

Arbeitsgruppe“ gebildet wurde, die als Koordinationsorgan unter Leitung ihres Sekretärs Prof. A. Fenton mit dem Sitz in Edinburg wirken wird.

Die Referate, die auf der Konferenz in der Hohen Tatra vorgetragen wurden, veröffentlichen wir in dieser Beilage zum 24.– 25. Band der Sammelschrift *Ethnologia slovacica et slavica*, die von der Komenský Universität in Bratislava herausgegeben wird. Die Redaktion der Sammelschrift tut dies in der Überzeugung, dass durch Publizierung dieser Materialien ein Dokument über die Beendigung einer Etappe in der Geschichte ethnologischer Atlasse in Europa und gleichzeitig ein Dokument über weitere Ziele auf dem Gebiet der europäischen Ethnokartographie erhalten bleibt, die im letzten Jahrzehnt des 20. Jahrhunderts eingeführt wurden.

The European Ethnological Atlas Past, Present, Future

ALEXANDER FENTON, Edinburgh

I first learned about the European Ethnological Atlas over 20 years ago. Professor Sigurd Erixon gave me information about its aims and intentions just a few years before he died in February 1968. In July 1973, in the year following the Stockholm Atlas meeting, I was invited to join the Permanent International Atlas Commission (SIA), to fill a vacancy created by the death of Professor Antonio Jorge Dias of Portugal. Eventually, after long discussion with Professor Branimir Bratanić whom I had met originally at a conference on Ploughing Implements held in Julita in Sweden in 1966, I was asked to become Secretary of SIA in succession to Dr P J Meertens. This was approved by the SIA meeting at Visegrád in Hungary in September 1974.

Subsequently I had close contacts with Professor Bratanić, who was Chairman of SIA for so many years, and who pursued the concept of the European Ethnological Atlas with singleminded dedication. His learning spanned East and West, and even though there were many times when not everyone agreed with his views – many of us will still remember keenly his insistence on the use of a square grid on the maps we were to produce – it was impossible not to be impressed by his determination, nor indeed to fail to acknowledge that behind this lay the heart of a very kindly man. We owe a debt of thanks to our late Chairman.

Let me be historical for a moment. Attempts to coordinate work on ethnological cartography in different European countries and on individual national

atlases stretch back to the 1930s. These stemmed from the realisation that the distribution of elements of traditional culture within any one state or ethnic unit was only part of a much wider story as a rule, and that investigation should be extended over a much wider area. Thus the ethnological maps that have now been completed or are in progress in Austria, Hungary, Czechoslovakia and Poland, for example, can each be seen as data banks for a specific, larger area of Europe that has a great deal of cultural cohesion within itself.

The Standing International Atlas Commission was established in 1953, after two unsuccessful attempts before the War, at first under the Chairmanship of Professor Sigurd Erixon. The concept of the European Ethnological Atlas (EA) was taken to include the neighbouring countries of the Near East and North Africa. It was seen as an essential methodological research tool that could cut across national boundaries. A series of working conferences was held in Zagreb 1966, Bonn 1968, Helsinki 1970, Stockholm 1972, Visegrád 1974, St Pölten 1976, Enniskillen 1978, and a number of meetings of the SIA took place in between also. The 1980s was a difficult period, during which it proved impossible to organise a working meeting, in spite of the President, and other factors. Obviously much time and effort was spent on the Atlas, and this in itself can be taken as an indicator of the widespread interest in developing the concept of the EA at the time, even though it has only now proved possible for a working meeting to take place again in Stará Lesná, thanks to the initiative and generosity of Slovakia.

At this point we should remind ourselves of the form of the atlas organisation that was worked out. A paper by Professor Bratanić outlined it as consisting of:

1. SIA
2. Organisation Commission
3. Coordination Centres
4. Working Groups
5. Ad hoc Commissions.

The SIA was to comprise up to 9 members, responsible for the overall development of the project and for maintaining links between the countries involved.

The Organisation Commission was to consist of one or preferably two members from each country, with the voluntary responsibility of ensuring the flow of data in line with the themes that had been selected for ethnological mapping.

The Coordination Centres were the places where specific parts of the EA were edited or published or both. One was in Zagreb, where Professor Bratanić was working on an atlas of ploughs, and one was in Bonn, under the direction of Professor Matthias Zender. He it was who succeeded in preparing the only part of the EA that has so far appeared, on Seasonal Bonfires (Jahresfeuer), with a commentary volume and maps. From this example, we can see what the EA might be like if it were to be continued.

The function of the Working Groups was to carry out research on specific themes, to make proposals about means of implementing them, and to help in making the maps.

The Ad Hoc Commissions could be set up by the SIA or the Organisation Commission to help to solve identified problems. In practice, I think no Ad Hoc Commissions were ever set up.

At the different meetings, various proposals were made for themes that deserved to be included in the EA. Each Working Meeting seemed to produce a fresh crop of proposals. As a reminder, however, I might mention that following meetings in Hamburg and Moscow, the sequence proposed in 1975 was:

1. Seasonal Festivals
2. Ploughs
3. Threshing
4. Tools for Harvesting and for Mowing Hay and Grass
5. Material and Construction of Walls in Houses in Permanent Settlements
6. Yule Log and Christmas Greenery
7. Edible Fats
8. Loads carried on the Human Back
9. Wagons, Carts, Sledges, Slipes.

So much for the background. As far as the present is concerned, there has been much progress on the completion of national ethnological atlases – in Finland, in Austria, in Hungary and elsewhere, not forgetting the Slovakian Ethnographical Atlas, on the completion of which we heartily congratulate our host country. Some countries have no national ethnological atlases; others are still working to complete plans that in most cases were established many years ago. With so much work done and in progress, we can look again at the purposes of the European Ethnological Atlas Commission, as formulated in 1953 by Sigurd Erixon when a commission for ethnological cartography was established:

“to facilitate cooperation between atlas enterprises which already exist and to formulate plans for future measures and further international discussion and the publication of theoretical matters. The final end should be to coordinate the national enterprises and realise a European atlas of folk culture“.

It would be possible to think that with so much fresh work available now – such as is being presented here in Slovakia – it would be to that extent easier to proceed with the EA, using to the full the data in the national atlases. But I am bound to ask a question at this stage: is the direction in which we are going the right one? After a great many Working Meetings over many years, we have only one part of the EA in print. Is it not likely that, following the old procedures, we would not be able to go any more quickly in the future? And above all, do we have the stimulus or enthusiasm to proceed in the old way? Several of those who

played prominent roles in the early days are no longer with us. Others have retired and no longer have the backing of their institutes or departments in helping to cover the expenses of attending conferences, which grow more costly with every year that passes. And in the meantime, the whole world is changing. Boundaries are falling away. Enforced ideological frameworks that limited the approach of scholars to historical subjects are being cast aside. New concepts of national identity and of internationalism are in the air. We should be wrong to proceed in the old way; but we should be equally wrong to reject the work already done, for it was valuable. It provided a focal point for scholars from East and West to work together. It greatly stimulated the national ethnological enterprises with which they were concerned simply through the fact of working together. This is an important past which must not be rejected, but carrying it with us, we must now turn our minds to the future and consider where the main needs lie, and how we can best answer these needs within the practical limitations of time, manpower, money and all the other considerations that will always be the enemies of research.

The first thing is to assess how much has been achieved through publication since thinking about ethnological atlases, national or international, started. This will in some degree establish a basis for fresh thought and it can be seen as a tribute to the workers who have laboured in the ethnological atlas vineyard over the last 40 years or so. This could be published as a Bibliography, covering not only atlases as such, but also the articles and books that have been written on the subject. We shall need help in building up as full a picture as possible from each country, taking into consideration also the linguistic atlases, which are in themselves of somewhat earlier origins, where they have a strong bearing on aspects of national culture and tie together words and things. Such a Bibliography would be a useful methodological tool and would at the same time set a base line for new thinking.

Secondly, I consider that we have to adopt a new approach. The old traditional ways, the cartographic representation of which have been our concern, are still of value, as all of human history has value. We are not going to give up such studies just because the world has changed – in fact, for that very reason, there may be an even greater need for them. Of course there will be new viewpoints in approaching ethnological studies. There will be new uses made of the data that scholars assemble, and new methodologies will be used to assemble that data, not least through computers that allow us to scrutinise and analyse masses of quantitative data from inventories, diaries and private papers in a way that has never been known before on this earth. New viewpoints, new uses, new methodologies, new tools – will inevitably lead to new interpretations and re-interpretations of earlier work and our ethnological approaches will become

more and more wholeheartedly accepted by general historians and integrate more deeply with general educational needs.

The new approach I am proposing is not intended to bring to an end work towards the EA, but may provide an ultimately better basis for some form of it. We now have many completed national ethnological atlases, and a number with which much progress has been made. We have the *Ethnologia Europaea* group, regularly publishing its journal under the active guidance of professor Bjarne Stoklund in Denmark. There is the *Société Internationale d'Éthnologie et Folklore*, which has had a recent successful meeting in Bergen. And there are other bodies of an international nature, like the International Ethnological Food Research Group, each of which concentrates on a specific theme within the range of ethnology. Many of us are members of more than one of these bodies, each of which has its own research emphases. What I am about to say does not in any way mean that there should be a massive amalgamation of all such bodies into some grandiose "united society of ethnological societies", for that would have a bad effect on the ease of communication with fellow scholars that is one of the great virtues of meeting in smaller groups, and also on the differences of emphasis which are essential for maintaining a broadly based approach to the subject of ethnology as a whole. But that does not in any way mean that we should not actively seek the cooperation of all such groups in furthering our specific plans.

My proposal now is simply for concentration on a number of carefully selected themes. These will no doubt include some that have already been considered, but we must think very hard about what themes have the most relevance to the conditions under which we are now living in Europe. Following selection of a modest number of themes, we should aim at working them up in monograph form, for publication, using cartographic techniques for presentation of the data wherever practical or convenient. The themes selected will, of course, bestride the boundaries of European and if possible the immediately neighbouring countries. They may be developed and presented at conferences and symposia sponsored by any of the bodies concerned with the study and promulgation of ethnological matters that I have mentioned earlier, and not necessarily only at specific atlas meetings. This may establish a widening of the approach to harness the knowledge and enthusiasm of such bodies in a form of productivity that can only be of benefit to our subject as a whole. And how much better to work constructively and regularly on well chosen themes than to struggle to put together a volume of conference proceedings and reports out of a sense of duty, ending up with something that records who said what, but which in reality is not of any special scientific value.

To develop such ideas, we need a new form of organisation, which is prepared

to work with others, with a central coordinating body and an advisory group comparable to the SIA, but with a membership altered or extended to suit our new European world and with a genuine coordinating mission. The first aim should be to assemble data provided by sets of scholars knowledgeable about the themes chosen, and to publish that material. The question of cartography should remain strong in the form of presentation, and in the longer run, after say 6 or 10 themes have been worked up and got into print, we should consider a further stage, which is to look at what we have and develop on its basis, if that should still be appropriate, a summarising European Ethnological Atlas unit that will on the one hand act as a kind of index to the mass of data in the thematic monographs, and that will on the other show the wider distributional significance of the data to a wider than merely academic public. Should we not now set ourselves a 10year programme, and see how far we can get on with it? If we can do so fruitfully, we will be making the best possible tribute to the labours of those whose thinking and effort have led us to the stage we have reached today.

Der Ethnographische Atlas der Slowakei im mitteleuropäischen Kontext

SOŇA KOVAČEVIČOVÁ, Bratislava

Geehrte Gäste, ich stehe als Schuldner vor Ihnen. Zwanzig Jahre wanderte ich wie Walter von der Vogelweide durch Europa. Statt Erlebnisse und Minnelieder sammelte ich Ratschläge, die sie mir in ihren Atlaszentren gewährten. Während meiner Pflichten zu Hause galt es kein Lob auf das Gesehene und Erlebte zu singen, aber die ganze Erfahrungstätigkeit mit den Kollegen im Geiste wissenschaftlicher Tradition, Bedürfnisse und Möglichkeiten der Slowakei durchzudenken, sich ein Ziel der Atlasarbeit und Methoden ihrer Realisierung zu setzen.

Gestatten sie mir, ihnen allen Anwesenden, auch denen die bei ihnen zu Hause blieben für diese Zusammenarbeit meinen Dank auf untraditionelle Weise auszusprechen. Vom Charakter der Wissenschaft und meiner persönlichen Eigenschaften ausgehend, versuche ich diese inspirativen Diskussionen, die auf mehreren Zusammenkünften betreffs des Ethnologischen Atlases Europas (weiter EAE) erklangen, zu charakterisieren. Ihre Lösung blieb oft unausgesprochen, aber sie spornte zur Entfaltung des Denkens an und ermöglichte sich auf den Arbeitscharakter der einzelnen Atlaszentren zu orientieren. Ich führe wenigstens die wesentlichen an, die in der Zielsetzung und Methodik