

БЪЛГАРСКА ДИАЛЕКТОЛОГИЯ

SOME NAMES OF CEREAL FOODS IN POLISH AND BULGARIAN DIALECTS

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Abstract. The paper aims to analyze some specific dialectal names of traditional cereal foods in Bulgarian and in Polish. The semantic and historical features of lexemes excerpted from archival materials as well as from written sources and personal materials from the authors' work will be examined, as well. Special attention is paid to the names of different types of porridge and pastry, found in the dialects.

Keywords: *dialectology, vocabulary, Polish language, Bulgarian language*

1. Introduction

Foods prepared from cereals are extremely valuable for human nutrition. They are an essential part of food products consumed by humans, and, accordingly, form a very large and diverse set of different types of food, which are used after different processing: crushed seeds, flours, porridges, bread, and different types of pasta.

In the past, daily food in the countryside was scarce because of limited access to available products, the technicalities of food preparation, and limited culinary skills. Cereals and their preserves were among the basic and commonly used products.

The purpose of this paper is to review, by referring to selected dialect sources, the Bulgarian and Polish names of dishes prepared from flour and groats, as well as to provide their geographical ranges and brief characteristics thereof.

Folklore texts show that the most widespread use of cereals in antiquity was probably in porridge (Pol. *kasha* 'owsianka, oatmeal', Bulg. *каша* / *kasha*¹ e.g. *овесена каша* / *ovesena kasha*) from crushed seeds or flour. Crushed or ground seeds can be stored for a long time, while retaining their nutritional qualities. From them, after adding water or other liquid, porridge can be quickly and easily boiled when it is necessary to prepare the dish.

For this reason, as well as due to the fact that each pasta product is made with additional processing of flour porridge – dough, the paper focuses on the names of typical types of dishes prepared from flour porridges and the most typical types of baked goods from dough, as used in the traditional way of life of the population in different regions.

Food ranks high in human life, not only in satisfying physiological needs but also for fulfilling social functions (e.g., for group integration during social gatherings) and some symbolic functions (as festive food used in various rituals). “In food, the culture system of a specific nation is reflected every time. Just like language and religion, food identifies, and accordingly automatically differentiates”² (Łeńska-Bąk 2010: 20). It is for this reason that linguists, ethnologists, ethnographers, historians, anthropologists, and archaeologists have been interested in food. Literature on the subject is so voluminous that, due to the

¹ For uniformity of the graphics in the paper, the illustrative material for Bulgarian language is presented in Latin transliteration. Exceptions to the practice of transliteration of Bulgarian text is allowed in order to achieve a more accurate correspondence to the phonetic pronunciation of sounds typical for the Bulgarian language and its dialects: the sign *ə* is used (see Cyrillic *ѐ*), as well as the sign *'* to indicate a palatalized consonant. The accent on the sound *ə* is written after the vowel – *ə̀*. Polish examples are given in simplified notation, since in this study we focus primarily on the lexical side.

² Unless otherwise stated, the translation comes from the authors.

limitations of the present paper, we will only mention few works: БДА / BDA 2001; Георгиева / Georgieva 1992, 1993, 1997; Керемидчиева / Keremidchieva 2021; Коева 2022; Котева / Koteva 2023, 2022, 2021a,b,c, 2020, 2019; Кочева / Kocheva 2022; Миков / Mikov 2023; Falińska 1991; Kowalska-Lewica, Szromba-Rysowa 1976; Witaszek-Samborska 2005; PF 2022; Przybylska, Ochmann 2021; among others

In linguistics, comparative studies of food names are also found – cf. e.g. CulNet 2020. However, they are carried out at the level of literary languages. A comparison of individual food names at the dialect level is usually found in historical research. Names of food products and less often individual dishes are compared in terms of their history, etymology, and dialectal distribution. More specifically, this paper aims to explore whether common elements can be traced in dialects that have had no direct contact but share a common pre-Slavic heritage, whether there are dishes that are characteristic of both Bulgarian or Polish folk culture and what are their specific linguistic features.

The Polish and Bulgarian material are excerpted from linguistic geography sources – language atlases as well as from dialect archives, individual dialectological studies, and field material. The lexemes are given with their phonetic and morphological variants. Sometimes, in the hope that the readers will benefit from a reference to the sources but also for the sake of clarity of the argument, not all the variants are included.

2. 1. 1. Names for porridge from cereal plants in the Bulgarian dialects

In traditional Bulgarian culinary practice, porridge is a thick mixture of flour boiled in hot water or milk. In a broader sense, another thick mixture prepared from a ground or crushed substance and some liquid is also named porridge – according to Dictionary of the Bulgarian language (PBE / RBE online): **KÀSHA**¹ f. 1. A dish prepared from thickly boiled flour in water or milk. In modern Bulgarian cuisine, various types of porridge are prepared, but an important ingredient in each of them is flour or some type of finely or coarsely ground cereals.

According to the work of M. Koteva (Котева / Koteva 2021b, 2023), a number of names of different types of porridge are found in Bulgarian dialects: *kasha* f. ‘a cooked dish with flour, water (or milk), fat and other additions (cheese, cottage cheese, vegetables, mushrooms, fish, potatoes, etc.)’... à **b’àla kàsha** ‘porridge with fresh milk’, Strandzha region; à **blàga kàsha** ‘porridge with thickly boiled fruit or sugarcane juice’ Trakiya region; ◊ **brashnèna kàsha** ‘porridge with wild herbs, vegetables, fresh milk or buttermilk and cottage cheese’, Blagoevgrad and Razlog regions; ◊ **ishumèr kasha** ‘porridge of flour grains rubbed between the palms of the hands, boiled in fresh milk’, Kardzhali region; à **trita kàsha** (see. **ishumèr**), Pleven region; à **chista kàsha (ishumèr)**, Rodopes region; ◊ **kàsha v gavàta** ‘thick porridge toasted in a pan and seasoned with crumbled cheese and fried butter’, Smolyan region; à **làhanena kasha** ‘cabbage porridge’, Strandzha region; à **mlèchna kàsha** 1. ‘porridge of fresh milk and eggs cooked in a clay pot’, 2. ‘porridge of fried fresh or old onions and fresh milk’, Dobrudzha region; à **òdvarena kàsha** ‘porridge with cottage cheese’, Pleven region; à **otsèt’ena kàsha** ‘porridge of fried onions, red pepper and vinegar’, Kardzhali region; à **r’atka kàsha** ‘a thin cornmeal porridge that has been fried’, Rodopes region; à **r’atka kàsha** ‘thin porridge with cheese, crushed walnuts, tahini, fresh milk and butter’, Rodopes region; à **siren’ava kàsha** ‘porridge with cheese’, Pleven region; à **sirena kàsha** ‘porridge with cheese and red pepper’, Dobrudzha region, etc. Other dialect lexemes have a similar meaning: **palizè** n. ‘fat-free wheat flour porridge’, Kapat, Petrichko; **skròb** m. ‘thin porridge of any kind of salted flour’, Kyustendil region, North-western Bulgaria; **pirinch m.** ‘rice porridge, which the mother feeds the child to have white teeth’, Chakalarovo, Kardzhali region < Tur. *pirinç* from Persian.

One variety of porridge, widespread in Bulgarian life, are dishes prepared from crushed or coarsely ground seeds of cereal plants. Among them, **bulgùr** is extremely widespread – see in RBE: **BULGÛR** m. 1. Coarse ground wheat for cooking. 2. only sing. Meal of such wheat (PBE / RBE). Bulgur dishes are widespread – cf: *Ga iskàrat pchenùtsata, màyka kàzva „She pràvim balgùr“*, Gorni Yurutsi, Krumovgrad region. *Balgùr’ ut pchinitsa um ’èl’uvahm’e; napràyuvahm’e plak’è sas uris’*, *sas balgùr*, Frashtane, Syar region, etc. Many complex names are found: ◊ **bànitsa s bulgùr** – ‘a pie made of layered crusts and stuffed with bulgur and eggs’, Dobrudzha region; ◊ **varèn bulgùr** – ‘a dish of boiled bulgur, lard and sugar’; ◊ **krùsh’an bulgùr** – ‘a dish of pears cooked with bulgur’, Erkech, Pomorie region (IKK); ◊ **misiren bulgùr** – ‘a dish of boiled corn bulgur’ *Misiren bulgùr – smilame misir èdro, izmivami gu sas studèna vodà i gu slàgami da vri, kat vri, zapràzhvami, stop’àvami chirvèn pipèr i gu zalivami*, Rusalya, Veliko

Tarnovo region; ◇ **misìrov bulgùr** – ‘corn bulgur’. *Fàt’a hl’òm’eran za drə`shkata i mèl’am i misìr’at pàda na misùruf balgùr’*. Zlatograd. ◇ **riben bulgùr** – ‘ritual dish for Nicholas Day’ *Rìba sa ad’èsh’i na Nikùl’den – riben bulgùr’*. Erkech, Pomorie region. ◇ **svadbàrski bulgùr** – ‘specially ground wheat for wedding bread’, Kotel. 2. A dish of rice and bread crumbs, Banat. 3. Boiled wheat for commemoration. Southeastern. Other dialect names like *bulgùrnik* are also found.

The dish **trahanà** that means: 1. Ground seeds of cereal plants or dried flour grains that are used for eating after being cooked; 2. A dish prepared from such grains is widespread in the Bulgarian national cuisine – cf.: *S nàshata tràhalnitsa sa ye pràvila ètsa hÿbava tràhana*. Momchilovtsi, Smolyan region; Strandzha; ◇ **blàga tràhna** – bulgur. *Utr’èbih pchinitsata, ya umih, ya isushih, s’à za ya rishn’a za blàga tràhna*. Zarovo, Solunsko; ◇ **kisala tràhna** – ‘a type of pasta dish made from wheat dough mixed with buttermilk and eggs, dried into coarse crumbs’ *Kisalta tràhna sa drub’èt sas suh l’áp, Zarovo, Solun region; see also ◇ l’ùta trahanà – Day si mi dêdu mumasa,... da mi vari i pêchè, kuga fasùl i bulgùr’, kuga l’ùta tràhana*. Smolyan, Asenovgrad and Arda region. Other dialectal variants as *tràlnik* < *tràhalnik* ‘pie with *trahana*’ (in Kostur region) are also registered.

The name **trienitsa** is similar in terms of preparation to *trahana*: 1. A dough mixed with flour and water, usually leavened, formed by kneading small pieces (such as rice or couscous) that is dried to be used later. 2. A dish made of dried dough, shaped into small pieces, boiled with water or milk. *Trienitsa – to ot t’àstu sà prày. V bràshnoto sà slàga màlko sòl’ i uodà` i sà triè na ednà` stranà`. Pùshtha sà v vr’àlata vodà`. Kòytu iska zalìva gu s màshu. I s ml’àku sà vari*, Smyadovo, Shumen region. The *bulgur* as well as *trahana* and *trienitsa* come close to the widespread in the modern lifestyle food prepared from cereals, which are the dishes of dried pasta – macaroni, noodles, and a few others (see Koeva 2022; and also <http://dcl.bas.bg/без-категория/culnet-2020/>).

A dish that is close in its characteristics to porridge, and is widespread in Bulgarian and in the Balkan cuisine, is **kachamak** (English: *kachamak, hominy, samp, mush*): **KACHAMÀK** m. Thick boiled cornmeal porridge. *Sled malko mama donese ot chichovi Stoilkovi panitsa tsarevichno brashno. Napravihme kachamak*. (PBE / RBE online).

The *kachamak* dish has different dialect names – see BDA. GV. 2001, k. № 28, cf. the different names in the dialects: *kachamak* (the predominant part of the Bulgarian language territory) *varenik* (southeast), *vlashnik* (eastern, see the region of Varna, Burgas), *div’ak, divenik* (eastern – see the region of Kotel, Dryanova, Tryavna), *kiliya* (northeast – see Elena), *brakadan* (southwest, in the middle of the *kachamak* area), *mamaliga* (northeast, see Silistra, Dobrich etc. and far southwest – Kostur), *fkotel* (far southwest – Prespa), etc. In the Bulgarian Dialect Dictionary Archive, a number of phonetic and derivational variants of the mapped lexemes can be found – cf. e.g. the widespread name **bakardàn**: *bàrkadàn, bàrkadà* Razlog, Bansko; **bakardàrnik** Voden region, etc.

3. 1. 2. Names for porridge from cereals in the the Polish dialects

In Polish rural cuisine, groats and thick pulp were a staple food before potatoes became widespread. In the dialects of southern Małopolska, partly in Cieszyn Silesia, in the area at the forks of the Vistula and the San, and in much of the Lublin region, **a thick dish of flour (buckwheat, maize, or rye) thrown on boiling water** is referred to as *kulesza*. Jerzy Rieger attributes this expression to the Carpathian folk culture and considers it to be a borrowing from Romanian (similarly L. Malinowski). This dish is close to the Bulgarian *kachamak* (*качамак*), although it has a more liquid consistency.

In turn, F. Sławski and W. Herniczek-Morozowa point to the native nature of the name. In addition to *kulesza*, variants like *kulasza, kulassa, kulaszka, kulisz* have also been recorded. In the north and west of the Lublin region, *lemieszka* (less frequently *lemińska* and *lemiecha*) appeared, which in the centre of the region occurs as an alternative to *kulesza*. In the Bychawa – Hrubieszów belt, *fuś, fusier* and *fusia* occurred, while other names have sporadic attestations: *chamza, dusak, dziad, kisiel, pierdzioszka, prażucha, pszocho, psocha, sachajda, zacirka* (SSGL 25, 25A).

‘The thick pulp, made by pouring warm water over flour and allowing it to ferment freely or leaven it with bread starter’ is known in eastern and southern Poland, and among the descendants of people resettled in the Western and Northern Territories. In indigenous Poland, this dish is virtually unknown. *Kisiel* made from oat flour was mainly consumed in Podlasie and Suwalki regions, from rye flour – In the Przemysł area, from buckwheat flour – In the Włodawa area (PAE 267).

3. 2. 1. Names of cereal soups in Polish dialects

Soup was cooked from rye flour also in eastern Poland. However, *soloducha* was a **sweet soup, often thick, made from rye and buckwheat flour**. Other names for the dish have also been recorded in the Włodawa area: *soloduha* (voiced *h*), *sułuducha*, *solodusza*, *solodusz* (AW 163).

In the area of Rawicz, Ostrów, Brzeg and Niemodlin, *bryja*, *brija*, *breja* stand for ‘flour or porridge mush’ or ‘thick soup’, while to the east of these areas (Silesia and southern Wielkopolska), the meaning is ‘fruit soup’, ‘berry soup’, ‘thick fruit soup’, ‘fruit puree’ (AJŚ V 814).

Various types of soups made with flour used to be popular in the Polish countryside. They were simple dishes whose only ingredient, apart from flour, was often water or milk, sometimes some flavouring. These dishes were not very nutritious or tasty, they were typical poor people’s food, so they quickly slipped into oblivion.

In the Lublin area, **fruit soups seasoned with flour** were most often named using derivatives with the suffix *-anka*, e.g. *jagodzianka* < *jagoda* ‘blue berry’, *gruszczanka* < *gruszka* ‘pear’, *jabczanka* < *jabko* ‘apple’. This type covers the entire region except for its north-eastern and southern edges. In the area around Biała Podlaska, there was a general term *zupa owocowa* ‘fruit soup’, and around Włodawa – *juszka*. *Porka* had a distinct range (mainly between Bychawa and Biłgoraj), *pamuła* – south of Biłgoraj, *zur* – east of Biłgoraj, *kisielica* – between Hrubieszów, Krasnymstaw, Zamość and Tomaszów. Sporadically, the type: *berry / pear / apple soup*, *berry soup*, *porczanka*, *chamuła*, *famuła*, *polewka*, *kisiel*, *garus* would appear (ILGL 93).

Among Wielkopolska **flour soups** (*polewki*, *nawarki*, *zacierki*), in the preparation of *polewka*, the use of rye flour was the most popular choice. The area of the marked predominance of wheat flour in the preparation of flour soups includes southern Wielkopolska, the Silesian borderlands and areas to the west of Poznań (AJKLW I 80).

Polewka was a widely known **flour soup** in Wielkopolska, **usually cooked with sour milk** or buttermilk, often also with whey. *Polewka* on sweet milk (or with the addition of sweet milk) was mainly consumed in the southern part of the region. The soup was made by pouring wheat flour over boiling liquid. However, sometimes barley flour (Gultowy) was used, semolina (Witowo-Budziszów), flour with semolina (Niszczewice, Zakrzewo-Sędzin, Dobrów), sauerkraut juice (Rogalinek-Sasinowo). Potato or fish soup served with flour were also referred to as *polewka*.

Soup made from flour poured over boiling water or milk and whisked was called *nawarka* or *naworka* in nearly all Wielkopolska; only in the Konin and Koło area was it called *warka* or *worka*. In the Silesian borderlands, it was called *warówka*. In single cases, *frytka* (Zakrzewo-Sędzin, Szemborowo) and *prypka* (Zakrzewo-Sędzin) have been recorded.

At three locations between Kalisz and Wieluń, *warówka* was the name of a bran soup for pigs (AJLKW I 83). In northern and partly central Wielkopolska, a soup made of flour poured over boiling water or milk and whisked was called *muza*, *muzka*, *muzajka*, *mujzka*. In Rogalinek-Sasinowo, *muza* was a soup made from rye flour poured on water, seasoned with salo, marjoram, onion, and pepper. In several parts of western Wielkopolska, *muzka* etc. was called a sauce made of fried flour and fat, poured over water or milk. The remaining attestations referred to different dishes (with potatoes, fish, plum preserves) (AJKLW I 85). In the village of Brenna in Cieszyn Silesia, ‘soup made from rye flour on milk or water’ was called *bryja* (AJŚ V 814).

In parts of Kuyavia and the eastern outskirts of Wielkopolska, **soup made from flour on water, milk or a mixture of water and milk** was called *snelka* or *smelka*. In the rest of Wielkopolska, these words meant soup made from bread on water, milk, or a mixture of both. If *snelka* was made on water, it was usually flavoured with salo, butter or oil. If milk was poured over bread, the soup was salted or sweetened. In the villages of Koźle and Szemborowo, it was confirmed that coffee with milk was poured over bread. The name occasionally could mean soup for livestock, gravy or soup made of grated potatoes on water, and was not known at all in the west or north of the region (AJKLW I 86).

Soup made from flour poured over boiling milk (or a mixture of milk and water) is called *zacierka*, *nawarka* or *muzka* in several locations in central and northern Wielkopolska. More commonly, however, the name refers to a soup with noodles made of flour mixed with egg (sometimes also with water). The most popular variant is mash cooked in water or sweet milk, but a mixture of water and milk, sour milk or buttermilk could also be used. The names *zacierki* and *kruszonka* also denoted the dish. As early as in the

19th century, Oskar Kolberg noted: “another soup is *zacierka* v. *kruszonka* made from flour, when small noodles are poured on boiling water, crushed and crumbled in the hand” (Kolberg 1963: 89). In the western and eastern parts of Wielkopolska, *zacierka* also occurred as a soup made from grated raw potatoes thrown into boiling water, water with milk or milk. In the Kalisz area, *zacierki* were noodles made of grated potatoes with flour added, flavoured with fat, and drenched in milk (AJKLW I 84).

Almost in the whole of Silesia, names like *ścierka*, *ściryka* (also in other phonetic variants), *ścyranka* were used to denote a dairy product. In addition, *zocirka*, *zociyrka* or *zâciyrka* appeared in the east of the region. In the south on the Polish side and in the vicinity of Czadca on the Slovakian side, the names *szwolki* (with a voiced *v* and a voiceless *f*), *swolki* (with a voiced *v*) have been recorded. Interestingly, A. Zareba, the author of the Silesia Language Atlas (AJŚ), also cites several excerpts from the statements of his informants who provided the meaning nuances of the specific names. They stated that *polywka* was something different from *zacierka* and meant ‘milk soup with flour’ (Brenno), *warówka* was ‘soup made of flour’ (Czastary), *ściryka* ‘soup made of flour boiled in boiling water’, and *zociyrka* ‘soup with noodles put on boiling water’ (Bełk), *ściryka* ‘a dish of wheat flour boiled thick in milk, eaten sweet, smeared with butter’ (Rogów), *ściryka* ‘flour whisked with an egg put into boiling milk’ (Dziegielów), *zâciyrka* ‘flour whisked in milk’ (AJŚ V 813).

In the Włodawa area, only phonetic variants of the name have been recorded, with no information on how the dish was made. Names such as *zac'erka*, *zat'erka*, *zac'irka*, *zac'yrika*, *putc'irka*, *zac'orka*, *zacierka*, *zaciyrka* have been registered (AW 191).

Sour soup made from flour drenched in water was called *zur* almost all over Poland. Equally popular was the term *barszcz* (*żytni barszcz*) not known in the west, from Wielkopolska (except for Kalisz) to Kashubia, in Silesia, partly in Mazovia, Podlasie and Suwałki. In south-eastern Poland, a soup made from buckwheat flour was called *kwasa*, and between Tomaszów Lubelski and Przemyśl, *soloducha* was the name given to soup made from buckwheat flour or with an admixture of buckwheat flour (PAE V 266).

In Wielkopolska, a **soup made of rye flour on water, with the addition of bread leaven** is commonly called *zurek*. Between the rivers Warta and Proсна, *barszcz* is also popular, occasionally *zurek*. In the past, it was a Lent dish, and outside Lent, sour soup was also cooked on bones, meat or drenched in milk. The soup was commonly eaten with potatoes (AJKLW I 87).

3. 2. 2. Names of cereal soups in Bulgarian dialects

In Bulgaria, in the preparation of soups (broths), thickening with flour is used, but the preparation of soups in which flour is the main ingredient is relatively rare. In the dialects, the name *brus*² m. A type of broth made from cabbage juice and flour, Golyanovtsi, Sofia region, is registered.

The following names are also found: ◊ **mamùlen bòrch** ‘a dish of small cakes mixed with corn or barley flour, which are placed in a barrel with mulberry leaves and water and allowed to ferment’, Dobrudzha region (see *mamùl* ‘corn, maisze’). In Bessarabia (today on the territory of Moldova, Ukraine and Russia), the name **borch** m. is registered as a name of ‘a non-alcoholic drink made from rye, corn flour, etc.’, similar to *kvass*, which is used to thicken soups – i.e. broths: *Borch ut tritsi i pushoyano* (wheat) *brashno*, *ud n'egu nalivash u churbata*. A similar name is found in the dialects in Bulgaria with the phonetic variant *burch* m., ‘a non-alcoholic drink made from soaked corn cakes, cherry leaves, horseradish, dried pears or brambles, which is drunk after harvest’.

3. 3. 1. Bread products in Bulgarian folk cuisine and Bulgarian dialects

As already mentioned, the preparation of porridge is the basis of any dough product. From the initially mixed flour porridge with various additional ingredients, a dough is made, which can be baked afterwards. This actually turns the porridge into bread. In the dialect of the town of Rahovec, Prizren region in Southern Kosovo, the preparation of bread from corn flour, called *karel'an* or ◊ *hlèp karel'an*, is registered, made from successively baked dough layers (loaves), each of which is poured with cream – cf.: *Syà ya ti kàzhem kukurùzni* (from corn) *lèba da mèsish. Pa i tòga ne bì imàlo. Pò-drug'i ye imàlo. ... Karel'an – ot tèsto kolombòchno* (from corn) – *hl'àp karel'an... I màzhesh, kòlku sme turàli mi sas kaymàk, ka se vika tò, karel'an. ... Òno tèsto, kat se zhène to bi napravili, bi tùrile vàko yenò kày èdàn pàrs enò tèsto odòle, pòsle sme imàle mi kaymàk, kaymàk ot òftse ... I tòi kaymàk se stàvi na ovòy tèstu u tepsin'u i da sa tùri sàch zgòre vrùch. Vrùch sàch i tò kaymàk òno tèsto ga pomùche, ga popiye... Dà`rpne... Pòsle drùgo tèsto,*

drùgo òpet, drùg'i kaymàk, dòkut se napràvi è tò veliko, e tò kolombòchno, sàmo sas kaymàk. Karel'àn. Na nàsho karel'àn se vika. Àli ye sàmo, sàmo sas kaymàk... Ète tàko. I pùsle tùrish èno kòru se ispèche sas sàch pùeche, pak drùgo òpet tèsto, pa drùg'i kaymàk, pa trèt'i, dòrde su napràvi è to veliko. Sàmo sas kaymàk. Hl'ap karel'àn. Rahovets, Prizren region.

Throughout the archives of the BDR, as well as according to the dictionary in the M. Koteva's work, this type of processing somewhat corresponds to the description of the dough product \diamond **boden dedo** – 'a dough product made from superimposed thin pies with cheese or cottage cheese filling, such as tutmanik', Vratsa, Kamenitsa, Kyustendil; \diamond **bòden dèda** – 'tutmanik', Kyustendil. According to a number of recipes posted on the internet, these dough products can be shaped like small round loaves or buns. In the traditions of Rahovets, Prizren region *karel'àn* or \diamond *hlèp karel'àn* refers to a dough product that is used to feed the shepherds, it is shaped like a large pita from layers of dough, richly oiled (a type of puff pastry).

Today the basic baked dough food made of flour, water, and some salt, usually with kvass or yeast, is called *bread* (see ПБЕ / RBE online). According to the Slavic etymological studies, the word *bread* is a loanword from the Germanic languages. This, as well as the fact that bread was an essential part of the festive rites, confirms the hypothesis that it has had a more special place in the life of people (Vasmer 1950–1958).

In Bulgarian dialects, other names for bakery products are also found, but the festive and ritual functions have even stronger connotation– cf. *pogàcha* (Миков / Mikov 2023); Georgieva (Георгиева / Georgieva 1992, 1993); *pogàcha* 'round bread made of white wheat flour; engl. round loaf'. Pogacha is a type of white bread that is traditionally prepared for holidays such as Easter and Christmas. It is popular in Bulgaria and North Macedonia, Bosnia and Herzegovina, Croatia, Slovenia, Serbia, Montenegro, Hungary, Greece and Turkey (where it is *poğaç*).



Fig. 1. Typical Bulgarian *pogacha*

In publications by M. Koteva (Koteva 2023), dedicated to ritual foods, a number of different names of breads with a strong festive and/or ritual meaning are described, which we will not discuss here. Some of these names are also used with a broader meaning of a bread product that does not have a ritual function. A widespread name for bread with a round shape, which is used both in everyday life and with ritual functions, is *tùrta* – see: 1. Round flat homemade bread, usually unleavened. *Ayde, bàbu, oshche ne ti iskisnà lèbut da mesish ud nèga edna tùrta*, Voden. *Ot pchenichenoto bràshno mèsime prèсна tùrta. Kogàto mèsat hlèp zhenìte otkàsna ot testòto i pràat tùrta*, Ribaritsa, Etropole region. *Day da omesim nabarzhe edna turta*, Vidin. *Ne mozhah da kupa turti, òti beshe navalitsa*, Pravets, Botevgrad region. 2. Ritual *pita*, which is prepared for various family and calendar holidays (such as the birth of a child, wedding, Christmas, etc.). *Na detèto mu mèsime tùrta*, Ribaritsa, Etropole region, etc.; \diamond *gerg'òfska tùrta* – *Gerg'òfska tùrta – s kuzunàchna mayà i sòl na fkùs. Ut màlki kà'scheta gotòvo testò izrabòtvame, slà`ntse, lachi`te, kushàra, kadèto se chývát oftsìte i yàgantsata, ufchàrina, chubànina, stàdutu, zhì`ten klàs, za da ùma berikyèt i zhìto*; \diamond **boròdichna tùrta** 'a ritual bread that is kneaded on holidays associated with the Virgin or with the birth of a child', etc.

As a dialect name it has the meaning 'large puffed bread, common round-shaped, baked in an oven' (ПБЕ / RBE online). The lexeme *samun* is loan word via Turkish from the Greek *Ψωμί(ον)* 'big homemade bread' (БЕР / BER, 2002, vol. 6: 473). According to M. Koteva (Котева / Koteva 2023), it is also used for a ritual bread, *samun*.

3. 3. 2. Bread products in Polish folk cuisine and Polish dialects

Although bread has remained a staple food for Poles, the way it is made has changed dramatically. The old home-baked bread has been replaced by a store-bought or home-baked product, but the recipes and the equipment have changed. The PAE data show that in the early 1960s, bread was still quite commonly

baked by housewives in the Polish countryside (AJKLW I 3, Bohdanowicz 1996: 22, PAE VI 324).

“In the country in Poland, bread was generally baked from rye flour. Only in the regions of Małopolska and Kashubia was it common to bake wheat bread or bread made from wheat-rye flour. In Małopolska, there were also fresh traditions of barley breads, and in the Carpathians, especially in Podhale, oat breads” (Bohdanowicz 1996: 22). In the past, bread was also baked from buckwheat flour and a mixture of rye flour and peas, which was particularly popular in the Kurpie region.

An example of a name found in parallel in the Polish and Bulgarian dialects is the lexeme *kolach*. In the second half of the 20th century, the original meaning of the word *kolacz* was known mainly in the south-western part of Mazovia, less frequently in the north-western part, and it had disappeared in the east of the region, as well as in Silesia, Podhale, Warmia and Masuria, the Krakow and Rzeszów areas. A wedding *kolacz* could be baked either from sweet and decorative dough or from non-sweet dough made from wheat flour. It was usually eaten by the wedding guests after the bride and groom returned from their wedding ceremony. In western Mazovia (less frequently in the rest of the region), *kolacz* meant ‘sweet wheat cake baked with yeast’. From there, its meaning spread to eastern Wielkopolska, and was also known in western and southern Wielkopolska, Silesia, the Krakow, Kielce, Lublin and Rzeszów areas. The pastry could be layered with fruit pulp, poppy seeds, or other paste. *Kolacz* in the sense of ‘a plain, unsweetened, wheat yeast cake’ has been recorded in south-eastern Mazovia, Warmia and Mazury, Podlasie, Silesia, Pomerania and Kashubia, Lublin and Wielkopolska. In northern Mazovia, *kolacz* means ‘a flat cake of flour or potatoes baked on a hob’³ and ‘pomace from oil seed. In addition, *kolacz* in Mazovia used to mean ‘a large, round loaf of bread’, ‘unleavened bread with a sourdough’, ‘a cake of buckwheat flour’, ‘a cake of carrots and potatoes’, ‘a cake of carrots and rye flour’, ‘squares of flour with the addition of sugar beet’, ‘a dry piece of dough’, ‘a flat, small piece of dough’ (AGM VI 295)

In Wielkopolska, there was also a great variety of meanings of *kolacz*. Combined with the fact that only one locality recorded the original meaning (‘ceremonial cake’) according to the AJKLW authors, it is testimony to the relic nature of this lexeme and its intuitive understanding by the informants. Moreover, in many locations the designator still occurred, but it no longer had any special name, it was fading away, or vanished altogether.

In other locations, it may have had the already mentioned meanings and the singular meaning of ‘a cake of bread dough baked on a baking tray’, ‘whole rye bread’, ‘an ordinary wheat roll’, ‘an oblong form of roll or wheat bread’, ‘fruit-filled cake, without crumble’, ‘a form of bread – croissant’, ‘sourdough cake with a layer of *gzik* on top’⁴, ‘an oval cake made of wheat flour’, ‘a sweet roll’, ‘a large, round roll, plain or sprinkled with poppy seeds or sugar’, ‘baked from rolled wheat dough’, ‘sweet wheat bread in the shape of a flat loaf of bread baked in a bread oven’, ‘cake with poppy seeds’ (AJKLW I 20).

In the Bulgarian dialects, the name *kolach* is associated with a dough product intended for holidays and rituals – cf.: *kolàch* m. dial. kolak, kravay; bogovitsa. *Slaga se trapezata. Na dàlåg trapezник narezhdat hl’abovete, na sredata — kolacha, a vārhu nego slagat panitsata s kolivoto* (RBE online). A number of other examples such as \diamond *bàbin kulàch* ‘homemade cake’ are also noted in the dialects – cf.: *Se zamèsuva tèsto so svìnska màs, bès kvàsets i èdno kilo se dèli na dèset dèla, stò gràma. Se sùkat na dèset kòri tènki, Berovo* (IKK), etc. The round shape also stands out in the name *kravay*, which is also widespread with the meaning of a festive dough product *kravày* m. ‘kneaded in the form of a round ceremonial or festive bread like a ring with a hole in the middle. *Mama prinas’a v sahanche parchentsa ot karvavitsata, ..., narezhdà naokolo tånki poryazanicheta ot kolednia kravay* (see PBE / RBE online).

4. Conclusion

From the overview of the main types of dishes prepared from cereals and flour produced from them, the conclusion can be drawn that the commonality between the Bulgarian and Polish languages at the dialect level is primarily reduced to their typological similarities. These foods are primarily thinner or thicker

³ This meaning has also been attested in Krakow and Wielkopolska.

⁴ *Gzik* is a regional expression from Wielkopolska with meaning ‘white cheese mixed with cream or milk, with salt, pepper, onion, chives and sometimes radish’.

porridges that are made from them. In a relatively later period, different types of pasta were prepared from these porridges. Therefore, it is not accidental that the names of the pasta products show a number of differences, but also some commonalities in their application with a ritual function, in the semantics and in the motivation related to the method of preparation and the function, as well as other characteristic features of the lexemes.

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НЯКОИ НАЗВАНИЯ НА ХРАНИ ОТ ЗЪРНЕНИ РАСТЕНИЯ В ПОЛСКИ И В БЪЛГАРСКИ ДИАЛЕКТИ

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Резюме. Докладът има за цел да анализира някои специфични диалектни названия на традиционни храни от зърнени растения в български и в полски език. Ще бъдат разгледани семантичните и историческите особености на лексеми, подбрани от архивни материали, писмени източници и лични материали от проучвания на авторите. Специално внимание се обръща на названията на различни видове каши и тестени изделия, разпространени в диалектите.

Ключови думи: *диалектология, лексика, полски език, български език*

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