

Uvodnik *Editorial*

Zrinka Mileusnić

Univerza na Primorskem Fakulteta za humanistične študije, Koper, Slovenija
University of Primorska, Faculty of Humanities, Koper, Slovenia
zrinka.mileusnic@fhs.upr.si

Letošnjo prvo številko *Studia universitatis hereditati* odpiramo s povabilom, naj čez znane disciplinarne meje pogledamo kot čez pragove med prostori, telesi, tehnikami in pomeni. Skupna nit prispevkov v tej številki ni tema v ednini, temveč način gledanja: kako iz materialnih sledi in diskurzivnih okvirov ustvarjamo verodostojno, a tudi odgovorno vednost.

V prvem sklopu, katerega vsebino lahko povzamemo kot Krajine spomina, prostora in pomena, nas Jan Cotič popelje na Titov trg v Kopru, kjer droben napis, vklesan v gotski pisavi, tekmuje z monumentalnostjo Pretorske palače. Avtor pokaže, kako lahko premestitve, heraldične vrzeli in datacije odprejo povsem nova vprašanja o namenu ter začetnem mestu spomenika. Epigrafika se tu bere kot urbanistična mikrozgodovina, ki preizprašuje naše intuitivne hierarhije med »velikimi« in »majhnimi« znaki v prostoru.

Iz istrskega lapidarija se z raziskavo Ilkurja Erdogana in Giuseppeja Reste predstavimo na osrednje prizorišče postsovjetskih mest: na parlamentarne trge. Avtorja sledi protestov pretvorita v kartografijo gostote, tokov in simbolnih vozlišč, kjer se arhitektura kot materializirana ideologija sreča z množico kot koreografijo političnega spomina. Dekomunizacija tu ni enkratni akt, ampak dolgotrajen, tudi prostorski proces, ki se vrti v tlorise, osi in praznine.

Mojca Ramšak pa nas povabi bliže: k oltarju, vonju in dotiku. Njen esej o kužnem oltarju v Makolah je opomnik, da zgodovine boleznih nikoli niso zgolj statistike, temveč tudi senzorični scenariji: kako so smrdle ulice in tkanine, kako so dišala kadila in mazila, kako je skupnost v sliki in ritualu predelovala grozo epidemij. V senzorični zgodovini je miazma več kot

We open this year's first issue of *Studia universitatis hereditati* with an invitation to look beyond familiar disciplinary boundaries as thresholds between spaces, bodies, techniques, and meanings. The common thread running through the contributions in this issue is not a single theme, but rather a way of looking at things: how we create credible but also responsible knowledge from material traces and discursive frameworks.

In the first section, which can be summarised as 'Landscapes of Memory, Space, and Meaning', Jan Cotič takes us to Titov trg in Koper, where a small inscription carved in Gothic script competes with the monumentality of the Praetorian Palace. The author shows how relocations, heraldic gaps, and dating can open entirely new questions about the purpose and original location of the monument. Epigraphy is read here as an urban micro-history that questions our intuitive hierarchies between 'big' and 'small' signs in space.

From the Istrian lapidarium, Ilkur Erdogan and Giuseppe Resta's study takes us to the central stage of post-Soviet cities: parliamentary squares. The authors transform the traces of protests into a cartography of density, flows, and symbolic nodes, where architecture as materialised ideology meets the crowd as a choreography of political memory. Here, decommunisation is not a one-time act, but a long-term, even spatial process that is inscribed in floor plans, axes, and voids.

Mojca Ramšak invites us closer: to the altar, to smell and touch. Her essay on the plague altar in Makole is a reminder that the history of disease is never just statistics, but also sensory experiences: how the streets and fabrics smelled, how the incense and ointments smelled, and how the community processed the horror of epidem-

doktrina: je kulturna shema, ki povezuje umetnost, teologijo in civilno zaščito.

Drugi sklop vsebinsko obravnava metode in prakse arheologije ter odpre metodološko vprašanje, ki presega stroko: kako vemo, da nekaj vemo. Dimitrij Mlekuž Vrhovnik precizno pokaže, da zračno lasersko skeniranje (ZLS) ne nadomešča terena, temveč mu dodaja nove vrste negotovosti in novih potrditev. »Terensko preverjanje« ni tehnična formalnost, ampak del »kabliranja« dokazov, prepletanja šibkejših in močnejših niti, iz katerega šele nastane prepričljiva razlaga. V času, ko avtomatska detekcija in umetna inteligenca pospešujeta arheološki pogled, je ta epistemološka skromnost dragocena.

Goodman Gwasira nam iz Namibije prinaša zgodbo o arheologiji kot pogodbeni storitvi v senci velikih infrastrukturnih projektov. Njegov prispevek zarisuje prepletenost okoljske presoje, nacionalne dediščinske zakonodaje in mednarodnih donatorskih režimov ter kliče po standardnih postopkih, akreditaciji in etičnem ogrodju. Ob obilici »sive literature« nakaže priložnost: kako strokovne dokumente povzdigniti v znanstveni vir, ki služi tako skupnostim kot varstvu.

Tretji sklop, posvečen zgodovini snovi, telesa in vsakdana, odpira Miguel Martins de Sousa s pogledom v evropski zgodnji novi vek. Konoplja in opij sta v njegovem branju manj eksotika kot vsakdanja prisotnost med terapijo, rekreacijo in simbolnim. Med raztresenimi arheološkimi najdbami in bogato literaturo se izriše kulturna ekologija psihoaktivnih snovi, ki vsakdan preplete z razumevanjem telesa, zdravja in zavesti. Prispevek Ramšakove iz drugega sklopa tukaj dobi dodaten odmev: ob boleznih ne gre le za patogene, pač pa za čute, rituale in skupnostno znanje.

Četrty sklop obravnava družbene predstave tehnologij, se obrača k jeziku, s katerim tehnologije sploh lahko mislimo. Tadej Praprotnik analizira metafore »velikega podatkovja« in »umetne inteligence« kot orodja naturalizacije: ko rečemo tokovi, oblaki ali cunamijski podatkov, ne opisujemo le sveta, temveč ga hkrati uprizarjamo ter zakrivamo izbirnost, interese

ics through images and rituals. In the history of sensory perception, miasma is more than a doctrine: it is a cultural schema that connects art, theology, and public health.

The second section addresses the methods and practices of archaeology, raising a methodological question that transcends the discipline: how do we know that we know something? Dimitrij Mlekuž Vrhovnik shows precisely that airborne laser scanning (ALS) does not replace fieldwork but adds new types of uncertainty and new confirmations. 'Field verification' is not a technical formality, but part of the 'g' of cabling evidence, the intertwining of weaker and stronger threads, from which a convincing explanation emerges. At a time when automatic detection and artificial intelligence are accelerating the archaeological gaze, this epistemological modesty is valuable.

Goodman Gwasira brings us a story from Namibia about archaeology as a contractual service in the shadow of large infrastructure projects. His contribution outlines the intertwining of environmental assessment, national heritage legislation, and international donor regimes, and calls for the establishment of standard procedures, accreditation, and an ethical framework. Amidst a wealth of 'grey literature', he identifies an opportunity: how to elevate professional documents into a scientific resource that serves both communities and conservation.

The third section, devoted to the history of materials, bodies, and everyday life, is opened by Miguel Martins de Sousa with a look at the early modern period in Europe. In his reading, cannabis and opium are less exotic and more an everyday presence in therapy, recreation, and symbolism. Among scattered archaeological finds and rich literature, a cultural ecology of psychoactive substances emerges, intertwining everyday life with an understanding of the body, health, and consciousness. Ramšak's contribution from the second section takes on additional resonance here: illness is not just about pathogens, but also about the senses, rituals, and communal knowledge.

The fourth section explores social representations of technologies, examining the language that enables us to think about technolo-

in selekcije, vpisane v razvoj. Besedilo inteligentno razstavi, kako metafore sooblikujejo meje možnega, verjetnega in legitimnega v tehnoloških imaginarijih.

Številko sklenemo z dvema recenzijama, ki sta tudi most med znanstvenimi polji in kulturnim spominom. Tomaž Pisanski v branju Osetove korespondence z Josipom Plemeljem razpre ne le osebnost velikega matematika, temveč tudi medij, v katerem se znanost kot skupnost gradi – pismo. Njegov esej z natančnim zgodovinskim posluhom prestreže, kako se anekdote, časopisni odmevi in arhivi pretvarjajo v biografsko vednost.

Jonatan Vinkler pa nas v recenziji monumentalne monografije o Janu Žižki opozori, da je tudi knjiga kot predmet epistemološki dogodek: tipografija, likovna celota in uredniška odličnost niso zgolj embalaža, temveč del zgodbe, ki jo zgodovinopisje pripoveduje o sebi.

Če bi skušali duh te številke ujeti v en stavek, bi rekli: Znanje je razmerje – med površino in globino, med zvokom slogana in tišino arhiva, med ploskvijo karte protestov in reliefom gomil na Krasu, med liturgično podobo in vonjem po dimu, med metaforo in proceduro. V času, ko se pospešuje tako raziskovanje kot sodbe o raziskovanju, ostaja naša naloga dvojna: povečevati ostrino metod in širiti občutljivost za pomen.

Vsem avtoricam in avtorjem se zahvaljujem za zaupanje ter potrpežljivost pri uredniškem postopku. Bralce pa vabim, da pri vsakem prispevku poskusijo storiti še en korak čez prag, iz svoje cone domačnosti na dvorišče druge metode, drugega jezika ali drugega čuta. Verjamem, da vas bo številka 2025/1 nagradila z novimi potmi med disciplinami in z ostrim pogledom na svet, ki ga skupaj soustvarjamo.

Tadej Praprotnik analyses the metaphors of 'big data' and 'artificial intelligence' as tools of naturalisation: when we talk about data flows, clouds, or tsunamis, we are not only describing the world, but also staging it and obscuring the choices, interests, and selections embedded in its development. The text intelligently demonstrates how metaphors help shape the boundaries of what is possible, probable, and legitimate in technological imaginaries.

We conclude the issue with two reviews that also serve as a bridge between scientific fields and cultural memory. In his reading of Oset's correspondence with Josip Plemelj, Tomaž Pisanski reveals not only the personality of the great mathematician, but also the medium in which science as a community is built – the letter. His essay, with its keen historical ear, captures how anecdotes, newspaper reports, and archives are transformed into biographical knowledge.

In his review of a monumental book on Jan Žižka, Jonatan Vinkler reminds us that a book as an object is also an epistemological event: typography, visual design, and editorial excellence are not merely packaging, but part of the story that historiography tells about itself.

If we were to try to capture the spirit of this issue in a single sentence, we would say: knowledge is a relationship – between surface and depth, between the sound of a slogan and the silence of an archive, between the flatness of a map of protests and the relief of mounds in the Karst, between a liturgical image and the smell of smoke, between metaphor and procedure. At a time when both research and judgments about research are accelerating, our task remains twofold: to increase the sharpness of our methods and to broaden our sensitivity to meaning.

I want to thank all the authors for their trust and patience throughout the editorial process. I invite readers to take another step across the threshold with each contribution, from their zone of familiarity into the courtyard of another method, another language, or another sense. Issue 2025/1 will reward you with new paths between disciplines and a sharp view of the world we are co-creating.