

Sani Sardelić

Gradski muzej Korčula

Korčula

gradski.muzej.korcula1@du.t-com.hr

Izlaganje sa znanstvenog skupa

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## Samoniklo jestivo bilje – mišanca, gruda, parapač ...

*Recepcija se samonikloga jestivog bilja mijenja te bi se ono danas moglo nazivati pomodarskom, čak otmjenom hranom, a ne hranom svakodnevne i siromašnih. U tom okrenutom pogledu krije se i razlog više zašto toj vrsti bilja pristupiti s posebnom pažnjom, vodeći pritom računa kako samo smještanje mogućega virtualnog herbarija unutar zidova muzeja ne može biti dostatno za svrhu koju bi takva zbirka trebala imati – sačuvati i prenijeti znanje prepoznavanja i sabiranja bilja te razvijati svijest o važnosti očuvanja ekološke čistoće i biološke raznolikosti. Izlaganjem se htjelo ukazati na ulogu muzeja u očuvanju baštine u totalitetu i jačanju socijalne svijesti, kao i individualne odgovornosti. Hrana je sagledana kao medij kroz koji možemo progovoriti o mnogim aspektima očuvanja baštine.*

Ključne riječi: bilje, hrana, izlaganje, očuvanje

Samoniklo jestivo bilje zaslužuje našu pažnju iz više razloga. U prošlosti, kao svima dostupno povrće, ono je i čest izvor preživljavanja, posebno u ratnim uvjetima; danas, delikatno i rijetko, ali i zbog pomodarskih zahtjeva za zdravijom prehranom, ono je gotovo otmjena hrana. Ipak, u toj okrenutoj percepciji, krije se i razlog više zašto pažnju posvetiti tom divljem, samoniklom bilju, često potisnutom na samo dno vrijednosne ljestvice i ocijenjenom tek kao dosadni korov, što je sasvim u suprotnosti s njegovim značenjem.

Samoniklo bilje posluživalo se i na najpoznatijoj večeri kršćanske civilizacije – onoj posljednjoj Kristovoj, gdje se izriekom navodi kao *gorko zelje*, a sjećanje na tu večeru obredno održavahu do prošlog stoljeća sve tri korčulanske bratovštine, od kojih je najstarija, flagelantska, ona Svih Svetih osnovana 8. listopada 1301. Tako se za *pastila*, večere koju je obilgatno, po Statutu bratovštine, morao o svom trošku prirediti *gaštald*, uz „pečeno dobro muško jare od godine dana, okrugli kruh po bratimu, propisani broj jaja, skalonje i vina“ moralo se naći i *gorko zeje*, odnosno *žutinica*, koja je ujedno i najcjenjenija samonikla jestiva biljka.

*Parapač, mišanca* bila je svakodnevna hrana. Ponekad se zbog izdašnosti miješala sa skuhanim grahom, ali se najčešće jela sama, obilno zalivena maslinovim uljem. Aromatična i slasna, našla je svoje mjesto i u pučkoj pjesmi. Samoniklo jestivo bilje, kao često korištena prehrambena namirnica, spominje se i u tekstu dr. Alene Fazinić „Neki podaci o privatnom životu u Korčuli od 16. do 19. st.“ objavljenom u *Godišnjaku grada Korčule* 9.<sup>1</sup>

Prema podacima iz dostupne literature,<sup>2</sup> kao i provedenom terenskom istraživanju u Žrnovu na otoku Korčuli, saznajemo kako se u prošlosti koristio znatno veći broj vrsta, ali se brojnost i raznolikost korištenih samoniklih biljaka s vremenom značajno ograničila:

„Svak je para pa ga ni bilo ništa za ubrat jerbo je svak nandira na tu zelen ali ga ni bilo jerbo je svak hodi. Pa smo to jili svašta priko rata, ali ga ni bilo, to je svak ji. Kako ko to zove ... parapač, mišancija; Blačani zovu gruda ... gruda, e. Žutinica, kostrič, kostučel, lembrc, morača, slačice, kozje brade ... i mrkve i luka pojaka i onega manjega što je po vrtlima ... A najboja je za mene žutinica; ja bi je same jila pa kad ostine pa je začinit na salatu na kvasinu oli onako je izist ona je strašno zdrava govoru a koren pogotovo. A ko će znat, bi je reka jedan likar iz Vele Luke da gremo po licima a da ne znamo da gazimo po njima jerbo se od tih trava činu liki. A bi je opet reka jedan likar iz Vele Luke da on doli nima zarade jerbo da je ti narod jadno zdrav. A govori kako to? Oni ti sve ništo paraju nožen, a on to ni zna kako je to, što je to i govori kad to svaru da dobro zaulu pa piju iz juhe i da niko ni bi bolestan ...

Gera, čimula i parapaške, malo vina i pogače, to ti je pravi raj!“

(Kazivači Mara i Dinko Jeričević Cive, Žrnovo, Prvo selo, otok Korčula, 22. veljače 2007.)

Sve to ukazuje na važnost dokumentiranja ovakvih sadržaja. U popisu danas najčešće korištenih vrsta na otoku Korčuli, koji slijedi, najprije je naveden lokalni, zatim standardni te latinski naziv biljke:

1. *žutinica*, cikorija, *Cichorium intybus*

2. *kostrič*, kostriš, *Sonchus oleraceus* L.

3. *morač*, komorač, *Foeniculum vulgare*

4. *mak*, mak turčinak, *Papaver rhoeas*

5. *luk prdej*, divlji poriluk, pasji luk, *Allium ampeloprasum* L.

6. *divja mrkva*, divlja mrkva, *Daucus carota* L.

7. *divje salate*, ločike, divlje salate, *Latuca scariola* L., *Latuca sativa* L.

<sup>1</sup> Godišnjak grada Korčule 9, Gradski muzej Korčula, Korčula 2003.

<sup>2</sup> Prema istraživanjima J. Bakića, u Blatu na otoku Korčuli u takvu mješavinu ulazi čak trideset vrsta divljeg povrća. V. Grlič, Ljubiša. Enciklopedija samoniklog jestivog bilja. Zagreb, August Cesarec, 1986.

8. *kozja brada*, kozja brada, *Tragopon pratensis* L.

9. *buražija*, krastavica, poreč, *Borago officinalis*

10. *kopriva*, kopriva, *Urtica dioica* L.

11. *slaška*, slačica, bršaka, *Reichardia picroides* L.

Uz pripadajuće fotografije, nastaje tako svojevrsni mali virtualni herbarij, koji nam, uz određene tehničke uvjete, može dijelom poslužiti u svrhu vizualizacije hrane u muzeju.

Prikazani oblik virtualne prezentacije samoniklog jestivog bilja ne bi trebao biti jedini, već svojevrsna potpora ostalim oblicima. Ne bi bilo uputno zadovoljiti se samo smještanjem fotografija u virtualnu zbirku, jer bi se na taj način umanjila mogućnost identifikacije samih predmeta, u ovom slučaju krhkog bilja. Bilo bi time izgubljeno najvrednije – sama svrha prepoznavanja i svijest o tome da bilje pripada u neki određeni prostor, koji nužno mora biti očuvan u ekološkoj čistoći i biološkoj raznolikosti. Stoga su od posebne važnosti radionice s jasno određenim ciljem. One se, naravno, zbog naravi materijala, nužno izmještaju izvan „zidova muzeja“, istodobno nas upućujući na suradnju s nositeljima i prenositeljima znanja i vještina unutar lokalne zajednice, na što nas obvezuje i UNESCO-va *Konvencija o zaštiti nematerijalne kulturne baštine* iz 2003. Isto tako, značajno je spomenuti glavnu temu Generalne skupštine ICOM-a koja će se održati u kolovozu 2007. u Beču pod nazivom *Muzeji i univerzalna baština*, *Univerzalna baština – individualna odgovornost*; *Individualna baština – univerzalna odgovornost*.

Iz sažetka najave toga skupa izdvajam:

„Uloga muzeja unutar društva mijenja se iz temelja ... Nabava i prikupljanje građe, čini se, nije više temeljna djelatnost muzeja ... Komunikacija i dijalog s posjetiteljima postaju iznimno važni, uključujući nove medije, vizualizaciju i verbalizaciju. Zaštita baštine u totalitetu njene pojavnosti više je od pukih ekonomskih ili političkih očekivanja. Kontekstualizacija predmeta i zbirki nasuprot nekritičkih usvajanja društvenih i pomodarskih tendencija ključno je pitanje .... Muzeji bi trebali aktivno participirati, a ne biti pasivni promatrači i sakupljači u procesu zaštite baštine, jer oni imaju primarnu ulogu u oblikovanju strategije jačanja svijesti o baštini i socijalnom identitetu.“<sup>3</sup>

Posebnu pažnju treba obratiti što detaljnijem dokumentiranju svih oblika prezentacije u kojem sudjeluju primarni nositelji. Tako za vrijeme radionica od lokalnih sakupljača bilja možemo saznati sve različitosti u vrstama, korištenju i nazivima biljaka koji iznimno variraju duž cijelog otoka, i u obliku i u naglascima. Uz klasično zapisivanje uputno je sačiniti i video zapis. Ovdje skrećem pozornost na termin *muzeologizacija jezika* koji nam je približila i osvijetlila mr. Irena Kolbas.<sup>4</sup>

<sup>3</sup> <http://www.icom-oesterreich.at/2007/en-thema.html>

<sup>4</sup> Kolbas, Irena, *Muzealizacija jezika Hrvatske*. Muzeji naglas ili Zoološki vrt jezika, izlaganje na 9. Skupu AKM u Poreču 2005.

S koliko pozornosti osjetljivu nematerijalnu baštinu promišljaju vodeće svjetske baštinske ustanove govori i *Seoulska deklaracija ICOM-a o nematerijalnoj baštini, 2004.*<sup>5</sup> Navodim neke od zaključaka, u kojima ICOM:

4. točka: *Poziva sve relevantne muzeje koji skupljaju, čuvaju i promoviraju nematerijalnu baštinu da posebnu pozornost obrate konzerviranju svih kratkotrajnih zapisa, s naglaskom na elektroničkoj i dokumentarnoj evidenciji baštine.*

5. točka: *Požuruje nacionalne i lokalne vlasti da usvoje i djelotvorno provedu odgovarajuće lokalne zakone i odredbe o zaštiti nematerijalne baštine.*

8. točka: *Preporučuje da svi programi obrazovanja za muzejske stručnjake istaknu važnost nematerijalne baštine i razumijevanje nematerijalne baštine postave kao uvjet za kvalifikaciju.*

Znanja se gube, najmlađi rijetko prepoznaju osnovne biljke, *Kinder jaje* i *Snickers* puno su im prepoznatljiviji. Ulog kojim bi muzej omogućio prijenos vještina, organizirano i sustavno, nije ni prevelik niti preambiciozan za svrhu koja je, uostalom, dio njegova poslanja – omogućiti i uspostaviti razumijevanje između ustanova i lokalne zajednice, dajući joj potvrdu o vlastitoj vrijednosti.

Na taj bi način briga o našem „vrtlu“ *štitila* naš „pijat“, pa bi takva realizirana metafora mogla biti putokaz kako se znanjem suprotstavljati nebrizi o okolišu. Samoniklo jestivo bilje moguće je prikupljati i konzumirati samo iz čistog okoliša, pa je upravo hrana medij kroz koji možemo progovoriti o svim aspektima očuvanja baštine. Kako smo možda zakasnili, upozorava nas Matvejević u *Mediterranskom brevijaru*:

*„One još rastu uz obale i po otocima, ali ne liječe kao prije i sve manje mirišu na tržnicama Mediterana.“*

Kolika je uloga muzejske kulture u obnavljanju i očuvanju specifičnih znanja? Vidi li, možda, muzejska zajednica svoju ulogu u pripremi ulaska Hrvatske u Europsku uniju i u ovom segmentu? Na to bih pitanje odgovorila riječima Zbyneka Z. Stranskog: *„Suvremena muzejska kultura se zato ne može pretvarati da se čimbenici današnje ekološke i kulturne krize nje ne tiču i da može ustrajati na tradicionalnim pozicijama.“*

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<sup>5</sup> Kloveshi, Željka, Muzeji i nematerijalna baština, 20. generalna konferencija ICOM-a i 21. generalna skupština ICOM-a, Seoul, 2004. *Informatica museologica* 35, MDC, Zagreb 2004.

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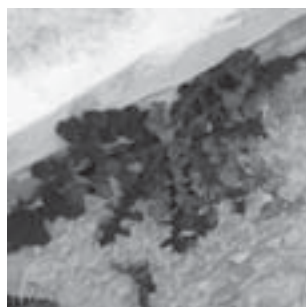
Mara i Dinko Jeričević Cive, Prvo selo, Žrnovo, otok Korčula, veljača 2007.



13.01



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Sani Sardelić

Korčula Municipal Museum

Korčula

gradski.muzej.korcula1@du.t-com.hr

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## Wild Edible Herbs – Mišanca, Gruda, Parapač ...

*The view on the natural edible herbs has been changing and today it could be called fashionable, even fancy food, not every day food or the food for the poor. In this inverted view there is a further reason why special notice should be taken of this kind of herbs, having in mind that the placement of a potential virtual herbarium within the walls of the museum couldn't suffice for the purpose this collection should serve – to keep and transfer the knowledge about identifying and collecting herbs, developing the consciousness about the importance of the preservation of ecological purity and biological diversity. Exhibiting this has had the purpose of pointing to the role of the museum in the preservation of heritage in its totality and the strengthening of the social awareness as well as the individual responsibility. Food has been considered to be a medium through which we can communicate the many aspects of the preservation of heritage.*

Key words: herbs, food, exhibiting, preservation

Uncultivated, wild edible herbs deserve our attention for several reasons. In the past, as vegetables accessible to everyone, they have also been means for survival, especially in times of war; today, delicate and rare, but also because of the fashionable calls for healthy nutrition they are almost a prestigious source of food. But, even in this twisted perception there is an additional reason why we should devote our attention to these wild, uncultivated plants, often put at the bottom of the food ranking and proclaimed as simply boring weed, which is absolutely contrary to its significance.

Uncultivated herbs were served in the most famous supper of all, the Last Supper, when *bitter herbs - horseradish* is named explicitly, and the memory about that supper was ritually revived by all three Korčula fraternities, of which the oldest, the flagellant All Saints fraternity, states the 8<sup>th</sup> of October, 1301 as the date of its founding.

So on the occasion of the *pastila*, the ritual fraternity dinner, the dinner which had to be prepared by the head of the fraternity, as prescribed by its Statute, with the 'well done one year old goat kid, one round bread per brother, the prescribed number of eggs, spring onions and wine' there had to be some horseradish, which is in fact the most valued wild edible herb.

Parapač, mišanca was eaten every day. Sometimes it was mixed with beans because of its richness, but usually it was eaten separately, with lots of olive oil poured over it. Aromatic and tasty, it found its place in the folk poetry. Edible herbs were mentioned in the article by Alena Fazinić, PhD, 'Some facts about the private life in Korčula between the 16<sup>th</sup> and the 19<sup>th</sup> century' published in the City of Korčula Almanac<sup>1</sup>.

According to the data from the accessible literature<sup>2</sup> and the field research in Žrnovo on Korčula it can be found that a greater number of herbs were used in the past, but that the number and the variety of herbs has declined over time.

*„Everyone would pick herbs, and therefore there was little to pick. Everyone would pick that horseradish, but there was little to be picked, because everyone would pick it.. So we ate all kinds of herbs during the war, but there was no food so everyone would eat that. People call those herbs with different names, parapač, mišancija; the inhabitants of Blato call it gruda. Chicory, sowthistle, kostučel, lembrc, fennel, and brighteyes and goat's beard and carrot and onion and those smaller kinds you find in gardens. But chicory is the best for me; I would eat it raw and on its own, and spice it up with vinegar to make a salad. Or eat it just as it is, it is very healthy, especially its root. And who would know it all; a healer from Vela Luka said that we walk on cures without knowing it, because you make medicine from these herbs. But another healer from Vela Luka said that he can't earn any profit there because those people there are terribly healthy. And how come? He didn't know that people there would eat wild herbs with olive oil poured over, and no one would ever feel ill....*

Fish, vegetables (cabbage and wild herbs) wine and bread, that's just heavenly!

(Narrated by Mara i Dinko Jeričević Cive, Žrnovo, Prvo selo, island of Korčula, 22<sup>nd</sup> February 2007)

All of this pinpoints the importance of recording these things. In this list of the most used herb species on Korčula today the first name is the local name, than the standard Croatian, and then the Latin:

1. *žutinica*, cikorija, *Cichorium intybus* - Chicory
2. *kostrič*, kostriš, *Sonchus oleraceus* L.- Common sowthistle
3. *morač*, komorač, *Foeniculum vulgare* - Fennel
4. *mak*, mak turčinak, *Papaver rhoseas* - Corn poppy

<sup>1</sup> Godišnjak grada Korčule 9, Gradski muzej Korčula, Korčula 2003.

<sup>2</sup> According to the research carried through by J. Bakić, in Blato on the island of Korčula, such mix would consist of more than thirty species of wild herbs. V. Grlić, Ljubiša. Enciklopedija samoniklog jestivog bilja. Zagreb, August Cesarec, 1986.



5. *luk prdej*, divlji poriluk, pasji luk, *Allium ampeloprasum* L. - Wild Leek
6. *divja mrkva*, divlja mrkva, *Daucus carota* L. - Queen Anne's lace
7. *divje salate*, ločike, divlje salate, *Latuca scariola* L., *Latuca sativa* L. - Prickly Lettuce
8. *kozja brada*, kozja brada, *Tragopon pratensis* L. - Goat's Beard
9. *buražija*, krastavica, poreč, *Borago officinalis* - Borage
10. *kopriva*, kopriva, *Urtica dioica* L. - Stinging nettle
11. *slaška*, slačica, bršaka, *Reichardia picroides* L. – Common brighteyes

With the corresponding photos, a virtual little herbarium is created which could be used, if specific technological conditions are met, to partly visualize the food in the museum.

The mode of presentation of edible herbs shown here shouldn't be the only one, but an enhancement to other forms. It wouldn't be advisable to end at putting photographs in the virtual collection, because this would impede the ability to identify the items themselves, in this case them being fragile plants. The most valuable would be lost this way, the very purpose of identifying the herbs and the awareness of them belonging in a specific place, which has to be preserved ecologically pure and biologically diverse. For this reason, workshops have to be conceived that have a clearly specified goal to reach. They of course have to be located outside the museum, due to the nature of the material, and at the same time they have to lead us to cooperate with the keepers and transferors of knowledge within the local community, which is what we are bound to do by the UNESCO *Convention on the protection of intangible heritage* of 2003. Furthermore, it is important to point out the main theme of the ICOM General assembly which will be held in August 2007 in Vienna under the headline *Museums and universal heritage, Universal heritage; individual heritage – universal responsibility*. From the summary of the announcement for this meeting I would point out:

„The role of the museum within the society is completely changed... The acquisition and the collection of inventory, it seems, is no longer the main activity of the museum. Communication and dialogue with the visitors have become extremely important, including new media, visualization and verbalization. Protection of heritage in its totality represents more than economic or political expectations. Contextualization of the items and collections in opposition to the unreserved acceptance of social and fashionable tendencies is the key issue... The museums should actively participate, not merely exist as passive observers and collectors in the process of preserving heritage, because they have a primary role in the shaping of the ways to strengthen the awareness of heritage and social identity.“<sup>3</sup>

Special attention should be devoted to documenting all the forms of presentation in which the original bearers of tradition take part. So, during workshops we could find

<sup>3</sup> <http://www.icom-oesterreich.at/2007/en-thema.html>

out everything about the diversity of species, various uses and names of the herbs, both in form and in accent. Along with the traditional recording it would be advisable to make a video recording. Here I would point out to the term of *museologization of the language* which was brought closer and exposed by MSc Irena Kolbas.<sup>4</sup>

The amount of attention shown to intangible heritage by the leading global heritage preservation institution can be seen in the ICOM's Seoul Resolution on intangible heritage from 2004.<sup>5</sup> I'm quoting a few points from it, in which ICOM:

4. *Invites all relevant museums involved in the collection, preservation and promotion of the intangible heritage to give particular attention to the conservation of all perishable records, notably electronic and documentary heritage resources;*

5. *Urges national and local authorities to adopt and effectively implement appropriate local laws and regulations for the protection of intangible heritage;*

8. *Recommends that all training programmes for museum professionals stress the importance of intangible heritage and include the understanding of intangible heritage as a requirement for qualification;*

Knowledge is fading, the youngest rarely recognize the most common plants and Kinder eggs and Snickers bars are much more recognizable to them. The investment a museum should make to make a transfer of skills possible, in an organized and systematic way is not too great for a purpose which is in fact a part of its mission – to enable and establish the understanding between institutions and the local community, and to confirm its value to the community. In this way caring for our garden would protect our plate, and this kind of a realized metaphor could be a pointer to the way how to combat the neglect of the environment with knowledge. Wild herbs can be harvested and consumed only from a clean environment, so food is precisely the medium through which we should communicate about all the aspects of heritage preservation. To the fact that we might already be late – we are warned by the words of Matvejević in *Mediterranski brežijar*:

*„They still grow on the islands an on the coast, but they don't heal like before and don't scent the markets of Mediterranean.“*

How big is the role the museum culture plays in the preservation and renewal of specific knowledge? Does the museum community see its role in the process of Croatia's EU accession in this segment too? I would use the words of Zbynek Z. Stransky to answer this question: *„The modern museum culture cannot pretend to be separated from the factors of the contemporary ecological and cultural crisis and that it can persist in the traditional position.“*

*Translated by Tomislav Redep*

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<sup>4</sup> Kolbas, Irena, Muzealizacija jezika Hrvatske. Muzeji naglas ili Zoološki vrt jezika, lecture at the 9<sup>th</sup> meeting of AKM in Poreč 2005.

<sup>5</sup> Kloveshi, Željka, Muzeji i nematerijalna baština, 20<sup>th</sup> General conference of ICOM i 21<sup>st</sup> general assembly of ICOM, Seoul, 2004. Informatica museologica 35, MDC, Zagreb 2004.