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Prilog poznavanju privrednih prilika u Pruscu u dvadesetom stoljeću

Pregledni rad

UDK: 33 (497.6 Prusac) " 19 "

Cilj ovog priloga je da prezentira neke podatke o privrednim prilikama u Pruscu u dvadesetom stoljeću. Podaci su dobijeni kroz etnološka istraživanja koja su 2008. godine izvršili stručnjaci iz Odjeljenja za etnologiju Zemaljskog muzeja Bosne i Hercegovine. Istraživanja su obavljena kroz četrnaestodnevni boravak u Pruscu – metodom neposrednog posmatranja i intervjua. Intervjuisani kazivači su uglavnom starije životne dobi i njihova sjećanja dopiru do perioda između dva svjetska rata. Spomenuta istraživanja etnološko-folklorističkih karakteristika Prusca bila su prva te vrste u ovom starom naselju. Bogata historija ovog naselja i gostoprimstvo koje njegove stanovnike krasi doprinijeli su da istraživanje koje je za cilj imalo rekognosciranje terena ipak donese značajan broj podataka o različitim segmentima života u Pruscu.

Ključne riječi: Prusac, privreda, šume, voćarstvo, stočarstvo, trgovina

Značaj Prusca u vremenu osmanske vladavine Bosnom i Hercegovinom proizilazio je iz njegovih dobrih odbrambenih predispozicija unutar Uskoplja, koje je dugo predstavljalo istureno granično područje, te činjenice da se nalazio na starom karavanskom putu koji je vodio iz Primorja, preko Livna i Kupresa do Lašvanske doline.

Prema riječima Mule Hadžića, Prusac je bio najveće i najznačajnije utvrđenje u Kliškom sandžaku sredinom XVI vijeka. Oko srednjovjekovne tvrđave Prusac nastala je varošica koja će se vremenom razviti u kasabu. U tom periodu stanovništvo je po statusu bilo gradsko i nije plaćalo osnovni rajinski porez (*resmi-čift*). Samo mali broj ljudi bavio se poljoprivredom i to na zemlji za koju su plaćali *ušur*. Veći postotak stanovništva

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Contribution to knowledge of the economic situation in Prusac in the twentieth century

Review article

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The purpose of this paper is to present certain details of the economic situation in Prusac in the twentieth century. The data was obtained in 2008 during an ethnological study by experts from the Ethnology Department of the National Museum of Bosnia and Herzegovina. The research was conducted during a two-week period in Prusac by direct observation and interviews. The informants were mainly older people whose memories extended back to the period between the two world wars. This ethnological folklore research of Prusac was the first of its kind in this old town, which is rich in history. This, and the hospitality of its residents, contributed to the extensive data on various aspects of life in Prusac gathered during the research, which was designed as a field study.

Key words: Prusac, economy, forests, fruit-growing, raising livestock, trade

Prusac's importance during the Ottoman period in Bosnia and Herzegovina derived from its excellent defences within Uskoplje, which long remained a frontier outpost, and from the fact that it was on the old pack route from the coast via Livno and Kupres to the Lašva valley.

According to Mulo Hadžić, Prusac was the largest and most important fort in the Klis sanjak in the mid 16th century. A township took shape around the mediaeval fort in Prusac, developing over the years into a *kasaba* (small town). Its residents were of urban status, and were not liable to pay the basic *raya* tax known as *resmi-čift*. A few were farmers, paying *ušur* (payment in cash or kind for having their grain milled) on their land, but most were engaged in crafts and trade.

privređivao je kroz nepoljoprivredne djelatnosti, prvenstveno baveći se zanatima i trgovinom.

Kasnije, neposredno nakon dolaska austrougarske vlasti, s razvojem nove cestovne i željezničke infrastrukture, značaj Prusca polahko iščezava u korist Donjeg Vakufa i Bugojna. Na osnovu austrougarskih popisa stanovništva može se primijetiti sasvim neznatan rast broja stanovnika Prusca u tom tridesetjednogodišnjem periodu.¹ Uzrok je prvenstveno iseljavanje Bošnjaka u Tursku, ali i smanjen značaj Prusca u novim političko-ekonomskim uslovima.

Istražujući nastajanje gradskih naselja u Bosni i Hercegovini u XVI vijeku, Adem Handžić Prusac spominje kao grad: "*Uskoplje je predstavljalo teritorijalnu veću nahiju koja se prostirala u dolini gornjeg Vrbasa, s desne i s lijeve strane te rijeke sa tri zatečena srednjovjekovna grada: Susjed, Vesela Straža i Prusac, i sa trgov Gračanica, koji je zapravo predstavljao podgrađe Susjeda.*" (Hadžibegović, 1991:241-242). Kasnije, već u popisu iz 1550. godine, Prusac je spomenut kao jedina varoš u nahiji Uskoplje.²

U svom putopisu iz XVII vijeka, Evlija Čelebi-ja Prusac takođe naziva gradom: "*To je lijep grad, zaista kao zrno bijelog bisera*". (Čelebi, 1967:131).

Prusac je bio središte kadiluka *Akhisara* (Prusac) sve do posljednjih godina osmanske vladavine kada i stvarni i formalni centar postaje Donji Vakuf. Prvi austrougarski popis stanovništva iz 1880. godine donosi novu administrativnu podjelu po kojoj kotar Bugojno postaje središte okružja Travnik, kojem je pripadao i Prusac. Nakon Prvog svjetskog rata, naselje Prusac pripada opštini Donji Vakuf, a takva administrativna podjela se zadržala do danas.

S obzirom na svoj geografski položaj, Prusac se nije mogao razviti u savremeni industrijski grad te su njegovi stanovnici u periodu industrijalizacije Bosne i Hercegovine ekonomski gravitirali prema Donjem Vakufu i Bugojnu, kao najbližim industrijskim centrima.

Najveći dio područja Prusca je brdsko-planinsko područje, a ravničarski dio je manji i obuhvata novi dio naselja te njive koje se nalaze izvan njega. Nizinski dio Prusca nalazi se na nadmorskoj visini od oko 540 metara, dok je visina brda na kojima

Later, after the introduction of Austro-Hungarian rule, new roads and railway lines were laid, and Prusac gradually declined in importance, to be replaced by Donji Vakuf and Bugojno. The Austro-Hungarian census figures reveal an insignificant rise in population numbers in Prusac during a 31-year period.¹ The main reason for this was migration by Bosniacs to Turkey, but Prusac's loss of importance in the new political and economic circumstances was a contributory factor.

In his research into the emergence of urban settlements in Bosnia and Herzegovina in the 16th century, Adem Handžić refers to Prusac as a fort: "Uskoplje was a sizeable *nahija* [minor administrative entity] lying in the upper Vrbas valley, on both banks of the river, with three mediaeval forts: Susjed, Vesela Straža and Prusac, and a market, Gračanica, which was in fact the township on the outskirts of Susjed." (Hadžibegović, 1991:241-242) By the time of the 1550 census, Prusac is referred to as the only township in Uskoplje nahija.²

Evliya Çelebi also calls Prusac a fort in his 17th-century travelogue: "It is a handsome fort, like a white pearl." (Çelebi, 1967: 131)

Prusac was the centre of the *Akhisara* (Prusac) kadiluk [area under the jurisdiction of a kadi, an Islamic judge-administrator] until the final years of Ottoman rule, when Donji Vakuf became the factual and formal centre. The first Austro-Hungarian population census, conducted in 1880, brought with it a new administrative division in which Bugojno *kotar* became the centre of Travnik District, to which Prusac also belonged. After World War I, Prusac came within Donji Vakuf Municipality, which it remains to this day.

Its geographical location meant that Prusac was unable to develop into a modern industrial town. As a result, during the industrialization of Bosnia and Herzegovina its residents gravitated towards Donji Vakuf and Bugojno, the nearest industrial centres.

Much of the Prusac area is hilly, with a small area of level ground where the new part of the town is located, with agricultural land beyond. This is at an altitude of about 540 metres, while the hill on which the old mahalas [residential quarters] are located is at an altitude of about 700 metres. The River Prusac, or

¹ Prusac je, prema popisu iz 1879. godine, imao 1735 stanovnika, a 1910. taj broj je iznosio 1946. Dakle u tom periodu broj stanovnika porastao je za samo 211.

² U drugoj polovini XVI vijeka osnovana je varoš Novosel (Donji Vakuf), a krajem XIX vijeka i Bugojno (Hadžibegović, 1991: 242).

¹ According to the 1879 census, Prusac had a population of 1735, which by 1910 had risen by just 211, to 1946.

² The township of Novosel (Donji Vakuf) came into being in the latter half of the 16th century, while Bugojno was not founded until the late 19th (Hadžibegović, 1991: 242).

se nalaze stare mahale oko 700 metara nadmorske visine. Kroz Prusac protiče tzv. Prusačka rijeka, odnosno rijeka Prensa. Klima je kontinentalno-planinska sa izraženim godišnjim dobima.

Ovo područje je izuzetno bogato šumama, što je utjecalo na privredne prilike ovog kraja.³ Iskorištavanje šuma u Pruscu, kako crnogorične šume sa okolnih brda, tako i bjelogorične šume iz nižeg dijela (posebno hrasta za izradu bačava), ima dugu tradiciju koja se zadržala do danas. Šume su se koristile prvenstveno radi drveta od kojeg su zanatlije izrađivale različite proizvode, zatim drveta koje je služilo za zagrijavanje prostorija (u davnini, nad otvorenim ognjištima), pokrivanje kuća⁴ i izradu gospodarskih zgrada, ograđivanje parcela, paljenje kreča i sl., ali i za stočnu ispašu.

Već u vrijeme austrougarske uprave Bosnom i Hercegovinom, oblast iskorištavanja šuma se počinje zakonski regulisati u korist države. Seosko stanovništvo je šume u okolini svojih naselja nastavilo koristiti za paše i drvarenje (kao servitutni ovlašćenik na osnovu merematnog prava drvarenja), ali se količine sve više kontrolišu i ograničavaju,⁵ a u tom periodu eksploatacija šuma i prerada drveta dobijaju nove, modernije oblike.

Iako u narodnom predanju postoji sjećanje na pilanu potočaru na Prusačkoj rijeci,⁶ u dokumentima

Prensa, runs through Prusac. The climate is upland continental, with clearly defined seasons.

The area is unusually rich in forests, which had an impact on the area's economic circumstances.³ The exploitation of the forests of Prusac – both the coniferous forests on the surrounding hills and the broadleaf woodlands below (particularly oak, used for making barrels) – has a long tradition that endures to this day. The wood from the forests was used mainly by craftsmen to produce a range of wares, but also as firewood (in open hearths, in the old days), for roofing materials⁴ and timber to build farm buildings, to burn in lime kilns and so on. The forests were also used as grazing for livestock.

During the Austro-Hungarian period, forestry began to be regulated by legislation for the benefit of the state. The villagers continued to use the surrounding forests for grazing their animals and collecting wood (as a serfdom right to *meremat* [taking timber for building repairs]), but the quantities they could take came under increasing control and restraints,⁵ and the forestry and the timber industry took on new and more modern forms.

Though there is a local tradition that there was a water-powered sawmill on the River Prusac,⁶ doc-

³ U nizinskom dijelu Prusca nalaze se hrastovo-grabove šume sa drvetom izuzetne kvalitete i dobrih mogućnosti obrade. Već na oko 650 metara nadmorske visine na okolnim brdima, u blizini starog naselja, najzastupljenija je šuma crnog bora. Više i dalje od naseljenog dijela Prusca nalaze se smrčevojelove šume i šume bijelog bora iz kojih se izvlači smola. (Na ustupljenim podacima o prusačkim šumama zahvaljujem se kolegi Anisu Hasanbegoviću, kustosu iz Odjeljenja za prirodne nauke Zemaljskog muzeja Bosne i Hercegovine).

⁴ Jedan kazivač je zabilježio u Džematskoj knjizi: "Do 1950. god. bilo je samo deset cripom pokrivenih kuća i tri džamije i dom Hasan Kjafi efendije. Bilo je pet vrsta drvenih krovova: podovi, šimla, šindera, lepirica i triska." (Anali Malkočalajbegove džamije u Pruscu – Džematska knjiga, prikupio Abdul Fetah Mehmedagić.)

⁵ O ovome više u: Branislav Begović, *Razvojni put šumske privrede u Bosni i Hercegovini u periodu austrougarske uprave (1878-1918) sa posebnim osvrtom na eksploataciju šuma i industrijsku preradu drveta*, Sarajevo, 1978.

⁶ Hadžibegović, osim spomenutog narodnog predanja o prusačkoj pilani, spominje i predanje prema kojem su u vremenu osmanske vladavine postojale dvije pilane na Prusačkoj rijeci, četiri u slivu Semešnice i jedna na rijeci Vitini. To su bile male pilane potočare sa po jednom testetrom koje su kovali kovači Cigani u Donjem Vakufu, zvane "ciganske testere". Isti autor navodi da su dostupni i pisani tragovi postojanja tih pilana, ali ih ne prenosi (Hadžibegović, 1991:253).

³ The woodlands in the lowland area of Prusac consist of oak and hornbeam, producing timber of exceptional quality and easy to work. The forests on the surrounding hills near the old township consist of Austrian pine at an altitude of about 650 metres, giving way at higher altitudes and areas further from the town to spruce and fir forests and Scots pine forests, from which resin is extracted. (I am grateful to my colleague Anis Hasanbegović, curator of the Natural Sciences Department of the National Museum of Bosnia and Herzegovina, for this information on the forests of Prusac).

⁴ One man noted in the mosque records: "Until 1950 there were only ten houses with tiled roofs, along with three mosques and the Hasan Kjafi efendi centre. There were five kinds of wooden roofs: boards, and different kinds of shakes or shingles (*šimla*, *šindera*, *lepirica* and *triska*)." (*Anali Malkočalajbegove džamije u Pruscu – Džematska knjiga*, collected by Abdul Fetah Mehmedagić).

⁵ For more see Branislav Begović, *Razvojni put šumske privrede u Bosni i Hercegovini u periodu austrougarske uprave (1878-1918) sa posebnim osvrtom na eksploataciju šuma i industrijsku preradu drveta*, Sarajevo, 1978.

⁶ As well as the local tradition of the sawmill in Prusac, Hadžibegović also records another to the effect that there were two sawmills on the River Prusac, four in the Semešnica basin and one on the River Vitina in the Ottoman period. These were small water-powered sawmills with a single saw, made by gipsy blacksmiths in Donji Vakuf and known as "tzigane saws." He also notes that there is written evidence of these sawmills, but does not provide details. (Hadžibegović, 1991:253).

možemo pronaći podatak da je prva pilana na vodenom pogonu u ovom kraju otvorena na rijeci Semešnici⁷ kod Donjeg Vakufa. Također, u Donjem Vakufu se u ovom periodu otvaraju gipsara i tkaonica ćilima. Međutim, i pored pokretanja skromne industrije u neposrednoj blizini, osnovu privredne strukture u Pruscu tada još uvijek čine zanati vezani za obradu drveta, te voćarstvo i stočarstvo.

Tek nakon Drugog svjetskog rata, otvorenjem Radne organizacije "Janj" u Donjem Vakufu te preduzeća "Slavko Rodić" u Bugojnu, privredna slika Prusca se značajnije mijenja. Počinje masovnije zapošljavanje muškaraca u industriji, a tradicionalni načini privređivanja prelaze u drugi plan.

U samom početku je bilo određenih otpora prema zapošljavanju u industriji i napuštanju tradicionalnog načina privređivanja. Prema riječima kazivača, prvi ljudi iz Prusca koji su počeli raditi u pilani (kazivači često preduzeće "Janj" nazivaju pilana) bili su S. i N. Hadžiavdzić. Pješačili su pet kilometra da bi stigli na posao u Donji Vakuf, a komšije su govorile da je *"sramota što su ostavili zemlju da propada"*. Uskoro počinje masovnije zapošljavanje u industriji, a, osim u spomenutim preduzećima, Prusćani su se u značajnijoj mjeri zapošljavali u Šumarskom preduzeću i u rudniku gipsa u Donjem Vakufu, a kasnije i u prusačkom kamenolomu R.O. "Komar".

Ratna dešavanja devedesetih godina uništila su bosanskohercegovačku privredu pa tako i dva najveća preduzeća u ovom kraju, "Janj" i "Slavko Rodić". Prusački kamenolom je nastavio rad i nakon 1995. godine te jedan broj ljudi iz Prusca u njemu radi i danas.

U prvim godinama nakon Drugog svjetskog rata radnici iz Prusca su na posao išli pješke, vrlo rijetko fijkakerima ili kolima sa konjskom, odnosno volovskom zapregom. Fijkakeri su korišteni u rijetkim i svečanim prilikama, a kola sa konjskom ili volovskom zapregom za transport roba.⁸ Kazivači

uments record that the first water-powered sawmill in the area was on the River Semešnica⁷ near Donji Vakuf, where a plaster-cast clinic and a carpet factory were also opened at this time. Despite the launch of small-scale industry nearby, the basic economic structure in Prusac still consisted of timber-related trades, fruit-growing and raising livestock.

It was not until after World War II, with the introduction of the Janj labour organization in Donji Vakuf and the Slavko Rodić company in Bugojno that the economic picture of Prusac saw any significant change. Men began to be employed in large numbers in industry, and the traditional ways of doing business took a back seat.

There was some initial resistance to working in industry and abandoning the old ways. According to informants, the first people from Prusac to work at the sawmill (as the Janj company was often called by them) were S. and N. Hadžiavdzić, who had a five-kilometre to work in Donji Vakuf. Their neighbours used to say that it was "shameful, the way they left the land to go to pot." But more and more men soon took industrial jobs, not only in the two companies already mentioned, but also in the Forestry Company and the gypsum mine in Donji Vakuf, and later in the R. O. Komar quarry in Prusac.

The war in Bosnia and Herzegovina in the 1990s destroyed the country's economy, and among the casualties were the two largest companies in the Prusac area, Janj and Slavko Rodić. The Prusac quarry continued in operation after the war ended in 1995, and a number of people from Prusac still work there.

In the first few years after World War II, workers from Prusac went to work on foot or, very rarely, by pony-and-trap or horse-drawn or bullock cart. Hackney carriages were used only for occasional formal occasions, while horse-drawn or bullock carts were used to transport goods.⁸

⁷ Prva pilana na Semešnici bila je u vlasništvu Samuela Feldbauera. Inače, u godinama pred Prvi svjetski rat u BiH je bilo 130 pilana na vodenom pogonu, u najvećem dijelu u stranom vlasništvu (Begović, 1978:179).

⁸ Iako su se konji rijetko koristili pri oranju, u Pruscu ih je odvajkada bilo mnogo – moguće da je jedan od razloga i bogata tradicija *kiridžanja*. Prema rezultatima Popisa marve u BiH iz 1895. godine, bilo je u Pruscu 157 pastuha, paripa i kobila. Prema podacima dobijenim od prusačkih kazivača različite dobi, veliki broj ljudi u Pruscu je imao konje između dva svjetska rata i kasnije. Najviše su se koristili u svrhu transporta prema Kupresu, Livnu i dalje prema Dalmaciji.

⁷ The first sawmill on the Semešnica was owned by Samuel Feldbauer. In the years leading up to World War I, there were 130 water-powered sawmills in BiH as a whole, most of them in foreign ownership (Begović, 1978:179).

⁸ Though horses were rarely used for ploughing, there were always many horses in Prusac, perhaps on account of the tradition of *kiridžanje* – the transport of goods by pack-horse. According to the 1895 livestock census in Bosnia and Herzegovina, there were 157 stallions, geldings and mares in Prusac. Informants of various age groups say that many people in Prusac had horses between the two world wars and later, mainly used to transport goods to Kupres, Livno and on to Dalmatia.

spominju da već 1947. ili 1948. godine u upotrebu ulaze bicikli,⁹ koji ostaju najvažnije prevozno sredstvo radnika do uspostavljanja autobuske linije 1977. godine (Donji Vakuf – Prusac, preduzeće “Zenicatrans”).¹⁰ Danas postoji autobuska linija prema Donjem Vakufu, ali je putnički automobil najčešće prevozno sredstvo. Može se primijetiti i veliki broj motocikala, koje najviše koriste mladi i djeca.

Prusac danas dijeli sudbinu skoro svih manjih bosanskohercegovačkih naselja. Samo mali broj ljudi je uspio pronaći novo zaposlenje nakon što su izgubili posao, budući da su velike fabrike u kojima su radili prije rata propale. Jedan dio Pruščaka zaposlio se u organima javne uprave i drugim javnim ustanovama te u kame-nolomu, pilanama i sličnim malim preduzećima. Novonastala mala preduzeća ne mogu ponuditi dovoljan broj radnih mjesta pa je stopa nezaposlenosti ogromna. Ljudi zaposlenje nalaze kroz poslove privremenog karaktera, a kao najveći problem ističu nereguliranost radnih odnosa, rad *nacрно* i izostanak bilo kakve zaštite radničkih prava. U posljednje vrijeme, zahvaljujući pojačanim kontrolama inspekcija rada, privatni poduzetnici češće prijavljuju radnike. Dešava se da nakon desetak godina rada *nacрно* radnici ostvaruju svoje prve radne prijave. Kazivači navode da je sve više registrovanih malih firmi koje se bave tradicionalnim djelatnostima poput proizvodnje kreča ili izrade bačava i drugih proizvoda od drveta. Prodaja kreča i proizvoda od drveta u Dalmaciji bila je veoma razvijena u godinama pred raspad Jugoslavije, ali je kao takva prekinuta uspostavom granice između Republike Hrvatske i Bosne i Hercegovine. Registrovanje firmi za ove djelatnosti proizvođačima je otvorilo mogućnost da nastave izvoz svojih proizvoda u Dalmaciju. Naravno, broj ljudi koji se tim poslovima bave manji je u odnosu na period prije raspada Jugoslavije jer prodaja proizvoda u Dalmaciji, s obzirom na carinske dažbine koje se moraju plaćati, ne donosi zaradu kakvu

Informants says that bicycles began to be used in 1947 or 1948,⁹ remaining the principal means of transport by workers until the Zenicatrans bus company introduced the Donji Vakuf to Prusac service in 1977.¹⁰ There is still a bus service to Donji Vakuf, but private cars are now the usual means of transport, along with motorcycles, mostly used by young people.

Prusac now shares the fate of almost every small town in Bosnia and Herzegovina. Few people have managed to find new employment after losing their jobs, since the big factories where they worked before the war are no more. Some people from Prusac are employed by government authorities and other public institutions and in the quarry, sawmills and other small enterprises. However, newly-established small companies are unable to provide enough jobs, so unemployment levels are very high. People take temporary jobs to survive. The main problem is that many workers have no employment contract or are undeclared, and hence have no workers' rights. Lately, thanks to increased checks by labour inspectors, private businessmen are increasingly declaring their staff. There are cases of employees being declared for the first time after working on the black for ten years or so. Informants say that there are more and more small firms registered to perform traditional activities such as lime production or making barrels and other wooden articles. Sales of lime and wooden articles in Dalmatia were high before Yugoslavia broke up, but were suspended when the border between Croatia and Bosnia and Herzegovina became an international frontier. Registering companies for these operations paves the way for producers once again to export their products to Dalmatia. Inevitably, fewer people are involved than before the break-up of Yugoslavia, because sales of their goods in Dalmatia are subject to customs duties and are therefore less profitable to the people of Prusac than

⁹ Prema riječima kazivača, sahadžija M.B. je nabavio prvi bicikl u Pruscu 1947. ili 1948. godine. “*Kad ga je dovuko, sav svijet ga iš'o gledat.*”

¹⁰ Prema zvaničnim podacima, 1980. godine oformljeno je preduzeće “Servistrans” u Donjem Vakufu, koje se bavilo lokalnim, međumjesnim i međunarodnim prevozom putnika (Hadžić, 2007:21).

⁹ An informant said that *sahadžija* [clock-maker] M.B. was the first to acquire a bicycle in Prusac, in 1947 or 1948. “When he brought it home, the whole town turned out to see it.”

¹⁰ According to official records, the Servistrans company was formed in Donji Vakuf in 1980, offering local, intercity and international passenger transport services. (Hadžić, 2007:21).

su Prušćaci imali prije.¹¹ Jedan dio svojih proizvođača ovi proizvođači danas prodaju na pijacama u okolnim gradovima.¹² Kazivači navode da se od njihovog zanata moglo dobro zaraditi i prodajom na domaćem tržištu u prvim godinama nakon 1995. budući da se kreč koristio pri obnovi porušenih kuća. Ističu da je danas veoma teško pronaći kupce jer se živi kreč sve manje koristi.

Prema riječima kazivača, najbolji kamen za dobijanje kreča vadi se na mjestu koje se zove *Crni vrh* i koje je pod nadležnošću Šumarije. Također, koristi se i kamen iz *Rike* kraj Prese, ali je on teži za pečenje jer ima žile. Ljudi koji u krečarama rade za nadnicu plaćeni su od 20 do 25 KM na dan i taj posao se smatra jednim od najtežih. "*U krečani je najcrnji hljeb*", kažu ljudi sa kojima smo razgovarali u jednoj krečani. Nešto više su plaćeni nadničari koji rade noćne smjene. Vatra se neprestano održava dva dana i dvije noći da bi se ispekla jedna krečana prosječne veličine. Krečane rade od ranog proljeća do kasne jeseni. Prije su se pravile na mjestima na kojima se sakupe drva, a sada su stacionirane pa se sakupljena drva dovlače do njih. Za proizvodnju pet tona kreča potrebno je cca 20 metara drva. Šumsko osoblje dozvoljava korištenje *vjetroloma*, *sušika*, *izvala* i ostalih tzv. *slučajnih užitaka*, ali, s obzirom na rasprostranjenu *krađu drveta*, za krečarske vatre se koristi i kvalitetnije drvo.¹³ Veliki problem prilikom sakupljanja drva danas predstavljaju mnogobrojna minska polja u šumskim područjima. U Pruscu trenutno postoji desetak aktivnih krečana. Kazivači spominju interni dogovor između proizvođača

before.¹¹ They also sell some of their wares at the markets of neighbouring towns.¹² Informants say that in the early post-war years lime-producers were able to make a good income by selling locally, because lime was needed to rebuild the houses that had been destroyed, but that it is now very difficult to find customers, as quicklime is used much less often.

Informants say that the best limestone for the production of lime was extracted at a place called *Crni vrh*, which was under the jurisdiction of the forestry office. Stone from *Rike* near Prese was also used, but was harder to burn because it had veins. People who worked at the lime kilns for day wages received 20 to 25 KM a day for what was regarded as one of the toughest jobs. "The bread is blackest at the lime kiln," said the people we talked to at one of the kilns. Those who worked the night shift were paid a little more. The calcination process of a medium-sized kiln requires the fire to be kept burning for two days and two nights. The lime kilns are in use from early spring to late autumn. They used to be made where the wood was collected, but are now fixed, so the wood has to be brought to them. About 20 metres of wood are required to produce five tonnes of lime. Forestry staff permit the use of timber brought down by storm damage, dead branches, scrub and other "chance benefits," as they are called, but with the theft of wood so widespread, better-quality timber is also used in the kilns.¹³ There are still many minefields in forest areas, posing a major problem when gathering wood. There are currently a dozen or so lime kilns

¹¹ Prema riječima kazivača, u vrijeme SFR Jugoslavije, bačvari i stolari su bili okupljeni oko nekoliko poznatih ljudi koji su im nalazili mušterije za njihove proizvode. To su obično bili predstavnici zadruga bačvara poput Mustafe Karalića, Neziba Bungurača i drugih. Budući da se najčešće radilo o prodaji u Hrvatskoj koja je tada pripadala istoj državnoj zajednici kao i BiH, nisu se plaćale carinske dažbine pa je i zarada bila veća.

¹² Određivanje pijaćnih dana u različitim gradovima naslonjeno je na tradiciju, tako da je odavno poznato da je ponedjeljkom pijaca u Prozoru, Kupresu i Duvnu, srijedom u Jajcu, Mrkonjić-Gradu i Gornjem Vakufu, četvrtkom u Travniku, a petkom u Jablanici. Proizvodi se prodaju i na velikim manifestacijama koje se organizuju u okolini, poput Ajvatovice, takmičenja kosača u Kupresu, Aliduna u Bugojnu, različitih vašara i teferića itd.

¹³ Prilikom sakupljanja drva za krečarske vatre, kupe se i panjevi crnog bora koji se koriste za potpalu ili se prodaju po cijeni od 0,50 KM za jedan *bunt*.

¹¹ Informants say that coopers and carpenters formed a group centred on a number of prominent people who found them customers for their products. These were usually the representatives of coopers' cooperatives, such as Mustafa Karalić and Nezib Bungurač. Since their customers were usually in Croatia, then part of the same federal state as BiH, they paid no customs duties, and their profits were greater as a result.

¹² Setting market days in different towns and cities was based on tradition, so everyone knew that Monday was market day in Prozor, Kupres and Duvno, Wednesday in Jajce, Mrkonjić Grad and Gornji Vakuf, Thursday in Travnik, and Friday in Jablanica. Wares were also sold at major events held in the area, such as Ajvatovica, the mowers' and reapers' competition in Kupres, Alidun [St Elias' Day] in Bugojno, or the various trade fairs and outings held in the region.

¹³ When collecting wood for the lime kilns, Austrian pine stumps are also purchased, to be used as kindling or sold for 0.50 KM per bunt (bundle).

kreća o jedinstvenoj prodajnoj cijeni, ali ističu da se taj dogovor sve manje poštuje.¹⁴

Dvije porodice u Pruscu se odnedavno bave malinarstvom. Radi se o uzgajanju malina na relativno velikim plantažama (približno pola *dulum*). Uzgajanje se vrši po savremenim obrascima i stručnim uputama koje uzgajivači dobijaju od partnera, firme "Klas" iz Sarajeva. Plasman uzgojenih malina je osiguran budući da ih po ugovoru otkupljuje sarajevska firma "Klas". Članovi ovih porodica bave se okopavanjem, obrezivanjem, zalijevanjem i sličnim poslovima održavanja malina, a u vrijeme berbe, budući da u kratkom periodu treba obrati veliki broj jedinica, u pomoć se pozivaju i članovi šire porodice ili djevojke koje rade za nadnicu. Transport i ambalaža za pakovanje obezbijeđeni su od strane otkupljivača. Uzgajivači su zadovoljni zaradom koja se ovim novim zanimanjem ostvaruje, tako da je sve veći broj porodica koje su se zainteresovale za malinarstvo. Oni šalju uzorke na Poljoprivredni fakultet u Sarajevu i provjeravaju da li je zemlja koju posjeduju pogodna za uzgajanje malina. Postoje kreditne linije obezbijeđene od strane preduzeća "Klas" i podrška u vidu premija od strane Srednjobosanskog kantona, što dodatno pospješuje razvoj malinarstva u Pruscu.

Prusac je voćarski kraj od davnina. Evlija Čelebija spominje prusačko voće: "*Tu uspijeva raznovrsno sočno voće kakvo bi se u Bosni moglo naći još u Mostaru i Foči. Ima tu tako krupnih krušaka i raznovrsnih jabuka da se uzrečica 'Vino kao jabuka' odnosi valjda na ove jabuke Ak-hisara.*" (Čelebi, 1967: 133)

Mato Džaja u knjizi o Kupresu piše: "*U Kupresu su voće dogonili Prušćani, pa su išli po selima i zamjenjivali za bijeli smok i brašno. Čuvane su bile prusačke ašlame.*" (Džaja, 1989: 10)

Sigurno da je voćarstvo u Pruscu dobilo poseban impuls otvorenjem voćarske škole u Bugojnu početkom dvadesetog stoljeća. Osnovana voćarska škola je na tri hektara obradive površine uzgajala oko 8.000 oplemenjenih sadnica koje su se besplatno dijelile stanovništvu sreza kojem je tada pripadao i Prusac. (Hadžibegović, 1991: 252)

in use in Prusac. Informants mentioned a price-fixing agreement among lime producers, but say that it is increasingly being ignored.¹⁴

Two families in Prusac have recently begun growing raspberries in relatively small plantations of half a *dulum* [1 *dulum* = 1000 sq.m.], following contemporary methods and the guidelines provided to them by their partner, Klas company of Sarajevo, which undertakes to purchase the raspberries they produce. The members of these families plant, prune, irrigate and otherwise care for the raspberry plants, but need help from members of the extended family or girls working for day wages at harvest-time, when large quantities of fruit need to be picked in a short time. Transport and packing are provided by the purchaser. The producers are happy with the income this new occupation brings in, and more and more families are considering taking up raspberry-growing. They send samples to the Faculty of Agriculture in Sarajevo to see if the soil on their holdings is suitable. Klas provides start-up loans, and support is available in the form of a bonus from Central Bosnia Canton, a further incentive for raspberry-growing in Prusac.

Prusac has been a fruit-growing area for centuries. Evliya Čelebi refers to the fruit there: "Various kinds of juicy fruit do well there, of the kind that can also be found in Bosnia in Mostar and Foča. There are such huge pears and such a variety of apples that the saying *Vino kao jabuka* [lit. "wine like an apple"] is equally true for these apples of Ak-hisar." (Čelebi, 1967: 133)

Mato Džaja writes in his book about Kupres: "The people of Prusac brought fruit to Kupres, and went around the villages exchanging it for dairy products and flour. The *ašlama* cherries of Prusac were famous." (Džaja, 1989: 10)

Fruit-growing in Prusac undoubtedly gained a considerable boost when the fruit-growing school in Bugojno opened its doors in the early 20th century. This occupied three hectares of cultivable land planted with about 8,000 saplings of improved varieties, which were distributed free of charge to the people of the district, to which Prusac belonged at the time (Hadžibegović, 1991: 252).

¹⁴ Slični interni dogovori o cijenama postoje i između ljudi koji pružaju usluge prevoza, freziranja, kopanja, balovanja, košenja trave itd., ali kazivač koji se bavi tim zanimanjem tvrdi da se takvi dogovori rijetko poštuju.

¹⁴ Similar price-fixing agreements also exist between people offering transport, milling, digging, planting, mowing and other such services, but an informant who performs these services says such agreements are rarely respected.

Voćarstvo, koje je u prošlosti bilo jedno od najvažnijih zanimanja Pruščaka, danas nije posebno razvijeno. Kazivači smatraju da je voće oboljelo sedamdesetih godina prošlog stoljeća kada je počeo sa radom prusački kamenolom koji je, prema njihovom mišljenju, zagadio naselje. Najveći dio voća se prodavao ili su ga mijenjali za brašno, žitarice, maslo, vunu i sl., najviše u Kupresu i okolnim selima. Voće za prodaju se smještalo u sepete koje su muškarci pravili od *liske*. Na kolima koja su vukli konji ili volovi voće se odvozilo na pijace ili prodavalo u selima kroz koja su prolazili. Također, voće se prodavalo i u samom Pruscu u koji su trgovci iz Dalmacije, koje su Pruščaci nazivali *kaurima*, dolazili i otkupljivali voće, med, rakiju, pekmez, stoku i zanatske proizvode od drveta. Te trgovce su Pruščaci nazivali i *nakupcima* i *kalamarima*, a poznat im je i termin *pretrga*.

Iako se radi o naselju u kojem žive isključivo muslimani, mnogi kazivači tvrde da se u Pruscu šljiva koristila i za proizvodnju rakije koju su nazivali *šljiva*. Niko od muslimana nije imao kazan u kojem se rakija pekla, već su ih iznajmljivali od pravoslavaca koji su živjeli u okolnim selima. Vrijednost koju su plaćali za iznajmljivanje kazana obično je bila u naturi. Vlasniku se ostavljao litar rakije za jedan ispečeni kazan i to neki kazivači nazivaju *kirija*. Vlasnici kazana nisu provjeravali koliko je rakije određeni domaćin ispekao, već se naplaćivalo, kako kazivači kažu, *na viru* (na povjerenje), a moglo se i lahko pretpostaviti koliko je vremena potrebno za pečenje jednog kazana rakije. Proizvedenu rakiju u Pruscu u pravilu nisu konzumirali već su je prodavali.

Šljiva se koristila i za proizvodnju pekmeza koji se također prodavao. Dio voća se sušio i ostavljao za upotrebu tokom cijele godine. *Jemišhana* i *sušana* su neki od naziva kojim su u starini nazivali mjesto u kojem se sušilo voće.

Osim šljive, u Pruscu je dobro uspijevalo i drugo voće, posebno jabuke, kruške, trešnje i poznate prusačke ašlame.¹⁵

¹⁵ U Džematskoj knjizi nabrojani su narodni nazivi za neke vrste voća koje uspijevaju u Pruscu – kruške: *budimka*, *čecavka*, *ahlet*, *kajdarica*, *jerbasma*, *carevica*, *žutica*, *miščaramut*, *maca*, *topača*, *buzdenhalija*, *prosjenjača*, *inđirača*; jabuke: *senabija*, *đulabija*, *hanvanija*, *kalem žuti*, *čalekača*, *divojka*, *terzuša*, *elifarma*, *crvenika*, *zelenika*, *šarenika*, *kanada*, *tvrdnjača*, *mehkača*; šljive: *bijela šljiva*, *crvena šljiva*, *sarajka*, *trnošljiva*, *grickulj*, *savska*, *požegača*, *đenerika*, *zerdalija*. (Anali Malkočalajbegove džamije u Pruscu

Formerly one of the leading occupations in Prusac, fruit-growing is not much practised nowadays. Informants believe that the fruit trees sickened in the 1970s when the Prusac quarry began operations and, in their opinion, polluted the town. Most of the fruit was sold or bartered for flour, grain, butter, wool and so on, mainly in Kupres and nearby villages. The fruit for sale was put into wicker baskets, made by the men from hazel. It was then taken by horse-drawn or bullock cart to the market, or sold in the villages along the way. Some was also sold in Prusac itself, where traders from Dubrovnik, whom the people of Prusac called *gjaours* or *heathen*, came to purchase fruit, honey, *rakia*, jam, livestock and wooden articles. The people of Prusac also called them middlemen or *kalamari*, and the term *pretrga* [brokers] was also known.

Though the entire population of Prusac was Muslim, many informants say that plums were used to make *rakia* [slivovitz], which they called simply *šljiva* [plum]. No Muslim had a still of his own; instead, they hired them from Orthodox Christians living in nearby villages, usually paying in kind. A litre of *rakia* per distillation would be set aside for the owner of the still; some informants called this *kirija* [rent]. The owner of the still did not check how much *rakia* a given household had produced, but charged “on trust,” and it was not difficult to estimate how long it took for each distillation. The *rakia* made in Prusac was not consumed there as a rule, but was sold.

Plums were also used to make jam, which was also sold, and a proportion of the fruit was dried to be used all year round. Among the terms used to denote the place where the fruit was dried are *jemišhana* and *sušana* [drying-room].

Other fruits also did well in Prusac, particularly apples, pears, sweet cherries and the famous Prusac *ašlama* cherries.¹⁵

¹⁵ The *Džematska knjiga* lists the names of some of the kinds of fruit that did well in Prusac. These included the pear varieties *budimka*, *čecavka*, *ahlet*, *kajdarica*, *jerbasma*, *carevica*, *žutica*, *miščaramut*, *maca*, *topača*, *buzdenhalija*, *prosjenjača*, *inđirača*; apple varieties *senabija*, *đulabija*, *hanvanija*, *kalem žuti*, *čalekača*, *divojka*, *terzuša*, *elifarma*, *crvenika*, *zelenika*, *šarenika*, *kanada*, *tvrdnjača*, *mehkača*; and plum varieties *bijela šljiva*, *crvena šljiva*, *sarajka*, *trnošljiva*, *grickulj*, *savska*, *požegača*, *đenerika*, *zerdalija*.

Koliko su Prušćani bili poznati po trgovini najbolje govori i izjava jednog kazivača koji spominje da bi prije na pijacama u okruženju ljudi prilazili i pitali: "Šta to prodaješ *Pruso*?", iako nisu znali odakle dolazi određeni prodavač. *Pruso* je bio sinonim za trgovca.

Iako su voće, kreč i zanatski proizvodi od drveća bili osnovni proizvodi koje su Prušćaci prodavali, značajna sredstva su ostvarivana i prodajom stoke. Stoka se najčešće prodavala dalmatinskim trgovcima koji su dolazili na pijace u Glamoč i Livno, ili po stoku u sam Prusac. Ukoliko bi dolazili u Prusac, obično bi spavali kod domaćina s kojim trguju.¹⁶

Brdoviti i planinski dijelovi Prusca nudili su povoljne uslove za razvoj stočarstva. Prema *Popisu marve u Bosni i Hercegovini iz 1895. godine*, u Pruscu je registrovano ukupno 758 krava, junadi, volova i teladi, zatim 157 konja, paripa, ždrijebadi i kobilica, 180 koza i 302 ovce.¹⁷ Također, registrovano je ukupno 222 posjednika životinja. Budući da je popisom stanovništva iz iste godine u Pruscu registrovano ukupno 196 naseljenih kuća sa 1222 stanovnika, možemo pretpostaviti da je gotovo svako domaćinstvo posjedovalo neku domaću životinju. Kasnije, u decenijama pred Prvi svjetski rat, zbog *carinskog rata* između Austro-Ugarske i Srbije, stočni fond opada u cijeloj Bosni i Hercegovini, budući da se povećao izvoz goveda i ovaca. Isto tako, prelazak sa ekstenzivnog na intenzivno stočarenje mogao je imati utjecaj na smanjenje

One informant's statement revealed just how famous the people of Prusac were as traders. In the old days, he said, people would come up to a trader in the local markets and ask "What are you selling, *Pruso*?" This was not because they knew the trader they were speaking to came from Prusac – *Pruso* was a synonym for trader.

Though fruit, lime and wooden articles were the main products sold by the people of Prusac, they also made a good income from selling livestock, usually to Dalmatian traders who came to the markets of Glamoč and Livno, or to Prusac itself. If they came to Prusac, they would usually spend the night in the house of the person they were doing business with.¹⁶

The hilly and mountainous regions of Prusac provided suitable conditions for raising livestock. The 1895 census of livestock in Bosnia and Herzegovina revealed that there were 758 cows, bullocks and heifers, oxen and calves in Prusac, along with 157 horses, geldings, foals and mares, 180 goats and 302 sheep.¹⁷ The number of people recorded as owning animals was 222. Since the population census conducted that year recorded a total of 196 occupied houses with a population of 1222, this suggests that almost every household owned an animal or two. Later, in the decades before World War I, the customs war between Austria-Hungary and Serbia led to a fall in the number of livestock in Bosnia and Herzegovina as a whole, as the export of cattle and sheep rose. The transition from

– Džematska knjiga, prikupio Abdul Fetah Mehmedagić). Međutim, ispitani kazivači ne poznaju sve od pobrojanih naziva pa se postavlja pitanje da li su se svi koristili u Pruscu, odnosno da li je u Pruscu uspijevala svaka od nabrojanih vrsta, ili je za neke od njih Mehmedagić saznao van Prusca. Također, kazivači spominju neke nazive koji se ne nalaze u Džematskoj knjizi, poput naziva za kruške *divljušica* i *okaćica*.

¹⁶ U vrijeme razvijenog *kiridžanja* (karavanskog transporta roba) postojale su kuće u kojima su se odmarali kiridžije i njihovi konji. Te kuće su se nazivale hanovi. Jedan kazivač se sjeća da je u Pruscu bio Nukerov han, u Koprivnici Mekušin han, u Kupresu Vrepčev han, u Livnu Karlov han i Žiškin han, u Duvnu Sabihin han i u Glamoču Željkovića han. Drugi kazivač spominje da je do iza Drugog svjetskog rata bio i han Avde Vrebca u Pruscu.

¹⁷ Iako je u periodu austrougarske uprave Bosnom i Hercegovinom u Pruscu živjelo i katoličko i pravoslavno stanovništvo (1895. godine 37 pravoslavnih i 89 katolika), popisom marve nije registrovano uzgajanje svinja. Također, nije registrovano da je neko uzgajao mazge, mule ili magarad.

(*Anali Malkočalajbegove džamije u Pruscu – Džematska knjiga*, collected by Abdul Fetah Mehmedagić). However, our informants did not recognize all these names, which raises the question whether they were all grown in Prusac, or whether all of them did well, or had Mehmedagić perhaps learned about some of them elsewhere. Informants also mentioned some names not found in the Džematska knjiga, such as the pear varieties *divljušica* and *okaćica*.

¹⁶ In the days when goods were mainly transported by pack trains, there were houses where the drovers and their horses could rest. These were known as hans (caravan-serais). One informant recalled Nuker's han in Prusac, Mekuša's han in Koprivnica, Vrepče's han in Kupres, Karlo's and Žiško's hans in Livno, Sabiha's han in Duvno and the Željković han in Glamoč. Another related that Avdo Vrebac's han was still in existence in Prusac until after World War II.

¹⁷ Though there were both Catholics and Orthodox Christians in Prusac during the Austro-Hungarian period (in 1895 there were 37 Orthodox Christians and 89 Catholics), the livestock census did not register any pigs, nor did it record anyone who owned a mule or donkey.

stočnog fonda u tom periodu.¹⁸ Neki kazivači koji se sjećaju perioda između dva svjetska rata ističu da je stočarstvo bilo jedno od glavnih zanimanja u Pruscu i u tom periodu. Prušćaci za stoku koriste nazive *blago* i *hajvan*.

Do sedamdesetih godina dvadesetog stoljeća, od krupne stoke je bilo najviše krava, volova i konja. Konji su se najčešće koristili pri prenosu tovara i pri vršidbi. Za vuču kola sa drvenim točkovima služili su volovi koji su se koristili i za oranje njiva. Kako navode kazivači, volovi su se čuvali u Pruscu dok ne *obnemognu*, odnosno izgube snagu potrebnu za rad. Kada oslabe, gonili bi ih u Kupres, Livno, Duvno itd. pa bi ih tamo *prodali u meso*.¹⁹

Od Jurjeva (6. maj) do Lučnice (Sveti Luka, 18. oktobar), volove, junce i junice su čuvali na *Koprivnici* (između Prusca i Kupresa) jer je u tom periodu zabranjena ispaša u prusačkim poljima. Prebacivanje krupne stoke tokom ljeta na više predjele s bogatijom ispašom nazivali su *dizanje* stoke. Na Koprivnici je bilo selo, ali su čobani pravili sopstvene kolibe u kojima su spavali. Put Koprivnice bi krenulo nekoliko ljudi koji su pravili čobanske kolibe, obično u blizini vode. Vlasnici volova bi nekoliko puta u toku ljeta izlazili na Koprivnicu da obidu i *osole* svoje volove.²⁰ Tom prilikom bi se čobanima donosile potrebne namirnice i stvari kojim ih vlasnici žele počastiti (rakija, voće, kolači i sl.). Inače, čobanima koji čuvaju volove tokom ljeta plaćalo se u novcu. Poslije Drugog svjetskog rata volovi su se *dizali* i na Kupres. Sitna stoka se, kao ni krave, nije *dizala* na Koprivnicu već se od maja do septembra čuvala u šumi iznad Prusca. Okupljala bi se stoka i jedan ili dva čobana bi je *izgonili* u šumu. Naveče bi stoku vraćali

extensive to intensive farming may also have led to a decline in livestock numbers at that time.¹⁸ Some informants who remember the period between the two world wars said that raising livestock was one of the leading occupations in Prusac at that time. The people called their livestock *blago* or *hajvan*.

Until the 1970s, cows, oxen and horses constituted the majority of larger animals. Horses were usually used to transport goods and on the threshing floor. Wooden-wheeled carts were drawn by oxen, which were also used for ploughing. As informants relate, the oxen were kept in Prusac until they no longer had the strength to work, when they were driven to Kupres, Livno, Duvno and such places and sold for meat.¹⁹

From *Jurjevo* (St George's Day, 6 May) to *Lučnica* (St Luke's Day, 18 October), oxen, bulls and heifers were kept at Koprivnica (between Prusac and Kupres), when grazing in the fields of Prusac was banned. The summer transhumance to higher altitudes with better grazing was known as *dizanje* the livestock. There was a village at Koprivnica, but the herders made their own huts to sleep in. A number of people would set off for Koprivnica to make these huts, usually near water. The owners of the cattle would go there several times during the summer to check on their animals and provide them with salt licks,²⁰ and would also bring basic provisions for the herders and gifts such as rakia, fruit and cakes. The herders who guarded the cattle in summer were paid in cash. After World War II, cattle were also taken to Kupres. Neither cows nor small animals formed part of the transhumance, but were kept in the forest above Prusac from May to September. The animals would be gathered together, and one or two herders would drive them to the woods and return

¹⁸ O ovoj temi više u: Dževad Juzbašić, *Izveštaj Hermana Von Sautera o odnosima Bosne i Hercegovine i Monarhije u svjetlu austrougarskih ekonomskih suprotnosti*, Godišnjak DIBiH, 1968-1969. XVIII. Sarajevo, 1970.

¹⁹ Iza Drugog svjetskog rata Prušćaci su volove nabavljali u Banjoj Luci, Gradišci, Gradačcu, Derventi, Modriči itd., jer je tamo bio bogatiji stočni fond. *Nabavljene volove bi prihrani i prodaji dalje kaurima, to je pos'o bio*. Kazivač spominje i da je u to vrijeme išao u Posavinu da prihrani volove i da usput zaradi oranjem. Išao je mnogo puta i u Dalmaciju da volove proda po boljoj cijeni.

²⁰ Osoljavanje volova je općepoznat običaj u našem stočarstvu. Kako kaže jedan kazivač – "*radi se davanjem soli i mekinja volovima da ne bi bili hrđavi i da bolje jedu*".

¹⁸ For more see Dževad Juzbašić, "Izveštaj Hermana Von Sautera o odnosima Bosne i Hercegovine i Monarhije u svjetlu austrougarskih ekonomskih suprotnosti," *Godišnjak DIBiH*, 1968-1969. XVIII. Sarajevo, 1970.

¹⁹ After World War II the people of Prusac bought oxen in Banja Luka, Gradiška, Gradačac, Derventa, Modriča and elsewhere, as there was a wider choice of animals in these places. "They would fatten the oxen and sell them to the gjaours, it was good business." An informant mentioned that in those days he used to go to the Sava valley area to fatten oxen, and to earn money on the side by ploughing. He went to Dalmatia many times to get a better price for the oxen.

²⁰ Giving the oxen salt was a well known custom in these parts. As one informant put it, "it consisted of giving the oxen salt and bran so they wouldn't get rusty and would eat better."

da je domaćice pomuzu. Okupljena stoka nazivala se *srida*, a čobani koji su je čuvali nazivali su se *sridari*. *Sridari* su bili plaćeni novcem ili nekim namirnicama, ili se kombinovalo da svaki vlasnik bude *sridar* kada je njegov red, a na osnovu broja stoke kojom u *sridi* učestvuje (npr. ko ima dvije krave, češće je *sridar* u odnosu na nekoga ko ima jednu kravu u *sridi*). Kada se polja pokose, *prusačka srida* bi se opet puštala na ispašu.

Danas nema *prusačke sride*, tek nekoliko porodica ima jednu ili dvije krave. Pored toga, postoje dva vlasnika većih farmi ovaca (preko sto ovaca) koji su zaposlili čobane za njihovo čuvanje. Napuštanje stočarskog zanimanja počelo je već sa zapošljavanjem muškaraca u industriji. Tada veliki dio poslova u vezi sa stokom, zemljom i kućom preuzimaju žene. Doduše, većina kazivača tvrdi da su nakon poslova u preduzećima radili na zemlji, sa stokom i oko kuće, ali je sigurno da je efektivnost njihovog rada tada bila ograničena. Ostavši bez cjelodnevnog doprinosa muških članova u tradicionalnim zanimanjima, porodice smanjuju broj stoke, kao što se reduciraju i poljoprivredne kulture koje su se dotad uzgajale (uzgaja se količina dovoljna za zadovoljenje porodičnih potreba, ali ne i za prodaju ili razmjenu). Takve prilike se zadržavaju do početka agresije na Bosnu i Hercegovinu kada većina stanovništva koje nije bilo vojno obavezno napušta Prusac i odlazi u izbjeglištvo. Nakon rata, pojedini povratnici u Prusac nabavljaju jednu ili dvije krave, ali se stoka ne okuplja u *sridu* niti je *izgone* u šumu koja je danas velikim dijelom minirana.

Kada je u pitanju uzgajanje žitarica, ono nije imalo značaj kakav su imali voćarstvo i stočarstvo. Razlog tome bio je prvenstveno u nedostatku velikih obradivih površina. Među žitaricama najviše se uzgajao ječam, zatim pšenica, kukuruz, heljda, raž, zob i proha. Ječam se uzgajao u velikim količinama jer je još za vrijeme austrougarske uprave postojala otkupna stanica u Bugojno iz koje su otkupljeni ječam plasirali u pivare. Heljda se nekad uzgajala jer je bila dobra za tovljenje stoke i kao pčelinja ispaša, a danas je na cijeni kao zdrava organska hrana te se još uvijek dosta uzgaja. Pčelarima je odgovarala činjenica da je heljda bila zadnja ispaša u godini jer se sijala u junu ili julu, nakon što prođe livada, druga pčelinja ispaša u ovom kraju. Nakon Drugog svjetskog rata počeo se u ovom kraju, a po državnoj direktivi, sijati lan.

them in the evening so the mistress of the house could milk them. These herds were known as *srida*, and the herders who guarded them were called *sridari*. They were paid in cash or with groceries, or arrangements would be made for each owner to take his turn as *sridar*, based on the number of animals in the herd (for example, someone who had two cows would act as *sridar* more often than those with only one). Once the fields were mown, the Prusac *srida* would again be put out to pasture.

There is no Prusac *srida* now, just a few families with a cow or two. There are also two people who own sizeable sheep farms (with more than a hundred sheep) who have employed shepherds to guard them. People began giving up raising livestock when men found jobs in industry, and women had to take on much of the work of looking after the animals and the land as well as the home. Admittedly, most informants said that the men worked on the land and with the animals, and around the house, when they came back from work, but they cannot have been as effective as before. Without the contribution to the traditional occupations by the men of the family, the number of animals was cut back, and the crops were reduced to a quantity sufficient just for the family, with no surplus for sale or exchange. This state of affairs continued until the outbreak of the war in Bosnia and Herzegovina in 1995, when most of the people of Prusac who were not serving in the military left the town as refugees. After the war, some returnees to Prusac acquired a cow or two, but the animals are no longer herded into a *srida* or driven into the forest, much of which is still mined.

Cereals were not as important as fruit-growing and raising animals, mainly because of the lack of large areas of arable land. The crops grown consisted of barley, wheat, maize, buckwheat, rye, oats and millet. Large areas were under barley, because since the Austro-Hungarian period there had been a purchasing centre in Bugojno where barley was purchased for sale to breweries. Buckwheat was grown because it provided good stall feed for cattle and was also a good bee plant, and is now valued as an organic health food, so is still quite widely grown. Bee-keepers appreciated the fact that buckwheat was the last crop of the season, sown in June or July after the meadows, the other feeding ground for bees in the area, were over. After World War II another crop that was introduced to this area, by state directive, was flax.

Nekad je bilo desetak mlinova u kojima su se žitarice prerađivale u brašno, a danas se na Prusačkoj rijeci mogu pronaći samo njihovi ostaci.²¹ Usluge mljevenja žitarica u mlinovima plaćale su se u naturi, odnosno vlasniku mlina se ostavljala određena količina brašna s obzirom na količinu koja se samelje. Ta cijena se nazivala *ujam* ili *ušur*. Nije bilo suvlasničkih odnosno *redovničkih* mlinova u kojima bi mještani mljeli *žito* po određenom redoslijedu, ali bez ikakve nadoknade.

Krajem devetnaestog stoljeća uvodi se kultura repe koja je dobro uspijevala u ovim krajevima. Slatka repa se prodavala u otkupnu stanicu u Bugojnu, a domaćice su od repe proizvodile i tzv. *ripov pekmez* koji je često bio zamjena za šećer. Zbog potrebe za stočnom hranom u Pruscu se uzgajala i stočna repa.

Sedamdesetih godina dvadesetog stoljeća pri obrađivanju zemlje počinju se koristiti traktori.²² Prije toga se oralo drvenim plugovima sa željeznim lemešom. Plug su obično vukli volovi. Vrlo rijetko su se za oranje koristili konji i krave. Ljudi koji su imali volove nudili su usluge oranja, a tim zanimanjem su se bavili kako u Pruscu tako i van njega. Uslugu oranja su naplaćivali u novcu ili u naturi. Nakon oranja zemlje plugom, po preoranoj njivi se prelazilo *zubačom* sa željeznim šiljcima

There were once a dozen or so mills where grain was ground into flour, but all that can now be seen on the River Prusac is their remains.²¹ Milling was paid for in kind – the mill owner was left a certain quantity of flour, depending on the quantity of grain being ground. This was known as the *ujam* or *ušur*. There were no jointly-owned mills where the local residents could grind their grain turn and turn about at no cost.

Sugar-beet growing was introduced in the late 19th century, and proved successful in this part of the world. Sugar-beet was sold at the purchasing centre in Bugojno, and housewives also used it to make “beet jam,” often used as a sugar substitute. Mangel-wurzels or field beets were also grown in Prusac as animal feed.

Tractors began to be used in the 1970s.²² Before that, the fields were ploughed with wooden ploughs fitted with an iron share and usually pulled by oxen. Horses and cows were very rarely used for ploughing. People who had oxen would offer ploughing services, both in Prusac and elsewhere, and were paid in cash or kind. After ploughing, the fields would be harrowed, also using oxen, to break down the clods of earth, after which the fields would be sown.

²¹ U sjećanju kazivača ostali su vlasnici nekih mlinova i priče o njihovim sudbinama – “*Bio je Čizmin mlin, pa ga je on prodo nekom Hrvat. Kad je ovaj umro, ost’o mlin ’čerima, bilo ih četiri, one ga prodale Žuljki Najimu. Otisne se stijena i poruši mlin, srećom niko nije bio u njemu.*”; “*Im’o je i Hamzakadić Sulejman svoj mlin koji je kasnije naslijedio brat mu Salih. Kad je Salih umro, ost’o mlin ženi mu Hadžeri. I ona umrla a mlin stoji, al’ ne radi.*”; “*Imali su i Šandrci mlin, Pero i Niko, braća. Odselili su pred rat ovaj sad. Kad se Niko htio ženit nekom Anđelkom, govorio joj da bi volio da ide u džamiju jer je svaki dan kad bi otvori vrata mlina ugledao džamijsku munaru.*”; “*Bio je i mlin Salema Kelića, umrli su i on i žena mu.*”; “*Ibrahim Magrdžija je im’o mlin, kad je odselio, dao ga Sabitu Deriću.*”; “*Jedan Miljenko iz Janja je im’o mlin niže Magrdžijinog. On je umro prije rata i ostalo sve sinu, ali ovaj odselio u Baranju.*”; “*Bio jedan Franjić i držao mline tude. I metn’o on Isusovu sliku u mlin iznad vage – kad dotjeraš žito, valja izvagat, treba odredit ujam. I tako, Franjić kad je vag’o, nije mog’o ništa ukrast jer ga Isus gleda sa slike, a drugi mlinari se bogate. Jedan dan dođe i kaže: Il’ tebi iz mlina il’ meni, i stavi sliku u sanduk.*”

²² Prvi traktor u Pruscu nabavio je Kulaš Hamid, a ubrzo nakon njega i neki Magrdžija. Kazivač se sjeća da je to bilo sedamdesetih godina dvadesetog stoljeća.

²¹ Informants remember the owners of some of the mills and accounts of what happened to them. “There was Čizmo’s mill, which he sold to a Croat. When he died, he left the mill to his daughters, four of them, and they sold it to Žuljko Najim. The stone worked loose and brought the mill down, luckily there was no one inside.” “Hamzakadić Sulejman also had a mill, which his brother Salih later inherited. When Salih died, he left the mill to his wife Hadžera. She died too, but the mill is still standing, but not working.” “The Šandrci also had a mill, Pero and Niko, brothers. They moved away before this war. When Niko wanted to marry some Anđelka, he told her he would like to go the mosque, because every day when he opened the mill door he saw the minaret.” “There was Salem Kelić’s mill too, he and his wife both died.” “Ibrahim Magrdžija had a mill, when he moved away he gave it to Sabit Derić.” “A certain Miljenko from Janja had a mill downstream from Magrdžija’s. He died before the war and left everything to his son, but the son moved to Baranja.” “There was this Franjić, who ran a mill there. He put up an image of Jesus in the mill above the scales – when you grind grain, you have to weigh it to, to determine the *ujam*. So when Franjić weighed the grain he couldn’t steal any, because Jesus was looking at him, while other millers were getting rich. One day he came and said, Either you leave the mill or I do, and put the picture in a box.”

²² The first tractor in Prusac was purchased by Kulaš Hamid, soon to be followed by one Magrdžija. An informant recalls that this was in the 1970s.

koju su također vukli volovi. *Zubača* se koristila u cilju usitnjavanja zemlje. Tek nakon *zubljenja*, njive su se *nasijavale*.

Sjeme se nosilo u *bisagama* koje su se stavljale na rame tako da jedna kesa bude naprijed, a druga nazad. Sijali su u pravilu muškarci, a kazivači se sjećaju da se cijenilo ko je znao dobro *nasijati* pa su se takvi ljudi pozivali da *nasiju* njivu. Ta usluga se plaćala novcem ili nekom protivuslugom. Kazivači ne spominju da se nešto miješalo sa sjemenom da bi ga zaštitilo od truhljenja ili napasnika, ili da bi se pospješio urod.²³

Mjesto na kojem bi se zrna pšenice odvajala od *slame* i *plive* nazivali su *harman*, a sam proces odvajanja se naziva *vršidba*. Pored ličnih, bilo je i zajedničkih *harmana* koji bi se koristili po dogovorenom redu. *Vršidba* bi se odvijala na sljedeći način – žito bi se najprije poslagalo po utabanom i od trave očišćenom okruglom zemljištu²⁴ oko *stožine*, kolca koji se nalazio u sredini *harmana*. Zatim bi konji, za vrh *stožine* vezani užetom koje se naziva *urgan*, hodali po žitu oko *stožine*, mijenjajući pravac kada se približe *stožini*. Tako bi se odvajala slama. Naredni korak u procesu *vršidbe* bio bi bacanje izgaženog žita drvenom lopatom u zrak, da bi se i posljednji ostaci *plive* odvajali od *zrna*. Rijetke porodice, one koje su imale *viharu*, plivu su odvajale mašinskim putem. Od dobijenih *zrna* se proizvodilo brašno, a *pliva* bi se čuvala u *hambaru* i pomiješana s tikvom davalu stoci da jede.

Kazivači spominju da su se praktikovale smjene žitarica koje se na određenom zemljištu uzgajaju. Tako bi se jedne godine na određenoj njivi posijao kukuruz, a naredne godine pšenica. Na taj način bi se pospješio urod pšenice. Ovakvu praksu u Pruscu su nazivali *omaka*.

Povećanje plodnosti zemlje postizalo se i intenzivnim *đubrenjem*. Budući da se radilo o mjestu sa razvijenim stočarstvom, najčešće se *đubrilo* stajskim đubrivom koje se svakog jutra sakupljalo u štalama ispod stoke te deponovalo na mjestima

The seed was carried in *bisagas* [saddle-bags], worn over the shoulder with one bag in front and one behind. The seed was usually broadcast by men, and informants remember that people who were particularly good at it were called upon to sow the fields, with payment in cash or the offer of a service in return. Informants do not recall anything being mixed with the seed to prevent it from rotting or pest attack, or to increase the yield.²³

The place where the grains of wheat were separated from the straw and chaff was known as a *harman*, and the process itself was known as threshing. There were both individual threshing grounds and communal ones used by agreement, turn and turn about. The threshing process consisted of laying the straw on a circular area of ground that had been cleared of grass and well tamped down,²⁴ with a pole in the middle. A horse would be tied to the top of the pole by a rope and made to walk round and round over the wheat, changing direction when the rope was wound close to the pole, thus separating the grains from the straw. The next step in the threshing process was to winnow the grain by tossing it into the air with a wooden shovel, so that the lighter chaff would be blown away from the grain. A few families owned a winnowing machine rather than winnowing by hand. The grain was then milled to produce flour, and the chaff was kept in a barn and mixed with pumpkin as animal feed.

Informants say that crop rotation was practised in the case of grain crops, with maize sown one year and wheat the next in the same field. This practice, which increased the yield of wheat, was known as *omaka* in Prusac.

Soil fertility was also increased by heavy applications of manure. Since this was a place where there were plenty of farm animals, this was usually horse or cow manure, cleaned out of the stables or byre every morning and piled up to form a dung heap nearby. If the straw ran out, the farmers would collect twigs and leaves from beneath clumps of

²³ Čepalo u tekstu "Sinkretizam i običajne veze sa starim religijama" piše da bi se u Pruscu "prije početka oranja oko roga vola dešnjaka zamotavala crvena krpa, a o čelo vola razbijala bi se jaja, i svakom bi se volu dalo malo simenskog žita iz vrčaka". (Grupa autora, 2010:184-185)

²⁴ Skidanje trave sa zemljišta na kome se pravi *harman* nazivali su *žuljanje*. Nakon što se *ožulja* i pomete trava te postavi *stožina*, *harman* je bio spreman – ništa se nije prostiralo.

²³ Čepalo writes in *Sinkretizam i običajne veze sa starim religijama* that in Prusac, "before beginning to plough, a red rag would be wound around the horns of the right-hand ox, and an egg would be broken on its forehead, and everyone would give it a little seed corn from a jug." (various authors, 2010:184-185)

²⁴ Stripping the grass from the area used to make the *harman* was known as *žuljanje*. Once this was done and the grass was removed and the central pole put in place, the *harman* was ready – nothing was spread on the ground.

u blizini štala. U nedostatku slame, odlazili su u *gajeve* gdje su nalazili grančice i lišće koje su u štalama prostirali ispod stoke. Na taj način dobijalo se stajsko đubrivo zvano *mišanija*. Obično se đubrivo ostavljalo da *prizimi* (kazivači kažu i *prigodini*), odnosno, po njivi se raspoređivalo tek nakon što odstoji jednu zimu. Smatralo se da će na taj način neželjene supstance u đubrivu struhnuti. Đubrivo se do njive odvozilo kolima ili saonicama sa volovskom zapregom. Osim na ovaj način, njive su se đubrile i *torenjem*. Djelelovi njive bi se ograđivali i u ograđenom prostoru (*toru*) bi se ostavljala stoka. Poslije nekoliko dana ograđivao bi se drugi dio njive i tako redom, *od Jurjeva do Lučina*.

Čepalo spominje da je još uvijek živo vjerovanje da je ubijanje mrava veliki grijeh pa mravinjake na svojim njivama Prušćaci nikad ne uništavaju. (Grupa autora: 2010:185)

Sve njive u Pruscu imaju ime koje je obično nastalo po nekoj zanimljivosti u vezi sa određenom njivom ili nekom karakteristikom samog zemljišta ili okoline.²⁵

²⁵ Kazivač spominje neka imena njiva u Pruscu: *Grahovac* – najviše se sijao *grah*; *Dolac* – njiva utonula u dolinu; *Tučevina* – nekad se na tom mjestu tuklo voće za pekmez; *Crvenica* – po boji zemlje; *Rosulja* – zemlja sa dosta vlage; *Brižina* – njiva na manjem brijegu; *Ograda* – njiva ograđena živom međom, drvećem i grmovima; *Bajrak* – njiva na kojoj se okupljaju Bugojanci kad idu na Ajvatovicu; *Rigavac* (*rganje* – povraćanje) – njiva na kojoj ima izvor iz kojeg riga voda; *Radmanac* – njiva na kojoj izvire žestoka hladna voda od koje se odmah ogladni; *Siline* – zemlja na kojoj postoji klizište; *Guvna* – njive na kojima su bili harmani (*guvna* na kojima se vršilo žito); *Bare* – njiva na kojoj reste šaša i ima uvijek vode; *Barice* – njive na kojima ima manje vode u odnosu na bare; *Podgajevina* – njiva koja se nalazi kod šume (*gaja*); *Jezero* – njiva u kojoj nekad bude vode i žaba; *Zeheruša* – njiva na kojoj je nekad rasla neka divlja voćka ljuta kao zeher; *Brizik* – njiva na kojoj ima drvo breze; *Jablan* – njiva na kojoj ima drvo jablan; *Zgon* – njiva na koju se dosta hajvana izgonilo; *Luka* – posebno plodna njiva; *Šipovina* – njiva na kojoj je nekad bilo dosta šipaka; *Bilo* – po boji zemlje; *Lubovo* – Suljaga Hamidović nekad na toj njivi sijao *lubnice*, i uspijevale; *Palačak* – njiva na kojoj su djeca često palila vatre i pekla tikve; *Strane* – njiva koja je u strani, *nageta*; *Potok-njiva* – njiva kroz koju protiče potok; *Babukovina* – jedan Hasan oca zvao *babuka*, pa po tome; *Hendek* – radi neke provalije; *Čaire* – konji su se tu hranili; *Hise* – kad su braća dijelila veću njivu na manje dijelove; *Klepuša* – klepale se kose na toj njivi kad se išlo kositi kod *Hamde Hore*; *Bokalovina* – na toj njivi se kopala zemlja koja se koristila za pravljenje bokala; *Krčevina* – njiva na kojoj je nekad bila šuma koju je neko iskrčio; itd.

trees and use those as animal bedding. The manure from this kind of bedding was known as *mišanija*. The dung heap was usually left over winter before being spread over the fields, as it was believed that this would give time for undesirable substances in the manure to rot away. The manure was taken to the fields on bullock carts or sleds. Another way of manuring the fields was known as *torenje*. The livestock would be confined to certain areas of the field in pens, known as *tor*, and moved to another part of the field after a few days. This went on from St George's Day to St Luke's Day.

Čepalo notes that people still believe it is a great sin to kill an ant, and the people of Prusac still never destroy anthills in their fields (various authors: 2010; 185).

All the fields in Prusac had a name, usually deriving from some particular feature or characteristic of the land itself or the surrounding area.²⁵

²⁵ An informant provided some of the names of fields in Prusac: *Grahovac* – mainly used to grow beans [*grah*]; *Dolac* – a field that had slid down into the valley [*dolina*]; *Tučevina* – a place where fruit used to be crushed [*tucati* – to crush] for jam; *Crvenica* – after the colour of the soil [*crven* – red]; *Rosulja* – land that was rather wet [*rosa* – dew]; *Brižina* – a field on a small hill [*brijeg* – a hill]; *Ograda* – a field surrounded by a hedge [*ograda* – a hedge]; *Bajrak* – a field where people from Bugojno gathered when going to Ajvatovica; *Rigavac* (*rganje* – to throw up) – a field with a spring; *Radmanac* – a field with an ample spring of cold water which immediately gave one an appetite; *Siline* – a landslide area; *Guvno* – a field where there were threshing grounds; *Bare* – a field where reeds grow and there is always water [*bare* – a marsh]; *Barice* – a field with less water than Bare; *Podgajevina* – a field near woodland [*gaj* – a grove or clump of trees]; *Jezero* – a field where there used to be water and frogs [*jezero* – a pond or lake]; *Zeheruša* – a field where wild fruit as sour as *zeher* [poison] used to grow; *Brizik* – a field where birch trees [*breza*] grow; *Jablan* – a field where poplars [*jablan*] grow; *Zgon* – a field where a lot of animals were driven [*izgoniti* – to drive]; *Luka* – a particularly fertile field; *Šipovina* – a field where there were once a lot of wild roses [*šipak* – rose hip]; *Bilo* – from the colour of the soil [*bijelo* – white]; *Lubovo* – Suljaga Hamidović used to grow water melons [*lubnica*] successfully in that field; *Palačak* – a field where children often lit [*paliti*] fires to bake pumpkins; *Strane* – a lopsided (sloping) field [*strana* – side]; *Potok-njiva* – a field with a brook [*potok*] flowing through it; *Babukovina* – a certain Hasan called his father Babuka; *Hendek* – on account of a ditch [*hendek*]; *Čaire* – horses were fed there; *Hise* – when brothers divided a large field into smaller parts; *Klepuša* – scythes were hammered [*klepati*] there when people went to mow at Hamdo Horo's; *Bokalovina* – clay was dug there to make jars [*bokal*]; *Krčevina* – a field where there was once woodland that someone grubbed up [*iskrčio*].

Pored spomenutih, stanovništvo Prusca se bavilo i različitim poslovima koji se mogu svesti pod sporedna zanimanja. Jedno od najrazvijenijih sporednih zanimanja u prošlosti Prusca bilo je sakupljanje različitih šumskih plodova. Sakupljanjem su se najčešće bavile mlađe žene i djeca te kroz njega pomagali ukupni kućni budžet. Prema riječima kazivača – još od austrougarske vladavine Bosnom i Hercegovinom, u Pruscu i u Bugojnu su postojale stanice za otkup različitih šumskih plodova. Otkupljivale su se: šišarike jele, smrče i bora, zatim divlje jagode i maline, borovnice, *pejgamberčić* (đurđevak), bunike, drenjci, gljive i sl. Kada su u pitanju gljive, sakupljači nisu poznavali puno jestivih vrsta pa su brali sve gljive na koje naiđu i donosili ih u stanicu gdje ih je razvrstavao neki stručnjak. Nekada je u potrazi za određenim plodom trebalo dugo pješaćiti, čime se gubilo dosta vremena. Da bi se u takvim slučajevima dobilo na vremenu, ljudi su se organizovali u grupe koje su nekoliko dana provodile u šumi i sakupljale određene plodove. Osim spomenutih šumskih plodova, sakupljala se i smola, a taj posao, koji se radio sezonski i preko firme, nazivali su *smolarenje*. Sakupljanje šumskih plodova danas je gotovo izumrlo, a razlog tome je prvenstveno u opasnosti od mina u okolnim šumama.

Osim kroz ova zanimanja, prusačke žene su pomagale kućni budžet i tkanjem *ćereća*²⁶ za potrebe pravoslavnog stanovništva koje je živjelo u okolnim selima (*Košćani, Urija, Đurići, Jandrići* itd.). Također, prusačke žene su zarađivale i tkanjem čilima, *krajeva, zidnjaka* i sl.

Kao važno sporedno zanimanje treba spomenuti i pčelarstvo kojim su se u Pruscu od davnina bavili bogatiji ljudi. Med je u prošlosti bio veoma skup, ali su određene količine uspijevali prodati dalmatinskim trgovcima. Med koji je nekome trebao za lijek (*ilač, iladž*), nikada se nije naplaćivao. Danas se u Pruscu nekoliko ljudi bavi pčelarstvom, a ističu da je područje pogodno za to zanimanje jer pčele imaju livadsku i šumsku ispašu. Posebno dobra ispaša nalazi se na košćanskom platou iznad Prusca. Za mrtvu pčelu u Pruscu kažu da je umrla.

Održavanje manifestacije Ajvatovica, koja se smatra najvećim dovištem muslimana u Evropi, nudi mogućnosti razvoja religijskog turizma u Pruscu.

As well as these principal occupations, the people of Prusac also had a variety of sidelines. One of the most important was picking wild fruit and other produce, usually by young women and children, as a contribution to the household budget. According to informants, purchasing centres for these fruits were established in the Austro-Hungarian period in Prusac and Bugojno. The produce purchased included fir, spruce and pine tips, wild strawberries and raspberries, bilberries, *pejgamberčić* (lily-of-the-valley), henbane, cornel cherries, and various fungi. The pickers were not familiar with more than a few edible fungi so they would collect everything they saw and bring them to the centre, where they would be sorted by an expert. At times there was a long walk to certain fruits. To avoid wasting time, people would divide up into groups to spend several days in the forest gathering certain fruits. As well as picking fruit and fungi, resin was also collected, a seasonal task carried out for a company. Gathering wild fruits is a sideline that has almost completely died out, mainly because of the danger of mines in the surrounding forests.

The women of Prusac also contributed to the household budget by weaving *ćereće*²⁶ for Orthodox Christians living in nearby villages (*Košćani, Urija, Đurići, Jandrići* etc.), as well as kilims, bedside mats, wall hangings and so on.

An important sideline was bee-keeping, which the wealthier residents of Prusac had long practised. Honey used to be very expensive, but they managed to sell some to Dalmatian merchants. No charge was ever made for honey needed by someone for medicinal purposes (*ilač, iladž*). A few people in Prusac keep bees nowadays, saying that the area is ideal because it has both meadows and woodlands where the bees can feed. There are particularly good feeding grounds on the Košćanski plateau above Prusac. In Prusac dead bees are said to be deceased.

The Ajvatovica event, regarded as the largest Muslim prayer site in Europe, provides

²⁶ *Ćereće-te*. *Ćereće* – vrsta domaćeg tkanog platna koje je protkano cijelom dužinom osnove. Prema vrsti žica i načinu kako su te žice utkane u osnovu, *ćereće* može biti krupno ili sitno, na čibuke (prugasto), *uzvod* [with yarn of a different kind woven along the warp], checked, etc. (Škaljić, 1957:163)

²⁶ *Ćereće-te*. *Ćereće* – a kind of homespun fabric woven along the entire length of the warp. Depending on the type of yarn used and the way it was woven into the warp, a *ćereće* could be coarse or fine, striped, *uzvod* [with yarn of a different kind woven along the warp], checked, etc. (Škaljić, 1957:163)

Hiljade ljudi u vrijeme održavanja ove manifestacije posjeti Prusac, a individualne posjete se nastavljaju i kasnije. Međutim, u Pruscu ne postoji organizovano iznajmljivanje soba niti hotelski kapaciteti. Običaj je da se gosti primaju u kuću na spavanje i da se počaste, ali se to nikada ne naplaćuje. Vremenom se razvio običaj da gost, nakon prespavane noći, ukoliko želi, pod jastuk na kojem je spavao ostavi onoliko novca koliko misli da je potrebno. Neke porodice iznajmljuju svoja dvorišta ugostiteljima koji na dan Ajvatovice prodaju hranu i piće te trgovcima koji taj dan prodaju svoje proizvode. U davni, djeca su naplaćivala prebacivanje konjem od Prusca do mjesta na kojemu se dešava centralna manifestacija Ajvatovice. Dan kada se održava Ajvatovica Prušćaci smatraju praznikom – taj dan je za njih neradni i samo rijetki pokušavaju nešto zaraditi kroz trgovinu ili pružanje usluga.

opportunities for the development of religious tourism in Prusac. Thousands of people visit Prusac at the time of the event, and some stay on later. However, there is no organized system of letting rooms, let alone hotel capacity, in Prusac. Guests are usually provided with bed and board at no cost. It has become customary for guests to leave a sum of money under the pillow, at their own discretion, after spending the night. Some families let their gardens or courtyards to caterers on Ajvatovica day so they can sell refreshments, or to traders who sell their products. In the old days, children would charge for taking people on horseback from Prusac to the site of the main Ajvatovica event. The day of the event is regarded as a holiday by the people of Prusac, and a few attempt to earn some money by selling goods or services.

Zaključak

Iznesene činjenice i spoznaje navode nas na zaključak da su se Prušćaci kroz istoriju svog naselja bavili raznovrsnim zanimanjima. Stari srednjovjekovni grad Prusac u uslovima osmanlijske vladavine Bosnom i Hercegovinom svojim stanovnicima pružao je uslove za gradski život, a privređivalo se uglavnom kroz nepoljoprivredne djelatnosti. U periodu austrougarske uprave, Prusac gubi značaj koji je nekada imao, dok se u njegovoj blizini razvijaju Bugojno i Donji Vakuf, centri kojima će Prušćaci gravitirati u budućnosti. U prvoj polovini dvadesetog stoljeća osnovu privrednog života čine zanimanja koja su se u Pruscu razvila s obzirom na njegova prirodna bogatstva i geografski položaj – zanati u vezi sa obradom drveća, voćarstvo, stočarstvo i trgovina sa Dalmacijom, a koja su, uz uzgajanje žitarica te sporedna zanimanja, prvenstveno sakupljanje šumskih plodova, omogućavala relativno dobro ekonomsko stanje Prušćaka. Nakon Drugog svjetskog rata, s razvojem industrije, Prušćaci se zapošljavaju u preduzećima u Donjem Vakufu i Bugojnu te polako počinju napuštati stara zanimanja. Ipak, u tom periodu se stara zanimanja ne napuštaju potpuno već se obavljaju manjim intenzitetom, nakon radnog vremena. Disolucija SFR Jugoslavije i ratna dešavanja koja su je pratila potpuno mijenjaju privrednu sliku cijele Bosne i Hercegovine, pa tako i Prusca. U uslovima porušene

Conclusion

All this allows us to conclude that the people of Prusac have pursued a variety of occupations over the centuries. The old mediaeval fort of Prusac provided its residents with an urban lifestyle during the Ottoman period, and people mainly followed non-agricultural occupations. During the Austro-Hungarian period, Prusac lost its former importance, and nearby Bugojno and Donji Vakuf became the centres towards which the people of Prusac would gravitate. In the first half of the twentieth century, the economy came to be based on occupations that developed in Prusac on account of its natural resources and location – crafts using wood, fruit-growing, raising livestock and trading with Dalmatia which, along with growing cereals and various sidelines, mainly gathering wild fruits, provided the people with a relatively good living. After World War II, as industry developed, they found jobs with companies in Donji Vakuf and Bugojno, and gradually gave up their old occupations, without ever abandoning them completely; rather, they continued to pursue them after work. The dissolution of Yugoslavia and the war that accompanied it changed the economy of Bosnia and Herzegovina as a whole, effectively destroying it, as it did in Prusac. In these

bosanskohercegovačke privrede samo rijetki Prušćaci su imali sreću da pronađu stalno zaposlenje. Stanovništvo se vratilo starim zanimanjima, stočarstvu i poljoprivredi, ali samo u mjeri koja je potrebna za preživljavanje porodica. Danas je Prusac mjesto koje u privrednom smislu dijeli sudbinu skoro svih manjih naselja u Bosni i Hercegovini.

circumstances, few people from Prusac have been fortunate enough to find permanent employment. People are returning to their old occupations of raising livestock and farming, but only at a subsistence level. Prusac now shares the economic fate of almost every small town in Bosnia and Herzegovina.

Imena i godišta kazivača:

1. Abdulfetah Mehmedagić, rođ. 1935.
2. Ahmet Čepalo, rođ. 1927.
3. Husein Čepalo, rođ. 1951.
4. Ahmet Kapetan, rođ. 1975.
5. Ahmet Atić, rođ. 1954.
6. Mirsad Began, rođ. 1950.
7. Hasan Čepalo, rođ. 1935.
8. Halid Dedić, rođ. 1955.
9. Ismet Silajdžija, 1931.
10. Latifa Žuljko, rođ. 1940.
11. Mustafa Hamzadakadić, rođ. 1944.
12. Rabija Silajdžija, rođ. 1935.
13. Velida Hadživadić, rođ. 1930.
14. Safet Kršlak, rođ. 1935.
15. Mulo Hadžić, rođ. 1950.
16. Senada Hamzakadić, rođ. 1958.
17. Namka Čizmo, rođ. 1950.
18. Džula Sijamija, rođ. 1935.
19. Sijamija Sulejman, rođ. 1926.
20. Sakib ef. Began, 1960.
21. Šaćira Magrdžija, 1944.

Names and dates of birth of informants:

1. Abdulfetah Mehmedagić, b. 1935
2. Ahmet Čepalo, b. 1927
3. Husein Čepalo, b. 1951
4. Ahmet Kapetan, b. 1975
5. Ahmet Atić, b. 1954
6. Mirsad Began, b. 1950
7. Hasan Čepalo, b. 1935
8. Halid Dedić, b. 1955
9. Ismet Silajdžija, 1931
10. Latifa Žuljko, b. 1940
11. Mustafa Hamzadakadić, b. 1944
12. Rabija Silajdžija, b. 1935
13. Velida Hadživadić, b. 1930
14. Safet Kršlak, b. 1935
15. Mulo Hadžić, b. 1950
16. Senada Hamzakadić, b. 1958
17. Namka Čizmo, b. 1950
18. Džula Sijamija, b. 1935
19. Sijamija Sulejman, b. 1926
20. Sakib ef. Began, 1960
21. Šaćira Magrdžija, 1944

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