

- Rajković, Zorica  
1987 "Sažetak diskusije s kolokvija 'Istraživanje običaja -pojmovi i termini'", *Narodna umjetnost*, Zagreb, 24, 117-131.  
1987a "Zašto govorimo o običajima?", *Narodna umjetnost*, Zagreb, 24, 15-21.
- Rihtman-Auguštin, Dunja  
1973 "Brauch und seine Rolle im Verhaltenscode Sozialer Gruppen", *Narodna umjetnost*, Zagreb, 10, 379-382.  
1987 "Sažetak diskusije s kolokvija 'Istraživanje običaja -pojmovi i termini'", *Narodna umjetnost*, Zagreb, 24, 117-131.  
1987a "Njemački pojmovi Sitte und Brauch i poimanje običaja u našoj etnologiji", *Narodna umjetnost*, Zagreb, 24, 83-93.
- Supek, Olga  
1987 "Sažetak diskusije s kolokvija 'Istraživanje običaja -pojmovi i termini'", *Narodna umjetnost*, Zagreb, 24, 117- 131.  
1987a "Status pojma običaj u angloameričkoj antropologiji", *Narodna umjetnost*, Zagreb, 24, 105-117.
- Velčić, Mirna  
1991 "Odnos prema Drugom i suvremena etnografska praksa", u: *Otišak priče - Intertekstualno proučavanje autobiografije*, August Cesarec, Zagreb. [u tisku].
- Vodopija, Milivoj  
1978 "Etnološko određenje pojma običaj", magistarski rad, rkp. br. 993, Zavod za istraživanje folklor, Zagreb.  
1987 "Sažetak diskusije s kolokvija 'Istraživanje običaja - pojmovi i termini'", *Narodna umjetnost*, Zagreb, 24, 117-131.
- Wagner, Aleksandra  
1987 "Sažetak diskusije s kolokvija 'Istraživanje običaja - pojmovi i termini'", *Narodna umjetnost*, Zagreb, 24, 117-131.

## THE BORDERS OF CUSTOM

### SUMMARY

The article is devoted to throwing light upon the current status of the ethnological term, custom. A term which has outlived various stages of the development of ethnological science, always remaining one of the central features of the subject, "custom" today contains in miniature, the history of ethnology. The model text for this discourse is the discussion concerning the term, along with accompanying papers, which brought together authorities in this field in Zagreb in 1987. That text represents a document on the status of the term in contemporary ethnology, reflecting the consequences of differing scientific approaches and methodology, as well as epistemological stages. Certain contradictions, overlapping of the term custom with other major ethnological terms (culture, tradition, peoples, rites etc.), allied with the variability of its operative value, have resulted in a quandry. Does this term belong in the "bric-a-brac of ethnological

history", or does it continue to retain the status of one of its basic terms? This radical dilemma requires that our discussion establish *the level of doubt* shaking the foundations of the scientific term, custom. The first level is that of definition which endeavours to solve the problem by coming to agreement, and adoption of one of the definitions of the term. However, the problem of definition leads very quickly to a new problem level, expressed as the irreconcilability of particular scientific traditions (the European, the American, and the Soviet). All at once, the problem of comprehension of "custom", manifests itself as the problem of comprehending the objectives and subjects of ethnological science in its entirety. The most serious form of doubt is expressed in the question of whether custom exists at all as a cultural phenomenon, or it is merely an "ethnological mirage", an aspiration of a branch of science to arrange culture according to the requirements of its discourse. The critical potential of the levels of the problem is utilised in the discussion as an opportunity, through destructuring of one term, to outline the main paths of development of ethnology, from a descriptive science to one of discourse. The question of the efficacy of the term is not merely the question of its empirical value, but also that of its scientific and historical potential, the possibility of ensuring the identity of ethnology both within the system of humanities, and within the culture to which it is considered "responsible". The openness of Yugoslavian ethnology towards the influences of various scientific traditions and innovations, has brought a richness of interpretation and a variety of scientific terms, but, at the same time, a *potpourri* of epistemological problems which "collide" within its discourse. One of the major questions in the science of culture, and that is the very question of the relation of scientific language with the language (or languages) of the culture, will thus be put from two diametrically different positions - conditionally, they may be referred to as the position of anthropology as a science dealing with the world, and the position of ethnology, as a science dealing with a people.

*(Translated by Nina H. Antoljak)*