

## History of Senohrad

### Ancient settlements of Senohrad

Village area is not examined enough in archaeological way. However, people had been living in Senohrad since ancient times. We know that as well as they usually lived near rivers and streams. And those were the areas in the middle Hont, where the rivers Krupinica and Štiavnica were situated. Remains of human presence from years 5000 – 2300 BC were found in Dudince and Cerovo district. About these remains were some of the writings from Andrej Kmeť. Part of village area known as Náklo – Kňazovica is also an example of ancient settlement. In years 3200 – 2900 BC was founded settlement of Lengyel culture on a way to Štiavnica, which was similar culture as was in Jabloňovice, Domaniky, Hontianske Nemce and in Lišov. After Lengyel culture came to the district residents from Baden culture. Approximately in years 1000- 700 BC started influences of Kyjatice (Urnfield) culture in middle Hont. From this era is famed Chachian barrow from Bánovce and also very interesting finding of amphora with pewter decoration from Brhlovce.

Significative locality of Senohrad is called Prepoštovica, where the teacher Baránek found pottery from Púchov culture. After that the iron era came into existence known as „halštat“ in the form of Kalendenber culture. Evidences from that culture were found mostly in Devičie village. The expansion of Celts occupied lowlands, but later they started to get into higher lands of Middle Hont. Examples of their occupancy and their influences were seen in villages as Cerovo, Čabradský Vrbovok, Plachtince, Ladzany, Prenčov. In Prenčov is located the pottery made from Potter's Wheel and also products made from iron and silver coins too. Later on Roman influences were proven from Romanian coins. These years were the beginning of big moving of nations. Slavic tribes came into Senohrad area in those times.

### First mentions of area

First written mention about Senohrad was in the 1135, when the village officially existed and was part of the Čabrad' castle. But it was not titled as „Senohrad,“ but you would find it under another term, which is „Zenegar“. Further information about this village is not known or is not historically supported, so we can only assume. What we know is that from the half of 11th century the biggest landlord was mayor Lambert. He had created monastery and abbey in Bzovík, which he had donated with many assets, but Senohrad was one of them only from year 1135.

### Origins of the name

First known term of this place was Zenegar, but we can find many more. Examples are Senograd (1262), Zinerad (1342), Zenehrad (1511), Zynohrad (1512), Sennohrad (1786), and also in hungary language Szénavár, Zenegar, Zenegrad. The inhabitants often use term „Hrachári,“ what serve as a nickname for them. Mostly because they were brilliant in growing and selling peas. But there are many legends included, from moving the church to the typical embroidery on their traditional dress.

### Inhabitants

People of Senohrad were very hard-working. As every other human being in those times, their life was all about getting nourishment and about pastures for the cattle. In spite of their hard palms, they had soft and kind hearts, which has been manifested in the settled family life and in maintaining firm family connections and relations. Only in this way it has been possible to survive numerous tragic

events such as wars, epidemics, fires, immigrations, floods, crop failures, endeavours to uproot the spiritual and moral feelings.

From time immemorial the inhabitants of Senohrad have been excelling at extraordinary artistic creativity. Artistic articles created by bobbin lace making and by embroidery work have been admired by the visitors of 7 world exhibitions, domestic exhibitions as well in the fairs and markets. Also their curate Andrej Kmeť helped them to be successful in the world, who in addition to other things taught them how to cultivate their land better – graft trees, how to keep bees, how to run a farm, and also supported them in spiritual way and strengthened their moral qualities in them. Later an outstanding teacher Jozef Čiger – Hronský promoted their ethnographic songs and customs and helped to disseminate them.

After the change of the political system of government after war the accustomed traditions began to disappear and also the thinking of citizens changed. Which has also been the result of a certain modernisation of lifestyle, but also this change has been caused by the change of economic life, by employment in the factories, by introduction of atheism of the ambience, by changing the process of teaching as well as by social life.

#### Relocation from Orem's land area

In 1950-1951 has been constructed area for military known under the term „Lešť“. It is basically military training area. For inhabitants of the land area it meant that they had to move from that part of Senohrad – they got an eviction notice. It was very iniquitous. In those times 1/3 of people were living there. It was very difficult for them to break with their homelands. Those families had dispersed to all country, but mostly to Senohrad, Krupina, Veľký Krtíš, Lučenec and some of them found new lives in northern Slovakia.

#### Period from II WW to present

The beginning of second world war was really tragic for some people, because men had to enter the forces. It was known that in the surrounding forests were hidden partisans. Their captain was mjr.Korda. After Slovak National Uprising was promulgated, older men went to Orem's district and younger men went to training course to Brezno. 5th October 1944 came into village V. section of the first Czechoslovak partisan brigade led by Lacko. They were accommodated in priest's house. Their main role was to keep guard over Senohrad as it was main crossroad. They made from church tower an observation post. Later on were moved to Senohrad 4th section of France partisan brigade led by cpt. Lanurien and also Russian brigade led by ltc.Velička and Nikolaj.

They had a chance to feel the war on their own skin soon as in 1944 the moving of German troops from Bzovík were announced. Two tanks divided and one of them went through northern part of village and the second one did the opposite. They had been shooting all the time. Germans tried to annex the priest's house. When partisans had found out about what was happening, they started to step back, more specifically, to the Litavica and Lešť district. This down flow caused a loss of 9 armoured vehicle and life of 8 partisans. Later when time had passed, soldiers from SNU started coming home, they were afraid to come, because Senohrad was full of German soldiers and that led to settling them into lands near Mladonice. Germans had built maroons on Majer, from where they could easily see and in case shoot into surrounding villages. Around the village they began to build a big fortification, which were made by inhabitants. Because of nonstop shelling of soviet and Rumanian troops, the situation for Germans was not ideal. They wanted to move out whole village, but it did not happen, but they although moved out boys and men from 16- 60 years old. They covered the surrounding areas,

usually forests and they were waiting for upcoming front transport. Very fatal consequences had bombarding the bridge under the church, which happened 25<sup>th</sup> February, what also destroyed all the houses around. The other day Germans left Senohrad. As they were leaving, they had set on fire areas where could possibly be hidden the partisans. For Senohrad had fought the army of soviet and Rumanian led by gen. Managarov. After the transition of front, people had barely something to wear, to eat, sometimes even the roof over their head had vanished. The fights affected also the culture as the building of school and offices were ruined.

By ending of year 1951 started the electrification of the village. After few months they could use electricity easily in their own homes. In 1958 after long disputes JRD came into existence, which after some time began to cooperate with JRD Horné Mladonice and Lackov, which made it bigger and also their wages were higher.

In 1779 the village was destroyed by fire. Written sources are evidences that the whole area had burned down. That was primarily because the houses were usually made of wood.