

preprodavali u dubrovačkom zaleđu dosežući i udaljenije krajeve kao što je grad Prijepolje. Kreditna zaduženja nisu bila posebno velika i samo ograničeni broj ljudi na duži period bio je usmjeren na ovakav vid privređivanja. Među tim trgovcima s obzirom na vremenski okvir zaduživanja i visine iznosa ističu se katunar Dobrilo Vukotić (1427-1433) i njegov brat Viganj Vukotić (1427-1431), Bratika Radovanić (1431-1455), Obrivolj Pokrajčić (1432-1435) i Vukac Vukotić (1465-1490). Primjetno je da su se takvim poslovima bavili uglavnom najutjecajniji ljudi među Bobanima.

Kao jednim vidom privređivanja vlasni Bobani učestvovali su u preko stotinu zabilježenih pljačkaških pohoda, uglavnom na području Bobana, Površi, Luga, Popova, trebinjskom području kao i u Primorju u blizini Dubrovnika, zapravo na značajnim putnim komunikacijama. Osim što se kao predmet pljačke susreću različite vrste stoke, volovi, krave, konji, koze, ovce, magarci svinje i kokoši nerijetko je u pitanju žito, tkanine, novac, odjeća i obuća. Zabilježeni su slučajevi premlaćivanja, otimanja i prodavanja ljudi, najčešće Turcima. Zanimljivost je da u tim aktivnostima učestvuju i najugledniji ljudi među vlasima Bobanima. U nastojanju da ove aktivnosti učini što preglednijim, Kurtović je u formi tabelarnog prikaza izdvojio izvornu građu vezanu za ove pohode bilježene u vremenskom rasponu od 1410. do 1473. godine. Za svaki jedinstveni slučaj pljačke autor je u pet rubrika označio osobu koja diže tužbu, zatim optužene – jednog ili više njih, predmet pljačke, mjesto pljačke i sam datum događaja. Blizina Dubrovnika i dinamični odnosi sa njegovim građanima u vidu sklapanja trgovačkih ugovora i razmjene ljudi, dobara i ideja, vlasima Bobanima omogućili su širenje znanja, pismenosti i uvećanja

materijalnog bogatstva, odnosno nastanak procesa akulturacije na tom prostoru.

Ovim radom Kurtović je ostao dosljedan predanom sklapanju potpunije slike o vlaškom stanovništvu u zaleđu Dubrovnika, prikazujući jednu drugačiju stvarnost bosanskog srednjovjekovlja. Iako brojem stranica ne predstavlja veliki rad, ova monografija količinom objavljenog izvornog materijala definitivno otvara perspektivu za daljna istraživanja historije svakodnevnog života srednjovjekovnog čovjeka. Nadamo se i vjerujemo da će *Društvo za proučavanje srednjovjekovne bosanske historije*, u čijem izdanju je ova monografija objavljena, biti onaj neophodni poticaj snažnijem razvitku historiografije u našoj zemlji.

SENJA MAHINIĆ

Jagoda Jurić-Kappel, *Bosnien im Spiegel älterer Schriften. Philologisch-linguistische Studien | Bosna u ogledalu starije pismenosti. Filološko-lingvističke studije, Liaunigg, Wien, 2013, str. 172.*

In recent years we have witnessed an upsurge in the publication of books which deal with the history of language and literature of medieval Bosnia. The book under review represents a collection of previously published articles and studies on the topic written by Jagoda Jurić-Kappel, a lecturer at the Slavistic Institute of Vienna University. The author received her degree in Serbo-Croatian language and Yugoslav literature from the Faculty of Philosophy in Sarajevo where she worked as a teaching and research assistant from 1971 until 1973 when she moved to Vienna. In 1981 she defended her

doctoral dissertation *Philologische Monographie über den Hval-Psalter aus dem Jahr 1404*.

The book consists of thirteen chapters, i.e. thirteen separate philological and linguistic studies originally written in Croatian and German, which were published in various journals and publications during the period from 1984 to 2010. They are all bound by a common topic – the research of written monuments related to the territory of Bosnia. The majority of the articles are concerned with works created during the Middle Ages, with special focus on those manuscripts pertaining to the schismatic Bosnian Church. However, there are also some chapters which discuss themes from rather more recent periods, and therefore the book can be divided into two distinct parts – the first one dedicated to medieval literacy, and the second one dealing with works written after the Middle Ages.

The opening chapter presents an overview of the literary language in medieval Bosnia (*Književni jezik u srednjovjekovnoj Bosni* | *Die Schriftsprache im mittelalterlichen Bosnien*, 11-38) and can be considered as a textbook article for the study of the matter. The author establishes a cultural framework, after which she extensively and precisely writes about the script, religious and secular literature, as well as the inscriptions on medieval tombstones. Some attention is also given to administrative and legal texts through the prism of the famous charter of Kulin Ban from 1189. On the basis of the sparse preserved corpus of writings, which are scattered almost all over Europe, she argues that during the Middle Ages two literary languages were used in Bosnia – Old Church Slavonic and popular. She concludes with the assertion that literacy in the domestic vernacular, which survives in the

works of the Bosnian Franciscans, ceased to depend on its medieval predecessors after Ottomans conquered the Kingdom in the mid 15th century.

The following two articles are dedicated to the use of Glagolitic script in medieval Bosnia (*O glagoljici i glagoljaštvu u srednjovjekovnoj Bosni* | *Glagolica und Glagolismus im mittelalterlichen Bosnien*, 39-46; *Jagić i Bosna – O Jagićevu razumijevanju glagoljice* | *Jagić und Bosnien – Jagić's auffassung von der Glagolica*, 47-51). Even though the majority of the preserved written Bosnian texts were written in Cyrillic, the strong traces of Glagolitic influences provide grounds for the assumption that it was much more widespread than the existing manuscripts show.

The central part of the book comprises of five chapters which discuss the various surviving medieval texts of Bosnian provenance. The first two of those lean heavily on the author's doctoral dissertation since both examine the Psalter from the Codex of Hval. One paper presents the palaeographical and grammatical characteristics of the book (*Psalter des Hval-Codex (1404) – Zur paläographischen und grammatikalischen Charakteristik* | *Psaltir iz Hvalova kodeksa (1404.) – O paleografskim i gramatičkim karakteristikama*, 53-69), while the other one attempts to position the Psalter in the broader context of other related Slavonic texts (*Die Stellung des bosnischen Psalters (1404) innerhalb der verwandten slawischen Texte* | *Mjesto bosansko-oga Psaltira (1404.) među srodnim slavenskim tekstovima*, 71-80).

Jagoda Jurić-Kappel also devotes attention to the medieval Bosnian Apocalypses (*Bosanske apokalipse u svome (južno)slavenskom kontekstu* | *Bosnische Apokalypsen in ihrem (süd)slawischen Kontext*, 81-94), as well as to the two well-known individual

texts – the manuscript of Krstjanin Radosav from the Vatican Apostolic Library (*Rukopis krstjanina Radosava u svjetlu dosadašnjih istraživanja* | *Die Handschrift des krstjanin Radosav im Lichte der bisherigen Forschung*, 95-103) and the Tetraevangelium from the Collection of Jernej Kopitar which is housed in the National and University Library of Ljubljana in Slovenia (*Kopitarovo četveoevangelje, 14./15. st.* | *Kopitar-Tetraevangelium, 14./15. Jhdt*, 105-113). The last article that treats a medieval theme also concludes the first half of the book and is dedicated to the analysis of West Štokavian features of medieval Bosnian literacy (*Westštokavische Eigenschaften des mittelalterlichen bosnischen Schrifttums* | *Zapadnoštokavske osobine jezika srednjovjekovne bosanske pismenosti*, 115-121).

The first of the post-medieval chapters is about the 16th century Franciscan writer Matija Divković (†1631), who is considered to be the founder of Bosnian and Herzegovinian literature (*Matija Divković (1553-1631), der erste bosnische Schriftsteller* | *Matija Divković (1553-1631), prvi bosanski književnik*, 123-136). The work begins with a short introduction about the Bosnian Franciscans, their literary activities, and Divković's life and work. After that the author further looks into his dialect and language, also providing an analysis of the orthography he used in his books, contemplating his role as a potential reformer of the Cyrillic script.

In the next study Jagoda Jurić-Kappel writes about the contribution of Muslims of Bosnia and Herzegovina to the South-Slavic cultural heritage (*Der Anteil der bosnisch-herzegowinischen Muslime (Bosniaken) am südslawischen Kulturerbe* | *Udio bosanskohercegovačkih Muslimana/Bošnjaka u južnoslavenskoj kulturnoj baštini*, 137-148).

Adopting a chronological approach, she focuses on the Cyrillic script used by the Muslim upper classes during the Ottoman rule in Bosnia, the letters exchanged between the Christian and Muslim lords in the frontier region between the Ottoman and the Habsburg Empire, and the distinctive *al-hamijado* literature created in the vernacular but written in the Arabic script. In the latter part of the chapter she also presents a brief outline of the most important Bosnian Muslim writers of the 20th century.

The last two chapters are dedicated to modern themes. The first of them considers the particularities of older Bosnian literature and its input in the recent standardization processes, whereby the author states that an important opportunity might have been missed because the politicians of language chose to concentrate primarily on the differences rather than on the principle of mutual understanding (*Neke jezične posebnosti starije bosanske književnosti i njihov udio u standardizacionim procesima – propuštene mogućnosti?* | *Linguistische Besonderheiten der älteren bosnischen Literatur und deren Anteil am Standardisierungsprozess – versäumte Gelegenheiten?*, 149-159). The final article in this book treats an essential contemporary topic concerning the nomenclature of the language spoken by Bosniaks, the Muslims of Bosnia and Herzegovina (*Bosanski ili bošnjački? | Bosnisch oder Bosniakisch?*, 161-167). Considering the fact that the name Bosniaks use for their language still causes controversies, especially among the Serbian and Croatian linguists, Jagoda Jurić-Kappel concludes that even though there is no one who would call their language Bosniak, the Bosniaks should still accept the right of other inhabitants of Bosnia and Herzegovina to call their language by their national name.

This collection of articles undoubtedly represents a significant and valuable contribution to the study of language and literacy in the history of Bosnia and Herzegovina, especially of its medieval period. It finally allows us to appreciate the author's work, spanning almost three decades, as a unified volume which is now accessible to a broader audience. Beside the authoritative and standard book on medieval Bosnian Literature by the late professor Herta Kuna (*Srednjovjekovna bosanska knjevnost*, Sarajevo, 2008), Jagoda Jurić-Kappel's *Bosnia in the Mirror of Older Literacy* will represent compulsory reading for the student of old Bosnian texts. It indisputably confirms its author as a leading scholar on the language and literature of medieval Bosnia.

EMIR O. FILIPOVIĆ

Zrinka Pešorda Vardić, *U predvorju vlasti. Dubrovački antunini u kasnom srednjem vijeku*, Zavod za povijesne znanosti HAZU u Dubrovniku – Hrvatski institut za povijest, Zagreb – Dubrovnik, 2012, 240 str.

U zajedničkom izdavaštvu Zavoda za povijesne znanosti HAZU u Dubrovniku, te Hrvatskog instituta za povijest 2012. godine svjetlost dana ugledala je knjiga dr. Zrinke Pešorde Vardić. Knjiga predstavlja prerađenu doktorsku disertaciju odbranenu 2006. godine na Filozofskom fakultetu u Zagrebu, te je objavljena kao 18. knjiga u sklopu serije *Prilozi povijesti stanovništva Dubrovnika i okolice*. Od značaja je istaći kako je autorica Zrinka Pešorda Vardić, uposlenica Hrvatskog instituta za povijest, za svoj doprinos nauci dobila Državnu nagradu za znanost u

oblasti humanističkih znanosti za 2012. godinu. Objavlivanjem ove publikacije još je jače izražen zaokret u medievalnoj historiografiji našeg podneblja. Naime, posljednjih je godina fokus istraživača srednjovjekovne prošlosti usmjeren ka nešto nižim društvenim slojevima, te se samim tim i publikovane jedinice manje tiču političke slike, jer ovi društveni elementi nisu imali direktnog uticaja na vlast. U skladu s tim su i karakterne crte glavnih aktera ovog djela, društvenog sloja kojeg je 1588. godine Serafino Razzi u knjizi *La storia di Ragusa* markirao kao građane, koje je vlastela nazivala pučanima. Ovaj društveni sloj u izvorima nazivan je *boni cives i cittadini*, dok se u historiografiji za njihov elitni dio ustalio naziv antunini prema bratovštini sv. Antuna koja ih je okupljala. Knjiga hronološki obuhvata period kasnog srednjeg vijeka i malim dijelom renesansno doba. Pisana je vrlo čitljivim i skladnim stilom uz adekvatan izbor riječi. Iako ova publikacija nije velika obimom, u njoj je demonstriran kompleksan i temeljit naučni aparat koji podrazumijeva kritički odnos spram izvornih podataka i historografskih postavki. Autorica je štivo podijelila na deset manjih cjelina koje se tiču različitih aspekata života pripadnika ove zajednice.

U uvodnim poglavljima *Antuninski počeci* (15-31), te *Antunini: Vrijeme i prostor* (32-53) dat je specifikum nastanka bratovštine Sv. Antuna, te akumulacija članova kroz prizmu migracionih kretanja usmjerenih ka Dubrovniku. Bratovštine kao produkt srednjovjekovnog straha od smrti u prvi mah su imale zadatak ostvarivanja zajedničke pobožnosti kod pučkog sloja. Vremenom je društveno-religijska osnova bratovština poprimila jači strukovni karakter okupljajući članove "braće" (bratime) iz jedne profesije odnosno zanata. Pojavljivanje ovih, uslovno rečeno profesionalnih bratovština, najizraženija je za