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**Mediteranska prehrana Brača i Hvara
NEMATERIJALNA KULTURNA BAŠTINA**

**Mediterranean Diet of Brač and Hvar
INTANGIBLE CULTURAL HERITAGE**



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Nematerijalno kulturno dobro *Mediteranska prehrana* prvo je kulturno dobro Republike Hrvatske upisan na UNESCO-ov Reprezentativni popis nematerijalne baštine čovječanstva kao multinacionalna nominacija. Na službeni poziv Grčke, Italije, Maroka i Španjolske, država koje su 2010. godine upisale *Mediteransku prehranu* na UNESCO-ov popis, nominaciji su 2013. godine uspješno priključeni Cipar, Portugal i Hrvatska. Iako sam naziv sugerira na povezivanje ovog kulturnog dobra isključivo sa vrstom, odnosno tipom prehrane, njegova istinska vrijednost je puno kompleksnija jer se radi o uvriježenom, dugo prisutnom tradicijskom načinu života. Isključivo zbog potrebe za što preciznijim prijevodom engleskog naziva *Mediterranean Diet* zaključeno je da će, prevedeno na hrvatski jezik, biti korištena riječ „prehrana“ u nazivu kulturnog dobra što moguće može djelovati na donošenje pogrešnih zaključaka javnosti. Stoga su autori ovim izdanjem, između ostalog, željeli doprinijeti boljem razumijevanju sveukupnosti *Mediteranske prehrane* kao nematerijalnog kulturnog dobra.

Važno je naglasiti da samim upisom *Mediteranske prehrane* na UNESCO-ov Popis nije nestala početna suradnja koja je bila na pripremi nominacijskog obrasca među državama upisnicama, već je ona nastavljena i koordinirano se odvija svih ovih godina. Uključene države na redovitim koordinacijskim sastancima razmjenjuju dobra iskustva i znanja kako među nositeljima tako i među stručnjacima, grade digitalnu platformu kao alat za suradnju (www.mediterraneandietunesco.org), planiraju određene zajedničke aktivnosti podizanja svijesti te dogovaraju planove za očuvanje i prijenos tih tradicija i znanja na nove generacije.

The *Mediterranean diet*, as the intangible cultural heritage, is the first cultural heritage of the Republic of Croatia to have been inscribed on the Representative List of the Intangible Cultural Heritage of Humanity as a multinational nomination. Following the official invitation by Greece, Italy, Morocco and Spain that inscribed the *Mediterranean diet* on the UNESCO'S list in 2010, Cyprus, Portugal and Croatia successfully joined the nomination in 2013. Although the name Mediterranean diet implies to connection of this cultural heritage only with a type of diet, its true value is much more complex because it includes common and traditional way of life. Taking into consideration exclusively the need to translate the English expression *Mediterranean diet* as precisely as possible, it has been concluded that the word “*prehrana*” will be used in the name of this cultural heritage, which might bring the public to wrong conclusions. Therefore, the authors of

this edition also wanted to contribute to a better understanding of the overall concept of the *Mediterranean diet* as the intangible cultural heritage.

Still, it must be emphasised that by inscribing the *Mediterranean diet* on the UNESCO's List did not mean the end of the cooperation that we had with other countries while preparing the nomination form. The cooperation and coordination continued and have been going on all these years. The participating countries organise regular coordination meetings with the purpose of exchanging good practices and knowledge between the owners and experts. Furthermore, they are building a digital platform that would serve as a tool for cooperation (www.mediterraneandietunesco.org), they plan certain joint activities aiming at raising the awareness and arrange plans for preservation and transfer of the tradition and knowledge to new generations.

U nominaciji su istaknute amblematske zajednice otoka Brača i Hvara, ali znanja o važnost očuvanja mediteranske prehrane kontinuirano širimo i na druga područja hrvatske obale Jadrana. Naš je cilj očuvanje *Mediterranske prehrane* kao značajnog čimbenika u životu, obrazovanju i održivom razvoju svih obalnih područja Jadrana i šire koji pomaže očuvanju lokalnog identiteta, tradicije i običaja, zaštite okoliša te educira o važnosti zdrave prehrane. Želja nam je da ovo kulturno dobro također jača autohtonu, tradicijsku i ekološki orijentiranu poljoprivrednu proizvodnju, naglašava važnost prirodnog ambijenta i krajolika te potiče obrazovanje za održivi razvoj obalnih i otočnih zajednica.

Desetgodišnjica upisa *Mediterranske prehrane* i međunarodne suradnje na njenom očuvanju važan je jubilej koji ove godine obilježavamo različitim aktivnostima usuglašenim s brojnim nositeljima i dionicima u koordinaciji Ministarstva kulture i medija.

Kao jednu od aktivnosti na obilježavanju jubileja upisa predstavljamo vam i ovu publikaciju nastalu s namjerom poticanja daljnjeg rada na očuvanju i podizanju svijesti o važnosti *Mediterranske prehrane*.

dr. sc. Nina Obuljen Koržinek, ministrica

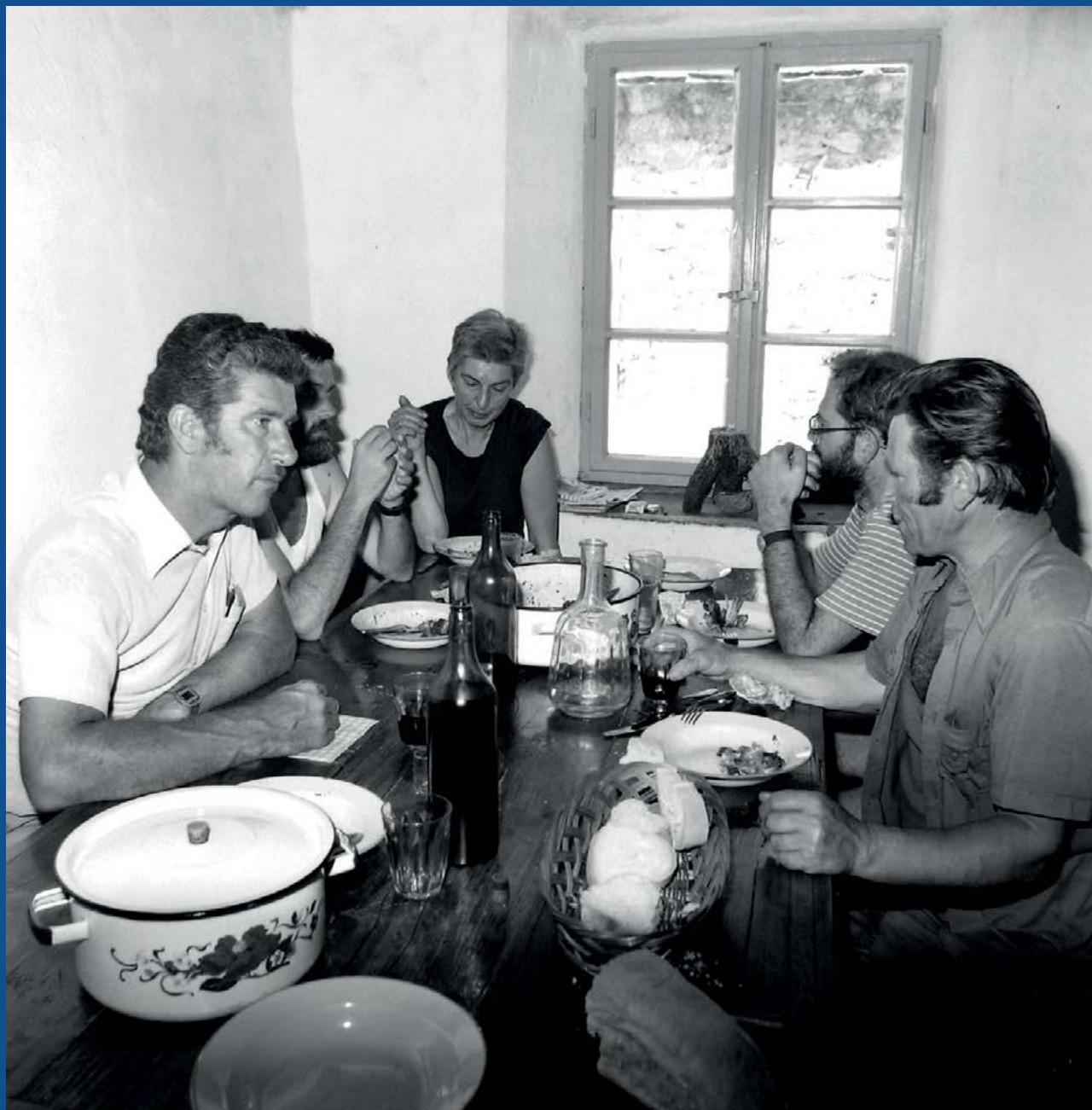
The nomination puts a spotlight on the emblematic communities of Brač and Hvar. However, we share the knowledge of the importance of preservation of the Mediterranean diet to other areas of the Croatian Adriatic coast as well. Our goal is to preserve the Mediterranean diet as an important factor in life, education and sustainable development of all coastal areas of the Adriatic and even broader, which contributes to preservation of the local identity, tradition and customs as well as environment protection. Furthermore, this heritage educates on the importance of a healthy diet. We also want it to help strengthening the indigenous, traditional and ecologically-oriented agricultural production, emphasise the importance of natural environment and landscape and induce education for sustainable development of coastal and island communities.

The tenth anniversary of the inscription of the *Mediterranean diet* on the UNESCO's list and the

international cooperation on the preservation of this heritage is an important jubilee that we celebrate this year by organising various activities in agreement with many owners and stakeholders coordinated by the Ministry of Culture and Media.

This publication is one of the activities marking the anniversary of the inscription of the *Mediterranean diet* on the UNESCO's list. It was prepared in order to encourage further work on the preservation and raising the awareness of the importance of the *Mediterranean diet*.

Nina Obuljen Koržinek,
Minister of Culture and Media, Ph.D.



ZAJEDNIČKO RUČAVANJE, ALEKSANDAR KUKEC, NEGATIVOTEKA ETNOGRAFSKOG MUZEJA
A JOINT LUNCH, ALEKSANDAR KUKEC, COLLECTION OF NEGATIVES OF THE ETHNOGRAPHIC MUSEUM

UMJESTO UVODA...

Knjižica je nastala u sklopu aktivnosti kojima je obilježena desetogodišnjica upisa Mediteranske prehrane na Reprezentativnu listu svjetske nematerijalne kulturne baštine. Naime, 4. prosinca 2013. godine, u sklopu sastanka UNESCO-ovog Međuvladinog odbora za nematerijalnu kulturnu baštinu održanog u Bakuu, u Azerbajdžanu, potvrđeno je da je multinacionalna kandidatura Španjolske, Cipra, Grčke, Italije, Maroka, Portugala i Hrvatske nazvana Mediteranska prehrana (Mediterranean Diet), upisana na Reprezentativnu listu svjetske nematerijalne kulturne baštine. Stoga je potrebno istaknuti još neke karakteristike nematerijalne kulturne baštine:

: Tradicionalna, suvremena i živa u isto vrijeme. Nematerijalna kulturna baština ne odnosi se isključivo na naslijeđene tradicije prošlih vremena već i na suvremene ruralne i urbane prakse u kojima sudjeluju različite društvene skupine.

: Uključiva. Razne su manifestacije nematerijalne kulturne baštine u različitim društvenim zajednicama. Nije naglasak na isticanje specifičnosti određenih praksi za neku kulturu, već da se pomogne pojedincima da se osjećaju djelom jedne ili više različitih zajednica, odnosno dijelom društva u cjelini.

: Reprezentativna. Ovisi o onima čije se znanje o tradiciji, vještinama i običajima prenosi na ostatak zajednice s generacije na generaciju. .

: Utemeljena u zajednici. Dionici (zajednice, grupe ili pojedinci) koji stvaraju, održavaju i prenose nematerijalnu kulturnu baštinu odlučuju o tome koje su prakse dio njihove baštine.¹

Kao što je već istaknuto, žene imaju veliku ulogu u pripremanju, ali i prenošenju znanja na nove generacije. Upravo su tekstovi koji se nalaze pred vama djelo dviju autorica koje, svaka na svoj način i svojim stilom, opisuju nekadašnji, ali i sadašnji osobiti stil života na otocima Braču i Hvaru. Uvidom u tradicijski način života, u prošlost stanovanja, privređivanja na otocima, ali i ističući i sve one probleme koje muče današnje stanovnike otoka daju vrijedan doprinos 'čitanju' i 'življenju' mediteranskog načina života naših otoka. Brojni posjetitelji, zaljubljenici u prirodne, kulturne i gastronomske ljepote Brača i Hvara uživat će u ovim tekstovima i fotografijama.

dr. sc. Tanja Kocković Zaborski, urednica

¹ What is Intangible Cultural Heritage? - <https://ich.unesco.org/en/what-is-intangible-heritage-00003> (pristupljeno 1.3.2023.)



BOĆANJE, ALEKSANDAR KUKEC, NEGATIVOTEKA ETNOGRAFSKOG MUZEJA
BOCCE BALL, ALEKSANDAR KUKEC, COLLECTION OF NEGATIVES OF THE ETHNOGRAPHIC MUSEUM



RAZGOVOR, ALEKSANDAR KUKEC, NEGATIVOTEKA
ETNOGRAFSKOG MUZEJA
CONVERSATION, ALEKSANDAR KUKEC, COLLECTION
OF NEGATIVES OF THE ETHNOGRAPHIC MUSEUM



KARTANJE, ALEKSANDAR KUKEC, NEGATIVOTEKA ETNOGRAFSKOG MUZEJA
PLAYING CARDS, ALEKSANDAR KUKEC, COLLECTION OF NEGATIVES OF THE
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INSTEAD OF AN INTRODUCTION...

The booklet is a result of activities implemented at the occasion of marking the tenth anniversary of the entry of the Mediterranean diet into the Representative List of the Intangible Cultural Heritage of Humanity. On 4 December 2013, as part of the meeting of the UNESCO Intergovernmental Committee for the Safeguarding of Intangible Cultural Heritage held in Baku, in Azerbaijan, it was confirmed that the multinational candidacy of Spain, Cyprus, Greece, Italy, Morocco, Portugal and Croatia titled: Mediterranean diet was inscribed on the Representative List of the Intangible Cultural Heritage of Humanity. Therefore, it is necessary to highlight some other characteristics of the intangible cultural heritage:

: Traditional, contemporary and living at the same time. Intangible cultural heritage does not refer exclusively to inherited traditions of past times, but also to contemporary rural and urban practices in which different social groups participate.

: Inclusive. There are various appearances of intangible cultural heritage in different social communities. The emphasis is not on underlining the particularities of certain practices typical for a certain culture, but on helping individuals feel part of one or more different communities, or part of the society as a whole.

: Representative. It depends on those whose knowledge of traditions, skills and customs is passed on to the rest of the community from generation to generation.

: Community-based. Stakeholders (communities, groups or individuals) who create, maintain and transmit intangible cultural heritage decide which practices constitute a part of their heritage.¹

As already pointed out, women play an important role in preparation, but also in passing on knowledge to new generations. The texts that you are reading now are the work of two authors who, each in their own way and with their own style, describe the past, but also the present, specific lifestyle on the islands of Brač and Hvar. By providing an insight into the traditional way of life, the history of living and farming on the islands, but also by highlighting all the problems that burden the population of the islands today, they make a valuable contribution to 'reading' and 'living' the Mediterranean way of life of our islands. Numerous visitors, lovers of the natural, cultural and gastronomic beauties of Brač and Hvar will surely enjoy these texts and photos.

Tanja Kocković Zaborski, Ph.D., the editor

¹ What is Intangible Cultural Heritage? - <https://ich.unesco.org/en/what-is-intangible-heritage-00003> (accessed on 1 March 2023)

Nematerijalna kulturna baština

Kulturna baština, bilo da se radi o nematerijalnoj ili materijalnoj, čini zajedničko bogatstvo čovječanstava koje se očituje u svojoj raznolikosti i jedinstvenosti. Ne odnosi se isključivo na spomenike ili muzejske predmete.²

Nematerijalna kulturna baština obuhvaća živu tradiciju naslijeđenu od naših predaka koju prenosimo na naše potomke. To su vjerovanja, jezik i dijalekti, govori, usmena književnost, ali i toponimika, folklorno stvaralaštvo na području glazbe, plesa, igara, rituala, običaja te tradicijska znanja, vještine i obrti.

Od iznimne je važnosti njegovanje nematerijalne kulturne baštine jer je važan čimbenik održavanja kulturne raznolikosti u sve većem procesu globalizacije. Razumijevanje nematerijalne kulturne baštine različitih zajednica pomaže međukulturnom dijalogu te potiče međusobno poštivanje načina života pripadnika različitih kultura. Prenos znanja i vještina s jedne generacije na drugu izuzetno je važno jer može imati i društvenu, ali i ekonomsku vrijednost za sve pripadnike društva (manjinske i većinske). Podjednako je važno i za zemlje u razvoju, ali i za razvijene zemlje.

Nematerijalna i materijalna kulturna dobra upisuju se u Registar kulturnih dobara Republike Hrvatske gdje je za sada upisano više od 200 nematerijalnih kulturnih dobara. Osim toga, Hrvatska ima dva dobra upisana u UNESCO-ov Registar dobrih praksi očuvanja nematerijalne kulturne baštine svijeta i jedno dobro upisano na UNESCO-ovu Listu nematerijalne kulturne baštine kojoj je potrebna hitna zaštita te 18 dobara upisanih na UNESCO-ovu Reprezentativnu listu nematerijalne baštine čovječanstva. Jedno od tih dobara je i Mediteranska prehrana.

² Kulturna baština - [https://min-kulture.gov.hr/?id=349&pregled=1&datum=Wed%20Jan%202023%202019%2017:02:19%20GMT+0100%20\(srednjoeuropsko%20standardno%20vrijeme\)](https://min-kulture.gov.hr/?id=349&pregled=1&datum=Wed%20Jan%202023%202019%2017:02:19%20GMT+0100%20(srednjoeuropsko%20standardno%20vrijeme)) (pristupljeno 1.3.2023.)

INTANGIBLE CULTURAL HERITAGE

Cultural heritage, either intangible or tangible, constitutes a common wealth of humanity that is manifested in its diversity and uniqueness. It does not refer only to monuments and museum artefacts.²

Intangible cultural heritage includes the living tradition inherited from our predecessors that we transfer to our descendants. This tradition includes beliefs, language and dialects, speeches, oral literature, but also toponymy, folklore in the field of music, dance, games, rituals, customs and traditional knowledge, skills and crafts.

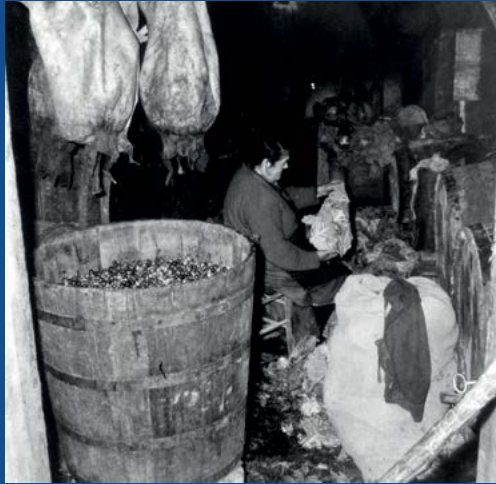
It is of the utmost importance to nurture intangible cultural heritage because it is an important factor in maintaining the cultural diversity in the ever-increasing process of globalisation. Understanding the intangible cultural heritage of different communities helps intercultural dialogue and encourages mutual respect for the way of living of members of different cultures. Transfer of knowledge and skills from one generation to another is very important because of its potential social and economic value for all members of the society (minority and majority). It is equally important for both developing and developed countries.

Intangible and tangible cultural assets are registered in the Register of Cultural Assets of the Republic of Croatia, which currently contains more than 200 items of intangible cultural assets. Additionally, Croatia has two properties inscribed on the UNESCO Register of Good Safeguarding Practices of the Intangible Cultural Heritage of the World and one property inscribed on the UNESCO List of Intangible Cultural Heritage in Need of Urgent Safeguarding and 18 properties entered into the UNESCO Representative List of the Intangible Heritage of Humanity. The Mediterranean Diet is one of these properties.

² Cultural heritage – [https://min-kulture.gov.hr/?id=349&pregled=1&datum=Wed%20Jan%2023%202019%2017:02:19%20GMT+0100%20\(srednjoeuropsko%20standardno%20vrijeme\)](https://min-kulture.gov.hr/?id=349&pregled=1&datum=Wed%20Jan%2023%202019%2017:02:19%20GMT+0100%20(srednjoeuropsko%20standardno%20vrijeme)) (accessed on 1 March 2023)



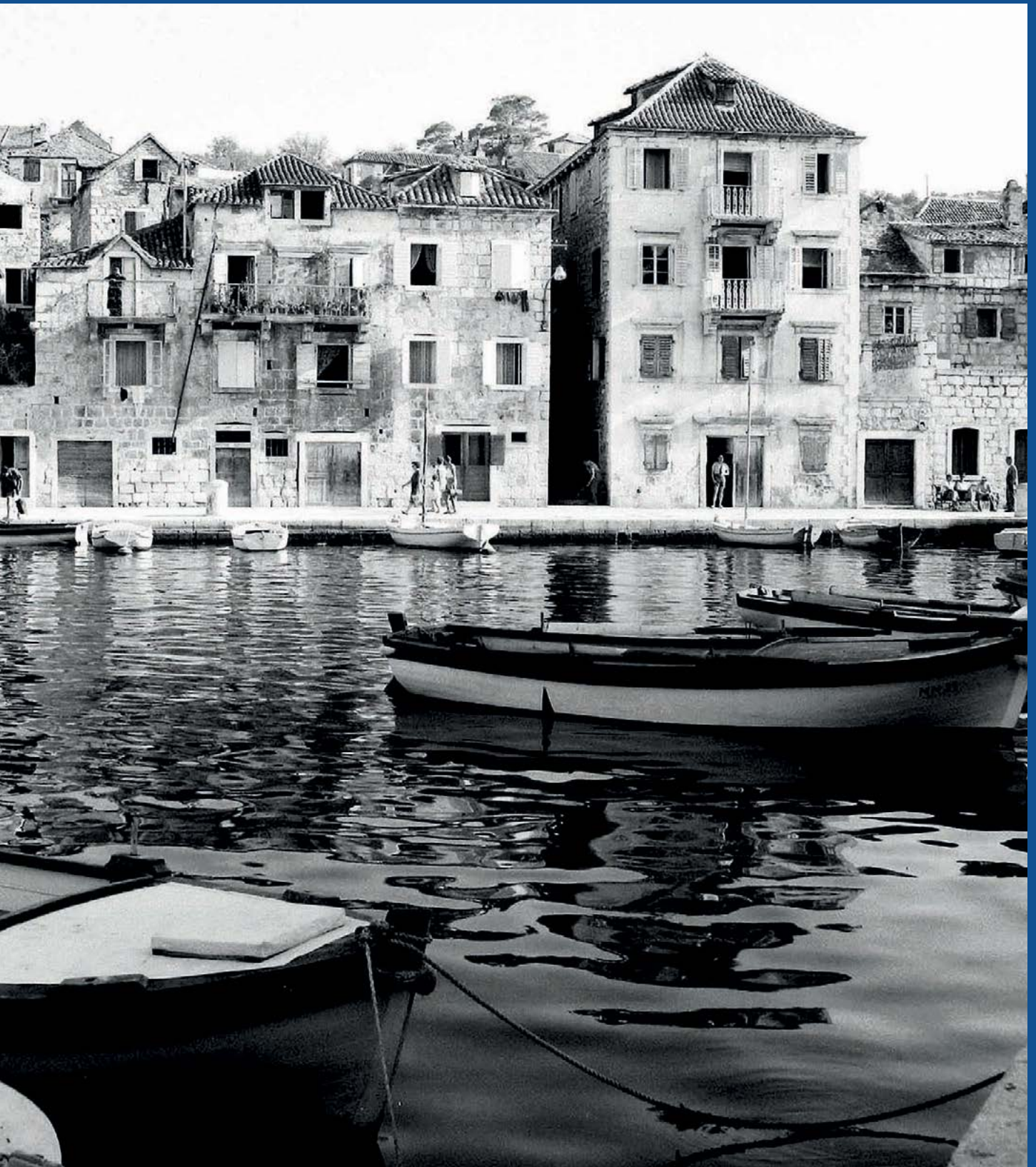
ČOVJEK I MAGARAC, ALEKSANDAR KUKEC,
NEGATIVOTEKA ETNOGRAFSKOG MUZEJA
A MAN AND A DONKEY, ALEKSANDAR KUKEC, COLLECTION OF NEGATIVES OF THE ETHNOGRAPHIC MUSEUM



SPREMANJE ZIMNICE U KONOBIL, ALEKSANDAR KUKEC,
NEGATIVOTEKA ETNOGRAFSKOG MUZEJA
PREPARING PRESERVERS IN THE TAVERN, ALEKSANDAR KUKEC, COLLECTION OF NEGATIVES OF THE ETHNOGRAPHIC MUSEUM



STARA BAKA, ALEKSANDAR KUKEC, NEGATIVOTEKA ETNOGRAFSKOG MUZEJA
AN OLD LADY, ALEKSANDAR KUKEC, COLLECTION OF NEGATIVES OF THE ETHNOGRAPHIC MUSEUM



MORE I KUĆE, MILNA, ALEKSANDAR KUKEC, NEGATIVOTEKA ETNOGRAFSKOG MUZEJA
THE SEA AND HOUSES, MILNA, ALEKSANDAR KUKEC, COLLECTION OF NEGATIVES OF THE ETHNOGRAPHIC MUSEUM

Mediteranska prehrana

Jedinstveni način života određen klimom na području Mediterana obuhvaća skup vještina, znanja, praksi i tradicije od krajolika pa sve do pripreme jela, kulture usjeva, žetve, ribolova, konzerviranja, prerade, pripreme i konzumacije hrane. Život je povezan s godišnjim kalendarom gdje se posebno pazi na lokalnost i sezonalnost, ali i na vjerske i obredne prakse posebice putem festivala i proslava. Stanovnici mediteranskih zemalja osjećaju ovakav način života kao bitan dio svog identiteta i zajedničke nematerijalne kulturne baštine.³

U Hrvatskoj se odnosi na područje obale, zaleđa i otoka obuhvaćajući podjednako gradove i sela istovremeno pripadajući širem sredoze-mnom kulturnom krugu unutar kojeg postoji tisućljetna kulturna razmjena znanja, tradicija i dobara.

Ovaj osobit stil života puno je više od popisa tipičnih namirnica i jela u kojem hranu cijene i poštuju te uživaju u njoj. Osnovna načela mediteranske prehrane su umjerenost, ekonomičnost, gostoljubivost, uravnoteženi odnos između rada i odmora odnosno posla i privatnog života. Naglašava važnu ulogu žena koje su pripremale, ali i prenosile znanja i vještine pripremanja jela na nove generacije. Blagovanje ima veliku ulogu u obiteljskom, ali i javnom životu – na brojnim feštama i slavljinama. Od izuzetnog značaja je konzumacija hrane za zajedničkim stolom jer je to prostor jačanja zajedništva, ali prijenosa zamisli i znanja.

Ekonomičnost korištenja prirodnih resursa, korištenje lokalnih namirnica, sezonalnost, prenošenje tradicijskih znanja i vještina daju ovom načinu života, a posebice prehrane, karakteristike⁴ koje su bitne svima koji žele živjeti i hraniti se zdravije.

³ <https://mediterraneandietunesco.org/about/history-of-the-mediterranean-diet/> (pristupljeno 1.3.2023.)

⁴ <https://min-kulture.gov.hr/unesco-16291/dogadjanja/mediteranska-prehrana-upisana-na-reprezentativnu-listu-svjetske-nematerijalne-bastine-9601/9601> (pristupljeno 1.3.2023.)

MEDITERRANEAN DIET

The unique way of life determined by the climate in the Mediterranean region refers to a set of skills, knowledge, practices and traditions ranging from the landscape to the preparation of meals, cultivation of crops, harvesting, fishing, canning, processing, preparation and consumption of food. The life is closely related to the annual calendar, where special attention is paid to locality and seasonality, but also to religious and ritual practices, especially festivals and celebrations. The population of the Mediterranean countries find this way of life as an essential part of their identity and common intangible cultural heritage.³

In Croatia, it refers to the coastal area, the hinterland and the islands, and encompasses both urban and rural regions. At the same time, it belongs to the wider Mediterranean cultural circle within which there is a cultural exchange of knowledge, traditions and goods lasting more than a thousand of years.

This particular lifestyle is much more than a list of usual food and dishes, it is a concept in which food is appreciated and respected, but also enjoyed. The basic principles of the Mediterranean diet are moderation, cost-effectiveness, hospitality, a balance between work and rest, that is, work and private life. It emphasises the important role of women who prepared the food, but also passed on the knowledge and skills of food preparation to new generations. Commensality has a big role in family life, but also in public life – at numerous festivals and celebrations. The consuming of food at the common table is considered very important because it opens space for strengthening of the sense of affinity and transferring ideas and knowledge.

The cost-effective use of natural resources, use of local ingredients, seasonality, transmission of traditional knowledge and skills give this way of life and nutrition characteristics⁴ that are important to all those who want to live and eat healthier.

³ <https://mediterraneandietunesco.org/about/history-of-the-mediterranean-diet/> (accessed on 1 March 2023)

⁴ <https://min-kulture.gov.hr/unesco-16291/dogadjanja/mediteranska-prehrana-upisana-na-reprezentativnu-listu-svjetske-nematerijalne-bastine-9601/9601> (accessed on 1 March 2023)

Brač

Autorica / Author: Andrea Matoković

Razvoj Bračkih naselja

Posjetitelji koji prvi put uplovljavaju u neku od bračkih luka nisu ni svjesni da se pred njihovim očima iz morskog plavetnila uzdiže pravi mali kontinent. Kad se udalje od ljupkih zaljeva te zađu dublje u unutrašnjost otoka, uranjaju u svijet iskonskog Brača. Najstarija srednjovjekovna sela osnovana su u unutrašnjosti otoka zbog opasnosti od gusarskih napada, ali i mogućnosti bavljenja poljoprivredom i stočarstvom. Agrikul-

tura je uvjetovala razvoj kulture. Pri osnivanju naselja bilo je neophodno osigurati izvor hrane i vode. U to vrijeme je veći dio otoka bio prekriven gustim šumama hrasta medunca, o čemu svjedoče brojni toponimi koji u sebi imaju kao osnovu riječ „dub“ (hrast). Krčenjem šuma, hrvatski žitelji dolazili su do plodne zemlje, a na čistinama okruženima listopadnim drvećem mogli su u manjoj mjeri uzgajati i žitarice poput pšenice, ječma, raži i pira. Na visoravni su se nalazili mirisni ljetni pašnjaci te izvori vode - lokve, koje su se dijelile na one iz kojih je pila stoka te one koje su koristili isključivo stanovnici iz obližnjih sela. Naselja su smještena na padinama brda na čijim vrhovima su još uvijek vidljivi ostaci zidina ilirskih gradina i njihovih prapovijesnih grobnih humaka. Imaju kompaktnu strukturu, s uskim popločanim ulicama i trgom u središtu, koji je oduvijek bio prostor razmjene trgovačkih dobara, ali i informacija. Drugo, duhovno središte naselja predstavljala je crkva, okružena „čimatorijem“. Naziv otkriva da se uz crkvu izvorno nalazilo groblje, koje je kasnije izmješteno na udaljeni rub mjesta. Pri gradnji naselja, stanovnici su se pridržavali načela po kojem je plodna zemlja ostala slobodna za obradu, dok su se zgrade i grobovi podizali na kamenitom terenu. Na takav je način i stara bračka prijestolnica - Nerežišća dobila ime, pri čemu je imenica nerez označavala neobrađivu zemlju, dok je susjedno brdo Režišće bilo zasađeno vinogradima. U kronici iz 1405. spominje se 12 naselja s ukupno 6000 stanovnika, počevši od upravnog središta - Nerežišća, zatim Donji Humac, Škrip, „olim civitas“ (nekoć utvrđeni grad), Dol, Straževnik, Gornji Humac, Podhume, Mošuje, Dubrovica, Gradac i Podgračišće, od kojih njih šest nije doživjelo 17. stoljeće (Straževnik, Podhume, Mošuje, Dubrovica, Gradac i Podgračišće). Nakon dvije epidemije kuge u prvoj polovici 15. st., koja je pomorila dvije trećine stanovništva, broj stanovnika je bio u stalnom padu. Kad su u 15. st. uspostavljeni sigurni uvjeti za život, počelo je osnivanje naselja u priobalju. Nastala su pri dnu zaljeva, s plodnim poljima u zaleđu, gdje su prethodno stanovnici obližnjih srednjovjekovnih sela posjedovali vinograde i masline, koje nije bilo moguće uzgajati na visoravni zbog znatno hladnije klime, a koristili su ih i za zimsku ispašu ovaca, dok je unutrašnjost Brača uz Vidovu goru često bila okovana snijegom i ledom. Neke od uvala ranije su služile kao sidrišta lađa za trgo-

vinu sa srednjovjekovnim komunama s obje strane Jadranskog mora, i tu se nalazilo tek poneko spremište, zavjetna kapela, benediktinski samostan ili ostaci velikih ranokršćanskih crkvi. Nova naselja građena su na prisojnoj strani zaljeva te u zavjetrini. Stanovnici su se uz poljoprivredu počeli baviti i ribarstvom. Otočko stanovništvo se povećalo dolaskom poljičkih izbjeglica u 16. stoljeću. Zbog novih ratova u 17. st. novi prebjeci iz Makarskog primorja i neretvanskog područja prešli su na Brač gdje su osnovali još novih naselja i gdje su, u svojstvu ratnika, uživali posebne povlastice. Tako su, uz staro bračko plemstvo i pučane, došljaci na otoku činili novi stalež. Razvoj brodarstva i pomorske trgovine u 18. stoljeću donio je prosperitet priobalnim naseljima koja su poprimila fizionomiju malih gradića. Pomorci su iz dalekih luka donosili, ne samo skupocjene predmete, već i svježije ideje. Pravi procvat gradići su doživjeli u drugoj polovici 19. st. u vrijeme vinske konjunktore kad su na obali okrenutoj prema luci građene reprezentativne privatne i javne zgrade poput općinske zgrade, carinarnice, ureda parobrodarskih agencija, zgrada vinarija i uljara, industrijskih pogona kamenoloma i tvornica sardina. Izgrađene su luke zaštićene lukobranom i mandračići za ribarske brodove te ribarnice, a neka su naselja imala i klaonicu. U pojedinim gradićima žito se mljelo u vjetrenjačama. Politička borba za afirmaciju hrvatskog jezika i nacionalnog identiteta potaknula je osnutak čitaonica, glazbenih i raznih kulturnih društava te podizanje spomenika u perivojima i uređenje šetnica zasađenih česminom, dudom i koprivićem. Početkom 20. stoljeća grade se kupališta, u razdoblju između dva svjetska rata i prvi malobrojni hoteli, no turistički razvoj započeo je 1970-ih, što je omogućila ranija elektrifikacija Brača 1950-ih, izgradnja podmorskog vodovoda iz rijeke Cetine 1970-ih te povezivanje otočkih naselja asfaltiranim putovima. U razdoblju nakon Domovinskog rata došlo je do daljnjeg razvoja turizma što donosi brojne izazove poput pitanja zaštite prirode i poljoprivrednih zemljišta radi nastavka tradicije mediteranske prehrane i stila života, zatim očuvanje prepoznatljivog identiteta i graditeljske baštine otočkih gradića i sela te održivosti života u njima koji bi trebao biti ugodan stalnim stanovnicima i njihovim gostima.

DEVELOPMENT OF SETTLEMENTS

Visitors, sailing for the first time into one of the Brač harbours, are not aware of the fact that an entire small continent is rising from the azure sea just before their eyes. When they leave lovely coves and head deeper into the inlands of the island, they will find themselves in the world of the primeval Brač. The earliest mediaeval settlements were established inlands due to the constant danger from pirate attacks, and as well the fact that inland

areas of the island offered better possibilities of farming and cattle breeding. Agriculture led to the development of culture. When establishing settlements, it was essential to ensure the source of food and water. At the time, large parts of Brač were under thick forests of the downy oak, which is evident from the numerous names of sites with the noun "dub" (oak tree) in their root. Croatian inhabitants deforested the area to obtain ploughland. Cereals such as wheat, barley, rye and spelt could be grown on a small scale in the glades

surrounded by deciduous trees. The highland was rich with fragrant summer pastures and water wells – lokve (ponds), divided into watering holes for cattle and ponds used exclusively by the inhabitants of the neighbouring villages. The settlements were situated on the slopes of hills on top of which the ruined walls of the Illyrian strongholds and their prehistoric burial mounds are still visible. Their structure was very compact with narrow paved streets and a square in the centre that has always been a place of the exchange, not only of merchandise, but also information. The church, surrounded by *čimatorij* (churchyard) represented the other, spiritual centre of the settlement. The term used for the churchyards reveals that originally they had been used as graveyards, but later cemeteries were relocated to the periphery of the settlements. When establishing settlements, the inhabitants followed the principle according to which the fertile land would be used for cultivation, and buildings and graves were erected on the stone ground. In such manner the old capital of Brač – Nerežišća – derived its name from the noun *nerezi* denoting non-arable land, while the neighbouring hill *Režišće* was planted with vineyards. A chronicle of 1405 lists twelve existing villages, with a population of approximately 6000 inhabitants, beginning with the administrative centre *Nerežišća* and *Donji Humac*, *Škrip*, “*olim civitas*” (once fortified town, a citadel), *Dol*, *Pražnica*, *Straževnik*, *Gornji Humac*, *Podhume*, *Mošuje*, *Dubrovica*, *Gradac* and *Podgračišće*. Six of them did not live up to the 17th century (*Straževnik*, *Podhume*, *Mošuje*, *Dubrovica*, *Gradac* and *Podgračišće*). After two plague outbreaks in the first half of the 15th century, to which two thirds of inhabitants succumbed, the population constantly diminished. Once safety was established in the 15th century, new settlements were founded in the littoral of the island. They were formed at the bottom of the coves, with cultivable fields in the background, where previously the residents of the nearby mediaeval villages had owned vineyards and olive groves that were impossible to grow in the uplands due to the much colder climate. Fields near the coves were also used for the winter pasture of sheep, when the inlands of Brač near *Vidova gora* was often locked in snow and ice. Some of the coves had served earlier as an anchorage for the trade with mediaeval communes on both sides of the Adriatic Sea, with few warehouses, a votive chapel, a Benedictine monastery or remains of large Early Christian churches. New settlements were built on the sun-facing and

the leeward side of the cove. Besides the agriculture, the inhabitants engaged themselves in fishing. The population of the island increased with the arrival of exiles from Poljica region in the 16th century. Due to wars in the 17th century new fugitives from the Makarska littoral and the Neretva region fled to the island, where they founded more settlements and – as warriors – they were given special privileges. In this way, besides the native Brač gentry and the commoners, the newcomers formed a new class on the island. Development of shipping and maritime trade in the 18th century brought the prosperity to the coastal settlements that acquired the form of real small-scale towns. Not only that the sailors were bringing precious objects but they were also bringing new ideas. These towns flourished in the 2nd half of the 19th century during the period of the “wine conjuncture”, when representative private and official buildings, such as town halls, custom houses, steamboat agency offices, wineries, oil mills, industrial plants of the quarries and fish processing factories were erected on the waterfront facing the harbour. Additionally, harbours protected by breakwaters, small ports for fishing boats and fish markets were built. Some settlements even had a slaughterhouse. In certain towns, cereals were ground in the windmills. The political struggle for affirmation of the Croatian language and national identity encouraged the establishment of public reading rooms, music societies and other cultural societies. Monuments were erected in public parks and neat promenades were planted with trees of holm oak, mulberry and Mediterranean hackberry. At the beginning of the 20th century bathing places were built, between the two World Wars even the first few hotels. Nonetheless, the real development of tourism began in the 1970s, enabled by the earlier electrification of Brač in the 1950s, the construction of the undersea water supply system from the Cetina River in the 1970s and connecting the insular settlements by the asphalt roads. The period after the Croatian War of Independence brought further growth of tourism, which has caused new issues, such as the one regarding the protection of nature and agricultural lands for the continuation of the tradition of the Mediterranean diet and lifestyle. Furthermore, it questions the preservation of the recognisable identity and the architectural heritage of the insular towns and sustainability of life in them, which should be pleasant equally to the permanent inhabitants and their guests.

Suhozidi

Hrvatski stanovnici Brača u početku su gradili drvene kućice kao u starom zavičaju, ali su ubrzo prihvatili trajniji materijal kojim je Brač obilovao – kamen vapnenac. Njime su u prošlosti građene sve građevine na otoku, od onih najjednostavnijih do reprezentativnih palača. U tehnici suhozida podizane su u poljima jednostruke (injule) i dvostruke (duple, s dva zida od pažljivo složenog krupnog kamena, sa sredinom ispunjenom sitnim kamenom) ograde koje su omeđivale imanja. Od istog materijala građeni su podzidi i naplavi, popločani su putovi i stepenaste ulice u naseljima, ali i učvršćeni poljski putovi. Svaka obitelj u naselju imala je obvezu popravljati poljske putove i ograde koje su ih omeđivale.

I inače, kad bi prolazeći tim putovima naišli na kamen na tlu, vraćali bi ga na ogradu. Od neobrađenog kamena bez veziva građena su i skloništa za životinje (kotaci) i ljude (bunje). Bunje su okrugle kućice koje su pružale težacima i pastirima privremeni zaklon od iznenadnih padalina, vjetra i ljetne žege, a služile su i kao privremeno spremište alata, hrane i plodina. Kroz niska vratašca, obično na zapadnoj strani radi zaštite od vjetra, čučeci se ulazi u mračnu unutrašnjost bunje natkrivene kupolom sastavljenom od koncentrično postavljenih redova ploča i sitnijeg kamenja koje služi kao utezi. Bunje zakriljene stablima maslina i česmina lako je zamijeniti za gomile. Gomile su nastale kao rezultat čišćenja terena. U potrazi za plodnim tlom za uzgoj različitih poljoprivrednih kultura, težaci su iskapali krupno kamenje, dok su žene i djeca skupljali savur - sitno kamenje s površine.

Suhozidni prsten od većeg kamena ispunili bi savurom. Takve stabilne građevine bile su višenamjenske. Zajedno s ogradama i podzidima štatile su zemlju od erozije, poplava te snažnog vjetra, koji je, prolazeći kroz kamene labirinte, mijenjao smjer i gubio snagu. U sjeni gomila čuva se vlažnost tla u kojem djeluju sitne životinje i mikroorganizmi koji ga rahle i čine ga plodnim. U starim maslinicima drvoredi maslina posađeni su uz izdužene gomile koje ih zimi štite od bure, a ljeti od suše. Također, beračima je lako ubrati masline i plodove ostalih voćki, poput oskoruše, s najviših grana popevši se na gomilu. Najviše gomila je sagrađeno u relativno kratkom razdoblju druge polovice 19. stoljeća, kad je na Braču 12000 hektara površine bilo zasađeno vinogradima. Većinu njih su poharale bolesti vinove loze, a gomile su ostale kao trajni spomenici marljivosti i teškog rada bračkih težaka.



SUHOZIDI, FRANE MATOKOVIĆ SUHOZIDI (DRYSTONE WALLS), FRANE MATOKOVIĆ

DRYSTONE WALLS CONSTRUCTIONS

In the beginning, Croatian inhabitants of Brač had been building wooden cabins just like in their old homeland, but they soon after adopted a more durable material that the island of Brač was rich in – the limestone. In past, all buildings on the island were made of it, from the simplest to the most representative ones. Drystone technique was used for the construction of fences in the fields bounding the estates – single (*injule*) and double ones (*duple*), with two walls carefully composed of bigger chunks and the centre filled with small stones. Retaining walls and water collectors were made from the same material. The same technique was used for paving of roads and stepped streets in the settlements and even field paths were bolstered. Each family in the settlement was obliged to repair field paths and the fences that bounded them. Likewise, when one would find a stone on the ground while going certain way, they had to return it on the top of the drywall. Shelters for animals (*kotac*) and people (*bunja*) were also made of the undressed stone without binding medium. *Bunja* was a small round drywall hut that provided temporary shelter against sudden precipitation, winds and summer heat to farmers and shepherds and it has also served as a shed for storing tools, food and the crop. The dark interior of the *bunja* was entered through a low doorway, facing west, for the protection against the wind by crouching. The hut was covered with a dome consisting of stone tiles arranged in concentric rows and small stones serving as the weights to keep them in place. *Bunjas*, shielded by the olives and holm-oak trees, can be easily mistaken for *gomila* (agricultural stone mound). Stone mounds were primarily a result of land clearing. In search for fertile soil suitable for the growth of various agricultural crops, farmers dug out larger stones, while their wives and children collected smaller stones (*savur*) from the surface of fields. Drystone ring consisting of large stones was filled in with smaller stones. Those quite stable stone structures were multipurpose. Together with fences and retaining walls, mounds protected the soil against erosion, floods and strong winds, that when passing through the stone labyrinth, would change their direction and gradually lose the force. In the shade of the pile, the soil maintained its humidity, which

enabled tiny animals and microorganisms to make it softer and more fertile. In the old olive groves the trees are planted along oblong piles that protect them against bura (north-east wind) in winter and against draught in summer. Also, for fruit-pickers it was easier to harvest the olives or to pick the fruits of the service-tree from the top branches, if they climbed a pile. The largest number of these mounds was built in a relatively brief period of the 2nd half of the 19th century when more than 12000 hectares of vineyards were planted on Brač. Most of these were devastated by vine diseases, and the piles remained as the permanent monuments to the diligence and hard work of the Brač farmers.

Nastambe

U bračkim selima ljudi i životinje živjeli su u zasebnom prostoru. Osnovna građevina bila je prizemnica građena bez vezivnog materijala od neobrađenog kamena te prekrivena kamenim pločama obijeljenim vapnenim mlijekom. Često su u dvorištu bile četiri takve kućice, pri čemu je jedna bila spavaonica za sve članove obitelji, čija je jedina prostorija bila pregrađena obijeljenim drvenim ošitom kako bi roditelji očuvali. Susjedna kućica je predstavljala kuhinju s ognjištem, treća je bila spremište za hranu, alate i drva, a četvrta je bila staja u kojoj su koze i kopitari bili odijeljeni. Nastambe su imale niske ulaze, po jedan prozor malih dimenzija te zidove debljine 50 - 70 cm, kako bi se sačuvala svježina ljeti, a toplina zimi. Ovakve građevine u kojima su obitelji stanovale sve do sredine 20. st. još uvijek se mogu vidjeti u selima na bračkoj visoravni. Neke od njih danas služe kao pomoćne prostorije, štale i kokošinjci. U starim naseljima stanovnici još uvijek poštuju pravilo po kojem zgrade grade na tvrdom terenu dok plodnu zemlju obrađuju. Tako su i suvremene kuće okružene vrtovima u kojima u toplim mjesecima uzgajaju krumpiri, crveni luk, artičoke, rajčice, paprike, grahorice poput graška i boba, a zimi rotkvica i razne kupusnjače kao zimski izvor vitamina C.

Uporaba vapna proizvedenog u lokalnim japjenicama kao vezivnog materijala, uz dodatak pijeska te zemlje crvenice za hidroizolaciju, omogućilo je izgradnju razvijenijeg tipa nastambe – kuće na kat čiji zidovi su imali dva lica sastavljena od pravilnih klesanaca povezanih vežnjacima. Konoba u suterenu jednom je stranom bila uklesana u prirodnoj stijeni tako da je temperatura tog prostora uvijek bila ista. Do ulaza na katu, na kojem su se nalazile spavaonice i kasnije dnevni boravak, vodilo je kameno stepenište priljubljeno uz pročelje koje je završavalo malom terasom često natkrivenom vinovom lozom – sularom, a krasili su ga lonci najčešće s ukrasnim šparogama, mirisnim čoketama (pelargonijama) i začinskim biljem poput murtile (bosiljka). Svod ispod sulara koji se nadvio iznad vrata konobe osiguravao je za ljetne žege hladovinu za vino i ostale poljoprivredne proizvode koji su u njoj čuvani. Krovovi, najčešće dvostrešni, a ponekad na četiri vode, bili su prekriveni kamenim pločama složenim poput zmajevih krljušti i obijeljenima vapnenim mlijekom što je imalo višestruku zaštitnu ulogu: štitilo je krov od razornog vjetra i prokišnjanja. Debeli sloj vapna održavao je dom toplim u burnim zimskim danima, a za ljetne žege je njegova bjelina reflektirala sunčeve zrake i čuvala svježinu interijera. Vapno je također služilo kao pročišćivač vode. Relativno strmi krovovi, blago zakrivljeni prema strehi, skratili su put kišnici koja se preko kamenih žljebova – gurli slijevala u gustirnu. Takav nagib krova omogućavao je i veću

iskoristivost prostora. U jednokatnicama kuhinja se nalazila u potkrovlju pa je dio dima s ognjišta izlazio kroz luminarij povišen prozor na krovu.

U najvećim privatnim građevinama – palocima (palačama) u staroj bračkoj metropoli Nerežišćima stanovali su plemići, a u priobalnim gradićima imućne obitelji uglednika, kapetana i brodovlasnika. Perivoji koji su okruživali palače bili su ograđeni visokim kamenim zidom. Za razliku od jednokatnica, čije su drvene škure (prozorski kapci) i vratnice bile tamnozeleno boje, one na palačama su bile bijele ili svijetlosive, što je pročeljima davalo monumentalniji izgled. Reprezentativne javne i privatne višekatanice građene na prijelazu iz 19. u 20. stoljeće zbog šireg su tlocrta pokrивane kupama kanalicama od kakvih su većinom sastavljeni i krovovi suvremenih kuća.

Veliki broj sunčanih dana omogućavao je duži boravak i druženje na otvorenom. Tako su nastali dvori – dvorište okruženo sklopovima kuća u vlasništvu pojedine obitelji ili otvoren prostor okružen susjednim kućama. Lijepa tradicija druženja susjeda iz seoskih četvrti u manjoj se mjeri zadržala do danas, a u gradićima na obali čak se u takvim dvorima i kalama (ulicama) redovito organiziraju kulturni događaji poput klapskih susreta u Supetru, izložbi u Mutnim kalama u Mircima te pjesničkih večeri u Škarićevim dvorima u Postirima.



NASTAMBE, ANDREA MATOKOVIĆ HOUSES, ANDREA MATOKOVIĆ



ZASEOCI I STANOVI, ALEKSANDAR KUKEC, NEGATIVOTEKA ETNOGRAFSKOG MUZEJA
HAMLETS AND DWELLINGS, ALEKSANDAR KUKEC, COLLECTION OF NEGATIVES OF THE ETHNOGRAPHIC MUSEUM

HOUSES

In villages on Brač, people and animals lived in separate buildings. The basic building was a single-storey house made of undressed stone without binding medium and covered with limewashed stone slates. In the courtyard there were usually four small buildings, one of which served as a bedroom for all members of the family, with the only room divided into two parts by a whitewashed wooden partition to give some privacy to parents. The next building served as a kitchen with a hearth, the third one was a storeroom for food, tools and firewood and the fourth one was a stable for goats and other equines. The buildings had low entrances, a small window and walls 50 – 70 cm thick, to keep the interior cool in summer and warm in winter. These houses, inhabited until the middle of the 20th century, can still be seen in the inland villages of Brač. Some of them serve as ancillary rooms, stables and hen pens. In the old settlements there is still the rule to erect the buildings on the hard rocky ground and to use the fertile soil for cultivation. Therefore, even the modern houses are surrounded by gardens, where potatoes, onions, artichokes, tomatoes, legumes such as peas and broad beans are grown in the warm months of the year, as well as radish and all sorts of leafy vegetables that serve as the source of vitamin C during the winter months.

The use of lime mortar produced in local kilns as a binding medium with addition of sand and red soil for hydro insulation, enabled the construction of the more advanced type of the building: a one-storey house, with the walls having two faces made of regular finely carved blocks connected by headers. One side of a wine-cellar in the basement was carved in the natural stone, which maintained a constant temperature in the room. A stone staircase clinging to the wall of the façade, with a small landing at the top, usually covered with the grapevine shade, led to the first floor, where bedrooms and later living room were situated. The staircase and the landing were adorned with pots of decorative asparagus, fragrant geraniums and herbs like basil. During the summer heat, the vault under the landing hanging over the entrance to the wine-cellar provided shade for the wine and other agricultural products kept inside. Roofs, mostly side-gabled, sometimes cross-gabled, were covered with

stone slates arranged like dragon's scales and whitewashed, which was a good protection in many ways: it protected the roof against the destructive winds and improved impermeability. The thick coat of lime mortar kept the home warm on stormy winter days and, in the summer heat, its whiteness reflected sun rays and maintained the coolness of the interior. The lime-mortar also served as a water disinfectant. Relatively steep roofs gently curved towards the eaves to shorten path for rainwater running off through the stone gutters into the cistern. Such roof inclination provided better use of the space underneath. In the one-storey houses, a kitchen was in the attic so the smoke from the hearth was partially led off through the elevated roof window.

The largest private buildings in the old metropolis of Brač – Nerežišća, palaces (*paloce*), were inhabited by noblemen while in the coastal towns such buildings belonged to wealthy families of the distinguished people, maritime commanders and ship owners. The gardens surrounding palaces were encircled with a high stone fence. Unlike one-storey houses that had wooden window shutters and doors painted dark green, those on the palaces were white or light grey, which gave a more monumental appearance to the façades. Representative public and private multi-storey buildings built at the turn of the 20th century were, due to the large ground-plan, covered with barrel-vaulted ceramic tiles, which are also used nowadays for the roof construction of modern houses.

Mediterranean climate with a lot of sunny days allowed a longer stay and social gathering outdoors. This resulted in building of courtyards – either in the middle of a combination of buildings owned by an individual family or it was an open space surrounded by neighbouring houses. A nice tradition of the meeting of neighbours from the village blocks has been preserved to a smaller extent even today. In coastal towns some of these old courtyards and streets serve even as stages for cultural events such as gatherings of a capella choirs (*klapa*) meetings in Supetar, art exhibitions in Mutne kale in Mirca and poetry evenings in Škarića dvori in Postira.

Srednjovjekovne crkve na Braču

Hrvatski stanovnici Brača su nakon pokrštaavanja gradili predromaničke (10. st.) i ranoromaničke crkve (11. – 12. st.) na istaknutim vrhovima brda gdje su prethodno štovali vrhovnog poganskog slavenskog boga groma, Peruna. Većina ovih crkvica bila je posvećena

svetim ratnicima: sv. Jurju – zaštitniku Brača i Arkandelu Mihovilu koji su imali osobine slične drevnim božanstvima i stoga su postali zaštitnici ratara. Iz istog je razloga crkvica građena na temeljima rimskog mauzoleja kod Donjeg Humca, od kojeg su korišteni ulomci kao materijal za gradnju, posvećena sv. Iliji Gromovniku. Sv. Vid, čije ime podsjeća na jedan od naziva gromovnika (Svantovid, Svevid), također je bio omiljen svetac. Crkva sv. Vida, danas ruševina na Vidovoj gori, dala je ime tom najvišem vrhu jadranskih otoka (778 m). Oko blagdana sv. Jurja (23. 4.) Bračani, prolazeći starim putevima između ograđenih pašnjaka, još uvijek hodočaste do svećevih crkvica na blagoslov polja, usjeva, stoke i stanovnika te svećenik moli za Božju zaštitu od suše, tuče, razornih vjetrova, grmljavinskih oluja, potresa, pošasti i ostalih nedaća. Nekoć su se također oko blagdana sv. Marka (25. 4.) organizirale proljetne procesije za zaštitu od štetočina, a slični su se rogacjuni održavali po potrebi u vrijeme najeze takvih životinja ili pojave biljnih bolesti.

Oko 30% svih ranoromaničkih crkava u Dalmaciji koje su sačuvane pod krovom nalazi se na Braču. Riječ je o malim jednobrodnim građevinama s po tri slijepe arkade, odnosno s tri plitke niše u bočnim zidovima, što stvara dojam monumentalnosti u inače malom unutrašnjem prostoru. Sve su nadsvođene bačvastim svodom, kod starijih crkvica ojačanim dvjema pojasnicama, koje ga tako dijele u tri dijela (tri traveja). Neke od njih završavaju pravokutnom, a neke oblom apsidom. Crkve su bile zidane od grubo klesanog kamena ožbukanog s vanjske strane. Krovovi su pokriveni kamenim pločama. Nije bilo prozora osim uskih otvora u apsidama nekih od crkvica. Svjetlost, koja je uglavnom dopirala kroz vrata, bila je slabašna, ali mistična. Kasnije su neke od crkava urešene reljefima koje su klesali proslavljeni umjetnici i njihovi učenici i sljedbenici poput hrvatskog kasnogotičkog kipara i arhitekta Jurja Dalmatinca iz Zadra te renesansnih umjetnika Nikole Firentinca i Andrije Alešija iz albanskog Drača te također bračkog manirističkog kipara Nikole Lazanića. Svi su koristili vapnenac iz pučiškog kamenoloma za katedrale i druge građevine u Trogiru, Šibeniku, Pagu, Rabu, Riminiju, Ankoni, na Tremitima.

Mnoge od bračkih srednjovjekovnih crkvice su slojevite građevine, poput Sv. Ivana u Bolu i Duha Svetog u Škripu. Sv. Mihovil iznad Dola, kojemu su vrata napravljena od rimskog sarkofaga, izvorno je imao četvrtastu kupolu baš kao i sv. Nikola između Selaca i Sumartina. Župna crkva napuštenog naselja Straževnik, posvećena sv. Jurju, ima najstariji zvonik na preslicu u Dalmaciji, a spominje se već 1111. godine. Na groblju tog istog mjesta postoji crkva sv. pape Klementa I., zaštitnika pastira i kamenara. Na vrhovima brda podignute su i sljedeće crkve: sv. Kuzma i Damjan na Smrčeviku između Gornjeg Humca i Selaca, zatim jedna od najstarijih bračkih crkvice - Sv. Jure na Jurjevu brdu kod Nerežišća, s vanjskim zidovima raščlanjenim lezenama i sv. Martin iznad Bobovišća.

Crkva sv. Nedilje u selu Gradac, sjedištu neretljanske vlasti na otoku Braču, spominje se u Povaljskoj listini kao sv. Marija. Zajednička župna crkva dvaju napuštenih sela Mošuja i Dubravica posvećena je Svima svetima o čemu svjedoči latinski natpis na nadvratniku. Na zidovima su otkriveni ostaci romaničkih posvetnih križeva slikanih crvenom bojom koji mogu datirati u 13. stoljeće. U ovom razdoblju građena je i crkva sv. Marije na groblju u Gornjem Humcu koja je kasnijim pregradnjama postala svetištem dograđene crkve.

Stomorica (sv. Marija), na starom putu od Ložišća prema Mircima Brača, i sv. Luka, između Donjeg Humca i Supetra, građene su po potpuno istom predlošku, s plitko izvedenim visećim lukom iznad ulaza. Crteži urezani u svježu žbuku unutarnjih zidova sv. Luke krajem 12. ili početkom 13. st. predstavljaju prvi prikaz hrvatskih srednjovjekovnih brodova. Dolska crkva sv. Barbare, između Pražnica i Nerežišća, ima veliki viseći luk s trokutastim zabatom iznad ulaza, čiji je nadvratnik uvučen u odnosu na dovratnike, što je obilježje romaničkog stila. U 13. ili 14. st. sagrađen je sv. Mihovil kod Gornjeg Humca, kao župna crkva naselja Pothume i Razdajina, s dvama masivnim pilonima na ulazu koji nose kamenu luk. U vertikalnom stremljenju male crkve sv. Jurja na Veloj Bračuti iznad Pučišća naziru se elementi gotičkog stila. Uz nju se kasnije, u 16. st. nalazila pustinjakova kuća – Opatij stan. Istom razdoblju pripadaju crkva sv. Trojstva u nerežiškom polju, sa starijom predromaničkom prozorskom tranzeonom na južnom pročelju te crkva Duha Svetog smještena na brdu jugozapadno od Gornjeg Humca, s pogledom na Hvarski kanal.

Na zvonik crkve sv. Petra u Dolu postavljeno je u 14. stoljeću najstarije zvono na Braču s gotičkim natpisom *MAGISTRO NICHOLAVS ME FECIT* (načinio me majstor Nikola).

Gotička crkva sv. Petra u središtu Nerežišća, osim po kamenoj oltarnoj pali Nikole Lazanića iz 1576. godine, poznata je i po minijaturnom dalmatinskom crnom boru koji više od jednog stoljeća raste iz krova njezine apside.

Ovdje spomenute crkve predstavljaju tek nekoliko bisera u bogatoj ogrlici bračke sakralne arhitekture.



SREDNJOVJEKOVNE CRKVE, STOMORICA, LOŽIŠĆA, BRAČ, WOLFGANG WOSOLSOBE, ARHIV CZK BRAČ
 SREDNJOVJEKOVNE CRKVE, STOMORICA, LOŽIŠĆA, BRAČ, WOLFGANG WOSOLSOBE, ARCHIVE OF THE BRAČ CULTURAL CENTRE



SREDNJOVJEKOVNE CRKVE, DUH SVETI, ŠKRIP, BRAČ, A. MATOKOVIĆ
 SREDNJOVJEKOVNE CRKVE, DUH SVETI, ŠKRIP, BRAČ, ANDREA MATOKOVIĆ

MEDIAEVAL CHURCHES ON BRAČ

After their conversion to Christianity, Croatian inhabitants of Brač built Pre-Romanesque (10th century) and Early Romanesque (11th – 12th century) chapels on prominent hilltops, where previously pagan Slavonic supreme god of thunder, Perun, had been worshipped. Most of these tiny churches were consecrated to saint warriors, namely St George (sv. Juraj) – patron saint of Brač and Archangel Michael, who had similar features to the ancient deities and consequently became protectors of farmers. For the same reason, a church built on the foundations of the Roman mausoleum near Donji Humac was dedicated to St Elias the Thunderer. St Vitus (sv. Vid), whose name in Croatian resembles

one of thunder god's titles (*Svantovid*, *Svevid*), was also a favourite saint. The Chapel of St Vitus, today in ruins on top of Vidova gora, gave name to the site – the highest peak of all Adriatic islands (778 m). Around St George's Day (April 23), inhabitants of Brač, taking the old paths among the fenced-out pastures, still make pilgrimage to the Saint's churches for the blessing of fields, crops, livestock and people. The priest prays for the God's protection against the draught, hail, destructive winds, thunderstorms, earthquakes, pestilence and other hardships. Likewise, around St Mark's Day (April 25) there used to be spring processions for the protection against vermin and similar processions (*rogacjuni*) were also organised, if necessary, in the time of pest infestations or the occurrence of plant diseases.

About 30% of all Early Romanesque churches in Dalmatia, with their roofs preserved, are to be found on Brač. Those are small buildings with one aisle and three blind arcades, i.e. three shallow niches in the side walls, which creates a more monumental impression of the otherwise small interior. All of them are barrel-vaulted, but the older ones are supported by two transversal ribs, thus forming three-bay division. Some of them end in a rectangular and others in a round apse. The churches were built out of rough stone and plastered on the external side. The roofs were covered with stone slabs in regular rows. There were no windows, apart from narrow openings in the apse of some churches. The light, entering the interior mostly through the doors, was rather modest but mystic. Afterwards some of them were adorned with beautiful reliefs carved by the famed artists, their disciples and followers, such as Croatian Late Gothic sculptor and architect Juraj Dalmatinac from Zadar, Renaissance artists Niccolo of Florence and Andrija Aleši from Albanian Durres, all of whom used limestone from quarries of Pučišća for cathedrals and other buildings in Trogir, Šibenik, Pag, Rab, Rimini, Ancona, Tremiti Islands – and as well, a mannerist sculptor born on Brač Nikola Lazanić.

Many of mediaeval churches on Brač were built in stages, such as St John's Church in Bol and the Church of Holy Spirit in Škrip. St Michael's Church above Dol, with a Roman sarcophagus used as the doorframe, originally had a central square dome (cupola), just like St Nicholas' Church between Selca and Sumartin. The parish church of Straževnik consecrated to St George, with the first bell-gable in Dalmatia, was mentioned already in 1111. The church in the cemetery of the same village was dedicated to St Clement the Pope, a patron saint of shepherds and stonemasons. The church of St Cosmas and Damian at Smrčevik were built on top of the Hill between Gornji Humac and Selca, then the St George's Church was built on top of Jurjevo brdo near Nerežišća and the Church of St Martin was built above Bobovišća.

The church of St Domenica in the village Gradac, the centre of the Paganian (Pagania = the Neretva Duchy) government on Brač, was mentioned in the Povlja Charter as the Church of St Mary. The parish church of two abandoned villages Mošuje and Dubrovica is consecrated to All Saints. The proof of this is the Latin inscription on the door lintel. The remnants of the Romanesque votive crosses

painted in red colour were discovered on the walls of the church. These crosses can date back to the 13th century. In the same period the church of St Mary situated in the cemetery of Gornji Humac had been built, which was turned into a sanctuary of the adjoined church by later adaptation works.

Stomorica Church (St Mary) on the western side of the island and the St Luke's Church between Donji Humac and Supetar were built according to the exactly same model, with the shallow hanging arch above the entrance. Drawings incised into fresh mortar of the internal walls of the St Luke's Church in the late 12th or the early 13th century are the oldest illustrations of Croatian mediaeval ships. The church of St Barbara situated in Dol, between Pražnica and Nerežišća, features a large hanging arch with a triangular pediment above the entrance the lintel of which is slightly indented when compared to the door jambs, which is a characteristic of the Romanesque art. In the 13th or 14th century St Michael's Church near Gornji Humac was built as the parish church of settlements Pothume and Razdajina, with two massive pylons carrying a stone arch on the entrance. In the vertical structure of the tiny church of St George on Vela Bračuta above Pučišća, the elements of the Gothic style are visible. Later, in the 16th century, there was a hermit's cabin next to the church – Abbot's Home (*Opatij stan*). The church of the Holy Trinity in the valley of Nerežišća with the older Pre-Romanesque window transenna in the southern façade and the Holy Spirit on the hill above Gornji Humac overseeing the Hvar Channel belong to the same period.

In the 14th century the oldest bell on Brač with the Gothic inscription *MAGISTRO NICHOLAVS ME FECIT* (Master Nicholas made me) was placed on the bell tower of the church of St Peter in Dol.

The Gothic church of St Peter in the centre of Nerežišća, besides the stone altar relief made by Nikola Lazanić in 1576 is also known for the miniature Dalmatian black pine tree that has been growing from the roof of its apse for more than a century.

The churches mentioned here represent only a few pearls in the rich necklace of the Brač sacral architecture.

Voda

Diljem Hrvatske pripovijedaju se šale na račun navodne bračke škrтости, a šire ih i sami stanovnici Brača. No, Bračani su zapravo velikodušni ljudi koji rado pomažu drugima u nevolji jer su i njihovi preci većinom bili siromašni. Također su poznati po štedljivosti jer je male površine plodnog tla i oskudne izvore vode trebalo racionalno koristiti. Čuveni hrvatski književnik, rođeni Bračanin - Vladimir Nazor u jednoj pjesmi naziva Brač otokom bez vode, na kojemu nema potoka, a u autobiografskoj pripovijetci iz djetinjstva „Voda“ donosi dramatičan prikaz strahovite suše, a zatim i neočekivanog nevremena s razornim vjetrovom i bujičnom poplavom, kakve su bile česte krajem 19. stoljeća.

Potruga za izvorima pitke vode bila je jedan od razloga zašto su u brončano doba Iliri i kasnije u srednjem vijeku Hrvati naselili visoravan. U tom dijelu Brača prevladavaju nepropusne dolomitne stijene koje zadržavaju vodu na površini. Tako su nastale lokve. Većina njih su sabirališta kišnice, a u nekima voda izvire iz podzemlja. Brački statut ih navodi kao drevne - one koje postoje od davnina. Hrvatski stanovnici su nekima od njih dali imena po rijekama: Sava, Drava, Mura i Dunaj, odnosno Dunav (Dunav). Dijele se na one koje su služile kao pojilišta za stoku te one koje su koristili stanovnici iz obližnjih sela. Iz takvih lokvi stoka nije smjela izravno piti. Uz njih su postojala kamena korita korištena za napajanje stoke. Ponekad se radilo o praznom sarkofagu ili njegovom poklopcu. Vodu bi zgrabili težaci i pastiri na putu prema poljima, vinogradima i pašnjacima. Miješali su je s malo vinskog octa radi dezinfekcije, a takav napitak je bio dobar za probavu i pružao im je osvježanje ljeti. Vodu su u sela prenosili u solmama (salmama), spljoštenim ovalnim bačvama privezanim za sedlo magarca ili mazge, a nosile su je i žene u drvenim maštilima na glavi, na koju bi stavili okrugli jastučić - sparuu. Lokve su korištene do 1970-ih, osobito ljeti kad bi presušile gustirne u selima. U bračkim primorskim gradićima ljeti bi se voda dopremala s druge strane morskog kanala brodovima.

U krškom krajoliku Brača, skriveni od pogleda, mogu se pronaći i drugačiji izvori vode. Osim prirodnih naplava gdje se voda slijevala s brda po zakošenim stijenama, postojali su i oni gdje se kišnica slijevala u otvor spremnika za vodu preko kosine sastavljene od kamenih ploča nalik krovnoj konstrukciji. Osobito u maslinicima postoje slični spremnici zatvoreni metalnim poklopcem. Ukopani su uz rub velikih gomila, od kojih su mnoge danas urušene, no kišnica se i dalje cijedi kroz njih i filtrira.

U naseljima se kišnica slijevala s krovova u cisterne – gustirne. Samo ponekad su se njihovi otvori za uzimanje vode nalazili unutar kuhinje. Najčešće su to

bile visoke građevine, prislonjene uz kuću do čijeg vrha s kamenom krunom – bucalom se dolazilo stepeništem. Bucal je bio pokriven metalnim poklopcem s lokotom radi zaštite od onečišćenja, ali i krađe vode. Vodu su izvlačili pomoću limene posude - sića, vezanog užetom. U gustirnu bi povremeno ubacili vapno radi dezinfekcije nakon čega vodu nekoliko dana ne bi upotrebljavali. U mjestima bliže moru u vodu bi stavili jegulju koja bi desetljećima živjela u gustirni i služila kao prirodni pročišćivač.

Kako nije svaka obitelj imala vlastitu gustirnu u dvorištu, na prijelazu iz 19. u 20. stoljeće, na rubnim dijelovima naselja građene su javne cisterne, s velikim popločanim ili cementiranim prostorom za naplav vode čije je održavanje i čišćenje bilo obveza svih stanovnika. No, i one bi presušile ljeti. Problem nedostatka vode konačno je riješen izgradnjom vodovoda kojim se podzemskim cijevima voda iz rijeke Cetine s druge strane Bračkog kanala doprema na otok Brač. Godine 1976. dovršen je tunel dug 8,6 km ispod Vidove gore kojim je i jug Brača opskrbljen vodom iz Cetine, dok su dva najviša otočka naselja Gornji Humac i Pražnica priključena na vodovod tek 1998. godine. Stanovnici tih sela sjećaju se nestašice vode na pragu 21. stoljeća pa još uvijek brižno održavaju stare gustirne i koriste kišnicu za zalijevanje vrtova.



VODA, ANDREA MATOKOVIĆ WATER, ANDREA MATOKOVIĆ

WATER

All over Croatia one can hear jokes about the alleged stingy nature of the inhabitants of Brač, spread by the islanders themselves. However, the inhabitants of Brač are actually generous people who readily help people in trouble, because their ancestors were also mostly poor. They are known as thrifty people, since the small acres of fertile soil and meagre sources of water had to be used rationally. A famous Croatian writer, native to Brač – Vladimir Nazor in one of his poems calls Brač the island without water on which there are no springs. In his autobiographical childhood story “Water“ he gives a highly dramatic description of a terrible draught followed by an unexpected storm with the destructive wind and a flash flood, which happened often at the end of the 19th century.

The search for the wells of drinking water was one of the main reasons why Illyrians in the Bronze Age, and later Croats in the Middle Ages inhabited inlands of the island. Watertight dolomite stones retaining water on the surface prevail in that part of Brač. Most of the ponds came into existence as water catchments, and in only few of them water springs from the underground. The Brač Statute mentions them as ancient, existing since the Antiquity. Croatian inhabitants named some of them after rivers: Sava, Drava, Murava and Dunaj (Dunaj = Danube). They are divided into watering holes for cattle and ponds used exclusively by the inhabitants of the neighbouring villages. The livestock were not allowed to drink directly from those ponds. There were stone troughs nearby for that purpose. Sometimes it was an empty sarcophagus or its lid. Farmers and shepherds would grab water from the pond on their way to fields, vineyards and pastures. They mixed it with few drops of vinegar for disinfection. That beverage was also good for digestion and it offered them refreshment in summer. Water was brought to villages in flat oval casks *solme* attached to the saddle of a donkey or an ass, and it was also carried by women in wooden buckets on the top of their heads protected with a head pad *spara*. The ponds were used until the 1970s, particularly in summer when the water tanks in villages dried out. In summer, water was carried to the coastal towns of Brač on board ships from the other side of sea channel.

In the karst landscape of Brač one can find other sources of water, hidden from the view. Apart from the natural drains where water flows down the stony slopes of hills, there were those where water flew down a sloping surface consisting of stone slates, resembling the roof construction, into the opening of the water tank. Especially in the olive groves there have been similar reservoirs closed with metal lids. They are dug at the bottom of a large stone piles, many of which have recently collapsed, but rainwater is still being drained and filtered through them.

In the settlements, rainwater ran off down the roofs into the water tanks (*gustirne*). Sometimes their openings for taking water were inside a kitchen. Usually the water tanks were high structures adjacent to the house. A staircase led to their top with a stone crown (*bucal*) covered with a metal lid and secured with a padlock for protection against pollution and the water theft. Water was pulled out in a tin bucket bound with a rope. Occasionally, lime mortar had been put into the water tank for disinfection, after which water would not be used for a few days. In settlements closer to the sea an eel would be put into the water in the cistern where it would live for decades, serving as a natural purifier.

Since not all families had their own water tanks, public water tanks with a large paved or cemented space for water collecting were built at the turn of the 20th century on the outskirts of settlements. The maintenance and clearing of these water tanks was an obligation of all inhabitants. Nonetheless, even they would dry out in summer. The problem of the water insufficiency was finally solved with the construction of the water supply system used to bring water from the Cetina River on the other side of the Brač Channel to the island Brač. In 1976, the construction of an 8.6 km long tunnel under Vidova gora was completed, through which the south of Brač was supplied with water from the Cetina. Still, the two highest settlements on the island Gornji Humac and Pražnica were not connected to the water supply system only in 1998. The residents of those villages, still remember the scarcity of water at the beginning of the 21st century, and therefore still maintain the old water tanks with a great care and use rainwater for watering of their gardens.

Kuhinja

Srce svakog doma bio je komin – ognjište na kojem je tijekom čitave godine, čak i za vrućih ljetnih mjeseci, stalno pucketala vatra od bračke česmine. Gasila se samo jednom godišnje, u Velikom tjednu i palila ponovno glavnjom prinesenom s krijesa koji je gorio pred crkvom u noći Velike subote. Sa strane niskog komina prislonjenog o zid kuhinje stajali su najčešće trupci na kojima su navečer sjedili ukućani i dogovarali se o sutrašnjim zadacima, pripovijedale su se legende, prenosilo znanje na mlađe generacije, a u hladnim i tamnim zimskim mjesecima, komini bi zamijenili dvore kao mjesto druženja susjeda i prijatelja. Kasnije je trupac zamijenio banak – drvena klupa koja bi ponekad okrenuta naopako služila i kao pašej – praktična dječja hodalica u kojoj su djeca hodala naprijed-nazad u klizećem okviru s okruglim otvorom. Zbog izrazite sigurnosti, korišteni su gotovo do kraja 20. stoljeća. Brački drvodjelci izrađivali su i ostalo pokućstvo poput stola s ladicom za jedaći pribor, u siromašnijim obiteljima od late (lima), a imućnijim od alpake – slitine bakra, cinka i nikla. Bile su tu i trinoge te bančići, stolčići za najmlađe članove obitelji, ali i za naslanjanje predmeta poput maštila – drvenih posuda za prijenos i držanje vode te posebne za pranje odjeće. U plitkim koritima kopanjama (naćvama) mijesili su tijesto za kruh i ostale namirnice. Iako je uz komin stajala peka, ona na Braču nije služila za pečenje kruha koji se pekao u posebnoj krušnoj peći peknjici, a nije ju imala svaka obitelj. Oko komina su također bile tave te bronzini i kotlenke - manji i veći kotlovi i ostale metalne posude raznih veličina. Kotlenke su služile za kuhanje hrane za veliki broj ljudi te posebne za prokuhavanje odjeće u lušiji. Metalne predmete su izrađivali lokalni kovači, a imućnije obitelji već su početkom 20. st. imale tvornički proizvedene lijevane kotlove te ekspres lonce iz Plzena. Nad ognjištem je na komoštrama – lancu krupnih okruglih karika visio bronzin. Hranu su mogli pripremati i u posudi na trinogama. Pulentu su miješali hmujkom, grančicom rašeljke. Pri ruci su obavezno morali biti žarač, hvataljke žara, metlica za čišćenje te gradele (roštilj za ribu i meso) i metalni ražanj za pečenje. U blizini bi se nalazilo i glačalo na ugljen. Neizostavan dio inventara bili su maženin – mlinac za kavu i začine te bruštulin, metalna posuda dugog drška, koja je služila za prženje zrna kave ili njezine zamjene: ječma, slanotka i korijena cikorije. U zidu je bila ponara - udubina za odlaganje raznih predmeta, a na zidu skancija – police na kojima su stajali uspravni tanjuri i poklopci. Keramičke posude različitih namjena Bračani su kupovali na sajmovima u zaleđu Splita te od trgovaca iz Apulije koji su na svojim brodovima dolazili u dalmatinske luke prodavati voće i povrće te proizvode vlastitog obrta. Pomorci su sa dugih putovanja donosili skupocjeni porculan te tanjure i zdjele od britanske

kamenine, najčešće s otisnutim kineskim motivom vrbe, plave ili smeđe boje. Većina stanovnika je imala bijele bavarske i češke tanjure od kamenine koji se zbog svoje čvrstoće još uvijek mogu vidjeti na stolovima nekih obitelji. Ako bi se ipak razbili, krpali su ih majstori koncapjati željeznom žicom.

S vremenom se iznad komina počela graditi napa kroz koju je dim odvođen u dimnjak, a visina komina se u bogatijim kućama povećavala. Nakon Drugog svjetskog rata počeli su umjesto komina koristiti štednjake. Kovač iz Bola Niko Bodlović kovao ih je od pretopljenog metala artiljerijskih čahura koje je skupljao po Braču. Štednjak je imao brojne pogodnosti: uz rub ploče za kuhanje nalazio se poklopac kaldaje - duboke četvrtaste posude u kojoj je u svakom trenutku bila dostupna vrela voda za pranje posuđa i rublja. Ohlađena voda, pročišćena prokuhavanjem, služila je za piće. Osim toga, štednjak je olakšao svakodnevni rad domaćicama koje su do tada morale obavljati većinu kuhinjskih poslova dugo boraveći u redovito čađavoj prostoriji, pognute iznad niskog ognjišta na kojem su stalno trebale održavati vatru neovisno o godišnjem dobu. No, neke obitelji su se i dalje pridržavale starih običaja; jela pripremljena na kominu na tradicionalan način imala su drugačiji i njima draži okus od onih sa štednjaka.

Ne čudi stoga, što je i danas komin mjesto na kojem se uz pjesmu, hranu i domaće vino druže osobito mlađe generacije Bračana.

KITCHEN

A hearth (*komin – ognjište*) was a focal point, a heart of every home. The fire from Brač holm-oak wood crackled throughout the year in such hearths, even in hot summer months. It would be extinguished only once in Holy Week and then lit again with a fire log brought from the bonfire burning in front of the church on the night of the Easter Vigil. Next to the low fireplace built against the kitchen wall was usually reserved for logs. In the evening the household members would sit on them making arrangements and schedules for the tasks awaiting them the next day. The legends of the past time were told there and the knowledge was passed down to younger generations. In cold and dark winter months a hearth was a substitute for a courtyard as a meeting place of neighbours and friends. Later, the logs were replaced by a hand hewn bench, that, when turned upside-down, could sometimes serve as a practical baby walking frame (*pašej*):

children walked to-and-fro in a sliding frame with a round opening. Due to the exceptional safety, they were used almost to the end of the 20th century. Brač carpenters produced also other furniture, such as tables with a drawer used for keeping cutlery, in poorer families made of tin and in richer families of nickel silver. There were also three-legged stools, then small stools for children on which sometimes wooden buckets used for carrying and keeping water and those that served as laundry wash basins were placed. Bread dough and other pastries were kneaded in a bread trough. Even though there was a baking bell by the fireplace, it was not used for baking bread on Brač. The bread was baked in a special bread oven, which was not owned by all families. Around the fireplace there were pans, kettles and cauldrons and other metal pots of different sizes. The cauldrons served for cooking of food for a large number of people and special ones for boiling laundry in water with the solution of lye from ash. Metal

artefacts were forged by local blacksmiths, and already at the beginning of the 20th century wealthy families had factory-made cast iron kettles and pressure cookers from Plzen. The kettle hang on a round link chain above the hearth. Food was also prepared in a pot on a fire pit stand. Polenta was stirred with a tiny cherry stick (*hmujska*). The obligatory accessories that were always at hand included an iron poker, coal tongs, a fireplace brush, a grill and a roasting spit. There would also be a coal iron. Inevitable items of the inventory were a grinder for coffee and spices and a coffee roaster – a metal vessel with a long handle that served for roasting coffee beans and their substitutes: barley, chick peas and chicory root. A square niche in the wall was used for placement of various items, while upright plates and lids stood on the shelves on the wall. Inhabitants of Brač were buying ceramic dishes for various purposes at markets in Split hinterland and from Apulian merchants who came on their ships to sell fruit and vegetables and their craft products in Dalmatian ports. Sailors brought priceless porcelain and the British stoneware plates and bowls, usually with the blue or brown Willow pattern design from their long journeys. Most inhabitants owned white Bavarian or Czech stoneware plates that can still be seen on the table of some families, due to their firmness. Nevertheless, if by chance got broken, they would be mended with an iron wire by plate seamsters.

With time, range hoods, used for leading the smoke off through the chimneys, were built above the hearths, and the base of the fireplace of well-to-do families increased got higher. After the World War II, the kitchen stoves were introduced instead of the fireplaces. Niko Bodlović, a blacksmith from Bol, forged them from the metal of the melted artillery cartridges he was collecting on Brač. The stove had many advantages: at the edge of the cooktop there was a lid of a deep rectangular vessel with hot water available at any moment for dish and laundry washing. Cooled water, cleaned through boiling, could be used for drinking. Besides, the stove made every day work easier for housewives who used to do most of the housework by staying for a long time in an often sooty room, bent over a low fireplace on which they had to keep the fire burning, regardless the season. However, some families still kept clinging to the old customs; the dishes prepared at a hearth

in a traditional way had a different taste dearer to them than the flavour of dishes cooked on a stove.

No wonder that the fireplace is still a place where especially younger generations of inhabitants of Brač are having a good time together singing, eating good food and drinking wine produced from the Brač grapes.

Žitarice i grahorice

Često se kao osnova tradicionalne mediteranske prehrane navode ulje, vino, žitarice i grahorice. U srednjovjekovnim dokumentima spominje se na Braču uzgoj pira, zobi, jarića i pšenice, a u kasnijim mletačkim izvješćima uz pšenicu i zob, ječam i nova kultura – kukuruz.

No, žitarice i grahorice uzgajane na otoku bile su dovoljne tek za dva mjeseca pa se veći dio morao uvoziti. Žito je stizalo turskim karavanama do Splita, lađama se dovozio i iz Albanije, a u 19. stoljeću brački jedrenjaci prevozili su kvalitetni vapnenac iz otočkih kamenoloma u crnomorske luke Odesu i Herson i vraćali se nakrcani pšenicom. Grahorice su Bračani kupovali od talijanskih trgovaca iz Apulije i Chioggije, a dobivali su ih trampom i od grčkih ribara. Težaci su slaganjem gomila oslobađali prostor za sijanje žitarica, ali najkvalitetnija zemlja – humus - bila je na čistinama okruženima stablima duba – listopadnog hrasta medunca (*Quercus pubescens*) na visoravni, gdje su pojedinci uzgajali ozimu pšenicu još sredinom 20. stoljeća. Vršidba se obavljala na gumnu pomoću cipa – dvaju povezanih štapova. Pojedine obitelji su imale žrna (žrvanj) kod kuće. Sastojao se od drvenog stola s dvama horizontalnim kamenim kolima s rupom u sredini u koju se sipalo zrnje pri čemu se gornje kolo pomicalo pomoću drvenog štapa pričvršćenog za strop. Mûka (pšenično brašno) i pulenta (kukuruzna krupica) skupljale su se metlicom od čistog kokošjeg perja. Žito se u velikim količinama mljelo u vjetrenjačama u Milni, Sutivanu, Supetru, Dračevici, Škripu, Postirima te onoj najstarijoj iz 18. st. – u Bolu. Do sredine 20. st. Bračani su vreće žita nosili na mazgama u mlinove, prvo u Povlja, a zatim u Selca. Kruh su mijesili u kopanji (načvama), plitkom koritu. Domaći kvasac bi pravili na način da bi komad tijesta, označen križom, uz dodatak surotve ili groždica držali u šalici dok se ne bi stvorile gljivice. Kruh, najčešće izduženog oblika, pekli su u peknjici (krušnoj peći). Ukoliko je bila unutar kuhinje, nalazila bi se u njezinom kraćem zidu pa je izvana kuhinja izgledala kao kapelica s polukružnom apsidom. No, češće su krušne peći bile posebne građevine u kutu dvorišta. Od viška tijesta pekli su manji kruščić s krijestom – pivčić, koji su davali djeci. Domaći kruh pekli su jednom tjedno, dugo je zadržavao svoj fini okus i jeli su ga racionalno tijekom nekoliko dana. Nakon pečenja kruha u još toploj krušnoj peći pečena su suha peciva škanjate i baškoti, izrezani u manje komade i zatim ponovno prepečeni. Škanjate su namakali u mlijeku ili bijeloj kavi za doručak, a tijekom dana su ih, osobito rekovalentni, jeli namočene u prošek. Posebna peciva su pripremali za blagdane: rogušu i strilac za Božić, a garitulu za Uskrs. Rogušu – u obliku grčkog

slova gama, poklanjali su djevojčicama, a strilac - u obliku luka i strijele - dječacima. Još uvijek popularna garitula je slatki kruh u obliku pletenice s jajima upletenima u tijesto. Doista, na Braču je bilo nezamislivo jelo bez kruha. Ponekad bi čak i komad kruha umočen u vino predstavljao obrok, dovoljan utažiti glad i dati snagu za nastavak rada. Kruh su jeli s mesnim jelima, s povrćem, orašastim plodovima – orasima i bademima, s tjesteninom, a najstariji stanovnici Brača ga jedu čak i s kockicama čokolade! Još 1980-ih, starice koje su preživjele gladne godine obaju svjetskih ratova stalno su u džepovima pregača za svaki slučaj nosile komad kruha. Kruhu su pristupali s poštovanjem – ako bi kojim slučajem pao na pod očistili bi ga i poljubili za ispriku. Bacanje kruha u smeće smatrali su grijehom, radije su davali životinjama za hranu. Od starog kruha pravili su hranu siromaha: skuhalo bi krumpir u vodi u koju bi dodali komade kruha, uz suzu maslinova ulja i malo soli. Od brašna su pravili i različite vrste tjestenina poput makaruna i rezanaca, a ako ga nije bilo dovoljno, u tu su svrhu mljeli grahorice poput boba, leće, slanutka i sjekirice. U nedostatku brašna za kruh mljeli su žejud – žir česmine (*Quercus ilex*) i već spomenutog medunca. Brojna su jela od grahorica koje se sušene mogu upotrijebiti cijelu godinu i imaju veliku hranjivu vrijednost, a vrlo su ukusne i u kombinaciji s ostalim namirnicama. Grašak su kombinirali s rižom, a osobito je omiljen kao prilog uz pečenu janjetinu. Bob su jeli i s artičokom. Slanutak i leću pripremaju na različite načine, kao i grah od kojeg su pravili popularni paštafažol, ali je vrlo zdrav spremljen i kao salata, začinjjen uljem i octom. Posebno jelo baru spravljali su na blagdan sv. Barbare (2. 12.), od nekoliko vrsta zasebno kuhanih grahorica uzgajanih na Braču, što je trebalo osigurati dobar urod iduće godine. Grahorice su i u današnje vrijeme često na jelovniku bračkih obitelji. Ljeti su, uz brojno cvijeće oko kuća na Braču, najvrjedniji ures povrtnjaka gredice boba, mladih mahuna i graška kao izvor energije i zdravlja novim otočkim generacijama.

CEREALS AND LEGUMES

The olive oil, grape wine, cereals and legumes are claimed to be fundamental elements of the traditional Mediterranean diet. Mediaeval documents mention that growing of spelt, oat, summer barley and wheat on Brač at that time and from the later Venetian accounts it is evident that, besides the aforementioned cereals, a new culture was introduced – corn. Nevertheless, since the amount of cereals and legumes grown on the island was sufficient for only two months of a year, a good part

of them had to be imported. Grain was carried by Turkish caravans to Split, it was also shipped on board ships from Albania and in the 19th century sailboats of Brač transported first-rate limestone from the insular quarries to the large port cities of the Black Sea – Odessa and Kherson and returned loaded with wheat. Inhabitants of Brač were buying legumes from Italian merchants coming from Apulia and Chioggia and they also occasionally bartered with Greek fishermen. Farmers piled stones in mounds to obtain more room for sowing cereals, but the most fertile

soil – humus – could be found in the clearings surrounded by deciduous trees of downy oak (*Quercus pubescens*) inlands of Brač, where individuals grew wheat until the middle of the 20th century. Wheat was trashed on the trashing floor by means of a flail consisting of two connected long wooden sticks. Some families had a quern at home. It consisted of a wooden table with two horizontal millstones with a central hole, the eye, for dropping grains that were to be ground between the stones. The upper stone was moved in a back-and-forth motion across the stationary saddle quern by means of a handle attached to the ceiling. A brush made from clean hen feathers was used for collecting mûka (wheat flour) and pulenta (polenta). The grains were ground on a large scale in the windmills of Milna, Sutivan, Supetar, Dračevica, Škrip, Postira and the oldest one in Bol, built in the 18th century. Until the middle of the 20th century inhabitants of Brač carried sacks of grain on the back of mules to mills, first to Povlja and then in Selca. Bread dough was kneaded in a shallow kneading trough. A piece of dough with the addition of whey or raisins, marked with the sign of cross and kept in a cup for a while, served as a livener. Bread, usually in shape of an oblong loaf, was baked in a bread oven. If the oven was inside the kitchen, it would be built in a short wall, so from the exterior the building resembled a chapel with a round apse. However, the bread oven was more often a detached small construction in a corner of a courtyard. The excess bread dough was used for baking cockerel (*pivčić*), a crested bread roll given to children. Home-made bread, baked once in a week, maintained for a long time its delicious flavour and it was consumed rationally for few days. After baking bread, in the still warm oven crunchy pastries *škanjate* and *baškoti* were baked. They were sliced into smaller pieces and then toasted. *Škanjate* were dunked in black coffee or white coffee (coffee substitute) for the breakfast, and during a day they were eaten dipped in prošek, especially by convalescents. Special pastries were prepared for the holidays: *roguša* (horned pastry) and *strilac* (archer) for Christmas and *garitula* for Easter. *Roguša*, shaped like the Greek letter gama was given to girls and *strilac*, in shape of an arrow and a bow, was given to boys. The still popular *garitula* is a sweet braided bread with hen eggs nested in the dough braids. Indeed, on Brač, a meal without bread was almost unimaginable. Sometimes even a piece

of bread soaked in wine represented a meal sufficient to relieve the hunger and to give one the strength to continue the work. Bread has been eaten with meat dishes, vegetables, noodles, with nuts like walnuts and almonds, and the oldest inhabitants of Brač eat it even with chocolate cubes! Still in the 1980s, elder ladies who had survived both World Wars always carried in the pockets of their aprons a piece of bread, just in case. Bread was treated with a respect – if, by chance, it fell on the ground, one would gently clean it and kiss it as an apology. Throwing bread in a bin was considered to be a sin, it was rather given to animals for food. *Panada*, the food of the poor, was made from the old bread: a potato was boiled in water with chunks of bread, a drop of olive oil and a little salt. Various types of noodles were made of wheat flour, and when it was insufficient, legumes were ground as a substitute: broad beans, lentils, chick peas and grass pea. When there was no flour for bread, inhabitants of Brač ground *žejud* - acorns of holm oak and downy oak. There are numerous legume dishes. When dried, legumes can be utilised throughout the year. They have got a great nutritional value and are delightful in combination with other ingredients. Peas are well combined with rice and are served with roasted lamb as a favourite side dish. Broad beans can be eaten with artichokes. Chick peas and lentils have been cooked in many ways, just like beans which can be prepared as a stew *paštafažol*, but it is also very healthy when served as a salad seasoned with olive oil and vinegar. A ritual dish *bara*, consisting of few sorts of separately cooked pulses, was prepared on St Barbara's Day (December 2) to ensure a plentiful yield in the following year. Legumes can still be found very often on the menu of Brač households. In summer, along with beautiful flowers blooming around the houses, the most valuable decoration of the gardens are beds of broad beans, green beans and peas that serve as a source of energy and health for new generations of the islanders.

Mliječni proizvodi

Ovčji sir koji se u prošlosti proizvodio na Braču nije bio ujednačene kvalitete pa su u svrhu njezina usavršavanja brački stočari 1934. osnovali Ovčarsko-mljekarsku zadrugu sa sjelom u Pražnicama te podružnicama u Nere-

žišćima i u Gornjem Humcu. Uložena su znatna sredstva u uređenje pojilišta, za kupnju sanskih koza te nabavu sirarskog pribora. Dva člana zadruge završila su stočarsko-sirarski tečaj u Livnu, a jedan Mljekarsku školu u Škofjoj Loki. Nakon nekoliko godina podružnica u Nerežišćima je organizirana u posebnu zadrugu koja je već 1939. proizvela gotovo 10 tona sira i 3 tone skute za brojne naručitelje diljem Europe. Na dalmatinskim sajmovima vršila se razmjena 1 kg bračkog sira za 3 l maslinova ulja. Ako to usporedimo s trenutnim cijenama spomenutih namirnica, takav odnos vrijednosti se zadržao i danas. Nakon Drugog svjetskog rata sagrađena je mljekara u Nerežišćima sa skladištem u podrumu po ondašnjim pravilima struke. Na Braču više nema mljekara, već sir i skutu proizvode žene iz pastirskih obitelji organiziranih u obiteljska poljoprivredna gospodarstva. Današnja proizvodnja sira ponešto se razlikuje od tradicionalne. Nekoć su kao sirilo za grušanje mlijeka koristili sirište, dio želuca janjeta starog nekoliko dana, što je siru davalo jaču aromu. Dodali bi ga u mlijeko zagrijano na ognjištu. Kojatu su usitnjavali miješanjem i gnječenjem prstima i zatim su je ponovno miješali i dogrijavali. Nakon 1-2 sata stavili bi sir u lubac (lub = drvena kora), okrugli kalup od drva jasena različitih dimenzija. Pritisnuli bi ga utegom da iscure suvišna tekućina. Stavili bi ga u salamuru (rasol) na 24 sata nakon čega bi ga sušili nekoliko dana i zatim ga odnijeli u konobu na zrenje. Tu se čuvao u kamenicama i redovito premazivao murgom, gustim talogom od maslinova ulja. Danas sirilo kupuju u ljekarni, koriste toplomjer i mjerač pH vrijednosti, za rezanje služi sirarska harfa, kalup je od suvremenih materijala, a sir na kraju premazuju parafinom.

Nusproizvodi sirenja su škuta, maslac i surotva, a u prošlosti i māslo. Za 1 kg sira potrebno je oko 5 kg mlijeka, a za 1 kg skute oko 15 kg. Kad iz kotla izvade sir, ostatak sirutke nastave podgrijavati na laganoj vatri, dok škuta ne ispliva na površinu i zatim ju vade u pamučnu krp. Na kraju ostane tekućina surotva čija zdrava svojstva još uvijek nisu dovoljno prepoznata i cijenjena pa je tek rijetki piju. Škutu možemo jesti još toplu ili ohlađenu u hladnjaku. Taj meki sir bogatog okusa može biti serviran uz dodatak šećera ili meda kao proljetni pastirski sladoled. Ako sirutku podgrijavaju na nešto nižoj temperaturi umjesto skute nastaje maslac koji stavljaju u male kalupe. U prošlosti bi nekoliko kilograma skute stavili u mijeh od jareće kože, zatim bi dobro mućkali, izlili

u kotao na ognjištu i postupno podgrijavali dok se na površini ne bi skupilo māslo. Čuvali su ga u malim posudama i koristili samo u slučaju nužde. Njime su mazali prsa bolesnika i izvlačili vrućica. U kombinaciji s medom māsлом se liječio uporni kašalj i ostale bolesti dišnog sustava.

Posebna proljetna poslastica bila je procip. Svježi mekani ovčji sir rezali su na kriške debljine palca i slagali u posudu s karameliziranim šećerom. Posluživali su ga još toplog jer ohlađen ima posve drugačiji okus. Stoga je za spremanje ove slastice potrebna brzina i spretnost. Izvorno su pastiri stavljali kriške sira u procijep cjepanice na ognjištu, umočili bi čisto kokošje perje u med i njime mazali sir, po čemu je jelo i dobilo ime procip.

Dok je ovčje mlijeko oduvijek služilo za sirenje, kozje je bilo za piće. Još 1980-ih svaka obitelj u naseljima na bračkoj visoravni imala je barem jednu kozu koju su čuvali i napasivali u ogradama blizu naselja i navečer je vraćali u štalu blizu kuće. Škorup od kozjeg mlijeka jeli su na kriški domaćeg kruha kao namaz. Posuli bi ga šećerom i onda ponekad zalili crnim vinom. Sredinom 20. stoljeća to je bio omiljeni doručak bračke djece.

Drevni pastirski koktel dobiven miješanjem crnog vina i svježe pomuzenog kozjeg mlijeka na Braču nazivaju smutica ili hmutica (od riječi koje znače miješati i mućkati). Omjer sastojaka može varirati, ali uvijek je više mlijeka nego li vina da se smutica ne bi usirila. Smuticu spremljenu od 1/5 vina i 4/5 mlijeka mogla su bez bojazni piti djeca i starci. Još je Hipokrat u 5. st. pr. Kr. preporučao svojim pacijentima smuticu koju naziva oenogala. Ovaj zdravi napitak koji krijepi organizam i pruža osvježanje i danas piju ljeti u ponekim pastirskim obiteljima.

Poštujući sezonalnost mediteranske prehrane, Brač treba posjetiti u proljeće i ljeto kako bi uživali u jedinstvenom okusu procipa i skute te se okrijepili smuticom. Kako se izuzetno traženi ovčji sir na Braču pravi isključivo u svibnju i lipnju, preporučljivo je naručiti ga unaprijed.



74265 / PRAŽNICE, CIJEĐENJE I SUŠENJE SIRA, KONZERVATORSKI ODJEL U SPLITU, 1985.G. PRAŽNICE, DRAINING AND DRYING OF CHEESE, SPLIT CONSERVATION DEPARTMENT, 1985



DAIRY PRODUCTS

Since sheep cheese produced on Brač in past was of inconsistent quality, the shepherds of Brač, in order to improve it, established in 1934 Sheep Dairy Cooperative with the headquarters in Pražnica and branches in Nerežišća and Gornji Humac. Substantial financial resources were invested in the maintenance of the watering holes, in buying Saanen goats and the acquisition of the professional cheese making supplies. Two members of the Cooperative attended the sheep breeding and cheese making course in Livno, and another one Dairy Training School in Škofja Loka. After only few years, the branch in Nerežišća developed into an independent cooperative that already in 1939 produced almost 10 t of sheep cheese and 3 t of sheep curd for numerous customers all over Europe. At the Dalmatian markets 1 kg of Brač cheese was bartered for 3 l of olive oil. When compared to the current prices of the aforementioned provisions, this exchange rate has remained the same until today. After the World War II, a dairy with a cheese store room was built in Nerežišća in accordance with the contemporary professional rules. There are no dairies on Brač anymore, but the sheep cheese is being made by women of the shepherds' families organised into family farms. The modern cheese production is slightly different than the traditional one. Previously, the rennet from a lining of a stomach of a lamb few days old was used to curdle milk, which gave the cheese a much stronger aroma. It would be added to milk warmed up at the hearth. Curd was first crumbled by mixing and kneading between fingers. Then, it was mixed once again and heated. After 1–2 hours the cheese was placed into a *lubac* (lub = wooden bark), a round mould made of manna ash wood in different sizes. It was pressed with a weight to drain off the excess whey. The cheese had been kept in brine for 24 hours after which it was dried for few days and then placed in the wine cellar for the ripening. It was stored there in the stone troughs and regularly smeared with *murga*, a thick sediment of the olive oil. Nowadays, the rennet is bought at a pharmacy, thermometers and pH metres are being used, curd is cut with a curd harp, the mould is of modern materials and the cheese is covered in wax in the end.

Side products of cheese making are *škuta*, cream and whey and, in the past, even butter. One needs about 5 kg of milk for 1 kg of cheese

and approximately 15 kg of milk for 1 kg of *škuta*. When the cheese is taken from the pot, the remaining whey is being heated up over a low flame until *škuta* rises to the top and then it is wrapped in a cotton cloth. In the end there remains only whey, the healthy properties of which have not yet been appreciated enough so only a few drink it. *Škuta* can be eaten warm or cooled in a refrigerator. This soft cheese of a rich flavour can be served with sugar or honey as a springtime shepherd's ice cream. If the whey is being heated up at a slightly lower temperature, cream emerges instead of *škuta* which is placed in small moulds. In past few kilos of *škuta* were shaken in a wineskin made of billy goat skin, then poured into the kettle at the hearth and gradually warmed up until the butter formed on the top. It was stored in small bowls and used only in a case of emergency. The chest of a patient was rubbed with it to lower the high temperature. Butter was used in combination with honey for healing persistent cough and other diseases of the respiratory system.

A unique springtime treat was *procip*. Fresh soft cheese is sliced into finger-thick slices and placed in a pan with the caramelised sugar. It is served warm, when it cools its flavour completely changes. Therefore, it requires speed and skill to prepare this delicacy. Originally, shepherds used to put the slices of cheese in the crack of a fire log at the hearth and then they smeared them with clean hen's feathers dipped in honey, which gave the name to *procip* (*procijep* = crack).

While sheep milk has always served for making of cheese, goat milk was intended exclusively for drinking. Still in the 1980s each family living in the uplands villages of Brač had at least one goat, keeping them grazing in paddocks near the settlement and in the evening they brought them to a stable near the family house. Milk skin was eaten on a slice of the home-made bread, sprinkled with sugar and then sometimes poured over with red wine. In the middle of the 20th century it was a favourite children's breakfast on Brač.

The ancient shepherd's cocktail obtained by mixing red wine with fresh goat milk is called *smutica* or *hmutica* on Brač (from words denoting mixing and stirring). The ratio of ingredients may vary, but there should always be more milk than wine, otherwise *smutica* would curdle. *Smutica* consisting of 1/5 of wine and 4/5 of milk could be drunk without

fear by children and older people. Already Hippocrates in the 5th century BC recommended oenogala to his patients, which was a Greek version of *smutica*. This healthy beverage which strengthens the organism and offers the refreshment is still served in summer in some shepherds' families.

Considering that the Mediterranean diet is seasonal, one has to visit Brač in spring and summer to taste delicious *procip* and *škuta* and to drink invigorating *smutica*. Since sheep cheese is made on Brač only in May and June and is highly sought-after, it is advisable to pre-order it.

Voće i povrće

Brač ima dugu tradiciju korištenja povrća u svakodnevnoj prehrani. Uz grahorice, najzastupljenije je lisnato povrće koje sade potkraj ljeta, a uzgajaju ga isključivo za vlastitu upotrebu u obiteljskim povrtnjacima. Od salata prevladavaju endivija i zelena salata koje se svježe ubrane operu i začine uljem, octom i solju. Kuhaju se blitva, špinat, karfiol (kaul), kelj pupčar, ćimulice (mladi vršci kupusa) i verzot koji je jako ukusan i kad je pirjan. Kupusnjače su lagani i zdravi obrok kad ih jedemo kuhane i začinjene uljem, a možemo ih pripremati s drugim povrćem ili poslužiti kao prilog uz mesna i riblja jela. Kraljica zimskog vrta je svakako raštika koju je uzgajao već Dioklecijan uz svoju palaču u Splitu i s ponosom je pokazivao prijateljima. Stoljećima je bila nezaobilazna namirnica i izvor vitamina C u zimskoj prehrani otočnog stanovništva: lišće joj treba brati postupno od dna prema vrhu, od kasne jeseni do ranog proljeća. Najukusnija je nakon prvog mraza. Najčešće je pripremaju kuhanu uz krumpir, bob ili slanetak, a nekoć je bila popularna spravljena sa sušenom bravetinom (kaštradina) ili pancetom. Gotovo nema jela bez češnjaka i crvenog luka uzgajanih na malim površinama. Posebnu aromu ima ljutika, konzervirana u staklenkama s octom, te lučice servirane uz kuhano meso. Rotkvu pripremaju kao krumpir, mladu jedu sirovu, naribanu i začinjenu kao salatu. Ljeti su omiljena jela od tikvice i patlidžana. Danas je nezamisliva svakodnevna prehrana Bračana bez namirnica koje su relativno kasno uvezene u Europu iz Novog svijeta – krumpir i rajčica. Krumpir pripremaju na različite načine, a za Brač je specifično jedno pomalo zaboravljeno jelo, pogača od krumpira. Peku smjesu od kuhanih krumpira zgnječenih s jajetom, maslacem i mlijekom te začinjenu solju i cimetom. Rajčice stavljaju kao dodatak u većinu pirjanih i kuhanih jela. Jedu ih sirove i začinjene u salati, a najčešće od njih prave šalšu (umak). Često ih konzerviraju te dugo nakon toga koriste kao konšervu – pire od rajčica, nakon što ih pasiraju, posole i osuše na suncu. Na suncu suše i višnje koje koriste za kompot ili umjesto šljiva u pašticiadi. Osobito je cijenjena autohtona dalmatinska sorta višnje maraska od koje se pravi čuveni liker maraskino. Na Braču je njezin uzgoj doživio vrhunac 1970-ih kad su na području Selaca brali 600 t plodova godišnje. Uzgoj badema i oraha spominje se već u srednjovjekovnim dokumentima. Nekoć je bilo više rogača od kojeg su pravili rakiju rogačušu, a u kriznim vremenima služio je kao nadomjestak za kavu i brašno. Drevnu mediteransku voćku šipak uzgajali su najčešće u okućnicama naselja s toplijom klimom. Smokve su jeli svježe, a od njih su pravili džem i pekli rakiju. Suhe smokve, koje su davale energiju bračkim težacima i kamenarima, ujedno su bile značajan izvozni proizvod Brača – u 18. st. godiš-

nji urod je iznosio 30 t. Izvještaji iz 18. st. navode kako su prisojne padine bračkih brda bile zasađene stablima bijele murve radi uzgoja dudova svilca. Koru i list koriste u narodnoj medicini za ljekovite čajeve. Murve su također planski sađene u naseljima u dekorativne svrhe i radi pružanja hladovine. U maslinicima i ogradama možemo vidjeti danas zanemarene voćke planika i oskoruša. Od plodova planike – manjiga koje u sirovom obliku smijemo jesti u ograničenim količinama, moguće je praviti džem, liker, žele te kotonjadu (slatko) kad ih kuhamo uz dodatak šećera, cimeta, kore limuna i maraskina. Oskoruša nije bila ekonomski važna za Brač kao neke druge nabrojane voćke, ali zato su njezini plodovi spasili mnoge živote. Na Braču se zadržala prastara izreka koja još uvijek izaziva jezu i podsjeća na ne tako davna vremena kad ljeti na otoku nije bilo dovoljno vode, a crijevne viroze su odnosile živote najmlađih otočana: „Avgust dicu pohust“ (kolovoz proždire djecu). Plodovi oskoruše, pretvoreni u džem ili konzervirani sušenjem, liječili su probavne tegobe poput dijareje. Zreli plodovi ubrani u studenom tažili su glad beračima maslina. Težacima je bila pokazatelj vremenskih prilika tijekom zime – ako je obilno rodila očekivali su hladnu zimu. Stoga dobro čine oni koji su poštedjeli stablo oskoruše u starom masliniku, čak i ako još nisu naučili uživati u njezinim ukusnim i zdravim plodovima.

CEREALS AND LEGUMES

Brač has got a long tradition of fruits and vegetables being widely used in everyday diet. Besides legumes, the most common crops are leafy vegetables planted in family gardens at the end of the summer. They are grown exclusively for personal use. The prevailing sorts of lettuce are endive and green salad that are simply picked, washed and seasoned with oil, vinegar and salt. Chard, spinach, cauliflower, Brussels sprouts, young cabbage tops and borecole, which has got an exquisite flavour when it is braised as well, are vegetable species that are consumed cooked. Leafy vegetables represent light and healthy food when they are cooked and seasoned with olive oil, but they can also be prepared with other vegetables and served as side dishes with meat and fish. The queen of the winter garden is certainly collard, known already to the Roman emperor Diocletian who was growing it next to his palace in Split and was showing it proudly to his friends. For centuries it was an essential component and a source of vitamin

C in the winter diet of the islanders: its leaves are being picked from the bottom to the top, from the late autumn to the early spring. It is the most delicious after the first frost. Collard is often cooked with potatoes, broad beans or chick peas and earlier it was popular when prepared with cured ram meat or with pancetta. There are almost no dishes without onion and garlic, grown on small land patches. Shallot, conserved in vinegar in glass jars and wild leeks served with boiled meat have got a unique aroma. Radish can be prepared like potato. When it is young it is eaten raw – grated and seasoned as a salad. Favourite summer dishes are made from courgette and aubergine. Nowadays, it is hard to imagine everyday diet of inhabitants of Brač without the ingredients that were introduced to Europe from the New World relatively late: potato and tomato. Potatoes have been prepared in many different ways, and for Brač is specific an almost forgotten dish – a potato bread. One bakes cooked potatoes mashed with eggs, butter and milk and seasoned with salt and cinnamon. Tomato is a supplement in most braised and cooked

dishes. It has been eaten raw or seasoned in a salad, and most often salsa sauce is made out of it. It can be conserved and used long after as a concentrated tomato purée, after having been strained, salted and dried in the sun. Sour cherries are also dried in the sun and then used in compotes or, instead of plums, in *paštica* (Dalmatian beef stew). Especially admired variety is the indigenous Dalmatian *maraska* used for the production of the famous liqueur Maraschino. The brightest days of its cultivation were in the 1970s when in area of Selca more than 600 t annually were picked. The cultivation of almonds and walnuts was noted already in mediaeval documents. Alcoholic beverage called rakija rogačuša is made from carob, a fruit which in the past also served as a substitute for coffee and flour. The ancient Mediterranean fruit pomegranate has been grown near houses in the insular settlements with a warmer climate. Fresh figs have been eaten and used for obtaining jam and aromatic alcohol. Dry figs, that gave energy to hard labourers and stonemasons of Brač, were at same time a considerable export product of the island: in the 18th century the annual yield was 30 t. The Venetian accounts from the 18th century state that sun-facing slopes of Brač hills were planted with trees of white mulberry to feed silkworms. The bark and leaves were used in the traditional medicine for tea making. Mulberries were also intentionally planted in the settlements for decoration and for providing shade. In olive groves one can still see neglected strawberry trees and true service-trees. The fruits of strawberry tree can be eaten only in limited quantities, but one can also use them to make jam, liqueur, jelly, and cheese when cooked blended with sugar, cinammon, orange rind and Maraschino. True service-tree was not economically significant for Brač like some other aforementioned plants, but its fruits saved many lives in past. The old proverb of Brač, still provoking chills and reminding us of the recent history when there was no water in summer and intestinal infections caused death of the youngest islanders, states: “*August dicu pohust*“ (the month of August gobbles up children). The fruits of the service tree, turned into a jam or conserved by dryin, were healing gastrointestinal disorders like diarrhea. Ripe fruits harvested in November sated the hunger of olive pickers. True service-tree was an indicator of weather in wintertime for farmers; if the yield was abundant they could expect a long and cold

winter. Accordingly, those who have spared a service-tree in the old olive grove have done right, even though they have not learnt yet to enjoy in its tasteful and healthy fruits.

Neke od začinskih i samoniklih biljaka

U proljetnoj šetnji bračkom vi-soravni praćeni zujanjem rojeva kukaca i upijajući mirise nektara procvalog cvijeća primjećujemo mnoštvo biljaka svakakvih oblika i boja. Među njima su i omiljene sredozemne biljke ružmarin, kadulja i smilje koje su prije Drugog svjetskog rata brali u velikim količinama i prerađivali u eterično ulje u poljoprivrednoj

zadruzi „Trava“ u Milni. I u jesen kad se slučajno očešemo o niski grm primorskog vrijeska, razveseli nas snažan miris zadnje sezonske pčelinje ispaše. Ne iznenađuje što su davni putopisci prikazivali Brač kao vrt prepun aromatičnog ljekovitog bilja. Takve biljke možemo naći i usred naselja. Uz rubne dijelove dvorišta, zasađene ponekim stablom smokve, badema ili trešnje, rastu samonikli matičnjak, koromač, kadulja i gorska metvica. Tijekom čitave godine, ukucanima su u vrtu pri ruci začini poput peršina i celera. Murtila (bosiljak), koju najčešće koriste u umacima, nije samonikla. Sade ju u teglama i drže na prozorima ili uz vrata, jer se smatralo da tjera muhe i ostale napasnike. Lavanda dokazano štiti od moljaca. Međutim, biljka koja je služila kao najbolji prirodni insekticid bio je buhač. Zbog piretrina sintetiziranog u cvijetu i sjemenu od davnina je korišten kao insekticidni prašak kojim su posipali pukotine u podu, zidovima i posteljama. Ljeti su u sumrak na žaru palili buhačev prah kao repelent protiv komaraca, a praškom su posipali i stoku. Osim u kućanstvu, prah buhača upotrebljavali su u industriji kože i tkanine te u poljoprivredi za zaštitu bilja. Uzgoj buhača počinje polovicom 19. st., a svoj vrhunac proizvodnja došije početkom 20. st., kad je sama Milna izvozila do 40 vagona buhača. Prednost je što raste na škrtoj zemlji gdje ostale kulture ne bi uspjele i ne treba mnogo njege. Cvjetove su brali u lipnju, zatim sušili desetak dana i prodavali ih za daljnu obradu u mlinovima. Druga zanimljiva industrijska biljka korištena od davnina za razne namjene, a danas zaboravljena, jest brnistra. Brački Statut zabranjuje branje brnistre strancima kojima je očito bila zanimljiva za uporabu. Vlakena su korištena za izradu čvrste brodske užadi, jedara, mreža, odjevnih predmeta, ručnika i vreća, a grančice za pletenje košara i ribarskih vrša te kao prostirka za sušenje voća i čuvanje zrelog grožđa od kradljivaca. Mirisni žuti cvjetovi su služili u ceremonijalne svrhe – njima su posipani putovi kojima su prolazile crkvene procesije. Iznad uličica i trgova još uvijek se izdiže i štiti ih svojom hladovinom visoko stablo sredozemnog koprivića, čije se

sjemenke stavljaju u travaricu. U rakiju za aromu ubacuju i smriške – plodove smriča, koje su skuhane spašavale Bračane od gladi u Drugom svjetskom ratu. Crnu rakiju dobivaju dodavanjem plodova mirte u lozovaču. Za poboljšanje arome hrane dovoljno je tek par listova lovora koji također štite suho voće od crva. Lovor je cijenjena biljka i u hortikulturi i u kulinarstvu, no Bračani nisu prezirali ni ono bilje koje današnji prolaznici ni ne primjećuju smatrajući ga tek običnim korovom. No, od takvih proljetnih biljaka poput kostriča, koromača, kozje brade, maslačka, divljeg luka i sl. tradicionalno pripremaju porež ili mišanca. Raslinje kuhaju u vodi i na kraju posole te obilato zaliju maslinovim uljem, a često uz njega serviraju i tvrdo kuhana jaja domaćih kokoši. Omiljeno proljetno jelo su i izbojci samoniklih oštroisnih šparoga. Maslačak i lukastu kozju bradu moguće je pripremati i zasebno. Još sredinom 20. st. Bračani su rado kuhali vretenasti korijen mlade kozje brade. U svrhu popularizacije zdravog mediteranskog stila života i prehrane, Srednja škola Bol u suradnji s Udruhom Imena voditeljice Maje Duke osmislila je projekt „Divji pijat“ u sklopu kojeg su učenici na terenskim radionicama „Hodam, učim, berem, jedem!“ sabirali sezonsko bilje od kojeg su pripremali maštovita jela po receptima koje je osmislila voditeljica projekta prof. Ada Seferagić. Rezultat projekta je tiskana knjiga „Divji pijat“, nagrađena u dvije kategorije na prestižnom natjecanju Gourmand World Cookbook Awards.



SAMONIKLO BILJE, BRNISTRA, ANDREA MATOKOVIĆ WILD PLANTS, BRNISTRA (SPANISH BROOM), ANDREA MATOKOVIĆ

HERBS AND WILD PLANTS

In a spring walk in the highlands of Brač, accompanied by buzzing of swarms of insects and infusing the scent of the nectar of the flowers in a full blossom, we can observe a myriad of plants of all shapes and colours. Among them are greatly admired Mediterranean plants rosemary, sage and immortelle that were picked on a large scale before the World War II and were distilled into essential oils by the Agricultural Cooperative “Trava” in Milna on Brač. Even in autumn, when we accidentally brush a low shrub of winter savoury when passing by it, a strong scent of the last seasonal bee pasturage overwhelms us with joy. It is not surprising that the ancient travel writers described Brač as a garden full of aromatic healing herbs. Those plants can also be found within the settlements. On the edge of a courtyard, planted with the odd tree of fig, almond or cherry, there are wild growing lemon balm, fennel, sage and showy calamint. Throughout the year, household members have on hand spices like parsley and celery. Basil, utilised mostly in sauces, is a cultivated herb. It has been planted in pots and kept in the window or by the door, since it was considered to keep flies and other summer pests away. It has been proved that the lavender repels common moths. However, the plant that served as the best natural insecticide was the indigenous Dalmatian pyrethrum. Due to the active component pyrethrin, naturally synthesised in the flower and seeds, it has been applied for centuries as an insecticidal powder sprinkled on walls, beds and gaps in floor. In summer twilight the powder was burnt on live coals to repel mosquitoes, and the livestock were powdered, as well. Besides in the household, the pulverised pyrethrum was also used in the leather and the textile industry and in agriculture for the plant protection. Dalmatian pyrethrum was introduced into cultivation along the Dalmatian coast in the middle of the 19th century. In 1881 seeds from Brač and Hvar were even sent to the southern prefectures of Japan. The production in Dalmatia reached its peak in the early 20th century, when the village of Milna on Brač alone exported 40 wagons of pyrethrum. The advantage of the plant is that it can grow on a barren soil where other crops would not survive and it does not require a lot of care. The flowers were picked in June, then dried for ten days, after which they were sold to be processed further in a mill. Another fascinating industrial crop, used for different purposes since the ancient times, and nowadays forgotten, was Spanish broom. The Brač Stat-

ute strictly forbade outsiders – those who did not live on Brač – to cut Spanish broom, which they obviously found interesting to use. The fibres were used for making sailboat ropes, sails, nets, clothes, towels and sacks, while the branches served for weaving baskets and fish traps and, as well mats used for drying fruits. It was also more comfortable to spend a night on the mat than on the ground while guarding the ripening grapes against the theft. The fragrant yellow flowers had a ceremonial purpose: they were strewn on the routes taken by church processions. The tall trees of the Mediterranean hackberry, the ripe seeds of which are used in the herbal brandy (*travarica*), still tower above narrow streets and tiny squares, offering them shade. Berries of prickly juniper are also added in brandy to enrich the aroma. Cooked juniper berries saved many inhabitants of Brač from the famine during the World War II. Black brandy is produced from the myrtle seeds added to grappa. Only few leaves of bay laurel are needed to improve the flavour of food. They have also protected dry fruits against worms. The bay laurel has been highly esteemed in horticulture and culinary arts, but inhabitants of Brač have also not despised those plants that modern passengers do not even notice, considering them to be merely useless weeds. However, on Brač a traditional dish called *porež* or *mišanca* has been prepared from the wild herbs growing in springtime, such as sow thistle, fennel, purple salsify, dandelion, wild leek and many others. The herbs are shortly boiled in salted water, then abundantly poured over with olive oil and often served with hard boiled eggs of local hens. Wild sharp-leaved asparagus is another much-loved spring food. Dandelion and purple salsify can be prepared separately. Still in the middle of the 20th century a dish made from the boiled spindle-shaped root of the salsify was popular on Brač. High School Bol in cooperation with the NAMES Association and its founder Maja Duka started up a project “Wild Plate“, which included field workshops entitled “I Walk, Learn, Gather Herbs and Eat!“ where pupils gathered seasonal herbs and later prepared from them innovative dishes after the recipes by the project manager prof Ada Seferagić. As a result of the project, the cookbook “Wild Plate“ was published, awarded in two categories at the Gourmand World Cookbook Awards.

Brač poznat po janjetini

Bračani su u prošlosti rijetko jeli mesna jela, obično nedjeljom. Oduvijek su najviše cijenili meso kozlića po čemu je Brač postao poznat već u rimsko doba. Od ostalih vrsta mesa Bračani naj-

više vole janjetinu. Peku je u posebnim prigodama: obiteljskim kao što su krštenja i svadbe, zatim povodom blagdana mjesnog sveca zaštitnika te za Veliku Gospu - svetkovine povodom kojih se okupe i članovi šire obitelji iz drugih krajeva i prijatelji. Njome slave dovršetak izgradnje kuće, a u prošlosti su je pripremali prigodom novačenja vojnih obveznika i za mjesne svečanosti. Nekoć je pečena janjetina bila rezervirana samo za svečane prigode, dok je danas dio svakodnevne ugostiteljske ponude. Vrlo je tražena zbog vrhunske kvalitete i posebnog okusa: bogata je jodom jer pašnjaci na visoravni obiluju aromatičnim biljkama punim morske soli koje donosi vjetar s mora. Koriste meso janjaca starih 2 mjeseca koji su još uvijek sisali mlijeko. Očišćenu i posoljenu janjetinu peku na ražnju, ravnomjerno je okrećući 2-3 sata iznad blagog žara, povremeno je premazujući grančicom ružmarina namočenom maslinovim uljem. Može se peći i ispod peke na kominu ili skuhati uz dodatak povrća te tako uz kuhanu (lešo) janjetinu dobiti i krepku juhu. Takvo meso serviraju uz kuhane krumpire, umak od rajčice ili grašak. Tingul je pirjana janjetina, butalac je janjeći but nadjeven prutićima pancete i češnjaka te začinjjen lokalnim začinskim biljkama i pred kraj pečenja zaliven vinom. Svi dijelovi životinje su bili iskoristivi, uključujući iznutrice, od kojih priređuju tekuća jela dropčić (janjeći želudac i crijeva) i tripice (jelo od crijeva). Svadbena objeda obično počinje frigidinom – usitnjenu dinstanu janječju jetru preliju janječjom juhom u koju dodaju riža. Iz vremena mletačke uprave potječe jelo nazvano dolče-garbo, a odnosi se na slatko-kiseli okus jako drag Bračanima u pripremanju mesnih jela. Jetra, srce i pluća janjeta, narezana na sitne komade, pirjaju i, među ostalim, dodaje slador – danas šećer, nekoć prošek te kvasinu. Na jelovniku restorana u Dolu moguće je naći zaboravljeno jelo šoškicu, koje kuhaju od janječih pluća, srca i jetre uz dodatak crnog vina, varenika (reduciranog mošta) i prošeka.

Umornim fizičkim radnicima nije smetao ni intenzivan miris mesa odrasle ovce ili ovna (bravetina) koje su jeli zimi kuhano i servirano s umakom od rajčice te sušeno („kaštradina“), kuhano s grahom, kupusom ili rotkvom što je običaj preuzet iz Dalmatinske zagore.

Prikaz jela od janjetine završavamo posebnom bračkom pastirskom poslasticom – vitalcem, koji je 2007. godine zaštićen kao nematerijalno kulturno dobro Republike Hrvatske. Pripremaju ga od iznutrica vrlo mladog „mliječnog“ ja-

njeta ili kozlića (srca, pluća, jetra, slezene) nabodenih na drveni ražanj, omotanih prvo trbušnom maramicom, a zatim i crijevima. Posoljeni vitalac peku na laganoj vatri za koju se uzima žar s ognjišta. Kad je dobro pečen i hrskav, režu ga i skidaju s ražnja pomoću dvije debele kriške kruha. Nekadašnji svečani obrok siromaha danas poslužuju ljubiteljima dobre hrane iz viših slojeva društva.

BRAČ KNOWN FOR LAMB MEAT

In the past, the inhabitants of Brač seldom ate meat dishes, usually on Sundays. They always held in the highest esteem kid meat (young goat) that made Brač renowned already in the Roman times. Among the other types of meat, the islanders have preferred lamb meat, being roasted on the special occasions: family events such as baptism and wedding, the feast day of the local patron saint and the Assumption of Mary (August 15), when members of the extended family and friends from far away come to a family gathering. It has been prepared to celebrate the completion of the house construction, in past before the soldier recruitment and for local festivities. Formerly, the roasted lamb meat was reserved only for festive occasions and today it is a part of a daily gastronomic offer. The lamb meat of Brač is highly sought-after due to its outstanding quality and the unique flavour: it is rich in iodine since the highlands pastures abound with aromatic herbs sprinkled with salt brought by the wind from the sea. The meat is obtained from the lamb two months old, that has been primarily suckling milk. The cleaned and salted lamb meat is roasted on a spit, being evenly rotated over a low fire, occasionally smeared with a rosemary branch dipped into the olive oil. Lamb meat can also be baked under *peka* (bell-shaped lid) at the fireplace or boiled with the addition of vegetables so that, besides the boiled meat one gets a hearty soup. The meat prepared in such manner is served with boiled potatoes, tomato salsa or peas. *Tingul* is a stewed meat. *Butalac* is a lamb leg stuffed with sticks of bacon and garlic, then seasoned with a mixture of local herbs and at the end of the roasting the wine is poured over it.

All parts of the animal are usable, including the offal, used for preparing stews *dropčić* (lamb stomach and intestines) and *tripice* (chitterlings). The wedding reception meal usually begins with *frigadina* – sliced and sautéed lamb

liver covered in lamb soup with rice. A dish called *dolče-garbo* originates from time of the Venetian government and refers to the sweet-sour flavour, much loved by the inhabitants of Brač in preparing meat dishes. Liver, heart and lungs of a lamb are stewed with, among other ingredients, a sweetener - which is today sugar and earlier it was only prošek and vinegar. On the menu of a restaurant in Dol, one can taste a forgotten dish *šoškica*, cooked from lungs, heart and liver of a lamb with the addition of red wine, *varenik* (reduced must syrup) and *prošek*.

Tired manual workers did not mind quite intense odour of meat of an adult sheep or a ram, which was either boiled in wintertime and served with tomato salsa or it was cured (*kaštradina*) and then cooked with cabbage or radish, which is a custom adopted from Dalmatian Zagora.

We will complete the overview of the lamb meat dishes with an exceptional delicacy of Brač – *vitalac*, in 2007 protected as an intangible cultural heritage of the Republic of Croatia. It is made of the meat of a very young suckling lamb or goat (heart, lungs, iver, spleen) skewered and first wrapped up in abdominal membrane and then wound in intestine of the animal. Salted *vitalac* is slowly roasted over a low flame, or better to say live coals. When it is well done and crusty it is being cut and taken from the spit, pressed between two thick slices of bread. Formerly a festive meal of the poor today is being served to the lovers of good food from the upper classes.

Kulin i ostale svinjske delicije

U prošlosti su mnoge obitelji imale barem jednu svinju u svinjcu koji se nalazio na rubu naselja. Sušili su pršute koje su mogli dugo čuvati i postupno jesti. Najbolje dijelove (pečenicu, jezik, nožice) obično su davali župniku, učitelju i načelniku. I jela od kupusa te grahorica, poput paštafažola, ukusnija su uz dodatak svinjetine. Jeli su i iznutrice poput jetre i pluća.

Većina dijelova životinje je bila iskoristiva.

Djeca su voljela jesti svinjske uši i rep te, za doručak, svinjsku mast namazanu na domaći kruh i posutu šećerom. Čak bi i svinjski mjehur napuhali kako bi se njime igrala djeca kao balonom. Kako bi iskoristili crijeva i želudac pravili su dropčić (tekuće jelo od želuca), kulin (krvavice) i kobasice. U bračkim primorskim naseljima pripremali su lukanige – duge tanke kobasice punjene sitno sjeckanim ili mljevenim mesom malo poprženim i pomiješanim s aromatičnim začinima koje bi za svečane objede ukuhali u juhu.

Kulin i kobasice prave u prosincu, u prošlosti najčešće oko Božića kad je bilo hladno vrijeme zbog bure. Jela od svinjetine pripremaju odmah nakon klanja kako se hrana ne bi pokvarila. Crijeva bi odmah očistili. Čista crijeva pune unaprijed pripremljenom smjesom koju čine dijelom malo samljeveni, dijelom nasjecani domaći čvarci od sala i slanine, svinjska mast, fara (grubo mljevena pšenica koju kratko poliju vrelom vodom), malo svježije krvi procijeđene i zaparene vrelom vodom, naribane jabuke, groždice, muškatni oraščić, cimet, klinčić, šećer, sol, papar, peršin, crveni luk, češnjak te mljevena crvena paprika i naribana korica limuna i naranče. Kulin kratko drže umočen u kipuću vodu pri čemu paze da crijevo ne pukne i sadržaj ne iscure. Smjesa koja iscure zove se šangula i smatrala se manje vrijednom iako je također ukusna. Jela su je djeca i siromasi. Kako je kulin napravljen od svinjetine, konzumiraju ga nedugo nakon izrade. U prošlosti su ga u kratkom periodu čuvali u konobi, čak i na buri. Gotovi kulin su pripremali za jelo tako što su ga zagrijali u tavi. Jaki aromatični miris vrlo je privlačan. Okus je kombinacija slatkog, slanog i kiselog zahvaljujući mješavini začina koja potječe iz arapske kuhinje. Bračani su rado koristili cimet, ne samo u slatkim, već i u slanim jelima poput pogače od krumpira, čak i u mesnim poput kulina ili onima od janjećih iznutrica. U drugoj polovici 18. st. otok Brač je imao trgovačku mornaricu koja je raspolagala velikim brojem malih jedrenjaka za plovidbu Jadranskim morem te 89 velikih lađa kojima su njegovi stanovnici redovito trgovali s istočnim Sredozemljem i sjevernom Afrikom. Odatle su donosili skupocjene začine i nove kulinarske recepte.

BRAČ KULIN AND OTHER PORK DELICACIES

In past, families on Brač have at least one pig, kept in a pigsty on the periphery of the settlement. They cured prosciuttos that could be preserved for a long time and consumed gradually. The best parts (loin, tongue, hocks) as a rule were given to the priest, the teacher and the mayor. Dishes from cabbage and legumes, such as *paštadžol* (bean stew) taste better with the addition of some pork. Offal like liver and lungs were eaten as well.

Most parts of the animal were usable. Children loved to eat pig's ears and tail and, for breakfast, pig lard spread on the home-made bread sprinkled with sugar. Even a pig bladder was blown up into a balloon so that the children could play with it. In order to use intestines and a stomach, *dropčić* (a liquid dish from stomach), *Brač kulin* (Brač version of blood sausage) and sausages were made. In the coastal towns of Brač, long narrow sausages (*luganige*) were prepared stuffed with finely chopped or minced meat that was fried for a bit and mixed with aromatic spices. They were cooked in a soup for festive meals.

Kulin and sausages are made in December, in past mostly around Christmas when the weather was cold with *bora* (north-eastern wind) blowing. Pork dishes are prepared immediately after the slaughter to prevent the food spoilage. Intestines are cleaned instantly. The clean intestines are stuffed with a previously prepared mixture consisting of partially ground and partially diced home-made *čvarci* - cracklings from lard and bacon, pork lard, *fara* (roughly ground wheat briefly poured over with hot water), a little fresh blood strained and scalded, grated apples, raisins, nutmeg, cinnamon, cloves, sugar, salt, pepper, parsley, onion, garlic and – more recently – red pepper powder and grated lemon and orange rind. One keeps the *kulin* briefly immersed in the boiling water, watching carefully that the *kulin* skin does not break and the contents leak out. The leaked-out paste is called *šangula* and it was considered to be less valuable, even though tasty. It was eaten by children and poor people. Since the *kulin* is made of pork, it has to be consumed not long after it was made. In past it was kept shortly in a wine cellar, even outside in the *bora* wind. The prepared *kulin* is ready to be eaten after being heated in a pan, spreading the mouth-watering strong aromatic smell.

The flavour is a combination of sweet, salty and sour, due to the mixture of spices originating from the Arab cuisine. The inhabitants of Brač have been eagerly using cinnamon not only in sweet, but also salty dishes like potato scone and even in meat dishes such as Brač *kulin* and those made from lamb offal. In the 2nd half of the 18th century Island Brač had a merchant fleet consisting of a large number of small ships sailing on the Adriatic Sea and 89 large ships used for the frequent trade with the Eastern Mediterranean and North Africa. The sailors of Brač were bringing from there priceless spices and new culinary recipes.



BRAČKI KULIN, ANDREA MATOKOVIĆ
BRAČKI KULIN (BRAČ BLOOD SAUSAGE), ANDREA MATOKOVIĆ

Slastice

Brački slatkiši u prošlosti većinom zapravo nisu bili previše slatki. Njihova uloga je bila pružiti užitek, u posebnim i rijetkim trenucima odmora i opuštanja, radišnim otočanima čija je svakodnevna prehrana bila dosta skromna. Također, u slatkišima su korišteni skupocjeniji i energetski vrjedniji sastojci koji su ih trebali okrijepiti. Većinu slastica su pripremali za svečane prigode, a neke od njih su imale i obredni karakter. Uglavnom nisu sadržavale kremu i kvarljive sastojke kako bi ih što dulje mogli konzervirati i konzumirati. Štoviše, bilo je dosta suhih slastica koje su, u znak dobrodošlice, posluživali uz čašicu slatkih likera nenajavljenim gostima kao preteče suvremenih keksova, a pri ruci su bili i ostali sitni slatki zalogaji poput ušćerenih badema. Očekivani prijatelji zasladili bi posjet komadom domaćeg budina (rožate). Donositeljima dobrih vijesti, kao što su bili kolendari – skupine mladića koji bi u božićno vrijeme obilazili kuće i pjesmom poželjeli ukućanima sreću u novoj kalendarskoj godini, nudili su pršurate (fritule). Inače su ih pripremali u vrijeme obveznog posta i nemrsa – na Badnjak i Veliki petak kad se nisu smjeli koristiti sastojci životinjskog podrijetla – jaja, mlijeko i mast. Zato tradicionalne pršurate prave od krumpirova tijesta pomiješanog s brašnom uz dodatak rakije, groždica i začina po želji. Ovi okrugli uštipke oblikuju protiskivanjem tijesta kroz stisnutu šaku i pomoću žličice ih ubacuju i prže u vrelom ulju. Kvasac za pršurate je u prošlosti bio biljnog podrijetla, dobili bi ga tako što bi u komadu tijesta na neko vrijeme ostavili grožđice. U vrijeme Božića i Nove godine pekli su medenjake kako bi osigurali plodnu godinu. Za šalu bi u one najveće stavili papar ili komadić vune kako bi napakostili proždrljivcima. U vinarskim obiteljima bilo je i i ćuftera od grožđa – želea od varenika i griza uz dodatak poprženih isjeckanih badema. Kuhan je u vrijeme jematve, ali se mogao sušiti i jesti kasnije. Za Uskrs su pripremali sirnicu (pincu). Za posebne događaje u životu pojedinaca i zajednice, poput krštenja i vjenčanja, slastice su pripremali u velikim količinama. Pekli su kru-pne „kolačice“ u obliku prstena, posute kristalnim šećerom koje su nudili svatovima. Tradicijski kolači s maraskinom i amonijakom, neizostavni na svadbama, bili su cviti kojima su davali oblike želja poput djeteta u povelju, srca i sl. U ovakvim svečanim prigodama uvijek poslužuju krokanat od listića badema karameliziranih u šećeru i hrustule. Današnje hrustule su tanke, hrskave i slatke dok su starinske deblje, sa središnjom pulpom te s vremenom postaju sve mekše, pohranjene u limenim kutijama. Tijesto hrustula je od jaja, brašna i svinjske masti uz dodatak rakije i raznih mirodija. Oblikuju ih u mašnicu i prže u vrelom ulju. Kolače naknadno dijele čak i prijateljima i rođacima koji nisu sudjelovali u svadbenom slavlju. Bračani su razvili vlastite inačice kolača

kakvi su popularni diljem Dalmacije i u ostalim krajevima Sredozemlja, ali postoji i jedan slasni otočki endem koji je moguće kušati isključivo u Dolu na Braču. Riječ je o torti koja je 2012. zaštićena kao nematerijalno kulturno dobro Republike Hrvatske. Ovu vjerojatno najraskošniju bračku tortu već generacijama peku Dolke nadahnute hrapavim crvenkastim stijenama dolskih špilja. Biskvitna baza napravljena je od domaćih jaja, a gornji sloj od krupno rezanih oraha karameliziranih u šećeru što torti daje rustikalni izgled. Od 2013. svake godine sredinom kolovoza održava se „Noć hrapoćuše“ u organizaciji Udruge za zaštitu starina, kulture i starih običaja i ekologiju „Hrapoćuša“, Turističke zajednice općine Postira i Centra za kulturu Brač. U sklopu izuzetno posjećene manifestacije posvećene jedinstvenom bračkom kolaču, u kojoj često sudjeluju gostujući izlagači iz drugih hrvatskih krajeva, priređuju izložbe i ostale kulturne sadržaje kojima promoviraju bogatu baštinu Brača i Republike Hrvatske.



SLASTICE, HRAPOĆUŠA, ARHIVA UDRUGE HRAPOĆUŠA DESSERTS, HRAPOĆUŠA, ARCHIVE OF THE HRAPOĆUŠA ASSOCIATION

SWEETS OF BRAČ

In the past, sweets on Brač in past were generally not very sweet. They were supposed to offer delight to hardworking inhabitants of Brač, whose ordinary meals were otherwise quite modest, in special and rare moments of rest and leisure. Furthermore, the more expensive ingredients with a higher nutritive value used for sweets were intended to nourish those who ate them. Most sweets were made for special occasions and some of them had a ritual character. As a rule, they did not contain cream or any short term substance, in order to be conserved and consumed for a longer period. Moreover, there were various types of crunchy treats, predecessors of modern biscuits and cookies that were served with a small glass of a sweet liqueur to the unannounced visitors as a sign of hospitality. Other sweet morsels like almonds caramelised in sugar were always at hand. Visits of expected friends would be sweetened with a piece of a pudding *rožata*, a Dalmatian version of *crème brûlée*. The heralds of good news, like *kolendari* (carol singers) – groups of young men who visited families around their settlements in Christmas time, wishing them a happy new year with a song – were welcomed with *pršurata*. *Pršurata* were prepared on days of fasting and abstinence from meat – Christmas Eve and Good Friday, when animal-origin ingredients, such as eggs, milk and lard were not allowed. Accordingly, traditional *pršurata* were made of potato pastry blended with wheat flour with the addition of *rakija* (grappa), raisins and optional desired spices. These round dumplings are squeezed through a fist into a tea spoon and then they are deep fried in hot oil. In the past, yeast for *pršurata* was of plant origin; it was obtained from raisins kept for some time in a piece of dough. In period between Christmas and New Year, honey-biscuits were baked to ensure a fruitful year. For a joke, some pepper or a strand of wool were put in the biggest honey-biscuit to annoy gluttons. In winemakers' families one could also find *čupter* – a jelly made from *varenik* (reduced must syrup) and grits, with fried sliced almonds added. Although it was cooked during grape harvesting, it could be dried and eaten later. *Sirnica*, also known as *pinca* (Easter bread) was made for Easter. Sweets are prepared in abundance for the exceptional events in life of individuals and a community like the baptism of a child or the wedding. Crunchy ring-shaped biscuits *kolačići*, sprinkled with crystal sug-

ar were baked in large amounts for wedding guests. Traditional cookies with Maraschino (sour cherry liqueur) and baker's ammonia – called *cviti* (flowers) – were inevitable treat at weddings. They were made in the shape of the best wishes – a baby in diapers, a heart etc. On such occasions almond brittle and angel wings (*hrustule*) were served. The modern-day angel wings are thin, crispy and sweet, while the old-fashioned ones are thicker, with a soft heart that with time become even softer when stored in a cookie tin. Brandy and some more spices are added in the dough made from hen eggs, wheat flour and yeast. They are shaped into a twisted ribbon and then deep-fried. Biscuits are later distributed among friends and cousins who did not attend the wedding feast. Inhabitants of Brač developed their own varieties of desserts that are popular all over Dalmatia and in other Mediterranean regions, but there is also a delicious sweet that is specific for the island of Brač and which can be tasted only in the village of Dol. It is the *hrapočuša* cake that is protected as an intangible cultural heritage of the Republic of Croatia in 2012. This probably most sumptuous cake has been baked for generations by women of Dol, inspired by rugged reddish stones in caves of Dol. The sponge base is made from eggs of hens from Brač. The base is covered with a thick layer consisting of roughly chopped walnuts caramelised in sugar, which gives to the cake a rustic look. Since 2013, in mid-August the Night of *Hrapočuša* has been organised by the Hrapočuša Association, Postira Tourist Board and Brač Cultural Centre. As a part of this well-visited event dedicated to this unique Brač cake with participants from other regions of Croatia, exhibitions are held and many other cultural events that promote the rich heritage of Brač and Croatia.

Stočarstvo na Braču

Stočarstvo, osobito ovčarstvo je od uvijek imalo važnu ulogu u drevnom tradicionalnom načinu života na Braču. Dalmacija je nazvana po ilirskom plemenu Delmata. Ime potječe od ilirske riječi za ovcu (delm) što upućuje

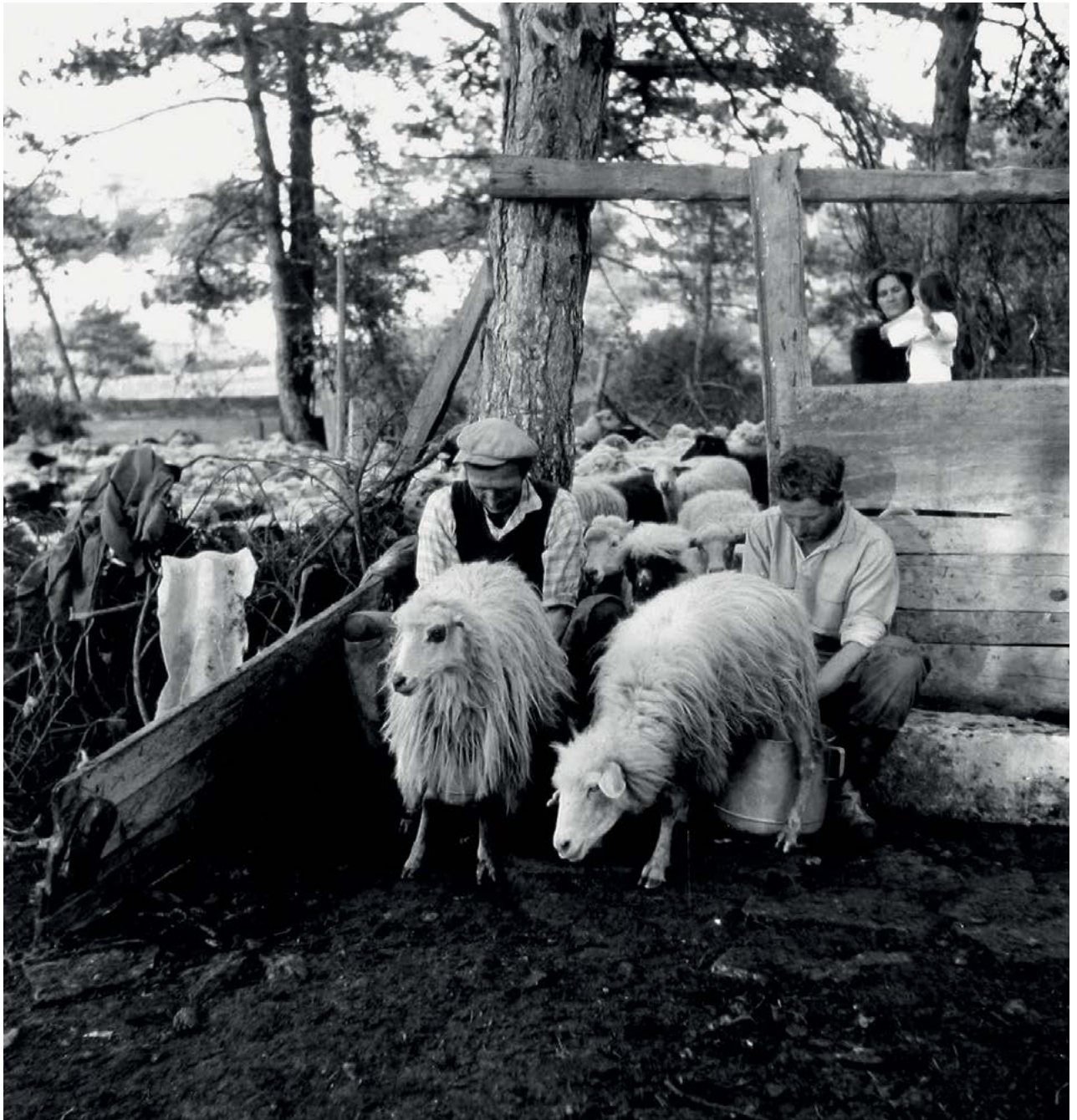
na to da su drevni stanovnici ovog područja bili ovčari. Rimski povjesničar Plinije Stariji u 1. st. n. e. spominje Brač kao otok poznat po kozama "capris laudata Brattia". U srednjovjekovnom bračkom Statutu najveći dio odredbi odnosi se na uzgoj ovaca. Mletački sindici i putopisci poput opata Alberta Fortisa u „Putu po Dalmaciji“ iz 1774. hvale sir, poznat i izvan Dalmacije te janjce i kozlice čije je meso odličnog okusa zbog izvrsne bračke paše. Doista, u prošlosti su na visoravni pasla brojna stada koza, ovaca, tovarnih životinja magaraca i konja te njihovih križanaca mazgi i mula, ali se njihov udio mijenjao u određenim povijesnim razdobljima. U ranom 20. st. neke su obitelji još uvijek koristile volove za oranje. Broj koza se povećavao u vrijeme kriza i ratova, jer su ih vlasnici držali blizu svog doma. Ponekad bi njihovo držanje bilo zabranjeno zbog nekontrolirane ispaše i radi obnove šumskih zajednica. Broj tovarnih životinja je postupno opadao nakon asfaltiranja Brača i češće uporabe novih prijevoznih sredstava. No, ovce su stalni suputnici i supatnici otočana, prisutne su na Braču već od prapovijesti. Autohtona pasmina dalmatinske pramenke se u uvjetima otočke izolacije razvila u posebnu podvrstu nazvanu bračka pramenka. Visoka i elegantna životinja, dugog i grubog runa u potpunosti je bila prilagođena nekoć oštrijoj klimi. Gotovo do kraja 20. st. na visoravni je svake zime padao snijeg i pastiri su ovce, koje uvijek borave na otvorenom, spuštali sve do mora gdje su ih držali od studenog do travnja. Pastiri, po starom običaju, vlasnicima pašnjaka na kojima drže svoje ovce, još uvijek plaćaju naknadu u siru, škuti i janjetini, a usmeni dogovor sklapaju svake godine oko blagdana sv. Jurja (23. travnja). Težaci često imaju 10 - 20 ovaca radi čišćenja maslinika i dobivanja kvalitetnog gnojiva. U prošlosti su ih, u slučaju iznimne hladnoće, dovodili u selo i čuvali u štali ili konobi. Pravi pastiri najčešće imaju stado od 100 i više ovaca. Udružuju se u vrijeme strižnje i mužnje ovaca te naizmjenično pomažu jedni drugima pa na Braču nema potrebe za uvoznim pastirima. Ovce zastriju oko trbuha i repa krajem travnja prije početka mužnje kako bi mlijeko bilo čisto, a ošišaju u potpunosti u lipnju prije ljetnih vrućina. Nekadašnje škare su zamijenjene električnim šišačima. Vunu danas odbacuju nakon strižnje. Nažalost, još nisu prepoznate velike mogućnosti njezina korištenja u suvremenom graditeljstvu kao materijala s izuzetnim hidroizolacijskim, termooizolacijskim te protupožarnim svojstvima. Nekoć je bila izuzetno cijenjena; na

sajmovima u dalmatinskim gradovima preko mora davala se 1 litra ulja za 1 kg vune. Na Braču su žene od pastira preuzimale vunu, nježno je prale u vreloj vodi u kojoj bi kasnije oprale odjeću umrljanu masnoćom jer je u vodi ostao lanolin kao prirodni deterdžent. Češljale su vunu grebenima, vezale bi je na preslicu i prele omatajući pređu preko vretena. Odjevne predmete su plele i kukičale. Plele su čarape (bičve), džempere, kapute, čak i zimsko donje rublje poput dugih gaća, majica dugih rukava (guća), donjih haljina (šotana) i brojne druge. Većinom su bili u prirodnim bojama vune, osim donjih haljina koje su se često bojale u crveno. Neke žene su bile vješte u korištenju tkalačke rešetke (mala krosna) pomoću koje su tkale od prirodne bijele i tamnosmeđe vune prug - čvrsti prugasti pojas za pričvršćivanje sedla na jahaće životinje. Od mekane janjeće kože pravile su kape, kožuhe, vezice opanaka, remenje. Služila je čak za izradu loptice (baluna) šivane od četiri dijela i ispunjene kozjom kostrijeti, kojom se na trgovima sela na visoravni još 1960-ih igrala popularna srednjovjekovna igra balun o' ruke nalik tenisu. U 20. stoljeću kožu su prodavali tvornicama za proizvodnju jakni. Od otpornije jareće kože izrađivani su mjehovi za prijenos mošta od vinograda do tjeska. Pastirske opanke izrađivali su pastiri od goveđe kože od koje su također šivani, preko drvenih kalupa (kopita), postoli – cipele za muškarce, žene i djecu.

Mužnju ovaca obavljali su na bračkoj visoravni dva puta dnevno, ujutro i navečer, od početka svibnja do kraja lipnja. U šumi bi nekoć bio pod drvećem sagrađen dvodijelni tor u obliku suhozidne ograde. Ovce bi puštali iz jednog dijela u drugi. Prolazile bi kroz uski prolaz uz koji su sjedila dvojica pastira koji su ih muzli. Mlijeko preuzimaju žene koje od njega prave sir i ostale mliječne proizvode.

Danas na Braču ima više ovaca nego li ljudi. Po zadnjem popisu nešto je manje od 14000 stanovnika dok se broj ovaca procjenjuje na više od 20000. Uzgojem ovaca se bavi 300-tinjak obiteljskih gospodarstava, od kojih mnogi sudjeluju na brojnim natjecanjima i redovito osvajaju najviše nagrade struke za svoje proizvode.

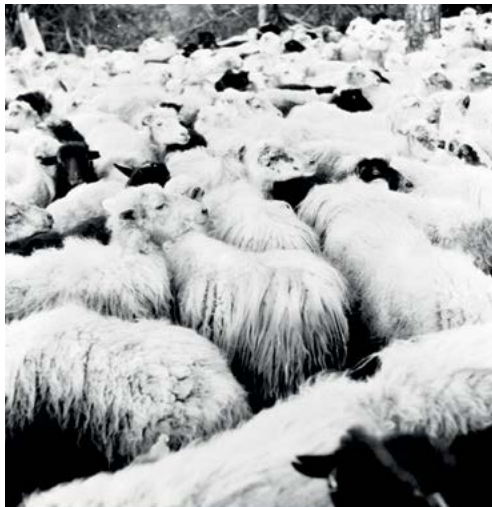
Godine 1995. pokrenut je brački stočni sajam na predjelu Gožul. Održava se pretposljednje srpanjske nedjelje s ciljem da se nagrađivanjem najboljih grla potakne i prikaže napredak u poboljšanju proizvodnih osobina bračke pramenke.



OVCE, ALEKSANDAR KUKEC, NEGATIVOTEKA ETNOGRAFSKOG MUZEJA SHEEP, ALEKSANDAR KUKEC, COLLECTION OF NEGATIVES OF THE ETHNOGRAPHIC MUSEUM



STOČARSTVO, ANDREA MATOKOVIĆ CATTLE BREEDING, ANDREA MATOKOVIĆ



OVCE, ALEKSANDAR KUKEC, NEGATIVOTEKA
ETNOGRAFSKOG MUZEJA SHEEP, ALEKSANDAR KUKEC,
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MUSEUM

BREEDING CATTLE ON BRAČ

Breeding of cattle, particularly sheep breeding has always played an important role in the traditional way of living on Brač. Dalmatia was named after an Illyrian tribe Delmats, whose name originates from the Illyrian word for sheep (*delm*) indicating that the ancient inhabitants of this region were shepherds. The famous Roman historian of the 1st century AD Pliny the Elder mentions it as the island famous for goats: “*capris laudata Brattia*“. In the mediaeval Brač Statute most laws refer to sheep breeding. Venetian officials and travel writers, like the abbot Alberto Fortis in his 1774 book “*Journey to Dalmatia*“, praise Brač sheep cheese renown even outside Dalmatia and lambs and kids whose meat is of exquisite flavour, due to the excellent pastures of Brač. Indeed, in the past, numerous flocks of sheep, goats and equines such as donkeys, horses and their hybrids asses and mules were grazing in the insular highlands, but their proportion varied in certain periods of history. In the early 20th century, some families still used oxen for ploughing. The number of goats increased in periods of crises and in wartime, since they could have been kept near the owners’ homes and sometimes their keeping was forbidden because of the uncontrolled grazing and for the forest restoration. The population

of equines gradually decreased after the construction of the asphalt roads on Brač and a more frequent use of modern means of transport. However, sheep have been the islanders' constant companions and co-sufferers, having been present on Brač since the pre-history. The indigenous sheep breed of Dalmatian *pramenka* developed into a specific sub-category called *pramenka* of Brač under conditions of the insular isolation. A tall and elegant animal with long and rough fleece was fully adapted to the once harsher climate. Almost to the end of the 20th century there had been snow in the highlands of Brač every winter and shepherds would bring their sheep, otherwise always kept outdoors, down to the sea where they stayed from November to April. According to an old custom, shepherds still pay a fee in cheese, sheep curd and lamb meat to the pasture owners and the verbal agreement is made every year around Saint George's Day (April 23). Farmers usually keep 10 – 20 sheep to clear the undergrowth their olive groves and to produce the high quality manure. In past in case of the extreme cold the farmers would bring their sheep to the village and keep them in a stable or in a wine-cellar. "Real" shepherds are those who usually own a flock of 100 or more sheep. They team up in time of sheep shearing and sheep milking, alternately helping each other, so there is no need for imported shepherds on Brač. The fleece on the sheep's belly and around the tail is being undercut at the end of April, before the sheep milking period so that the milk would be clean, and the sheep are completely shorn in June before the summer heat. The old shears have been replaced with modern electric shavers. Today, the wool is being discarded after the shearing. Unfortunately, the great potentials of wool as a modern building material with extraordinary thermal insulation, waterproofing and fire-resistant properties have not been recognised yet. Formerly, it was much appreciated; at the markets of the Dalmatian towns across the sea, 1 l of olive oil was exchanged for 1 kg of wool. Women took shorn wool from shepherds to wash it gently in the hot water in which they would later soak the clothes stained with grease, since there was the lanolin from the wool as a natural detergent. The wool, carded by means of carding combs, was bound to a distaff and then it was spun into a yarn wrapped around a spindle. Women crocheted and knitted clothes such as socks, jumpers, coats, even the winter under-

wear like long johns, long sleeve shirts, long chemise and many others. They were mostly in natural colours of wool, except the chemises that were often dyed in red colour. Some ladies were very skilled weavers: they used a small weaving board to weave in natural colours of wool a strong striped belt for attaching the saddle on the riding animals. Caps, waistcoats, laces of shepherds' shoes and belts were made of soft lambskin. It was the material for a ball tailored in four parts and filled in with goat's hair, used for a popular mediaeval palm ball game similar to tennis, played in the squares of the inlands villages of Brač still in the 1960s. In the 20th century lambskin was sold to the jacket manufacturers. Wineskins used for carrying must from vineyards to the wine presses were made of the more resistant billy goat skin. Shepherd's shoes *opanci* were sewn by shepherds from the bovine hide, also used for making *postoli* – shoes for men, women and children sewn on a wooden mould hoof (*kopito*).

Sheep are milked in the highlands twice a day, in the morning and in the evening, from the beginning of May to the end of June. In past, a roofless drywall sheepfold divided into two parts was built under the trees in the woods. Sheep were released to pass from one part into the other - one by one - through a narrow passage, by which two shepherds were sitting and milking them. Then, women would take milk to make cheese and other dairy products.

Today on Brač there are more sheep than people; according to the last census there are less than 14000 inhabitants while the estimated number of sheep is more than 20000. About 300 family farms on Brač are employed in sheep breeding, many of whom participate in numerous contests and regularly receive the most prestigious professional awards for their products.

Since 1995, a Brač livestock fair in a shepherds' hamlet Gožul has taken place on the penultimate Sunday in July, aiming to encourage and to show the progress in improving the productive properties of the Brač *pramenka* breed through awarding the best animals.

Vinogradarstvo i vinarstvo

Uz ovčarstvo i maslinarstvo, vinogradarstvo je jedna od najstarijih i najvažnijih gospodarskih grana na otoku Braču. U

mnogobrojnim zapisima putopisaca i sindika iz razdoblja mletačke uprave hvaljena je vrsna kakvoća bračkih vina poznatih i izvan granica Dalmacije. Vrhunac razvoja vinogradarstva Brač je doživio u vrijeme vinske konjunktore u drugoj polovici 19. stoljeća. Grožđe su tada slali depešom u Beč caru i kralju Franji Josipu I., a vino, redovito nagrađivano najvišim ocjenama na međunarodnim izložbama, izvozili su u velikim količinama u brojne europske zemlje. Težaci su slagali kamenje u nebrojene gomile tražeći plodnu zemlju. Tako su stvarali terase na padinama za 12000 hektara vinograda u kojima su prevladavale crne sorte (92%) poput plavca malog. Otočko stanovništvo je nastavilo rasti sve do 1900. godine kad je Brač imao otprilike 24408 stanovnika. Na prijelazu iz 19. u 20. stoljeće austrijski zakoni o vinu i pojava bolesti vinove loze peronospora i filoksere zaustavili su daljnji gospodarski razvoj te prisilili više od 8000 osiromašenih stanovnika na iseljavanje u daleke krajeve. Danas njihovi potomci žive najvećim dijelom u Čileu, zatim Argentini, Peruu, Boliviji, Urugvaju, Paragvaju, Brazilu, SAD-u, Australiji, Novom Zelandu, Južnoafričkoj Republici... U svrhu oporavka i unaprjeđenja vinarstva u Bolu je 1900. godine osnovana Prva dalmatinska vinarska zadruga, smještena u novoj reprezentativnoj zgradi s velikom konobom na rivi. Zadruga je na suvremenoj stručnoj osnovi kontrolirala kvalitetu i plasirala na tržište vino te ostale proizvode od grožđa, a za svoje članove je nabavljala gospodarske potrepštine bez posrednika. Vinogradi su obnavljani na kalifornijskoj podlozi. Za uzgoj su birane najotpornije domaće sorte, čime su neke stare sorte potisnute i danas potpuno iščezle ili se tek u manjoj mjeri mogu naći u suvremenim vinogradima.

Obrada vinove loze i proizvodnja vina je dugotrajan proces koji i danas iziskuje puno vremena i truda. Nekoć bi težaci sadili vinovu lozu u kasnu jesen ili zimi. Prije proljeća bi je okopali, pognojili i orezali, a prije dolaska ljeta zaštitili od pepelnice sumporom te od plamenjače tzv. „bordoškom juhom“. Krajem ljeta bi očistili bačve i ostale drvene posude i mjebove te ih oprali u moru. Jematva (berba) bi započela oko blagdana sv. Kuzme i Damjana (27. 9.), pri čemu su težacima pomagali najamni radnici, muškarci i žene iz Dalmatinske zagore. Za obrok su dobivali pržene girice i slane srdele, a za večeru domaće rezance, bravetinu s prilozima i paštafažol. Za proslavu završetka berbe domaćin priređivao gozbu s pečenom janjetinom. Ubrano grožđe gnječili su nogama ili batom

u drvenoj posudi. Iz vinograda su grožđe do konobe prenosili u mjevovima od jareće kože pričvršćenima za tovarne životinje i zatim ga tiještili. Tradicionalni turni – drveni tijesci kompleksne konstrukcije postavljeni iznad kamene podloge s uklesanim okruglim žlijebom, krajem 19. st. zamijenjeni su željeznim tijescima. Posao je završavao u studenom, oko blagdana sv. Martina (11. 11.), pretakanjem vina i zatvaranjem bačava nakon dovršetka vrenja. Na Braču su najviše cijenili crno vino koje su Bračani pili čistog samo za Veliki Petak kad su smatrali da će im to poboljšati krv. Inače su pili isključivo bevandu koja se u početku dobivala nalijevanjem vode na drop nakon tiještenja, a kasnije je označavala razvodnjeno vino. Za fizičke radnike omjer vina i vode je bio 1:1, dok su djeca u dobi od 4 godine pila mješavinu u omjeru vodoravnog prsta vina i okomitog prsta vode. Na taj način bi već u djetinjstvu naučili cijeliti ljekoviti napitak i usvojili bi bračku štedljivost i umjerenost. U prošlosti su na Braču tek rijetki imali problema s alkoholizmom i predstavljali su sramotu za svoju obitelj.

U velikim količinama su proizvodili i vinske destilate – rakiju i kvasinu (vinski ocat). Još uvijek pojedine kotlove koriste za pečenje rakije za korisnike iz više naselja. Rakija je najčešće lozovača, iako se može ispeći i od raznog drugog voća poput smokvi. U travaricu je pri pečenju lozovače moguće dodati bilje poput koromača, ružmarina, lovora, majčine dušice itd., a moguće ih je i naknadno staviti u gotovu lozovaču na više dana. Lozovača je baza za razne likere poput orahovice. Najjača rakija - špirit, korištena je u narodnoj medicini za ljude i ponekad životinje, a u tu svrhu je korišten i ocat dobiven procesom namjernog kiseljenja vina. Ocat služi i kao začim u salatama i slatko-kiselim mesnim jelima, a razvodnjen - i za piće. Kad njime zalijemo latice ruža uz dodatak šećernog sirupa dobijmo ružin liker. Alkoholne likere su servirali uz slatke zalogaje, a vino su pili nakon objeda. Piće koje su posluživali uz slatka jela samo u svečanim prigodama bio je prošek, posebno desertno vino, koje su proizvodili od sušenog slatkog grožđa, zgnječnog i ostavljenog da fermentira čitav niz godina, ponekad od krštenja do svadbe pojedinaca. Daje poseban okus mnogim jelima. Pomiješan s jajima tučenim sa šećerom nudi se rekonvalescentima za jačanje. Ako grožđe za prošek nije bilo dovoljno zrelo i slatko, dodavali su med ili varenik. Brački varenik je autohtoni hrvatski prehrambeni proizvod s otoka Brača na listi zaštićenih proizvoda Europske unije. Možemo ga koristiti kao dodatak jelima, a dobivaju ga ukuhavanjem ocijeđenog soka svježeg ili prosušenog grožđa autohtonih sorti vinove loze dok se njegov volumen ne smanji na približno trećinu početnog volumena. Odlična je zamjena za šećer, a na ovim se prostorima koristio kao zaslađivač od pamtivijeka i prije dolaska konzumnog šećera na tržište. Odlično prija uz divljač, u kolačima, čak i u sladoledu. Idealan je suvenir i poklon za sve gurmane, a odnedavno ga je moguće naručiti od certificiranih proizvođača.



FOTO ALEKSANDAR KUKEC IZ FUNDUSA CZK BRAČ PHOTO ALEKSANDAR KUKEC FROM FUNDUS OD THE BRAČ CULTURAL CENTRE



FOTO ALEKSANDAR KUKEC IZ FUNDUSA CZK BRAČ PHOTO ALEKSANDAR KUKEC FROM FUNDUS OD THE BRAČ CULTURAL CENTRE

THE VITICULTURE AND THE WINE PRODUCTION ON BRAČ

Besides sheep breeding and olive growing, viticulture is one of the oldest and the most important agricultural branches on the island of Brač. In many writings by travel writers and officials from the period of the Venetian government, the high quality of the wines of Brač was being praised, renowned even outside Dalmatia. The development of the viticulture on Brač reached its peak during the wine conjuncture in the 2nd half of the 19th century, when grapes were dispatched from the island to the emperor and king Franz Joseph I in Vienna and wines, regularly award-

ed with highest marks at the international exhibitions, were exported in large amounts to many European countries. Farmers piled up the rocks into innumerable mounds to obtain fertile ground on sloping terraces for 12 000 hectares of vineyards with prevailing black varieties (92%) like *plavac mali*. The insular population kept increasing until 1900 when there were approximately 24 408 inhabitants on Brač. Further economic progress was terminated by Austrian wine laws and the outbreak of grapevine diseases – grapevine mildew and grapevine pest (*Phylloxera*) at the turn of the 20th century. This forced more than 8000 impoverished inhabitants of Brač to emigrate to distant regions. Today their

descendants are to be found mostly in Chile, then Argentina, Peru, Bolivia, Uruguay, Paraguay, Brasil, USA, Australia, New Zealand, South Africa... For the purpose of the recovery and the improvement of wine production, in 1900 the First Dalmatian Winemakers' Cooperative was established in a new representative building with a large wine cellar on the waterfront of Bol. The cooperative controlled the quality of wine and other grape products and marketed them on a professional basis, at same time providing their members with agricultural supplies without a broker. The vineyards were restored by grafting on the Californian rootstock. The most resistant domestic varieties were selected for the purpose, resulting in neglecting some of the old species that are today either extinct or can be found to a lesser extent in modern vineyards.

Grapevine cultivation and winemaking represent a lengthy process which even nowadays requires a lot of time and efforts. Earlier, farmers planted vine in the late autumn or in winter. They dug about it, fertilised it and trimmed it before the spring, and before the summer they treated it with sulphur against the powdery mildew and with Bordeaux mixture against the downy mildew. At the end of the summer, barrels and other wooden pots and wineskins were washed in the sea. The grape harvest began around Saints Cosmas and Damian's Day (September 27), with farmers' families being aided by hired workers - men and women from Dalmatian Zagora. They were given fried pickerel and salted pilchards for a meal and home-made noodles, ram meat with a side dish and *paštafažol* (pasta and bean soup) for a dinner. The host organised a feast with the roasted lamb to celebrate the end of the harvest. Harvested grapes were crushed in vats either by being stomped or with a plunger. They were transported from the vineyard to the wine cellar in the wineskins on the back of pack animals to be pressed there. Traditional *turanj* - a complex wooden press set above a stone base with a round groove carved into it, was replaced with an iron press at the end of the 19th century. The work was completed around Saint Martin's Day (November 11) with wine racking and bunging the bung hole of a filled barrel at the end of fermentation. The inhabitants of Brač were inclined to red wines, which they drank undiluted only on Good Friday, believing that this would improve their blood. Otherwise, they drank only *bevanda*, originally derived from grape marc poured over with water after the wine pressing and later the term referred to wine diluted with water. For

a manual worker the ratio of wine and water was 1:1, while the children aged 4 years drank the combination of a horizontal finger of wine and a vertical finger of water. In that way, already in the early childhood they learnt to appreciate the healthy beverage and they embraced the Brač thriftiness and rationality. In past, only rare inhabitants of Brač had problems with alcoholism and represented a great shame for their families.

Grape-based distillates *rakija* (brandy similar to grappa) and vinegar were also produced in large amounts. Some stills are still used for the production of brandy for customers from many settlements. Brandy is mostly made from grape marc, although it can be derived from other fruit like figs. Herbs such as fennel, rosemary, bay laurel and thyme can be added to obtain *travarica* when making *lozovača* (grappa), but these can also be added subsequently. Grappa is used as a base alcohol for various liqueurs like walnut liqueur (*orahovica*). The strongest grappa, *špirit* (spirits), has been used in the traditional medicine for healing people and sometimes animals. Vinegar is obtained through a process of the intentional wine souring. It is used for seasoning salads and sweet-sour meat dishes and even as a beverage when it is diluted. Rose liquor is made from vinegar poured over rose petals, with the addition of sugar syrup. Liqueurs have been served with sweet morsels, while wine has been drunk after the meal. The beverage served with sweet dishes only on special occasions was *prošek*, a unique dessert wine, made from dried sweet grapes, crushed and left to ferment for many years, sometimes from one's baptism day to their wedding day. It gives an exquisite flavour to many dishes. When combined with hen eggs whipped with sugar it is given to convalescents to recover their strength. If grapes for *prošek* production were not ripe and sweet enough, honey or *brački varenik* were added. *Brački varenik* is an indigenous Croatian food product from the island of Brač, protected on an EU level. It is a reduced liquid food supplement obtained after a long cooking process of the local wine grapes variety's juice, done when original volume of the grape juice reduces to 1/3. As a great replacement for sugar and it has been in use on our island for centuries, long before cane sugar. *Brački varenik* is perfect addition to stews, homemade biscuits, even ice cream. It is an ideal gourmet souvenir from the island of Brač that can be ordered from the local, certified island producers.

Maslinarstvo

U jednoj lijepoj legendi o podrijetlu imena Brača pri-povijeda se kako se trojanski junak Antenor na putovanju

iz grčke Ambracije zaustavio na Braču, gdje je ostavio pastira Bracha, pomorca Elapha te ratara i vinogradara Silena koji je donio lozu i mladicu masline s kukuljicom, iz koje se iščahurio cvrčak. Maslinarstvo je na Braču doista bilo razvijeno već u antici. O tome svjedoče arheološki nalazi poput kamenog podnožja tijeska u dvorištu Muzeja otoka Brača u Škripu ili torkulara na lokalitetu Bunje kod Novog Sela gdje se nalazio kompleks rimskih villa rustica te ulomci amfora na kojima su nakon gotovo 2000 godina vidljivi tragovi ulja. U srednjem vijeku hrvatski stanovnici, nastanjeni isključivo na visoravni u hladnijoj klimatskoj zoni, više su se bavili stočarstvom i uzgojem nekih drugih poljoprivrednih kultura poput vinove loze. Prema izvješću iz 16. st. Bračani su uvozili ulje iz talijanske Apulije. To je 1565. ponukalo mletačkog dužda izdati dukalu koja je nalagala da se na Braču sva neobrađena zemlja ima zasaditi pitomim maslinama, sve divljake se moraju navrnuti, a oni koji na bilo koji način oštete masline strogo kazniti – novčanom globom ili čak izgonom s otoka. Prema odredbi se također mladić nije smio oženiti prije nego li posadi 100 stabala maslina, što se u nekim bračkim naseljima poštivalo čak u 19. stoljeću. S vremenom se naredba proširila i na ostale dijelove Dalmacije. Krajem 18. st. na Braču je postojalo 25 malih uljara u kojima se, po nekim navodima, proizvodilo 8 milijuna kilograma ulja – više od svih ostalih dijelova Dalmacije zajedno. Sredinom 19. st. na Braču je, po nekim procjenama, bilo 3 milijuna stabala maslina, od kojih je uništeno oko 2 milijuna u vrijeme vinske konjunktura kad su težaci nepromišljeno krčili i zapustili ostale kulture kako bi imali više vinograda. S propašću vinove loze kao monokulture na prijelazu iz 19. u 20. st., Bračani su se vratili maslini. Godine 1899. osnovana je u Povljima, za ono vrijeme moderna, Prva Dalmatinska uljarska zadruga, sa 6 hidrauličnih presa, mlinskim postrojenjem, hidrauličnom pumpom, dva mlina za žito i velikim parnim pokretačkim motorom. Desetljećima su je koristili stanovnici okolnih bračkih naselja te stanovnici Omiškog i Makarskog primorja. Nakon Drugog svjetskog rata, maslinarstvo na Braču je nazadovalo, a u zapuštenim maslinicima često su harali požari. Obnova počinje 1992. u vrijeme Domovinskog rata. Tad je Brač bio bez turizma kao izvora prihoda, izoliran i prepušten sam sebi. Na poticaj hrvatske Vlade, koja je otočanima ponudila bespovratna sredstva za sadnju i uzgoj maslina, tada se sade nove sadnice i obnavljaju stari maslinici. Prevladavaju stare sorte: oblica – zbog svoje brojnosti na Braču, na susjednim otocima nazvana još i „bračka“, zatim levantinka, lastovka i buharica – „vrhbračka“, autohtona sorta istočnog dijela Brača. Masline danas na Braču beru od sredine listopada do sredine prosinca, a nekoć

od studenog do siječnja. U novim maslinicima stabla su niska što olakšava berbu i u njima Bračani ponekad drže kobile koje čiste nisko raslinje. U starim maslinicima stabla su visoka pa su u njima držali ovce za čišćenje terena i gnojidbu. Masline još uvijek beru na tradicionalni ekološki način – ručno, što ne oštećuje ni plodove ni stabla. U prošlosti su se do najviših grana berači penjali na visokim ljestvama. Berenice – ubrane masline odvojeno spremaju od kupljenica – onih koje su same pale na tlo i lošije su kvalitete. Beračima svih generacija, opremljenim saketima – vrećastim pregačama vezanim oko struka, pridružuju se rođaci i prijatelji. Nekoć su često dolazili najamni radnici iz Dalmatinske zagore, kojima se plaćalo novcem i uljem. Ubrane plodove su ranije držali u morskoj vodi kako se ne bi pokvarili prije prešanja, a danas masline prerađuju dan-dva nakon branja. Najprimitivniji oblik toća sastojao se od kamenog kola pokretanog drvenom gredom, okomito postavljenog iznad kamenog postolja. Dobiveno tijesto stavljali su u vreće, stavljene na dasku iznad drvene posude s vodom. Po njima bi zatim gazio čovjek dok su pomagači zalijevali vreće vrelom vodom. Veli toć je imao veći kapacitet i drveni koš s rupom u dnu u koji su sipali masline. Tijestom su punili športe – okrugle vreće od kokosovog vlakna s rupom u sredini. Športe, 10 - 12 komada, naslagali bi u tjesak makinu koju je pokretalo nekoliko ljudi. Vlasnik ulja ih je dočekivao pršuratama, rakijom i suhim smokvama. Ulje su držali u poklopljenim kamenicama, najčešće okruglim. One najveće, pravokutne, prevožene su privezane za brodove od bračkih kamenoloma do konoba. Bračani su najfinije ulje, ono koje su samo ocijedili prije prešanja, nazivali noćnjak i bilo je namijenjeno bolesnicima, osobito žučnim. Gusti talog od ulja, murga, služio je za pravljenje sapuna i rasvjetu, njime su premazivali i ovčji sir, a danas je sastojak kozmetičkih proizvoda. Otpadni materijal, pašćicu, koristili su kao stočnu hranu. Danas na Braču uljare sa starim prešama djeluju u Milni i Bobovišćima, dok su suvremene u Pučišćima, Sutivanu, Supetru i Selcima. U Postirima uz moderni centrifugalni pogon još uvijek koriste i dvije tradicionalne preše. Postirska Poljoprivredna zadruga je u suradnji s TZO Postira 2017. godine pokrenula Svjetsko prvenstvo u branju maslina s ciljem popularizacije Brača kao maslinarske destinacije. U istu svrhu postoje staze maslina, poput Maslinovih puta u Mircima, Etnografska zbirka obitelji Cukrov „Muzej uja” u Škripu te ostali agroturistički objekti – kušaonice, suvenirnice i sl. Bračko ulje je karakteristično po specifičnoj voćnoj aromi, umjerene gorčine i finog mirisa po zdravim zrelim plodovima. Možemo ga koristiti kao dodatak u kuhanju i začim u salatama, za pečenu ribu i kuhano povrće. Aromatično ulje u koje bi dodali ružmarin i češnjak, služio je kao začim za grahorice. I plodovi su vrlo ukusni, bez obzira jesu li masline konzervirane u salamuri – tretirane u mješavini vapna i drvenog pepela ili su prelivene kipućom morskom vodom i sušene u toploj peći.

Bračani su vezani uz maslinu od rođenja do smrti. Ulje koriste pri crkvenim obredima i sakramentima krštenja, potvrde i bolesničkog pomazanja. Grančicu masline s Cvjetnice nose za blagoslov doma i polja, a na pogrebu stoji uz odar zajedno s uljnom svjetiljkom luminom, te njome blagoslovljenom vodom škrope pokojnika. Maslina je hraniteljica Bračana i njoj se, kao majci, skrušeno vraćaju u teškim vremenima.



OBLICE, ANDREA MATOKOVIĆ OLIVES, *OBLICA* VARIETY, ANDREA MATOKOVIĆ



MASLINARSTVO, ALEKSANDAR KUKEC, NEGATIVOTEKA ETNOGRAFSKOG MUZEJA
OLIVE GROWING, ALEKSANDAR KUKEC, COLLECTION OF NEGATIVES OF THE ETHNOGRAPHIC MUSEUM

OLIVE CULTIVATION

A beautiful legend about the name of Brač narrates the story of a Trojan hero Antenor, who, on his voyage from Greece, stopped on the island of Brač leaving there the shepherd Brach, the sailor Elaph and the farmer and winegrower Silenus. Silenus brought to Brač vine and an olive shoot with a cocoon on it, from which a cicada emerged. Indeed, olive growing on Brač developed already in the Antiquity, which is evident from the archaeological finds, such as the stone base of the olive mill in the courtyard of Island Brač Museum in Škrip or the Roman press (*torcular*) on the site of Bunje near Novo Selo and fragments of amphorae with olive oil traces visible after almost 2000 years. In the Middle Ages, Croatian settlers, inhabiting only the inlands of the island with colder climate, were engaged more in cattle breeding and cultivation of some other crops like grapevine. According to a 16th century report, inhabitants of Brač imported olive oil from the Italian region Apulia, which prompted the Doge of Venice to issue an order by which all uncultivated areas on the island had to be planted with olive trees and all wild olive trees should be grafted – all under the threat of a financial penalty or even the expulsion from the island. That very order prescribed that a young man was not allowed to get married before planting 100 olive trees, which was a custom in some settlements of Brač still in the 19th century. With time, the Doge's regulations extended to the whole territory of Dalmatia under Venetian administration. In the late 18th century there had been 25 small oil mills on Brač, where allegedly 8 000 000 kg of olive oil had been produced – more than in all other parts of Dalmatia together. It is estimated that in the middle of the 19th century there had been 3 000 000 olive trees on Brač, 2 000 000 of which perished during the wine conjuncture, when farmers were thoughtlessly cutting down and neglecting other crops to have more vineyards. With the collapse of the viticulture at the turn of the 20th century, inhabitants of Brač returned to the olive growing. In 1899 the First Dalmatian Olive Oil Producers Cooperative, quite modern at the time was established in Povelja, equipped with 6 hydraulic presses, a milling plant, a hydraulic pump, two grain mills and a large steam start up engine. For many decades it was used by the inhabitants of the surrounding settlements and coastline of Omiš and Makarska. After the World War II, olive

cultivation on Brač deteriorated and the overgrown olive groves often burnt in forest fires. The revival began in 1992, during the Croatian War of Independence, when there was no tourism as the source of revenue and Brač was isolated and left to itself. On the initiative of the Croatian Government, who offered non-refundable subsidies for planting and cultivation of olives, saplings were planted and old olive groves rejuvenated. The old cultivars are prevailing: *oblica*, due to its popularity on Brač, also referred to by the other Dalmatian islanders as “of Brač“, then *levantinka*, *lastovka* and *buharica* – “*vrhbračka*“, indigenous to the eastern part of Brač. Nowadays, olives are harvested on Brač from mid-October to mid-December and previously from November to January. In new olive groves the trees are short, which facilitates the harvest. There are sometimes mares kept to clear the low vegetation, while in the old olive groves with relatively tall trees, sheep help maintain the grounds and produce manure. Olives are still being harvested in a traditional ecological way – manually, which does not cause damage on the fruit or the trees. In the past, long ladders were used for picking olives from the highest branches. *Berenice* i.e. the picked olives were strictly divided from *kupjenice*, olives that were picked after they fell to the ground, believed to be of a lesser quality. The olive pickers of all generations, equipped with special aprons with bags, are joined by their cousins and friends. Formerly, there were also workers from Dalmatian Zagora who received the compensation in money or in olive oil for their work. Previously olives were soaked in seawater to keep them from spoiling before grinding, and nowadays they are processed only couple of days after harvesting. The most primitive type of mill (*točl*) consisted of a millstone vertically set on the stone base turned by means of a wooden beam pulled through the stone. The obtained paste of crushed pulp was collected into sacks that were placed on a board above a wooden vat, and then trodden by a barefoot man, while the assistants were constantly watering them with the boiling water. The mill of a larger capacity had a cone-shaped wooden container for olives with an opening at the bottom. The paste was collected in frails (*športe*) – round bags with a large hole in the middle, made of coconut fibre. Frails were stacked in the oil press operated by few men. The owner of the olive oil offered them *pršurate*, *rakija* and dry

figs. The oil was stored in covered stone containers, mostly round-shaped. Those largest rectangular containers were transported tied to the boats from the quarries of Brač to the wine cellars. The finest olive oil which comes to the surface first before pressing, called by the inhabitants of Brač *noćnjak*, was given to patients suffering from gallbladder diseases. The thick oil sediment, *murga*, was used for making of soap and for lighting. Sheep cheese was smeared with it. Today it is an essential ingredient of many cosmetic products. The remaining residue *pašćica* was given as a food to livestock. Nowadays on Brač, olives are pressed in the old-fashioned way in oil plants in Milna and Bobovišća, while modern centrifugal plants operate in Pučišća, Sutivan, Supetar and Selca. In Postira, apart from the application of the modern decanter centrifuge, two traditional hydraulic presses are still in use. Since 2017, the Olive Picking World Championship has been held in Postira, organised in October by Postira Tourist Board, Postira Agricultural Cooperative, Postira Municipality and Aldura Sport d.o.o., with the intention to promote Postira and Brač as an olive destination that produces a completely natural, healthy and high-quality olive oil by respecting centuries-old tradition and high-quality standards. For the same purpose, olive routes, like Maslinovi puti of Mirca were established. The ethnographic collection of the Cukrov family – “Muzej uja” in Škrip was founded, along with other agritourist attractions such as olive oil tasting rooms and souvenir shops. The olive oil of Brač has a specific fruity aroma, moderately bitter taste with a delicate scent of healthy ripe olives. It is used as a food supplement and for seasoning salads, grilled fish and cooked vegetables. Aromatic oil with the addition of rosemary and garlic served for seasoning legumes. The olive fruits are as well very savoury, no matter whether they are conserved in the brine – the blend of lime mortar and wood ash or poured over with boiling seawater and dried in a warm furnace.

Inhabitants of Brač have been connected with olives since the day they were born until their death. The oil has been used in religious rituals of the Roman Catholic Church and in the church sacraments of baptism, confirmation, holy orders and anointing of the sick. The olive branch blessed on Palm Sunday is carried to the home and to fields for divine protection and at the funeral it has been kept together

with *lumin* (oilseed candle) next to the bear and it has been used for sprinkling the deceased with the holy water for a farewell. The olive has provided food for generations of inhabitants of Brač, who humbly return to it as to a mother in hard times.

Pčelarstvo

Anonimni mletački izvjestitelj iz 18. st. naziva Brač i ostale dalmatinske otoke „najslađim i najbujnijim dijelom pokrajine“ zacijelo imajući na umu

bujno mediteransko raslinje koje je omogućavalo rani razvoj pčelarstva na otoku. Nešto kasnije, 1774. Alberto Fortis je pohvalio kakvoću bračkog meda skupljenog iz primitivnih košnica načinjenim od kamena kako ih vjetar ne bi prevalio. Ostatke takvih košnica - kamenica korištenih do sredine 20. st. i danas možemo vidjeti u Škripu. U sklopu međunarodnog projekta 2013. obnovljene su kamene košnice iz 16. stoljeća, smještene na padinama posjeda dolske obitelji Gospodnetić. Košnice su sastavljene od plakuna – kamenih ploča, bridova slijepljenih mješavinom vapna i zemlje. Pri dnu pročelja okrenutog prema suncu nalazio se otvor za pčele – leto. Košnica se sužavala prema dnu koje je također bilo ploča uložena u suhozid. Dvostrešni krov se sastojao od dvije pomične ploče poklopljene trećom vodoravnom. Pčelar je pri vađenju meda koristio dimilicu s prahom od osušene životinjske balege. Podizao je ploče krova ispod kojeg je bila rešetka od drvenih letvica na kojoj su pčele gradile saće. Košnice, uložene u suhozidne ograde i poredane u stepenastim nizovima oblikovale su čelišće. Mogle su se nalaziti u vrtu u blizini kuće, ali i uz rubove pašnjaka obraslih medonosnim biljem, na pogodnim mjestima s dovoljno svjetla i topline i, po mogućnosti, s nekim izvorom vode u blizini. Prilikom rojenja, pčelari su prenosili roj u zvonolikim pletarama od slame premazanima pčelinom ljubicom (matičnjak). S udaljenih čelišća pčelari su prenosili saća u mjevovima na magarcu. Gnječili su ga rukama iznad košare od pruća u keramičku posudu ili kamenicu u kojoj bi ga kasnije i čuvali. Ovisno o godišnjim prilikama, skupljali su med dva puta godišnje – oko blagdana sv. Ivana Krstitelja (24. 6.) te u jesen između sv. Luke (18. 10.) i sv. Katarine (25. 11.). Nakon cijedenja meda, saće bi višestruko kuhali i tiještili kako bi dobili vosak. Zabilježeno je kako je na Braču 1860. proizvedeno 1650 funti meda i 440 funti voska. Prije Drugog svjetskog rata brački vosak su nosili na daljnu preradu u tvornicu svijeća u Makarskoj. U drugoj polovici 19. st. u tehnologiju je uvedeno pokretno saće što je u svojim brojnim priručnicima i periodičkim publikacijama namijenjenima puku promicao don Milan Vusio, poljoprivredni stručnjak iz bolske plemićke obitelji. Don Milan je često posjećivao svog prijatelja don Nikolu Milićevića starijeg, upravitelja Pustinje Blaca koji je oko 1900. na padini brda blizu samostana dao sagraditi u to vrijeme najveći pčelinjak u Dalmaciji. Košnice, uglavljene u stepenasto građene suhozidne podzide, oblikom podsjećaju na tradicionalne, no načinjene su od betonskih ploča, s drvenim pročeljem i stražnjom stranicom te imaju pokretno saće. Do košnica se dolazi središnjim kamenim stepenicama. Pri dnu pčelinjaka opasanog visokim

zidom nalazi se kamena kućica s pčelarskim priborom, a na više mjesta postavljene su kamenice s vodom. Pustinjaci su uredno vodili evidenciju o svakoj košnici pojedinačno pri čemu su koristili plan pčelinjaka s ucrtanim i brojem označenim košnicama. Iz 237 košnica za dobre godine su znali dobivati i po 15 kvintala meda koji se izvezio i u Austriju. Vrcani med, pohranjen u drvenim bačvama, bakrenim posudama i staklenkama s posebno izrađenim etiketama, lađama se prevezio iz Blatačke uvale u Trst. Blatački svećenici, koji su u samostanu tiskali naputke za pčelare amatere, imali su i popis raslinja korisnog pčelama. Na njemu se našlo voće - trešnja, jabuka, kruška, šljiva, nešpula, badem, šipak i breskva; šumsko drveće – lipa, bagrem, crnika, divlji kesten i bor; grmlje – kupina, brnistra, drača, vrijes i bršljan, a od ostalih biljaka sijali su bob, tikvu, krastavac, djetelinu i suncokret. Područje oko samostana bilo je zasađeno kaduljom, ružmarinom, pelinom, primorskim vrijeskom, majčinom dušicom i lavandom. Danas je to zapuštena poljoprivredna površina koju Centar za kulturu Brač nastoji revitalizirati te tako sačuvati od propasti povijesnu i prirodnu baštinu za buduće generacije. To bi također bio vrijedan doprinos očuvanju bioraznolikosti prirode u ovom razdoblju civilizacije kad je okoliš ugrožen raznim opasnostima. Današnji malobrojni pčelari okupljeni u pčelarsku udrugu „Kaduja“ drže suvremene košnice uglavnom na istočnom dijelu Brača. Vrlo tražen je med od kadulje jake arome koji liječi respiratorne smetnje i pojačava imunitet. Med s ljetne ispaše može biti i od ružmarina i majčine dušice te ostalih livadnih biljaka koje cvatu u to vrijeme, a jesenski je od primorskog vrijeska. Povremeno možemo pronaći i medun – medljikovac, med dobiven od medne rose (medljike) s listova kjena (klen). Med je jedan od najsavršenijih proizvoda prirode koji sadrži sve sastojke od kojih je izgrađen ljudski organizam. U prošlosti je služio kao zdravi prirodni zaslađivač te kao sredstvo za konzerviranje hrane. Od meda su pravljene različiti kolači poput kolača u koje su dodavali prošek i cimet, zatim roščići, medenjaci i paprenjaci. U narodnoj medicini žlica meda ujutro služila je za jačanje organizma, kao lijek za prehladu i kao laksativ, dok je navečer otopljena u čaši vode osiguravala miran san. Med pomiješan s maslom dozirali su žličicama za ublažavanje bronhijalnih tegoba, a mješavinom meda, toplih mekinja, nekih trava i toplog ulja mazali su prsa kod jakog kašlja. Važnost pčela kao proizvođača ovog čudesnog prirodnog lijeka te kao glavnih oprašivača biljaka je neprocjenjiva. U jednoj od najljepših i najstarijih liturgijskih pjesama zapadnog kršćanstva, hvalospjevu uskrsoj svijeći, iskazuje se zahvala marljivosti pčela. Današnje generacije bi trebale slijediti primjer predaka koji su voljeli i brinuli se o ovim radišnim kukcima jer o njima ovisi naš opstanak.



KOŠNICE PČELINJAKA PUSTINJE BLACA, ARHIV CZK BRAČ
BEEHIVES, BLACA HERMITAGE, ARCHIVE OF THE BRAČ CULTURAL
CENTRE

BEEKEEPING ON BRAČ

An anonymous Venetian reporter of the 18th century calls Brač and other Dalmatian islands “the sweetest and the most exuberant part of the region“ probably having in mind the lush vegetation which enabled the early development of apiculture on the island. Slightly later, in 1774, Alberto Fortis praised the high quality of Brač honey collected from primitive beehives made of stone, so that the wind could not overthrow them. Remains of those beehives, “stone troughs“ are still visible in Škrip. Similar stone beehives, built in the 16th century on the estates of the Gospodnetić family in Dol, were restored in 2013 within an international project. They consist of stone slates glued together with a mixture of lime mortar and earth. At the bottom of the front side, exposed to the sunlight, there was a beehive entrance. The hive narrowed towards the bottom, which was also a slab, inserted into a drywall fence. Side-gabled roof was made from two removable slabs covered with the third one that served as a weight. When harvesting honey beekeepers used smoker with pulverised dried animal dung. They removed the slabs of roof to find underneath wooden bars on which bees produced their comb. Hives, built into drywall fences and arranged in stepped rows, formed an apiary, *čelišće*. They were situated in the garden near the house and also on the edge of the pasture grown with honey-producing plants, in an adequate place with enough of light and warmth, and with some source of water nearby, if possible. During bee swarming, beekeepers transferred the swarm to the new beehives in straw skeps smeared with lemon balm. They carried honeycombs from the remote apiaries in wineskins on the back of a donkey. They crushed the honeycomb through a wicker basket into a ceramic or a stone pot used onwards for storing honey. Depending on the weather conditions, honey was harvested twice a year: around St John the Baptist’s Day (June 24) and in autumn between St Luke’s Day (October 18) and St Catherine’s Day (November 25). After straining of honey, the comb was repeatedly boiled and pressed to obtain the wax. It has been noted that 1650 pounds of honey and 440 pounds of wax were produced on Brač in 1860. Before the World War II, wax produced on Brač was shipped to Makarska to be processed further in a candle factory. In the 2nd half of the 19th century movable-comb-hives were introduced in beekeeping practice. The

invention was promoted in numerous books and periodicals intended for common people, written and edited by Father Milan Vusio, an agricultural expert and a member of a noble family from Bol. Father Milan often visited his friend Father Nikola Miličević elder, the superior of the Blaca Hermitage, who around 1900 built the largest apiary in Dalmatia on the sunny slopes of a hill near the monastery. The hives, built in the drystone retaining walls, resemble the traditional ones, with the difference that they are constructed from concrete slabs, with wooden front and back side and the movable frames inside. Beehives can be reached by the stone stairway carved in the middle. At the bottom of the apiary, encircled with a high wall, there is a small stone shed with beekeeping equipment and in many places stone troughs with water were placed. The hermits orderly kept the files on each hive individually, using the plan of the apiary with drawn hives marked with numbers. When the year was good they harvested from 237 hives up to 15 quintals of honey later exported even to Austria. Extracted honey, stored in wooden barrels, copper pots and glass jars with custom made labels, was transported from the Blaca Cove on board ships to Trieste. The priests of Blaca, who published in the hermitage manuals for amateur beekeepers, had a list of honey-producing plants. Those were fruits such as cherry, apple, pear, plum, Chinese plum, almond, pomegranate and peach; forest trees - linden, black locust, holm oak, wild chestnut and pine; bushes - blackberry, Spanish broom, Christ's thorn, heather and ivy and from other plants - broad beans, gourd, cucumber, clover and sunflower were cultivated. The area around the hermitage was planted with sage, rosemary, wormwood, winter savory, thyme and lavender. Nowadays, it is an abandoned agricultural land that Brač Cultural Centre struggles to revitalise and, in such manner, save from the destruction the historical and the natural heritage for the future generations. This would also be a valuable contribution to the conservation of biodiversity in this stage of the human civilisation when the nature is endangered by many perils. Today a small number of beekeepers on Brač, organised in a beekeeping association "Kaduža" (sage), own modern hives mainly in the eastern part of Brač. Well wanted sage honey with a strong rich flavour, has been used for healing respiratory diseases and for re-enforcing the immune system. Hon-

ey harvested from the summer bee pasturage can also be derived from rosemary, thyme and other meadow plants that blossom at the time, while the autumn honey originates from winter savory. Occasionally, one can find *medun* – honey obtained from the honeydew collected by bees from the leaves of the Montpellier maple. Honey is one of the most perfect products of nature, containing the same components that are present in the composition of the human body. In past, it served as a natural sweetener and as an agent for preserving food. Various cakes have been made from honey, like the one in which *prošek* and cinnamon have been added, then crescent cookies, Brač version of honey-biscuits and spicy gingerbreads. In the traditional medicine a spoon of honey taken in the morning served for invigorating of the organism, as a cure for the cold and as a laxative, while in the evening it provided literally sweet dreams. Honey blended with butter was dosed in teaspoons to relieve the bronchial problems and the combination of honey, warm bran, some herbs and warm olive oil was rubbed into the chest of a patient suffering from a persistent cough. The importance of bees as the natural producers of this marvellous remedy and as main pollinators of plants is priceless. One of the oldest and the most beautiful liturgical songs of the Western Christianity, the Easter Proclamation, contains the remarkable "praise of the bee". Modern generations should follow in the footsteps of their ancestors who loved and cared for these industrious insects, because our survival depends on them.

Divljač u bračkoj prehrani

Stanovnici otoka nikad ne miruju, čak ni u hladnijim mjesecima, kad je smanjen intenzitet poljoprivrednih radova i otok djeluje pomalo uspavano. U vrijeme ranih proljetnih kiša ljudi na visoravni skupljaju puževe vinogradnjake za jelo. Drže ih nekoliko dana u kutiji sa suhim prutićima po kojima puze i ostavljaju izlučevine te

se tako očiste. Najčešće ih pripremaju na žaru – na gradelama ili u lugu (pepelu), nakon čega ih posole i, po želji, dodatno začine češnjakom, peršinom i paprom. Puževe također kuhaju u posoljenoj vodi s octom. Zatim ih izvuku iz kućice i kuhaju u razrijeđenom bijelom vinu te im dodaju luk pirjan na ulju. Kad meso puža omekša, dodaju češnjak, peršin, ocat i prošek.

Sredinom listopada počinje sezona lova na Braču. Udruga bračkih lovaca danas broji oko 220 članova. Love najviše zečeve, fazane, šljuke i jarebice kamenjarke. Najčešće ih pripremaju na lovački način – prije pečenja ih mariniraju u razrijeđenom octu i vinu uz dodatak začinskih biljaka poput ružmarina ili lovora. Na sličan način pripremaju i meso jelena lopatara koji žive u ograđenom lovnom području blizu Vidove gore od 1980-tih. Od tada je na Braču moguće vidjeti i divlje svinje, kojih ima mnogo, osobito u višim dijelovima otoka. Lovci ih love po teškom terenu pomoću pasa među kojima prevladavaju autohtone hrvatske pasmine istarskih i posavskih goniča. Osobito je popularna pašticada od bračke veprovine, a pripremaju je slično kao onu od goveđeg mesa. Meso, prethodno marinirano u razrijeđenom octu i crnom vinu s nekoliko listova lovora, pirjaju uz dodatak koncentrata rajčice i prošeka te začina – soli, papra, muškarnog oraščića i suhih šljiva. Poslužuju ga narezanog na debele odreske, prelivegom gustim umakom s njokima od krumpirova tijesta kao prilogom.

Posebna poslastica, koju na Braču pripremaju od rimskog vremena, jesu pečeni sivi puhovi. Love ih krajem studenog, prije zimskog sna, kad su najdeblji, najmasniji i time najsladji. Stupicu postavljaju najčešće na hrastovu stablu jer im je žir omiljena hrana, iako se hrane i ostalim šumskim plodovima te voćem. Nekoć su za zamku koristili kamenu ploču (plok) postavljenu na štapić s privezanim suhom smokvom. Puhu spale krzno, očiste iznutrice i zatim ga peku na ražnjiću. Jedu ga u sendviču, između dvije debele kriške kruha. Tradicija lova na puhove očuvala se u ponekim naseljima na visoravni i osobito Dolu na Braču. Brački lovci pažljivo prate stanje životinjskih populacija i nastoje sačuvati prirodnu ravnotežu.

WILDLIFE IN THE DIET OF BRAČ

Inhabitants of the island never sit still, not even in colder months of the year, when agricultural works are less intense and the island appears to be in a slumber. In time of the early spring rains, people inlands of Brač collect Burgundy snails for food. They keep them for couple of days in a box with dry sticks for purging: the snails creep on sticks, leaving their slime. Snails are mainly grilled above live coals or ash-roasted, then salted and, as wished, seasoned with garlic, parsley and pepper. They can also be cooked in salted water with vinegar, after which they are pulled out from their shells. Then, they are cooked once again in the diluted white wine in which sliced onions, braised in oil, are added. When their meat softens, it is seasoned with garlic, parsley, vinegar and *prošek*.

In mid-October, hunting season begins on Brač. The Hunting Association of Brač counts approximately 220 members, who hunt mainly hares, pheasants, woodcocks and rock partridges. They are prepared in hunter style, which means that, before roasting, the meat is marinated in diluted vinegar and wine, with the addition of spices, such as rosemary or bay laurel. In similar manner, venison of fallow deer, living in a fenced-out hunting area near Vidova gora since the 1980s, has been prepared. In the last four decades there have also been many wild boar on Brač, especially in the highlands. Wild boar is hunted on a difficult terrain with chasing dogs. Hunters of Brač prefer indigenous dog breeds of Croatia – Istrian short-haired hound and the Posavac hound. Very popular dish made from wild boar meat is *paštica*, similar to the stew prepared from beef. The meat, previously marinated in diluted vinegar and red wine with few bay leaves, is braised with the addition of the concentrated tomato purée, *prošek* and spices – salt, pepper, nutmeg and dry plums. It is served sliced in thick slices, with gnocchi made of potato dough as a side dish, poured over with the rich gravy.

A unique delicacy, prepared on Brač since the Roman times, is the roasted European edible dormouse. Dormice are hunted in the late November, before hibernation, when they are fattest and therefore sweetest. The trap has been set usually on a branch of the holm oak tree, since acorns are their favourite food, even though they also diet on other forest ber-

ries and fruits. In past, the self-trap consisted of a small stone slab set on a wooden stick, with a dry fig tied to it. First, one has to burn the fur of the dead dormouse, then remove its offal and roast it on a tiny spit. It is eaten in a sandwich, between two thick slices of bread. The tradition of dormouse trapping has been preserved in some inland villages of Brač, particularly in Dol. Hunters of Brač carefully observe the animal populations to maintain the ecological balance.



LOV NA DIVLJAČ, ALEKSANDAR KUKEC, NEGATIVOTEKA ETNOGRAFSKOG MUZEJA HUNT, ALEKSANDAR KUKEC, COLLECTION OF NEGATIVES OF THE ETHNOGRAPHIC MUSEUM

Ribarstvo

S razvojem novih primorskih naselja na Braču krajem 15. st. stanovnici su se, uz zemljoradnju počeli baviti i ribarstvom, koje je s vremenom u nekima od tih gradića postalo i dominantna gospodarska grana. Brodarstvo je, kao uvjet ribarstva, bilo razvijeno u nekoliko otočkih naselja. Među njima je prednjačila Milna u čijem su brodogradilištu sve do druge polovice 19. st. gradili plovila raznih dimenzija, kabotaže i namjena, počevši od najmanjih čamaca, preko bracera, koje su dobile ime po Braču, do velikih jedrenjaka kojima su Bračani i naručitelji iz ostalih dijelova Dalmacije trgovali po čitavom Sredozemlju. Za ribolov brodovima i mrežama postoje povoljne pozicije „pošte“. Ribari su lovili okupljeni u družine koje su koristile pošte prema određenom rasporedu „bruškitu“. O tome su odlučivali ždrijebom o čemu svjedoči zapis iz 1579. godine. Ribarsku ekipu je činilo 12 -18 ljudi raspoređenih na jednom leutu s mrežom te najčešće dvije svičarice (čamci). Najviše su lovili ljetnim mrežama potegačama plavu ribu poput srdela, skuša, incuna, lokardi... U zimskim mjesecima koristili su migavice za lov na girice i slične ribe. Raspodjela ulova bila je dogovorena ugovorom sklopljenim između vlasnika broda i ribara. Polovicu je dobivao vlasnik, a ostali su bili plaćeni po učinku. Najbolje su bili plaćeni svičar koji pratio jato riba i pazio na rasvjetu na čamcu te šijavac – veslač. Kada bi uočili jato riba, svičar bi rogom pozvao ribare na leutu bliže obali. Nakon što bi se dvije svičarice spojile, jedna od njih bi ugasila svjetlo. Posada s leuta bi opasala jato mrežom i počeli bi potezati mrežu ka obali da bi je na kraju, s ribom u saku mreže, izvukli na leut. Ponekad bi koristili drveni pobuk zvonolika oblika za stvaranje buke kojom su tjerovali ribu u mrežu. Kao izvor svjetla za privlačenje riba prvo su koristili svičalo – metalnu napravu nalik gradelama na kojima je gorila borovina. Međutim, kako je svakoj svičarici za ljetnog mraka bilo potrebno 120 m³ drva, do kraja 19. st. nestale su mnoge šume i ribari sa susjednih otoka dolazili su na Brač u potrazi za borovinom. Stoga su u uporabu ušle prvo karbidne lampe, zatim petrolejske lampe - korištene sve do 1970-ih kad su ih zamijenile plinske svjetiljke koje se danas koriste za lov ostima pod sviću i, napokon, električne svjetiljke. Ostima love hobotnice, škarpine, komarče i slične škrapске ribe. Vršama od mrtine ili gluhača lovili su ugore, jastoge, hlapove. Postojali su i razni mamci koje su ribari sami izrađivali, poput sipca i lignjarića. Mreže su kupovali u Splitu, a popravljali su ih sami te su ih bojali radi trajnosti u tekućini od krke (samljevene kore bora) kuhane u morskoj vodi. Najviše su lovili plavu ribu (srdele, skuše, lokarde i incune), zatim jaglice, girice i bukve, sipe, lignje i hobotnice, raže i ugore te u manjim količinama trlje, škarpine, zubace i jastoge. Od plavih riba vjerojatno je na jelovniku bila najzastupljenija srdela, koju su, ulovljenu u ljeti, solili u drvenim bačvama i tako su



RIBARSTVO, ALEKSANDAR KUKEC, NEGATIVOTEKA ETNOGRAFSKOG MUZEJA FISHING, ALEKSANDAR KUKEC, COLLECTION OF NEGATIVES OF THE ETHNOGRAPHIC MUSEUM

ju mogli jesti u manje izdašnim zimskim mjesecima. Višak su izvozili i čak zamjenjivali s talijanskim i grčkim trgovcima od kojih su Bračani zauzvrat dobivali neke grahorice, naranče i razne druge proizvode poput sumpora za vinovu lozu. U razdoblju od 1907. do 1910. godine Milna je izvezla 17290 kg, Bol 11200 kg, Postira 29900 kg, a Pučišća 3970 kg slane ribe. Prema jednom podatku u Vičjoj luci u Bobovišćima uzgajali su dagnje i kamenice kojih je 1911. bilo 30000 komada u vrijednosti od 900 kruna. Početkom 20. st. počinje osnivanje i tvornica sardina na Braču: firma „Mardešić i drug“ iz Komiže s centralom u Trstu otvorila je svoju tvornicu 1902. u Bolu, a 1909. u Milni. Tvornicu za preradu ribe u mjestu Postira 1907. godine izgradio je bečki industrijalac Karl Warchanek. Poslovanje tvornice zaustavljeno je tijekom Drugog svjetskog rata, da bi 1948. godine ponovno krenuli s proizvodnjom. Desetljeće kasnije započelo je formiranje i vlastite ribolovne flote kupnjom brodova. Godine 2013. otvorena je nova tvornica koja je svojim posebnostima svrstana u jednu od najmodernijih takvog tipa u Europi. Čitava proizvodnja podignuta je na najvišu razinu, od postizanja maksimalne kvalitete proizvoda pa sve do energetske učinkovitosti poslovanja. „Sardina“ posjeduje vlastitu ribarsku flotu od čak 7 ribarskih brodova, proizvodne linije kapaciteta proizvodnje 40 milijuna konzerviranih proizvoda, a na uzgajalištima se svake godine proizvede najmanje 1200 tona tuna i bijele ribe.

Bračani su doprinijeli i napretku svjetskog ribolova. Iz Sumartina, gradića s brodogradilištem u kojem još uvijek grade drvene brodove, potječe Mario Puratić. Kao iseljenik u SAD-u i ribar na tunolovcima u Meksičkom zaljevu konstruirao je 1955. koloturnik za postavljanje i izvlačenje ribarskih mreža. Za sustav nazvan *power block* dobio je 1975. diplomu Američkog patentnog ureda kao izumitelj godine, a uvršten je i na popis sto najvećih izumitelja 20. st. u SAD-u.

FISHING ON BRAČ

With the development of new coastal settlements on Brač in the late 15th century, besides the agriculture, the residents turned to fishing. As time passed it became the leading economic branch in some towns. Ship building, as a basic prerequisite for fishing, also developed in a few insular towns. Milna was ahead among them, with a shipyard where vessels of various sizes, *cabotage* and purpose were built up to the 2nd half of the 19th century. These vessels ranged from lightweight fishing boats,

braceras (*brazzera*), named after Brač, to the largest sailboats used by inhabitants of Brač and ship owners from the rest of Dalmatia to trade all over the Mediterranean. Suitable fishing positions were extremely important for fishing with large summer seine nets (*pošte*). Fishermen, organised in teams, were put on certain positions according a fishing schedule based on draw, mentioned already in 1579. A fishing team consisted of 12 to 18 men distributed on a *leut* – a larger fishing ship with a triangular lateen sail and a fishing net – and usually two small light lamp boats

on oars. Mainly, oily fish such as pilchards, mackerels, anchovies, Spanish mackerels and other species were caught by means of summer seine nets. In winter months, *migavica*, a seine net with meshes opening and closing vertically, was used for fishing pickerels and similar fish. The distribution of the catch was determined by the contract arranged between the owner of the ship *leut* and fishermen. Half of the catch belonged to the owner, while the others received their part depending on the intensity of work they performed. Best-paid members of the crew were *svičar*, who had to take care of the lamplight, at same time searching for a school of fish, and the rower. When he spotted a school of fish, *svičar* used a horn to call the fishermen who were sleeping in *leut* near the coast. After the two lamplight boats had approached each other, the light was extinguished on one of them, and the crew from the *leut* would surround the school with a net, start pulling it towards the coast and eventually haul it out on *leut*, together with the fish caught in the sack of the net. Sometimes they used *pobuk* – a long-handled wooden tool with a bell-shaped end – for making noise that scared the fish and made them flee towards the net. In the past, the pine wood was used as the basic source of light to attract fish. It was burnt on *svičalo*, an iron gear resembling grills, attached to the prow of a boat. However, since during a season of the night fishing each lamplight boat needed 120 m³ of firewood, many Dalmatian forests perished by the end of the 19th century and fishermen from the neighbouring islands were coming to Brač in search of pine wood. This prompted fishermen to apply first carbide lamps, then paraffin lamps - used until the 1970s when they were replaced with gas lamps, and finally electric lamps. One still uses a gas lamp for spear fishing under the light. This method is utilised for fishing octopus, red grouper, gilt-head brim and similar species inhabiting rocky coastline. Conger, spiny lobster and lobster have been caught in fish traps, in past made of twigs of myrtle or Phoenician juniper. There were also various baits made by fishermen, like *sipac* – used to attract cuttlefish and *lignjarić* used for catching squid. Fishermen used to buy nets in Split, they mended them themselves at home and greased them for durability in the cooled seawater in which pulverised bark of pine tree had been cooked. Oily fish (pilchard, mackerel, Spanish mackerel, anchovy) were fished to a large degree, then garfish, picarel and bouge, cuttlefish,

squid and octopus, ray and conger, and, to a lesser extent, mullet, red grouper, common dentex and spiny lobster. The most represented oily fish on the menu was pilchard which, caught in summer, was conserved by being salted in a wooden barrel and as such it could be consumed in less yielding winter months. The surplus was exported or even bartered with Italian and Greek merchants, from whom inhabitants of Brač received in return some legumes, oranges and other products, like sulphur for grapevine. In period between 1907 and 1910, Milna exported 17290 kg, Bol 11 200 kg, Postira 29 900 kg, and Pučišća 3970 kg of salted fish. It has been recorded that in 1911 in Vičja luka of Bobovišćima mussels and oysters were farmed, of which there were 30 000 valued at 900 crowns. At the beginning of the 20th century the first fish processing factories on Brač were established: the company “Mardešić & co.“ from Komiza, with the headquarters in Trieste, founded in 1902 a factory in Bol and in 1909 in Milna. In 1907, a Viennese industrialist, Karl Warchanck, built a fish-processing factory in Postira. Factory operations were suspended during the World War II, but started up again in 1948. A decade later, the company began to form its own fishing fleet, with purchasing ships. In 2013, a new factory was opened, counted among one of the most modern facilities of its kind in Europe. Overall production has been raised to a higher level, from achieving maximum quality to energy efficient production. The “Sardina“ factory has its own fishing fleet of 7 fishing boats and an annual production capacity of 40 million canned products. Each year at least 1200 tonnes of tuna and whitefish are produced in its farms.

Inhabitants of Brač contributed to the progress of fishing on all the seas of the world. One of them was Mario Puratić, native to Sumartin, a town with a shipyard where still wooden vessels have been built. As an emigrant to the USA and a fisherman catching tuna fish in the Mexican Gulf, in 1955 he constructed a mechanism for casting up and drawing in fishing nets. In 1975, he was awarded a certificate by the American Patent Office in recognition of his invention called the power block, and was named the inventor of the year. Puratić was declared one of the hundred greatest inventors of the 20th century in the USA.



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Motika i mašklin

Dok sjedimo za stolom i upijamo mirise domaće hrane, sudjelujemo tek u završnom činu priče o mediteranskoj prehrani. Tome je prethodio dugotrajan proces koji je započeo uzgojem namirnica. Stoga povijest započinje alatima neophodnima za obradu zemlje.

Brojne otočke obitelji i danas koriste osnovne težačke alate - motiku i mašklin koje su brižno čuvali i održavali te prenosili s generacije na generaciju.

Mašklin je korišten na mjestima gdje bi se drugi alati polomili. Zbog uske željezne glave, s jedne strane oblikovane kao bradva, a s druge kao dljeto, služio je za lomljenje i iskapanje kamena. Bez maškлина ne bi postojale ni krušne peći ni slikoviti kameni krovovi obijeljeni vapnenim mlijekom.

Motika je neizbježan alat za sve one koji žele živjeti na tradicionalan način; hraneći se voćem i povrćem koji su sami uzgojili u vlastitom malom vrtu koji okružuje njihovu obiteljsku kuću, začinjeno maslinovim uljem iz udaljenog maslinika do kojeg, na završetku suvremenih cesta, mogu doći samo pješice. Zakošenu željeznu oštricu izrađivali su domaći kovači, a zakrivljen i relativno kratak držak djeljali su sami vlasnici – težaci od otpornog drva bračke česmine. Ovakav poseban oblik otočke motike prilagođen je radu na tvrdom kamenitom tlu, jer trebalo je kopati „svojski i dobro, po starom bračkom običaju“, kako je precizno nalagao brački Statut. Kopali u veljači i ožujku pa ponovno oko blagdana sv. Vida, 15. lipnja. Nisu smjeli kopati na Veliki petak ni bosti zemlju oštrim predmetima jer se smatralo da tada u njoj počiva mrtvi Krist.

Veliku tešku motiku za obradu većih površina koristili su isključivo muškarci. Pri kopanju su nosili hanjule, nazuvke od čvrstog platna kako bi se zaštitili od eventualnih ozljeda i paranja odjeće. Posebne motičice mogle su koristiti žene i djeca za obrađivanje zemljišta oko kuće.

Motika je ujedno bila mjerna jedinica na Braču i Hvaru. Odnosila se na površinu vinograda koju je težak mogao iskopati u jednom danu – 435 m².

Stara hrvatska poslovice kaže: „Nema kruha bez motike“. Poučava da je do uspjeha moguće doći isključivo poštenim i napornim radom. Ova tvrdnja osobito je vrijedila za otočke težake. Oni su svoje prilično skromne, ali itekako zaslužene svakodnevne obroke jeli s takvim užitkom kao da se radi o kraljevskoj večeri. Ne iznenađuje stoga da su motika i mašklin, kao kulturni težački alati, opjevani u mnogim dalmatinskim pjesmama.



MAŠKLIN I MOTIKA, ALEKSANDAR KUKEC,
NEGATIVOTEKA ETNOGRAFSKOG MUZEJA
MAŠKLIN I MOTIKA (A PICK AND A HOE),
ALEKSANDAR KUKEC, COLLECTION OF
NEGATIVES OF THE ETHNOGRAPHIC
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HOE AND MATTOCK

While we are sitting at the table, absorbing the scent of the domestic food, we are, in fact, participating only in the final act of the story about the Mediterranean diet, preceded by a lengthy process which started with the cultivation of the crops. Thus, our story will begin with the tools essential for farming. Basic farmers' tools, hoe and mattock, maintained with love and handed down from one generation to the other are still used by many families of islanders.

A mattock was used in places where all other tools would break. Due to its narrow head with an adze and a chisel edge as the ends, it was used for stone breaking and stone digging. No bread ovens and picturesque limewashed stone roofs would exist without mattocks.

A hoe is an inevitable tool for all those islanders who want to live in a traditional way of life; eating fruits and vegetables they have grown themselves in tiny gardens surrounding their family houses, seasoned with olive oil originating from remote olive groves that, at the end of the modern roads, can be reached only on foot. Slanted pointed iron blades of hoes were forged by local blacksmiths, while curved and relatively short handles made of durable Brač holm oak wood were carved by farmers – the owners themselves. This special shape of the islanders' hoe was adapted to working on a

rough stony ground, since one had to dig “hard and wholeheartedly, in accordance with the old Brač custom“, as it was precisely ordered by the Brač Statute. The soil was tilled in February and March and then again around Saint Vid's Day (Saint Vitus), on the 15th of June. It was strictly forbidden to dig the soil on Good Friday or poke the ground with a sharp object due to a belief that on that day dead Christ rested there.

Large heavy hoes were used for the cultivation of larger areas only by men, who, while digging, wore leg coverings made of a sturdy canvas for the protection against injuries and clothes-ripping. Smaller hoes were used by women and children for tilling the ground near their homes.

Motika (hoe) was also a unit of measurement on Brač and Hvar. It measured the surface of area intended for a vineyard a farmer could dig in a day – about 435 m².

An old Croatian proverb states: „There is no bread without a hoe“, instructing that only an honest and hard work can lead to the success. This statement was especially valid for farmers living on islands who ate their quite modest, but well-deserved everyday meals with such enjoyment as if it were a royal dinner. No wonder that the hoe and the mattock, as the iconic labourers' tools, have been praised in many Dalmatian songs and poems.

Hvar

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Najsvetija noć otoka Hvara

Ne postoji ništa toliko snažno, duboko i intimo upisano u samu srž stanovnika otoka Hvara i u najdublju točku našeg identiteta kao Veliki tjedan, posebno procesija Za križen. Riječ je o šest zasebnih procesija koje obilaze isto toliko mjesta u središtu otoka – Jelsu, Pitve, Vrisnik, Svirče, Vrbanj i Vrbošku. Polazi u Veliki četvrtak navečer oko 22

sata i vraća se u matično mjesto u Veliki petak ujutro netom po izlasku sunca (oko 6.30, 7 sati), a ukupno hodočasnici i sudionici procesije prijeđu oko 20 kilometra. Na čelu procesije je križonoša, muškarac koji, najčešće iz osobnog zavjeta, nosi i do 18 kilograma težak križ. Križonoša najčešće javno ne govori razlog za nošenje križa i njegov zavjet zna samo njegova najbliža obitelj. U ne tako davnoj prošlosti, tj. prije Drugog svjetskog rata, križonoše su se prijavljivali za nošenje križa uglavnom na Cvjetnu nedjelju ili bi imena zainteresiranih tekuće godine izvlačili svojevrsnom tombolom, predlaganjem i brojanjem glasova. Za njim u pratnji idu muškarci iz obitelji (otac, braća, sinovi, nećaci, ujaci i stričevi) koji ga prate odjeveni u crno odijelo i pjevači Gospina plača te ostali vjernici. O starosti procesije, koja postoji zasigurno pola tisućljeća, svjedoči i mističan i vrlo dojmljiv napjev Gospina plača. Sam križonoša odabire pet-šest pjevača (naziv im je kantaduri i odgovoroči) koji će u svakoj crkvi pjevati tu posebnu melodiju čije je podrijetlo zasad nepoznato. Vrlo je neobična, gotovo sablasna i podsjeća na bizantske ili čak islamske napjeve što svjedoči o njihovoj starosti. Dva stiha teksta pjevači vrlo otegnuto i bolno pjevaju tako da samo pjevanje traje više od pet minuta. Tekstovi se također razlikuju od mjesta do mjesta, iako je predložak isti.

Prvi konkretan spomen procesije datira iz sredine 17. st., kada se spominje da se procesija odvija između dva mjesta i polazi na Veliki petak prije svitanja, oko 3,4 sata. Pretpostavka je da u sadašnjem obliku postoji manje od dva stoljeća. Konkretniji podaci postoje praktički onedavno, iz 20. stoljeća: Najstariji poznati križonoša do sada nosio je križ za mjesto Vrisnik 1934. kada je imao 83 godine. Najmlađi je bio Svetko Marjan iz mjesta Pitve koji je nosio križ 1953. godine s nepunih 14 godina. Procesija na otoku Hvaru nije održana jedino za Drugog svjetskog rata, 1944. g., zbog njemačke okupacije i zabrane, no zato je održana daleko, u bespuću pustinje u savezničkom kampu El-Shatt u Egiptu, kamo je izbjeglo desetke tisuća ljudi iz Dalmacije i s otoka. Za razliku od hvarske, tamošnja je procesija trajala tek tri sata, praćena pješčanom olujom, no u svih prisutnih izazvala je snažan dojam.

Pripreme koje križonoša i njegova obitelj prolaze tijekom cijele korizme (mjesec i pol dana) nastavljaju se i nakon procesije u najsvetijoj hvarskoj noći. Jedino u mjestu Pitve sudionici procesije se po povratku okupljaju na tzv. jutrinu – okrepu s ribljim i nemrsnim jelima prije polaska na odmor nakon napornog noćnog hoda. Obično na

Uskrsni ponedjeljak križonoša okupi sve muške (!) sudionike i pomagače, prijatelje i rodbinu na tzv. obidu od križa. Žene, čak one najbliže križonoši, ne smiju sudjelovati ni sjesti za stol. Unatoč toj snažnoj patrijaharnoj ulozi, obid od križa prigoda je ne samo za okrepu i druženje, već i za mirno rješavanje sukoba, nesuglasica i razmirica, kao i poziv na zajedništvo, bliskost i mir. Veliki tjedan u Hvaranima – ne bez razloga – budi posebno stanje uma i duha. Zbog toga nije čudno da i najmlađi ne pitaju kada je Uskrs svake godine, već kada se gre za Križen.

THE HOLIEST NIGHT OF THE ISLAND OF HVAR

There is nothing so strongly, deeply and intimately inscribed in the very core of the inhabitants of the island of Hvar and in the deepest point of our identity as Holy Week, especially the procession called “Za križen” (Following the Cross). Actually, there are six separate processions that visit the six villages in the inland of the island – Jelsa, Pitve, Vrisnik, Svirče, Vrbanj and Vrboska. The processions depart on Holy Thursday evening around 10 pm and returns to its starting point on Good Friday morning just after sunrise (between 6:30 and 7 am). The pilgrims and those who participate in the procession walk about 20 kilometres. At the head of the procession is a cross-bearer, a man who usually carries a cross weighing up to 18 kilograms. The cross-bearer vowed to bear the cross and he usually does not reveal publicly the reason why he is carrying it. Only his immediate family knows his vow. In the recent past, i.e. before the Second World War, the cross-bearers applied to carry the cross mainly on Palm Sunday or the names of those interested in bearing the cross in the current year would be drawn in a kind of lottery. The votes would be cast and counted. The cross-bearer is accompanied by men from the family (father, brothers, sons, nephews, uncles and uncles) who accompany him dressed in a black suits. Additionally, he is followed by singers of Our Lady of Weeping and other believers. This procession is very old and has existed for half a millennium. The proof of this is the mystical and very impressive chant of Our Lady’s weeping. The cross-bearer himself chooses five to six singers (their name is kantaduri and odgovoroči) who sing this special melody in each church. The origin of this chant of which is currently unknown. It is very unusual, almost spooky and reminiscent of Byzantine or even Islamic chants, which is the evidence of its old age. The singers chant two verses of the text very long and in a painful manner, so that the singing itself lasts more than five minutes. The texts also vary from place to place, although the template is the same.

The first mentioning of the procession dates back in the middle of the 17th century. According to this information, the procession took place between two places and started on Good Friday before dawn, between 3 and 4 o’clock. It is presumed that the procession has existed for less than two centuries in its current form. More specific and concrete data about the procession are those from the recent past, i.e. from the last, 20th century. The oldest known cross-bearer so far carried a cross for Vrisnik in 1934, when he was 83, and the youngest was Svetko Marjan from Pitve, who carried a cross in 1953 being less than 14 years old at that time. The procession on the island of Hvar did not take place only during World War II, 1944, due to German occupation and the ban, but it was held far away, in the wilderness of the desert at the Allied camp El-Shatt in Egypt, where tens of thousands of people ended up who fled Dalmatia and the islands. Unlike the Hvar procession, the procession there lasted only three hours, followed by a sandstorm, but it made a strong impression on all present.

The preparations that the cross-bearer and his family go through throughout Lent (a month and a half) continue after the procession on the holiest night of the island of Hvar. Only in the place of Pitve, the participants in the procession gather for jutrina – refreshments with fish and other meatless dishes before resting after the exhaustive night walk. Usually on Easter Monday, the cross-bearer gathers all male (!) participants and helpers, friends and relatives for obid od križa (the Cross Meal). Women, even those closest to the cross-bearer, are not allowed to participate or sit at the table. Despite this strong patriarchal role, obid od križa is an opportunity not only for refreshment and gathering, but also for the peaceful resolution of conflicts, disagreements and disputes. It is also a call for unity, togetherness and peace. The Holy Week has a special meaning for the inhabitants of Hvar. It awakens a special state of mind and spirit. That is why it is not surprising that the question the youngest ask every year is not “When is the Easter?”, but “When do we follow the Cross?”

Gospa od zdravlja i sveti Prošper – zaštitnici od gladi

denog), koji se štuje diljem Dalmacije koja je nekada bila pod upravom Venecije. Naime, u Veneciji je 1630. g. izbila užasna epidemija kuge. Unatoč spremnosti grada na lagunama i provođenju tada poznatih zdravstvenih metoda, bolest je nemilosrdno kosila stanovništvo. Nemoćan, dužd je objavio javni zavjet da će izgraditi crkvu posvećenu Djevici Mariji ako spasi grad i okolicu od te pogibelji. U isto vrijeme su Dalmatinci, brojna manjina u gradu na lagunama, brodovima donosili potrepštine, među kojima i sušenu ovčetinu i kozletinu. Zbog zaraze nije bila moguća trgovina svježim mesom, ali sušenim i konzerviranim soljenjem jest. Dugotrajnim kuhanjem i dodavanjem začina i listova kupusa stvorena je kaštradina, jelo kojim i danas u Veneciji, ali i u Dalmaciji obnavljaju spomen Gospe od zdravlja. Kamen temeljac monumentalne crkve Santa Maria della Salute u Veneciji podignut je i prije kraja epidemije te i danas stoji kao nulta točka odakle je prošireno štovanje po cijeloj istočnoj jadranskoj obali. Postala je utočište i zagovor u svim epidemijama, bolestima i opasnostima kakvih, nažalost, kroz povijest nije nedostajalo ni na našim otocima.

No, vremena su se promijenila. Zime su sve toplije i sve je manje potrebnog suhog zraka koji bi uspješno osušio meso. Rastući, stihijski turizam predao je brigu za ovce i koze ropotarnici prošlosti. Sama kaštradina tek je davno zaboravljen, nostalgican okus. Ipak, prvi spomen ovog slavnog jela u 12. st. – carnis de Scavinia, kako je glasio naziv istočne jadranske obale u prošlosti, svjedoči o našem utjecaju i doprinosu danas svjetski poznatoj talijanskoj kuhinji.

U gradu Hvaru posebno se štuje relikvije sv. Prošpera, osobe potpuno nepoznatog podrijetla, dobi i životne priče. Zemni ostaci ovog sveca su doneseni iz rimskih katakombi 1671. u Hvar, kako bi, u skladu s mentalitetom prohujalih vremena, poticali i donosili slogu među vječno nesložnim stanovnicima. I samo ime Prosper, ime koje su tim kostima proizvoljno nadjenuli još dok je počivao u tami katakombi, označava napredak i prosperitet, vrijednosti koje su tada bile vrlo potrebne gradu Hvaru.

Svetkovina uznesenja Blažene Djevice Marije na nebo, u narodu nazvana Velika Gospa (15. kolovoza), i usred rekordne turističke sezone podsjeća na okupljanje, susrete domaćih stanovnika i svečane objede usprkos periodu godine kada nitko nema vremena za biti zajedno.

Gospini blagdani, kakvih je povelik broj tijekom godine, među vjernicima otoka Hvara stvaraju posebno ozračje. Možda je najviše tako za blagdan Gospe od zdravlja (21. stu-

Povijesni zapisi šute o ovim kostima, no moguće je donekle otkriti ponešto o odnosu lokalnog stanovništva. Među sačuvanim zavjetnim pločicama najviše je onih u obliku ribe. Možemo pretpostaviti da su ih poklonili ribari i ribarske družine čija je količina ulova i sreća na ribarskim poštama (mjestima gdje se bacaju mreže u more) često bila granica između opstanka i propasti u uvijek nestabilnim vremenima. Uz to, 9. svibnja, na uočnicu blagdana sv. Prošpera su sve do sredine 19. st. Hvarani žrtvovali jedan ili više drvenih brodova i zapalili ih na točno označenim mjestima. Danas je taj običaj sačuvan samo u Komiži na o. Visu i Starome Gradu na Hvaru, za blagdan sv. Nikole, zaštitnika pomoraca (6. prosinca). Također, početak svibnja označavao je i početak lova na srdele. Ta riba othranila je brojne obitelji i doslovno izgradila tolike crkve i kuće na našim otocima.

Datum 9. svibnja zaslužan je za jedno čudo koje se pripisuje sv. Prošperu. Godine 1806., za vrijeme ruske opsade Jadrana, Hvar je postao izolirani grad. Rusi su tim pothvatima namjeravali uspostaviti vlast na toplom moru i tako ojačati kao vojna sila i tad nisu dozvoljavali uplov u hvarsku luku. Opskrba nije bila moguća i tako je u Hvaru nastala glad. Očajni, Hvarani su 9. svibnja 1806., na uočnicu blagdana sv. Prošpera, otišli pred svečev oltar moliti za pomoć i čudo. I zbilja, toga dana je u luku uplovio oštećeni brod koji je plovio iz talijanske pokrajine Puglije, nakrcan grahoricama i žitaricama poput boba, ječma i graška. Do danas nije razjašnjeno na koji je način uspio izbjeći rusku blokadu. Hvarani su taj događaj protumačili kao čudo sv. Prošpera.

Ovaj svetac i danas je bitan dio hvarskog identiteta. Pred njegov oltar nižu se molitve i zavjeti, problemi i nevolje kakve nosi i naše vrijeme.

Sveci čuvaju naš otok od gladi, okupljaju ljude oko stola te pozivaju na slogu i zajedništvo. Na nama je samo da ih ostvarimo.

OUR LADY OF HEALTH AND ST. PROSPERUS – PATRONS AGAINST THE FAMINE

The Feast of the Assumption of Virgin Mary (known locally as *Velika Gospa*), celebrated on 15 August, reminds people of the importance of family gatherings and gatherings of indigenous people even at the peak of the tourist season when people are usually very busy and do not have time for each other.

There are a few feasts of Virgin Mary throughout the year, and they are all very special to the worshippers on the island of Hvar. However, maybe the most important of these feasts is the Feast of Our Lady of Health (21 November) that is celebrated all over Dalmatia that used to be a protectorate of Venice. Namely, Venice was affected by a horrible outbreak of plague in 1630. Despite the fact that the

city of lagoons was ready to implement the then known and accepted health methods, the disease was still mercilessly killing the population. The doge was so helpless and powerless that he publicly vowed that he would build a church dedicated to the Virgin Mary if she saved the city and the surrounding area from this peril. At the same time, the Dalmatians, who were a substantial minority in the city of lagoons, brought supplies to the city that also included dried mutton and goat. Due to the plague outbreak, the fresh meat commerce was not possible at that time, but the dried and salted meat commerce was more than welcome. The product of long cooking of meat, adding of spices and cabbage leaves was *kaštradina*, a meal that is still prepared for the feast of Our Lady of Health both in Venice and in Dalmatia. The cornerstone of the monumen-

tal church Santa Maria della Salute in Venice was laid even before the end of the epidemics and it still represents a starting point of the worship of Our Lady of Health on the entire eastern Adriatic coast. Our Lady of Health became a sanctuary and intercession in all cases of epidemics, outbreaks of diseases and perils that, unfortunately, were quite common on our islands throughout the history.

However, the times have changed. The winters now are getting warmer and the periods suitable for successful drying of meat are getting shorter. The growing and almost uncontrolled tourism put the sheep and goat farming on the ash heap of history. Therefore, the flavour of kaštradina as well has also become a long forgotten nostalgic flavour. However, the first mention of this famous meal in 12th century – *carnis de Scavinia*, which was the name for the eastern Adriatic coast in the past, witnesses our impact and contribution to the globally known and famous Italian cuisine.

The citizens of the town of Hvar especially worship the relics of St. Prosperus (sv. Prošper), whose origin, age and life story are fully unknown. The remains of this saint were brought to Hvar from the Roman catacombs in 1671 so that they would bring and maintain harmony among the population that was known for their perpetual discord. Even the name of this saint (Prosper) given to the remains while they were still laying in the dark of the catacombs, means progress and prosperity, the values that were then very much needed in the town of Hvar. The historical records do not say anything about these remains, but it is possible to find out certain information about their treatment by the local population. Among the preserved votive tablets, those that are fish-shaped are the highest in number. We may presume that they were gifted by fishermen and associations of fishermen whose catch and good luck at the fishing posts (*ribarska pošta* - spots where the fishing net are thrown into the sea) often meant the difference between the survival and disaster at the always unstable times. Furthermore, on 9 May, at the eve of the Feast of St. Prosperus, the people of Hvar used to sacrifice one or several wooden ships and burn them on specific spots. Nowadays, this custom is still alive only in Komiza on the island of Vis and in Stari Grad on the island of Hvar, and it takes place on the Feast of St. Nicholas, the patron of sailors (6 December). Additionally, the beginning of May also represented the beginning of the period when sardine were caught. That fish fed many families and helped build many churches and houses on our islands.

This date, 9 May, has been chosen because of a miracle that is attributed to St. Prosperus. In 1806, during the Russian siege of the Adriatic aiming at the establishment of the Russian rule in this region and strengthening of the Russian military power, Hvar became an isolated town. The Russians did not permit boats to enter the Hvar harbour. The supply was not possible and Hvar was affected by famine. The people of Hvar were desperate and on 9 May 1806, on the eve of the Feast of St. Prosperus, they gathered and started praying for help and a miracle before the St. Prosperus' altar. And the miracle actually happened, because on that day a damaged ship entered the harbour that was sailing from the Italian region Apulia. The ship was carrying vetches and grains, like broad bean, barley and peas. It has never been discovered how the ship actually managed to avoid the Russian blockade. The people of Hvar believed that it was a St. Prosperus miracle.

This saint still represents an important segment of the Hvar identity. People of Hvar still pray and vow to St. Prosperus asking for help when in trouble, even in our modern time.

The saints protect our island against famine, they make people gather and promote harmony and community spirit. It is up to us if we would live to those principles.

Božićni blagdani u Hvaru

U Hvaru božićni blagdani počinju svetkovinom sv. Nikole, 6. prosinca. Danas je uobičajeno da nosi darove, no do prije pedesetak godina taj je običaj bio rezerviran samo za djecu iz bogatih građanskih obitelji. Sve do tada najmlađe je Hvarane darivala isključivo sveta Lucija (13. prosinca). Na prozoru bi djeca ostavila vunenu dugu čarapu, zvanu aligombe. Postojala je i pjesmica kojom bi

molili sv. Luciju za darove: Santa Lucia, mamma mia, porta i bomboni in casa mia. Tko nije bio dobar i poslušan, ujutro bi ga u kalcati dočekali crveni luk ili krumpir.

Premda je sv. Nikola u prošlosti bio svojevrsni svetac privilegiranih, ipak je zaslužan za jedno čudo koje se dogodilo prije više od 100 godina: puhalo je strašno jugo kada su se djevojčica Bonka i njezina obitelj vraćali brodicom iz Hvara na Paklene otoke. U ogromnim valovima brod se napunio morem i prevrnuo, a oni koji su bili u njemu najednom su se našli u sivom, uzburkanom moru. Svi su se nekako uspjeli domoći obale, jedino je mala Bonka ostala među valovima, prepuštena na milost i nemilost žestokom jugu i nemirnom moru. Najednom joj je prišao čovjek sa bijelom bradom i pružio joj ruku. Izišla je iz mora i vratila se svojoj obitelji koja ju je već proglasila mrtvom. Tada im je rekla rečenicu koju je ponavljala do svoje smrti: “To je bi sveti Mikula!”

Mnogi vjernici raduju se božićnoj devetnici – molitvama koje se u katedrali odvijaju u 5:30 ujutro. Stariji se sjećaju posebne čari zimskog, hladnog i mračnog jutra i svjetla kojima su osvjetljavali put do crkve jer tada nije bilo struje cijelu noć.

Novena završava na Badnjak ujutro. Nekada je toga dana bio obavezan post i nemrs. Danas uglavnom jedemo bakalar, a prije su Hvarani spremali što je tko imao – sitnu ribu, lignje, raštiku (čimule), blitvu. Obvezan je i kruh – bodnjok, u koji bi umetnuli 9 badema, na čast 9 korova anđeoskih kojima su pozdravili novorođenog Ditića i devet mjeseci koliko je Bogorodica nosila sina u utrobi.

Misa ponoćka u Badnjoj noći počinjala je u 21 sat. Po predaji, to je zato što je Venecija u dalmatinskim gradovima zabranjivala ponoćke jer bi muškarci onda dolazili pijani u crkvu i stvarali nered. U Hvaru spominju i da se hvarska gospoda nije dala dekomodirati za ustajanje i bdijenje u kasnije noćne sate. Poslije ponoćke muškarci su odlazili kolendrat – pjevati posebne pjesme o dolasku malenog Kralja, ispunjene dobrim željama domaćinima – radost, zdravlje, obilje. Tih želja prepuna je pjesma na Novu godinu koja spominje razna duhovna, ali i materijalna blaga – razne boce opojnih pića, meso odojka, purice i neizostavne pašurate. Najduži je napjev za Tri kralja – to je prava saga od 44 kitice, ali se naravno nikada nisu pjevale sve.

Božićno drvce novitet je u gradu Hvaru. Prije bi na istaknuto mjesto u kući postavili samo figure betlema – sveta obitelj, možda koji pastir i ovce. Figure su se nabavljale u Italiji.

Hvarani su nekada Novu godinu obilježavali odlaskom po kućama i darivanjem jabuka u koje bi se zatakle kovanice.

Neka tako i svima vama bude obilje lijepih i pametnih želja.

Na dobro von došlo sveto porojenje Gospodinovo i mlodo lito!

CHRISTMAS SEASON ON THE ISLAND OF HVAR

The Christmas season in Hvar begins with the Feast of Saint Nicholas on 6 December. Today, giving presents on this occasion is quite usual, unlike some fifty years ago when this custom was reserved only for the children of rich bourgeois families. Up until that time, the youngest inhabitants of Hvar were presented gifts only by St. Lucy (celebrated on 13 December). On the eve of St. Lucy children would leave a long woollen sock, called *aligombe*, in the windows. They would also sing a rhyme to pray St. Lucy for gifts. *Santa Lucia, mamma mia, porta i bomboni in casa mia*. Anyone who was not obedient and misbehaved would find onion or potato in their sock in the morning.

Although St. Nicholas was earlier considered a patron saint of the “privileged”, he is given credits for a miracle that happened more than 100 years ago: the strong south wind (*jugo*) was blowing when a girl named *Bonka* and her family were returning by boat from Hvar to *Pakleni otoci*. The waves were huge and the boat filled with water and overturned, and the people in her suddenly found themselves in the dark, turbulent sea. All of them managed to reach the shore except little *Bonka* who was captured by waves, left at the mercy of the fierce south wind and restless sea. All of a sudden, a man with a white beard approached her and held out his hand to her. She got out of the sea and returned to her family that already thought she was dead. Then, she told them and kept repeating that until her very end: “It was St. Nicholas!”

Many believers are looking forward to *Novena* – joint prayers that are taking place at the cathedral at 5:30. The elderly population remember the special charm of the winter, cold and dark mornings and torches they would use to illuminate the way to the church, because back then there was no electricity in the night.

Novena ends on the Christmas Eve in the morning. In the past, fasting was mandatory on the Christmas

Eve. Nowadays, the usual Christmas Eve menu includes. Earlier, the people of Hvar used to prepare whatever they had – small fish, squid, collard greens (*raštica*), Swiss chard. A special kind of bread (*bodnjok*) was also mandatory part of the menu. It is special because 9 almonds are stuck in it representing 9 angelic choirs who greeted the newborn Jesus and the 9 months of St. Mary’s pregnancy.

The midnight mass would start at 21:00 on the Christmas Eve. The word has it, that it was the case because during the reign of the Venetian Republic the midnight masses were forbidden in Dalmatian towns because men would then come drunk to the church and made mess. Additionally, people are also saying that in Hvar the local noble people did not like staying up too late in the night. After the midnight mass, men would go around the town and sing (*kolendrat*) special songs about the arrival of the little King that also included good wishes – joy, health, abundance for the hosts whose houses they visited. The song titled “On the New Year” is full of these wishes. Various spiritual and material treasures are mentioned – various bottles of alcohol beverages, pork, turkeys and the inevitable *Choux* pastry fritters – *fritule*. The song titled “Three Kings” with its 44 stanzas is considered the longest, but not all 44 of them would never be sung at once.

Christmas tree is also a novelty in the town of Hvar. Earlier, people would only install the nativity scene on a prominent spot in their houses (*betlema*) – figures of the holy family, couple of shepherds and sheep. People used to purchase the figures in Italy.

The people of Hvar used to celebrate the New Year by going from house to house and giving away apples in which coins would be stuck.

It was a symbolic way of expressing good wishes and abundant New Year.

Na dobro von došlo sveto porojenje Gospodinovo i mlodo lito! (Merry Christmas and a happy New Year!)

Porojenje jedino more imat vonj od pašuratih

(Božić jedino može mirisati na fritule)

Svima omiljena božićna slastica na Hvaru su pašurate ili fritule, vrsta okruglih uštipaka. O prisutnosti na otoku govori i starost riječi: potječe od davno izumrlog dalmatskog jezika (varijante pučkog latinskog/ romanskog jezika prisutnog na istočnoj jadranskoj obali tijekom srednjeg vijeka) – riječi frisor (pržiti) i fersaura (posuda za prženje, tava), u lokalnom govoru pašura. Pašurate možemo prevesti kao prženice.

Kao za pripremu svake hvarske slastice, i za pašurate treba dosta vremena, živaca i snage. U posljednje vrijeme, opterećeni žurbom i vječnim nedostatkom vremena, većina pribjegava jednostavnijim i bržim načinima izrade pa tako u smjesu dodaju jogurt, krumpir ili jabuke, što nije u skladu s izvornom recepturom. Izvorno su se pržile u maslinovu ulju, zapravo jedinom dostupnom ulju, a u novije vrijeme u suncokretovom, što garantira mekoću i dulju svježinu.

Donosimo recept za pašurate star više od sto godina:

Sastojci: 1 litra i četvrt vode; malo soli; kore od naranče; 20 dkg šećera; 3/4 litre rakije od loze; 1 mala čaša prošeka; oko 1kg brašna; sok od naranče; 1 vanilija; pola praška za pecivo; suho grožđe.

Vodu, sol, koru naranče i šećer staviti u lonac da zakuha.

Potom povući na stranu i uliti rakiju te vratiti da opet zakuha. Zatim dodati brašno (glatko i dodavati oštro - bolje je) pomalo miješajući. Dobro miješati oko pola sata kuhačom. Tako su to radili naši stari.

Ali tijesto je žilavo i naporno je miješati, treba dosta fizičke snage.

Zato u suvremeno vrijeme nastojimo olakšati posao: treba na snažni mikser ili čak na električnu bušilicu montirati svrdlo koje imate u sklopu miksera. Počnite miješati najmanjom brzinom te postupno pojačavajte.

Malo se odmorite, dodajte još sok od naranče, vaniliju, prašak te po volji grožđice. Ponovno dobro miješati pa pustiti najmanje pola sata da se smjesa odmori.

Ugrijati ulje. Zagrabiti jednom rukom malo smjese i istisnuti je kroz šaku. Uz pomoć žličice oblikovati kuglice i pržiti ih u vrućem ulju. To je dosadan i spor posao, ali se isplati. Kad pašurate poprime zlaćanu boju, staviti ih na pleh prekriven papirnatim ubrusom da se ocijede. Možete ih posipati šećerom u prahu kada se ohlade, iako su bolje bez.

Uživati uz čašicu (bićerin) prošeka.



PAŠURATA, ZORKA BIBIĆ
PAŠURATA (CHOUX PASTRY
FRITTERS), ZORKA BIBIĆ

POROJENJE JEDINO MORE IMAT VONJ OD PAŠURATIH

(Christmas can only smell of Choux pastry fritters – fritule)

Choux pastry fritters – pašurate or fritule are the favourite Christmas dessert on the island of Hvar. It is a type of round fritters. On their presence on the island of Hvar and the etymology: the name originates from the long-extinct Dalmatian language (a variant of the vernacular Latin language present on the eastern Adriatic coast during the Middle Ages) – the words frisor (to fry) and fersaura (frying pan, frying pan), pašura in the local dialect. Pašurate can be translated as fried dough.

As for the preparation of any Hvar dessert, it also takes a lot of time, nerves and strength to prepare pašurate. Lately, burdened with busy lives and lasting lack of time, people are prone to simpler and faster methods of preparation so they add yoghurt, potatoes or apples to the mixture, which is not in accordance with the original recipe. Originally, pašurate were fried in olive oil, actually the only oil available to the local population. More recently, they are fried in sunflower oil, which guarantees softness and longer freshness.

Below is a recipe for pašurate that is more than a hundred years old:

Ingredients: 1 1/4 L of water; a bit of salt; orange zest; 200 g of sugar; 3/4 L of grape brandy; 1 small glass of prosecco; about 1 kg of flour; orange juice; 1 vanilla; half of baking powder pack; raisins.

Put water, salt, orange zest and sugar in a pot and bring to a boil.

Remove from the burner and pour in the brandy, then bring it back to the burner to boil. Then add flour (fine and add coarse – it's better) slowly stirring. Stir well with a wooden spoon for half an hour. That's how our ancestors did it.

Keep in mind that the dough is tough and hard to mix, and it takes a lot of physical strength to get the wanted consistency.

Therefore, in modern times we try to make the job easier: you need to mount the appropriate dough hook on a powerful mixer or even on an electric drill. Start mixing at the lowest speed and gradually increase the speed.

Take a break, add more orange juice, vanilla, baking powder and raisins (if you like them). Mix well again and let the mixture rest for at least half an hour.

Heat the oil. Grab a little of the mixture with one hand and squeeze it through your fist. Form balls using a teaspoon and fry them in the heated oil. It's tedious and slow work, but it's worth it. When pašurate turn golden coloured, place them on a tray covered with a paper towel to drain. You can dust them with the icing after they cool down, although they are better without it.

Enjoy them with a glass (bićerin) of prošek vine.

Mediteranska prehrana mjest Bogomolje na Hvaru

Kao sva mjesta na istočnom dijelu otoka Hvara, Bogomolje je nemoguće obuhvatiti u jednom kadru. Čini se ogromno, razvučeno uz usku i vrlo neudobnu staru cestu koja više razdvaja nego povezuje dva kraja otoka. Stvoreno je od nekoliko zaselaka, međusobno udaljenih nekoliko stotina metara ili čak nekoliko kilometara.

Iako je to područje naseljeno još od pretpovijesti, a u srednjem vijeku sadila se pšenica za potrebe općine, Bogomolje je doživjelo sudbinu brojnih otočnih mjesta: nakon procvata i razdoblja uspjeha početkom 20. st., kada je u tom raspršenom mjestu živjelo više od 800 stanovnika, gospodarske neprilike, svjetski ratovi i zamiranje seoskog života raselili su ljude diljem svijeta pa je prema popisu stanovništva protekle godine u selu živjelo tek stotinjak ljudi.

Ipak, raduje podatak da je prije nekoliko godina oživjela školska zgrada – maleno Bogomolje ima šest, sedam učenika koji vraćaju nadu i život gotovo izumrlom selu. Također je Ivo Radojković, Bogomoljanin nastanjen u Hvaru, nedavno otvorio jedan od najmodernijih pogona za preradu maslinova ulja. Proizvodi iz njegove uljare redovito osvajaju odličja i priznanja na svjetskim razinama.

Da ne čujemo žamor dječje igre i ne osjetimo opori miris tekućeg zlata, Bogomolje bi izgledalo kao opustjeli muzej na otvorenom. Proširenje uz cestu, svojevrsni mjesni trg, sa starinskim dućanom, spomenikom stradalima u Drugom svjetskom ratu, ruševina nekada moćne zadruga, usamljeni općinski dom i malena crkva od kamena oblikovanog na rustikalni način zbog čega se doima starijom nego što jest. Ona je uspomena na događaje otprije sto godina kada se dio katoličkih svećenika iz političkih razloga pobunio protiv crkvenog ustrojstva i osnovao vlastitu frakciju – starokatoličku crkvu. Bogomoljski svećenik privukao je dio mještana na svoju stranu i izgrađena je crkva u središtu sela. Sami pokret postojao je do Drugog svjetskog rata, a građevina danas stoji sablasno prazna i tiha, zamrznuta u burnom trenutku još burnije povijesti. Premda su mještani iz brojnih razloga napuštali Bogomolje, nisu napuštali svoju tradiciju. Zahvaljujući tome što su ljubomorno čuvali uspomene i naslijeđena

znanja, ovo mjesto nudi pregršt originalnih i raznolikih recepata. Pokazuju koliko su se ljudi trebali snalaziti i improvizirati s dostupnim namirnicama u često nestabilnim i nepovoljnim vremenima, naučiti oslušivati i spoznavati ritmove prirode, ali i biti vrlo kreativni i radovati se svakome „bojemu bokunu spize“ na tanjuru. Ove recepte priopćio je arheolog Nikša Vujnović, kojemu je obitelj s majčine strane iz Bogomolja, prema zapisima rođakinje Gordane Barbarić r. Matijašević (1940.), koja je pak naslijedila recepte od svoje majke Perice Matijašević (1910. – 2002.).

Bobuc – bogomoljski snack ili finger food

Zeleni bobuc (divji bob manjeg zrna) u mošnjama se kuha oko tridesetak minuta. Mošnje se zatim ocijede i stave u zdjelu. Potom se zrno odvaja od kore i začini na više načina:

Bobucu se dodaje ulje i sol i tako jede žlicom. Bobuc s dodatkom soli jede se prstima.

Bobucu se dodaju zrele bobice smričke (smrča, crvene ili primorske kleke; lat. Juniperus oxycedrus), ne kuhaju se, posole i jedu prstima.

Ritka kaša (kruh iz kopanje)

U širu posudu (majka Perica je stavljala u široku prsuru – tavu) stavljala se kapula na sitno, pomidore i maslinovo uje. Pustilo se kratko na vatru da malo „samre“. Zatim se doda malo vode, papar i sol. Kada uzavre polako dodavati mrvice iz kopanje (koje bi ostale uz stijenku kopanje poslije odvajanja tijesta za pečenje kruha) i miješati stalno drvenom žlicom dok ne bude gotovo kao kaša, oko 15 minuta. Jede se žlicom.

Riba s grožđem

Riba (gavuni, bateji, girice) se očisti i skinu im se glava. U posudu za kuhanje staviti izrezanu jutiku na sitno, luka, petrusimula i malo domaće konserve. Lagano popržiti, zaliti vodom i dodati zrna bijelog grožđa, zatim sol i papar (divji papar iz vrtla). Lagano se kuha 5-6 minuta pa se dodaje riba i kuha se oko 15 minuta na laganoj vatri. Jede se umjereno toplo, oko uru poslije kuhanja, perunom (viljuška).

Divenica

Čista svinjska crijeva pune se smjesom: pšenično krupno brašno (domaća šenica), doda se svinjska krv, loj (masnoća) iskidan na sitne komadiće, sol, papar, cimet, klinčić, oraščić i na kraju voda. Miješanjem se napravi rahla smjesa koja se uz pomoć pirije (lijevak) punila u crijeva. Smjesa se u crijeva gurala uz pomoć drvene spice ubrane od drva (česmina, planika ili šipak). Kada je gotovo s punjenjem dva kraja se zavežu i oblikuju u kružnu kobasicu (divenica) u dužini od oko 50 centimetara. Zatim se kuha u velikom loncu oko pola ure. Hladi se na velikoj dasci. Može se odmah jesti, a ostalo se ostavi pored komina na sušenje. S istom smjesom osim crijeva punio se i svinjski drob. Lagano osušene divenice se jedu pečene na tavi iskidane na komadiće. Također su se jele lagano pečene na gradelama bez kidanja na sitne komadiće.

MEDITERRANEAN DIET IN THE VILLAGE OF BOGOMOLJE ON THE ISLAND OF HVAR

As well as any other village in the eastern part of the island of Hvar, so is the village Bogomolje very difficult to catch in a single take. It seems huge, stretched along a narrow and very uncomfortable old road that almost does not connect, but separates the two parts of the island. The village actually consists of several hamlets that are couple of hundred meters or even kilometres distant from each other. Although this area has been inhabited since prehistory, and in the Middle Ages wheat was planted there for the needs of the municipality, Bogomolje experienced the destiny of many island towns and villages: after a period of prosperity and success at the beginning of the 20th century, when more than 800 inhabitants lived in this scattered village, the adverse economic situation, world wars and the dying out of village life caused displacement of the local population all over the world. Therefore, according to the last year's census, there are only about a hundred people living in the village.

However, it is nice to know that a few years back the school building was brought back to its function, meaning that the small village of Bogomolje now has six or seven students who are returning hope and life to the almost extinct village. Additionally, Ivo Radojković, who originates from the village of Bogomolje, but has residence in Hvar, recently opened one

of the cutting-edge plants for production of olive oil. The products of his oilmill regularly win awards and recognitions on the global level.

If it were not for the murmur and laughter of children and the pungent smell of the olive oil, the village of Bogomolje would look like a deserted open-air museum. There is a road widening that functions as a some sort of local square, with an old-fashioned shop, a monument to those who were killed in the World War II, the ruins of a once powerful cooperative, a lonely town hall and a small church made of stone shaped in a rustic way, which makes it seem older than it is. It is a reminder of the events of a hundred years ago, when a part of the Catholic priests rebelled against the organisational structure of the church for political reasons and founded their own fraction called the Old Catholic Church. The priest of Bogomolje won over a certain number of villagers and they had the church built in the centre of the village. The Old Catholic Church fraction was active until the World War II, and today the building stands eerily empty and silent, stuck in a tumultuous moment of even more tumultuous history.

Although many local people left Bogomolje for various reasons, they did not abandon their tradition. Due to the fact that they jealously kept their memories and inherited knowledge alive, this place offers a handful of original and versatile recipes. These recipes show us how much the local people had to be imagina-

tive and improvise with the available food at the times that were often unstable and troublesome. They had to learn how to listen and get to know the rhythm of the nature, but also to be very creative and look forward to every “tiny little bit richer meal” on their plates. The recipes bellow were collected and presented by the archaeologist Nikša Vujnović, whose family on the mother’s side originates from Bogomolje, according to the records of his relative Gordana Barbarić, née Matijašević (1940.), who inherited the recipes from her mother Perica Matijašević (1910 – 2002)

Bobuc (broad bean) – Bogomolje snack or finger food

Zeleni bobuc (green broad bean) (broad bean with smaller beans) is cooked in the pod for about thirty minutes. Then, it is drained and put in a bowl. The beans are removed from the pod and seasoned in several ways:

Salt and pepper are added to the broad bean. It is eaten with spoon.

Salted broad bean is eaten with fingers.

*The ripe prickly juniper (*Juniperus oxycedrus*) is added to the broad bean. They are not cooked, only salted and eaten with fingers.*

Gruel (with special bread crumbs (kruh iz kopanje))

Put finely chopped onion, tomatoes and olive oil in a wider pot (mother Perica used to put it in a wide frying pan). Let it simmer for a short period of time. Then add a little water, pepper and salt. When it boils add bread crumbs (iz kopanje) (that would remain on the walls of the bowl after taking out the bread dough) and stir with a wooden spoon for another 15 minutes until it turns into gruel. This dish is eaten with spoon.

Fish with grape

Fish (smelt, bogue, picarel) is cleaned and gutted, their head is cut off. Add finely chopped scallion, onion, parsley and canned tomato into a cooking pot. Fry them shortly, add water and white grapes, then salt and pepper (wild pepper from the garden). Simmer 5 to 6 minutes and then add fish and simmer for another 15 minutes. Eat warm, about an hour after cooking, with a fork.

Local sausage (Divenica)

Cleaned hog casings are filled with the following mixture: whole wheat flour, pig blood, chopped lard, salt, pepper, cloves, cinnamon, nutmeg and finally water. Make a loose mixture by mixing all the ingredients. Fill the hog casings with the mixture using a funnel. The casings were stuffed with the mixture using a wooden branches (evergreen oak, strawberry tree or pomegranate). When the casing is stuffed, the ends are tied and a round sausage is formed (divenica) of approximately 50 cm. The sausage is cooked in a large pot for about half an hour. Then it is left to get cold on a large plate. Upon cooking, divenica is ready to be eaten. It can also be hung next to the fireplace to get dried. Besides the hog casings the same mixture was used to fill pork gilet. Lightly dried divenica is eaten fried or cut to pieces. Additionally, they were also grilled in one piece.

Istočno je raj

Na samom istočnom kraju otoka Hvara, na prostoru gdje je otok uzak, a ceste vijugave, maleno je mjesto Sućuraj. Za razliku od turistički razvikanog i gospodarski uspješnog grada Hvara, Sućuraj je gotovo tijekom cijele povijesti bio nepravedno osuđen na anoni-

mnost. U percepciji velikog broja otočana, ta malena luka tek je tranzitna točka prelaska trajekta na nepunih pola sata plovidbe udaljeno kopno, a u mjestu se naizgled nema što vidjeti ni posjetiti.

Potpuno pogrešno.

Povijesni izvori govore da je na mjestu današnjeg naselja još u 13. st. postojala crkva sv. Jurja po kojoj je Sućuraj dobio ime (sanctus + Georgios, slavizirano Juraj). O tadašnjem stanovništvu ni životu ne znamo mnogo. Po natpisu na župnoj kući, nekadašnjem samostanu redovnika augustinaca, doznajemo da su Osmanlije napali i opljačkali Hvar nekoliko puta tijekom 16. st. Usudom povijesti i geografije, često je bio na udaru zbog svog specifičnog smještaja na samom istočnom rtu otoka Hvara. Prvi konkretniji glas javlja se nešto kasnije. U 17. st. u mjestu živi plemić Fabrizio Salvarese, poduzetnik i trgovac iz Venecije, koji je Sućuraj učinio cvatućim mjestom dovodeći ljude iz obližnjeg kopna (Makarskog primorja i Krajine) kako bi sadili lozu. Stanovnici Sućurja uvelike su potomci ljudi iz spomenutog primorja koji su ovdje pronašli dom, posebno nakon što je oslabila opasnost od napada Osmanlija. Tada u južni dio današnje luke dolaze dvije skupine ljudi vezane uz franjevce u Živogošću i Zaostrogu, dva mjesta na obližnjem kopnu, te grade dvije kapelice za bogoslužje. Tadašnji Sućuraj možemo zamisliti kao skup malenih, ali snažnih utvrda s okolnim vrtovima. Ostaci tih utvrda naziru se i danas, no u međuvremenu su postale dio kuća, dvorišta i pomoćnih zgrada. Spomenuti podaci razlog su zbog kojeg i današnji Sućurjani čuvaju govor naselja s kopna, drugačiji od otočkog dijalekta.

Sućuraj na prvi pogled izgleda kao mjesto nedovršenih poslova: romantična ruševina – nekadašnji prvi hotel u naselju, sablasni zidovi nikada izgrađene bolnice na ulazu u mjesto, u zelenilo zarasla utvrda – fortica u samoj luci, odavno napuštena tvornica za preradu ribe, škola u kojoj je više nastavnika nego učenika i prekrasno staro groblje koje čuvaju stoljetni čempresi. No ima znakova života: otvorena, svijetla crkva sv. Jurja, pekarnica iz koje se širi miris svježeg ispečenog kruha, žamor stanovnika na osunčanim klupama, dječja igra loptom, brektanje motora ribarskih brodova i maleni trajekt koji često prevozi putnike i automobile na 4 milje udaljeno kopno i natrag. Putnike pozdravlja i prekrasna, slikovita lanterna na samom istočnom rtu, izgrađena u drugoj polovini 19. st., kao i većina svjetionika koje je Austrija gradila diljem istočne jadranske obale.

Iako je zbog vrlo loše prometne povezanosti i infrastrukture, iseljavanja i nepovoljne gospodarske slike Sućuraj, ni kriv ni dužan, u sjeni ostalih otočkih mjesta, njegovi stanovnici izuzetno su vrijedni, dobro raspoređeni i ustrajni u naporima za boljitak svoga mjesta. Bave se ribarstvom i turizmom, a i vrsni su i gorljivi sportaši, posebno vezani uz lokalni nogometni klub. Nedostaci su zapravo postali prednost jer je Sućuraj s okolnim uvalama sačuvan i nenagrđen masovnim turizmom, plaže su prostrane i čiste i imaju gotovo sve potrebno za razvoj održivih oblika turizma, po mjeri čovjeka, okoliša i lokalne zajednice. Ove godine proširena je trajektna luka i izgrađen novi pristan kojim je omogućeno pristajanje većeg broja brodova i lakši i komotniji ukrcaj.

U mjestu je vinarija Vujnović, poznata po izvrsnim vinima od autohtone samonikle bijele sorte prč (poznat po afrodizijačkim svojstvima) i crne sorte plavac mali iz obližnjih vinograda. Obitelj Vujnović otrgnula je prč iz zaborava i vratila ga među svoje. Prema podacima objavljenim na web-stranici vinarije, u vrijeme procvata vinogradarstva i vinarstva na otoku Hvaru u 19. st. čak je uvedena direktna parobrodarska linija između Trsta i Sućurja za prijevoz sve većih količina vina. U najboljim godinama znali su prevesti više od 150 vagona vina. No, zbog zanemarivanja uzgoja sorta prč prepuštena je zaboravu. Vinar Vujnović uložio je vrijeme tražeći samonikle izdanke ove loze po napuštenim vinogradima u uvalama oko Sućurja te je uspio postupno zasaditi 3000-4000 loza koje danas daju ovo izvrsno vino.

Tragovi i talozi uspješne vinske povijesti malenog Sućurja osjećaju se u jednom starom, gotovo zaboravljenom receptu za slastice. Riječ je o kunfetu, kolaču od mošta, iscijeđenog soka grožđa koji fermentacijom postane vino. Recept je priopćio mjesni čuvar baštine i član vinarske obitelji Nikša Vujnović prema zapisima Lukre Jeličić r. Anić, nastalih početkom osamdesetih godina 20. stoljeća:

„Šest (može i više ili manje) litara mošta od bijelog, crnog ili miješanog grožđa iskuhavati da tekućine ostane nešto manje od pola (od 2,5 do 3 litre). Zatim se dodaje 19 žlica brašna samljevenog na žrvnju i sve zajedno dobro promiješati da se ravnomjerno raspoređi u smjesi. Potom opet kuhati do 15 minuta. Toj smjesi treba dodati nasjeckane bajame, groždane suhice, malo muškarnog oraščića, usitnjene korice od limuna, cimeta i klinčića. Sve to zajedno opet dobro promiješati i staviti u već pripremljeni drveni kalup (obično su žene stavljale u škafete (ladice) kredenci ili ormara) u koji se s unutrašnje strane stavi kuhinjska kanavaca (krpa) ili gaza. Drži se još jedan do dva dana da se još više smjesa stisne. Izrezati na kocke te na svaku staviti list lovora i ostaviti na sušenje do mjesec dana ili onoliko da se previše ne stvrdne.“

Vujnović nadodaje: „Kunfet se počeo pripremati u vrijeme berbe da bi se njime mogao popuniti stol prije, a pogotovo u vrijeme Božića. Razgovarao sam s još nekoliko starijih stanovnika koji se sjećaju da se ovaj kolač radio u vrijeme njihovog odrastanja.“



SUĆURAJ, FOTO ZORKA BIBIĆ SUĆURAJ, ZORKA BIBIĆ

Na samoj obali je i malena galerija-suvenirnica obitelji Vujnović, uvijek otvorenih vrata, odakle je moguće vidjeti dolazak i odlazak trajekta i ribarske brodove kako se ljuškaju na valovima. Podsjećaju nas na snažnu povezanost Sućurjana s morem i njihovu ribarsku tradiciju koja, kao i na drugim mjestima, nerijetko ovisi o političkim igrama i labirintima administracije. No, Sućurjani su baštinili jedan stari jednostavni recept s lignjama, glavonošcem koji je glavni ulov u jesenskom i zimskom periodu. Recept je zapisala i ustupila Meri Vuljan, pripadnica stare mjesne ribarske obitelji. Iako su lignje najčešće pripremali panirane i pržene, ispod peke ili u rižotu, u Sućurju su je najčešće konzumirali lešo – svježe izvađenu iz mora i skuhanu u dobro posoljenoj vodi. Nakon što omekša, cijelu stave na tanjur, začine tek s malo papra i maslinova ulja. Kao prilog moguće je poslužiti samo kruh, blitvu ili raštiku, ovisno o tome kakvog zelenila ima u vrtu. Ako bi ribari ulovili samo jednu lignju, podijelili bi je s obitelji. Ovo jednostavno jelo pripremali su za večeru, netom po povratku s mora, i uz čašu vina kratili bi duge, tamne, zimske noći.

Sućuraj polako pokazuje svoje lijepo skriveno lice. Poziva sve da ga otkrije. To i mi želimo ovim tekstom.

PARADISE IS ON THE EAST – SUĆURAJ

A small town of Sućuraj is situated on the furthest eastern part of the island of Hvar where the island is narrow and the roads are winding. Unlike the tourist and prosperous town of Hvar, Sućuraj was unfairly condemned to anonymity almost throughout its entire history. The majority of the local people living on the island perceive this small port only as a ferry port and a transit point to the mainland that is less than half an hour away, and as such they believe Sućuraj does not have anything worth seeing or visiting.

This is totally wrong.

According to historical sources there was a church of St. George built in the 13th century on the spot where later the today's Sućuraj grew. Additionally, Sućuraj was named after this church (sanctus + Georgios, Slavic form for the name George) Little information is available on the population or life at that time. The inscription on the parish house, a former monastery of Augustinian monks tells us that the Ottoman Turks attacked and plundered Hvar on several occasions during the 16th century. During the course of history, Sućuraj was often attacked because of its specific geographic position on the far east of the island of Hvar. Later in the 17th century, a nobleman Fabrizio Salvarese, who was an entrepreneur and merchant from Venice, made Sućuraj a prosperous town. He brought people from the nearby mainland (Makarska and Krajinina) to plant grapevine. The inhabitants of Sućuraj are mostly the descendants of these people who eventually made Sućuraj their home, especially after the peril of Ottoman Turks' attacks passed. Then, two groups of people came to the southern part of today's port. They were connected to the Franciscans in Živogošće and Zaostrog, two places on the nearby mainland, and here they built two chapels. Sućuraj of that time can be imagined as a set of small but strong forts with surrounding gardens. The remains of those forts are still visible today, but in the meantime, they have become parts of houses, yards and auxiliary buildings. These data also explain why the local people of Sućuraj still preserve the dialect that is similar to that of the people on the mainland and that is different from the dialect of the rest of the island population.

At first glance, Sućuraj looks like a place of unfinished business: a romantic ruin – the former

first hotel in the village, the ghostly walls of the never-built hospital at the entrance to the town, a fortress overgrown with shrubs and bushes – a fort in the harbour, a long-abandoned fish processing factory, a school where there is more teachers than students, a beautiful old cemetery guarded by centuries-old cypresses. However, there are signs of life there: the open and bright church of St. George, the bakery with the smell of freshly baked bread, the hum of voices of local people sitting on the sunny benches, children playing with a ball, the sound of fishermen boat engines and a small ferry that takes passengers and cars every once in a little while to the 4 miles distant mainland and back. Travelers are greeted by a beautiful, picturesque lantern installed on the very eastern cape. It was built in the second half of the 19th century, as well as most of the lighthouses that Austria built along the eastern Adriatic coast.

Although its poor traffic connections and infrastructure, emigration and an unfavourable economic situation put Sućuraj in the shadow of other towns on the island, its inhabitants are very diligent, good-natured and persistent in their efforts to improve the quality of life in their town. They are fishermen and also engaged in tourism. Additionally, they are very ardent athletes who developed a special bond with their local football club. The disadvantages of Sućuraj, actually became its advantages. Its local coves that remained untouched by the mass tourism and its wide and clean beaches are sufficient resources for development of the sustainable forms of tourism that takes into consideration the people, the environment and the local community. The ferry port was expanded this year, a new dock was built that enabled coming of larger boats and easier and more comfortable loading.

There is also the Vujnović winery, known for its excellent wines made from the indigenous wild white variety *prč* (known for its aphrodisiac properties!) and the red variety *plavac mali* grown in nearby vineyards. The Vujnović family revived *prč* and brought it back to the spotlight. According to the information published on the website of the winery, at the time of the heyday of viticulture and winemaking on the island of Hvar in the 19th century, even a direct steamship line was introduced between Trieste and Sućuraj for transport of the demanded large quantities of wine. In the best years, more than 150 wagons of wine would be transported to Trieste. However, the *prč* variety was not prop-

erly cultivated and almost became instinct. The winemaker Vujnović invested his time looking for wild shoots of this vine in abandoned vineyards in the bays around Sućuraj. He eventually succeeded and gradually planted around 3,000 to 4,000 vines that today produce grapes that he uses for production of this excellent wine.

Traces of a rich wine history of the small Sućuraj are preserved in an old, almost forgotten recipe. It is the recipe for kunfet, a biscuit made of must, the grape juice that turns into wine when fermented. The recipe was shared by the local guardian of cultural heritage and member of the wine-making family Vujnović, Niška Vujnović, according to the records of Lukra Jeličić, née Anić, taken at the beginning of the 1980s:

“Six (or either more or less) litres of must, either of the white or red grapes; cook the must until it evaporates to the half of its volume (2.5 to 3 litres). Then add 19 TBS of flour and stir everything evenly. Cook for another 15 minutes. Add chopped almonds, raisins, nutmeg, lemon zest, cinnamon and cloves. Mix well and put in a wooden mould (the women usually put the mixture in drawers of their cupboards) covered with a dish cloth or gauze. Leave it for one to two days to get firm. Cut it into cubes and put a bay leaf on each cube. Then dry it for a month or as long as necessary, but do not let it become to firm.”

Niška Vujnović added: “The making of kunfet would start at the time of the grape harvest, so that it would be finished right before and at the time of Christmas. I talked to several elderly people of Sućuraj who remember that this biscuit was made in their childhood.”

The Vujnović family has a small gallery / souvenir shop on the coast. Its doors are always open and one can look the ferry and the fishermen boats coming and leaving the port fighting the waves. They remind us of the strong connection between the people of Sućuraj and the sea, as well as of their fishermen tradition, that, similar to many other places, often depends on the political games and mazes of bureaucracy. However, a part of the Sućuraj heritage is a simple recipe with squid, which is the main catch in the autumn and winter season. The recipe was recorded and shared by Meri Vuljan, a member of an old local fishermen family. Although, squid is most often prepared breaded or fried, under a baking bell or in risotto, the local people in Sućuraj consumed it fresh caught and cooked in well-salted water. The cooked

and soft squid is taken out on a plate and seasoned only with a small quantity of pepper and olive oil. As a side dish only bread, Swiss chard or collard greens was served, depending of what would be available in the garden. If only one squid would be caught, it would be shared among the family. This simple, but tasty dish was prepared for dinner, right after the fishermen would return home, and also served with a glass of wine to make the long winter nights merrier.

Sućuraj slowly reveals its beautiful hidden face. It is inviting and wants to be revealed. We hope that this text will also contribute to this revelation.

Tamni sjaj tekućeg zlata

Nedavni pomor pčela u naj-sjevernijoj hrvatskoj regiji Međimurju izazvao je brojne medijske reakcije i u javnost barem nakratko vratio pitanja o stanju pčelarstva u

našoj zemlji. To je bio poticaj za istraživanje kakva je situacija na otoku Hvaru čiji je med poznat više od pola tisućljeća i imao je status svojevrsnog otočnog brenda još prije sustavnih pokušaja brendiranja.

Klaudija Bilopavlović – Jurić, koja je odrasla u obitelji pčelara i čiji je suprug treća generacija pčelara u selu Velo Grablje, deset kilometara udaljenom od grada Hvara, potvrđuje da stanje nimalo nije blistavo. Kao u Međimurju, i nekoliko njihovih košnica poharala je bolest varoza koju prenosi sićušna uš koja proždire pčele. Dodaje da su klimatske promjene, uz nekontroliranu primjenu pesticida i ostalih kemijskih sredstava u poljoprivredi, čimbenik za uništavanje i sprečavanje složenih prirodnih procesa pomoću kojih pčele stvaraju med. Posebno je to vidljivo u nedostatku potrebne vlažnosti zraka koja pogoduje pčelama.

Tisuće godina proučavanja ovih marljivih životinja nisu uspjele potpuno otkriti njihov savršen, začuđujuće razrađen sustav rada i proizvodnje. Upravo zbog te činjenice pčela je jedina pripadnica životinjskog i biljnog svijeta koja ne ugiba, već – umire.

Med, odnosno specijalitet čiji je glavni sastojak forski paprenjok, spominje se još sredinom 16. st. u „Ribanju i ribarskom prigovaranju“, putopisu u stihu hvarskog pjesnika Petra Hektorovića. Nema ni zrna papra u receptu, zapravo je to vrsta medenjaka koji je naziv dobio prema papru – zajedničkom nazivu za sve egzotične začine koji su iz dalekih krajeva pristizali i na otok Hvar. Hektorović u istom djelu spominje da su ljudi njegova vremena konzumirali med iz saća.

S obzirom na to da u prirodi ne postoji uniflorni med (od jedne vrste cvijeta), već je uvijek mješavina raznih biljaka koje marljive pčele posjećuju, na otoku Hvaru moguće je pronaći med s najvećim udjelom vrijesa, ružmarina, planike, lavande i kadulje. Obitelji Bilopavlović i Jurić tvrde da je najbolji onaj od vrijesa i ružmarina koji je, među ostalim, garancija za izvrsne medenjake i paprenjake.

Prema podacima višeg stručnog savjetnika za pčelarstvo Zlatka Tomljenovića, objavljenih 2012. g., intenzivnija proizvodnja meda i bavljenje pčelarstvom na Hvaru počinje početkom 20. stoljeća sadnjom tada nove biljke lavande, te su, posljedično, uspostavljene i prve pčelarske zadruge. Šezdesete godine prošlog stoljeća označavaju procvat pčelarstva na otoku Hvaru. Bilo je paše za domaće pčelare

koji su imali oko 6000 košnica, kao i za pčelare s kopna koji su za vrijeme paše lavande donosili oko 15000 košnica. Tih su godina na otoku proizvodili preko 400 tona vrlo kvalitetnog meda. Tako je bilo sve do 1980-ih kada su požari opustošili otok pa je prestao organizirani otkup lavandinog ulja, a nasade lavande višu nisu obnavljali. Veliki požari 1997. i 2003. dodatno su pogoršali stanje. Tomljenović navodi kako je te 2012. g. na otoku bilo oko 70 registriranih pčelara i 5000 košnica, a ukupno su godišnje proizvodili oko 30 tona meda. Proizvedene količine nisu velike, ali je med iznimne kvalitete i pčelari su za lavandin i ružmarinov med dobili brojna priznanja na raznim natjecanjima u Hrvatskoj.

Danas su količine meda znatno smanjene, iako je potražnja ogromna. To je posebno došlo do izražaja za vrijeme pandemije koronavirusa kada su ljudi, zbog poznatih svojstava za jačanje imuniteta, tražili i ostale pčelinje proizvode – propolis i pelud. Tražena je i matična mlijječ, još jedan pčelinji proizvod, no Bilopavlović-Jurić navodi da je nema puno jer se njenim intenzivnim vađenjem uništavaju pčelinja društva. Iako se čini da je otočno tekuće zlato prekriveno tamnim sjajem, vidi nadu u proizvodnji i plasmanu propolisa, pogotovo otkada je pojačana svjesnost i znanje o njegovoj blagodati za zdravlje. Tražen je i pčelinji vosak u sve boljoj i konkurentnijoj kozmetici od prirodnih sastojaka, koja i na Hvaru doživljava procvat posljednjih godina.

Slično razmišlja i Tibor Brindl, pčelar koji je iz Slavonije, najistočnije hrvatske regije, doselio na Hvar. Čovjekovo nepovoljno djelovanje znatno je oslabilo pčelinji imunološki sustav. Paše za pčele na otoku skoro nema pa otočki pčelari odavno odlaze na kopno, uglavnom u Liku. Također naglašava da je potrebna disperzija košnica, dakle, ne sve košnice na istom mjestu, što je na otoku nemoguće. Sve su kvalitetne pozicije već zauzete. Brindl rješenje nepovoljne situacije vidi u proizvodu koji će čuvati priču o medu i o svemu što Hvar nudi – u slastici forski koloc. Priča o forskemu kolocu, jednostavnoj slastici u obliku kruga osmišljenoj za dijeljenje i obilježavanje svih bitnih događaja u životu otočnog čovjeka te njegova prezentacija i ponuda izvrsna je situacija za sve: moguće je mobilizirati hvarske pčelare, uvrstiti najbolji med i ostale lokalne sastojke, čime je moguće stvoriti temelj za novi kvalitetni proizvod i novi autentični doživljaj.

Pčelari kažu kako unatoč svemu nisu zaboravljeni i država prepoznaje važnost ove grane stočarstva ne samo u gospodarskom smislu, već zbog pogubnih posljedica po cijeli ekosustav dopustimo li pomor pčela. Slažu se da bi nadležne institucije trebale poticati sadnju medonosnih biljaka, a baš zbog toga potrebno je neprestano jačati svjesnost o važnosti ovog zanata.



117573 / REPARATA ŠOLJAN ZANINOVIĆ S PAPRENJACIMA, STARI GRAD, KONZERVATORSKI ODJEL U SPLITU, 1985.G. REPARATA ŠOLJAN ZANINOVIĆ WITH GINGERBREAD, STARI GRAD, SPLIT CONSERVATION DEPARTMENT, 1985



117570 / IZRADA PAPRENJAKA, STARI GRAD, KONZERVATORSKI ODJEL U SPLITU, 1985.G. MAKING OF GINGERBREAD, STARI GRAD, SPLIT CONSERVATION DEPARTMENT, 1985

DARK GLOW OF THE LIQUID GOLD

The recent bee kill in the northernmost Croatian region of Međimurje caused many media reactions and brought back to the spotlight, at least briefly, the issues of beekeeping in our country. This was a trigger for starting the investigation of the situation on the island of Hvar, whose honey has been known for more than half a millennium. The honey produced on Hvar was some sort of an island brand even before any systematic attempts at branding appeared.

Klaudija Bilopavlović – Jurić, who grew up in a family of beekeepers and whose husband is a third-generation beekeeper in the village of Velo Grablje, ten kilometres from the town of Hvar, confirms that the situation is not bright at all. As in Međimurje, several of their hives were ravaged by the varroosis, which is transmitted by a tiny parasitic mite that attacks and feeds on the honey bees. Furthermore, she pointed out that climate change, along with the uncontrolled use of pesticides and other chemical agents in agriculture, represented a factor

contributing to the destruction and prevention of complex natural processes with the help of which bees produce honey. Thousands of years of studying of these industrious animals have failed to fully reveal their perfect, astonishingly elaborate system of work and production. Therefore, when bees pass away the verb that is used in the Croatian language is not *uginuti* as for any other living creature (either animal or plant), but the verb *umrijeti* that is used for people.

Honey, i.e. a speciality called *forski paprenjok* whose main ingredient is honey, is mentioned as early as the middle of the 16th century in a travelogue written in verse titled “*Ribanje i ribarsko prigovaranje*” by the Hvar poet Petar Hektorović. There is not even a grain of pepper in the recipe. This delicacy is actually a type of gingerbread, which got its name from pepper (*papar*) – the common name for all exotic spices that arrived to the island of Hvar from faraway places. In this very work, Hektorović mentions that people of his time consumed honey from honeycombs.

Since that there is no purely monofloral honey in the nature (produced from a single plant species) and that the honey is always a mixture of various plants visited by diligent bees, on the island of Hvar it is possible to find honey that is predominantly produced from heather, rosemary, strawberry tree, lavender and sage. The Bilopavlović and Jurić families claim that the best honey is the one produced from the heather and rosemary, which, among other things, is a guarantee for excellent gingerbread.

According to the data of Zlatko Tomljenović, a senior expert advisor for beekeeping, published in 2012, intensive beekeeping and production of honey on Hvar began at the beginning of the 20th century with the planting of the then new lavender plant. As a result of that, the first beekeeping cooperatives were established. The 1960s marked the heyday of beekeeping on the island of Hvar. There was plenty of pasture for local beekeepers who had about 6,000 hives, as well as for beekeepers from the mainland who brought in about 15,000 hives during the period of extracting of nectar from lavender flowers. Those were the years when over 400 tons of high-quality honey were produced on the island. That lasted until the 1980s, when fires ravaged the island and the organised purchase of lavender oil stopped. The lavender plantations were no longer renewed. The situation got even worse after large wildfires in 1997 and 2003. Tomljenović states that in 2012 there were about 70 registered beekeepers and 5,000 beehives on the island, and the total annual production of honey amounted to about 30 tons. The quantities produced are not large, but the honey is of exceptional quality and the beekeepers have received numerous awards for lavender and rosemary honey at various competitions in Croatia.

Today, the quantity the produced honey is substantially reduced, despite the fact that the demand is huge. This was particularly evident during the coronavirus outbreak, when people sought out other bee products – propolis and pollen, because of their famous immunity-boosting properties. There is also a huge demand for another bee product, the royal jelly. However Ms Bilopavlović-Jurić said that it can be obtained only in small quantities because its intensive extraction contributes to destruction of bee colonies. Although it seems that the island's liquid gold has a dark glow, she sees hope in the production and marketing of propolis, especially now that the awareness and knowledge of its benefits has been increasing. Demand for beeswax is increasing for it is utilised in natural

cosmetic that is becoming more improved and a stronger opponent in this market segment. The natural cosmetic has also gained in popularity on the island of Hvar in recent years.

Tibor Brindl, a beekeeper who moved to Hvar from Slavonia, the easternmost Croatian region, thinks similarly. Human adverse actions have significantly weakened the immune system of bees. Mr. Brindl said that we should also take into account the fact that today we are missing an important link in the chain of honey production – the cattle i.e. the goats. There is almost no pasture left for the bees on the island. Therefore, the island's beekeepers have been migrating to the mainland, mostly to Lika, for quite some time. He also emphasised that the dispersal of hives is necessary, that is, not all hives should be put in the same place, which is impossible on the island. All good positions have already been occupied. Mr. Brindl sees the solution to the unfavourable situation in a product that would preserve the story of honey and everything else that Hvar has to offer. This product is the dessert called forski koloc (Hvar biscuit). The story of forski koloc, a simple dessert in the shape of a circle made for sharing and marking all important events in the life of an island man, and its presentation and offer is an excellent opportunity for everyone: Hvar beekeepers can be mobilised and the best honey and other local ingredients can be utilised. This could build a foundation for a new product of superior quality and create a new authentic experience.

Okrugli stol na temu vinskog turizma

Listopad je na otoku Hvaru obilježen jematvom (berbom grožđa), završetkom turističke sezone i branjem maslina. Iz zaboravljenih spremišta riječi i običaja ispliva riječ kanota. Ona označava završetak radova, u ovom slučaju završetak radova povezanih s berbom grožđa, uz obvezni ručak za sve berače. Na jelovniku su često pečeni ili kuhani kozlić, a uz ispijanje

prošlogodišnjeg vina i pjesmu predviđa se okus i količina vina koje tek mora odležati u bačvama.

Posljednju etapu ovogodišnje vrlo uspješne turističke sezone obilježila je degustacija hvarskih vina 15. listopada u monumentalnoj zgradi Arsenala u Hvaru, u organizaciji Udruge hvarskih vinara i Turističke zajednice grada Hvara. Prije degustacije održan je okrugli stol na temu šireg pogleda na vinski turizam na kojem su sudjelovali Ivana Krstulović Carić, predsjednica Udruge hvarskih vinara, Miquel Hudin, vinski pisac i suradnik brojnih stručnih časopisa, među kojima je i popularni *Decanter*, i Marija Vukelić, organizatorica mnogih događanja na temu vinarstva i vinogradarstva te izvršna poznavateljica i promotorica vinskog turizma u Hrvatskoj.

Krstulović Carić istaknula je kako je u drugoj polovini 19. st. čak 5000 hektara površine otoka Hvara bilo pod vinovom lozom. Bolesti i nametnici poput filoksere i peronospore, kao i pogubna vinska klauzula koja je krajem 19. st. dozvolila Italiji izvoz vina na prostor Austro-Ugarske Monarhije uz povlaštene cijene i uvjete, čime je dalmatinskim vinima bilo oduzeto tržište, bili su pogubni za gospodarstvo otoka Hvara i natjerali brojne otočane na iseljenje u prekoceanske zemlje. Od tih se strahovitih udaraca otočno gospodarstvo nije nikada oporavilo. Ulaskom u Europsku Uniju 2013. površina pod vinovom lozom iznosila je oko 500 hektara, a prošle, 2021. ta površina smanjena je na oko 350 hektara. Stanje je zabrinjavajuće.

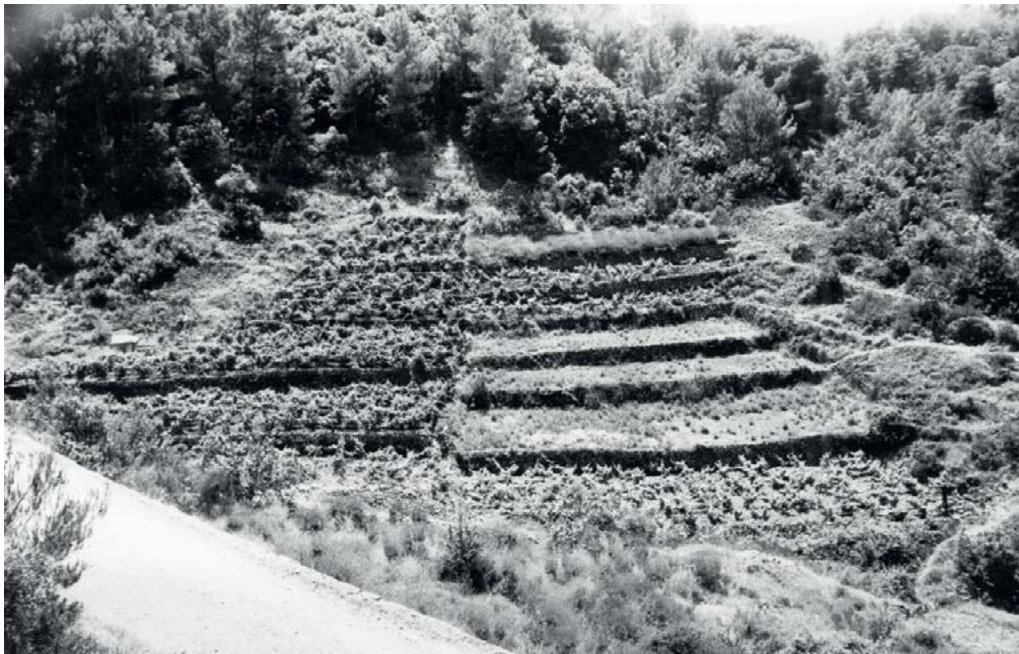
Krstulović Carić napomenula je da se gubitkom poljoprivrednih površina gubi i prepoznatljiva forma krajolika – suhozidi koje posljedično više nitko neće uređivati ni graditi, kao i stil života i običaji povezani uz radove u polju. To je direktno povezano s nasljeđem koje je i sam UNESCO prepoznao i uvrstio na popis nematerijalne baštine.

Pisac Hudin osvrnuo se na stanje u Španjolskoj, gdje živi, posebno na vinsku regiju Rioja koja ostvaruje zapažene uspjehe unatoč tome što je udaljena od velikih središta. Priznao je kako mnogo vinskih novinara uopće ne doživljava ogromni geo-

grafski prostor između Grčke i Italije, pogotovo što se tiče vina, no to se polagano mijenja. Također, mnogo turista ne zna ništa o hrvatskim ni hvarskim vinima kad stigne na odmor, no zahvaljujući vinskim turama i neprestanom nastojanju pojedinih vinara na poboljšanju kvalitete, ponude i promocije, situacija je znatno bolja nego prije dvadeset godina kada su ovakve ture tek bile u začetku. Kasno proljeće i jesen idealni su za enološki turizam, što je i poziv zainteresiranima za produženje turističke sezone.

Govornici su se složili kako marketing treba graditi na izvornim, autohtonim sortama kakvih na Hvaru ne nedostaje. Ne treba se opterećivati količinom proizvedenog vina, već njegovom kvalitetom i cjelokupnim doživljajem koji može pružiti ljudima. Slažu se kako je za konkretnije pomake potrebno mnogo povezivanja i komunikacije, ali i osobnih inicijativa, bez pasivnog čekanja državnih institucija. Napravljeni su znatni pomaci na bolje, no predstoji još puno rada i entuzijazma.

Večer je zaključena degustacijom vina. Sudjelovalo je 11 hvarskih vinara, a zainteresirani domaći stanovnici i gosti mogli su kušati brojne autohtone sorte, poput bijele sorte bogdanuše, nezaobilaznog plavca malog, slatkoću maraštine i darnekuše, ali i ponovno oživljene stare sorte, poput crljenka ili dobričića. Sjajnu večer nadopunile su i praline domaćih proizvođača s okusom kadulje, domaćih limuna, suhih smokava, rogača i levande.



VINOGRADARSTVO I VINARSTVO, FRANE MATOKOVIĆ VITICULTURE AND WINE-MAKING, FRANE MATOKOVIĆ

ROUNDTABLE ON A SUBJECT OF WINE TOURISM

The month of October on the island of Hvar is known as the season of grapes (jematva) and olives and end of the tourist season. It is the time of resurrection of the word *kanota* that is stored in forgotten repositories of words and customs. *Kanota* means the end of works; in this particular case the end of works related to harvesting of grapes that also includes a lunch for all grape pickers. On this occasion, the menu often includes roasted or boiled kid, and the taste and quantity of wine that has yet to age in barrels is predicted while enjoying the last year's wine and singing songs.

The last stage of this year's very successful tourist season was marked by a tasting of Hvar wines on October 15. The event that was organised by the Association of Hvar Winemakers and the Tourist Board of the City of Hvar took place in the monumental Arsenal building in Hvar. Before the tasting, a roundtable discussion was held attended by Ivana Krstulović Carić, President of the Association of Hvar Winemakers, Miquel Hudin, wine writer and contributor to numerous professional magazines, including the popular *Decanter*, and Marija Vukelić, organiser of many events on the topic of winemaking and viticulture and an excellent connoisseur and promoter of wine tourism in Croatia. The subject matter of the discussion was a broader view of wine tourism.

Ms Krstulović Carić pointed out that even 5,000 hectares of the island of Hvar were under vines in the second half of the 19th century. Diseases and pests such as phylloxera and downy mildew, as well as the disastrous wine clause that was introduced at the end of the 19th century and that allowed Italy to export wine to the territory of the Austro-Hungarian Monarchy with preferential prices and under specific conditions, which took away the market for Dalmatian wines, were disastrous for the economy of the island of Hvar and forced many inhabitants of Hvar to emigrate to overseas countries. The economy of the island has never recovered from these terrible blows. In 2013, when Croatia accessed the European Union the area under vines was about 500 hectares, and last year, in 2021, that area was reduced to about 350 hectares. The situation is alarming.

Ms Krstulović Carić also emphasised that the loss of agricultural land, results in losing the recognisable forms of the island's landscape

– drystone walls since they will no longer be maintained nor build. This situation also affects the way of living and customs related to working in fields. This is directly related to the heritage that UNESCO also recognized and included in its list of intangible heritage.

The writer Hudin commented the situation in Spain, where he lives, especially the situation in the wine region of Rioja, which achieves notable success despite being far from large cities. He emphasised that many wine journalists do not perceive the vast geographical area between Greece and Italy at all, especially when it comes to wine, but that is slowly changing. Additionally, he pointed out that many tourists do not know anything about Croatian or Hvar wines when they arrive on vacation. However, thanks to wine tours and continuous efforts of individual winemakers to improve the quality, offer and promotion, the situation is much better than twenty years ago when such tours were still in their infancy. Late spring and autumn are ideal for eno-tourism, which is also an invitation to all the interested parties to extend the tourist season.

The speakers agreed that marketing should be based on original, autochthonous varieties, and luckily Hvar really has plenty of them. The quantity of the produced wine produced should not be an imperative, but the emphasis should be put on the quality of wine and the overall experience it can provide to people. They agree that more concrete developments require a lot of networking and communication, as well as personal initiatives, without a passive approach of waiting for government institutions to do things. Considerable progress has been made for the better, but there is still a lot of work to be done and huge amounts enthusiasm are required.

Wine tasting was organised as a closure of this evening. Eleven Hvar winemakers participated in the event, and the interested local people and guests could taste many indigenous varieties, such as the white variety called *Bogdanuša*, the inevitable *Plavac mali*, the sweet *Maraština* and *Darnekuša*, as well as revived old varieties, such as *Crljenko* or *Dobričić*. This great evening was complemented with locally produced pralines with the taste of sage, local lemons, dried figs, carob and lavender.

Meteorološka škrinjica stara više od stoljeća i pol

Otok Hvar je upisan na sinoptičku kartu prije 150 godina zahvaljujući neumornom i entuzijastičnom lokalnom istraživaču Gruru Bučiću, među ostalim, osnivaču hvarske meteorološke postaje davne 1858. Po zvanju poštanski službenik, Bučić je cijeli život posvetio raznim zna-

nostima, od arheologije do botanike. Time je privukao pažnju brojnih srednjoeuropskih znanstvenika s kojima je blisko surađivao i dopisivao se. Zahvaljujući njegovu angažmanu, Hvar je prepoznat kao mjesto blage i ugodne klime, pogodno za razvoj lječilišnog turizma te je on i svojevrsan začetnik turizma na otoku.

Danas je Hvar poznat i reklamiran sloganom „najsunčaniji otok“ jer ima više od 2000 sati sunca godišnje. Iako je turistički marketing vrlo snažan, mjerenja su još prije gotovo sto godina dokazala da je prekrasno mjesto Komiža na otoku Visu, okrenuta jugu, sunčanija od razvikanog Hvara.

Tijekom više od stoljeća i pol kontinuiranih meteoroloških promatranja i mjerenja otok nije bio lišen zanimljivih i neobičnih pojava pa ni onih koje ne bismo nikada očekivali na Mediteranu. U siječanjskoj noći 1938. hvarske ribare je prestravila žarkocrvena svjetlost na nebu te su pobjegli doma, a mještani su panično trčali trgom misleći da se negdje zapalila gusta šuma ili je ta boja predznak budućeg krvavog rata. Bila je to polarna svjetlost koja od tada više nikada nije viđena na hvarskom nebu.

Iako je Hvar nadaleko poznat po ugodnoj klimi, bilježio je snažne i teške zime. Nije ga zaobišla tzv. zima stoljeća 1929. zbog koje su stanovnici tijekom siječnja i veljače prekinuli brojne javne poslove jer peći nisu bile dostatne za zagrijati prostori. U kuhinjama se smrznula voda u posudama, a sposobne muškarce je gradska vlast poslala na radne akcije razbijanja zaleđenog snijega na hvarskim ulicama! Temperatura je te dane iznosila $-6\text{ }^{\circ}\text{C}$, no pravi temperaturni rekord oboren je u siječnju 1947. kada je iznosila $-8\text{ }^{\circ}\text{C}$. Od velike hladnoće usahla su stabla agruma i rogača, a palmama na rivi trebalo je punih osam godina da se oporave. Snježne pahulje zalepršaju otokom gotovo svake zime, no snijeg koji padne i uhvati se na tlu ne događa se često. Posljednji put dogodilo se to krajem veljače 2018. Rekordna količina snijega pala je u ožujku 1956., na pojedinim mjestima i više od 30 cm. Otočne ceste bile su zakrčene i neprohodne te je privremeno uspostavljen brodski

promet do mjesta i uvala. „Sniga do mora“ bilo je i ratne 1942. Nenavikli na snijeg, Hvarani su se uplašili da će im snježni pokrivač pokositi sve povrće u vrtovima, no on je – tek su se kasnije uvjerali – poslužio kao zaštita izraslim kupusnjačama i ostalom bilju. Snijeg je inače rijetka i neočekivana pojava u našem području i vrlo je teško prognozirati kada će padati i hoće li se primiti za tlo. Ukoliko se poklope određeni faktori, vlažnost tla, dolazak ciklone iz Tirenskog mora i istovremeni prodor hladne fronte sa sjevera, postoji velika mogućnost za uživanje u snježnim radostima.

Magla je također sve češća pojava na otoku, posebno u proljeće i jesen. Premda ometa svakodnevne aktivnosti, fotografskom oku je mistična i pomalo romantična. Kiša je česta pratiteljica u hladnije doba godine. Rekordne količine padalina zabilježene su u listopadu i studenom, u čemu prednjači početak listopada 2005., kada je u samo jednom danu palo više od 285 mm po kvadratnom metru što je izazvalo ogromne probleme i materijalnu štetu. Godinu prije, u studenom 2004., Hvar je poharala vrlo snažna bura koja je na mahove premašivala brzinu od 180 km/h i srušila stotine stabala na zelenim površinama. Snažni refuli su razbili mjerac vjetra pa nije bilo moguće izmjeriti točnu brzinu.

Nbrojene druge pojave i zanimljivosti upisane su u opsežnu knjigu hvarske meteorologije. Konkretni podaci svjedoče nam da je zapravo sve moguće i sve ono čemu se danas čudimo vjerojatno se nekada u prošlosti dogodilo.

A CENTURY AND A HALF OLD WEATHER CHEST

The island of Hvar was entered in the weather map some 150 years ago thanks to the tireless and enthusiastic local researcher Grgur Bučić, who was among other things, the founder of the Hvar weather station back in 1858. Bučić worked as a postman, but he dedicated his whole life to sciences, from archaeology to botany, thus attracting numerous central European scientist who he worked and had correspondence with. Thanks to his engagement, Hvar was recognised as a place of a mild and temperate climate, suitable for development of health tourism. Therefore, he is considered as one of the pioneers of tourism on the island.

Today, Hvar is known and advertised as “the sunniest island”, because it has more than 2000 hours of sun per year. Although the tourism marketing is very strong, the actual measuring proved, almost a hundred years ago, that beautiful Komiža on the south side

of the island of Vis has more sunny days than the high-profile Hvar.

In 150 year of continuous weather observations and measuring, the island was not deprived of interesting and unusual occurrences, even those that are not typical of Mediterranean. In a night of January 1938, the Hvar fishermen were scared by the red bright light in the sky so that they ran away to their homes. The people in the town of Hvar were running in panic through the streets thinking that there was a huge fire somewhere or that the light was an omen of a future bloody war. It was the polar light that has not been seen in the sky above Hvar ever again.

Although Hvar is globally known by its mild and temperate climate, there have been also strong and heavy winters. The “winter of the century” in 1929 also affected Hvar. It was the year when in January and February many public affairs and works were cancelled because the ovens could not heat the rooms, the water froze in kitchens, and the local gov-

ernment assigned the capable men to clean the frozen snow in the streets of Hvar! The temperature was as low as -6°C . However, the actual temperature record was broken in January 1947, when the temperature reached -8°C . The extreme cold caused the citrus and carob trees to wither, and it took palm trees on the waterfront full eight years to recover. It snows on Hvar almost every winter, but it seldom happens the snow that falls sticks on the ground. The last time it happened was at the end of February 2018. The record snowfall was in March 1956, individual places measured as high as 30 cm of snow. The island roads were blocked and temporary boat lines were introduced between the villages and bays. A heavy snowfall was also recorded in the war year 1942. Not used to the snow, the people of Hvar were afraid that the snow would kill all the vegetables in their gardens, but actually the opposite happened, the snow served as protection for the grown cabbage and other plants. Normally, snow is a rare and unexpected occurrence in our area and it is very difficult to forecast when it would fall and whether it would stick or not. However, certain factors are required, such as soil humidity, the arrival of a cyclone from the Tyrrhenian Sea and the simultaneous penetration of a cold front from the north, to make it highly possible to enjoy snow.

Fog is also becoming an increasingly common phenomenon on the island, especially in spring and autumn. It interferes with everyday activities, but the eye of a photographer finds it mystical and somewhat romantic. Rain is a frequent companion in the colder times of the year. The record amounts of precipitation are recorded in October and November. The beginning of October 2005 is the record breaker with more than 285 mm per square meter of rain that fell in just one day, which caused enormous problems and material damage. A year before, in November 2004, Hvar was ravaged by a very strong bora that fitfully exceeded the speed of 180 km/h and toppled hundreds of trees on green areas. The strong gusts of wind broke the anemometer so the precise speed could not be measured.

Many other occurrences and interesting facts can be found in the comprehensive records of Hvar meteorology. The specific data tell us that actually everything is possible, and that even the things that seem strange to us today, really happened in the past.

Hvar i klimatske promjene

Za razumjeti klimatske promjene potrebno je kontinuirano motriti i mjeriti podatke na jednom području u razdoblju od trideset godina. S obzirom na to da su kontinuirana mjerenja na svjetskoj razini započela u prosjeku prije otprilike 150 godina, te je otok Hvar sretnik u tome pogledu, a iz prošlosti možemo doznati o klimi samo na teme-

lju arhivskih izvora i zapisa, teško je jednoznačno odgovoriti na mnoga pitanja i izazove klimatskih promjena. Iskusni meteorolozi utvrdili su tendenciju rasta temperature zraka u Hvaru od početka 1990-ih do danas. Svi to osjećamo: ljetni mjeseci obaraju temperaturne rekorde, tzv. tropske noći ometaju normalan san, iznenadne i kratkotrajne ljetne nevere i toliko potrebni, osvježavajući večernji burini postali su prošlost. Dugotrajne suše otežavaju poljoprivrednicima. Ovogodišnja berba maslina napornija je od proteklih godina jer su masline sitne i teško ih je brati, no prinos ulja je otprilike na prosječnoj razini.

Više od 10 od ukupno 21 godine ovog stoljeća bilo je ekstremno toplo. U razdoblju 1981. – 2017. srednja godišnja temperatura porasla je za 3,8 °C. Primjetno zatopljenje, što smo već naveli, odrazilo se i na tradicionalne poljoprivredne sorte na našem otoku. U razdoblju 1961. – 1990. dozrijevanje grožđa plavca malog trajalo je u prosjeku 38 dana, a u razdoblju 1987. – 2016. samo 20 dana. U posljednjih trideset godina cvatnja, a time i berba maslina počinju sve ranije. Sve češće ne postoji razmak između završetka jematve (berbe grožđa) i početka berbe maslina. U razdoblju 1961. – 1990. berba bi u prosjeku započela 13. studenog, a u razdoblju 1987. – 2016. početkom studenog ili već sredinom listopada. Osim što utjecaj klimatskih promjena u budućnosti neće biti ujednačen za sve poljoprivredne kulture, raste i rizik od šumskih požara.

Suvremena znanost sve se više okreće mikroklimatskim mjerenjima koja imaju veliku važnost za stvaranje ili poboljšavanje kvalitete života u postojećim urbanim ili ruralnim sredinama. Svjedoci smo kako novi dijelovi grada Hvara, a sve više i donedavno skrivene, javnosti nepoznate otočne uvale, nemaju zelene površine. Previše su i stihijski izbetonirani, neplanski su i(li) nelegalni izvedeni, ljeti je tamo život često nepodnošljiv, a prostori s povećanim rizikom od požara sve veći. Također, imajući u vidu klimatske promjene u budućnosti, mnoga će turistička mjesta – time i Hvar – postati pretopla u vrhuncu sezone (srpanj i kolovoz). Dakle, čini se kako ćemo (za sada protivno našoj volji) biti prisiljeni stvarati strategije za predsezonu i posezonu, dok će uobičajeni vrhunac biti znatno manje popunjen. Klimatske promjene tako će možda vremenom obr-

nuti turističku sezonu i vratiti je na ishodište, kao 1868., u vrijeme osnivanja Higijeničkog društva, bit će od listopada do svibnja.

Svjesnost svakog građanina i pametan odnos prema prirodi i okolišu ključni su koraci za smanjenje štete. Možda ne možemo promijeniti svijet, ali možemo pomoći sačuvati naš komadić svijeta.

CLIMATE CHANGE ON THE ISLAND OF HVAR

To be able to understand the climate change, it is necessary to monitor and measure data in one area continuously over a period of thirty years. Since the continuous weather measurements at the global level started approximately 150 years ago, the island of Hvar is one of the lucky places in this respect, and we can learn about the climate in the past only on the basis of archival sources and records, it is difficult to give a univocal answer to many questions and challenges related to the climate change. Experienced meteorologists have been observing the trend temperature increase in the town of Hvar from the beginning of the 1990s until today. We can all feel it: the summer months are breaking temperature records, with the so-called tropical nights that disturb the normal sleep. Sudden and short summer storms and much-needed, refreshing evening breezes have become a thing of the past. Long periods of drought make things difficult for farmers. This year's olive harvest is more exhausting than in previous years, because the olives are rather small and difficult to pick. However the oil yield is approximately at the average level.

In 21 years of this century, more than 10 of them were extremely hot. In the period 1981 through 2017, the annual mean temperature increased by 3.8°C. As we already mentioned, the observed warming also affected the traditional agricultural varieties on our island. In the period 1961 through 1990 the ripening of plavac mali grapes lasted 38 days on average, and in the period 1987 through 2016 the ripening period shortened to only 20 days. It has been observed that in the past thirty years, blossoming, and consequently, picking of olives start earlier than before. It happens more frequently that there is no time distance between harvesting of grapes (jematva) and beginning of the season of picking of olives. In the period 1961 through 1990 the olive picking season would start on av-

erage on November 13, and in the period 1987 through 2016 the start moved to the beginning of November or mid-October. Besides the fact that the impact of climate change will not be uniform for all crops in the future, there is also the risk of forest fires that is increasing.

The modern science increasingly turns to microclimate measurements, which are of great importance for creating or improving the quality of life in the existing urban or rural environments. We are witnessing how the new parts of the town of Hvar, and island bays that have been hidden and unknown to the public until recently, have no green areas. They are covered in concrete, without any plan and, very often, even illegally. As a consequence, life there in the summer time becomes unbearable and they become the places with the increased risk of fire. Furthermore, bearing in mind the climate change in the future, many tourist places, Hvar included, will become too warm in the peak season (July and August). So, it seems that we will be forced to create strategies for the pre-season and post-season, against our will, while the usual peak of the season will be much less burdened with tourists. The climate change will perhaps over time reverse the tourist season and return it to its origin, as in e.g. 1868, when the Hygienic Society was founded. The peak of the season then was from October to May.

An important part of the damage control strategy is raising the awareness of every citizen about the issue and a smart attitude of respect towards nature and the environment. Maybe we cannot change the world, but we can definitely help preserving our little piece of it.



POPLAVA NA HVARU FLOOD ON HVAR, ZORKA BIBIĆ

Mlinovi i vjetrenjače na otoku Hvaru

Promatrajući krajolik otoka Hvara u kojem se isprepliću loza, maslina, šume, makija i krš, teško je zamisliti da je nekada u tom prostoru rasla pšenica i ostale žitarice. I u sve snažnijim i dugotrajnijim sušnim periodima, koji su posebno ove godine pogodili cijeli europski kontinent, današnjem čovjeku teško je zamisliti stalni žubor potoka i snagu bujica što su tijekom povijesti stvarale brazde na otočnom tkivu.

Odavno je proletjelo vrijeme drugačijeg odnosa s prirodom i oslanjanje na snagu toliko potrebne vode i vjetra za bolje rezultate ljudskog rada.

Svjedoci takve prošlosti su mlinovi, vodenice i kamene brane. Odavno izvan funkcije i stopljene s okolišem, isprva je takve objekte vrlo teško uočiti i prepoznati njihovu nekadašnju namjenu. Zbog toga je ovaj tekst kratki podsjetnik na sile koje su nekada oblikovale otok.

Kroz prostrano i plodno Starogrojsko polje – Ager davno u prošlosti tekla je rijeka Farion (Pharion). Prvi ju je spomenuo grčki pisac Efor u 4. st. prije Krista. Izvirala je u gorskom lancu iznad sela Dol i slijevala se u more na mjestu današnjeg Staroga Grada te se pretpostavlja da je riječ o današnjem potoku Vir koji zajedno s pritocima protječe kroz mjesta Vrbanj i Dol. Tek široko obzidano korito svjedoči o snazi vode koja je tu prolazila nakon danas nezamislivih obilnih kiša. Na dnu korita, na današnjem raskrižju cesta za Stari Grad i Dol nalazi se niska ruševina. Ništa ne otkriva da je riječ o nekadašnjoj mlinici koju mještani nazivaju Žorkov ili Ostojića mlin. Dao ju je izgraditi liječnik i posjednik Petar Ostojić početkom 19. st. i prema saznanjima je jedina mlinica na Hvaru koju je pokretala vodena snaga. Taj podatak govori da je potok Vir dugo bio aktivan gotovo cijele godine, sve do druge polovine 19. st., kada mlinica, nažalost, prestaje s radom zbog sve oskudnijih oborina.

Austrija, stoljetna vladarica ovih prostora, pridavala je pažnju izgradnji infrastrukture za oborinske i vodene tokove. Tako je u koritima nedaleko naselja Pitve i Dol izgradila masivne kamene brane, u lokalnom nazivu pumpurele. Ti veliki kameni zidovi svjedoče o snazi vodenih bujica koje bi vjerojatno rušile sve na svome putu, a takvi nemili događaji prepričavaju se sljedećim generacijama. U uskom klancu koji spaja dva kilometra udaljena naselja Malo Grablje

i Milnu prije sto pedeset godina silovita vodena bujica odnijela je mule natovarene košarama i mijehovima za prikupljanje grožđa, a njihov vlasnik se utopio.

U prošlosti nije bila rijetkost vidjeti vjetrenjače na jadranskoj obali. Ona u istarskom gradiću Medulinu nedavno je obnovljena, a nazivi mjesta poput Malinske na Krku (malin = mlin) tek su spomen na te objekte. Na ulazu u starogradsku luku vidi se kružna građevina, nekadašnji mlin na vjetar, izgrađen u 19. st. Iako su znameniti Starograjani i prije Drugog svjetskog rata poticali obnovu ovog mlina, smatrajući kako „ne bi bilo donkihotski da se krila i danas okreću, s obzirom na snagu vjetrova koji dolaze s otvorena mora u starigradsku uvalu“, aludirajući najprije na osvježavajuću tarmuntonu (sjeverni vjetar), danas je starogrojski mlin privatni objekt za iznajmljivanje turistima.

U gradu Hvaru vrlo je teško uočiti nekadašnja dva mlina, sada utopljena između kuća i borova. Dobro su vidljivi tek na starim fotografijama, dok su brda oko grada još bila ogoljela i nenastanjena. Stariji, iz 18. st., koji su izgradila braća Roić je na brdu Glavica, nedaleko sadašnjeg gradskog groblja. Danas služi kao objekt za iznajmljivanje, a u lokalnom govoru još se naziva mlin. Drugu sačuvanu vjetrenjaču podignula je plemićka obitelj Lupi koju godinu kasnije kod samostana sv. Venerande na zapadnoj strani luke. Danas je zapuštena, ruševna i služi kao skladište, no u planu je njezina obnova. Čini se da su ovakvi projekti bili relativno kratkog daha, ovisni o nepredvidivim snagama prirode – stalnosti povoljnog vjetra i milosti kiše.

Gradići Jelsa i Vrboska na sredini otoka prošli su najdulji put od malenih mlinova pogonjenih vodom s obližnjih brda do prave industrijske revolucije. Krajem 19. st. otvoren je parni mlin u vlasništvu ugledne i zaslužne obitelji Duboković koji je bio u funkciji i nakon Drugog svjetskog rata. Pod njegovim valjcima izmjenjivale su se količine žitarica za cijeli otok (oko 450 000 kg godišnje). U drugim parnim mlinovima u ovim gradićima mljeli su suhe bijele cvjetove buhača, snažnog prirodnog insekticida, biljke koja je dugo bila najveći izvozni otočni proizvod.

Vrijeme nije moguće zaustaviti, kao ni napredak koji je otvorio otočanima lakše i isplativije puteve. No možda se u ovim starim zaboravljenim vještinama kriju potrebni alati za promišljanje drugačijeg, održivijeg života na našem otoku.



97071 / VJETRENJAČA TUDOR, HVAR, KONZERVATORSKI ODJEL U SPLITU, 1990.G.
TUDOR WINDMILL, HVAR, SPLIT CONSERVATION DEPARTMENT, 1990

MILLS AND WINDMILLS OF THE ISLAND OF HVAR

Looking at the landscape of the island of Hvar interwoven with grape vine, olives, forests, macchia and karst, it is very difficult to believe that wheat and other cereals used to be grown there. Nowadays, at the time of long dry periods that affect the entire Europe, especially this year, it is hard to imagine gurgling of streams and the power of torrents that formed ravines in the island landscape. The time has long gone by when we had a different affiliation with nature and relied on the power of much-needed

water and wind for better results of human work.

Mills, windmills and stone dams are now only witnesses of such past. Now obsolete and seamlessly merged with the surroundings, they are at first difficult to observe or recognise their former purpose. Therefore this text will serve as a brief reminder of the forces that used to shape the island.

Long time ago, the river Farion (Pharion) flowed through the vast and fertile Stari Grad Plain – Ager. It was first mentioned by the Greek writer Ephorus in the 4th century B.C. Its source was

in the mountain range above the village of Dol. Pharion flowed into the sea at the site of today's Stari Grad. It is assumed that today it is the stream called Vir that flows through the villages of Vrbanj and Dol together with its tributaries. Only the wide walled riverbed testifies to the power of the water that passed there after heavy rains that are hardly conceivable today. At the intersection of the roads to Stari Grad and Dol, which was once the bottom of the riverbed, there is a low ruin. Nothing reveals that it is a former mill that the locals call Žorkov or Ostojića mill. The doctor and landowner Petar Ostojić had it built at the beginning of the 19th century and the word has it is the only watermill on the island of Hvar. This means that the Vir stream was active throughout the entire year for a very long time, until the second half of the 19th century when the mill was put out of function due to scarce precipitation.

The Austrian Empire, that ruled this region for centuries, paid special attention to building of the infrastructure for surface run-offs and water flows. They had massive stone dams built (locally known as *pumpurele*) in the riverbeds near villages of Pitve and Dol. These large stone walls tell us about raging torrents that would probably destroy everything on their path. Something that people used to talk about for generations. One hundred and fifty years ago, in a narrow gorge between villages of Malo Grablje and Milna that are two kilometres away from each other, a violent torrent swept away mules loaded with baskets and bellows that were used to carry grapes, and their owner drowned.

In the past, it was not uncommon to see windmills on the Adriatic coast. The one situated in the Istrian town of Medulin was recently renovated, and the toponyms as e.g. Malinska (a village on the island of Krk) (*malin* = mill) are the reminders of those buildings. At the entrance to the harbour of Stari Grad there is still a circular building, a former windmill, built in the 19th century. Even before the World War II, the notable people of Stari Grad advocated the idea of restoration of this mill, thinking that "it would not be quixotic if the wings of the windmill were still turning today, given the strength of the winds coming from the open sea into the bay of Stari Grad", referring to the refreshing *tarmuntona* (north wind). Today the Stari Grad mill is a private facility rented to tourists.

In the town of Hvar it is now very difficult to observe two former mills that are now merged

between houses and pines. They are conspicuous only on the old photographs with bare hills around the town without any houses built on them. The older of the two, originating in 18th century was built by Roić brothers on the hill called Glavica, not far from the current local cemetery. Today, it is a rental facility, but locally it is still known as *mlin* (mill). The other preserved windmill was built by the noble family Lupi couple of year later in the 18th century. It is situated near the monastery of St. Veneranda on the west side of the harbour. Today, it is a derelict building, a ruin, serving as a storage. However, plans are made for its restoration. It seems that projects like this turned out to be short-term projects that depended on unpredictable forces of nature – the constant of the wind and mercy of the rain.

The settlements Jelsa and Vrboska situated in the central part of the island have taken the longest road from little watermills using waters from the nearby hills to the real industrial revolution. At the end of the 19th century, a steam mill was opened in ownership of the noble family Duboković. It was functional even after the World War II. Its rollers milled grains for the entire island (about 450,000 kg per year). The other steam mills in Jelsa and Vrboska milled dry white flowers of Dalmatian pellitory (*Chrysanthemum cinerariifolium*), a strong natural insecticide that was for a long time the number one export produce of the island of Hvar.

However, the time and progress cannot be stopped, and the progress opened some new possibilities for the island. However, maybe these old forgotten skills hide a key to a different more sustainable life on our island.

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