

PRIRODOSLOVNI MUZEJ I ZOOLOŠKI VRT

IZVJEŠĆE O RADU ZA 2019. GODINU

FOTOGRAFSKI PRILOZI

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Paleontološki odjel



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1.2. Terensko istraživanje

Botanički odjel



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Zoološki odjel



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Zoološki odjel



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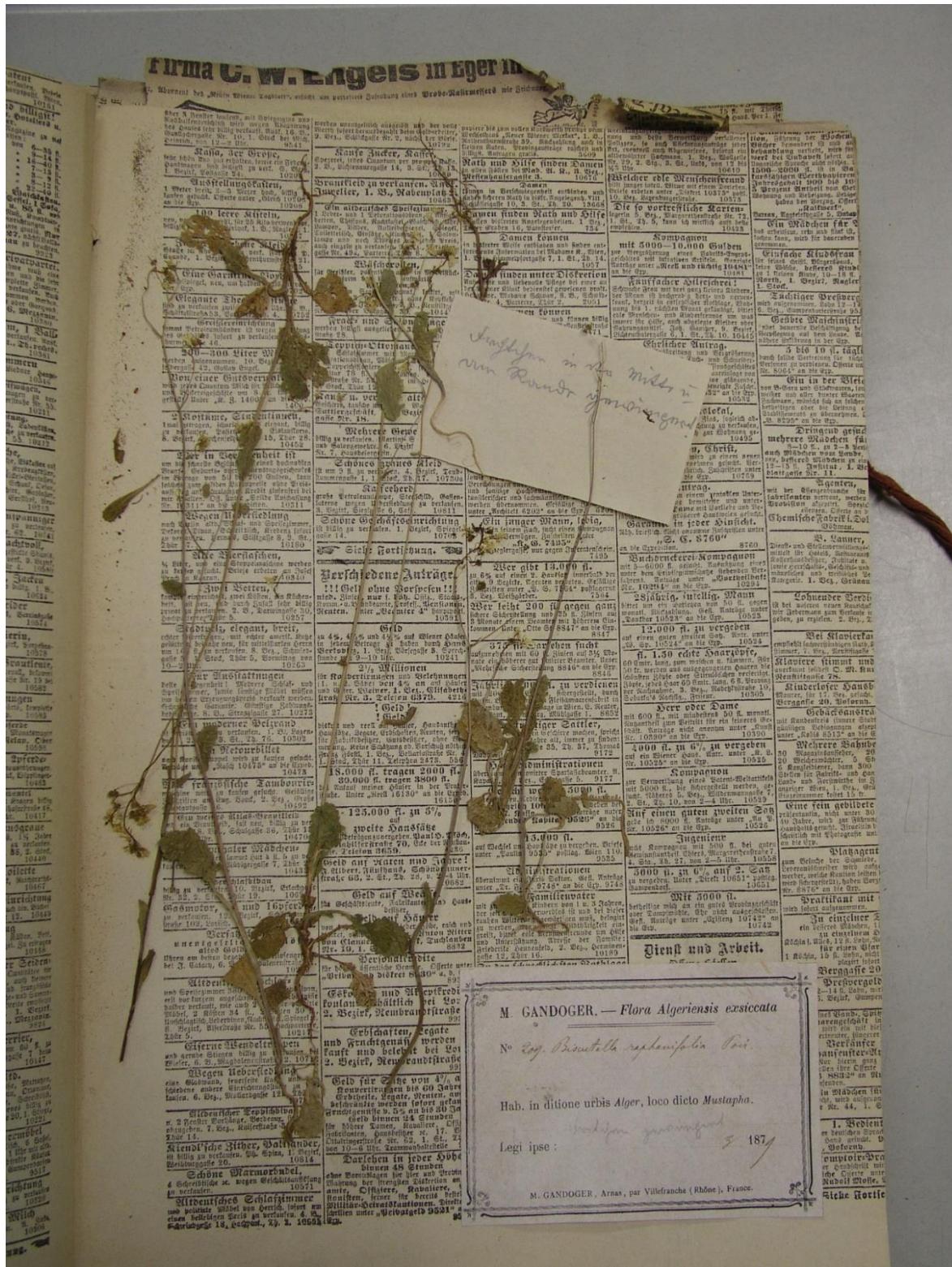
2. ZAŠTITA

2.1. Preventivna zaštita

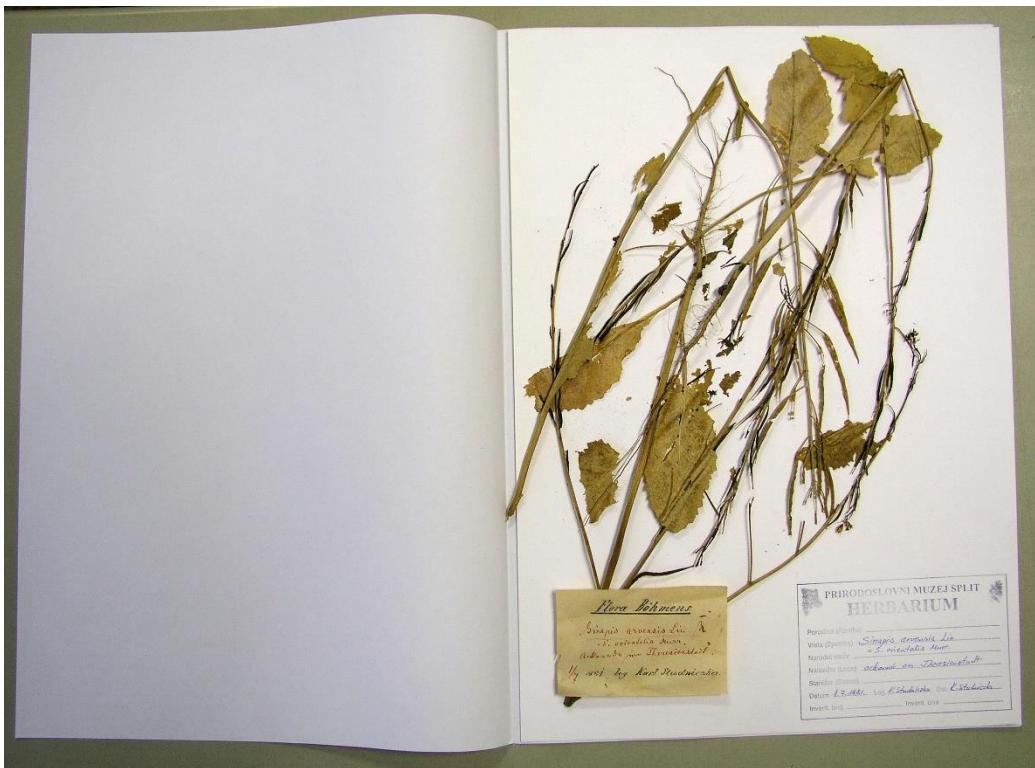
Botanički odjel



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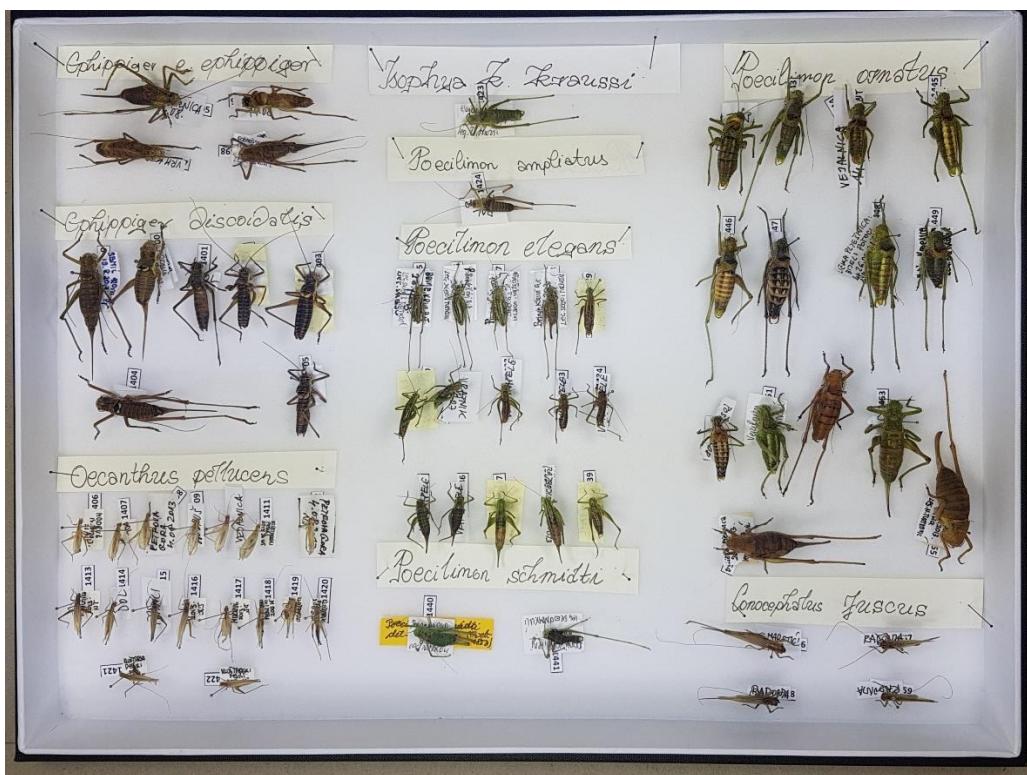


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Zoološki odjel



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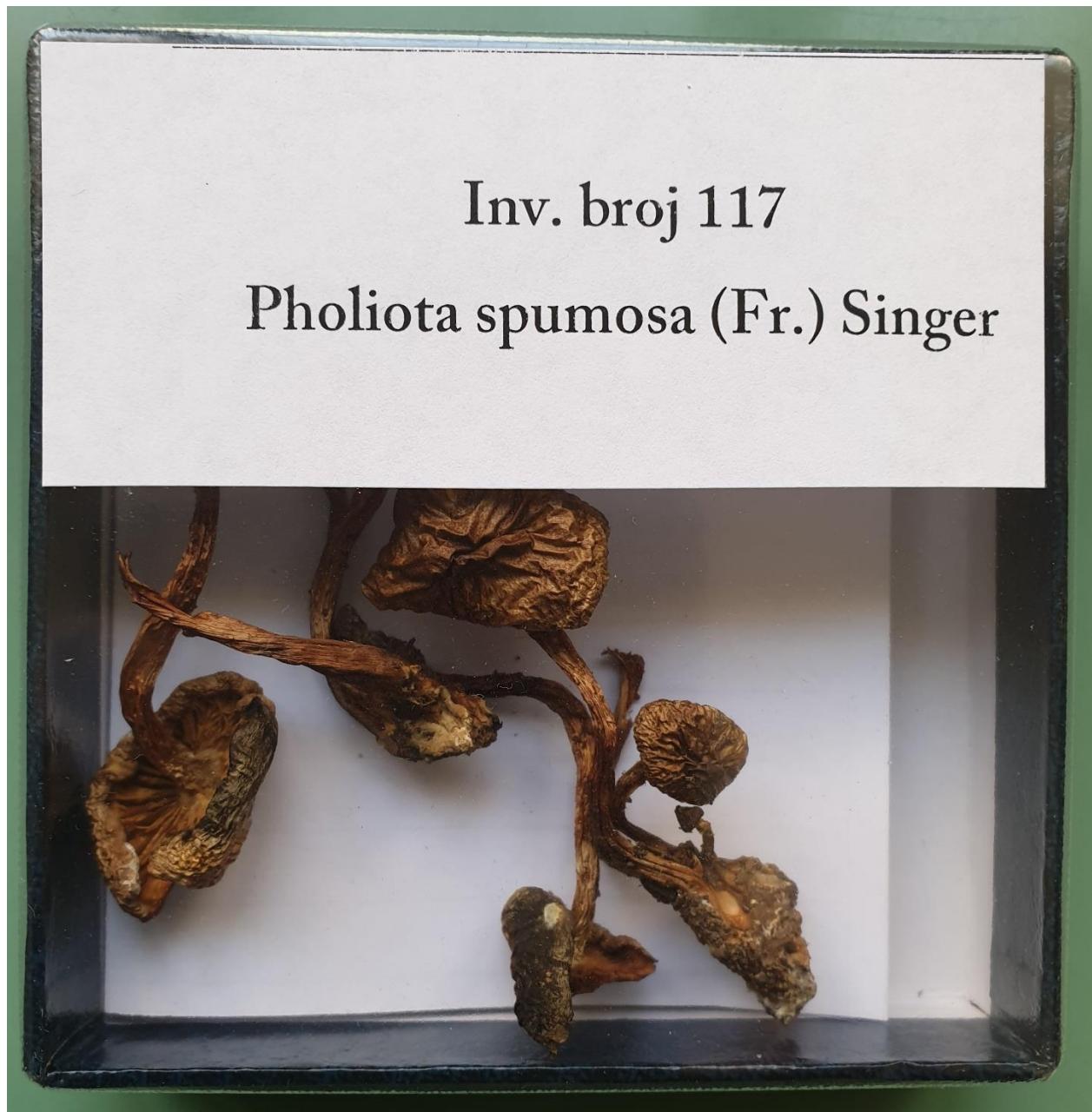
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Botanički odjel



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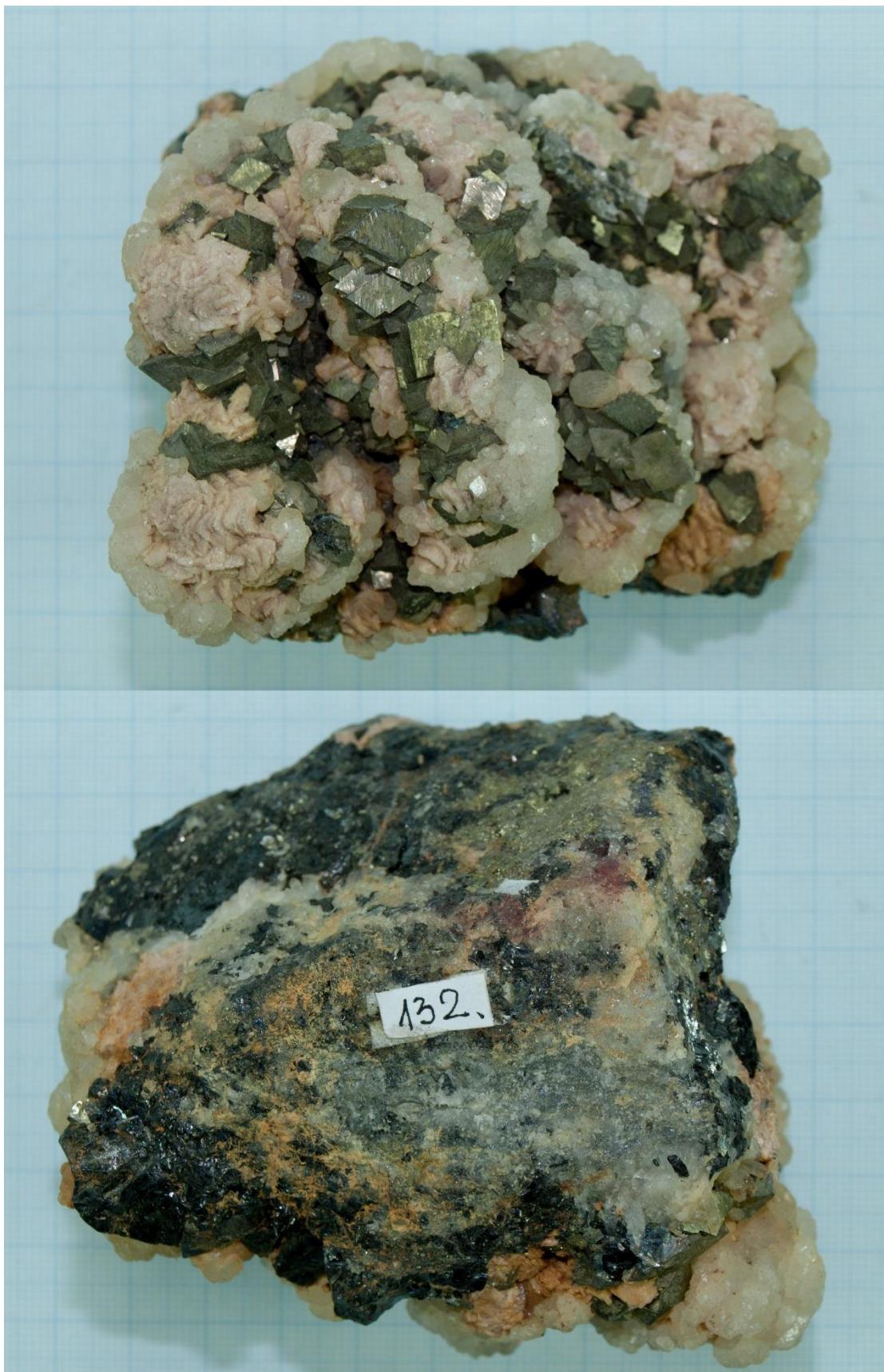
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Paleontološki odjel



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Mineraloško-geološki odjel



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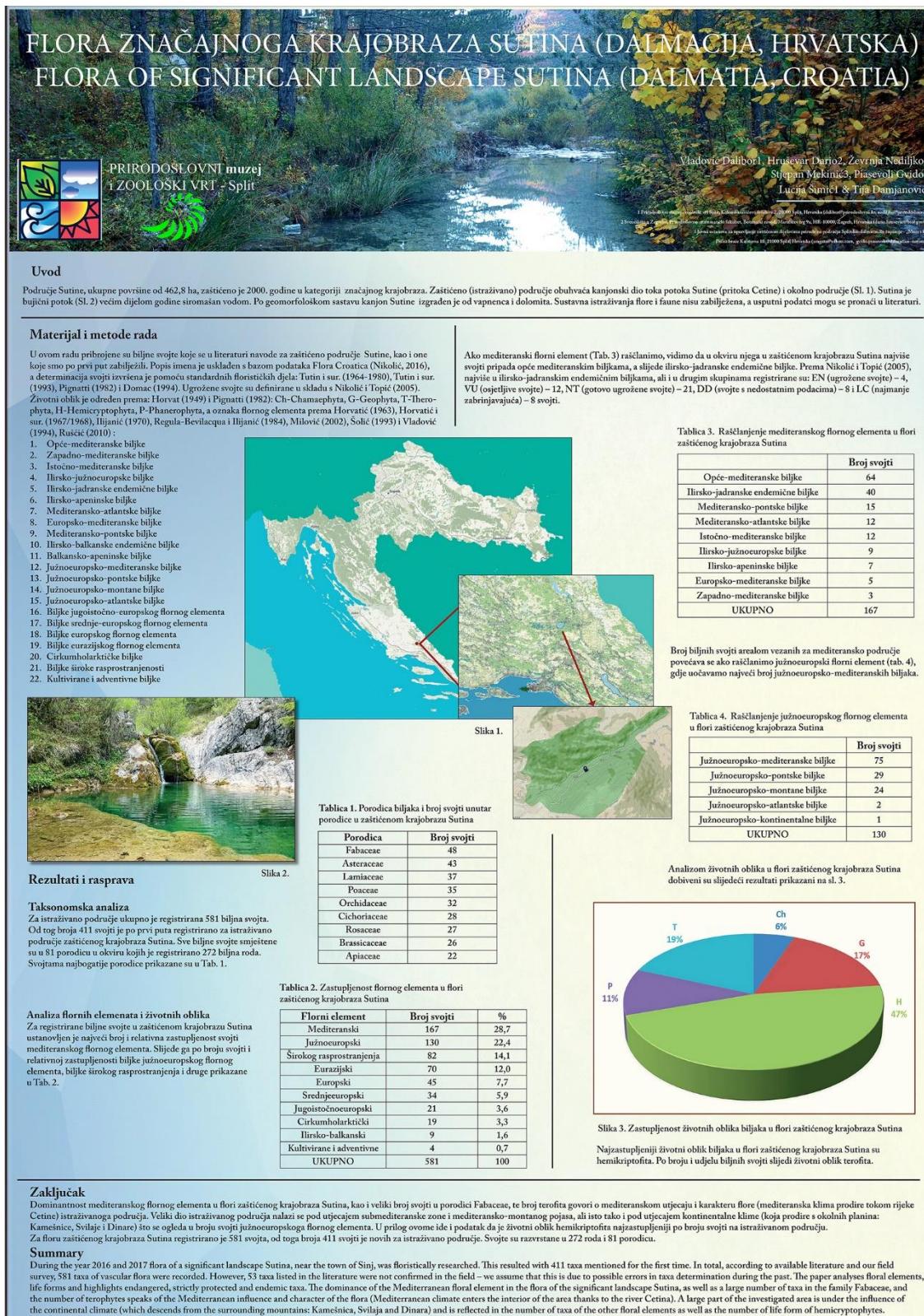
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U več spomenutoj monografiji o Velom varonu, napisao je prvi unakog Bogoljub Radice pod naslovom "Vježbi Psihi". Radič kaže: "Savoj, a govoriti o teoru, značilo bi da bami puni slusa i psihologiju odrza. Tovar je dekonstrukcija, strpljiva i terologlava životinja koja se iz Mezopotamije nastanila ugradu Mediterana. Ta bestija je ušla srediču svijeta i vojnici i tezak, da se ne mogu vratiti u gradove i naše muge. I tako su i učili tovara u spiskom svjetovu i tezak, da se ne mogu vratiti u gradove i naše muge. I tako kaže, taj književni izraz je bio izvadenom mentalitetu tezaka i tovaru".

Za spiskog gradača – koji nije sejš u sociodemografskim zahtjevima, nego rukom je poznahan predragra – dalek gradač – koji je u prvom redu kompanio, rukom, bliski poznanac "U ranu jutru, kad je spiski tezak tovara odnula u polje, on je bio sijan par, čakula, biv se bivala, sova, kruna i tuka, a biv se tovaru povratak svoje dugizge sa sijenom, sa zenom i dicom, kroz vodene kanalove, kroz vodene kanalove, kroz vodene kanalove".

Možemo reći da je tovar bio i pihonatoličar, a ne samo filozof. (Janik Grčić-Zelena, "Aistina in Fabulus Bestia OT Zanjan").

... In the previously mentioned monograph, I found a prosaic work of Bogdan Radica, named "External Split". Radica says: "To talk about Split, and not to talk about donkeys, would mean not to give a complete psychology of Split. Donkeys are domestic animals, timid and stubborn and they come from Split. They are the symbol of Split's Mediterranean character which grew together with the nature of men and peasants from Split, so much in fact that you can't comprehend the nature at Split if you don't mention the sense and role of donkey in the life of Split. Radica intentionally does not use the word magarac (name for donkey in standardized Croatian language), because, as he says, that literally name doesn't say anything about the relationship between peasants and donkeys. For peasants from Split, who is not a farmer in the sociological meaning of the word, but is a part of the urban suburb – a citizen – a donkey is first and foremost a companion – a comrade, master, a slave, a servant. In early evenings, when Split peasants would take a walk in the country in the field, he would talk to him, make conversation, when a curse, scold and beat him, a peasant would confide to his donkey his troubles with the weather, with his wife and children, as well as with his master. We can say that a donkey is a psychoanalyst and not just a philosopher."

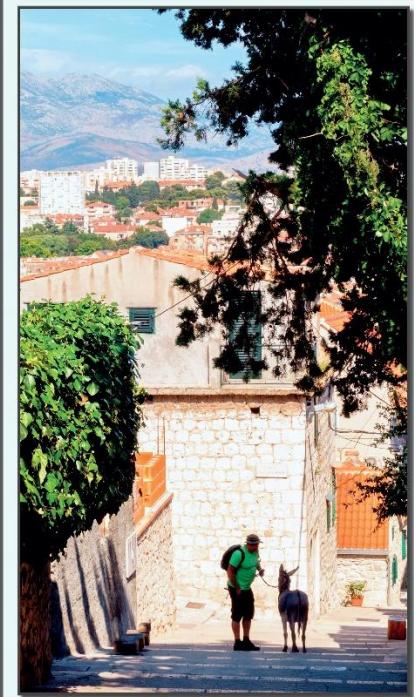
(Janusz Gurdzaj Złodziej - "A ticus in Fabula" ikti "O tomu")

"Video zojmého času": i towar nerozumí čas

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"A donkey and a man know more than just a man."

"Darker and bluer sunlight from you over water than from darker soil."

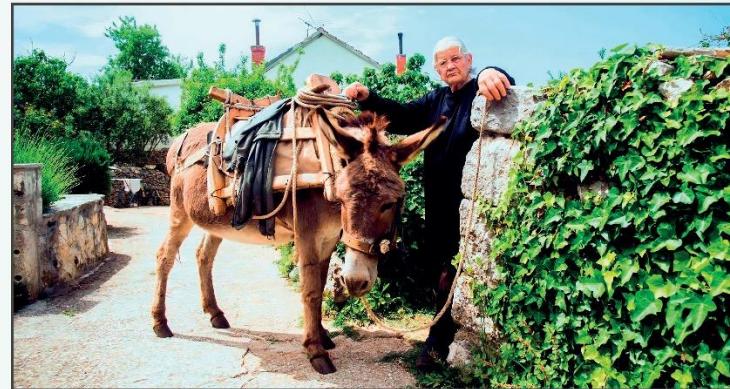


- Na trudu a tumačku je njegovo tuvor pano pamet. Uvodio pita svoga prijatelja da zastupa tuvor ne upita u gimnaziju, dobjala slijedeći odgovor: „Ostavi ti tatu, vi gimnaziji otišli su da dvi nogi, koji su gori od nije... nije došao da ti ga još opisem. Da se opise živu svoga mogućnosti, onda bi te jedan putao prema... Otišao bi da jedan putao. Ona znaš i možda i ja, ali ne mogu da vam kažem, jer je to učenje za mene i za vam. Ako vam ne mogu da kažem, onda ne mogu da vam kažem ništa. Ona li, nježniji pojmu, ona što vrati u konce otušnju, izgleda pređe dobro u Stolice. Tamo kuće u tomu i slikeš, sve u Sestajuš s ugatom. Iako je bio u Stoluci, greši sum poza. Žita da su moje deli zemlji, pa gre tam u isti na pau. Podan tegu gre ka vlastite drugim zemljama da si tuvor, gre tek slasket ičini juh. Podaš tegu gre ka vlastite

(UVODIĆ 2002, 193 „Štorija jednega tovara“)

- On his long speech about his donkey that is very smart, Uvaldo asks his friend why his donkey doesn't earn in grammar school and gets the next reply: "Leave your joking at the door." There are few wrong things mentioned than in him in grammar school; it is normal that he is not good in grammar school. He says that the life of a donkey is not bad, Plutarch could write it. He can go to Stoibec by himself. You know that malmolids come from Stoibec to Split and that every one of them has a donkey, mostly. He goes, mostly at night, if the floor of the tavern is open, walks out and goes straight to Stoibec. There he confronts with the malmolids. He says that he has to pay for the malmolids because they are my two parcels of land here, if he goes there for a walk and to party. After that he goes to look around other places where he finds other donkeys and makes trouble to him. He makes love,

(UVODIĆ 2002, 193 „Štorija jednega tovara“)



... Kad mu je oni tovar ostari", a kad su mu doveli vodovodne civi do kuće, pa njih više tribovalo goniti vodu s funtane, onda mu je tovar osta' bez posla.
Obišao ka' robar ostar, onda ga ubio. Oni moji prijatelji to nij' učoni' s onim svojim tovarom

Obisno ka' tobar ostari, onda ga ubiju. Oni moj prijatelji to mi uconi s onim svojin tovaro. On je bi' reka' da je dosta godin' goni' vodu i da zasluzuje poc u pensjun. I pusti' ga je

postovana jedinim da pase, da se muva i va ja, da cini ca ga je vo ja, a kada je izgubio zube, on mu je i makinje dava'. Kad se to poštovana Splitu pročulo, onda je svaki siguran, da je o

moj prijatej gotov za Sibenik (u Sibeniku je bila ludnica), jerbo da samo lud čovik jedan more tovaru mokinje davat.

... Tako je moj prijate 'j bi' jedini čovik u Splitu, koji tovara nij' tuka', nij' ga bi' da' ubit i u

starosti jošćeć i melčnj dava', a njegov je tovar bi jedini tovar u Splitu, koji njí bi tučen, koji ní bi ubijen i koji je u starosti bi' o'skrbićen, a kad je i oš bo'je bi' ostari'. doša' ie i nje-

kojem bi dođen i koji je u stvari on u čije je, a kao je još već je u vlasti, dođe je i s njim dan, pa je i on is'a' kud za vazda gresce, i to je bi' jedini tovar u nas, koji je naravnon smrtn.

krepa', ma je za to njegov gospodar bi' proglašen za luda čovika (IVODIĆ 2002, 197-198, "Storija jednoga rovara").

... -'They would make fun of him, when his donkey got old, and when they brought water pipes to his house, so it was unnecessary to bring water from the fountain, that his donkey

- Usually when a donkey gets old, they kill him. Formerly mentioned peasant didn't do that. He said that brought him water for years and that he deserves retirement. He let him pasture on meadow, he let him do whatever he wanted and when he lost his teeth he gave

- When this spread throughout Split, everybody was certain that he is "ready for Šibenik because only a mad man would give bran to a donkey".

.... So my friend was the only man in Split, who didn't beat his donkey, he did not have him killed and when he was old he gave him bran, and his donkey was the only donkey in Split that was not beaten, that was not killed and that was equipped in his old days, and when he gotten really old, his day came and so he went on his last trip, and he was the only donkey in the area that died a natural death, so that's why his master was declared a mad man.

Slika 25. Jeden od izložbenih panoa



Slika 26. Plakat za otvorenje izložbe Žohari



Slika 27. Izložbeni panoi izložbe Žohari



Slika 28. Entomološke kutije s prepariranim kukcima



Slika 29. Insektarij sa živim žoharima



Slika 30. Model stare slavonske kuće s namještajem

10. IZDAVAČKA DJELATNOST MUZEJA

10.1. Tiskovine



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Slika 32. Plakat za najavu ljetne školice prirodonaučnog