

1.02 Pregledni znanstveni članek

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## Zgodovina raziskovanja pripovednega izročila na območju Ribniške doline

### IZVLEČEK

*Prispevek obravnava zgodovino raziskovanja pripovednega izročila na območju Ribniške doline. Ribnica je z vidika slovske folklorne dediščine znana predvsem po šaljivih pripovedih in značilnem humorju, ki predstavlja pomemben del nesnovne kulturne dediščine. O načrtnem zbiranju etnografskega gradiva Ribničanov lahko govorimo že v predromantičnem obdobju. Na tem območju so delovali nekateri pomembnejši slovenski predstavniki in misleci romantične dobe. Z zbiranjem folklornega gradiva so se prvi ukvarjali zadnji ribniški graščaki – Rudeži. V luči prizadevanj za slovensko nacionalno prebujanje se je v Ribnici večkrat ustavil prijatelj Jožefa Rudeža, poljski etnograf Emil Korytko, ki je v 19. stoletju slovenske intelektualce spodbudil k zbiranju folklornega gradiva. V članku so omenjeni raziskovalci, ki so v svojih raziskavah kakorkoli obravnavali ribniško pripovedno izročilo in zbirke pripovedi, ki se vsebinsko navezujejo na Ribniško dolino.*

### KLJUČNE BESEDE

*Ribnica, Sodražica, Dolenjska, zgodovina, etnografija, etnologija, folkloristika, pripovedno izročilo, slovska folklor*

### ABSTRACT

#### HISTORY OF FOLK LITERATURE STUDIES IN THE RIBNICA VALLEY

*This article outlines the history of collecting folk tales in the Ribnica valley. In regard to folk literature, Ribnica is mostly known for its humorous narratives and the characteristic humour of its inhabitants, which constitutes an important part of intangible cultural heritage. The beginning of the systematic collection of ethnographic materials goes back to the pre-Romantic era. The Ribnica valley was home to some of the most important Slovenian representatives and thinkers of the Romantic period. The first collectors of folk materials were the last lords of Ribnica's manor – the Rudež family. During the time of Slovenian national awakening in the nineteenth century, a friend of Jožef Rudež, Polish ethnographer Emil Korytko paid several visits to Ribnica and encouraged Slovenian intellectuals to collect folklore materials. The article mentions researchers who have in any way dealt with Ribnica's oral tradition and various collections of narratives related to the Ribnica valley.*

### KEYWORDS

*Ribnica, Sodražica, Lower Carniola, history, ethnography, ethnology, folkloristic, folk tales, folk literature*

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## S U M M A R Y

### History of folk literature studies in the Ribnica valley

The article outlines the history of collecting folk tales in the Ribnica valley. The said area is mostly known to historiography for its traditional wood-ware and pottery industries. Local tradesmen

sold their products across the wider Middle European area, where they were known not only for their crafts but also for their humorous narratives. The summary survey of individual researchers, records, and their collections is limited to the Ribnica valley and the former border of the Ribnica area, which today encompasses the municipalities of Ribnica and Sodražica. The article mentions researchers who have in any way dealt with the Ribnica oral tradition and various collections of narratives related to the Ribnica valley.

The first who stumbled upon this topic was probably the Carniolan polymath Johann Weikhard von Valvasor. The traces of spiritual culture lead to the famous record of the last witch trial in Carniola, which was held in Ribnica.

The beginning of the systematic collection of ethnographic materials goes back to pre-Romantic era. The first written record is the manuscript list of fairy tales, titled *Mythen zur Ribniza geglaubten*, which was compiled by priest and linguist Valentin Vodnik during his priesthood service in Ribnica. In this short manuscript, Vodnik presented the creatures that appeared in Ribnica's folklore tradition. The manuscript is supposedly a transcription of the collection that was produced by the last lords of Ribnica's manor – the Rudež family, who were the first known collectors of folk materials in the area. During the time of Slovenian national awakening, Polish ethnographer Emil Korytko paid several visits to Ribnica. Jožef Rudež presented him with valuable ethnographic materials, which Korytko would later include in his collection.

The author of the article also presents new findings about the destiny of the famous Rudež collection. During that period, the collectors Matevž Ravnikar-Požencan and Fran Peterlin-Sreboški were active in the Ribnica valley as well importantly contributing to the collection of intangible cultural heritage. Later on, Anton Lesar, Fran Levstik, Fran Milčinski, Henrik Costa, Janko Trošt, Olga Vodopivec, Zmaga Kumer and others were also collecting or discussing folk tales of this area. Despite the variety of previous ethnographic studies and subsequent ethnological efforts to preserve the traditional wood-ware and pottery industries, only a few would recognise the potential of systematic field research of oral traditions.