
Antoniy Moysey
Yuriy Fed’kovych Chernivtsi National University, Ukraine


Анотація: У монографії, в якій виноситься частина результатів докторського дисертаційного дослідження, розглядаються магічні та мантичні звичаї і обряди у традиційному календарі східнороманського населення Буковини: народні прикмети, повсякденна плювіальна практика, обряди калоян (похорон засухи), папаруда, ритуали виконаних соломонарів-гріндінарів, вірування щодо міфологічних персонажів, здатних впливати на гідроатмосферні явища, Дрэгайка, календар дівочих ворожинь.

Ключові слова: Буковина, румуни, молдавани, народний календар, магія, мантика, народні прикмети.


Résumé: La monographie examine les us et les coutumes magiques et mantiques dans le calendrier traditionnel de la population orientale romane de la Bucovine: sagesse populaire, pratique pluviale quotidienne, coutumes des caloïans, coutumes des caloïans (l’enterrement de la sécheresse), paparouda, rites ethniques des solomonares-grindinares, croyances aux personnages mythologiques capables d’influer sur des phénomènes hydro-atmosphériques, Dregaika, calendrier de prédiction de l’avenir des jeunes filles.

Mots-clefs: Bucovine, Roumains, Moldaves, calendrier populaire, magie, mantique, sagesse populaire.

Abstract: The monograph comprises the doctoral dissertation research outcomes, considering magical and mantic customs and rituals in the traditional calendar of the East Slavs of Bukovyna: the people’s signs, pluvial everyday practices, kaloian rituals (funeral drought), paparuda, rituals performed by solomona rs and grindina rs, beliefs of mythological characters affecting such hydro atmospheric phenomena as: solomona rs, grindinar (p’ietrar, hietsar, protector from hail), calendar of
girls’ fortune-telling. Comparative analysis of these ritual calendar practices of the East Slavs and Ukrainians of Bukovyna is carried out. The materials of museum and archival institutions of Ukraine, Romania and Moldova are included, as well as ethnographic field materials collected under the supervision of the author in the Chernivtsi region of Ukraine and Romania Suceava County throughout 1997 - 2007.

**Key terms:** Bukovyna, the Romanians, the Moldavians, folk calendar, magic, mantic, folk signs.

**General Review and Presentation**

Without taking into consideration the process of intensive extension of Christianity East Roman population of Bukovyna have preserved the whole complex of pre-Christian magical and mantic rites: the New Year’s Eve rite of guessing the weather for the next year with the help of “calendar” made out of an onion; ritual actions on the graves of the *unclean dead men* (watering, pulling a cross out from it, exhumation of the body to cause the rain); custom to throw ritual items into the well; celebration of the cycle of “great” Thursdays after the Easter and prohibitions for domestic and fields work connected with it; carrying out the ritual things into the garden: a poker, a bread shovel, an axe, a knife; prevention of hail with the help of “beating into the iron”, *kaloian* rite, *paparuda* etc. An effort was made to clear out their symbolism and mythology, to create a typology and mapping, and also to reconstruct magical actions performed by *grindinars* to prevent the hail clouds. For example, existing sources have enabled us to make a mapping and typology of the *kaloian* rite from the 39 Romanian speaking villages of Bukovyna, live fires which prove its implementation were found in more than 15 villages of Chernivtsi oblast’; a case of existence of *grindinars* and *gradivnyks* trade was ascertained. Complex of mantic rites has undergone the identical analysis.

A number of characters became known, which according to the conceptions of East Romanian population of Bukovyna were able to influence the hydroatmospheric phenomena: *solomonar, grindinar* (p’ietrar, hietsar, protector from hail), *keremidar, strihe*, moroi, vrezhitoarie etc.

The influence of other people’s traditional culture is also noticeable in the structure of magical and mantic rites. In our case the reciprocal influence between East Romanian and East Slavic civilizations is observed. Since Romanian speaking and Ukrainian communities of Bukovyna are composite parts of their nations, the acculturation process became evident at the same extent. In our opinion, similarity of the main customs and rites of everyday pluvial practice of both nations is observed: rites performed by *grindinars* and *gradivnyks* (in Ukrainian Carpathians activity of these people also had professional character), observation 7 (8, 9) of the “great” Thursdays to protect from the hail and other nature cataclysms, similar beliefs of *winged snakes* etc.

Some of the differences are typical for the fixing in time of the girls’ fortune telling. Bukovynian Ukrainian girls among the holidays of the spring-summer cycle considered the holiday of Ivan Kupala the most favorable time for the fortune telling, Romanian girls – the holiday of St. George. Though typical for Romanians actions of digging out belladonna, sowing of “love” cornflower dedicated to St. George’s day were hardly known to their neighbors. And such rites as symbolic “sowing”, “harrowing” of the “hemp” crops, spread on the whole Ukrainian territory and other Slavic countries, are not known in Romania, but they are actively practiced by the East Romanian population of Bukovyna. Complex of fortune telling connected with ritual dishes is more typical for the Ukrainian people. At the same time a number of common features were mentioned: fortune telling with cherry branches on St. Catherine’s Day, baking of dry biscuits on St. Andrew’s Day, spoon pummeling etc.

One of the most essential differences, in our opinion, can be observed in the performance of the holiday complex of Ivan’s Day by Romanians and Ukrainians. Thus, Romanians and Moldavians don’t practice *Marena*’s burning and destruction of *Kupala*’s straw doll; girls don’t know the ways to tell the fortune by launching wreaths into the water. Their ritual kindling of fires is dedicated to Easter. At the same time rite *Dregaika* is absolutely unknown to the Ukrainian tradition of Ivan’s Day celebration. Thus, while the East Romanians honor vegetation cult on this day (Synzyienie), the Ukrainians have collected a wide range of different cult rituals for the Ivan’s Day.

Romanian traditional culture has experienced evident influence of the nations of Carpathian-Balkan region, primarily the Bulgarians. Performing similar pluvial rites *kaloian* and *herman*, *paparuda*, rituals on the graves of the unclean dead men, and observing the “great” Thursdays, as well as *Dregaika*, identical *mertsishor-martenitsa* etc. proves that notion. Sources of the mentioned above relations go back to the times of ethnogenesis of the Romanian and Slavic nations (8th –11th centuries).