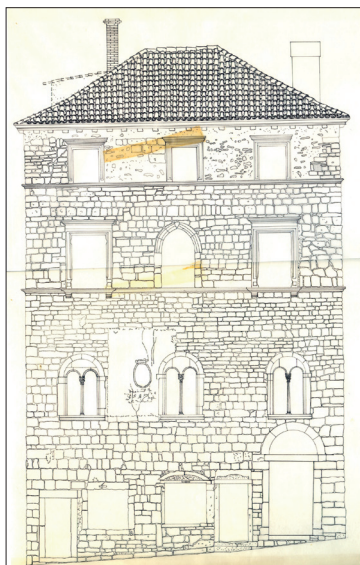


FOTOGRAFIJE/PHOTOS



Sl. 1.01. Istočno pročelje palače Rossini u Šibeniku. Slijeva je pristup katedrali širokom ulicom pod južnim pročeljem s glavnim portalom, a zdesna pristup Loži uličicom iz koje se ulazi u palačino dvorište. Dokumentacija Muzeja Grada Šibenika, 1972./*The eastern facade of the Rossini palace in Šibenik. At the left side is a wide pedestrian street towards nearby cathedral, at the right side is a narrow shortcut to Loggia where is backyard's entrance. Documentation of the Šibenik City Museum, 1972.*



Sl. 1.02. “Čija je kapa starija?” u vrtu kuće Matavulj 30. III. 2011. U prvom planu Marko Knežević iz Promine, iza njega više kaparica iz obrta, udruga i samostana, u pozadini začelje kuće Matavulj. S druge strane kuće se nalaze dvorište i povijesni industrijski aneks. Fotografija Nikoline Vuković-Stipaničev iz tjednika “Šibenski list”, uz privolu objavljivanja./*“Whose cap is older?” March 30, 2011 in the garden of the Matavulj house. Marko Knežević from Promina in the foreground, a number of cap-makers from the craft shop, guilds and monasteries behind him and in the background the back facade of the Matavulj house. At the opposite side of the house is its frontyard and historical industry annex. Photo by Nikolina Vuković-Stipaničev from the weekly “Šibenski list”, with permission to reproduce.*

Claudia Peschel-Wacha, Katharina Richter-Kovarik: "Tradition aus Ton - Wege zur Wahrnehmung des keramischen Erbes/
Tradície z hlíny - cesty za poznaním keramického dedičstva" / "Tradicija gline - putovi ka spoznavanju keramičkog nasljedja"



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Sl. 3.01. Procesija prigodom svetkovine Sv. Gerasima na otoku Kefaloniji. Njegove moći nose se u procesiji kao i iznad bolesnika. 16. kolovoza 1992./*During the procession at the festival dedicated to Agios Gerasimos on the island of Kephallonia, his relics are carried in procession and also over the sick, 16 August 1992.*



Sl. 3.02. Žrtvovanje ovce za vrijeme svetkovine Anastenaria u selu Agia Elenē (Grčka Makedonija). 21. svibnja 1992./*The lamb sacrifice during the Anastenaria festival, in the village of Agia Elenē (Greek Macedonia), 21 May 1992.*



Sl. 3.03. Preminuli srednjoškolski nastavnik Kōnstantinos Nik. Poilantzas u lijesu na groblju, Pyrgos Dirou, Središnji Mani. Listopad 1992./
The dead high school teacher Kōnstantinos Nik. Poilantzas in the coffin at the cemetery, Pyrgos Dirou, Inner Mani, October 1992.



Sl. 3.04. Žena u žalosti. Statueta. Arheološki muzej Thera. Santorini, 1992./
Mourning woman. Statuette. Thera Archaeological Museum, Santorini, 1992.



Sl. 3.05. “Ženska sfera” u javnom prostoru: groblje, prostor u kontroli žena. Subotnje jutro na Prvom groblju u Ateni. Zima 1991./ *A “female sphere” in a public space: the cemetery, a space controlled by women, Athens 1st cemetery a Saturday morning, winter 1991.*



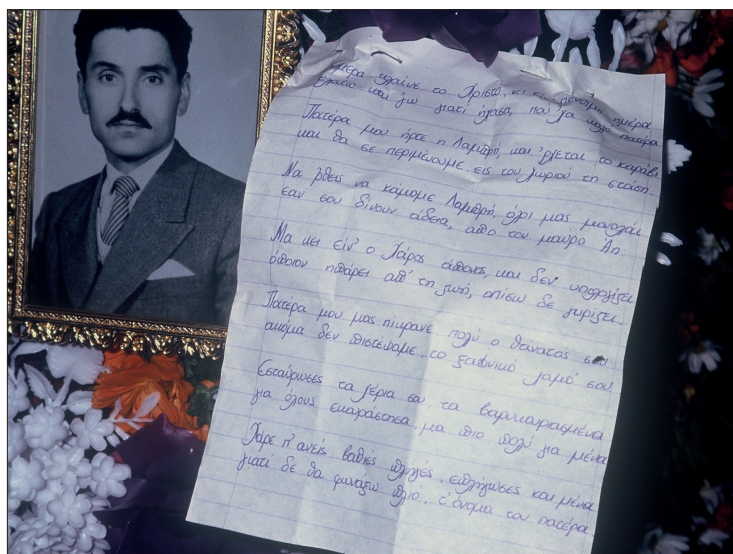
Sl. 3.06. Komemoracija na prvu godišnjicu smrti za Panagiotisa Bidalēsa. Njegova fotografija i majčin vijenac za vrijeme liturgije nalaze se uz koljivo. Otok Tinos, 16 kolovoza 1994./ *The first anniversary memorial for Panagiotis Bidalēs. His photo and a wreath dedicated by his mother are placed on the kollyva during the liturgy. Tinos island, 16 August 1994.*



Sl. 3.07. Komemoracija za preminulu osobu s jelom na grobu za vrijeme druge od tri psychosabbata, tj. Dušnih dana, tijekom karnevala i korizme, koncem zime. Seres (Grčka Makedonija), 7. ožujka 1992./*Memorial service performed for a deceased person with offerings of food at the tomb on the second of the three psychosabbata, i.e. All Souls' Day, during Carnival and Lent, at the end of the winter, 7 March 1992, Serres (Greek Macedonia).*



Sl. 3.08. Žena u crnoj odjeći sa žrtvom na urešenom grobu. Grobni lekit na bijeloj podlozi. Narodni muzej, Atena 1991./*A black-clad woman with offering at a decorated tomb, funerary white-ground lekythoi National Museum, Athens 1991.*



Sl. 3.09. Fotografija nedavno preminuog i pismo moirologia pričvršćeno na Epitaphiosu (plastičnica). Veliki petak u crkvi u Olimpu. Otok Karpatos, 1992./Written moirologia and pictures of recently deceased are attached to the Epitaphios (Christ's funeral). Good Friday in the church of Olympus, Karpathos island, 1992.



Sl. 3.10. Žene u žalosti ispred Epitaphiosa, Veliki petak u crkvi u Olimpu, Otok Karpatos, 1992./Lamenting women in front of the Epitaphios, Good Friday in the church of Olympus, Karpathos island, 1992.



Sl. 4.01. S izložbe Obrtnici starog Ivanića/
From the exhibition Craftsmen of Old Ivanić
("Obrtnici starog Ivanića")



Sl. 4.02. S izložbe Obrtnici starog Ivanića/
From the exhibition Craftsmen of Old Ivanić
("Obrtnici starog Ivanića")



Sl. 4.03. Popisivanje građe na imanju obitelji Kezele/
Registration of material
on the Kezele family property



Sl. 4.04. Izloženi mnogobrojni ćupovi/*Numerous jar on display*



Sl. 4.05. Popisivanje građe na imanju obitelji Kezele/*Registration of material on the Kezele family property*