

Zgodovinski atrij

Osrednji atrij

Stekleni atrij

Desni atrij

KATJA GOLJAT: *Gledala sem, kako trava raste*

V zadnjih letih zeliščarstvo in nabiralništvo v Sloveniji doživljata preporod, vse več ljudi pa se obrača k znanju in izkušnjam, ki jih ponujajo številnih tovrstni dogodki po državi. Narava nas hrani, zdravi in neguje, če vse to v zameno zanj počnemo tudi mi. Ker tehnologija prodira prav na vsa področja naših življenj, je stik z zemljo ter rastlinskim in živalskim svetom tisti, ki nas prizemlji in osredišči. Preživetje naravnega sveta temelji na vzajemnih odnosih med vrstami, ki so obenem proizvajalke in porabnice dobrin v neskončni izmenjavi večnega krogotoka življenja. Zeliščarstvo in nabiralništvo nas pri tem uči ta vzajemnosti, odgovornosti in zmernosti, da iz narave vedno jemljemo preudarno. Staroselska ljudstva z vsega sveta, ki od nekdaj živijo v tesnem sodelovanju z naravo, nas učijo preproste resnice – kar krepi naravni svet, podpira tudi ljudi, kar ga ogroža, pa nam dolgoročno škoduje.¹ Nismo izvzeti iz sveta, zato je naša skupna odgovornost, da delamo za njegovo dobrobit.

Obči dostop do naravnega okolja ni samoumeven. V mnogih državah globalnega Zahoda, kjer se je kapitalizem od konca srednjega veka dalje razmahnil v večji meri kot pri nas, so kmetijska in gozdna zemljišča ograjena, razparcelirana in nedostopna. Skupnina – skupni gozdovi in pašniki, ki so v fevdalizmu omogočali preživetje vsem – je bila na začetku novega veka privatizirana, s tem pa so bili na rob preživetja pahneni najranljivejši, predvsem vdove in starejše ženske. Če so te znale tudi zdraviti, pomagati pri porodu in delati z zelišči, so posedovale moč, znanje in vpliv, ki so bili pogosto vir strahu in zavisti, to pa jih je ob nesrečah hitro spremenilo v grešne kozle ali celo tarče pregonov.² Čarovnice, modre žene in take ali drugačne pehte so se vtisnile v spomin številnih generacij otrok kot negativni liki, danes pa se s kritičnim vrednotenjem preteklosti vendarle pripovedujejo tudi njihove nekdaj spregledane zgodbe.

K ljudskim zdravilcem, t. i. ranocelnikom ali padarjem, so ljudje hodili od blizu in daleč. Zdravili so z zdravilnimi zelmi in izdelki rastlinskega in živalskega izvora, iz katerih so pripravljali čaje, poparke, tinkture, olja in »žavbe«. Znanje o učinkovinah in receptih za »arcnije« se je prenašalo ustno in prek zdravilskih in botaničnih »bukev«, ki so jih predajali iz generacije v generacijo ter prepisovali in prevajali iz latinščine in nemščine v ljudske jezike. Del ljudskega izročila so bili tudi zagovori in uroki, na primer zoper ječmen na očesu, ki so ga poželi s srpom ali pljuvanjem.³ Nekatera prepričanja so danes ovržena, mnogo ljudskega znanja pa so medicinske raziskave potrdile. O tem pričajo tudi imena zdravilnih zeli, ki razkrivajo njihovo rabo – grižnica (smetlika) zoper grižo, čistilna krhlika za odvajanje, pljučnik proti pljučnim težavam, ranjak za celjenje ran ...⁴

Eden od razlogov za priljubljenost nabiralništva pri nas je tudi dejstvo, da so gozdovi in travniki še vedno prosto dostopni, njihove dobrine pa na voljo vsem. Pričujoča razstava Katje Goljat pa ne predstavlja le samih zdravilnih in užitnih rastlin, temveč tudi izjemne posameznike, ki se nam jih trudijo približati. Zeliščarji in nabiralci nas učijo pomena skupnosti in medsebojnega sodelovanja, saj lahko le tako znanje posameznikov raste in se bogati. Njihovo tesno sožitje z naravnim okoljem in poglobljeno znanje, ki se je tisočletja zbiralo, ohranjalo, plemenitilo in nam ga sedaj predajajo, pa sta vedno aktualna – morda danes celo bolj kot kadarkoli prej.

Vida Jocif

Katja Goljat (1982) je samozaposlena v kulturi, fotografinja, ki prebiva v Ljubljani in deluje na področju sodobne avtorske in dokumentarne fotografije. V svojih delih predstavlja tematike, ki jo vznemirjajo in odstirajo pogled na njen lastni intimni svet ali jo popeljejo do svetov onkraj, kjer najde zgodbe ljudi, katerih življenjski stil je rezultat družbenih preobrazb in teži k odklonu od kulturnih obrazcev. Fotoaparati obravnava kot magični stroj, ki njena spoznanja in občutja prevaja v podobe.

Portretiranci: Jožica Bajc Pivec, Karmen Gajšek, Samo Kreft, Urška Lemut, Vita Matjac, Vlasta Mlakar, Monika in Tomaž Mulej, Terezija Nikolčič, Katja Rebolj, Monika Stojc, Lovro Vehovar, Darja Vrana

Zahvala: Vida Jocif (obrazstavno besedilo); Urška Alič (oblikovanje panojev); mag. Nataša Ferant, IHPS (zasaditev zdravilnih in aromatičnih rastlin); Monika Stojc – Polna cajna (izdelava girlande, dekoracije); Floravita, Kje so tiste rožice?, Samo Kreft, Vlasta Mlakar, Terezija Nikolčič, Polna cajna, Pivec domačija, Rožma, Vilalavanda, Darja Vrana, Zelišča Hanuman, Zelišča Korina (naravni darovi); Urška Alič, David Matej Goljat, Matjaž Rušt, David Tavčar – Artiko, Ulla Žibert (razvoj ideje postavitve razstave); zbirka starih tiskov NUK (dostop do starih tiskov o botaniki in zdravilstvu); Kristina Kokalj, Anja Šuler, Katerina Mirovič – Stripburger (izposoja grafoskopov).

1 Robin Wall Kimmerer, *Braiding Sweetgrass*, Milkweed Editions, 2015.
2 Silvia Federici, *Witches, Witch-Hunting, and Women*, PM Press, 2018.
3 Meta Sterle, Ljudsko zdravilstvo na Loškem, *Loški razgledi*, 37/1, 1990.
4 Dušan Ludvik, Ljudska imena zdravilnih rastlin, *Traditiones*, 2, 1973.

KATJA GOLJAT: *I Watched the Grass Grow*

In recent years, there has been a revival of herbalism and foraging in Slovenia. More and more people are turning to the knowledge and experience offered by the many events of this kind around the country. Nature feeds, heals and nurtures us, if we do the same in return. As technology pervades every aspect of our lives, it is contact with the land and the plant and animal world that keeps us grounded and focused. The survival of the natural world is based on reciprocal relationships between species that are both producers and consumers of goods in the endless exchange of the eternal cycle of life. Herbalism and foraging teach us about reciprocity, responsibility and moderation, and to always take from nature with prudence. Having always lived in harmony with nature, indigenous peoples around the world teach us a simple truth: what strengthens the natural world also supports people, and what threatens the natural world harms us in the long run.¹ We are not separate from the world, and it is our shared responsibility to work for its well-being.

Public access to the natural environment is not a given. In many countries of the global West, where capitalism has flourished to a greater extent since the end of the Middle Ages than in our country, agricultural and forest land is fenced off, divided up and inaccessible. The commons, i.e., common forests and pastures, which in feudalism provided a livelihood for all, were privatised at the beginning of the modern period, pushing the most vulnerable, especially widows and elderly women, to the margins of survival. If they could also heal, assist in childbirth and work with herbs, they possessed a power, knowledge and influence that were often a source of fear and envy, and this quickly turned them into scapegoats or even targets of persecution in the event of disasters.² Witches, wise women and healers of one kind or another have been imprinted on the memories of generations of children as negative figures, but today, with a critical appreciation of the past, their once overlooked stories are being told.

People came from far and wide to see folk healers, i.e. medicine men or quack doctors. They used medicinal herbs and products of plant and animal origin to make teas, infusions, tinctures, oils and ointments. Knowledge of active ingredients and recipes for remedies were passed on orally and through medical and botanical books, which were handed down from generation to generation, and copied and translated from Latin and German into the vernacular. Also part of the folk tradition were incantations and spells, for example against a sty, which was reaped with a sickle or spit.³ Some beliefs have now been disproved, but much of the folk knowledge has been confirmed by medical research. This is evidenced by the names of medicinal herbs that reveal their use – eyebright for disorders of the eye, purging buckthorn as a laxative, lungwort for lung problems, woundwort for healing wounds, etc.⁴

One of the reasons for the popularity of foraging in Slovenia is the fact that forests and meadows are still freely accessible, and their benefits are available to all. Katja Goljat's exhibition showcases not only the medicinal and edible plants themselves, but also the remarkable individuals who try to bring them closer to us. Herbalists and foragers teach us the importance of community and mutual cooperation, for it is only in this way that individual knowledge can grow and be enriched. Their close harmony with the natural environment and the profound knowledge that has been gathered, preserved, enriched and passed on to us over millennia are always relevant – perhaps now more than ever.

Vida Jocif

Katja Goljat (1982) is a self-employed cultural worker, a photographer based in Ljubljana, working in the field of contemporary auteur and documentary photography. In her work she presents themes that excite her and reveal a glimpse of her own intimate world, or take her to worlds beyond, where there are stories of people whose lifestyles are the result of social transformations and tend to break away from the grip of cultural forms. She treats the camera as a magical machine that translates her insights and feelings into images.

Subjects: Jožica Bajc Pivec, Karmen Gajšek, Samo Kreft, Urška Lemut, Vita Matjac, Vlasta Mlakar, Monika in Tomaž Mulej, Terezija Nikolčič, Katja Rebolj, Monika Stojc, Lovro Vehovar, Darja Vrana

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1 Robin Wall Kimmerer, *Braiding Sweetgrass*, Milkweed Editions, 2015.
2 Silvia Federici, *Witches, Witch-Hunting, and Women*, PM Press, 2018.
3 Meta Sterle, Ljudsko zdravilstvo na Loškem, *Loški razgledi*, 37/1, 1990.
4 Dušan Ludvik, Ljudska imena zdravilnih rastlin, *Traditiones*, 2, 1973.

SPREMLJEVALNI PROGRAM RAZSTAVE KATJE GOLJAT »GLEDALA SEM, KAKO TRAVA RASTE« IN FESTIVALA NABIRALNIŠTVA