

Review Paper

# Buckwheat at Slovenians in Hungary

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DOI <https://doi.org/10.3986/fag0041>

**Received:** April 17, 2024; accepted May 4, 2024

**Key words:** common buckwheat, Tartary buckwheat, growing, dishes, nutritional habits, history, Porabje

## ABSTRACT

Two types of buckwheat were grown in Porabje: grey buckwheat (törsko dino) for human consumption and feeding honey bees, and the green buckwheat, Tartary buckwheat («wild buckwheat») for animal feed. Buckwheat was sown at the beginning of July in a rye stubble and harvested at the end of September. History of growing buckwheat, nutritional habits and dishes of Slovenians in Porabje and other parts of Hungary are presented

The majority of Slovenians in Hungary live today – in an area of 94 square kilometers in the corner bordering Slovenia and Austria – in the town of Monošter/Szentgotthárd (with the suburb of Slovenska ves – Rábatótfalu) and in the following six villages: Gornji Senik (Felsőszőlőnők), Dolnji Senik (Alsószőlőnők), Sakalovci (Szakonyfalu), Števanovci (Apátistvánfalva), Verica-Ritkarovci (Kétvölgy) and Andovci (Orfalu). Slovenians and their descendants also live in the cities of Sombotel/Szombathely, Mosonmagyaróvár, Győr, Pécs and Budapest, and scattered throughout the Prekodonavje region (between the Danube and the Austrian, Slovenian and Croatian borders). On a demographic count in 2022, closely to 4000 Slovenian people were recorded in Hungary.

The ancestors of today's Slovenians appeared between the rivers Raba and Mura – together with the Avars – for the first time in the second half of the 6<sup>th</sup> century. Groups of Hungarians came to the Carpathian Basin during several decades between 860 and 896. Most of the Lower Pannonian Slavs were assimilated by the end of the Arpadovich era (1301). The rest were pushed into the area of the western border of defence belt. King Béla III of Hungary (1172–1196) founded a Cistercian abbey in Monošter in 1183 with the aim of cultivating and populating a sparsely populated area in this belt. The Cistercians needed manpower to cultivate their possessions. There were already settled, including newly immigrated Slovenians, Germans and Hungarians. Slovenians formed settlements on the auxiliary buildings of the Monošter monastery, which have been preserved at Slovenian Porabje to this day. For the inhabitants of Gornji and Dolnji Senik and Ritkarovci the landlords were members of the Batthyány family in Dobra (now Neuhaus in Austria).<sup>1</sup>

Buckwheat was cultivated in Hungary in some hilly areas adjacent to the areas inhabited with Slavic popula-

tion. In the north of Hungary in the county of Nógrád, bordering Slovakia. To the west in Železna županija and Zala County, which border to Slovenia.<sup>2</sup> An archival source from the 17<sup>th</sup> century testifies to the fact that cereals, including buckwheat, were massively grown on the estates of the Batthyány family. The crop was harvested in Körmend (30 km from today's Porabje). In 1652, so much buckwheat was stored in the warehouses here that the grain was even spoiled.<sup>3</sup> In the scientific journal of geographers, back in 1918 ethnologist Zsigmond Bátky complained that less and less buckwheat was grown in this part of Hungary. In 1901, buckwheat was harvested in Železna županija (which includes Porabje) on 8,000 hectares.<sup>4</sup> »Most buckwheat in Železna županija was cultivated by Slovenians, Croats and Germans. Buckwheat fields with white flowers and red stems, ploughed to places (*slogi, ogoni*), attract the attention of anyone travelling from Szombathely in the direction to Graz in the valley of Raba.«<sup>5</sup>

First data on buckwheat at Slovenians in Hungary can be found in the Hungarian scripture of the Slovenian parish priest Jožef Košič (1788–1867) in Gornji Senik from the beginning of the 19<sup>th</sup> century, from which several chapters were translated into Slovenian.<sup>6</sup> When describing the diet, Košič mentions that “In winter, they eat a very popular buckwheat ... In the hills, they rarely bake pure rye bread, but mix oat, corn, buckwheat, barley flour, and during the years of distress also flax heads, corn cobs and often grape remains after pressing«<sup>7</sup>. For most peasant work, neighbours helped each other, and also offered each other food. Košič recorded that in the hills there should be no shortage of buckwheat štruklji (dumplings made from the stretched dough of buckwheat flour, filled with cottage cheese).<sup>8</sup> “They sow more buckwheat if the cereal crop sown in autumn does not thrive ... Buckwheat grows very well here and bears grain richly. I heard from

<sup>1</sup> Kalász Elek, A szentgotthárdi apátság birtokviszonyai és a ciszterci gazdálkodás a középkorban, Budapest, 1932, str. 10.

<sup>2</sup> Bátky Zsigmond, Kivesző gabonaféléink, Földrajzi Közlemények, 1918, str. 31.

<sup>3</sup> Iványi Béla, Képek Körmend múltjából, Körmendi füzetek 4., Körmend 1943, pp. 82-83.

<sup>4</sup> Bátky Zsigmond, Kivesző gabonaféléink, Földrajzi Közlemények, zv. 46/1, Budapest, 1918, p. 32.

<sup>5</sup> Bátky Zsigmond, Kivesző gabonaféléink, Földrajzi Közlemények, zv. 46/1, Budapest, 1918, p. 33.

<sup>6</sup> [Jožef Košič] Csaplovics János, A magyarországi vendus-tótokról, Tudományos gyűjtemény, Pest, 1828, zv. 5., p. 3-50. Some chapters have been translated into Slovenian: Marija Bajzek (ur.), O Slovincih na Ogrskem, v: Jožef Košič, Življenje Slovencev med Muro in Rabo, Izbor del, Budimpešta, 1992, pp. 17-50.

<sup>7</sup> Marija Bajzek (ur.), O Slovincih na Ogrskem, v: Jožef Košič, Življenje Slovencev med Muro in Rabo, Izbor del, Budimpešta, 1992, str. 28.

<sup>8</sup> Marija Bajzek (ed.), O Slovincih na Ogrskem, in: Jožef Košič, Življenje Slovencev med Muro in Rabo, Izbor del, Budimpešta, 1992, p. 29.

a plane-land farmer that 4 kebli<sup>9</sup> of seeds produced 180 kebli of buckwheat grain. However, this rarely happens. They sow large areas with buckwheat, because buckwheat fields are very attractive for bees, which are highly valued by local people. Buckwheat cake (pogača) and žganci are favourite food of Slovenians.<sup>10</sup> Arable land was also obtained by arsonism (burning bushes). "Rye is first sown in the soil prepared in this way, then buckwheat, and next spring - oats," writes Košič.<sup>11</sup>

Buckwheat was cultivated in Porabje and in the Hungarian provinces of Órség, Göcsej and Hetés until the 70s of the 20<sup>th</sup> century. In Porabje in the villages of Ritkarovci, Sakalovci, Štanovci and Gornji and Dolnji Senik. During the Second World War, buckwheat groats (kaša) was still sold at the market in the county centre of the province, Körmend in Hungary and Gornji Petrovci in Prekmurje, Slovenia.<sup>12</sup> Cultivation was abandoned due to a change in weather conditions, since buckwheat is a delicate plant. In the 70s of the 20<sup>th</sup> century, "beautiful, sunny autumn days were replaced by humid, foggy days. A lot of damage is also done to buckwheat by wild game living in impenetrable forests all over the land."<sup>13</sup>

Two types of buckwheat were grown in Porabje: grey buckwheat (törsko dino) for human consumption and flowers for feeding honey bees, and the green buckwheat, Tartary buckwheat (»divdjo dino« - »wild buckwheat«) for animal feed. Buckwheat was sown at the beginning of July in a rye stubble and harvested at the end of September.<sup>14</sup> They ploughed the soil only 10-15 cm deep, buckwheat seeds were sown by hand. Buckwheat grew up to 30-40 cm high. Originally, buckwheat was harvested with a sickle, and later already with a scythe. Harvested buckwheat was tied up in small bundles, which were placed individually on the field. In a good weather, the bundles dried up within a week. They were

threshed with threshing sticks (grain flails), hand or animal driven, or electric driven threshing machines. The grain was dried on tarpaulins, after which it was stored in wooden boxes or barrels. It was husked into groats



**Fig. 1.** – Seller of buckwheat groats (kaša) in Gornji Petrovci in 1943. (Photo: József Csaba, kept by Savaria Museum, Inv. SNF 517)

**Slika 1.** – Prodajalec ajdove kaše v Gornjih Petrovcih 1943. (Foto: József Csaba, hrani Muzej Savaria, inv. št. SNF 517)

<sup>9</sup> kebel – škaf, mernik, bushel, wooden container of cca. 30 liters, measure of volume for cereals.

<sup>10</sup> Marija Bajzek (ur.), O Slovincih na Ogrskem, in: Jožef Košič, Življenje Slovencev med Muro in Rabo, Izbor del, Budimpešta, 1992, p. 40.

<sup>11</sup> Marija Bajzek (ur.), O Slovincih na Ogrskem, in: Jožef Košič, Življenje Slovencev med Muro in Rabo, Izbor del, Budimpešta, 1992, p. 40.

<sup>12</sup> Madáchy Károly, Pridelovanje in uporaba ajde pri Slovincih v Železni županiji, in: Etnografija južnih Slovanov na Madžarskem 2., Budimpešta, 1977, p. 143. in: Csaba József, A hajdina termesztése és felhasználása Vas megyében, in: Savaria, A Vas megyei múzeumok értesítője, zv. 7-8., Szombathely 1973-1974, 2012.

<sup>13</sup> Madáchy Károly, Pridelovanje in uporaba ajde pri Slovincih v Železni županiji, in: Etnografija južnih Slovanov na Madžarskem 2., Budimpešta, 1977, p. 147.

<sup>14</sup> Marija Kozar, Etnološki slovar Slovencev na Madžarskem. = A magyarországi szlovének néprajzi szótára, Monošter – Szombathely, 1996, p. 14.

(kaša) in a wooden hand stope (mortar with a pestle) or with a wooden hand mill with two wooden disks (*mlin za dino*). Buckwheat grains were ground into flour in a mill in Gornji and Dolnji Senik. In 1970, another 50 hundredweights of buckwheat flour was ground in Dolnji Senik.<sup>15</sup>

Buckwheat groats (kaša) was cooked on milk, served with cabbage and beans (*rič*). They baked it in the furnace or stuffed in black pudding sausages. They ate it in the evening, For breakfast or lunch. Buckwheat flour was



**Figure 2.** – Bundles of buckwheat. Gornji Senik 1966. (Photo: János Bárdosi, kept by Savaria Museum, Szombathely, Inv. SNF No. 13522)

**Slika 2.** – Snopi ajde. Gornji Senik 1966. (Foto: János Bárdosi, hrani Muzej Savaria, Szombathely, inv. št. SNF 13522)

used to bake buckwheat cakes (*zlevanke*), prepared with yeast (*raji dinski šterc, kaup*) or without yeast (*žeti dinski šterc, kaup*). For lunch or dinner, žganci (*žgonke, žgounitje*) were also prepared from buckwheat flour and eaten with fresh or sour milk. Women thought it was easier to give birth to a baby than to mix buckwheat žganci (*Baukše eno dejte roditi, kak žgonke z dine graužati*).<sup>16</sup>

Nowadays, consumers from Porabje purchase buckwheat groats and flour from neighbouring Slovenia. Groats can be prepared as a side dish, instead of rice.<sup>17</sup> Buckwheat flour is used to bake buckwheat zlivanka (*žeti dinski šterc*), which is served warm, to taste also with cracklings on the top.<sup>18</sup> For dessert, buckwheat cake (*dinska torta*) is baked.<sup>19</sup>

The flowering fields of buckwheat with grey seeds (*törske dine*) once served for feeding bees with the nectar in Porabje. Bees were maintained in straw baskets, knitted from rye straw and willow vipers (basket, *koš*)<sup>20</sup>. When the fields of green buckwheat (Tartary buckwheat), »wild buckwheat« (*divdje dine*) for animal feed prevailed, this type of beekeeping ceased in Porabje, because this type of buckwheat does not give nectar for honey-bees. However, a stinger has been preserved, saying that »in Sakalovci they harvest everything when it is green, only buckwheat when it is white. When buckwheat bloomed, white dust flew around and they began to ring the bell, saying buckwheat was burning. That the field burns. The firefighters came to extinguish the fire, but there was no fire. Only buckwheat bloomed, and that was smoking«<sup>21</sup>

<sup>15</sup> Madáchy Károly, Pridelovanje in uporaba ajde pri Slovencih v Železni županiji, v: Etnografija južnih Slovanov na Madžarskem 2., Budimpešta, 1977, p. 144.

<sup>16</sup> Madáchy Károly, Pridelovanje in uporaba ajde pri Slovencih v Železni županiji, v: Etnografija južnih Slovanov na Madžarskem 2., Budimpešta, 1977, p. 145.

<sup>17</sup> Put a tablespoon of lard in a saucepan, when it is hot, add a cup of washed buckwheat groats (kaša). Fry a little. Pour 2 cups of water, salt, then let it boil. Stir a couple of times in between. Add onions and, if necessary, a little more water. Cover and place in the oven to simmer until soft. Source: Hilda Čabai, Slovenska kuhinja ob Rabi = Szlovén konyha a Rába mentén, Monošter / Szentgotthárd, 2000, p. 53.

<sup>18</sup> In sour milk mix buckwheat flour, lard and salt. The mass should be denser than for pancakes. Grease the baking pan well with fat and pour a mass into it, about 1 cm thin, and bake. In: Hilda Čabai, Slovenska kuhinja ob Rabi = Szlovén konyha a Rába mentén, Monošter / Szentgotthárd, 2000, p. 84.

<sup>19</sup> The yolks from six eggs are mixed with sugar until foamy. Add hard egg white snow and 10 dkg buckwheat flour with half of the small bag of baking powder. Bake the cake. Cut it into slices, pouring them with cooked wine. Serve it hot or cold. Source: Hilda Čabai, Slovenska kuhinja ob Rabi = Szlovén konyha a Rába mentén, Monošter / Szentgotthárd, 2000, p. 102.

<sup>20</sup> Marija Kozar, Etnološki slovar Slovencev na Madžarskem. = A magyarországi szlovének néprajzi szótára. Monošter – Szombathely, 1996, str. 29.

<sup>21</sup> The narrative tradition of Slovenians in the Rába region: fairy tales and sentences from the sound recordings of Milko Matičetov. Edited by: Marija Kozar Mukič, Dušan Mukič, Monika Kropelj Telban. Ljubljana, Založba ZRC, ZRC SAZU, 2017. 392 p. (Zbirka Slovenski pravljicarji 2.), p. 340.

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## POVZETEK

### Ajda pri Slovincih na Madžarskem

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Večina Slovencev na Madžarskem živi danes – na območju 94 kvadratnih kilometrov v kotu, ki meji na Slovenijo in Avstrijo – v mestu Monošter/Szentgotthárd (s predmestjem Slovenska ves – Rábatótfalu) ter v okoliških šestih vaseh: Gornji Senik (Felsőszölnök), Dolnji Senik (Alsószölnök), Sakalovci (Szakonyfalu), Števanovci (Apátistvánfalva), Verica-Ritkarovci (Kétyölgy) in Andovci (Orfalu). Slovenci in njihovi potomci živijo še v mestih Sombotel/Szombathely, Mosonmagyaróvár, Győr, Pécs in Budimpešta ter raztreseno po Prekodonavju (med Donavo in avstrijsko, slovensko ter hrvaško mejo). Na ljudskem štetju leta 2022 so jih popisali blizu 4000.

Predniki današnjih Slovencev so se med rekama Rabo in Muro – skupaj z Avari – pojavili prvič v drugi polovici 6. stoletja. Skupine Madžarov so prihajale v Karpatski bazen v več desetletjih med letoma 860 in 896. Večina spo-

dnjapanonskih Slovanov se je do konca dobe Arpadovičev (1301) asimilirala. Ostali so bili potisnjeni na območje zahodnega obmejnega obrambnega pasu. Madžarski kralj Béla III. (1172–1196) je leta 1183 v Monoštru ustanovil cistercijsko opatijo z namenom, da bi se obdelovalo in obljudilo redko naseljeno območje v tem pasu. Cistercijanci so za obdelovanje svoje posesti potrebovali delovno silo. To so bili že naseljeni in na novo priseljeni Slovenci, Nemci in Madžari. Slovenci so na pristavah monoštrskega samostana izoblikovali naselja, ki so se v Slovenskem Porabju ohranila do danes. Prebivalcem Gornjega in Dolnjega Senika ter Ritkakovcev so bili zemljiški gospodje člani družine Batthyány v Dobri (danes Neuhaus v Avstriji).<sup>22</sup>

Na Madžarskem so gojili ajdo v nekaterih hribovitih predelih, ki so mejili na sosednje s slovanskim prebivalstvom naseljene pokrajine, države.<sup>23</sup> Na severu Madžar-

<sup>22</sup> Kalász Elek, A szentgotthárdi apátság birtokviszonyai és a ciszterci gazdálkodás a középkorban, Budapest, 1932, str. 10.

<sup>23</sup> Bátky Zsigmond, Kivesző gabonaféléink, Földrajzi Közlemények, 1918, str. 31.



ske v županiji Nógrád, ki meji na Slovaško. Na zahodu v Železni županiji in županiji Zala, ki mejita na Slovenijo. Arhivski vir iz 17. stoletja priča o tem, da so množično gojili žita oz. poljščine, med njimi ajdo, na posestvih družine Batthyány. Pridelek so zbirali v kraju Körmend (30 km od današnjega Porabja). Leta 1652 se je toliko ajde nabralo v tukajšnjih skladiščih, da se je pridelek celo pokvaril.<sup>24</sup> V znanstveni reviji geografov pa se je etnolog Zsigmond Bátky že leta 1918 pritoževal, da na tem območju Ogrske gojijo vedno manj ajde. Leta 1901 so v Železni županiji (kamor spada tudi Porabje) poželi ajdo še na 8000 hektarjih.<sup>25</sup> »Največ je ajde v Železni županiji med Slovenci, Hrvati in Nemci. Ajdova polja z belimi cvetovi in rdečimi stebli na kraje (*sloge, ogone*) oranih njivah pritegnejo pozornost vsakega, ki potuje iz Szombathelya proti Gradcu v dolini Rabe.«<sup>26</sup>

Prve podatke o ajdi pri Slovencih na Madžarskem najdemo v madžarskem spisu gornjeseniškega slovenskega župnika Jožefa Košiča (1788–1867) z začetka 19. stoletja, iz katerega je nekaj poglavij prevedenih v slovenščino.<sup>27</sup> Pri opisu prehrane omenja Košič, da »Pozimi se hranijo ... z zelo priljubljeno *ajdo* ... V hribih le redko kje pečejo čisto ržen kruh, temveč zmešajo ovseno, koruzno, *ajdovo*, ječmenovo moko, v letih stiske pa tudi lanene glavine, koruzne storže, velikokrat pa tudi grozdne tropine.«<sup>28</sup> Pri večjem kmečkem delu so si sosedje pomagali, ki so jim ponudili tudi hrano. Košič je zabeležil, da v hri-

bih ne sme manjkati *hajdinjače* (štrukljev iz ajdove moke, napravljenih iz vlečenega testa, napoljenih s skuto)<sup>29</sup>. »Več ajde sejejo takrat, če jeseni posejano žito ne uspeva ... Ajda tukaj zelo lepo uspeva in bogato rodi. Od ravninskega kmeta sem slišal, da s 4 kebli<sup>30</sup> semena pridelala 180 keblav ajde. Vendar se to le redko zgodi. Z ajdo posejejo velike površine, ker ajdova polja zelo rade obiskujejo *čebele*, ki pa jih tukajšnji ljudje visoko cenijo. Ajdova pogača in žganci so priljubljena hrana Slovencev.«<sup>31</sup> Orno zemljo so pridobivali tudi s požigalništvom. »V tako pripravljeno zemljo najprej posejejo rž, potem *ajdo*, naslednjo pomlad pa oves,« piše Košič.<sup>32</sup>

Ajdo so v Porabju ter v madžarskih pokrajinah Órség, Göcsej in Hetés gojili do 70. let 20. stoletja. V Porabju v vaseh Ritkarovci, Sakalovci, Števanovci ter Gornji in Dolnji Senik. Med drugo svetovno vojno so ajdovo kašo še prodajali na tržnici v okrajnem središču pokrajine, Körmendu na Madžarskem ter v Gornjih Petrovcih v Prekmurju.<sup>33</sup> Gojenje so opustili zaradi spremembe vremenskih razmer, saj je ajda občutljiva rastlina. V 70. letih 20. stoletja so zamenjali »lepe, sončne jesenske dneve vlažni, megleni dnevi. Mnogo škode pa napravi v ajdi tudi razpasla divjad v nepreglednih gozdovih širom pokrajine.«<sup>34</sup>

V Porabju so pridelovali dve vrsti ajde: sivo ajdo (*törsko dino*) za prehrano ljudi in pašo čebel ter zeleno ajdo (*divdjo dino*) za živinsko krmo. Sejali so jo na začetku julija v rženo strnišče, poželi pa konec septembra.<sup>35</sup> Zemljo so

<sup>24</sup> Iványi Béla, Képek Körmend múltjából, Körmendi füzetek 4., Körmend 1943, str. 82-83.

<sup>25</sup> Bátky Zsigmond, Kivesző gabonaféléink, Földrajzi Közlemények, zv. 46/1, Budapest, 1918, str. 32.

<sup>26</sup> Bátky Zsigmond, Kivesző gabonaféléink, Földrajzi Közlemények, zv. 46/1, Budapest, 1918, str. 33.

<sup>27</sup> [Jožef Košič] Csaplovics János, A magyarországi vendus-tótokról, Tudományos gyűjtemény, Pest, 1828, zv. 5., str. 3-50. Nekaj poglavij je prevedenih v slovenščino: Marija Bajzek (ur.), O Slovencih na Ogrskem, v: Jožef Košič, Življenje Slovencev med Muro in Rabo, Izbor del, Budimpešta, 1992, str. 17-50.

<sup>28</sup> Marija Bajzek (ur.), O Slovencih na Ogrskem, v: Jožef Košič, Življenje Slovencev med Muro in Rabo, Izbor del, Budimpešta, 1992, str. 28.

<sup>29</sup> Marija Bajzek (ur.), O Slovencih na Ogrskem, v: Jožef Košič, Življenje Slovencev med Muro in Rabo, Izbor del, Budimpešta, 1992, str. 29.

<sup>30</sup> kebel – škaf, mernik, lesena posoda prb. 30 litrov, prostorninska mera za žitarice

<sup>31</sup> Marija Bajzek (ur.), O Slovencih na Ogrskem, v: Jožef Košič, Življenje Slovencev med Muro in Rabo, Izbor del, Budimpešta, 1992, str. 40.

<sup>32</sup> Marija Bajzek (ur.), O Slovencih na Ogrskem, v: Jožef Košič, Življenje Slovencev med Muro in Rabo, Izbor del, Budimpešta, 1992, str. 40.

<sup>33</sup> Madáchy Károly, Pridelovanje in uporaba ajde pri Slovencih v Železni županiji, v: Etnografija južnih Slovanov na Madžarskem 2., Budimpešta, 1977, str. 143. in Csaba József, A hajdina termesztése és felhasználása Vas megyében, v: Savaria, A Vas megyei múzeumok értesítője, zv. 7-8., Szombathely 1973-1974, 2012.

<sup>34</sup> Madáchy Károly, Pridelovanje in uporaba ajde pri Slovencih v Železni županiji, v: Etnografija južnih Slovanov na Madžarskem 2., Budimpešta, 1977, str. 147.

<sup>35</sup> Marija Kozar, Etnološki slovar Slovencev na Madžarskem. = A magyarországi szlovének néprajzi szótára, Monošter – Szombathely, 1996, str. 14.

preorali le 10-15 cm globoko, ajdovo seme so sejali na roko. Zrasla je do 30-40 cm visoko. Prvotno so tudi ajdo želi s srpom, pozneje že s koso. Požeto ajdo so zvezali v manjše snope, ki so jih postavljali posamično. V lepem vremenu so se snopi v tednu dni posušili. Mlatili so jih s cepmi, gepljem ali mlatilnico. Zrnje so sušili na ponjavah, potem pa ga pospravili v lesene zaboje ali sode. V kašo so ga ophali v leseni ročni stopi (*možar s tokačom*) ali lesenem ročnem mlinu z dvema lesenima kolutoma (*mlin za dino*). V moko so ajdovo zrnje mleli v mlinu na Gornjem in Dolnjem Seniku. Leta 1970 so na Dolnjem Seniku zmleli še 50 stotov ajdove moke.<sup>36</sup>

Ajdovo kašo so kuhali na mleku, z zeljem in fižolom (*rič*). Pekli so jo v peči in nadevali v krvavice. Jedli so jo zvečer. Za zajtrk ali kosilo so iz ajdove moke spekli ajdove zlivanke s kvasom (*raji dinski šterc, kaup*) ali brez (*žeti dinski šterc, kaup*). Za kosilo ali večerjo so pripravili iz ajdove moke tudi žgance (*žgonke, žgounitje*), jedli so jih s sladkim

ali kislim mlekom. Ženske so bile mnenja, da je lažje otroka roditi, kot pa ajdove žgance mešati (*Baukse eno dejte roditi, kak žgonke z dine graužati*).<sup>37</sup>

Porabci ajdovo kašo in moko danes nabavljajo v sosednji Sloveniji. Kaša se lahko pripravi kot priloga, namesto riža.<sup>38</sup> Iz ajdove moke se peče ajdova zlivanka (*žeti dinski šterc*), ki se servira toplo, po okusu tudi z ocvirki.<sup>39</sup> Za sladico pa se peče ajdova torta (*dinska torta*).<sup>40</sup>

Cvetoča polja sive ajde (*törske dine*) so nekoč tudi v Porabju služila za pašo čebel. Čebele so gojili v slamnatih koših, pletenih iz ržene slame in vrbovih viter (*koš*).<sup>41</sup> Ko so prevladala polja zelene ajde (*divdje dine*) za živinsko krmo, so v Porabju prenehali s tovrstnim čebelarstvom, ker ta vrsta ajde ne med. Ohranila pa se je zbadljivka, ki pravi, da »v Sakalovcih pospravljajo vse, ko je zeleno, le ajdo, ko je bela. Ko je cvetela ajda, je letel naokoli bel prah in so začeli zvoniti, češ da ajda gori. Da njiva gori. Gasilci so prišli gasit, a ni bilo nobenega ognja. Ajda je cvetela in tisto se je kadilo.«<sup>42</sup>

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<sup>36</sup> Madáchy Károly, Pridelovanje in uporaba ajde pri Slovencih v Železni županiji, v: Etnografija južnih Slovanov na Madžarskem 2., Budimpešta, 1977, str. 144.

<sup>37</sup> Madáchy Károly, Pridelovanje in uporaba ajde pri Slovencih v Železni županiji, v: Etnografija južnih Slovanov na Madžarskem 2., Budimpešta, 1977, str. 145.

<sup>38</sup> V kozico damo žlico masti, ko je vroča, dodamo skodelico oprane ajdove kaše. Malo prepražimo. Prelijemo z 2 skodelicama vode, solimo, potem naj vre. Vmes nekajkrat premešamo. Dodamo čebulo in po potrebi še malo vode. Pokrijemo in postavimo v pečico, da se duši do mehkega. Vir: Hilda Čabai, Slovenska kuhinja ob Rabi = Szlovén konyha a Rába mentén, Monošter / Szentgotthárd, 2000, str. 53.

<sup>39</sup> V kisló mleko zamešamo ajdovo moko, mast in sol. Masa mora biti gostejša kot za palačinke. Pekač dobro namažemo z mastjo in vlijemo vanj maso, približno 1 cm tanko, ter spečemo. Vir: Hilda Čabai, Slovenska kuhinja ob Rabi = Szlovén konyha a Rába mentén, Monošter / Szentgotthárd, 2000, str. 84.

<sup>40</sup> Rumenjake iz šestih jajc umešamo s sladkorjem do penastega. Dodamo trd sneg iz beljakov in 10 dkg ajdove moke s pol pecilnega praška. Spečemo torto. Narežemo jo na rezine, ki jih prelujemo s kuhanim vinom. Ponujamo jo toplo ali hladno. Vir: Hilda Čabai, Slovenska kuhinja ob Rabi = Szlovén konyha a Rába mentén, Monošter / Szentgotthárd, 2000, str. 102.

<sup>41</sup> Marija Kozar, Etnološki slovar Slovencev na Madžarskem. = A magyarországi szlovének néprajzi szótára. Monošter – Szombathely, 1996, str. 29.

<sup>42</sup> Pripovedno izročilo Slovencev v Porabju: pravljice in povedke z zvočnih posnetkov Milka Matičetovega. Uredili: Marija Kozar Mukič, Dušan Mukič, Monika Kropej Telban. Ljubljana, Založba ZRC, ZRC SAZU, 2017. 392 p. (Zbirka Slovenski pravljicarji 2.), str. 340.

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