

⁶ Болтарович З.Є. Народне лікування українців Карпат. – Київ, 1980. – С. 5.

⁷ Ibid.

⁸ Болтарович З.Є. Народна медицина українців. – С. 183.

⁹ Ibid. – С. 10.

¹⁰ Ibid. – С. 183.

¹¹ Ibid.

Ірина КОЛОДЮК
Київ

ЗОРЯНА БОЛТАРОВИЧ – ДОСЛІДНИЦЯ УКРАЇНСЬКОЇ НАРОДНОЇ МЕДИЦИНИ

Зоряна Болтарович – дослідниця народної медицини українців, заслуга якої полягає у тому, що вона збрала, систематизувала, узагальнила конкретні дані багатовікового досвіду, способів і засобів народного самолікування, намагалась дослідити всі ділянки народної медицини – лікувальну магію, траволікування, – займалась вивченням ліків тваринного та мінерального походження, народних назв хвороб, їх етіології та діагностики. Була переконана, що вивчення народної медицини вимагає комплексного підходу, тісного співробітництва етнографів із спеціалістами медико-біологічних наук.

Lesia HASYDZHAK
Kyiv

BELIEFS AND TRADITIONS IN RITUAL FESTIVALS OF THE PRYAZOVYKI GREEKS

In the life of each nation beliefs play a very important role. These beliefs are usually connected with the official religion and certainly with primeval beliefs. Every person to some extent is a pagan. We can often hear a priest say: “Don’t forget the trizna”. This is a remainder of primeval beliefs, of which there are many examples.

Vivid remainders of pagan times are preserved in the cultural traditions Pryazovs’ki Greeks who inhabited the Doneck region. They settled there with permission of the Russian Empress Ekaterina II in 1779. This ethnic group is usually divided by the researchers into Greek – Ellins (Rumeis) and Greek – Tatars (Urums). The Way of life and the language of Urums is different from that of the Rumeis. The beliefs of the Ukrainian Greeks were studied by A.P.Kosse in the article “The ritual of sacrifice as an important part of the Greek festival “Panair”¹ and V.Shevchenko in “An attempt to describe and to explain two spring bread festivals of the Mariupol Greeks”².

This article is based on the materials, that were gathered by the author during an independent expedition into Urumian villages in the summer of 2002. The author visited such villages as Starobeshevo in the Starobeshevsky district and Andreevka, Belokamianka and Staroignatievka in the Telmanovsky district of the Donetck region³.

I would like to focus on traditional Greek festivals as they are very interesting and not well researched. In this festivals we can see the connection between the present and the past and observe the remainders of the primeval beliefs.

The first among them is the “Schanchih” (in literal translation – “mouse”). This festival was celebrated on the 25th day after Easter, and organized by an individual family that asked about 20 – 50 persons to their home. The invitation was made only by women. They called at the house and announced the place and the time of the festival. Various dishes were cooked for the festival, and there were special biscuits in the form of birds. They were baked from yeast dough. After all these preparations people went out into the fields or a hill “to be closer to God”. When they reached their aimed location the host scattered these biscuits and the other people had to catch them and eat. V.Shevchenko analyzed this custom and he came to the conclusion that all these actions are magic incarnation of mice that bring great harm to the fields. The peasants of one village, say that it is forbidden to sleep during this day. It is believed that the mice will eat all the clothes of the person who sleeps. V.Shevchenko also thinks that “the mouse” here is similar to “the mouse Apollo”, an agricultural God, who drives mice away from the fields⁴.

After all these actions in the field people used to return home and continue the celebration. Later they had a

collective dinner (trapeza) and one of the guests volunteered to host the festival at his house the next time.

It is interesting to note, that “Schanchih” chronologically coincides with Rahmansky Easter, celebrated in the Carpathians and in Podolia. Guzul people believe that Rahmans live in the underwater world. This is obviously a remainder of ancient beliefs, connected with the cult of ancestors⁵.

Artu is another spring festival, the Greeks celebrated is on Monday in Fomin week. The host invited about 50 people, mostly relatives and close friends. All the guests brought dishes for a collective dinner. On the eve of the festival special bread was baked which was called “artos”. It was decorated with images of the cross and “branches” made of dough. On the day of the celebration a group of people went into the fields and the host rolled the bread. During this action the person that wanted to organize the next Artu had to catch the bread. Later all the guests returned home and ate the bread and the other meals. According to V. Shevchenko the custom of rolling the bread is widely spread among all Eastern Slaves. Nevertheless this tradition of going into the field with bread decorated with “branches” harks back to the ancient times and archaic beliefs⁶.

Thus it can be concluded that these spring festivals are of agricultural origin. They are intended to preserve and increase the crop with the help of magic rituals. The ritual of baking and collective dinner can be regarded as remainders of the sacrificial trapeza.

When studying both these festivals scholars encounter a number of problems. One of them is that these festivals disappeared in everyday life of Greeks in the 1980s. Older people (and not only they) certainly remember everything very well, but the young know nothing. The same has happened with Ukrainian traditions which have disappeared.

The most prominent traditional festival of the Priazovs'ky Greeks is “Panair”. This religious festival means “sacrifice”. When a man asked God to save his life or to help him in business, he promised God to celebrate a “Panaire” in return⁷. Currently, “Panair” is celebrated only by the families with very sick members. In this way they ask God for good health. “Panair” is usually celebrated on the day of any religious festival. Preparations for “Panair” are made in advance; a calf, 3 or 4 sheep and some poultry are fattened nicely before the festival.

The host usually invites some women to his home. They put wheat in the middle of a low round “Greek” table and put a lighted candle there. The women sort out the wheat and then use it to cook sweet kutia. At the end of the preparations the host treats these women to some food. Then the owner of the house invites two more women. They take a bucket full of kutia and bread (or biscuits) and invite people to the “Panair”. Kutia and the bread are given to relatives and close friends and they in their turn have to inform other people. In this way everyone makes contributions for his own health. One week before the festival people bring sugar, flour, butter, sour cream, money and live poultry to the house, where the “Panair” is to be held. However, the poultry cannot be tied, this is regarded as a great transgression. The host hires an experienced cook-ashchana.

There are two main dishes for this festival: the drink “bozu” and “hurban”. Bozu is a light alcoholic drink that made from fermented bread baked from barely flour. They usually make about 1,5 – 2 thousand liters of this drink. It tastes like ordinary bread kvas, but bozu is not strained and is drunk stirring the sediment.

The process of cooking “hurban” is rather interesting. It has to be boiled only at night and only on an opened fire. Mutton, veal and poultry should be boiled separately to the state when it's still a little tough. Later this meal is placed on the tables in the garden for cooking. It is believed that, when the meat is being cooled in that way “the steam goes to the sky to God”. This is the main element of sacrifice. When people killed an animal in ancient times, only the blood was sacrificed to God, and the meat was eaten by the people. Presently, the steam is believed to propitiate God. Wheat porridge is also cooked to go with the meat.

On the day of the “Panair” people come from all the nearest villages. They come with crockery to take bozu and food for those families that can't come. The food on Panair has magic potentials; the man that eats it becomes healthy. A. Kosse believes that during such festivals not only the ties between the men and God become closer but also the ties between the members of the group guided by Him⁸.

Very often a priest is invited to the “Panair” to deliver a blessing. Later all the people sit down at the table. If there is a person, that wants to organize another panair, he openly speaks of this. He sits in the center of the table and two breads are brought to him. But if nobody wants to take on the festival then the host can put bread before anyone and no one has the right to refuse. After trapeza, when “Panair” is passed on, people bring to the new host 10 liter of bozu, a bucked of meat, 2 live hens and some biscuits. There were some cases, when none took on the “Panaire” and the host didn't give it to anyone. In such cases the “panair” was brought to the church (2 breads) and those who wished could “take” it there.

The essence of the “panair” is as following people come to a collective dinner (trapeza) and make their contribution to improve the health of a sick person and at the same time they improve their own health and the health of their family. By the way, people can come to this house during 3 days.

A resident of the village Staroignatievka related an incident from his life: “Once “Panaire” was assigned to my father, but our family was very big and very poor. We had a calf and nothing else. We asked old people for advice and they said to slaughter that calf and to give out the meat. My parents did this. That very night my mother saw

a very old man in her dream, who said to her: “You think you gave the meat out and that everything is over? No you can’t do so, you will get nowhere...” So two years later, we organized a real “Panair”. We layed the table 13 times! My brother and I were terribly bozu bringing to the table...”⁹

Donezk region is inhabited not only by the Greeks, but also by Ukrainian and Russian people. It is rather interesting, that not only the adaptation of traditions, but also their reunion took place. For example, last year in Staroignatievka village “Panair” was organized by a Ukrainian family that comes from the city of Slovetchina in the Zhytomyr region.

The above-mentioned information outlines several moments in the spiritual life of the Ukrainian Greeks. We can see that old customs and contemporary traditions enrich each other.

¹ Коссе А.П. Обряд жертвоприношения как составная часть греческого праздника “панцирь” // *Україна – Греція: історія та сучасність*. – Київ, 1995.

² Шевченко В. Спроба описати й витовмачити двоє весняних хліборобських свят маріупольських греків // *Етнографічний вісник*. Книга 9. – Київ, 1930.

³ The expedition materials are in the private archive of the author.

⁴ Шевченко В. Оп. cit.

⁵ Борисенко В.К. *Традиції і життєдіяльність етносу*. – Київ, 2000. – С. 55.

⁶ Шевченко В. Оп. cit.

⁷ The information was taken from the inhabitant of Staroignatievka village in Telmanivskyi region F.G.Maiharar.

⁸ Коссе А.П. Оп. cit. – Р. 24.

⁹ The information was taken from the inhabitant of Staroignatievka village in Telmanivskyi region F.G.Maiharar.

Олеся ГАСИДЖАК
Київ

ВІРУВАННЯ І ТРАДИЦІЇ В СВЯТАХ ПРИАЗОВСЬКИХ ГРЕКІВ

Автор описує традиційні свята греків України, які побутували ще у середині ХХ сторіччя. Це свята – “счанчих”, “арту” і “панайр”. У них збережені пережитки первісних вірувань. Окремі з них поступово трансформуються, частково виходять з побуту, але зберігаються в пам’яті людей старшого віку. Дослідження ґрунтується на матеріалах, зібраних автором під час самостійного експедиційного дослідження деяких урумських сіл Тельманівського та Старобешівського районів Донецької області.