

# OD BOŽIĆA DO BOŽIĆA

Pučka pobožnost Hrvata u Bosni i Hercegovini

Iz etnografske zbirke i foto arhiva

Samostana i duhovnog centra „Karmel sv. Ilije“

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Duhovna kultura Hrvata u Bosni i Hercegovini iznimno je bogata brojnim i jedinstvenim fenomenima, koji svjedoče o dugoj tradiciji, povijesnim okolnostima, kulturnoj razmjeni, ali i o izgradnji prepoznatljivog identiteta bitno određenoga pripadnošću Katoličkoj crkvi. Stoga nije začuđujuće da su neki od njezinih istaknutih sinova – skupljači narodnog blaga ili etnografi u 19. i 20. stoljeću bili upravo redovnici, primjerice, franjevac Ivan Franjo Jukić, Grga Martić ili etnolog i kustos u Zemaljskom muzeju u Sarajevu isusovac Tomo Marković, koji se posebno bavio istraživanjima božićnih običaja kod Hrvata u Bosni i Hercegovini. Osim redovnikâ, valja spomenuti i laike poput Nikole Buconjića, rođenoga u susjednom Kleku, čije nam je djelo *Život i običaji Hrvata katoličke vjere u Bosni i Hercegovini* iz 1908. u ovom kontekstu posebno zanimljivo.

Slijedeći utrte staze svojih prethodnika, etnografa istraživača, a ponajprije duboko osjećajući bilo svojeg naroda i potrebu da se zabilježi, sačuva i predstavi vrijedna tradicijska baština, karmelićanin, etnolog dr. sc. o. Zvonko Martić izložbom *Od Božića do Božića. Pučka pobožnost Hrvata u Bosni i Hercegovini* uvodi nas u čudesan svijet narodne kulture, s osobitim naglaskom na pučke pobožnosti. Otac Zvonko Martić autor je niza uspješnih izložbi iz tradicijske kulture Bosne i Hercegovine, a uz Vidoslava Bagura suautor je bogato opremljene monografije *Vila bana zvala priko Vrana. Tradicijska odjeća, pjesme i plesovi Hrvata u Bosni i Hercegovini u 21. stoljeću*. Nadalje, on je i voditelj i osnivač Etnografske zbirke Buško blato, smještene u samostanu i duhovnom centru »Karmel sv. Ilije« na Buškom jezeru, koja čuva brojne vrijedne i rijetke primjerke tradicijskog ruha, nakita i drugih predmeta. Sve navedeno otkriva nam autora Zvonka Martića kao vrsnog poznavatelja tradicijske kulture Bosne i Hercegovine, a njegova suradnika autora fotografija Jasmina Fazlagića kao iznimnog umjetnika, čije su fotografije uspjele »uhvatiti« transcendenciju narodnog duha u njegovoj obuzetosti svetim i svećanim.

Izložba koju predstavljamo prikazuje različite segmente pučke pobožnosti, bitno obilježene liturgijskim kalendarom, ali i pučkim svjetonazorom koji progovara kroz stočarski i agrarni diskurs. Ona slijedi ciklički narativ godine, počevši i završavajući u točki Kristova rođenja. Podijeljena je na tri tematska bloka. U prvom bloku predstavljaju se običaji pučke pobožnosti u božićnom vremenu, u drugom, u korizmno-uskršnom vremenu, a u posljednjem bloku, pučke pobožnosti i običaji u vremenu kroz godinu. U nizu ovdje prikazanih pučkih pobožnosti i pridruženih im kulturnih elemenata ističu se: umijeće pripremanja božićnih kruhova, umijeće izradbe *vezelih oraha* ili *bobaka*, običaji *položaja* i *šušnja*, običaji *veseljanja* i *božićanja*, *čišćenja lugom* i *pepeljanja* na Čistu srijedu, izradba i nošenje *ovršica* na Cvjetnicu, hodočašće svetom Ivi u Podmilačje i drugo. Prema kazivanju lijeričara Nikole Menala, kao dio *veseljanja* u neumskom zaleđu, u mjestu Cerovu izvodile su se pjesme *Božić nam je, drago nam je; Veselo nam Božić došo; Rasla jele u osoju*, a u Gornjom Zelenikovcu pjevali su *Oj Božiću, širiliću!*.

Bogato kulturno naslijeđe Bosne i Hercegovine upotpunjuju i drugi običaji vezani uz blagdane, koje ovdje nismo uspjeli predstaviti, primjerice, običaj *cine* večer uoči Materica, pri kojem su momci posjećivali djevojke i darivali ih, zatim ophod muškaraca kroz selo na Materice u okolici Livna, šaranje božićne pogače pisaljkom od ovčjega gnjata, pripremanje božićne pečenice – *zaobllice*, obred protjerivanja stoke između dviju zapaljenih svijeća na vratima tora te njihovo napajanje vinom, darivanje *grotuljom* – niskom probušenih oraha, bajama, lješnjaka ili smokava u prilici *derneka* na Stipanjdand i Ivanjdand, te u drugim prilikama, potom umijeće izradbe truba i svirala od vrbove kore i drveta na Svetoga Juru, paljenje obrednih vatri *svitnjaka*, *mašala* ili *lila* na Ivanjdand, Petrovdand i Ilijindand, vareška uskršnja straža i *pisaljicom* šarana jaja, tetoviranje žena – *sicanje* ili *bockanje* na blagdane svetog Ivana, svetog Josipa, Blagovijest, Cvjetnicu ili u Velikom tjednu, hodočašće Gospi Olovskoj, hodočašće Gospi Kondžilskoj i drugo.

The spiritual culture of Croats in Bosnia and Herzegovina has an abundance of unique phenomena that testify to a long tradition, historical circumstances, cultural exchange and the development of a recognizable identity significantly determined by belonging to the Catholic Church. It is not surprising, therefore, that some of her prominent sons, collectors of national treasures or ethnographers, in the 19th and 20th centuries, were friars such as Ivan Franjo Jukić and Grga Martić, both belonging to the Franciscan order, or the ethnologist and curator at the National Museum in Sarajevo, the Jesuit, Tom Markovic who was dedicated to researching Christmas customs among Croats in Bosnia and Herzegovina. In addition to friars, it is worth mentioning the laymen such as Nikola Buconjić, born in the neighbouring Klek, whose work *The Life and Customs of Croats Catholics in Bosnia and Herzegovina* from 1908 is particularly interesting in this context. Following the well-trodden paths of his predecessors, the ethnographers and researchers, and above all deeply feeling the pulse of his people and the need to record, preserve and present the valuable traditional heritage, the Carmelite, ethnologist Fr. Zvonko Martić, PhD introduces us to the wonderful world of folk culture with a special emphasis on popular piety with the exhibition *From Christmas to Christmas – Popular Piety of Croats in Bosnia and Herzegovina*. Fr. Zvonko Martić is the author of a number of successful exhibitions on the traditional culture of Bosnia and Herzegovina, and with Vidoslav Bagur he is the co-author of a rich monograph *A fairy called the viceroy over the mountain of Vrana - Traditional Clothing, Song, and Dances of Croats in Bosnia and Herzegovina in the 21st Century*. Furthermore, he is also the head and the founder of the Ethnographic Collection Buško blato located in the Monastery and Spiritual Center of the Carmel St. Elijah on Buško Lake, which preserves numerous valuable and rare specimens of traditional clothing, jewellery and other items. All this affirms that the author Zvonko Martić is an expert in the traditional culture of Bosnia and Herzegovina, and his co-author of photographs Jasmin Fazlagić is an exceptional artist whose photographs capture the transcendence of the popular spirit in its preoccupation with the sacred and the solemn.

This exhibition depicts different segments of popular piety, significantly marked by the liturgical calendar, but also by the popular worldview that speaks through the farming and agricultural discourse. It follows the cyclical narrative of the year and it begins and ends at the point of Christ's birth. It is divided into three thematic blocks. The first block presents the customs of popular piety at Christmas time, the second the Lenten-Easter time, and the last block illustrates the customs of popular piety throughout the year. Among the popular piety and cultural elements presented here, the following stand out: the art of making Christmas bread, the art of making *embroidered walnuts* or *bobak*, the customs of *položaj* and *šušanj*, the customs of *veselanje* and *božićanje*, cleaning with lye and ashes on Ash Wednesday, making and carrying *ovršica* on Palm Sunday, pilgrimage to St. John in Podmilačje, etc. According to the lijerica player Nikola Menalo, as part of *veselanje* in the Neum hinterland in Cerovo they sang - *Božić nam je, drago nam je; Veselo nam Božić došo, Rasla jele u osoju*, while in Gornji Zelenikovac they sang - *Oj Božiću, širiliću!* The rich cultural heritage of Bosnia and Herzegovina is complemented by other practices related to the holidays, which we could not present here, such as: customs of *cine* on the eve of Materice, in which young men visit girls and give them presents; the visitation of men on Materice in the village near Livno; Christmas round bread decorated with the stylus made of lamb shank; preparation of Christmas roast – *zaoblica*; rituals of driving cattle between two lighted candles at the door of the pen and feeding them wine; presenting *grotulja* as a gift - a string of pierced walnuts, almonds, hazelnuts or figs during *dernek* on Stipanjdand and Ivanjdand and on other occasions; and the art of making trumpets and instruments from willow bark and wood on St. George; lighting ritual fires of *svitnjak*, *mašala* or *lila* on St. John's Day, St. Peter's Day and St. Elijah's Day; Vareš Easter guard; eggs decorated with *pisaljica*; tattooing of women - *sicanje* or *bockanje* on the feasts of St. John, St. Joseph, the Annunciation, Palm Sunday or during Holy Week; pilgrimages to Our Lady of Olovo; pilgrimages to Our Lady of Kondžilo; and many others.

Izložbom »Od Božića do Božića – pučka pobožnost Hrvata u Bosni i Hercegovini« predstavlja se dio duhovne tradicijske kulture u religijskim praksama, vjerovanjima i običajima. Pojmom pučka pobožnost označavaju se različita vjerovanja i religijske prakse, privatnog ili zajedničkog obilježja, izražene u ozračju religijskog svjetonazora i vjere proizašle iz duha i kulture naroda. U pučkoj se pobožnosti prožimaju institucionalne i izvaninstitucionalne religijske prakse i vjerovanja.

Gotovo svi Hrvati u Bosni i Hercegovini su katolici. Svoja vjerovanja i religijske prakse drže sukladnima katoličkom pravovjerju iako katkad izvaninstitucionalne religijske prakse i vjerovanja nisu u potpunosti u skladu s učenjem Katoličke crkve.

Na njihovu kulturu i religioznost utjecao je i životni prostor koji nastanjuju, pa se tako institucionalna i izvaninstitucionalna religioznost Hrvata u Bosni i Hercegovini oblikovala, izrastala i razvijala na periferiji Istoka i Zapada, na rubovima kulturno-civilizacijskih središta – Rima i Beča, s jedne strane, te Bizanta i Carigrada, s druge. U svojim vjerovanjima i religijskim činima oni su sačuvali i neke značajke neslavenske kulture i vjerovanja, koje su zatekli tijekom doseljavanja. Neke, pak, elemente slavenske baštine koju su donijeli sa sobom zadržali su i u trinaeststoljetnoj pripadnosti kršćanstvu, odnosno katoličanstvu. Na vjerovanja i religijske prakse Hrvata u Bosni i Hercegovini, iako je to malo poznato i neistraženo, utjecali su i pripadnici drugih religijskih zajednica i naroda (pravoslavnih Srba i muslimana Bošnjaka) s kojima dijele isti životni prostor. Osobito su snažne međureligijske interakcije u zajedničkim slavljinama, pri kojima se susreću u dijeljenju svetih osoba, mjesta i vremena.

Ovom izložbom prikazuje se mali dio vrlo raznolikih religijskih praksi i vjerovanja, izraženih u kontekstu pučke pobožnosti Hrvata u Bosni i Hercegovini. Njezin cilj je pokazati specifičnosti življene vjere važne

za razumijevanje identiteta hrvatskog naroda na periferiji civilizacija i kultura. Tijekom burne povijesti neodvojiv nacionalni i religijski identitet tkali su na osnovi kršćanske vjere u uskrsnuće i pobjede dobra nad zlim, a potka im je bio doživljaj svetoga, sebe i svijeta oko sebe. Na taj su način istkali jedinstvenu religijsku i nacionalnu povijest.

### Pučka pobožnost Hrvata u Bosni i Hercegovini u božićnom vremenu

Božićno vrijeme u pripravi za središnje slavlje Božića obilježeno je intenzivnijim molitvama, odlascima na mise zornice, prestankom zajedničkih okupljanja i slavlja, poput svadbi. Uz zajedničke elemente, primjerice, sijanje pšenice na blagdan sv. Lucije (13. prosinca) i priprema posnih jela, pripremanih i blagovanih na Badnji dan, izabrane su i one kulturne specifičnosti kojima se upotpunjuje slika o bogatstvu nematerijalne baštine i lokalnih identiteta Hrvata u Bosni i Hercegovini. Posebno mjesto u tome ima umijeće pripremanja božićnih kruhova, koji nose različitne simbole i nazive. Među njima ističu se *česnica* (istočna Hercegovina), *ljetnica* ili *ljetnjača* (Bosanska Posavina), *srića* (Buško blato, Tomislavgrad), *žitnica*, *večernjak* i *šareni kruh* (župa Čemerno), *krsnica* (Kreševo), *pogača* (Kraljeva Sutjeska) i slični. Među ukrašenije kruhove, bogate simbolima, ubraja se i božićni kruh *ljetnjača* iz Orašja, s prikazom križa sa stiliziranim rukama preko cijeloga kruha te s ukrasnim motivima sunca, mjeseca, bure, pšenice, kukuruza, domaćih životinja i drugim, koji su se postavljali u četiri praznine. U Hercegovini kruh se ukrašavao krugovima staklenih čaša. Iz jednoga od tih krugova vadio bi se dio kruha kojim bi se gasile božićne svijeće. Uz božićne kruhove, nizu kulturnih specifičnosti pridružuje se i umijeće izradbe božićnog nakita – *vezenih oraha* u Usori, običaj *paljenja svijeća na Badnju noć* u Malom Mošunju u okolici Viteza, te običaj *božićnih čestitara*.

The exhibition “From Christmas to Christmas - the popular piety of Croats in Bosnia and Herzegovina” belongs to the spiritual traditional culture displayed through religious practices, beliefs and customs. The term popular piety denotes various beliefs and religious practices, of private or common character, expressed in an atmosphere of religious worldview and faith derived from the spirit and culture of the people. Institutional and extra-institutional religious practices and beliefs permeate popular piety.

Almost all Croats in Bosnia and Herzegovina are Catholics. They consider their beliefs and religious practices consistent with Catholic doctrine although sometimes extra-institutional religious practices and beliefs are not fully in line with the teachings of the Catholic Church.

Their culture and religiosity have also been affected by the area where they live. Thus, the institutional and extra-institutional religiosity of Croats in Bosnia and Herzegovina rose and was shaped and developed on the periphery of East and West, on the edges of cultural and civilizational centres - Rome and Vienna on the one hand and Byzantium and Constantinople on the other. In their beliefs and religious practices, they preserved certain aspects of non-Slavic culture and the beliefs they encountered during the settlement. They maintained their Slavic heritage in their thirteen-centuries-long affiliation to Christianity, i.e. Catholicism. The beliefs and religious practices of Croats in Bosnia and Herzegovina were influenced by other religious communities and nationalities (Orthodox Serbs and Bosnian Muslims) that live in the same area. This is little known and looked into though. Interreligious interactions are especially strong in joint celebrations where they share holy persons, places, and the time.

This exhibition depicts a small part of the very diverse religious practices and beliefs expressed in the context of the popular piety of Croats in Bosnia and Herzegovina. The aim is to show the specifics of living religion that are important for understanding the identity of

the Croatian people on the periphery of civilizations and cultures. Throughout a turbulent history, they wove the inseparable national and religious identities on the basis of the Christian faith in the resurrection and victory of good over evil. Their weft was their perception of the sacred, of themselves and of the world around them. In doing so, they wove a unique religious and national history.

### Popular piety of Croats in Bosnia and Herzegovina at Christmas time

Christmas season is marked by more intense prayers, dawn masses, the cessation of joint gatherings and celebrations, weddings for instance. With common elements such as planting wheat grains on Saint Lucy's Day (December 13) and fasting meals prepared and eaten on Christmas Eve, the cultural specifics that complement the image of the richness of intangible heritage and local identities of Croats in Bosnia and Herzegovina were also illustrated. A special place in this is occupied by the art of making Christmas breads that carry various symbols and names. Among them are *česnica* (eastern Herzegovina), *ljetnica* or *ljetnjača* (Bosanska Posavina), *srića* (Buško Blato, Tomislavgrad), *žitnica*, *večernjak* and *šareni kruh* (Čemerno parish), *krsnica* (Kreševo), *pogača* (Kraljeva Sutjeska) and the like. Among the most decorated breads, rich in symbols, is the Christmas bread *ljetnjača* from Orašje with a cross and stylized hands that cover the bread and decorative motifs of the sun, moon, bora, wheat, corn, domestic animals, etc., which are placed in four gaps. In Herzegovina, bread was decorated by means of the glass cups. From one of these circles, a piece of bread was taken out to put the Christmas candles out. In addition to Christmas bread, another cultural specificity is the art of making Christmas jewellery - *embroidered walnuts* in Usora, the custom of *lighting candles on Christmas Eve* in Mali Mošunj near Vitez and the custom of *Christmas well-wishers*.





Među najzanimljivijim dekoracijama božićnog kruha jesu dekoracije *krsnice* u Kreševu. To je beskvasni božićni kruh, ukrašen sa četirima pticama poredanima tako da je između njih križ. *Krsnica* se priprema od brašna i soli, i bez kvasca. *Krsnica* se, kao i većina božićnih ukrasnih kruhova, blagovala nakon završetka božićnog vremena, na svetkovinu Bogojavljenja ili Vodokršća (6. siječnja). Dio nje davao se i blagu jer se vjerovalo kako se blagovanjem ovoga kruha potiču zaštita i plodnost stoke.

Among the most interesting Christmas bread decorations are the decorations of *krsnica* in Kreševo. It is unleavened Christmas bread decorated with four birds arranged so that there is a cross between them. *Krsnica* is prepared from flour and salt and without yeast. *Krsnica*, like most Christmas decorative breads, was eaten at the end of Christmas time, on the feast of the Epiphany (January 6). A portion was also given to the livestock because it was believed that eating this bread enhanced the protection and fertility of the cattle.

Božićni kruh *krsnica* u Kreševu

Christmas bread *krsnica* in Kreševo

Božićni kruh *krsnica*, Polje, Kreševo, izradila: Miroslava Ivčević rođ. Cigelj (1954.)

Christmas bread *krsnica*, Polje, Kreševo, made by: Miroslava Ivčević, née Cigelj (1954)

Božićni kruh *krsnica*, Polje, Kreševo, izradila: Miroslava Ivčević rođ. Cigelj (1954.)

Christmas bread *krsnica*, Polje, Kreševo, made by: Miroslava Ivčević, née Cigelj (1954)

◀ Pripremanje božićnog kruha *krsnice* u Kreševu

Preparation of Christmas bread *krsnica* in Kreševo





Žena čini poklon, darivajući na Badnji dan *krsnicu* kući u kojoj su ukućani bolesni ili u kojoj su djeca ostala bez majke

A woman presents *krsnica* as a gift on Christmas Eve to a house where the household members are sick or where children are left without their mother







Božićni kruhovi *večernjak* i *žitnica*, Kožlje, župa Čemerno, okolica Ilijaša, pripremila Danica Rašević rođ. Milanović (1956.)

Christmas breads *večernjak* and *žitnica*, Kožlje, Čemerno parish, near Ilijaš, made by: Danica Rašević, née Milanovic (1956)

Božićni kruh *pogača* ili *česnica*, Bučići, Novi Travnik, pripremila Slavica Kovač rođ. Stipić (1968.)

Christmas bread *pogača* or *česnica*, Bučići, Novi Travnik, made by: Slavica Kovač, née Stipić (1968)

*Šareni kruh*, Kožlje, župa Čemerno, okolica Ilijaša, pripremila Danica Rašević rođ. Milanović (1956.)

*Colorful bread*, Kožlje, Čemerno parish, near Ilijaš, made by: Danica Rašević, née Milanovic (1956)

Na Badnju noć domaćica bi, svečano odjevena, s djevojkama odlazila u štalu noseći pečeni kruh. Uz kruh, nosile su svijeću i čašu vina. Domaćica bi odlomila komadić kruha i popopila ga u vino dajući ga jednoj ovci. Tim se činom držalo da je blago dionik blagoslova božićnog stola. Uz molitvu za blagoslov blaga, vjerovalo se kako u božićnoj noći u ponoć i stoka zna progovoriti blagoslivljajući, ali i tužeći se ako domaćin nije bio dobar.

*Pogača* u Kraljevoj Sutjesci bila je kruh na koji se stavljala grana iz koje su rasle tri grane, oko kojih se opletao i palio *muket* – voskom obložena uzica koja se palila na tri strane. Prema tumačenju Mare Bojić iz Čatića, grana i tri strane *muketa* simbol su Presvetog Trojstva.

On Christmas Eve the housewife was ceremoniously dressed and with the girls she carried the baked bread to the barn. They also carried a candle and a glass of wine. The housewife would break off a piece of bread and dip it in wine and gave it to one sheep and thus the cattle shared the blessing of the Christmas table. In addition to praying for the blessing of the cattle, it was believed that on Christmas night at midnight, cattle could also speak forth their blessing, and complain if their master had not been good to them.

*Pogača* (round bread) in Kraljeva Sutjeska was bread with one main branch, from which three branches grew and around which a *muket* (a wax-coated string that was lit on three sides) was entwined and lit. According to Mara Bojić from Čatić, the branch and three sides of the *muket* were a symbol of the Holy Trinity.



Lomljenje božićne pogače *sriće* ili *srićice* na Badnju noć u selima na Buškom blatu, u okolici Tomislavgrada

Dividing Christmas round bread *srića* or *srićica* on Christmas Eve in the villages of Buško Blato, near Tomislavgrad

Božićni kruh *pogača*, Čatići, Kraljeva Sutjeska, pripremila Mara Bojić rođ. Jonjić (1945.)

Christmas bread *pogača*, Čatići, Kraljeva Sutjeska, made by: Mara Bojić, née Jonjic (1945)



Božićno janje pripremalo se za Božić u Varešu, Kraljevoj Sutjesci i u župi Čemerno u okolici Sarajeva. Željezni kalup za kolače izrađivali su kovači u Varešu. Tijekom pripremanja božićnog janjeta molila se molitva iz mise: »Jaganjče Božji, koji oduzimaš grijeh svijeta, smiluj nam se« (2 ×) i »Jaganjče Božji, koji oduzimaš grijeh svijeta, daruj nam mir.«

The *Christmas lamb* was prepared for Christmas in Vareš, Kraljeva Sutjeska and in Čemerno parish in the vicinity of Sarajevo. The iron mould was made by blacksmiths in Vareš. During the preparation of the *Christmas lamb*, a prayer from the Mass was said: *Lamb of God, who takes away the sin of the world, have mercy upon us, grant us peace.*

Božićni kolač *janje*, Ćatići, Kraljeva Sutjeska, pripremila Mara Bojić rođ. Jonjić (1945.)

Christmas *lamb* cake, Ćatići, Kraljeva Sutjeska, made by: Mara Bojić, née Jonjic (1945)

Božićni kolač *janje*, Vijaka, Vareš, pripremila Jozefina Jozeljić rođ. Matičević (1951.)

Christmas *lamb* cake, Vijaka, Vareš, made by: Jozefina Jozeljić, née Maticevic (1951)







Molitva uz večeru na Badnju noć u Usori • Dinner prayer on Christmas Eve in Usora





Umijeće izradbe *vezenih oraha* u Usori • The art of making *embroidered walnuts* in Usora



Za kićenje božićne smreke u Usori su pripremali ušecerene jabuke, *svilene bombone* – bomboni umotani u raznobojni papir, i ukras zvan *vezeni orasi*. Ovaj božićni nakit nazvan je po vezu od raznobojnoga vunenog konca opletenoga oko oraha s dodatnim ukrasom – staklenim zrnjem, koje u Usori nazivaju *bopcima*. Iako se nakit naziva *vezeni orasi*, na isti način opletali su i lješnjake i kocke šećera kako bi božićno drvo bilo što različitije ukrašeno. Djevojke su svoju spretnost u izradbi ručnih radova pokazivale ukrašavanjem *vezenih oraha*.

Osim funkcije ukrašavanja drveta u vrijeme Božića, *vezeni orasi* imali su i komunikacijsku dimenziju u lokalnoj zajednici. Djevojke su posebno ukrašavale jedan orah i nosile ga na misu polnoću. Ružica Ivić, vrhunska poznavateljica tradicijske kulture u Usori, o tome je kazivala: *Kada bi se mladi poslije mise odvojili i ašikovali, onda bi mladićeve majke obilazile provjeriti s kojom djevojkom im sin razgovara. Kada bi ih majka našla i ako bi ušla s djevojkom u razgovor, onda bi joj djevojka ponudila vezeni orah kojim bi dokazivala svoju spretnost i umijeće rada s iglom, što se izražavalo izrazom da je cura rukata. Ako mladićeva majka prihvati ponuđeni vezeni orah, znači da joj se djevojka sviđa i dobrodošla je u njihovu kuću. Djevojci buduća svekrva uzvraća darivajući joj jabuku. Ako svekrva ne primi orah, onda je bolje da djevojka ne dolazi u tu kuću.*

Sugar apples, *silk candies*, candies wrapped in multi-coloured paper, and a decoration called embroidered walnuts were prepared to decorate the Christmas spruce in Usora. This Christmas jewellery was named after the embroidery of multi-coloured woollen thread braided around the walnut with an additional decoration of glass beads, called *bopci* in Usora. Although the jewellery is called *embroidered walnuts*, in the same way they braided hazelnuts and sugar cubes to decorate the Christmas tree as richly as possible. The girls showed their dexterity in making handcrafted items by decorating *embroidered walnuts*.

In addition to its decorating function at Christmas time, *embroidered walnuts* also had a communicative dimension in the local community. Girls decorated one walnut in particular and wore it at Midnight Mass. Ružica Ivić, a connoisseur of traditional culture in Usora, said the following: *When young people separated from others and flirted after Midnight Mass, then young men's mothers came to see the girl their son was talking to. When a mother found them and entered into a conversation with the girl, then the girl offered her an embroidered walnut to prove her dexterity and skill in working with a needle. That girl was said to be rukata (dexterous). If a young man's mother accepted the offered embroidered walnut, it meant that she liked the girl and the girl was welcome in their house. The future mother-in-law reciprocated the girl by giving her an apple. If the future mother-in-law did not accept the walnut, then it was better for the girl not to come to that house.*



Božićni nakit *vezeni orasi*, Žabljak, Usora, izradila Kata Marković rođ. Vidović (1948.)

Christmas jewellery *embroidered walnuts*, Žabljak, Usora, made by Kata Marković, née Vidović (1948)





*Mali položaj u Oštroj Luci, u okolici Orašja • Mali položaj in Oštra Luka, near Orašje*

Na Badnji dan i prvi dan Božića (25. prosinca) važnu običajnu ulogu imaju posjetitelji koji samo čestitaju svetkovinu ili uz čestitku obavljaju neke ritualne običaje. Čestitar može biti i samo jedno dijete ili više djece: takvi čestitari nazivaju su *mali položaj*, a na Božić u jutro dolazi *veliki položaj* – odrasli čestitar, koji loži vatru i izgovara tekst blagoslova za obitelj koju je posjetio.

U okolici Orašja i Bosanskog Šamac čestitari nose suhu hrastovu granu – *šušanj*. Nju su bacali na krov kuće izgovarajući riječi: *Šušanj na kuću, Badnjak u kuću*.

U istočnoj Hercegovini skupine mlađih muškaraca obilazile su kuće čestitajući Badnji dan i Božić uz pjesmu *Božić nam je, drago nam je, veselo, veselo*. Otuda vjerojatno dolazi i naziv čestitanja – *veselanje*. Do sedamdesetih godina 20. stoljeća jedan od čestitara nosio je odsječenu hrastovu granu *badnjak*.

Čestitari na prvi dan Božića u Tomislavgradu, Livnu i zapadnoj Hercegovini nemaju poseban naziv. Iako oni nisu imali posebno ime, taj običaj čestitanja u Tomislavgradu nazivao se *božićanje*. Muški članovi uže obitelji i susjedstva poslije jutarnje mise odlazili su u obližnje domove i čestitali Božić. Žene su kod kuće dočekivale goste i nisu sudjelovale u ovim ophodima. U Rami su čestitare nazivali *keškari* jer su im domaćini nudili *keške* – jelo od istučene pšenice i pilećeg mesa. Na sam dan Božića čestitari nisu obavljali neke ritualne čine, nego bi se počastili, sjeli u pojedinoj kući, i tako redom, sve dok ne obiđu određeni dio sela. U selima Buškog blata čestitanje Božića bilo je i prigoda za pomirenje zavađenih susjeda, koji bi se toga dana pomirili čak i ako su bili u teškim svađama. Božićni čestitari i danas su vrlo živ običaj u kojem sudjeluju muškarci, a sve češće sa sobom vode i djecu.

Well-wishers play an important traditional role when they come to extend their best wishes or to perform some rituals on Christmas Eve and Christmas Day (December 25). Thus, a well-wisher can be either one child or more children, called *mali položaj*. Children well-wishers are called *mali položaj*, while on Christmas morning *veliki položaj* (an adult) comes to light a fire and bless the family he visits.

In the vicinity of Orašje and Bosanski Šamac, well-wishers carry a dry oak branch, *šušanj*. They throw it on the roof of the house, saying the words: *Šušanj on the house, Christmas Eve in the house*.

In eastern Herzegovina, groups of younger men visited households to extend their warm wishes on Christmas Eve and Christmas Day with the song *It is Christmas, we are glad and joyful, joyful*. In eastern Herzegovina the term *veselanje* (rejoicing) probably comes from that song. Until the seventies, one of the well-wishers brought to the house a cut oak branch called *badnjak*.

In Tomislavgrad, Livno and western Herzegovina well-wishers do not have a special name. Despite that, in Tomislavgrad this custom of well-wishing was called *božićanje*. Male members of the immediate family and the neighbourhood went to nearby households after the morning Mass to wish a Merry Christmas. Women welcomed guests at home and did not participate in these processions. In Rama, well-wishers were called *keškari* because the man of the house offered them a dish called *keške* made of cracked wheat and chicken. Well-wishers did not perform any rituals on Christmas Day, but treated themselves, spent some time in the house they visited and continued thusly until they finished with that part of the village. In the villages of Buško Blato, wishing Merry Christmas was also an opportunity to reconcile quarrelling neighbours. They would reconcile that day even when they were in heavy quarrels. Christmas well-wishers are still a very lively custom in which men participate, and quite often they take their children with them.





Čestitari *šušanj* u Oštroj Luci, u okolici Orašja • Well-wishers with *šušanj* in Oštra Luka, near Orašje





Veslanje i unošenje hrastova *badnjaka* u okolici Neuma • Veslanje and bringing the oak branch *badnjak* into the house near Neum





*Božićanje na Božić u okolici Tomislavgrada • Božićanje on Christmas Day near Tomislavgrad*







Brježuljak u mjestu Mali Mošunj u okolici Viteza puk je, početkom 20. stoljeća, prozvao *Kalvarijom* jer su na njemu izgrađene postaje *križnog puta* i crkva Gospe Žalosne. Prije korištenja toponima *Kalvarija* brježuljak se nazivao *Crkvina* ili *Crkvišće*, čime se prenosila predaja o postojanju crkve na toj lokaciji. U predaji je sačuvana legenda kako je crkva bila posvećena Mariji i kako je prije njezinoga rušenja Gospina slika *prešla* iz Mošunja u franjevačku crkvu u Fojnici. U podnožju *Kalvarije* je i crkvica posvećena sv. Anti. Tamo se na *mladi utorak*, prvi utorak poslije mijene mladog mjeseca, obavljaju razni religijski običaji. Uz molitve križnog puta na *Cvitni petak* – petak prije Cvjetne nedjelje, mještani Malog Mošunja na Badnju noć nakon zajedničke obiteljske molitve pale svijeće od kapelice sv. Ante do vrha *Kalvarije*. Nije propisano koliko se svijeća pali, no najčešće ih je petnaest: po jedna uz četrnaest postaja *križnog puta* i jedna kod križa na vrhu *Kalvarije*. Mnoštvo upaljenih svijeća uzduž brda i oko križa i crkve na vrhu stvaraju dojam velike plamene zmijske. Prema kazivanjima mještana Malog Mošunja, do šezdesetih godina prošloga stoljeća umjesto svijeća palio se *muket* – svjetiljka od voska na uskoj uzici.

The hill in Mali Mošunj in the vicinity of Vitez was called *Calvary* by the locals at the beginning of the 20th century because the Stations of the Cross and the Church of Our Lady of Sorrows were built on it. Before using the toponym *Calvary*, the hill was called *Crkvina* or *Crkvišće* to remind of the church previously located here. The tradition tells of the church of St. Mary and of the painting of Our Lady that was taken from Mošunj to the Franciscan church in Fojnica before this church was ruined. At the foot of the Calvary hill there is a church of St. Anthony. On *new Tuesday*, the first Tuesday after the change of the new moon, various religious practices are performed. In addition to praying the Stations of the Cross on Good Friday, the Friday before Palm Sunday, the locals of Mali Mošunj light candles from St. Anthony's chapel to the top of Calvary. There is no strict number of candles, but fifteen candles are usually lit: one at each of the fourteen Stations of the Cross and one beside the cross at the top of Calvary. The multitude of lit candles along the hill and around the cross and the church create the impression of a large flaming serpent. According to the locals of Mali Mošunj, until the 1960s, instead of candles, a *muket* was lit, a wax candle on a thin string.

◀ Običaj paljenja svijeća u Badnjoj noći na *Kalvariji* u Malom Mošunju u okolici Viteza

The custom of lighting candles on Christmas Eve on the Calvary hill in Mali Mošunj near Vitez

## Pučka pobožnost Hrvata u Bosni i Hercegovini u korizmeno-uskrsnom ciklusu

Korizma je vrijeme pripreave za Uskrs. To vrijeme obilježeno je pojačanom pobožnošću, djelima milosrđa i pokore, te osobito strogom zabranom zajedničkih slavlja i društvenog okupljanja. Korizmeno vrijeme traje četrdeset dana i praćeno je brojnim religijskim praksama i običajima vezanima uz pojedine dane i svetkovine toga liturgijskog ciklusa. Uskršno vrijeme je, pak, vrijeme radosti i obilježeno je ponovnim zajedničkim okupljanjima te veseljem i darivanjem, osobito na sam dan Uskrsa, kada se darivaju obojena jaja.

Poslije slavlja pokladnog utorka i zajedničkih druženja, Čista srijeda, odnosno početak korizme započinje čišćenjem kuće i okućnice. Osobita se pozornost pridavala čišćenju posuđa, za što se koristio pepeo, u nekim krajevima zvan i lug. To je bio ženski posao. Svaka posuda koja se koristila za kuhanje na poseban se način *prala lugom* i poslije ispirala vodom. U obiteljskim domovima sve se čistilo i pralo, kako su to spominjali kazivači: *Svaki ćošak kuće morao se očistiti, jer taj dan je Čista srijeda*. Isto tako, moralo se oprati i posteljno rublje. U nekim krajevima Bosne i Hercegovine i posuđe i posteljno rublje pralo se na rijekama.

Religijski običaj posipanja pepelom – *pepeljanje*, na Pepelnicu ili Čistu srijedu, na početku korizme obavlja se uz pepeo dobiven od maslinovih grančica blagoslovljenih na Cvjetnu nedjelju prethodne godine. Pepeo je simbol pokore i poziv kršćanima da razvijaju duh poniznosti i žrtve. Pepeo se blagoslivlja svetom vodom uz blagoslovnu molitvu. Tijekom euharistijskog slavlja svećenik, posipajući pepeo na glavu vjernika, izgovara riječi: »*Spomeni se čovječe da si prah i da ćeš se u prah pretvoriti!*« ili: »*Obratite se i vjerujte evanđelju!*« Pepelnica je pomični spomendan, pa nije svake godine istoga datuma.

## Popular piety of Croats in Bosnia and Herzegovina during Lent and Easter

Lent is a time of preparation for Easter. This time is characterized by intense piety, acts of mercy, acts of penance, and especially the strict prohibition of joint celebrations and gatherings. Lent lasts for forty days with numerous religious practices and customs on specific days and feasts in this liturgical cycle. Easter is a time of joy marked by reunions, joys and gifts, especially on the day of Easter, when coloured eggs are given.

After the celebration of Shrove Tuesday and joint gatherings on Ash Wednesday, which marks the beginning of Lent, the houses and plots were cleaned up. Particular attention was paid to washing the dishes with the ashes, also called *lug* in some places. This was a woman's job. Each dish used for cooking was washed in a special way with lug and then rinsed with water. Everything was thoroughly cleaned up in every household. The connoisseurs said the following: *Every nook and corner of the house had to be cleaned, because that day was Ash Wednesday (called "clean" Wednesday in Croatian)*. Sheets were washed as well. In some parts of Bosnia and Herzegovina, dishes and sheets were washed in rivers.

The religious practice of placing ashes on the heads of Christians (*pepeljanje*) on Ash Wednesday, the first day of Lent, is performed with the ashes obtained from olive branches blessed on Palm Sunday the previous year. The ashes are a symbol of penance and a call to Christians to develop a spirit of humility and sacrifice. The ashes are blessed with holy water with the prayer appointed for the blessing. During the Eucharistic celebration, the priest places ashes on the heads of participants and says: *Remember that you are dust and to dust you shall return, or Repent, and believe in the Gospel!* Ash Wednesday is a movable feast, so it falls on a different date each year.





Čišćenje posuđa pepelom na Čistu srijedu u Žegaru, okolica Bihaća • Washing the dishes with ashes on Ash Wednesday in Žegar, near Bihać





Posipanje pepelom – *pepeljanje* na Čistu srijedu u Sasini, u okolici Sanskog Mosta  
Placing ashes on the head of a participant *pepeljanje* on Ash Wednesday in Sasina, near Sanski Most





Pjevanje Gospina plača pastira u Trebižatu, u okolici Čapljine • Shepards singing Our Lady's Tears in Trebižat, near Čapljina



Podrijetlo blagoslova grančica i cvijeća na Cvjetnicu povezuje se s evanđeoskim izvješćem o Isusovu svečanom ulasku u Jeruzalem, gdje ga je mnoštvo naroda dočekalo prostirući po putu svoje haljine ili palmine i maslinove grane. U Hercegovini blagoslivljale su se maslinove grančice, a u Bosni grane zimzelenog drveća – tise, jele i drugih. Po dolasku iz crkve blagoslovljenom bi se vodom, uz molitvu, prethodno blagoslovile kuća i okućnica, a potom bi ukućani zataknuli dio blagoslovljenih grančica za stropnu gredu, raspelo ili sliku svetca, kako bi one uz blagoslov donijele i zaštitu od groma i uroka. Katkad su djevojke blagoslovljene grančice nosile u nakitu u obliku križa ili s drugim kršćanskim simbolima.

U cijeloj Bosni i Hercegovini grančice blagoslovljene na Cvjetnu nedjelju nosile su se i na grobove svojih najbližih. Do početka osamdesetih godina prošloga stoljeća u okolici Viteza i Travnika, zapravo u cijeloj Lašvanskoj dolini, na groblja su se nosili vrhovi jelovih grana ukrašenih raznobojnim papirom u boji – *ovršice*. *Ovršice* su bile visoke oko jedan metar i uz njih su se na groblje nosile i palile svijeće od prirodnog voska ili od uskog i dugog konca s voskom izrađene svijeće – *muket*. Uz postavljanje *ovršice* i paljenje svijeća redovito se molilo za duše pokojnika.

U subotu u jutro prije Cvjetne nedjelje djevojke (ili djevojčice) odlazile bi u polje ubrati ljubičice i jagorčevinu. Istoga dana na večer ubrano proljetno cvijeće namakalo se u čistoj vodi i ostavljalo da prenoći. U rano jutro na Cvjetnu nedjelju pazilo se na to da se cijela obitelj umije, ako je moguće, zajedno. Domaćice i mlađe djevojke polijevale su vodu starijim muškim članovima obitelji. Prije umivanja se križalo i zazivala se Božja pomoć. Umivanju ovim cvijećem u vodi na Cvjetnu nedjelju pridavala se zaštitnička uloga. Vjerovalo se kako takvo umivanje štiti od bolesti te da umivanje u cvijeću poljepšava mlade djevojke.

The origin of blessing the branches and flowers on Palm Sunday is associated with the Gospel account of Jesus' triumphal entry into Jerusalem, where he was greeted by many. Some spread their garments along his way and others cut palm tree and olive branches and laid them out on the ground. In Herzegovina, olive branches were blessed, and in Bosnia, the same was done with branches of evergreen yew, fir, and other trees. Upon arriving home from the church, accompanied by a prayer, the house and its yard are blessed with blessed water, members of the household would place a piece of the blessed twig behind the ceiling beam, the crucifix, or on a picture of a saint, to bless the home and protect it from thunder and spells. Sometimes young women wore the blessed twigs in cross-shaped jewellery or jewellery in the shape of other Christian symbols.

Throughout Bosnia and Herzegovina, on Palm Sunday, people carried and placed blessed branches on the graves of their loved ones. Until the beginning of the 1980s, in the vicinity of Vitez and Travnik, in fact, in the entire Lašva Valley, tips of fir branches decorated with multicoloured paper resembling the colour of *ovršica* were brought to the cemetery. *Ovršice* were approximately one meter high and next to them, on the cemetery one could find lit up candles. The candles were made of natural wax or formed from a narrow and long thread coated with wax, called *muket*. In addition to placing the *ovršica* and lighting the candles, people regularly prayed for the souls of the deceased.

On the Saturday morning before Palm Sunday, young women would head out to the fields to pick violets and bitter gourds. The same evening, they would soak the flowers in clean water and leave them overnight. Early in the morning on Palm Sunday, special attention was dedicated for the whole family to wash, if possible, together. Wives and younger women helped wash the older male members of the family by pouring water over them. Before washing up, they *would make the sign of the cross* and invoke God's help. Washing oneself with the water in which the flowers soaked overnight was considered an act of protection. It is believed that this washing rite protects against disease, and that it adds to the beauty of young women.





Stavljanje blagoslovljenih maslinovih grančica u Dobrom Selu, u okolici Čitluka • Placing blessed olive branches in Dobro Selo, in the vicinity of Čitluk





Pohod na groblje na Cvjetnu nedjelju u Docu, u okolici Travnika • Cemetery on Palm Sunday in Dolac, vicinity of Travnik





Umivanje na Cvjetnu nedjelju u jutro u župi Čemerno, okolica Ilijaša i Vareša  
Palm Sunday morning, washing the face, taken in the parish of Čemerno, vicinity of Ilijaš and Vareš



Sastavni dio liturgije Velikoga petka, spomendana Isusove muke i smrti, je i klanjanje sv. Križu ili ljubljenje sv. Križa, već prema mjesnom običaju. U Posušju je to redovito ljubljenje križa. Prije nego što vjernici priđu i pojedinačno iskažu štovanje, svećenik otkriva zastrti križ pjevajući: »Evo drvo križa«. Klanjanje križu obavlja se prije pričesti. Svi nazočni vjernici klanjaju se jednom križu. Dolazeći poljubiti križ, vjernici ostavljaju novčani prilog. Toga dana u svim se crkvama skupljaju prilozima za kršćane u Svetoj zemlji. Prikupljena milostinja namijenjena je za potrebe bazilike Svetoga groba u Jeruzalemu.

Križni je put religijski običaj koji katolici obdržavaju u spomen na Isusovu muku, od trenutka kada je Isus osuđen na smrt do polaganja njegova tijela u grob. Danas se križni put sastoji od četrnaest postaja. Za svaku postaju, u crkvama ili na javnim mjestima, postavljaju se slike ili kipovi s likovnim prikazima Isusove muke. Križni put može se obavljati i bez postaja uz različite tekstove. Od 1995. godine obavlja se križni put od Kopanica i Vidovica – jedne godine kreće se iz Kopanica, a druge iz Vidovica. Osoba koja nosi križ cijelu se korizmu ne brije, a u odorama rimskih vojnika prate ga i čuvari Isusova groba – žudije. Katkad i župnik preuzima ulogu Isusa koji nosi križ. Tako je na slici vlč. Josip Senjak, župnik u Vidovicama.

Na Veliki petak vrijedila je zabrana rada na poljima. Toga dana raditi na svojoj njivi držalo se grijehom, ali i posebnim milosrdnim djelom (sevapom) ako se radilo na njivama udovica i sirotinje, a osobito se pomagalo pri oranju i sjetvi. Često se događalo da se uz rad na polju nosilo i sjetveno sjeme kojim bi se zasijala oranica. Iako je bila riječ o teškom fizičkom poslu, radnici nisu bili oslobođeni od posta i nemrsa. Osim na Veliki petak, takva praksa bila je dopuštena i na blagdan sv. Marka (25. travnja) u mnogim krajevima Bosne i Hercegovine.

Uskrs je nezamisliv bez pisanica. U Bosni i Hercegovini izraz pisanica, za uskrsna obojena jaja, nije poznat. Bosanskohercegovački Hrvati pisanicu najčešće nazivaju tučak. Bojenje jaja ženski je posao; žene bi spremale obojena jaja za ukućane, ali i za darivanje djeci koja bi ih došla posjetiti. Prije polaska na misu žene bi iznosile obojena jaja muškim ukućanima, koji bi između njih birali ona najtvrđa. Muškarci bi se kod crkve natjecali međusobno udarajući jaja kako bi ustanovili čiji je tučak tvrđi – onaj razbijeni pripadao je natjecatelju koji je pobijedio. Katkad bi se organizirali i pravi turniri na kojima bi sudjelovale i stotine muškaraca.

A part of the liturgy of Good Friday, commemorating the Passion and Death of Jesus, is the adoration of St. Cross or kissing of St. Cross, as is the local custom. In our tradition it is done by kissing the cross. Before the participants approach the Cross and pay their respects individually, the priest reveals the veiled cross by singing "Here is the tree of the cross." The adoration of the cross is performed before receiving communion. All who are present worship the one cross. When walking towards the Cross it is customary to leave a monetary contribution. On this day, donations for Christians in the Holy Land are collected in every church. What is collected is intended for the maintenance of the Basilica of the Holy Sepulchre in Jerusalem.

The Way of the Cross is a religious practice performed by Catholics in memory of Jesus 'suffering, from the moment Jesus was sentenced to death to the laying of his body inside the tomb. Today, the Way of the Cross consists of fourteen stations. For each station, in churches or in public places, pictures or statues depicting Jesus 'passion are being placed. The Way of the Cross without stations can be done by using different texts. Since 1995, the Way of the Cross is set to start from Kopanice and Vidovici. On alternating years, it starts from Kopanice and Vidovica. The man who carries the cross must not shave his beard during Lent and is accompanied by men dressed as Roman soldiers as *Žudije*, the guardians of Jesus 'tomb. Sometimes the pastor represents Jesus himself who is carrying the cross as is, in the picture, Rev. Josip Senjak, the parish priest in Vidovica.

On Good Friday, there was a ban on working in the fields. On this day, it was considered a sin to work in one's own field, however if one worked in the fields of widows and the poor it was an act of merciful help, called *sevap*. Special attention was given to ploughing and sowing on this day. In addition to working in the fields, people would bring sowing seed to plant it on the arable land. Although it was hard physical labour, the workers were not free from fasting and abstinence. This usage was also permitted on the day of the feast of St. Marko (April 25) in many parts of Bosnia and Herzegovina.

It is hard to imagine Easter without the Easter eggs. In Bosnia and Herzegovina, the term *pisanica*, for Easter painted eggs does not exist. In most parts, the Bosnian Croats call it *tučak*. Painting eggs is considered a woman's task. The women would prepare painted eggs for the household, but also for the children who would visit their homes. Before going to Mass, women would lay the painted eggs in front of the men. The men would then try to pick the hardest eggs. At the church they would compete trying to see whose *tučak* is harder. The broken one belonged to the man whose *tučak* was harder. Sometimes real tournaments would be organized in which hundreds of men would participate.





Ljubljenje križa na Veliki petak u Posušju • Kissing the Cross on Friday in Posušje





Križni put u Vidovicama i Kopanicama, u okolici Orašja • The Way of the Cross in Vidovice and Kopanice, vicinity of Orašje





Oranje sirotinji na Veliki petak u Rami • Ploughing the fields for the poor on Good Friday in Rama





Uskrsno jutro u Komarici, u okolici Dervente • Easter morning in Komarica, vicinity of Derventa



## Pučka pobožnost Hrvata u Bosni i Hercegovini u vremenu kroz godinu

Vrijeme kroz godinu traje između božićnog vremena i korizme te nakon uskrsnog vremena do prve nedjelje došašća. To je vrijeme u kojem se razmatraju i slave razne teme iz kršćanskog života: čašćenje svetaca, proslave nebeskih zaštitnika župnih zajednica, odlasci na hodočašća te drugi religijski običaji.

Blagoslov grla ili *grličanje* vjerski je obred na blagdan sv. Blaža ili sv. Vlaha (3. veljače). Obred se obavlja u crkvi poslije euharistijskog slavlja. Vjernici pristupaju svećeniku koji stoji, držeći u jednoj ruci dvije ukríž postavljene svijeće, a drugu ruku stavlja iznad glave vjernika izgovarajući molitvu: »*Po zagovoru sv. Blaža, biskupa i mučenika, oslobodio te Bog od bolesti grla i svakoga drugog zla!*« Vjernik odgovara: »*Amen.*« Taj se blagoslov temelji na predaji prema kojoj je sv. Blaž svojim blagoslovom spasio dječaka kojemu je u grlu zapela riblja kost.

## Popular piety of Croats in Bosnia and Herzegovina throughout the year

The time frame of one year starts with Christmas time through Lent and Easter until the first Sunday of Advent. It is a time when people discuss and celebrate various subjects from the Christian way of life: the worship of saints, the celebration of the heavenly patrons of parish communities, pilgrimages, and other religious practices.

Blessing of the throat or *grličanje* is a religious practice performed on the Memorial Day of St. Blaise or St. Vlaho (February 3). The rite is performed in the church after the Eucharistic celebration. Catholics approach the priest holding two cross-placed candles in one hand and extending the other hand over the head of the person reciting a prayer: *Through the intercession of St. Blaise, bishop and martyr, may God deliver you from the diseases of the throat and every other evil!* " To this the person answers: *Amen.* This blessing is based on the tradition according to which St. Blaise saved a boy choking on fishbone stuck in his throat with his blessing.



Uskrs u okolini Brčkog  
Easter in the vicinity of Brcko

Blagoslov grla (*grličanje*) u župi Presnače, u okolini Banja Luke  
Blessing of the throat in the parish of Presnača, near Banja Luka





Među Hrvatima u Bosni i Hercegovini sv. Ante Padovanski (13. lipnja) najštovaniji je svetac Katoličke crkve. (To potvrđuje i šaljivi komentar o štovanju ovoga sveca. Navodno, događa se da vjernici mole Isusa da ih zagovara kod sv. Ante govoreći: »Isuse, moli sv. Antu da me usliša!«) U mnogim župama lokalna su svetišta posvećena ovomu svetcu. Posebnost proslave sv. Ante na Pidrišu je u tome što se ona slavi na katoličkom groblju, gdje se nalaze i srednjovjekovni nadgrobnni spomenici *stećci*. Prema vjerovanju, najveći stećak na groblju može se zaljuljati i jednim prstom ruke samo na svetkovinu sv. Ante, dok je u druge dane nepomičan.

Sv. Ivo (sv. Ivana Krstitelj) patron je u župi Kraljeva Sutjeska. Prije misnog slavlja vjernici obavljaju svoje zavjete i mole se obilazeći oko glavnog oltara. Osobito vrijednima drže se zavjeti obilaska oko oltara na koljenima. Vjernici svoje molitve izriču raširenih ruku, a istom gestom prate podizanja Presvetog Tijela i Krvi Kristove tijekom misnog slavlja. Tu gestu vjernici nazivaju *na propetje*. Koriste ju i u svojim osobnim molitvama kada izgovaraju pet Očenaša, Zdravomarija i Slava Ocu na čast pet Isusovih rana.

Among the Croats in Bosnia and Herzegovina, St. Anthony of Padua (June 13) is the most revered saint of the Catholic Church. A humorous comment regarding the worshipping of this saint confirms it as well. Allegedly, Catholics beg Jesus for his intercession on their behalf with St. Anthony, praying Jesus, please ask St. Anthony to hear my prayer. In many parishes, local shrines are dedicated to this saint. The peculiarity of the celebration of St. Ante on Pidriš is that it is celebrated in the Catholic cemetery where one can also find medieval tombstones called *stećci*. According to belief, only on the day of the feast of St. Ante, the largest *stećak* in the cemetery, can be swayed with just one finger while remaining completely still on any other day.

Celebration of St. Ivo (St. John the Baptist) who is the patron saint of the parish of Kraljeva Sutjeska. Catholics state their vows and pray before the Mass, while walking around the main altar. While moving around the altar on their knees they can word their special vows. They say their prayers with a gesture of open arms. With the same gesture, they follow the raising of the Holy Body and Blood during the celebration of Mass. Catholics call this gesture *na propetje*, the crucifixion. They also make this gesture in their personal religious practice when they pray to the five Fathers, Hail Mary and Glory to the Father in honour of the five wounds of Jesus.



Proslava sv. Ante na Pidrišu, u okolici Uskoplja – Gornjeg Vakufa  
Celebration of St. Ante on Pidriš, in the vicinity of Uskoplje - Gornji Vakuf

Proslava sv. Ive (sv. Ivana Krstitelja; 24. lipnja) u Kraljevoj Sutjesci  
Celebration of St. Ivo (St. John the Baptist) (June 24) in Kraljeva Sutjeska





Najveće nemarijansko svetište u Bosni i Hercegovini posvećeno je sv. Ivi, odnosno sv. Ivanu Krstitelju u Podmilačju. O nastanku svetišta nema pisanih podataka. Po postojanju stare crkve iz 15. stoljeća može se pretpostaviti da je već tada ili malo prije moglo nastati svetište, koje je potom postalo hodočasničko odredište. Krajem 20. stoljeća neki pisci pridaju svetištu i epitet »bosanski Lourdes« zbog vjerovanja u velik broj izlječenja zahvaljujući prirodnom izvoru vode, u kojem se umivaju i s kojega mnogi nose vodu svojim kućama. Svetište u Podmilačju i danas je međureligijsko svetište, u koje dolaze muslimani Bošnjaci, Romi i pravoslavni vjernici.

The biggest non-Marian sanctuary in Bosnia and Herzegovina is dedicated to St. Ivo, or St. John the Baptist in Podmilačje. There is no written information about the origin of the sanctuary. The old church dates from the 15th century, so it can be assumed that around this period or earlier, a shrine was built and has become a pilgrimage destination. At the end of the twentieth century, some authors even called the sanctuary the 'Bosnian Lourdes' as it is believed that many healings took place here and because of the iconic natural spring where visitors bathe and take some water with them. The sanctuary in Podmilačje is still a multi-religious shrine which Muslims, Bosniaks, Roma people and the Orthodox visit.



Hodočašće sv. Ivi u Podmilačje, u okolici Jajca  
Pilgrimage of St. John in Podmilačje, near Jajce



Katolički hodočasnici iz Vidovica, u okolici Orašja, hodočaste u Gornju Tramošnicu, gdje se slavi Gospa od Anđela (2. kolovoza). Ovo hodočašće sve donekadno bilo je jedino procesijsko hodočašće. Tijekom hodočašća, dan uoči blagdana i u povratku na sam dan svetkovine, hodočasnici prolaze i kroz srpska pravoslavna sela. Stanovnici tih sela primaju hodočasnike u svoja dvorišta nudeći im vodu za osvježenje i časteći ih voćem. Neki od pravoslavnih vjernika izlaze pred hodočasnike, pozdravljaju ih i daju im novčane priloge za milostinju.

Catholic pilgrims from Vidovice, in the vicinity of Orašje, make a pilgrimage to Gornja Tramošnica where Our Lady of the Angels is celebrated (August 2). Until recently, this pilgrimage was the only processional pilgrimage. During the pilgrimage, on the day before and on the way back from the day of the feast, pilgrims also pass through Serbian Orthodox villages. People who live in these villages welcome pilgrims in their yards, bring them refreshments and treat them to fruit and drinks. Some of the Orthodox believers come to greet the pilgrims and give monetary donations for the poor.



Hodočašće Gospi od Anđela u Gornju Tramošnicu, u okolici Gradačca  
Pilgrimage to Our Lady of the Angels in Gornja Tramošnica, near Gradačac





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*Fotografija na naslovnici:*

Klanjanje vjernika pred jasicama u crkvi Sv. obitelji na Kupresu

*Frontcover photograph:*

Kneeling before the Nativity scene in the Holy Family Church in Kupres

*Fotografija na poledini:*

Ukras božićnog stola u Bosni i Hercegovini: čaša sa pšenicom i tri svijeće (kao simbol Svetoga Trojstva) te s jabukom *božićnicom*, božićni kruh *krasnica* iz Kreševa i *vezeni orasi* iz Usore.

*Backcover photograph:*

Christmas table decorations in Bosnia and Herzegovina; a cup with wheat and three candles as a symbol of the Holy Trinity and a Christmas apple, Christmas bread from Kreševo and walnuts from Usora.



# FROM CHRISTMAS TO CHRISTMAS

Popular piety of Croats in Bosnia and Herzegovina



From the ethnographic collection  
and photo archive of the Monastery and  
the spiritual centre "Carmel of St. Elijah",  
Buško lake, Tomislavgrad