

što sam Tibetancu koji obavlja obred rekao koliko imam godina, on me je sjekalom fingirano rasjekao na toliko komada. Za vrijeme obreda osjećao sam se vrlo mirno i spokojno” (str. 87).

Iz iznimno živopisnog zapisa dalje doznajemo kako je, prema tibetskim vjerovanjima, smisao opisanog obreda u tome da će se svatko nad kime se on obavi nakon vlastite smrti reinkarnirati upravo na tome najsvetijem mjestu zemaljske kugle.

Dok nam je isusovac Nikola Ratkaj Velikotaborski 1625. godine donio prve vijesti o Tibetu, a pritom nikada nije bio u njemu, iako se žarko spremao, Vinšćak je u toj zemlji na krovu svijeta boravio nekoliko puta – prvi puta 1993. godine, zatim 1999. i ponovo 2006. godine. Boravio je i u Nepal u gdje u progonstvu, nakon kineske okupacije Tibeta (molim uredništvo da ne uporabi eufemizam kao što ga rabi npr. hrvatska Vlada, kao i sve vlade koje se nalaze u unosnim gospodarskim odnosima s Kinom), žive pripadnici tibetskog naroda.

Među ostalim, iznimna je vrijednost ove knjige u tome što je domaćoj, i to široj publici autor sažeto iznio temeljne vrijednosti tibetskog buddhizma i böna, dakle dvije strane Tibeta – buddhističku i onu bönsku, o kojima smo do sada mogli (što se tiče prijevodne i domaće stručne literature – ovdje ne mislim na naše iznimne putopisce Tibeta) čitati u skriptima Klare Gönc Moačanin (“Religije Tibeta”, u: *Istočne religije*, skripta za studente, Katedra za indologiju, Filozofski fakultet u Zagrebu, 2001.).

Suzana Marjanić

Jasna Čapo i Valentina Gulin Zrnić, ur.:

Mjesto, nemjesto: Interdisciplinarna promišljanja prostora i kulture

Zagreb: Institut za etnologiju i folkloristiku, 2011., 443 str.

A lesser paradox perhaps, but nevertheless a paradox: while there has recently been a lot of talk about the *spatial* turn in our disciplines, and while anthropology (ethnology) is being routinely admonished for its belated discovery that *space* is not just a container for culture, anthropologists are actually much more interested in tackling *places* rather than rethinking the idea of *space*. But no one is talking about a *patial* turn. In the same vein, the respective field of anthropology is named anthropology of space, not place. At best, it is called anthropology of space and place, with space preceding the place despite the widely shared belief among anthropologists that place, phenomenologically considered,

is prior to space. The notion of space still seems to efficiently keep upper hand on the hierarchically subordinated notion of place.

The present volume on 'place and non-place' willingly follows the tradition of edited volumes on space and place established by the 'mother-volume' (Low and Lawrence-Zúñiga, eds. 2003. *The Anthropology of Space and Place*). In their extensive introduction, the editors reassert most of the basic certainties of this strand of anthropology of space that has become dominant in relatively short time. This, naturally, couldn't be done without setting up a canon of inevitable authors and asserting a sharp break with the recent past, thereby excluding many other traditions, approaches and authors who study the spatial phenomena and use other spatial concepts in our discipline.

'Space and place', and consequently 'place and non-place', is namely just one possible theoretical focus among several others certainly no less productive and no less interesting. Curiously, the infatuation with 'space and place' has been plainly imported from human geography, for reasons that still wait to be elucidated (Geography has its own reasons for focusing on it). It is therefore entirely appropriate that the editors have included a contribution by the geographer (Laura Šakaja) to competently discuss the concept of place in human geography.

By voicing his reservations about the above-mentioned strand of anthropology of space and place, this reviewer does not intend to question the value of individual contributions which are often excellent. In her review of the place of space and place in Croatian ethnology, one of the editors (Valentina Gulin Zrnić) seems, to some extent at least, to go against the grain of the introduction by showing that the break with the past, termed 'spatial turn', may be less dramatic than believed. By referring to Bratanić and Gavazzi of the Croatia tradition of diffusionist areal studies and ethnological cartography, she demonstrates once again the well-known fact that diffusionist cultural anthropology/ethnology of culture areas and cultural boundaries was bound to prove that cultural, linguistic and political frontiers *do not* coincide. This ethnocartographic endeavor was often instrumental in refuting nationalist doctrines about the named coincidence. (Think, among many other cases, of the Swiss ethnologist Richard Weiss and his famous cultural frontier running along the Brünig-Naph-Reuss line, and of the admirable political implications of its establishment!) This is clearly at variance with the misplaced claim of the introduction (p. 18) that cultural anthropologists of the earlier 20th century used to trace sharply bounded culture areas. When Gellner brought forward the metaphor of the modiglianesque picture of culture (p. 17-18), he was referring to the nationalists, not the cultural anthropologists!

The focus of Melanija Belaj's interesting chapter is the notion of *terroir* and its present usages in marketing local foods and wines (or other alcoholic drinks, in her case). In French human geography and ethnology, the term originally denoted the agricultural space utilized by a human group (e.g. village). Interestingly, it is one of those spatial notions now ignored by anthropology of space and place although it used to be one of the central concepts in the study of rural landscapes. By bringing together quite heterogeneous preoccupations, the chapter on the debates surrounding inherited family houses in Croatia by Sarah Czerny similarly results in displacing the traditional anthropological topic of succession and devolution of property.

Contested spaces (why not rather talk about landscapes?) is always a welcome topic which is approached in this volume through three salient, though different cases from the region: a shared square on the (ex)-border between the towns of Gorizia and Nova Gorica by Katja Jerman, the symbolically partitioned town of Mostar by Sanja Puljar D'Alessio, and the making of the sacred place in Medjugorje with its contested spiritual and other resources by Marijana Belaj. The chapter by Nataša Gregorič Bon on reconstructing the past of their town of Himarë on the southern Albanian coast could easily appear in the same section, but it also fits well in the section on history and memory, together with the paper by Bojan Mucko on the project of documenting diverse artistic interventions in public urban spaces of Zagreb, thereby contributing to the constitution of urban spaces as sites of memory, collective urban memories and the memorializing collective itself.

By the same token, migrations, transnational experiences and notions of home represent another welcome topic in such a volume. In her chapter on the refugees from Srijem struggling to settle in to their new homes in a Zagreb suburb, Jasna Čapo asks questions as to whether 'emplacement' of displaced persons is possible at all, and finds the response partly negative due to the strong nostalgic attachments of these people to their rural Pannonian *heimat*. Petar Bagarić's chapter deals with the history of an individual's 'gastarbeiter' migration as revealed through his life story. Mojca Piškorič contributes another study of an individual – a singer, poet and actor – which is based on conversation with him to a lesser extent, utilizing other available materials that enable her to reconstruct an individual's diasporic experience.

The remaining three sections deal with topics of space and power (Sanja Đurin on the panoptical assemblage of the Lepoglava prison, Ian Woodcock and Jan Smitheram on place-identities in multicultural Melbourne), public spaces (Anđelina Svirčić Gotovac on how public spaces are under threat and Jelena Zlatar on how shopping malls are impacting the disappearance of public spaces in

Zagreb), and, finally, virtual spaces (Iva Pleše on web places, Ana-Marija Vukušić on the case of a 'local' web forum, Sonja Leboš on a virtual community and Ratko Cvetnić and Mladen Klemenčić on a virtual museum in a Zagreb neighbourhood).

Bojan Baskar

Milana Černelić i Marijeta Rajković Iveta, ur.:

Zapisi iz gornjih Ravnih kotara: Etnološki, povijesni i muzeološki prilozi o Islamu Latinskom, Islamu Grčkom, Kašiću i Podgradini

Zagreb: Filozofski fakultet, Odsjek za etnologiju i kulturnu antropologiju, Centar za komparativnohistorijske i interkulturalne studije, FF-press u suradnji sa znanstvenim projektima *Identitet i etnokulturno oblikovanje Bunjevaca* i *Triplex Confinium: hrvatska višegraničja u euromediteranskom kontekstu*, 2010., 377 str.

Iz naslova knjige razvidno je o čemu je riječ: o etnološkim, povijesnim i muzeološkim priložima koji su rezultat interdisciplinarnoga istraživanja grupe stručnjaka i znanstvenika te studenata etnologije i kulturne antropologije te povijesti Filozofskoga fakulteta u Zagrebu na području Islama Latinskog i Islama Grčkog. Istraživanje je osmišljeno kao zajednički rad u okviru znanstvenoistraživačkih projekata *Triplex Confinium. Hrvatska višegraničja u euro-mediteranskom kontekstu* (voditelj prof. dr. sc. Drago Rokсандić), *Hrvatski identitet u marketingu turističkog odredišta i razvojnoj strategiji* (voditelj prof. dr. sc. Tomislav Šola) i *Identitet i etnogeneza primorskih Bunjevaca* (voditeljica prof. dr. sc. Milana Černelić), a njemu su se priključile ili ga poduprle i neke druge institucije i pojedinci, npr. Institut "Ruđer Bošković" i Volonterski centar Zagreb. Započelo je studijskim radom koji je podrazumijevao čitanje literature i pripreme za terensko istraživanje provedeno 2005. g., nastavilo se u 2006. godini te je uslijedila obrada (analiza i interpretacija) skupljene građe. Na temelju toga višegodišnjeg rada nastali su sljedeći tekstovi.

U uvodnom članku, pod naslovom kakav je i cijele knjige – "Zapisi iz gornjih Ravnih kotara: Etnološki, povijesni i muzeološki prilozi o Islamu Latinskom, Islamu Grčkom, Kašiću i Podgradini", koji su napisale urednice knjige Milana Černelić i Marijeta Rajković Iveta obrazlažu se razlozi, polazišta, svrha i ciljevi etnoloških/kulturnoantropoloških istraživanja u Islamu Latinskom, Islamu Grčkom, Kašiću i Podgradini. Predstavljaju se u kratkim crtama dosadašnja etnološka istraživanja na području Ravnih kotara, etnološka istraživanja na temu Domovinskog rata, ukazuje se na različitost pristupa ovih poratnih istraživanja te poteškoće na koje pri tome etnolozi nailaze: kako istraživati dvije suprotstavljene