



CONSTRUCTIVE, RECONSTRUCTIVE ETHNOLOGY - OPPORTUNITY FOR A DYNAMIC UNDERSTANDING OF FOLK POTTERY – MACEDONIAN CASE

Gordan Nikolov, Belgrade, 12.06.2011

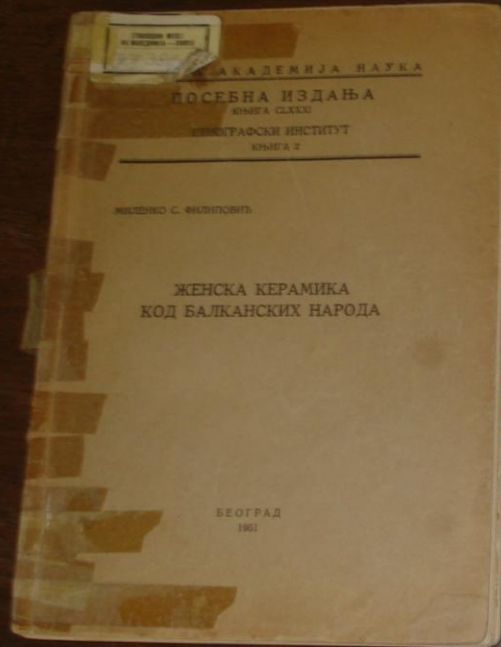
INTRODUCTION

Ethno-archaeological research related to pottery is an important link in understanding and preservation of the processes or the technologies of creating objects from clay, starting from the very beginning, from choosing the proper type of clay, its digging from the ground, methods of clay preparation, decorating, baking, up to the utilitarian, ritual, or some other function objects may have had. The study of folk pottery in the world, especially in the Balkans must be perceived as a regional challenge that can be realized through regional projects only.

An example of this is the beginning of cooperation between Belgrade National Museum and the Museum of Macedonia, a joint project *Bread casserole from the Neolithic until today in the region of the Balkans, utilitarian and ritual function*. This project that I work with colleague Biljana Djordjevic although in the initial phase, represents a common vision for the beginning of regional cooperation, which was depicted in 5th Italian conference on ethnoarcheology on may 2010 in Rome – Italy, with paper *Bread casserole (crepulja/crepna) from Neolithic to present in South-East Europe. The beginning of Ethnoarchaeological Cooperation in the Region*.

In Macedonia from 1945 until today there were only two dozen serious investigations pertaining to the folk pottery and a curator in the past and one today, which exclusively deals with the study of folk pottery . It is a serious problem, bearing in mind that all is lost and forgotten without documents and thus protected. However collection of folk pottery that I work at the Museum of Macedonia in Skopje has around one thousand objects and hundred images, material collected from colleagues who over the decades in a period of their working ,pottery represent their professional interest.

RECONSTRUCTION OF THE "FIRST CREPNA" FROM KUCEVISTE VILLAGE NEAR SKOPJE



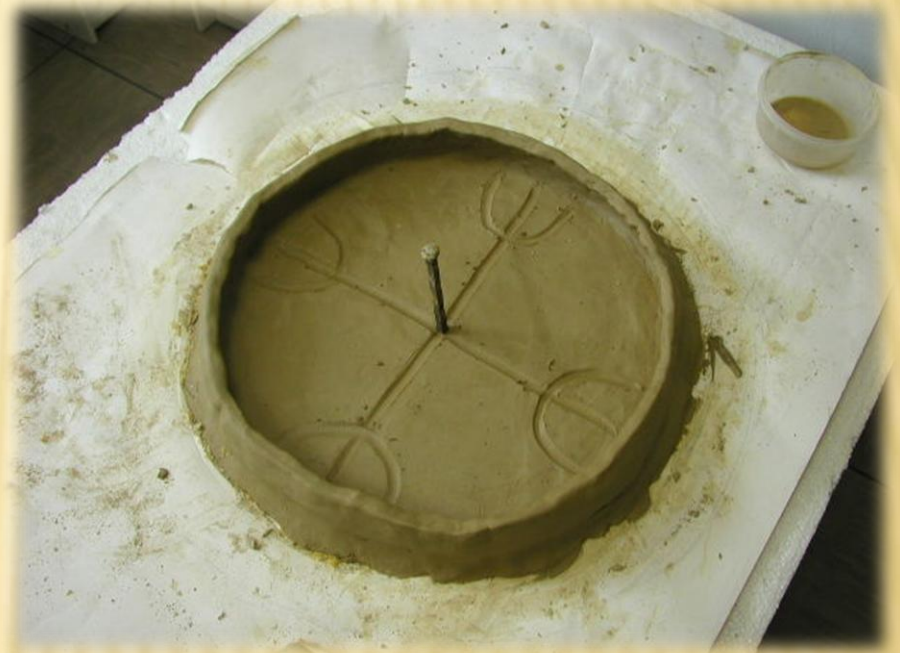
- ПРАВО ЈЕ КРАЈЕКОЛА
 - ВО ПЕЗ ЈАКОМ ЈЕ ПЕРИОД
 - РЕ, ШТО Ј - ШТО НЕКАМ СМЕЛАТА
 - КОЈ ЗА ПЕРИОД - ПЕРИОД
 - КРАЈИ Е БИТИЈА ПЕРИОДА
 - КОЈА СЕ НАЈА ЧЕРНИЈА ЗА НЕГО
 - ПО НИМ ПЕРИОДИ СЕ ВРНАМ
 - КОЈ ЗА НЕКА ЗАБИЈАТА
 - ШТО ЈЕ ПЕРИОД СО НЕГО

(која) ја зоват дека се иста и се нешто друго со
 нешто иста и ја зоват (првобитна) со која
 се зборува дека нешто кај неа, и поразлично се
 се ка "Држави" дојде (и истин)
 и она со која кај Египет и се содржи не
 трите забележително и се зоват, се јави на
 због се забележително, за која се иста и
 иста иста. Се тајна ^{во због} форма не дојде

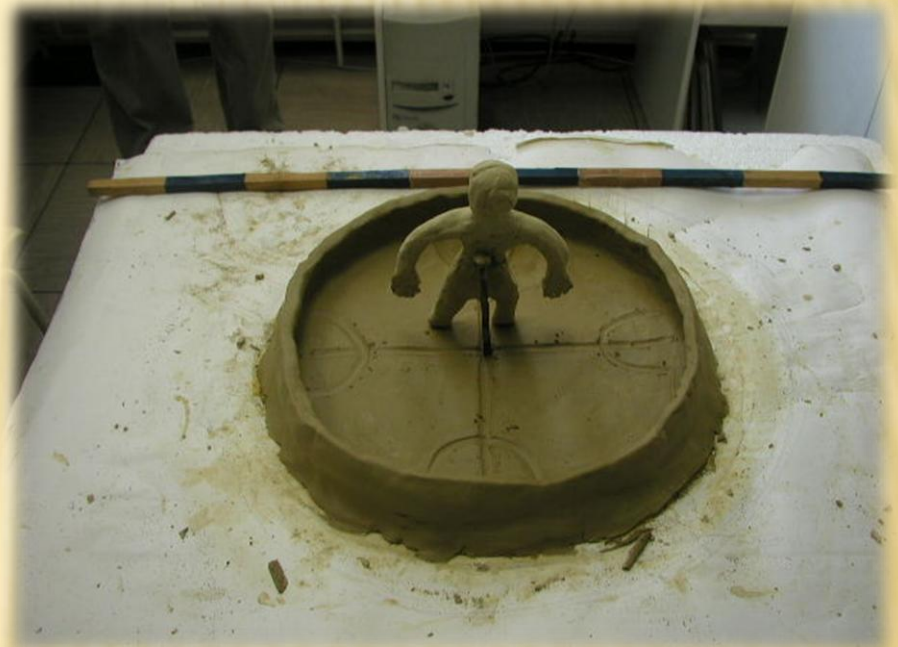
мито, ќе се разјасни, тајна и мито иста и дојде
 и / која се јави (и истин)
 сепак иста иста од јазга (и истин) - мито, мито
 мито иста и се забележително иста иста
 мито иста и дојде иста, се забележително
 иста и дојде иста и се забележително
 иста иста иста и се забележително
 иста иста иста и се забележително













PRACTICAL PARTICIPATORY ASPECTS OF RECONSTRUCTIVE ETHNOLOGY

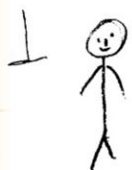




КОПАКЕ УМА:

9.

суда ваннава



то дај и поре се
може отворити



скапили од вртот
и праха

камера
какојоде
ума



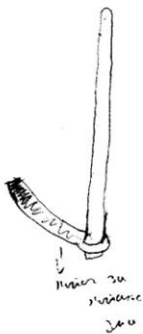
3-6 м дубина

ниша за вода



Кот се поставува
и се веша на
акојоде на вешта

Синтетички вода се
веша



покажи се
на
суда



покажи се
на вода
и праха
и вода

ПОКАЖИ
КАКО?



покажи се
на вода
и праха
и вода
ПОКАЖИ
КАКО?

























VILLAGE BASHIBOZ / FUTURE CHALLENGE











This is my presentation which was intended to present a more practical way of my work in research, related to all types and reconstruction process of ceramic objects and associated funds, rather than specific rituals or technical details associated with them, I hope you clarify my sight, which means for me the dynamic understanding of folk pottery.

Thank you for your attention