

## РЕЦЕНЗІЇ

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*Antoniuy Moyses. AGRARIAN CUSTOMS AND RITUALS IN THE PEOPLE'S CALENDAR OF THE EAST ROMANIAN POPULATION OF BUCOVINA / ANTONIUY MOYSEY. – CHERNIVTSI: LLC „DRUK ART”, 2010. – 304 S.: 36 IL.*



Мойсей А.А. Аграрні звичаї та обряди у народному календарі східнороманського населення Буковини / Антоній Мойсей. – Чернівці: ТОВ „Друк Арт”, 2010. – 304 с.: 36 іл.

**Анотація:** У монографії розглядаються регламентація часу та структура народного обрядового календаря. Подані результати компаративного аналізу основних аспектів народного календаря східнороманського та українського населення Буковини. До наукового обігу введені польові етнографічні матеріали, зібрані під керівництвом автора на території Чернівецької області України та Сучавського повіту Румунії протягом 1997-2009 рр. Картографування та типологізація інформації були проведені на основі даних з близько 60 % румуномовних сіл Буковини.

**Ключові слова:** Буковина, румуни, молдаване, українці, Чернівецька область, Сучавський повіт, народний календар, карнавальні традиції.

**Мойсей А.А. Аграрные обычаи и обряды в народном календаре восточнороманского населения Буковины. – Черновцы: ТОВ „Друк Арт”, 2010. – 304 с.: 36 іл.**

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**Moïsseï A.A. Coutumes agricoles et des rituels dans le calendrier national de la population de règlement romain de l'Est de la Bucovine / Antoniuy Moïsseï. – Tchernivtsi: société „Drouk Art”, 2010. – 304 p. 36 ill.**

**Résumé.** Le livre examine la réglementation du temps et la structure du calendrier national rituel. Ici sont soumis les résultats de l'analyse comparative des principaux aspects du calendrier national de la population de règlement romain et ukrainien de l'Est de la Bucovine. Sur le terrain de circulation scientifique sont introduits des matériaux ethnographiques collectées sous la supervision de l'auteur dans la région de Tchernivtsi de l'Ukraine et du comté de Suceava de la Roumanie au cours de la période biennale (1997-2009). La cartographie et la typologie de l'information ont été menées sur la base de données d'environ 60% des villages roumains en Bucovine.

**Mots-clés:** Bucovine, roumains, moldaves, ukrainiens, région de Tchernivtsi, comté de Suceava, calendrier national, traditions de carnaval.

### General Review and Presentation.

People's calendar is a kernel of the system of time calculation and its division according to the main astronomic phenomena; it defines social and cultural times which are seamlessly connected with the material and spiritual human activity; it represents special way of time management; it demonstrates importance of work, different kinds of civilizations and culture; it displays model of society in a certain historical period; it reveals the meaning of existence on certain stages of social life.

Relatively autonomous elements are combined in it: schedule of holidays, fasting, such calendars as: agricultural, cattlebreeding, hunting, matrimonial, commemorative, demonic, folk; such cults as: cult of fire, water cult, cult of verdure etc. Each one of them creates its own special cycle and simultaneously they are closely interconnected. Although there is Christian worldview in the heart of the people's calendar, order and hierarchy of yearly time, semantic aspect of the people's calendar, interpretation of holidays, fasts, seasons and their ritual content are natural components of the folk tradition.

Present work is a follow-up of the previous study which contained part of the results of the doctoral thesis. In the study we tried to perform map-making, classify, study symbols and mythology of such calendar rituals of the Eastern Romanian population of Bukovyna as the first bringing of plough to the field, the first and the last stacks, rituals conducted in order to make fruitless trees bear fruit, rituals of harvest invocation (caroling), winter carnival rituals, customs and rites performed by the people in order to protect themselves and their cattle from the predators' attacks. For the better understanding of peculiarities of atmosphere in which investigated ethnographic phenomena developed, social and ethnic and cultural processes in Bukovyna in the 19<sup>th</sup> in the beginning of 21<sup>st</sup> centuries were analyzed, as well as time management and structure of

the people's calendar. In order to specify the structure we provide description of the most important typical holidays of the annual cycle.

Bukovyna is an ethnographic limitrophe zone, on its territory acculturation process between the native ethnicities-representatives of the Eastern Slavic and Eastern Romanian civilizations has been going on for many centuries. Materials of the ethnographic expeditions conducted during the past ten years prove not only archaism of the zone (traditionally-popular customs were better preserved here than in the central regions – for example: Eastern Romanian ritual of the *burial of drought*, remains of the *paparuda*, *Dregaika* rituals, cattlebreeding holidays among Ukrainians and Eastern Romanians, etc.), but there is also fact that here appeared certain number of the transitional, “remade” calendar customs and rituals which were adapted to the local accepted standards of conduct, lifestyle, etc.; which can be explained by the existence of common confessional worldview basis, similar type of household activity; similar geographical and climate conditions, close relations in the economics and social life, etc.

Special attention during the investigation was paid to the method of ethnographic map-making which allows discerning local ritual complexes within the limits of ethnographic zone. Map-making and classification of information regarding the people's calendar were performed on the basis of data from over **295** Ukrainian and Romanian speaking villages of Bukovyna: Romanian speaking villages of Chernivtsi region – **65**; Romanian villages of Suceava district – **142**; Ukrainian villages of Chernivtsi region – **79**; Ukrainian villages of Suceava district – **9**. In order to conduct comparative analysis we also used information from **41** Ukrainian villages of the neighboring to Chernivtsi regions: Ivano-Frankivsk region – **22**; Ternopil region – **12**; Khmelnytskyi region – **7**. We can affirm that we have studied approximately **60%** of

the Romanian speaking villages in the Chernivtsi region and Suceava district.

Investigation of the people's calendar of the Eastern Romanian population of Bukovyna has brought us to certain conclusions.

Firstly, traditional people's calendar of the local Eastern Romanian population preserved its main points in the existing calendar system (seasonality, consideration of solstices and equinoxes, New Year, rituals of household cycle and so on) and haven't lost magical basis of many rituals and customs yet. Its combination with the church calendar which is supported by the authorities in many ways (New Year, Christmas, Easter, St. Andrew's Day, carnival traditions, etc.), forms basis for the ritual calendar which is really important for the Romanian speaking community of Bukovyna. It should be mentioned that nowadays church calendar defines the system of holidays, their order, and confession forms holiday priorities of the modern ritual calendar. Big Christian holidays which are surrounded by a great number of rituals and customs, magical acts, beliefs, signs, etc. are fundamental for the people's calendar.

Secondly, Bukovyna, being an ethnographic zone, has one of the best levels of preservation of folk traditions. This also includes preservation of certain pre-Christian customs. Among them is complex of "wolf" holidays aimed at the protection from predators which combined act of protective fumigation, drawing of magical signs-crosses, chants to take away the fear, different taboos. In some of the areas in Bukovyna archaic methods to measure and count annual time which use natural phenomena, main moments of the annual cycle of household activity as reference marks and starting point, are preserved in oral folk tradition.

The remains of the rituals connected with the cycle of "wolf" holidays were preserved: ritual of the asperges of the sheepfold, driving the sheep through the smoke from the "living" fire, shepherd's ritual of the sacrificial cheese and so on. Some of the ancient ceremonies of agricultural cycle haven't disappeared yet: weather "onion" calendar, rituals regarding the nonbearing trees etc. Ritual fires are still

burned, customs and beliefs connected with the souls of the dead relatives are still topical, sometimes cases of puberty rites could be observed. Caroling, winter carnival traditions are revived. Such rituals as *kaloyan* (burial of the drought), *paparuda*, rituals conducted by the grindinars, rituals of everyday pluvial practice haven't disappeared from the set of magical acts of pluvial type.

Despite the degradation of many of the above mentioned ceremonies, they still have their ritual magical and religious direction, and its drama side dominates in their performance.

Thirdly, comparative analysis of calendar rituals of the Eastern Romanian population and their neighbors – Ukrainians displayed a great number of common features during the performance of such rituals as the first bringing of the plough to the field, rituals regarding the fruitless trees, custom of the first driving of cattle to the pasture on St. Yuriy's Day. Common rituals can be observed during the Christmas celebrations, the remains of the ritual dishes are similarly left for the souls of dead relatives; there is a lot of common features in the conducting of such rituals as caroling, singing shchedrivkas, walking with *star*, *Herod*, throwing of corn in the house, carnival traditions (*goat, bear, Malanka*).

Fourthly, there is spiritual and cultural heritage of the Eastern Romanian population of Bukovyna which is closely connected with the people's calendar and has strong applied potential. It should be used in the development of traditional folk culture as well as tourist branch of the region which will help attracting investments to the region.

Though this case requires serious financial, creative efforts for the creation of theoretical basis for the development of ethnographic tourism and for the development of scientific and methodological basis and promotional literature, for the creation of new tourist routes on the basis of ethnographic objects and events, as well as for the establishment of coordination center and personnel training. Implementation of the offered recommendations could increase competitiveness of Bukovyna ethnographic

zone on the international level. For these purposes we cannot discard the possibility to use the transboundary potential of this region, attraction of grants from the European Committee for the development of ethnographic (or in a more comprehensive way of historical-ethnographic tourism) in the Euroregion "Upper Prut".

In the ritual texts found during the field investigations (which are printed for the first time) which mostly concern winter carnival traditions, we can also observe certain trends. Texts of the rituals which display ancient historical topics were changed less than the others (*Brynkovena*, Hayduk and military plays, etc.). texts of *goat's ritual*, *horse's and bear's rituals* are rather stable.

New modern elements penetrate most of all texts of carols. The most disposed to the modernization are texts of *shchedrivkas* (*plugushorul*) which preserving the general farmers' worldview, display the modernity in a humorous, sometimes satirical way. Some of folk carnival plays, of *partisans*, *kolkhoz* types didn't take roots in the folk works.

Bukovyna can become ground for the expedition investigations of traditional culture of certain ethnic minorities of Ukraine. It gives scientists possibility to penetrate the sense of the general customs in the process of interpenetration of cultures of different ethnicities in the limitrophe zones in the regions of multiethnic contact. Bukovyna can give the world powerful potential of unique different ethnic traditional cultures which have the right to become known in Ukraine as well as outside the country.