

UDC 930.85(4–12)

ISSN 0350–7653

SERBIAN ACADEMY OF SCIENCES AND ARTS  
INSTITUTE FOR BALKAN STUDIES

# BALCANICA

## XLIV

ANNUAL OF THE INSTITUTE FOR BALKAN STUDIES

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BELGRADE

2013



polarisations in society: “The lack of use of the general term ‘Bosnian’ as a noun to describe the population of Bosnia and Herzegovina is symptomatic of the absence of a self-defined Bosnian nation that includes all of the peoples living there. Overwhelmingly, the Serbs and Croats classify themselves apart from the Muslims and from the idea of a Bosnian state, preferring to describe themselves as Serbs and Croats and to accede to Serbia and Croatia, respectively. Many Serbs and Croats of Bosnia and Herzegovina are as likely now to identify themselves as ‘Bosnians’ as the Muslims of Pakistan are to identify themselves as Indians. The Muslim utilization of ‘Bosniak’ to describe themselves stresses their own connection to Bosnia, but thereby implies a Muslim identity for the population of the country. Thus the terminologies of description used since 1991 by the peoples of Bosnia and Herzegovina to describe themselves indicate the lack of a shared concept of a Bosnian nation.”

Hayden analyses the attempt of the USA to impose a constitutional order that would ensure domination of one people (Muslims/Bosniaks) over the other two (Serbs and Croats), which also ended in failure, for each of the three peoples has its own programme and vision of Bosnia and Herzegovina ever since the first multiparty elections held in 1991. On the surface, each of the three ethnic groups elects its representation. Their powers, however, are limited by the broad powers of an international authority, including the power to impose laws and recall the elected organs if they are “found” to be in violation of the constitution, something already seen both under socialist Yugoslavia and, earlier, under Austria-Hungary.

In conclusion, the author points out that Yugoslavia was a multiethnic state which disintegrated in blood under the pressure of a number of factors, and that its experience may prove to be invaluable to a similar multiethnic community, the European Union.

*KNJIŽEVNA ŽIVOTINJA. KULTURNI BESTIJRAJ II. DIO*

[THE LITERARY ANIMAL. A CULTURAL BESTIARY. PART 2].

ED. BY SUZANA MARJANIĆ AND ANTONIJA ZARADIJA KIŠ. ZAGREB: CROATIAN UNIVERSITY PRESS AND INSTITUTE OF ETHNOLOGY AND FOLKLORE RESEARCH, 2012, pp. 1144.

*Reviewed by* Ljubica Djurić\*

The thematic volume *Književna životinja. Kulturni bestijraj II. dio*. [Literary Animal. A Cultural Bestiary, Part 2] was published in 2012 by Hrvatska sveučilišna naklada [Croatian University Press] and Institute of Ethnology and Folklore Research, as part of the research project “Cultural animal studies: literary, folkloristic, ethnological and anthropological contributions” directed by Antonija Zaradija Kiš. While the first volume (published in 2007; see review by Smiljana Djordjević in *Balca-*

*nica* XXXVIII) explored the ethnological, anthropological and folkloristic aspects of the animal, this second volume views the animal as a literary fact, from the earliest literary works until today. However, not all of the articles focus exclusively on the animal in the light of literary interpretation: some include a very strong zooethical dimension. By analyzing literary works, the

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editors, Antonija Zaradija Kiš and Suzana Marjanić, wanted to foreground the animal, thus pointing out that the humanities have every theoretical and ethical reason to include animals in their research.

The volume contains 48 papers by 52 authors, mainly Croatian researchers, but also scholars from other centres: four from Slovenia, three from Serbia, and one from Bulgaria, Ukraine, Poland, Austria, Belgium, France, Great Britain, the United States and Canada each. The topics are not exclusively Slavic in their orientation: several papers discuss the portrayal of animals in the Bible, as well as in English, American, Russian, French or German literature.

The volume is organized into eight chapters, following the chronological succession of literary movements. Instead of keywords, every text gives key *animals*.

The first chapter, "Mythical and ethno-literary animals", assembles texts dedicated to the role of animals in oral literature and traditional culture. Most papers discuss animals in Slavic folklore, but some also focus on the role of animals in other literatures and cultures, such as Baltic, Indian, Korean, Chinese and that of colonial Mexico. The animal is shown to be an integral part of cosmogonical, etiological and demonological legends, as well as religious rituals.

That the animal is a very common motif in medieval literature, both biblical and non-biblical, is demonstrated in the second chapter, "The literary middle ages and the humanism of the animal", which assembles papers on the depictions of animals in the Bible and its translations, in religious texts, short folklore forms and works of great humanist writers, such as Dante.

The third chapter, "Animal of the Renaissance, Mannerism and Baroque", explores the development of the allegorical role of the animal in these periods. Most papers compare an animal as it is depict-

ed in the literatures of the Renaissance, Mannerism and Baroque with its depictions in earlier or later literary periods. An ecocritical reading of literary classics, such as the plays of Shakespeare, is shown to be not only possible but also very fruitful: the animal is more than just a stylistic means – it can reflect how a given society and a given age view its environment.

"The contemporary literary animal" explores the role of animals in nineteenth- and twentieth-century literature and popular culture. Some animals assume new symbolic meanings, some further develop their original folkloric traits, and some change as life changes throughout history. The animal becomes a symbol through which we interrogate humanity and boundaries between human and beast, and condemn the absurdity and self-destructiveness of human society.

In the fifth chapter, "The fictional animal", these ideas are further discussed through fictional animals which embody human fears and symbolize unknown dangers which bring about the downfall of human society. Science fiction brings us new animal species, and new environments, usually set somewhere in outer space, which, by giving insight into man's ideas on "other" worlds, enables us to examine his role in this world, his attitude towards animals and, in general, the relationship between "nature and nurture".

"Children's literary zoo" discusses the representations of animals in children's books, while the seventh chapter, "The animal in literature and philosophy", examines the role of animals in ancient philosophy, on the one hand, and in the contemporary world, on the other, where the relationship between man and animal gains ever more attention. Thus, for example, the validity of the term *holocaust* when applied to the relationship between man and animal is discussed.

The concluding eighth chapter, "Life of animals through literature", offers a

wide variety of texts, from impressionistic essays to articles which discuss animals from the perspective of literary theory and history and those which examine animals in literature and folklore from a mythological or a psychological point of view.

It should also be noted that the book is exquisitely done, with remarkable graphic design and numerous illustrations ranging from medieval manuscript illuminations to photographs, which is quite rare

when it comes to scholarly publications. Quotations about animals from Leonardo da Vinci, Albert Einstein, Mark Twain and many others inserted between texts illustrate the general idea of the volume, which is to highlight the role of the animal in the human world. Despite occasional oversights in the final editing of some papers, this volume stands as a significant contribution to cultural animal studies.

LADISLAV HLADKÝ ET AL., *VZTAHY ČECHŮ S NÁRODY A ZEMĚMI JIHOVÝCHODNÍ EVROPY*. PRAGUE: HISTORICKÝ ÚSTAV, 2010, pp. 367.

*Reviewed by* Miloš Luković\*

The book *The Czechs' relations with the nations and lands of Southeast Europe* originated from the research project of the Historical Institute of the Academy of Sciences of the Czech Republic entitled "The Czech historical space in European context: diversity, continuity, integration" (Český dějinný prostor v evropském kontextu: diverzita, kontinuita, integrace). The head of the group of authors – and the editor-in-chief of the book – is Ladislav Hladký and the reviewers are Mirjam Moravcová and Václav Štěpánek. The authors are mostly members of the Historical Institute of the Czech Academy of Sciences (Prague, Brno) or on staff at the universities in Prague, Brno and Pardubice, but some of them come from other institutions, such as the Ministry for Foreign Affairs of the Czech Republic, the National Technical Library in Prague, the Institute for Folklore of the Bulgarian Academy of Sciences in Sofia, or the Greek Embassy in Prague. In the *Foreword* (pp. 7–10), L. Hladký points out that the aim of the authors "has not been to provide a thorough synthesis of Czech-Southeast European relations, squarely based on new and hitherto unpublished historiographical findings from primary sources", but rather to "provide a

brief and complete factual survey of the contacts between the Czechs and the nations and lands of the region in question", and the main contribution of this book lies "in its complexity". In the *Introduction* (pp. 11–17), the development and wider context of Czech-Southeast European relations are outlined. These relations are divided into two phases: the medieval period (9th–15th centuries) and the more recent past (19th century until the present). Therefore, the relations between the Czechs and the individual nations and regions in Southeast Europe are examined during these two phases, with special reference to the post-1878 period when the Habsburg Monarchy (which included the Czech people within its boundaries) extended to the new lands in the Balkans (Bosnia and Herzegovina) up to the contemporary times during which some new states emerged in the region. Two maps are added to the *Introduction* (pp. 18–19): (1) the contemporary states in Southeast Europe (in 2010); and (2) a political map of Southeast Europe in 1878 (following the Congress of Berlin). The chapters on

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