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Cuvinte cheie: megleno-români, colinde, sărbători de iarnă, Crăciun

Colindele la meglenoromâni între tradiție și actualitate

Rezumat

În studiul de față ne-am propus să scoatem la lumină rezultatul unei cercetări de teren realizate în perioada iunie-septembrie 2011 la meglenoromânii din România, Grecia și Republica Macedonia. Am încercat să surprindem modul în care s-au perpetuat colindele din timpul sărbătorilor de iarnă la acest grup de urmași ai romanității orientale și, în același timp, să detectăm elementele moderne care au pătruns, de-a lungul timpului, în repertoriul acestora, ca rezultat al diverselor influențe laice sau bisericesti.

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Megleno-Romanian Carols between Tradition and Modernity

Summary

This essay presents results of a field trip conducted in June-September 2011 among the Megleno-Romanians in Romania, Greece and the FY Republic of Macedonia. The author researched how winter holiday carols were transmitted with this ethnic group and identifies modern elements that penetrated, during time, their repertoire, as a result of secular or ecclesiastical influences. Included are 13 transcripts of collected carols, two in Greek, two in Macedonian, and the rest in Romanian.

Megleno-Romanian Carols between Tradition and Modernity

In this essay I present the results of my field research from June-September 2011 among Megleno-Romanians in Romania, Greece and the FY Republic of Macedonia. My subject was how winter holidays carols have been transmitted among these representatives of Oriental Romanism. It was not my intention to offer a classification of carols, or details about their structure etc., but the mere transcriptions of the I recorded,

The origin of the carol in the Carpathian-Danubian-Balkan space is closely connected to pre-Christian customs. An interesting opinion on this issue has been expressed lately by Cristian Ioan Istrătescu-Târgoviște: “The carol, as a socio-cultural and socio-cultural manifestation, has been spread by Romanians in the entire Balkan space and to the neighbouring peoples, and it does not have any Slavic, Dacian or military Roman influences [...]. The Romanian carol is a manifestation connected to the Zarathustra-Mithra solstice cult with Medo-Persian nuances, completed or symbiozed with the popular Latin solstice cult with Syrian nuances, where the imperial official date of December 25 marked the ceremonial period. Romanian carol procession is a combination of the Persian socio-cultural phenomenon with the domestic Mithra Syrian cult, in a Latinized and, nota bene, Latinizing linguistic space” (Istrătescu-Târgoviște 2006: 56, 107).

However, in time, the Romanian carol absorbed influences both secular, from different people or ethnic groups, and ecclesiastical. This also holds true for the Megleno-Romanian carols, as we shall see.²

In the first decades of the 20th century, Megleno-Romanian children would go carol singing from house to house, on Christmas Eve until midnight. The girls would hold a club with a sharp end (Megl. *tšapúg/tăpuză*), the boys, a bludgeon (Megl. *tšămugă/tšămuliğă*), both peeled, sometimes processed with fire. They would use them to knock at the gate of the hosts and call: *Colida, colida!*, while in the case of elder families: *Colida babo, colida!* (Int. Atanasov; Burtsi; Ilcaci; Nicolai).³

In 1933, Teodor Minda published memoirs about his childhood spent in the Meglen region: “On *Colida* evening, the lads of the village would previously make a plan about where and how to *light the fire*. It should be kept in mind that no householder has the right to insult – verbally or by beating – the carol singers if he catches one or more taking woods from his yard in order to light the fire of *colida*. This is lit up in the middle of the village, around midnight, and all the children gather around it and shout, from time to time, a long «colida». [...] One can never see more colorful images than when these carol singers, shouting louder and louder, start heading towards people’s houses. However, the fire stays untouched until daybreak. Armed with *colide* made of oak wood, they very much resemble a group of Legionnaires of Dragoș the Founder. The «ciamuguri», which older boys possess and which are worthy guns, finally take the place of *colide*, serving more to spread embers, before dawn. They are mace like clubs, well-polished and adapted to their character and age. The

² Research regarding the winter holidays carols of the Megleno-Romanians is scarce: Pericle Papahagi (Papahagi 1902), Theodor Capidan (Capidan 1925), Dumitru Ciotti (Ciotti 1923), Petar Atanasov (Atanasov 2011), Emil Țircomnicu (Țircomnicu 2004), Mirela Kozlovsky (Kozlovsky 2010) etc. For an overview of the evolution of the repertoire of carols of the Megleno-Romanians from Romania, see Tudor Pamfile (Pamfile 1997), Petru Caraman (Caraman 1983), Monica Brătulescu (Brătulescu 1981), Irina Nicolau (Nicolau 1998), Ion Ghinoiu (Ghinoiu 1997), Constantin Brăiloiu, Emilia Comișel, Tatiana Cîrșmaru-Gălușcă (Brăiloiu, Comișel, Cîrșmaru-Gălușcă 1978), Gheorghe Mihalcea (Mihalcea 1975, 1976, 1978), Dumitru Galavu (Galavu 2005), Maria Magiru, Călin Sabin (Magiru, Sabin 2003) etc.

³ We give in brackets the family name of the interlocutors, with „Int.” in front.

joy the householder feels when the carol singers come is even greater as, by their behavior, they know how to win the admiration of the one giving them ritual bread, chestnuts, candies and other goodies. Each householder has a good supply of these gifts, as often groups of little boys come over, until the following day, at around noon” (Minda 1933: 9-10).

As the role of church and school in the education of young people to cultivate traditions and customs increased, the repertoire of Christmas carols grew. Such a carol is *Steaua* [The star], which was sung by Megleno-Romanian children from house to house, on Christmas morning, around 8 or 9 o'clock (Ciotti 1973: 65-66). “For about 40 years now, school children also go with *Steaua* and sing different songs, like in our country“, Christu Iuffu noted (Iuffu 1933: 8). Therefore, from the end of the 19th century, their repertoire took on the first borrowings⁴: Beside the traditional calling *Colida, colida! Colida babo, colida!*, the *Steaua* carol was also present.⁵

After World War I, but mainly after the displacement of Megleno-Romanians who cherished a sense of belonging to the Romanian people to Romania, their Christmas carol repertoire got richer, as they took over North-Danubian Romanian carols. Those who stayed in Greece took over Greek carols from the Greek repertoire, those from today's FY Republic of Macedonia adopted carols out of the Macedo-Slavic repertoire.

The Megleno-Romanians sang both the traditional calling *Colida, colida! Colida babo, colida!* and the North-Danubian carols borrowed from the locals simultaneously in the first years after settling in the village Cerna, in the county of Tulcea. In the 1950s, adapting to communist Romania, the children started carol singing as early as the evening of December 23 and gave up the traditional calling. Furthermore, when Russification of the country started, the text of several carols was modified and terms specific to that epoch were introduced. Rizu Gheorghe remembers that, for a few years, the carol *Sus tovarăși, nu dormiți* (Sic!) [Up, comrades, do not sleep] was also sung. This was a variant of the carol *Sculați gazde nu dormiți* [Up, householders, do not sleep], which children sang in the evening of December 23. The following morning, they would sing the carol *Foaie verde portocală* [Green leaf orange], and on Christmas Eve – *Florile dalbe, flori de măr* [White flowers, apple blossom] (Int. Gheorghe R.; Gheorghe N.; Gheorghe V.). The same evening, groups of older carol singers would sing, to families with marriage-age girls, the carol *Sus mi-e frunza deasă* [Up there my leaves are thick] (Int. Gheorghe N.), one of its variant being recorded in the village General Praporgescu, the county of Tulcea (Mihalcea 1975: 119-120). *Trei păstori* [Three shepherds] is another carol which entered the repertoire of the Megleno-Romanians in Cerna, and is also sung on Christmas Eve (Int. Gheorghe R.).

The situation resembles the one of the Megleno-Romanians in Greece, who, after their neighbours had emigrated to Romania [starting with 1926, a.n.], took over carols from the traditional Greek repertoire. Therefore, on Christmas Eve, they would sing the carol *Χριστος γεννιτηκε σιμερα* [Christ was born today] (Int. Ciambuliov; Ciumpileac).

The Megleno-Romanians in the FY Republic of Macedonia kept the traditional calling *Colida! Colida babo!* until the 1950s, when they started settling in Gevgelija and took over Macedo-Slavs repertoire (Atanasov 2011). On Christmas Eve, they would sing the carol *Koleda*

⁴ Dumitru Ciotti presents us with the following carol: “Sculaț, sculaț, oameni creștini // Că vă vin colindători // Si nu vi duc niți un rou // Vă duc pri Domnu ca s-va scapă di rou // Un Domn nou rudit // Cu flori de meru niritit etc.” [Wake up, wake up, Christian people // For carol singers are coming // They don't bring you any evil // They bring you God // To get you rid of evil // A new born God // Adorned with apple blossoms etc.] (Ciotti 1973: 65-66). My interviewees did not know this song, which suggests that its presence in the Megleno-Romanian repertoire was a bookish one, and did not enter the collective memory.

⁵ Its presence is confirmed also in South Dobruja, in the inter-war period (Int. Ilcaci).

lede [Kolede lede], a custom which survives even today (Int. Atanasov; Karaghiorghiev; Kodjabashia).

Returning to traditional carols of Megleno-Romanians, in the twelve days between Christmas and Epiphany, youth (younger than 30) would go from house to house to collect clothes and other objects, which they would then bring to the priest to be blessed. The first Sunday after Epiphany they would sell them, and the money received would go to a church fund (Coman 2002: 11). The carol singers (Megl. pl. *rusál'ă*), dressed in white, pleated *fustane* with 80 folds (Atanasov 2011: 357), accompanied by one or two bagpipers (Megl. pl. *găidadžiiă*) and lead by a captain (Megl. *capidán*), wearing a red scarf in order to stand out from the others,⁶ would go carol sing and dance to the houses of the Megleno-Romanians. The *capidán*, with a wooden sword in his hand (Megl. *calotșcă*), would draw a cross above the chimney of the stove (Megl. *bădžinic/ budženic, budžinic*), so that everybody knew that *rusál'ă* were in that house (Coman 2002: 11). Beside the *capidán*, the *horă* (round dance) leader (Megl. *tăntșarul*) played an important role “for the perfect execution of the *horă*” (Atanasov 2011: 357).

Here is how Christu Iuffu describes, in 1933, these customs practiced by the Megleno-Romanians of Oșani: “Here the lads are divided in two distinct groups: the *Murmintari* (name derived from the graves that are there) and the *Scăpitari* (those from the West). The young boys, aged 14 to 20, start preparing, as we said before, from November. The preparations consist of restoring in time the equipment, which consists of: mace, a longer hook or a bat, shovels and others, all of them well made, polished and of toughest wood, such as the cornelian cherry, which grows in the region. Then there is a brand new bag that hangs around their neck and where the received goods are put, as well as a rope that would serve to tie opponents, if necessary.

On Christmas Eve, each side gathers its carol singers on previously fixed places. Late in the night they start going to people’s houses. Nobody shall cross the others’ territory, but wait in their sector. The dexterity lies in that they are not taken by surprise, as they are so bitter that, in the turmoil, they are hitting with their clubs or with any other object that comes to hand, relentlessly, so the following day there are a lot of casualties on the battlefield. They go like this to all the houses, and the villagers come out to the gates with all their best, such as: apples, pears, chestnuts, figs, corn etc. And just think that a group can count up to 100 lads! However, everyone is satisfied.

The operation continues until the two sides meet face to face. Then the fighting starts: a fighting in every sense of the word. And although many of the opponents are relatives or friends, this evening any alliances disappear, and fighting continues fiercely until one of the two groups give up. And then all the losers have to be humiliated more. A few winners climb two high walls, cross their hooks, and the losers must crawl, *on their knees*, under these *Caudine* Forks. Following such ordeal, the losers resign, hoping that the following year they can take revenge. After this formality they reconcile and all together light up huge fires in the free space in the middle of the village, called *tulariște*, where different games are played at the light of the flames until morning. Then, tired, everyone is heading on to their homes, some happy and others grieved for their failure.” (Iuffu 1933: 7-8)

Atanasov writes about this custom, which is practiced by Megleno-Romanians in Huma, but also by Macedo-Slavs in neighbouring villages: “The Macedonians and Megleno-Romanians celebrate *Rusalii* (the Pentecost) between January 7 and 19,⁷ more precisely starting with the last day

⁶ Capidan mentions the term *caraghios*, while Atanasov talks about *băltădziiă*, who stands out from among other dancers by the hatchet he held in his hand, a.n.

⁷ According to the old, Julian calendar, still in use in the FY Republic of Macedonia.

of Christmas and ending on the Eve of Epiphany. These are the so-called *pagan days*, days of the *Iele* and evil fairies who cripple people, when all kinds of «spirits and invisible forces» threaten people's lives. The *Rusalii* customs are accompanied by interesting and very nice *hore*. In fact, these *hore* are mere ritual dances which originate in the pre-Christian era. Originally this tradition was different than the one of today.

First of all, the dances executed on this occasion had a magical character, they represented a kind of therapy, which was meant to chase away evil spirits, ensuring the welfare, fertility and health of both people and animals. The *Rusalii* customs and *hore* we meet, in different variants, among all the peoples in the Balkans still bare traces of ancient cultures, especially elements of shamanistic culture. More important for us is that the «magical power» of these dances – found with the shamans and practiced by northern Bulgarians, as well as by the Romanian *Călușari*, for the sufferers to recover – this ancient element can also be found among the Megleno-Romanians and Macedonians, but to a much lesser extent.” (Atanasov 2011: 356)

A carol singer group would count 30-32 persons, but only 12 would dance, in the memory of the 12 apostles; the days of this rite are also 12. The *hore* were not accompanied by music; there was only the dance, even if the same melodies would be both sung and danced on other family or calendar holidays. The repertory of Megleno-Romanian carol singers would include, among others, songs like *Căți Rizu babăl'a*, *Două liri două franghi*, *Două or turnat*, *Tăltșinicu*, *Z-dusi feata la apu*, *Rusălescu* etc. (Ibidem: 358)

The carol singers would not dance in front of houses where a woman had recently given birth.⁸ When a family was mourning, *rusăl'ă* would also not dance, but only surround the *strejur* (the pole the horses are tied to when threshing), enter the house and draw a cross on the wall. If a family member was sick, the carol singers would cross their swords, as they believed this had healing powers. There were also customs which proscribed that, during the ceremony, *rusăl'ă* should not talk to each other, greet friends or acquaintances, meet relatives, go out in the village, look after women, abuse alcohol, step in water. If one of them stopped to drink water, he had to be protected by a partner who would spin his sword above him, to protect him from “danger” (Ibidem: 358-359). There was also the superstition that from Christmas to Epiphany, werewolves would get into water that was left over night. If the water could not be spilled, it could be drunk only after dying in it hot coal and making the sign of the cross over it. (Iuffu 1933: 8)⁹

Regarding New Year's customs, Megleno-Romanian children or adolescents from Romania took over the customs of North-Danubian Romanians. In the night between December 31 and January 1, they went from house to house with *Plugușorul* [Small plough]. The greeting, whose text reveals realities from farmers' life, was accompanied by the sound of *acioaie*,¹⁰ *buhai*¹¹ and by the crack of whips. On the morning of January 1, young Megleno-Romanians from Cerna would sing the carol *Plugul* [The plough], which had a similar message like *Plugușorul*. As part of the ritual, a plough pulled by oxen was used: A furrow was symbolically drawn with it in the yard of the host (Int. Gheorghe N.).

Some Megleno-Romanians of Cerna also used animal masks on New Year, represented

⁸ The interdiction period would last for 40 days.

⁹ Unfortunately, these customs are no longer practiced by the Megleno-Romanians in their native places, nor by those in Romania, even if the families who have settled in South Dobruja in the interwar period still kept them (according to the information I received in 1996, during the field research among the Megleno-Romanians in Cerna).

¹⁰ The term used by the Cerna carol singers to refer to a larger bell.

¹¹ Romanian drum-like instrument with a rope running through the drumhead; the vibration as the rope is pulled produces a low bass note, t.n.

by *Capra* [The goat], another adopted custom. The mask was made of a wooden goat head, supported on a stick, with a mobile jaw. The mask's bearer's attire was complemented by a covering cloth or blanket, adorned with colorful ribbons; the song was not accompanied by any musical instrument (Int. Gheorghe N.).

Another noteworthy carol is *Sorcova*. In the first morning of the New Year, on St. Basil's day, Megleno-Romanian children would go from house to house holding a *sorcova* (a special bouquet used for New Year's wishes) in their hands. *Sorcova* was made of a beautifully decorated tree branch, and children would shout: *Surva, surva! or Surva babo, surva!* (Int. Atanasov; Burtsi; Ciumpileac; Nicolai). Mena Ciumpileac from Oșani remembered that, at the age of eight, she would go to the houses of Megleno-Romanians and greet them as follows: *Surva babo, Tse ai pri puliță pune-ne în siculiță* [Surva, old lady, Put in our bag what you have on your shelf] (Int. Ciumpileac). Petar Atanasov in his turn recalls that, in his childhood spent in Huma, he would traditionally shout *Surva, surva! or Surva babo, surva!* (Int. Atanasov).

Gradually, as in the case of Christmas carols, the repertoire of New Year's greetings of the Megleno-Romanians from Romania got richer, as they took over songs from Romanians North of the Danube, such as *Sorcova* (Int. Gheorghe N.). The Megleno-Romanians in the FY Republic of Macedonia adopted *Суровица, баклавица* (Int. Karaghiorghiev), those in Greece took over Greek traditions and started singing a religious carol dedicated to St. Basil, *Αγιος Βασίλις ερηετε* [Saint Basil is coming] (Int. Ciambuliov).

Today, the Megleno-Romanians from Romania, but also those from Greece and the FY Republic of Macedonia go carol singing much less (Int. Gheorghe V.; Ciumpileac; Karagheorghiev), while the repertoire is taken over from those they were in contact with: the Romanians North of Danube, the Greeks and the Macedo-Slavs.

In Romanian kindergartens and schools, children also learn new carols, some of them from the international repertoire, which are sung in English (e.g. *Jingle bells*), or adapted versions in Romanian (e.g. *O brad frumos/ O Tannenbaum*),

In Greece I recorded *Jingle bells* adapted to Greek: *Τριγωνα, Καλαντα* [Trigona, Kalanta] (Int. Dimitredzis; Susis, N.; Susis T.), which was sung on Christmas Eve. Another carol I recorded, sung on New Year, is *Αρχια μηνιακια και αρχι χρονια* [Beginning of the month and of the year] (Int. Dimitredzis; Susis, N.; Susis T.).

1.

Sus tovarăși, nu dormiți	Up, comrades, do not sleep
Sus tovarăși, nu dormiți, Vremea e să vă treziți, Casa să v-o măturați i hai, hai, Masa să v-o încărcați i hai, hai.	Up, comrades, do not sleep, It's time to wake up To sweep the house, go, go, To heap up the table, go, go
Căci umblăm și colindăm Pe la case să urăm Din seara Ajunului i hai, hai Până într-a Crăciunului i hai, hai. La anu' și la mulți ani!	'Cause we walk and sing carols And great houses From Christmas Eve night, go, go Until Christmas, go, go. Happy New Year!

Int. Rizu Gheorghe (b. 1949, Cerna)

Collected June 25, 2011, in Cerna by Virgil Coman

2.

Foaie verde portocală	Green leaf orange
<p>Foaie verde portocală, Noi suntem copii de școală Și-am venit să colindăm, Pe la case să urăm, Bună dimineața la Moș Ajun!</p> <p>Ne dați, ne dați, Ne dați ori nu ne dați, Dacă nu ne dați, Plecăm supărați.</p> <p>Dați-ne câte o nucă, Ca să ne vedem de ducă; Dați-ne câte-un covrig, Că murim de frig. La anu' și la mulți ani!</p>	<p>Green leaf orange We are schoolchildren And we came to sing carols, To great houses Good morning at Christmas Eve</p> <p>You give us, you give us, You give us or you don't, If you don't, We leave angry</p> <p>Give us each a walnut, So we go our way Give us each a bretzel, 'Cause we die of cold. Happy New Year!</p>

Int. Rizu Gheorghe (b. 1949, Cerna)
Collected June 25, 2011, in Cerna by Virgil Coman

3.

Florile dalbe, flori de măr	White flowers, apple blossom
<p>Sus în poarta Raiului Florile dalbe, flori de măr Florile dalbe, flori de măr</p> <p>Șade Maica Domnului, Florile dalbe flori de măr, Florile dalbe flori de măr</p> <p>Cu-n pruncuț micuț în brațe, Florile dalbe, flori de măr, Florile dalbe, flori de măr</p> <p>Și pruncuțul tot plângea, Florile dalbe, flori de măr, Florile dalbe, flori de măr</p> <p>Taci cu mama, nu mai plânge, Florile dalbe, flori de măr, Florile dalbe, flori de măr</p>	<p>Up in the gate of Heaven White flowers, apple blossom White flowers, apple blossom</p> <p>Mother of God sits White flowers, apple blossom White flowers, apple blossom</p> <p>With a small baby in her hands White flowers, apple blossom White flowers, apple blossom</p> <p>And the baby was only crying White flowers, apple blossom White flowers, apple blossom</p> <p>Shut up, baby, do not cry, White flowers, apple blossom White flowers, apple blossom</p>

<p>Că mama ție-ți aduce, Florile dalbe, flori de măr, Florile dalbe, flori de măr</p> <p>Două mere, două pere, Florile dalbe, flori de măr, Florile dalbe, flori de măr</p> <p>Să te joci noaptea cu ele, Florile dalbe, flori de măr, Florile dalbe, flori de măr.</p>	<p>For your mom will bring you White flowers, apple blossom White flowers, apple blossom</p> <p>Two apples, two pears, White flowers, apple blossom White flowers, apple blossom</p> <p>To play with them at night, White flowers, apple blossom White flowers, apple blossom.</p>
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Int. Rizu Gheorghe (b. 1949, Cerna)

Collected June 25, 2011, in Cerna by Virgil Coman

4.

Sus mi-e frunza deasă	Up there my leaves are thick
<p>Sus mi-e frunza deasă, Jos mi-e umbra groasă Dalbele Jos la rădăcină,</p> <p>Jos la rădăcină, La verdea-ș tulpină Dalbele ‘N leagăn de mătase,</p> <p>‘N leagăn de mătase Împletit în șase Dalbele Și-n el cine șade,</p> <p>Și-n el cine șade, Leana doi ochi negri Dalbele Ea se ghindusește</p> <p>Ea se ghindusește, La Ion gândește Dalbele Pe-o corăbioară,</p> <p>Pe-o corăbioară ‘Naltă împovărată Dalbele Cu grâu și bucate</p>	<p>Up there my leaves are thick, Down here my shade is large The white ones Down at the root</p> <p>Down at the root At the green trunk The white ones In a silk cradle</p> <p>In a silk cradle Six times folded The white ones Who’s sitting in it</p> <p>Who’s sitting in it Leana two black eyes The white ones She is thinking</p> <p>She is thinking Thinking of Ion The white ones On a small boat</p> <p>On a small boat High and loaded The white ones With wheat and food</p>

<p>Nu-i grâu nici bucate Și-s colindători Dalbele Ei vin colindând-o, Ei vin colindând-o, Pe Leana 'ntrebând-o Dalbele Ce-ai Leano în poală? Ce-ai Leano în poală? Sculuri de bumbac Dalbele Nunta să mi-o îmbrac, Nunta și nuntașii, Și pe toți mesașii Dalbele Și pe toți de-a rândul.</p>	<p>It's not wheat, nor food But carol singers The white ones They come and sing They come and sing And ask Leana The white ones Leana, what do you have in your lap? Leana, what do you have in your lap? Cotton skeins The white ones To dress up my wedding The wedding and the wedding guests And all the participants The white ones Each and every one.</p>
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Int. Nicolae Gheorghe (b. 1960, Cerna)

Collected June 25, 2011, in Cerna by Virgil Coman

5.

Trei păstori	Three shepherds
<p>Trei păstori se întâlniră, Trei păstori se întâlniră, Raza soarelui, floarea soarelui Și așa se sfătuiră: Haideți fraților să mergem, Haideți fraților să mergem, Raza soarelui, floarea soarelui Floricele să culegem Și să facem o cunună, Și să facem o cunună, Raza soarelui, floarea soarelui S-o-mpletim cu voie bună. Și s-o ducem lui Hristos, Și s-o ducem lui Hristos, Raza soarelui, floarea soarelui Să ne fie de folos.</p>	<p>Three shepherds met, Three shepherds met, Sunbeam, sunflower And said like this Come, brothers, to go Come, brothers, to go Sunbeam, sunflower And pick up small flowers And make a wreath, And make a wreath, Sunbeam, sunflower To plait it cheerfully And bring it to Christ And bring it to Christ Sunbeam, sunflower To help us.</p>

Int. Rizu Gheorghe (b. 1949, Cerna), Nicolae Gheorghe (b. 1960, Cerna), Vasile Gheorghe (b. 1963, Cerna)

Collected June 25, 2011, in Cerna by Virgil Coman

6.

Τριγωνα Καλαντα	Trigona, Kalanta
<p>Τριγωνα, Καλαντα Μεσ την γειτονια Ηρθαν τα Χριστουγεννα Και η Πρωτοχρονια</p> <p>Χεη, Τριγωνα, Καλαντα Σκορπισαν παντου Καθε σπιτι μια φ?λια Του μικρου Χριστου</p> <p>Χεη, Τριγωνα, Καλαντα Μεσ την γειτονια Ηρθαν τα Χριστουγεννα Και η Πρωτοχρονια</p> <p>Ασπρο φωτινο Και να η Πρωτοχρονια Με τον ουρανο</p> <p>Μεσ την γειτονια Ανοιγη η αγκαλια Και με την αγαπη Στην Πρωτοχρονια.</p>	<p>Trigona, Kalanta In the neighbourhood Christmas came And the New Year</p> <p>Hey, Trigona, Kalanta They scattered it everywhere Each house, a nest Of little Christ</p> <p>Hey, Trigona, Kalanta In the neighbourhood Christmas came And the New Year</p> <p>Shiny white And here's the New Year With the sky</p> <p>In the neighbourhood Arms are open With love On New Year's day.</p>

Int. Gheorghe Dimitredzis (b. 2002, Berislav), Nicolae Susis (b. 2000, Berislav)
 Collected August 6, 2011, in Berislav by Virgil Coman

7.

Коледe лeдe	Kolede lede
<p>Коледe лeдe, Пaднaлo гpeдe, Утeпaлo дeтe, Дeтe ce мaчe, Бaбa гo квaчe, Зa чeтиpи jajцa, Колeдe!</p>	<p>Kolede lede, A beam fell, Killed a child, The child suffers, The old women hatches it For four eggs, Koleda!</p>

Int. Petar Atanasov (b. 1939, Huma), Jane Kodjabashia (b. 1942, Cupa)
 Collected July 28, 2011, in Skopje by Virgil Coman

8.

Pluguşorul	Small plough
<p>Aho, aho, copiii și frați, Stați puțin și nu mânați, Pe lângă boi v-alăturați, Și cuvântul ne-ascultați. S-a sculat mai an Bădica Traian Și-a încălecat pe-un cal Cu șaua de aur, Cu nume de graur, Cu frâu de mătase, Împletit în șase, Cât vița de groasă. Hăi, hăi, mânați măi flăcăi! Mâine anul se-nnoiește, Pluguşorul se pornește Și începe a ura, Pe la case a colinda. Iarna-i grea, omătu-i mare, Semne bune anul are, Semne bune de belșug Pentru brazda de sub plug. Hăi, hăi mânați măi, flăcăi! De urat am mai ura, Dar ne e că s-a însera Și nu suntem de-aici, Suntem de la Ciuca-Muca, Unde se face mămăliga cât nuca Și-o păzesc doi cu măciuca. Și-a venit un biet gândac Și-a luat doisprezece măciuci în cap, Hăi, hăi, măi flăcăi! La anu' și la mulți ani, Scoateți punga și dați bani!</p>	<p>Aho, aho, children and siblings, Wait a little, do not prod, Stand beside the oxen And listen to our word Old Traian woke up last year And got on a horse With saddle of gold, With name of starling, With reins of silk, Braided in six And thick as vine. Hey, hey, drive it, lads! Tomorrow the year renews, The small plough starts And begins to greet, To go from house to house. Winter's heavy, snow is big, The year shows good signs, Good signs of abundance For the furrow under the plough. Hey, hey, drive it, lads! We would still greet, But we fear it's getting dark And we're not from here, But from Ciuca-Muca, Where they make polenta like a walnut And two guard it with a club. And a poor beetle came And they hit him twelve times in the head. Hey, hey, drive it, lads! Happy New Year, Take off your bag and give us money!</p>

Int. Nicolae Gheorghe (b. 1960, Cerna)
 Collected June 25, 2011, in Cerna by Virgil Coman

9.

Capra	The goat
Ța, ța, ța căpriță, ța	Tza, tza, tza, little goat, tza
Ța, ța, ța căpriță, ța	Tza, tza, tza, little goat, tza
Vine capra de la munte	The goat is coming from the mountain
Ța, ța, ța, căpriță, ța	Tza, tza, tza, little goat, tza
Ța, ța, ța, căpriță, ța	Tza, tza, tza, little goat, tza
Cu trei stele albe-n frunte	With three white stars on her forehead
Ța, ța, ța, căpriță, ța	Tza, tza, tza, little goat, tza
Ța, ța, ța, căpriță, ța	Tza, tza, tza, little goat, tza
Asta-i capră adevărată	That's true goat
Ța, ța, ța, căpriță, ța	Tza, tza, tza, little goat, tza
Ța, ța, ța, căpriță, ța	Tza, tza, tza, little goat, tza
Pe la coarne colorată	Coloured on the horns
Ța, ța, ța, căpriță, ța	Tza, tza, tza, little goat, tza
Ța, ța, ța, căpriță, ța	Tza, tza, tza, little goat, tza
Bea cafea, mănâncă pâine	She drinks coffee, eats bread
Ța, ța, ța, căpriță, ța	Tza, tza, tza, little goat, tza
Ța, ța, ța, căpriță, ța	Tza, tza, tza, little goat, tza
Și se pune-n rând cu mine	And goes in line with me
Ța, ța, ța, căpriță, ța	Tza, tza, tza, little goat, tza
Ța, ța, ța, căpriță, ța	Tza, tza, tza, little goat, tza
De la munte te-am adus	I brought you from the mountains
Ța, ța, ța, căpriță, ța	Tza, tza, tza, little goat, tza
Ța, ța, ța, căpriță, ța	Tza, tza, tza, little goat, tza
Ia mai sari o dată-n sus	Jump up once more
Ța, ța, ța, căpriță, ța	Tza, tza, tza, little goat, tza
Ța, ța, ța, căpriță, ța.	Tza, tza, tza, little goat, tza
La anu' și la mulți ani!	Happy New Year!

Int. Nicolae Gheorghe (b. 1960, Cerna)
 Collected June 25, 2011, in Cerna by Virgil Coman

10.

Sorcova	Sorcova
Sorcova, vesela, Să trăiți, să-nfloriți, Ca un măr, Ca un păr, Ca un fir de trandafir, Tare ca fierul, Iute ca oțelul, Tare ca piatra, Iute ca săgeata. La anu' și la mulți ani!	Sorcova, merry one, May you live long, may you blossom, Like an apple tree, Like a pear tree, Like a rose stem Tough like iron, Fast like steel, Tough like a rock, Fast like an arrow. Happy New Year!

Int. Nicolae Gheorghe (b. 1960, Cerna)

Collected June 25, 2011, in Cerna by Virgil Coman

11.

Sorcova	Sorcova
Sorcova, vesela, Să trăiți să-mbătrâniți, Ca un măr, Ca un păr, Ca un fir de trandafir, Tare ca fierul, Iute ca oțelul, Tare ca piatra, Iute ca săgeata. La anu' și la mulți ani!	Sorcova, merry one, May you live long, may you grow old, Like an apple tree, Like a pear tree, Like a rose stem, Tough like iron, Fast like steel, Tough like a rock, Fast like an arrow. Happy New Year!

Int. Nicolae Gheorghe (b. 1960, Cerna)

Collected June 25, 2011, in Cerna by Virgil Coman

12.

Суравица баклавица	Surovica baklavica
Суравица, баклавица, Удри баба по газица, Сурово!	Surovica, baklavica, The old woman is spanking on the butt, Surovo!

Int. Karaghiorghiev Velica (b. 1941, Huma)

Collected August 7, 2011, in Huma by Virgil Coman

13.

Αρχια μηνιακια και αρχι χρονια	Beginning of the month and of the year
<p>Αρχια μηνιακια και αρχι χρονια Φιλη μου δεντρολιβανια Και αρχιο ο καλος μας χρονος Σε εκκλησια με αγιος δρομος</p> <p>Αρχι μου βγηκε ο Χριστος Αγιος και ο μαθηκος Στη γη θα περπατισει Και θα μας καλο καρδιση</p>	<p>Beginning of the month and of the year My friend, incense tree And our new year started In the church, on the holy road.</p> <p>At first Christ got out The saint and disciples On earth will go To bless us.</p>

Int. Gheorghe Dimitredzis (b. 2002, Berislav), Nicolae Susis (b. 2000, Berislav)
 Collected August 6, 2011, by Virgil Coman

List of interlocutors

Atanasov, Petar, b. 1939 in Huma, the FY Republic of Macedonia, lives in Skopje, university studies, university professor.

Burtsi, Hristachi, b. 1931 in Liumnița, Greece, lives in Liumnița, four school classes, pensioner.

Ciambuliov, Stavri, b. 1926 in Oșani, Greece, lives in Skopje, vocational school, carpenter, pensioner.

Ciumpileac, Mena, b. 1920 in Oșani, Greece, lives in Archangelos (new name of Oșani), two school classes, housewife.

Coman, Magdalena, b. 1945 in Cerna, lives in Medgidia, high school studies, agronomist technician/ accountant, pensioner.

Dimitredzis, Gheorghe, b. 2002 in Periklia (new name of Berislav), Greece, lives in Periklia, pupil.

Gheorghe, Nicolae, b. 1960 in Cerna, lives in Cerna, high school studies, accountant.

Gheorghe, Rizu, b. 1949 in Cerna, lives in Cerna, foremen school, master mechanic, pensioner.

Gheorghe, Vasile, b. 1963 in Cerna, lives in Cerna, high school studies, administrator/ commercial society owner.

Ilcaci, Gheorghe, b. 1931 in Capaclia (today Slatina, Bulgaria), lives in Cerna, vocational school, zoo technician, pensioner.

Karaghiorghiev, Velika, b. 1941 in Huma, the FY Republic of Macedonia, lives in Gevgelja, vocational school, working in the processing/ conserving of vegetables, pensioner.

Kodjabashia, Jane, b. 1942 in Kupa (Cupa), Greece, lives in Skopje, university studies, university professor.

Nicolai, Maria, b. 1937 in Capaclia (Slatina), Bulgaria, lives in Medgidia, secondary education, housewife.

Otti, Ion, b. 1923 in Archangelos (Oșani), Greece, lives in Cerna, four school grades, hairdresser, pensioner.

Stefanidis, Stoina, b. 1934 in Skra (Liumnița), Greece, lives in Skra, pensioner.

Susis, Nicolae, b. 2000 in Periklia (Berislav), Greece, lives in Periklia, pupil.

Susis, Tașos, b. 1966 in Periklia (Berislav), Greece, lives in Periklia, high school studies, farmer.

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