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Winter Carnival Traditions of Romanians from Bucovina in Iulian Filip's Scientific Work

In the present article an effort was made to investigate winter carnival traditions of Romanians from Bucovina in Iulian Filip's scientific work: "People's Theatre" (1981), "Do You Accept the Horse? – People's Theatre" (1983), chapters dedicated to the public theatre were a part of the collective studies "Folklore (Theoretical Course in Romanian Folklore from Bessarabia, Transdnistria and Bucovina)" (1991) and "Folklore from the Country of Beeches" (1993). I. Filip added the material which he had collected himself on the territory of Chernivtsi region Ukraine to his works dedicated to the people's calendar.

I. Filip's studies weren't limited only by the description of the repertoire of the public theatre, the author also tried to catalogue the material concerning the winter carnival traditions, examine the area of their prevalence, thoroughly study their origin, transformation process, give their comparative analysis, etc. Author gathered ethnic and folklore material for his works himself during the field investigations. I. Filip's contribution to the classification the complex of winter carnival traditions is very important: 1) dances with zoomorphic masks; 2) groups with unidentified subjects; 3) groups with well structured subjects, the category which the author has divided into military, hajduk, recruiting plays etc.

In his studies I. Filip paid attention to the titles, members, clothes and functions of the disguised characters among the Eastern Romanian population of Bucovina. In fact, there are mentions of walking with *Malanka*, *Kodrenii*, *bear and goat* in Krasnoilsk; *Malanka* and *bear* in Chiresht Storozhynetskyi district; *Hruia lui Novak*, *Buzhor* in Veleny Hertsaivskyi district; *Pekale* and *Tydale* in Dubivtsi; *Malanka*, *horse* in Voloka Hlybetskyi district; *Malanka* in Dynivtsi Novoselytskyi district etc. in his works. The scientist studied particularly the description of *Malanka* celebration in Krasnoilsk. Researcher compared it to the external characteristics of the Latin-American carnival. I. Filip also recalled structure of *Malanka* in Chiresht, which numbers nearly 15-20 characters.

Much prominence was given to the characteristics of Moldavian and Ukrainian carnival tradition, which the author tried to explain using the example of the performance of *Malanka* ritual. The author offered two most popular views on this issue (V. Chirimpei, V. Iatimirskyi). According to the scientist's opinion borrowing of the Ukrainian Christmas carol and its use in the neighboring Moldavian villages as a Christmas carol and shchedrivka favoured the creation of a new type of Moldavian *Malanka*. I. Filip also emphasized the rarity

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of the Moldavian version of *Malanka*, which has the *Malanka* character, and when it is used the character is dressed and behaves herself as a bride, which is not a typical feature for the Ukrainian version.