precisely as possible the preparation of regional and national ethnological atlases, and to facilitate the work on a single European atlas. Working on the ethnological atlases of the peoples of Europe during this period shows yet another tendency in the development of disciplines, with a clear focus on the study and observation of folk culture on the European continent, and not just on populations outside Europe, commonly referred to as "primitive".¹¹

Bratanić's idea was first to "use the ethnological atlas as an instrument" in ethnological research, which basically opens up problems and research questions and does not provide ready answers. In the realization of the ethnological atlases Bratanić advocated: qualitatively sufficient ethnological material, material suitable for comparison in the wider area, material that is organized, systematically and coordinately collected, based on specially identified and selected types of topics and questions and a properly selected number of points for research".¹² At the same time, as a university professor B. Bratanić advocated to educate and train his students, future ethnologists, in the application of cartographic techniques for scientific purposes in order to map cartographically the "cultural phenomena deployed in a different and meaningful way in space, which provides great opportunities for interpretation (primarily historical) that can fully show the current or former survival of cultural or ethnic groups..., and the interpretation of the interrelationships of such groups will allow for the latent dynamics involved in the every cartographic image, however static it may seem at first glance".¹³

Since 1963, the Commission has begun to organize the main work, so that 4 collections of Questionnaires of 157 thematic goals have been prepared with a large number of questions and submissions with introductory remarks and notes tailored to each of the Republics.

The first questionnaire, drawn up in 1963, consists of 41 themes from material culture (from farming and plowing tools to walls and interior decoration of the home, from the broader context of folk construction).

The second questionnaire was prepared in 1965 and covered 38 topics (from bread stoves outside the house to men's and women's folk costume).

The third questionnaire developed in 1966 covered 119 topics (from women's and men's jackets and belts to unusual contracting ways).

The fourth questionnaire was completed in 1967 with 157 themes (ranging from wedding customs to questions of old measures).¹⁴

The territory of Yugoslavia was divided into 105 larger, basic squares, each divided into four smaller, additional squares. In each of the larger, basic squares, at approximately equal distance, four settlements were selected, and in each additional square another settlement was selected. Thus, the basic and additional settlement network was established. As some of the squares of the state border areas were smaller, the number of selected settlements was smaller. The same was applied for mountain areas. However, the choice of points was to include and represent both "Yugoslavs" and minorities.¹⁵

¹⁰ Rusić, Branislav, "Što se radi vrz etnološkiot atlas vo Makedonija – naučen proekt so meġunarodno značenje", Nova Makedonija, 11.03.1966.

¹¹ Petrović, Đurđica, "Profesor Branimir Bratanić i evropski etnološki atlas", *Etnološka tribina*, vol. 10, br. 3, (1980): 118.

¹² Petrović, Đurđica, "Profesor Branimir Bratanić i evropski etnološki atlas", *Etnološka tribina*, vol. 10, br. 3, (1980): 117.

¹³ Bratanić, Branimir, "Etnološki atlas Jugoslavije. Etnološki pregled", 7, Beograd, 1959, 11. Đaković, Branko, "Etnološka kartografija", *Studia ethnologica Croatica*, 18 No. 1, (2006): 67.

¹⁴ Rusić, Branislav, "Jugoslovenski etnološki atlas" Nova Makedonija, 10.12.1961. Đaković, Branko, "Vprašalnice Etnološkega atlasa in Slovenci", *Etnolog*. [Nova vrsta] Letn. 13, no. 64, (2003): 504.

¹⁵ Rusić, Branislav, "Što se radi vrz etnološkiot atlas vo Makedonija – naučen proekt so meġunarodno značenje", Nova Makedonija, 11.03.1966.

The territory of SFR Macedonia was divided into 25 squares with 160 deliberately selected primary settlements, and another 320 villages on the additional network.¹⁶ In the field work as well as in the realization of the activities around the Ethnological Atlas, up to 1961, three institutions from Macedonia were involved: the Ethnological Museum in Skopje and the National Museums in Ohrid and Titov Veles.¹⁷

In the following years most of the materials were collected from the Prilep-Bitola Plain, Mariovo, Zheleznik and Prespa. Fieldwork was completed in several villages around Ohrid, Makedonski Brod, Kratovo and Gevgelija, and less in the areas of Dolni Polog, Mavrovo, around Strumica, Delchevo, Radovish, Shtip, Probishtip.¹⁸

Even the founders of the Ethnological Atlas were aware that the project they were carrying out was "truly enormous, complicated, expensive and transcending the possibilities of a generation".¹⁹

The current social circumstances in Macedonia, especially after the closure of ethnology studies in the academic year 1952/53, and after the death of Branislav Rusic in August 1971 reflected on the pace, quality and character of the work of the Ethnological Atlas. However, some of the institutions that existed and acted in the field of ethnology at the time, such as the Ethnological Museum and the "Marko Cepenkov" Folklore Institute, provided some human, institutional and financial support for the realization of this project. Although during the research we failed to obtain adequate written documents and data on the fate of the work on the ethnological atlas in Macedonia after B. Rusic's death, however, from conversations with colleagues from museum institutions we learn that Professor Milos Konstantinov has taken responsibility for organizing the work, especially for the field work. From the 1970s to the mid-1980s several ethnologists were involved in the field work of the Ethnological Atlas, such as: Dr. Dusko Cr. Konstantinov, Anica Petrusheva, Angelina Krsteva, but also many other field collectors, such as Marionka Stefanova, Milan Risteski, Boris Pavlovski, Todor Mitrevski, Goce Inadeski, Mirko Kozinkovski, Jovan Kozinkovski, Marija Atanoska, Marija Atanoska, Tronda Pejovic.

As a result of years of systematic field monitoring and recording, from Macedonia in the period from 1960 to the end of the 1980s, approximately 320 questionnaires from the same number of settlements were completed, representing the most comprehensive and detailed ethnographic archives for our country.

In order to make this extensive material, whose originals are kept in the Archive of the Zagreb Ethnological Atlas Center, accessible to the Macedonian general public and to a closer professional public, we begin publishing it in several volumes.

In this way, one of the ideals and commitments of our ancestors in the ethnological discipline is fulfilled, publishing materials "as epistles" from previous generations to become a "tradition" for these and future generations...

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¹⁶ Risteski, S. Ljupčo, Rakopisnata zaostavština na Branislav Rusiќ. Prilog kon istrojata na etnološkata misla vo Makedonija. Bitola: Misirkov, 1997, 42.

¹⁷ Rusiќ, Branislav, "Jugoslovenski etnološki atlas" Nova Makedonija, 10.12.1961.

¹⁸ Rusiќ, Branislav, "Jugoslovenski etnološki atlas", Nova Makedonija, 03.09.1967. Risteski, S. Ljupčo, Rakopisnata zaostavština na Branislav Rusiќ. Prilog kon istrojata na etnološkata misla vo Makedonija. Bitola: Misirkov, 1997, 43.

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