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“Lonjsko Polje Nature Park Public Institution is exclusively responsible for
the content of the publication.”
Ethnology Collections

Author of the photograph: Lonjsko Polje Nature Park Public Institution
The Ethnology Collection of the Sučić Family

The collection was created through keeping and preservation of the traditional items owned by the family, and supplemented by purchases and donations. Today, it contains about 400 individual items, all connected to the life of the people and the way the inhabitants of this part of Posavina managed their households in the late 19th and the early 20th century. The collection contains various old types of ceramic and wooden vessels, woodworking tools, farming implements, transportation aids, fishing tools, and other.

The particularly valuable items in the collection are the items of textile handicraft, sleeping garments, and towels decorated with rich Posavina embroidery. The visitors have the option of buying embroidered handicrafts, because the loom is still operational.

Owners: Jagoda and Zlatko Sučić

The Collection is a part of the List of Cultural Heritage of the Republic of Croatia.
Author of the photograph: Lonjsko Polje Nature Park Public Institution
The Village of Construction Heritage - Krapje, houses a rich ethnography collection in the house and in the yard of the Palaić family. The collection consists of more than 170 items mostly made of textile, wood, and ceramics. The ethnography items are hand-made by local self-taught artisans or by using old trades and crafts. They are all related to the traditional way of life and the way the families in the village of Krapje provided for themselves.

These items are typical for the population of Lonjsko polje in the nineteenth and the first half of the twentieth century. The ethnography collection features archaic forms of furniture, traditional garments, and tools and accessories for making textiles using a loom. Each of the items has ethnographic and educational value, and all of them constitute holdings that present the way of life, clothing, providing for everyday needs, knowledge, and art of a typical family in the village of Krapje. Most of the items are located in an ancient traditional two-storey house which has the distinct authentic features of traditional Posavina architecture.

Owners: Ljiljana and Marijan Palaić
Address: Krapje 167, 44 324 Jasenovac

The Collection is a part of the List of Cultural Heritage of the Republic of Croatia.
The village property of the Ravlić family, located in Mužilovčica, is in the heart of the Nature Park Lonjsko polje. As one of the rare preserved houses with a yard, this traditional homestead has been entered into the List of Cultural Goods of the Republic of Croatia. A rich ethnology collection has been displayed at the property, and the collection of old bells is particularly interesting.

**Owner:** Zlata Ravlić  
**Address:** Mužilovčica 72, 44213 Kratečko

*The Collection is a part of the List of Cultural Heritage of the Republic of Croatia.*
Ethnology Collections

Author of the photograph: Željko Sajko
The collection of the Sajko family is housed in several rooms of the ground floor of a family house and in an outdoor building - and it is one of the most varied private item collections in the Sisak - Moslavina County and Croatia. Despite the lack of space, the items are well organized and maintained, labelled with inventory numbers and with detailed and organized documentation.

The collection stands out because most of the items have been collected in the area of the city. The items that stand out among over two thousand include an Avar sword from the 7th century, found during the construction of the parish church of St Luke, a firefighter’s helmet from 1887 made of pressed leather and worn by Adalbert Knopp, the founder of the fire brigade in Novska, and a large photography camera from the end of the 19th century.

Owners: Živko and Željko Sajko
Address: Trg Luke Ilića Oriovčanina 5, 44 330 Novska

The Collection is a part of the List of Cultural Heritage of the Republic of Croatia.
Author of the photograph: Museum of Moslavina - Slavica Moslavac
The Association of Workshops Public Weaving and Embroidery was founded on 20/4/2009 and it continues the work of the first initiator and founder of the association in Osekovo, Stjepan Šajnović, the famous folklore enthusiast, keeper of the popular tradition, keeper of traditional and church garments, as well as numerous firefighter’s flags. Šajnović, with the help of the teacher, the parish priest, and other individuals from Osekovo, as well as his wife Anka, founded the association, i.e. the workshop “Public Weaving and Embroidery” back in 1918, where he employed about 49 women from Osekovo, Okoli, and Vidrenjak.

He exhibited the items made in the workshop in numerous exhibitions domestically and abroad, and he organized practical weaving and embroidery exercises for ethology students. He sold his products to numerous museums, including the Museum of Moslavina Kutina, and he had a stall in Crikvenica during the summer season where he sold the items. Šajnović’s items of clothing demonstrate to people today and to those in the future the highly aesthetic art creation used to make the antiques from Moslavina and their greatest enthusiast, Stjepan Šajnović. Even though they have not completely revitalized the traditional garment, they founded collection hubs that fostered the work of those who truly love traditional art. Today, the keeper of Šajnović’s legacy is the Association, which has been dutifully collecting items made from textiles, wood, earth… since 2009. It has gathered about one hundred and fifty so far, along with old photographs and manuscripts, as well as other valuable antiques, which are stored in the Community Hall. They have weekly weaving and embroidery workshops in their premises, but they also make souvenirs, which they exhibit at numerous traditionally themed events.

**Address:** Trg Kraljice Hrvata 1, 44317 Osekovo
Author of the photograph: Museum of Moslavina - Slavica Moslavac
The Museum of Moslavina - Slavica Moslavac Kutina is a complex museum institution engaged in gathering, preparation, presentation, and publishing of cultural-historical items from Moslavina, a part of Croatian Posavina, and western Slavonia. Moslavina is a part of central Croatia, in the Lonja-Čazma valley. It is surrounded by rivers: Česma in the north and north-west, Ilova in the east and north-east, and Lonja and Trebež in the south. The Sisak-Moslavina County also includes a part of western Slavonia centred in Lipovljani, which is known as a settlement with the largest number of national minority groups in relation to its population, there are thirteen national minority groups with a population of four thousand one hundred and one, according to the latest census.

The Museum of Moslavina - Slavica Moslavac Kutina is located in the centre of Kutina, in the former country castle owned by the counts Erdödy, built in the middle of the 18th century. It is a Baroque rectangular mansion, with a small porch above the entrance on the eastern façade. The original, Baroque appearance of the building was changed during its Historicist reconstruction in 1895, which is noted in the gable, when the mansion received its current form, which is almost unaltered until today. It was founded as a regional museum in 15/3/1960 with an archives and a historical collection, but it later expanded its activities to archaeology and ethnology in 1963, and a gallery department was opened in 1972. Today it holds more than 8000 items. The part of the Museum activities related to professional workup, presentation, and preparation of the collected material for publication is conducted in two buildings: The Museum building (the former mansion of the Counts Erdödy) and the other one in the Gallery building (a private single-storey house of the Aush family or the Old Bank). The museum of Moslavina has permanent collections; the ethnographic, the archaeological, and the cultural-
historical, and the Gallery features the permanent gallery collection of paintings and sculptures on the first storey, while the ground floor is occasionally used to present themed content: exhibitions, promotions, and lectures. The oldest records about the life in today’s Moslavina are from prehistory. This is confirmed by the fossil remains of large pre-elephant mammals and rhinos, found in the bentonite clay mine in Gornja Jelenska. Their age is estimated at about 18 million years. The continuation of life at those ancient eras is confirmed by the deposits of fossil snail remains - viviparus, about 15 million years old. Until then, all the way to the Neolithic Era (stone age) humanity has gone through an extremely long period and achieved great progress, which can be most clearly seen from: permanent settlements, a high level of material culture, spiritual expression, and maybe even common language within specific ethnic groups. From the periods of pre-history, before written language existed, there are significant archaeological remains - material culture objects which are kept and presented in the Museum of Moslavina in Kutina.

The most numerous and the most attractive are the items of ceramic cookware from the late Vučedol culture era (3rd millennia BC) from the archaeological location Gradina Marić in Mkleuška, about 20 kilometres north-west of Kutina, on the southern slopes of Moslavačka gora. In Roman times, the entire area of today’s Moslavina was part of the province of Pannonia. As early as the late 1st century AD, right after the pacification of the Illyrian (Pannonian) tribes, the first roads were built, and military camps and rural and urban settlements were created along those roads, along with latifundiums (agricultural properties, estates) with a central building - a villa rustica. There were 8 locations where remains from the Roman period were found along the 15 kilometre section between Kutina and Oseko. Some of those places are archaeological sites today, with a possibility of turning them into small archaeological parks. Back in 1873, our famous historian and Illyrian Ivan Kukuljević Sakcinski found the urban settlement Varianis while using maps made according to Classical Antiquity sources and by following the route of the Roman road which originated in Siscia, and he claimed that its remains could be found in Kutina-Kutinska lipa. The professional activities of the Museum are distributed across four departments today; the Archaeology Department, the Ethnography Department, the Gallery Department, and the Cultural-Historical Department.
Archaeology Collection

The Archaeology Department was founded three years after the founding of the Museum of Moslavina in Kutina (1963). Ivan Kukuljević Sakcinski mentioned two archaeological sites in his book Panonija Rimska in 1873: Ciglenice in Osekovo and Kutinska lipa. The first permanent archaeological exhibition in the Museum of Moslavina was opened in 1970 and since then it was changed several times, mostly to accommodate the exhibition space. The archaeological topography of the Museum of Moslavina has also been upgraded, so we now have about 60 known archaeological sites (which is still not the final number). The archaeology collection includes more than 6 thousand artefacts (most of which are classified as study material). The most significant items have been displayed in the permanent archaeological exhibition with 400 exhibits.
Ethnography Collection

The permanent ethnography collection has been divided into several thematic units: architecture and houses, growing and processing grains, Lonjsko polje and Moslavina wine hills, interior décor, traditional garments, headgear and jewellery, and spiritual culture (Christmas, Easter, St John’s, St George’s).

The exhibition features more than 400 original items made of textiles, clay, metal, and straw, created during the 19th and the early 20th century, followed by numerous original photographs or their reconstructions, models, and maps of the entire Moslavina area.

The Ethnography Collection of the Museum of Moslavina holds about 3000 items. Most of those, about 1000, are items made of flax and hemp canvas, wool, and felt gathered (345 of them) during the founding of the Ethnography Collection in 1963, while the rest of the items were collected later through purchases or donations.
Gallery Collection

The Museum of Moslavina - Slavica Moslavac gathered a respectable number of valuable art pieces before 1972 (about 116 inventory numbers) which resulted in the need to form a Gallery Department. Today, the collection includes 738 pieces made using the following techniques: oil on canvas, aquarelle, graphics, drawings, pastel, sculptures, etc. Donations by following people significantly contributed to the collection: Ivan Milat, families Sever, Donassy, Šutej, Cetin, and Imrović.

Cultural-Historical Collection

The Cultural-Historical Collection contains the items and the illustrative materials created since the first written record of the name Kutina, written in the document by the Hungarian-Croatian king Bela IV, from 10 November 1256, written as Cotynna, all the way to the Homeland War and the present day. This collection holds the oldest and the most valuable items of the Culture-History Department: a trades and crafts charter from 1843, a craftsmen’s chest, a paloš sword and a parade sabre from the period of the Kingdom of Serbs, Croats, and Slovenes, two missals from 1768 and 1894.
Author of the photograph: Museum of Moslavina - Slavica Moslavac
In the area of central Posavina, as well as Moslavina, it is still possible to find significant examples of traditional construction. These are structures made of oak timber, cut down in forests that span the flooded areas along the Sava, Kupa, Lonja, and Odra rivers, and their tributaries. Those narrow-leaf ash forests feature tall, straight trees, with exceptional quality, resilience, and durability. The settlements along the Sava River provide special value to Lonjsko polje.

The most important feature of this construction is the construction material – first class oak, and the method the construction material was worked and the construction method indicate the age of the structures. Even though modest residential single-storey houses and simple yet luxurious two-storey houses are represented equally in the wider area, the two-storey houses are the reflection of the centuries of development and adaptation of the traditional construction skills to the specific living conditions and the natural conditions of the area commonly affected by flooding.

In the preserved older buildings, the timber is ether split or carved, while sawed timber is more common in newer construction. For residential two-storey houses (čardak, kuća na trem) the walls on the ground floor hold all of the weight of the somewhat thinner walls on the first storey which are made of planks. In older construction, the logs and planks are connected using wood pins (moždenjaki) by the “hrvaški vugel” method (the ends of the beams stick over the corner), while the “nemški vugel” method was applied for newer construction (the ends of the beams are sawed off), with simple or ornate connections.
The walls of residential rooms are plastered on the inside with specially prepared earth on a base of hazel sticks and painted with lime wash. The floors in all the rooms are made of packed earth on a base of thick boards (prsnice) connected to a slot.

The roofs are double pitched with one or both semi-sloped gables. They are covered with single or double rows of “beaver - tail” roof tiles which have been used since the end of the 19th century, instead of the thin carved slats which were used previously. There are no chimneys on the roofs, instead only a roof tile would be open, and the loft was used for smoking and drying meat.

An integral part of the houses in Posavina is the toilet, which is usually placed next to the residential section on the first storey, which is a testament to the high culture of living. The important details, which also represent specific decorations, are protective cornices (krovići, strove, sodići) made of several rows of flat roof tiles. One of the cornices is usually on the gable of the main street-facing façade, while the second (at the height of the first storey floor) envelops the three sides of the house.

The role of those cornices is more than just practical, protecting the wood against precipitation, they also have an aesthetic role of breaking the monotonous appearance of flat wall surfaces. The particularly modest decorative details contribute to the picturesque nature of Posavina houses: The wall plates in the gable façades sometimes have a decorative frieze with geometric or vegetation motifs, and often, especially on the entrance, there are ornate porch pillars and girder ends. The appearance of these decorative details can be connected with the wealth of the owner, and if they were widespread, it could mean that the village was prosperous.

In the historical sense, the villages in Lonjsko polje are traditional units that show us the way of life and the methods of construction in Posavina during the 19th century. They are also a real reserve of excellently preserved residential architecture made of wood. Most of the villages still feature mostly typical wood Posavina houses. Some are more than 200 years old.
Ethnology Collections

Author of the photograph: Lonjsko Polje Nature Park Public Institution
The Settlement of Krapje

Among the approximately twenty settlements in the Nature Park Lonjsko polje, the settlement of Krapje received some special attention, because Krapje is the only village in this area so far with a section (between the cadastral plots 285 and 495 and 518) entered in the Register of Cultural Monuments in 1990. In 1995, for the occasion of commemorating the Day of European Heritage, this village was declared as the Village of Construction Heritage, due to the ambient preservation of its old houses. The village is located on elevated terrain, along the left bank of the Sava River.

There is no reliable information on the circumstances when the village was founded. The origin of its name is in the word krap, which is what the local people used to call a type of freshwater carp fish that spawned in the Sava and its inlets. The assumption is that the settlement was founded after the Ottoman Turks withdrew from the area in the late 17th century, when the area was populated by the Croatian people that lived in the Križevci and Sisak areas.

The first reliable information about the settlement is from yet unpublished cartographic material from 1775 and 1793, which is held in the archives in Vienna and Zagreb. The rapid development and the increase in the significance of the village in the late 18th century is also confirmed by the founding of a parish, and the still standing church of St Anthony of Padua was built in 1831 under the patronage of the Imperial House.

The village experienced its greatest prosperity in the second half of the 19th century, which is confirmed by the demographic data. Today, the village has about eighty old wood residential buildings, single storey and two storey houses, which are mostly concentrated in the protected part of the settlement south of the church. The traditional house and yard feature a house-čardak or kuća na trem (house with a porch), an elongated single storey house with an outdoor staircase and a porch - ganjak along the south side façade.

All types of houses, single and two storey houses, with the gable facing the road, often have a single-pitched roof of a suša (storage building for products) leaning in the extension to the back wall. It is important to mention that most houses here were build using the newer German joints, which appear in village houses only in the late 19th century, while the Croatian joints are present only in two single-storey houses and one two-storey house built in 1848.
One of the traditional features is also the way the foundations of the houses were made. There are several types of foundations in Krapje. In older types of construction, the foundation is made of unworked stone block pillars placed on the corners of the house and in connection points between the interior and the exterior walls. In newer examples, instead of the stone blocks, the foundations are built using solid bricks.

The interior space of the ground floor and the first floor is commonly divided into three rooms. The living space is on the first floor and the ground floor is used for farming activities.
Apart from the examples of traditional wood structures used for residential and farming purposes, a religious structure also stands out in this area. The Chapel of St Fabian and Sebastian is the religious, cultural, and spiritual backbone of Donja Gračenica. It is a symbol of the creative spirit of numerous unknown carpenters, who lived long ago, yet very near, and who used the wood from the vast oak forest, the place that first offered people protection and a place to live, and built a chapel in the centre of it, which became the heart of the village. The chapel of St Fabian and Sebastian was erected in 1718, during the tenure of the parish priest Ivan Fraturić. It represents a rare example of preserved wood religious construction in Moslavina, and it was declared a cultural monument in 1964 and placed under the protection of the Conservation Institute in Zagreb. Considering that it was in bad condition, during the following years it was thoroughly restored under the instructions from the Conservation Institute. The statue of Our Lady of Lourdes was obtained for that occasion. The chapel is built out of wood and covered with wood shingles. It has a valuable Baroque altar with the painting of the Martyrdom of St Sebastian. A sacristy with an inventory (clothing for the celebration of mass, necessary items, chalice, and other) was built along the chapel one hundred years later. The floor of the sacristy is made of 20x20 cm brick tiles. There is a valuable oil on canvas painting of Jesus in the Garden of Bethlehem in the chapel. There was also a painting of St Nicholas brought from a chapel in Lonjsko polje which no longer exists. That painting is missing since 1970. Another interesting thing in the story mosaic about the chapel of St Fabian and Sebastian are the stories of the people, as oral tradition, where the storytellers say: “A chapel honouring St Fabian and Sebastian, who were the protectors from the plague, was built in Donja Gračenica as early as 1718, to commemorate the end of the plague. According to the story, the plague missed the village of Donja Gračenica, even though it ravaged the surrounding villages. There were two chapels in Lonjsko polje. One sank, and the other (the one we are talking about) represents the picturesque nature and the heart of the entire Donja Gračenica.”

If you take a boat to the middle of Lonjsko polje in early spring or late fall and put your ear to the water, you will hear the tolling of the sunken bell in the vastness of Lonjsko polje.
Author of the photograph: Museum of Moslavina - Slavica Moslavac
Author of the photograph: Lonjsko Polje Nature Park Public Institution
Fishing in Lonjsko Polje and Moslavina

The economies of these two neighbouring areas, even though they are based on different natural sources, also have some different features. If we exclude wine growing, which is characteristic for the economy of Moslavina, like fishing is for Lonjsko polje, we can conclude that crop and cattle farming is characteristic for both economies.

The difference is that fishing was much more significant for Lonjsko polje than it was in Moslavina, where it only served to supplement crop and cattle farming. The connection between these two neighbouring areas has always been very active. Not only did the people of Moslavina graze their cattle in Lonjsko polje and farmers from Lonjsko polje attended fairs and utilised the more developed craftsmanship in Moslavina, there was also a thriving direct exchange between the farmers, when they, among other things, traded fish for wine.

Every household in Lonjsko polje, almost without exception, owned a boat, even those that did not fish at all or did it only occasionally had one. It was indispensable as a means to reach cemeteries and pastures. It was a convenient way to get to funerals or to visit family, and the women would go to the pastures every evening to milk the cows.

Apart from that, a boat was of course very important to the fishermen. The boats we can see used today in all water-adjacent settlements are made of boards with a flat bottom, but there are some very rare examples of dugout boats – hollowed-out tree trunks, the so called monoksils. The simplest and oldest methods of catching fish is hand fishing.
There is a form of fishing that is practiced in both areas as fishing “na ner” (verb: to ner), and it is done during the summer by diving in deeper water. Apart from that, hand fishing is done in shallow water, especially when the water and fish stay in ponds, after the flood water recedes. However, at those times fishing is combined with simpler tools, even other suitable objects. Methods and tools like these were used by groups of village inhabitants, even entire villages, during and after floods, both in Moslavina and in Lonjsko polje.

Traditional fishing in Lonjsko polje and Moslavina is an exceptional example of continuity in transferring the art of ecological and sustainable system of fishing using hand-made tools, made with materials that are widely available in the environment. Fishing was much more important for Lonjsko polje in the past, but it gradually lost its significance, for many reasons. With the disappearance of village family co-ops, the function of the fisherman, which was done by the individuals in charge of fishing, was slowly disappearing.

The research conducted during 1995 in Lonjsko polje and in 1997 in south-western Moslavina has shown that the fishing tradition in the area is still alive. Certain old tools and fishing methods are used in practice, and there are living memories about the fishing tradition held by older and younger inhabitants of the area.

Net - type tools include: vrška, keca, šajtar, splavarica net, špiglerica net, rajterica net, sačmarica net, vuka and bubnjić. Angling and other tools include: klejar line, glistner line, pampura line, podmet line, podlajn, bućkalo, basać (basket), osti, sačma, križak, pritezač, and čekač.

Even though the Decision of the Ministry of Culture from 2008 states that the traditional fishing in Lonjsko polje and Moslavina has the status of an intangible cultural asset, it is still not allowed according to the Freshwater Fishing Act.
Ethnology Collections

Author of the photograph: Boris Krstinić
Author of the photograph: Museum of Moslavina - Slavica Moslavac
Food, as well as food preparation in Moslavina, is determined by the form of economy and the choice of agricultural products. Corn flour was regularly used in everyday diet and it was used for baking bread and making corn meal mush. Wheat was sown less and white bread and pastries were made only on holidays.

Milk and dairy are a part of everyday diet for the people of the villages in Moslavina-Posavina. Lunch usually consisted of corn meal mush with milk or greased with roasted onions, and jagli - corn meal mush made of roughly ground corn, seasoned with cream fried on oil.

For dinner, apart from the leftovers from previous meals, there was always fresh or cooked milk, whey (surutka), buttermilk, and various types of cheeses: fresh or friški, smoked, dried, preve(h)li, paprenjak which is also called Swiss or škripavac. Cream was also used to pour over various zlevanke, jagle, sour or vrnove soups-kiselice and other stews.

Larger quantities of cream were used to make butter or putro, which was used as spread to put on bread or for pastries, and in the past it was melted and used as clarified butter that replaced other grease.
Boys would pass the time while grazing cattle by playing music on a blade of grass, a primrose, a dandelion, an acorn cap, a half of a walnut shell, and a mint. Rattles and the whip were the free aerophone instruments used. The known traditional aerophone instruments were the willow tree flute, small flutes, and whistles, maple or hazel bark horns, and a long forgotten bagpipe - type instrument made of lambskin.

Some of the provisional instruments include the zubna mužika (comb), cimbule or harmonica, protvan (cooking pan), and reglice i.e. lids. Songs were usually performed without music, and people would dance along violins or plucked string instruments, mostly a band consisting of: a violin, a brač, a bugarija, and a berda. Accompanying music could have been played only on a single tambura instrument, i.e. a bisernica, and the tanc, dance party, dancing, or talambas or hopsanje can begin.

Dancing was done in open or closed mixed kolo, pairs, quartets, or trios. People would dance in front of the church, at weddings, at celebrations, at fairs, after work, and at special gatherings called the kolo.

The tradition of cultural amateurism is particularly pronounced in the Sisak - Moslavina County. It is characterised by several regional varieties, which resulted in particular ethnological wealth and historical and cultural heritage that many culture associations attempt to preserve and present.

Of the total of 193 associations engaged in cultural activities, 84 are cultural and arts associations. Other cultural associations. 109 of them, include centres, singers, actors, dancers, blowers, amateur painters, historians, and majorettes.
Author of the photograph: Museum of Moslavina - Slavica Moslavac
The basic raw material for creating clothes and other garments was flax, which was more common in Posavina and Moslavina, and hemp, and wool, silk, and cotton thread was also used. The women would use a loom, also called a razboj, a krosna or a tara, to make many types of cloth, usually without decorations, the so-called prostina, and the cloth with single-colour or multi-colour decorations, thus transferring the old methods of weaving and embroidery.

The techniques used to make the decorations on the textiles are varied, like: the reverse old prijebor style (prebirano, šurcano, z novin, s kovačkog, pisanina, modrina...), vutlak or vutlek, u zev or u zijev, na daščicu or na paličke. Textile decoration, whether during weaving by using certain geometric, animal, or plant motifs, as well with embroidery, was exclusively work for women, and favourable working conditions existed in Croatian household co-ops, where the art of weaving and decoration was passed down through generations.

The traditional garments contain the older features of untailored garb, patched together of flat pieces of cloth, and they consist of a shirt (bluza), skirt (rubčica), apron (zaslon, zastor), along with the influences of high, city fashion, and its development and current appearance was also influenced by migrations, i.e. by the contact local population had with arrivals or immigrants - those who came from areas near and far, then, between the two wars, also by various village associations (e.g. Seljačka sloga).
The clothes worn by men were much simpler than the varied and richly embroidered garments worn by women. They comprised of flat or folded pants with rojšami or pantalon, on top of which a rubača, a long-sleeved shirt, was worn, which reached the middle of the thighs. The shirts - rubače had a white hollow decoration in the chest area, called a fald or a štraf. The head was covered with various headdresses, including šubare and hats - škrilači.

Footwear included wool socks and metre-length foot wraps and opanci remenaši or remenjaši during the winter period. During the other seasons, they would walk barefoot or in clogs. They would wash their face every day from a basin or a vedrica, and they would bathe on Saturdays in wood veštruca - troughs, and in streams during summer months.
Author of the photograph: Museum of Moslavina - Slavica Moslavac
If we wanted to investigate the information regarding the beginnings of wine making, grape growing, and wine storing in this area, we would certainly reach the Roman times and the Emperor Claudius, because according to some legends, the toponym Moslavina means Mons Claudius – the Mount of Claudius and the area is Mons boni vini – The Hills of Good Wines.

Wine accompanies all the important events in life, births, baptisms, weddings, and funerals, as well as in the annual cycle – the New Year, the Carnival, and village celebrations. Wine is the true juice of life. The wine makers would carefully prepare for the harvest itself, which was usually on St Michael’s Day (September 29), as well as for the transportation of the harvested grapes. They would also celebrate and toast the happy conclusion of the harvesting with special sayings and expressions of gratitude.

After the expressions of gratitude, the small grape vine branches would be cut from the last unharvested plant and three most beautiful berries of the picked grapes would be placed on the branches. Then a young bride, possibly buxom, merry, and with many children, would pour rakija on the berries and say: drink, drink, drink, and be three times more fruitful next year. At the very end of the harvest, the mistress of the house would cut off one or more of the branches of the most fruitful grapes and stick large potatoes on them - to keep the grapes fresh as long as possible, which she stored in an airy place on the porch, under the roof, or in a basement, and kept until Christmas.
Martinje is the traditional event of converting must into new wine. It is a particularly important celebration in the north-west wine-growing parts of Croatia, including Moslavina. Martinska slava or must baptism is done according to a scripted ceremony. The role of the bishop is played by the master of the house or one of the people who are good with words, and everything is done with the help of several altar boys and a godfather that answers the bishop’s questions on behalf of the must.

The bishop and the altar boys wear priest’s garments with wine-themed decorations. The ceremony starts with the song: došel, je došel sveti martin, vino bu krstil, ja ga bum pil (he arrived, he arrived, Saint Martin, he will baptise the wine, I will drink it). Must is baptised by spreading salt over it.