

2019

Mara Bojic

Marija Maracic
Cleveland State Univer

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Recommended Citation

Maracic, Marija, "Mara Bojic" (2019). *SICANJE*. 1.
<https://engagedscholarship.csuohio.edu/sicanje/1>

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SUBJECT: MARA BOJIC

PROJECT: SICANJE 2019

A: INTERVIEWER

B: INTERVIEWEE

Croatian	English
<p>Mara Bojič Rođena 1945 A: Ime i prezime? B: Rođeno jel ovdje? Ovdje je Bojič, a Jonjic je, rođena sam, sa Lukovog brda. A: Odlično, i godište? B: Četrdeset peto, desetog mjeseca, dvadeset šestog datuma. A: Super, I eto sad ovaj obicaj, to smo došli slikat i malo ovdje snjimat, a koliko ste imali godina, jel se sjećate oko koliko godina (ste imali) kad su vam stavili? B: Imala sam sedam godina kad sam prvi nacrtalai i nabocala. Prije se zvalo bocanje. Bocanje; sad se kaze tetoviranje. A: Bocanje, sicanje? B. Ja, Zavisi će se, sicanje, u nas nije, onde je bilo sicanje, u nas se zvalo bocanje. Ja sam prvi evo ovaj napravila, sedam godina imala. Kansije sam ovaj. Onda sam ova dva. Več sam imala devetu, desetu godinu. Tako do deset godina. Opet su kod nas sve gore radili, nebi da je bude starije radi mlade kože. Kad iglom da je...a mi bi curice sve čekali reda, kad je sveti Josip. To se sam jednom godišnje radilo. Sveti Josip. To ti dođe trećem mjesecu devetnestog datuma. Mi to, nismo ni pitali roditelja, mi se poredamo. Ko će prvi. Ko je hrabri ono više ima na rukama. Ko je, nije bio hraban...da bog da ja nisam bila hrabra nebi imala volke. A: Lijepi su, lijepi su vam. B: Jer je ovo je se znalo i pozletit. Tog se naj prije, naj prije se pravilo, ove sam dole sa tušom radila, a ovo su sa lučom. E luč, onaj se naloži vatra. Stavi se peka. Znaš ona peka što prije bila</p>	<p>Mara Bojic Born 1945 A: Name and surname? B: Born or current? Current Bojič and Jonic by birth, from Luka's Mountain. A: Wonderful, and what year were you born? B. Forty-fifth, tenth month, sixth day. A: Superb, and on to this tradition, which is what we came here to photograph and record, how old where you, if you remember, when you received it? B. I was seven years old when the first one was drawn and pricked (into the skin). Before it was called bocanje. Now it is called tattooing; but then it was called pricking. A. Bocanje, sicanje? B. Yes, it depends on where one was, there it was sicanje, by us it was called bocanje. I did this one here first when I was seven. Later I did this one. Then these two. I was already in my ninth or tenth year (of age). Up until my tenth. By us it was done, so that it was not too old, because of the younger skin. When with a needle it was...and us girls, we would wait our turn, when it was St. Joseph's. It was only done once a year. St. Joseph's. That comes on the third month on the nineteenth day. We would, we did not even ask our parents, we lined up, who will go first. Who was the bravest; they would have the most on their hands. Who was not brave...god willing I would not have been so brave, I would not have as many now. A: They are beautiful, beautiful.</p>

Croatian	English
<p>ogništa to ono starinska? I sad se one peke, onu sač, onu saj, one uzme se peruška od kokške, bilo od čega, i to se strese u jednu času. I onda se naspe vodice. I to bi stajalo po tri dana prije svetog Josipa. I onda, ovaj, so tim se crtala. Kasnije je tuš bio, a vidiš slabije se primalo sa onjem...to su stare žene zvale morečev. Šta ja znam šta je to, morečev. To se pravilo, eto toga to je saj, a poslje smo imale tuš. One su tušom mene radili ovaj, Janja jedna. Kuma radila moja, e tako je to.</p> <p>A: Jel vako inače bilo jedna žena ili par žena u svakom selu da su te radile?</p> <p>B: Sam po jedna žena. Koja je bila, ono znaš, precizno da je laku ruku imala. Znaš ti kad je meni malo teža ruka. Kad bi ja to uhvatila iglu, pa bockat, ona krv, sica ono je...</p> <p>A: Jel bolilo?</p> <p>B: Pa je bolilo, ko da neće bolit. Ono znaš, prvo ti nacрта, pa onda iglom. Al bi se igla morala na sveči, ono da se odgori, pa onda u alkohol, da otare. To nije prije bilo ono, tako je bilo. Ali eto sreća, malo u koga, u nekoga bi se znalo pozletit i onda se ona se krasta uhvati, ono sve. I tako onda bilo je neki ko plavi papir. Znam da bi bockali vako iglom i namažu masti i mi stave na ono, i poslje četri dana bude kad skineš ono ostane. I to nemožeš skinit nikad.</p> <p>A: I to ostane</p> <p>B: To ostane, eto ti.</p> <p>A: I to bi se djeca, eto kako sam ja sad razumila, poredali; da bi to volili da imaju?</p> <p>B: Da, da, da. U mene mama nije nikad branila a tata mi se ko nekad ovako, nije bio za to. Sam reče sta će vam to po rukama. Mama je volila. Ona nije imala, onaj, puno znaš. Imala je sam dva i ovaj, ona je to volila kad vidi da u koga se lijepo prime. Sad kažem prije se nije primalo zato što nisu znali dobro da naprave to strestvo, al drugo je kansije kad je bio onaj tuš. To je se ono moralo primit, majko moja draga. Kad ga crta i obode ga iglom ode dol do žila!</p> <p>A: Mogu mislit.</p> <p>B: I tako, to smo mi radili. Da ti ja tebi kažem dijete izkrena, nije bilo lako. Jer prije nismo mi niđe ni prije išli. Na selu je to bilo. A</p>	<p>B: They were also known to scab over. Originally, they were made, these were made with ink, but these were made with ash. Ash. Ash; a fire was kindled. A cooking pit was prepared. You know those old pits? And from that ash was taken with a feather from a chicken or from whatever, and that was dumped inside of a glass. Water was added, and that would sit for three days before St. Joseph's. And then, with this, the drawing was made. Later there was ink, but you see, it would take less with the other (the ash)...what the older women referred to as 'morečev'. What do I know what that was, there you go, that ash, and later we had the ink. They did mine with ink ...a one Janja. A godmother of mine did it, and so it was.</p> <p>A: Was there usually one woman, or many women in each town that did (executed) these?</p> <p>B: One woman. Who was, you know, precise, who had a light hand. You know by me, I have a heavier hand. If I were to do grab the needle, and prick, that blood, that would...</p> <p>A: Did it hurt?</p> <p>B: Well, yes, it hurt, how could it not? You know, first she draws it on you, then with the needle. But the needle needed to first go over a candle, to go into the flame, then in alcohol, to wipe off. It was not like that before. But, luckily that in only a few; in some it would get infected and crust over. And then there was a type of blue paper. I know, they would prick with the needle and then rub animal fat over it, and after four days you take that off and that stays. And you can't take it off ever.</p> <p>A: And that stays.</p> <p>B: That stays. There you have it.</p> <p>A: And the children would, from what I just understood, line up to receive this; that they wanted to have it?</p> <p>B: Yes, yes, yes. My mother never forbid it, but my father would sometimes, he wasn't for it. He would just say, what do you need that for on your hands. My mother loved them. She didn't have many, you know. She only had two, and she would enjoy when she saw that it took well on someone. As I said, before it would take so well because they didn't know how to</p>

Croatian	English
<p>kasnije kad sam se udala, eh ono kad kreneš. Kad sam došla ovdje, pa pošla sam sa svekrivom pokojnom u Sarajevo. Prvi put otišla kad sam se udala u Sarajevo. Prije otiđu na njivu u Kraljevu Sutjesku. To nam je bilo sve. I prela, i kopanje, i oranje, i to nam je sve bilo. I kanje, i vezanje. To se ručnom sve radilo. Ona oprema ona, seljačka što kažu nošnja. I tako, eto ti. Onda kamsije kad sam pošla, ja, te gledaju onako, znaš. A sad kad pogledaš, šaranju ko kišnjak, majko moja!</p> <p>A: A na početku su vas malo gledale zato što ste imale ove?</p> <p>B: Da. Ja kad sam otišla na more prvi puta sa svojim mužom, jedan čovjek, onako srednje godina, gleda on mene, neko ono znaš neugodno. I on je prišo meni. I on mene pita, “sta vam je to na rukama”. Reko to je naša tradicija. Sada nemogu njemu pričat to zašto su naše djevojke i žene to tetovirale...za vrijeme Turske, da se obježavali da smo mi Hrvati, Kaloici i tako. Jer bilo je za vrijeme Turske pristvajanja djevojake naši zato se i pjerovi činili ono grupno, da nemogu stič na svaki pir. I eto tako da kasnije mi je bilo dijete svedno. Kad su već počeli ono znaš da se crtaju onda ti je, umješaš se sa njima i sve je to bilo. I tako da nisam imala nikad problema. I kad je rat bio više meni moja pokojna nevjesta, eh Maro imali smo brigu za tebe. Ono kaže muhađedini i kaže ti imaš te križeve. Kabljali su, gledali su i niko nikad nije ništa reko. Nikad, nikad ništa. Nit sam imala problema</p> <p>A: A jer vaša majka isto imala ove?</p> <p>B: Je, imala je dva. Al nisu evo ovako bili ko ovaj moj. Nisu joj dobro primili, sad kažem kako su prije to pravili, ko zna cime, to nije bilo onda ništa srestva, kad je to ono 28 (1928) godište bilo.</p> <p>A: A jesul imale i bake vase?</p> <p>B: Jesu, I svekrva mi isto imala i u nije slabi pa bi ona meni sve više bona jest ti lijepo, a malo je to, sta čes. Ja svojoj sestri isto sam pravila al nije joj se primilo. Valda to nismo uspjele. A u mene se primila, eto tri sestre nema ni jedna, samo ja.</p> <p>A: I ovaj vako kako je križič, recimo ovaj malo krači, jel to bilo tako kako ste radili u vašem kraju, ili?</p> <p>B: Pa bilo je svakakvi. Evo vidiš ovo je bilo kao grančica, jelice one znaš. Ona jela i ove ja, neznam što su ove točke se stavljajle.</p>	<p>make a competent mixture, but it was different when the ink was around. That then had to take, my goodness. When she draws it and pricks it with the needed, straight down to the nerves it goes!</p> <p>A: I can imagine.</p> <p>B And so, that is how we did it. If I can be frank with you my child, it was not easy. Because before we never really did go anywhere. In the village, it was. And later when I got married, when you begin to go off. When I came here, I went off with my mother in law, rest her soul, to Sarajevo. The first time I went to Sarajevo was when I was already married. Before you go on the mountain to Kraljeva Sutjeska. That was our everything before. Preparing, digging, plowing the fields, that was our everything. And cloth weaving, and stitching. Everything was done by hand. The wardrobe, the village one which they call a folk costumes. And that’s how it was. And later when I left, they look at you, you know. And now when you look around, they are colored in like a fire salamander, my goodness!</p> <p>A: And in the beginning they would they stare at you some because you had these?</p> <p>B: Yes. I went to the beach for the first time with my husband and one man, middle aged, was staring at me, somewhat, you know, uncomfortable. And he came over to me and asks ‘what is it that you have on your hands?’ I said, this is our tradition. Now, I couldn’t tell him why our women and girls had this tattooed...during the time of the Turks, to mark that we were Croats, Catholic, and such. Because, during the time of the Turks, there was the overtaking of our girls and that is why marriages were executed in larger groups, so that they could not make it to each couple. And so, that later child, I was indifferent to it. When they already started drawing on themselves, you blend in with them, and that was all...and so this way, I never had any problems. And when the war began, my mother in law, rest her soul, says to me, my Mara we were worried for you. She says the Mujahedeen (are here) and you have these crosses.</p>

Croatian	English
<p>To je neki znak. Valjda, šta ja znam. I ovdje vidiš, pa se stavilo, to pa su znale i na tu na benda. Imaju ovako, pa su znale i ovdá, to na prsima.</p> <p>A: I kad ste vi se to tetovirale, jer, sta je to vama značilo?</p> <p>B: Pa to je nama, ko je nama mogo to opisat. Kasnije smo mi saznali, kad smo na vjernauk išli, zašto su to uradili. To je tradicija naša. Sad ti kažem, obližavanje da se zna da smo Hrvati, Katolici, i eto to je to. Pa ja neznam ko je to godine...ma puno to ima. Eto kad je Turska bila. Možda i, kažu, možda za Kulina Bana. I ko znade kad je to pošlo. Da se radi, tako da smo i mi radili. Ja sam već koja generacija, možda treća il četvrta. Moja Baka je imala, prebake, pa moja mama, pa ja i tako to do 63, to se radilo, i više. Možda 63 da je zadnja bila ova tetovaža naša. A do 60te. Tako je to bilo malo više. Al nisu se puno ove mlade. Ko kad se pošlo u školu. Ja 4 završila na selu i više ti nedaju niko. Jer onda cura nije mogla ići i djevojčica negdje dalje. Samo na njivu, radi, i to ti je bilo. I po kući, i ručne radove. I sad ti kažem, nama je bila Kraljeva Sutjeska ko sad Sarajevo, kad je...</p> <p>A: Daleko?</p> <p>B: Da, 12-kilometara sam bila od Čatriča do svog sela. To je negdje od sela mog do Kraljeve Sutjeske, možda je manje 2 kilometara, sve se pješke išlo. Nije bilo ništa. Stazama jedno za drugom. Pa kad je snijeg, gaziš. Pa dodjemo mokre onakve. Otreseš se, pa kleknes na onu crkvu, na onu, prosteraću. Treba cijelu misu klječat. Kažemo bole nas noge. Bole nas od onog betona onog što smo navuke. Kaže ovaj, kad navučješ kad si mlad onda ćeš osjetit kad ostariš. Tako niko se nije znao čuvat. Nama žao obuče. Kiša udari, mi se uzmemo bose idmeo. Žao nam. Eto tako je bilo. Đaba je. A sad je lijep život, a da smo malo mladji.</p> <p>A: A možete vi još. Vidim ja kako vi radite i imate snage.</p> <p>B: Oh, mene to opušta. Mene opušta i po kući ja isto još sve radim. Imam čerku tude blizu. Ona rekne, mama čekaj me. Ah dok ti dođeš s' posla, imaš ti svog posla. Da ču ja sad sjedit, ti ja tebe čekam da ti dođeš sa posla da ti meni pereš prozor. Pa ja mogu, more još.</p> <p>A: A jer čerka isto nosi ovaj običaj?</p>	<p>They glared, stared, but never did anyone say anything. Never, never, anything. Nor did I have any problems.</p> <p>A: And your mother had them as well?</p> <p>B: Yes, she had two. But hers were not like mine. Hers did not take well, as I said, how they made them before, who knows exactly with what, there was not a good expertise, how long ago that was, in the twenty-eighth year (1928).</p> <p>A: And did your grandmothers have them?</p> <p>B: They did, and my mother in law did as well, and hers did not take well so she would say to me, the ones you have are so nice, and it's a little, well what can you do. I did ones for my sister, but hers never took. So we did not manage to succeed on those. On me, they took. Three sisters, not one of them has it, only I.</p> <p>A: And this one, like a cross, let's say this one that is a bit shorter, was that how it was done from where you are from?</p> <p>B: Well there were all kinds. You see this was like branches, pine tree, you know. The pine, and these dots that were put. That was some type of sign. Probably, what do I know. And this here and here, and they would put it on the arm. They were known to put it on the chest as well.</p> <p>A: And when you were tattooed, did, what did that mean to you?</p> <p>B: Well that was to us, who could have explained it to us. Later, we found out when we started going to Sunday school, why they did it. This is our tradition. Like I said, we marked that we were Croats, Catholic, and that is that. I don't know what year...well, many years no. From when when the Turks were here. Maybe from when Ban Kulin was here. And who knows when it began. It was done, so we did it too. I am already, which generation, maybe the third or fourth. My grandmother had it, my great grandmother, my mother, now me, and yes, until the 63rd year, this was done, and more. Maybe 63 was the last year this tattoo of ours was done. Till the 60s. Then there was less. But these younger ones did not do it as much. When they started going to school. I finished 4 years on the farm and after that, they don't let you. Because then a young woman or girl could not go</p>

Croatian	English
<p>B: Ne.</p> <p>A: Jer imala ikad želju ili volju?</p> <p>B. Ne, nije, nikad. Nije, ima joj sin i ćerka ono malo nešto ovako ovdje nacrtano. To je, ništa vise.</p>	<p>further. Only to the pasture to work and that was it. And in the house, and handwork. And as I said just now, to us Kraljeva Sutjeska was then to us, like Sarajevo is now...</p> <p>A: Far?</p> <p>B. Yes. I was 12 kilometers from Caticci to my village. That is about, from my village to Kraljeva Sutjeska, maybe a little less of 2 kilometers, and we would go by foot. There was nothing. Making a path, one step after the other. And when it snows, you treck on. And we would arrive wet. You shake it off and then kneel in church, on the concrete. One had to kneel the entire mass. We say our legs hurt. They hurt from the (cold) concrete that seeped into (our bones). They say when you draw in the cold when you are young; you feel it when you are old. Then, no one knew how to take care of themselves. We were sorry to ruin the shoes. The rain is pouring, we take our shoe off and go barefoot. We felt bad (to ruin the shoes). And so it was. Unfortunate. And now life is beautiful, if we were only a little younger.</p> <p>A: You are still very capable. I see how you work. You have strength.</p> <p>B: Oh, it relaxes me. It relaxes me to work around the house. I still do it all. I have a daughter that lives close. She tells me, mom wait for me. By the time you come, you have your own work to do. I should sit and wait, that you come and wash my windows. I still am capable.</p> <p>A: And does your daughter carry this tradition?</p> <p>B: No.</p> <p>A: Did she ever have the longing or want to?</p> <p>B: No, she never did, No, her son and daughter have a little something drawn here. That is all, nothing more.</p>