DOBROGEA AND DOBRUDZHA - FROM COMMON PAST TO COMMON FUTURE



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DOBROGEA AND DOBRUDZHA – FROM COMMON PAST TO COMMON FUTURE

The multi-ethnic structure of Dobrogea is the result of some historical circumstances - they permanently shaped the human landscape of the area through population movements, through spontaneous or state-organized colonizations and population swings on either side of the Danube.



With a privileged historical-geographical position, with roads (military and commercial) drawn from the period of the Roman conquest along the river and the coastal area, a passage corridor between two different worlds — the East and the West — Dobrogea was in the situation of the passage area for most populations that have changed over time.

All the ethnographers who studied the area of Dobrogea defined it, in all the complexity of material and non-material culture facts, as an area of ethnic cohabitation and coexistence. They described it as a mosaic, ethnic melting pot, Dobrogean ecumen, multi-ethnic, multicultural or intercultural area

DOBROGEA BULGARIANS IN ROMANIA















DOBROGEA - MULTI-ETHNIC SPACE

Romanians, Aromanians, Meglenians, Bulgarians, Russian-Lipovians, Ukrainians, Gagauzians, Circassians, Italians, Germans, Roma, Turks, Tatars, Armenians, Jews, Greeks, Albanians live in harmony on the territory of Dobrogea.

The Bulgarian population mostly came from the regions of Otel, Şumla, Zagora, Iambol, Sliven, populating villages such as: Nicolae Bălcescu (then Başchioi), Rândunica (Congaz), Beidaud, Casimcea, Caranasuf, Cerna, Camver, Hagilar, mixed: Catalogs, Frecăței, Cineli and others.



HISTORICAL LANDMARKS REGARDING DOBROGEA POPULATION

Dobrogea – geo-strategical territory, passing area, war area



The stage of Turkish rule: colonization with a population of Muslim origin, construction of windows and building constructions, attracting the Cossacks (Zaporozhians or Nekrasovts) by offering favors in exchange for their military services.

1878 – annexation to Romania, followed by a series of attempts to reduce the Turkish element: colonization of Mocans, Italians, changing the names of localities, etc.

1940 – surrender of the Quadrilateral, change of ethnic configuration through population exchanges (Bulgarians/Aromanians), displacement of Germans.

The communist period: uniformity, collectivization and the change of the way of living the holidays, especially in the public/religious space, attempts to force the Slavic populations to switch to the new style, the change (successful or not) of the names of the localities.

The post-December period: expression of ethnicity at the institutional level, renegotiation of ethnicity, innovations.

HISTORICAL LANDMARKS REGARDING DOBROGEA POPULATION

DOBROGEA POPULATION IN 1850 (NUMBER OF HOUSEHOLDS)

La composition ethnique de la Dobroudja en 1850

En nombre de foyers recensés		%
Turcs	4800	30,6 %
Roumains	3656	23,3 %
Tatars	2225	14,2 %
Bulgares	2214	14,1 %
Cosaques	1092	7 %
Lipovènes	747	4,7 %
Grecs	300	1,9 %
Tsiganes	212	1,3 %
Arabes	145	0,9 %
Arméniens	126	0,8 %
Juifs	119	0,7 %
Allemands	59	0,4 %

Tab. 1 *Recensement ottoman, 1850.*

Source: F. Beaumont, *Les Lipovènes du delta du Danube. Chronique d'une société théocratique russe des Balkans.*, Balkanologie, Vol. X, n° 1-2

DOBROGEA POULATION IN 1880 TO 1900

		1880	1885	1890	1895	1900
	Romanians	43671	58486	74648	103029	119562
	Bulgarians	**24915**	**29722**	**33776**	**37540**	**38838**
3)	Turkish	18624	13928	13044	12464	12459
4)	Tatars	29476	34325	29668	27685	28045
5)	Gipsies	702	833	823	1159	3368
6)	Russians	4555	7859	10149	13729	14195
7)	Lipoveans	8250	10844	11918	13009	13003
8)	Greeks	4015	7267	7482	8070	8565
9)	Armenians	508	1485	1248	1897	2583
10)	Hebrews	1762	3826	3908	4128	4315
11)	Germans	2461	4237	4568	8663	8853
12)	Others	730	530	2034	2262	4740
	Dobrogea	**139671**	**173452**	**191276**	**235545**	**258525**

Source: G. Dănescu, *La Dobroudja*, Bucarest, Imprimerie de l'Indépendance Roumaine, 1903, p. 141

QUADRILATERAL

The quadrilateral developed as part of the Romanian state, which it entered after the Second Balkan War (1913) and until 1940, when the revision of Romania borders, after the Vienna declaration, determined its annexation by Bulgaria. After 1940, the population changed through the displacement or repatriation of Bulgarians and the arrival of Aromanians, Romanians and Megleno-Romanians colonized in Quadrilater after 1925.

Following the free or official colonizations, the population density increases from 5-6 inhabitants per km2 (1878) to about 10-14 (1880-1900), respectively 25 inhabitants per km2 in 1913.

		Jud. Tulcea (1913)			**Old Dobrogea (N):** Tulcea and Constanţa			**%**
		Urban	**Rural**	**Total**	**Urban**	**Rural**	**Total**	
1)	Romanians	19171	68168	87339	50100	166325	216425	56,8
2)	**Bulgarians**	5854	20918	26772	7592	43557	51149	13,4
3)	Russians	10550	22960	33510	10829	25030	35859	9,4
4)	Tatars	221	920	1141	2271	19079	21350	5,6
5)	Turkish	2648	2511	5159	7548	12544	20092	5,3
6)	Greeks	4393	375	4768	8529	1470	9999	2,6
7)	Germans	333	1784	2117	798	6899	7697	2,0
8)	Jewish	2752	219	2971	4283	290	4573	1,2
9)	Gipsies	500	1927	2427	706	2557	3263	0,9
10)	Armenians	673	97	770	2559	635	3194	0,8
11)	Italians	127	1207	1334	583	1345	1928	0,6
12)	Others	899	1652	2551	2451	2450	4901	1,4
	Total	48121	122738	170859	98249	282181	380430	100

STABLE POPULATION OF DOBROGEA (ROMANIA)

ACCORDING TO CENSUS IN 2011

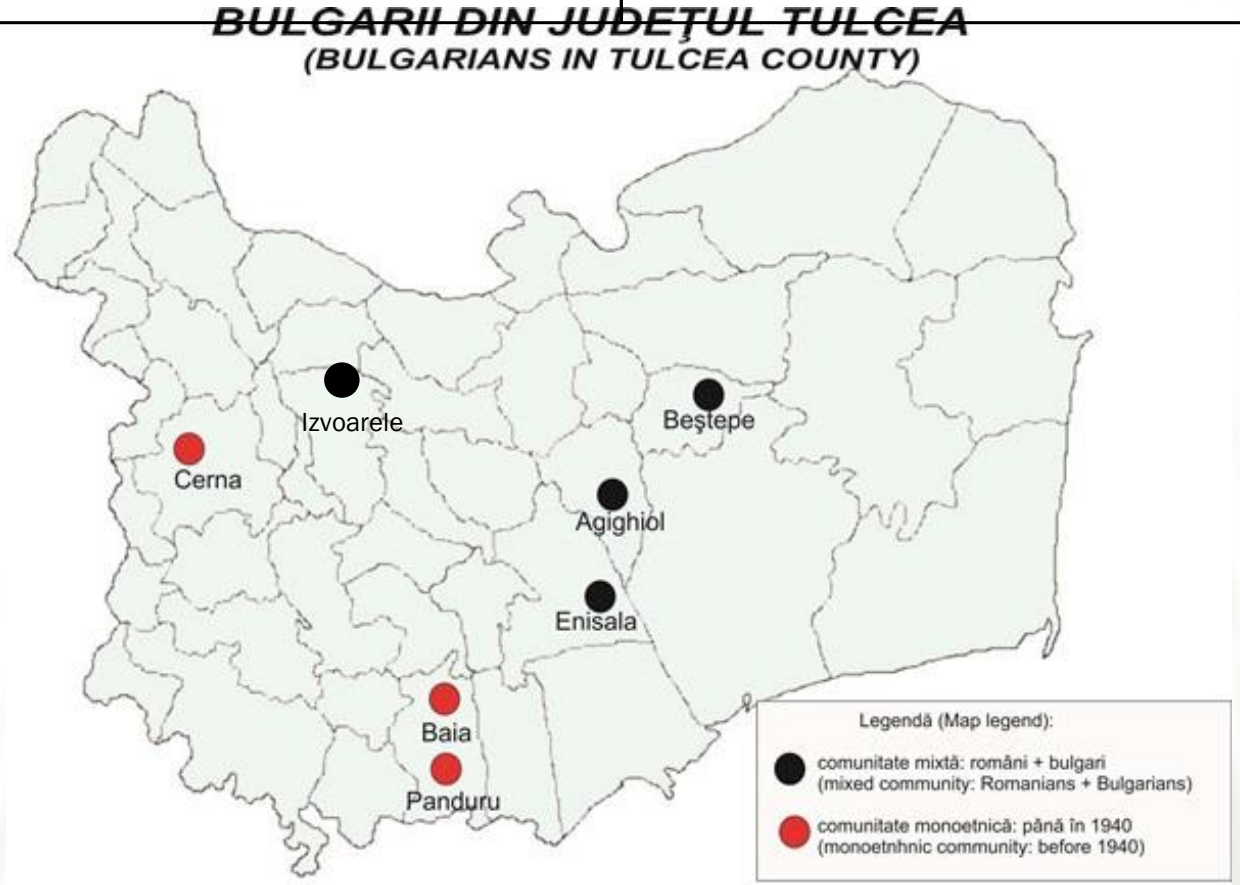
JUD.		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
	Total	Români	Mag.	Romi	Ucr.	Germ.	Turci	R. Lipov.	Tăt.	Sarbi	Slov.	Bulg.	Cr.	Greci	It.	Evrei	Cehi	Pol.	Chin.	Arm.	C.	Maced.
CT	684082	570754	450	8554	94	143	20826	3568	19601	16	5	35	4	266	60	36	1	22	8	263	35	503
TL	213083	180496	70	3423	1083	23	1674	10342	119	4	4	23	1	1181	57	7	1	4	-	58	17	59
Dobr.	897165	751250	520	11977	1177	166	22500	13910	19720	20	9	58	5	1447	117	40	2	26	8	321	52	562

1 – Romanians; 2 – Hungarians; 3 – Rroma; 4 – Ukraineans; 5 – Germans; 6 – Turkish; 7 – Russians-Lipoveans; 8 – Tatar; 9 – Serbs; 10 – Slovakians; 11 – Bulgarians; 12 – Croatia; 13 – Greeks; 14 – Italians; 15 – Jewish; 16 – Czech; 17 – Polish; 18 – Chinese; 19 – Armenians; 20 – Csango; 21 – Macedonians;

Source: INS

GEOGRAPHIC DISTRIBUTION OF BULGARIAN ETHNICS IN TULCEA COUNTY

Ethnic group	Bulgarians
Ocupations and crafts	Vegetables, agriculture, animal husbandry, home textile industry, wool



BRIEF HISTORY

Between the years 1878 and 1918, the documents of the time studied in the archive of Tulcea County Directorate reflect the modernization and colonization efforts of Dobrogea, the desire of the Romanian state authorities to solve the problems faced by the Romanian, Bulgarian, Turkish, Tatar, German, Italian, Greek locals. In 1880, according to the statistics, 85,685 inhabitants of Tulcea county were registered, of which 25,248 were Romanians, 21,402 Bulgarians, 2,955 Germans, 9,730 Turkish-Tatars, for the remaining 26,350 the ethnicity is not mentioned, and in 1900 124,429 of which 50,243 Romanians, 26,617 Bulgarians , 5,532 Turkish-Tatars (the decrease in the number of Turkish-Tatar ethnic groups was due to repatriations), 4,233 Germans.

The colonization of the Romanian element was intensified by laws (1880, 1882, 1903) and aid given to those who settled here to build homes and work the agricultural lands. From the second half of the 19th century, during the reign of Carol I of Hohenzollern, Italian migrants were attracted to the market economy in Romania, especially in the construction, exploitation and processing of stone or wood products sectors, but also in agriculture. On another note, after 1878 there was an exodus of the Muslim population from Dobrogea and the Balkan area.

The Balkan wars of 1912-1913 (resulting in the fall of the Ottoman Empire) and the involvement of Romania against Bulgaria (which had attacked its former allies, Greece and the Kingdom of Serbo-Croatian-Slovene) led to the accession to the Romanian Kingdom of Southern Dobrogea (also called Quadrilater), with the two counties, Durostor and Caliacra.

BRIEF HISTORY



The First World War caused great destruction determined by the armies of the belligerent states. Dobrogea was under the administration of the Bulgarian III Army, with a hostile behavior towards the Romanian population, as revenge for the annexation of the Quadrilater in 1913, a fact that determined the decrease in the number of Romanian inhabitants. After the end of the world war, veterans from Moldova were taken over here. The appropriation law of 1921 amplified the Romanian element in the area.

The territory of the entire Dobrogea was recognized by the Romanian Kingdom, through the Treaty of Paris of 1919, maintaining the border in 1916 with Bulgaria.

Between the years 1923-1925, among the Aromanian and Megleno-Romanian populations from Albania, Bulgaria, Greece and Yugoslavia, the current of immigration to Romania crystallized. This situation is amplified by the massive exchange of population between Greece and Turkey, ratified by the Lausanne convention of July 24, 1923. Starting from 1925, the Megleno-Romanians and Aromanians were appropriated, at their request, in Quadrilater. Colonizations in Quadrilater (South Dobrogea) were also made with Romanian population from the Old Kingdom.

BRIEF HISTORY



The second world conflagration (1939-1945) followed, corroborated with the accentuation of extremism and anti-Semitic thinking. The year 1940 determined an important change in the ethnic composition of the population of Dobrogea:

- following the Treaty of Craiova (7th September), by which the Quadrilater was ceded in favor of Bulgaria, there was a population exchange between the Bulgarians of Old Dobrogea - on the one hand, the Aromanians, Megleno-Romanians and Romanians previously colonized or natives of New Dobrogea (Quadrilateral) - on the other hand;
- on 22nd October 22, 1940, the convention concluded between the Romanian Royal Government and the German Reich was signed, which provided for the repatriation of Dobrogean Germans.

THE BULGARIAN COMMUNITY IN DOBROGEA

The settlement and development of Bulgarian communities in this space are marked by uncertainties, myths and mystifications, fueled by political decision-makers and cultural leaders of different historical periods. The claim of this territory by the Romanian and Bulgarian authorities, in a complex geopolitical context, with co-interested and combatant power factors, determined the development of at least two diametrically opposed historiographies. The Bulgarian historians tried to demonstrate, through any type of evidence (historical, demographic, architectural-religious, ethnographic), the symbolic importance of this region in the formation of the Bulgarian nation. The Romanians, on the other hand, profited from the historical-mythical primacy in Northern Dobrogea, the continuity of the Romanian element under the Ottomans and the dominance from a numerical point of view.





BORDERS IN DOBROGEA OR QUADRILATER IN ROMANIA



Dobrogea de Nord

Dobrogea de Sud
(în interiorul granițelor României august 1913 - mai 1918; noiembrie 1940)

Dobrogea de Nord de-a lungul liniei Mangalia - Rasovo
(în interiorul granițelor Bulgariei, februarie - iulie 1878)

Silistra
(în interiorul granițelor României august 1913 - mai 1918; noiembrie 1919 - septembrie 1940)

Teritorii din Dobrogea sub stăpânire bulgară mai 1918 - noiembrie 1919

Teritorii din Dobrogea aflate sub condominiul Puterilor Centrale - septembrie 1918
(sub conducerea Bulgariei septembrie 1918 - noiembrie 1919)

Al doilea braț al Deltei Dunării
(parte a Rusiei 1878 - 1918; parte a URSS 1940 - 1941; 1947 - 1991; din 1991 parte a Ucrainei)

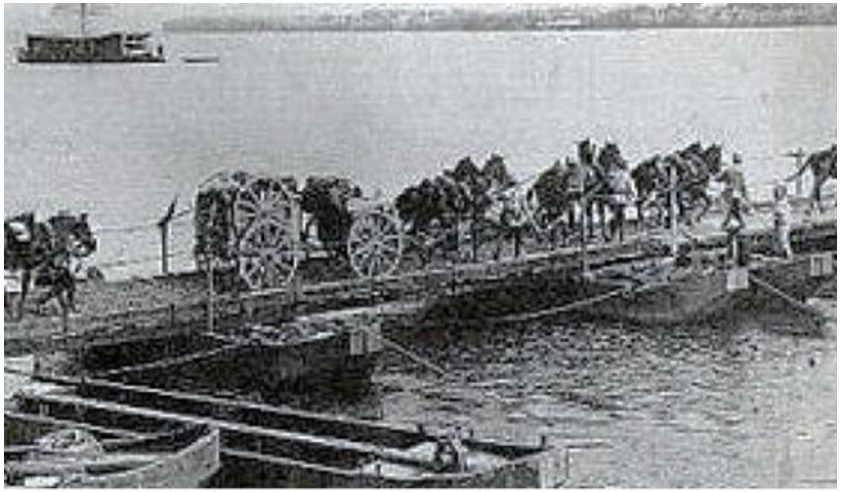
Insulele Dunării și Mării Negre
(în componența URSS 1948 - 1991; din 1991 în componența Ucrainei)

FROM THE STORIES OF BULGARIAN IMMIGRANTS



The important events of 1940 were related to the beginning of the Second World War. Great powers take strategic measures, reshape borders, conclude treaties and agreements beneficial to them. On October 1, 1940, the Craiova Agreement was concluded, according to which Southern Dobrogea was given to Bulgaria. The border is moved to the city of Silistra, as the villages of Gârlița and Almâlii remain on Romanian territory. The agreement gives Bulgarians the right to emigrate to Bulgaria, Romanians from Southern Dobrogea to go to the settlements liberated by the Bulgarians on Romanian territory. A massive resettlement of the population on both sides of the border, unknown as before, begins. Preparations began immediately after the announcement of the agreement on January 1, 1940. Each settlement elects three representatives, whose task is to study in which settlement on the territory of Bulgaria they will settle.

FROM THE STORIES OF BULGARIAN IMMIGRANTS



The conditions were to respect more or less the distance from the center of Silistra. If you are coming from 10 km, they should give you a village at 10 km. The second condition affects every household. What they leave, they get about the same in the new place. Buildings, courtyards, fields/hectares/, vineyards, etc. begin to be described. Each household has the right to return twice with a cart for luggage, people, animals. The emigration committee from Silistra proposes that our representatives settle in the village of Aydemir, as the distance corresponds to that of Gârlița. Our residents do not accept this proposal. The reasons were that there was no room for the whole village and they would not be independent as they wanted. The second reason was to find a settlement with a larger pasture for the animals, to have water nearby. After three days of wandering, they chose the village of Sokol, 45 km from Silistra.

FROM THE STORIES OF BULGARIAN IMMIGRANTS



At the same time, feverish preparations are underway at Gurlitsa. Lists are prepared, everything is described and explained. Again, as the ancestors gather the wagons, prepare the horses, prepare the luggage and the animals. The long-awaited moment comes at the end of October and the beginning of November. In two weeks, everything should be finished with the resettlement on one side and the other of the new border. The caravans set off with carts loaded with children's clothes and luggage. Behind carts tied animals, everything that can be carried. Two rest points have been designated for the residents of Gârlița, the first is the town of Silistra, and the second is the village of Srebârna. In the village of Srebârna it was possible to sleep, to rest horses and men for the longer journey to the village of Sokol.

FROM THE STORIES OF BULGARIAN IMMIGRANTS



The Tatar village of Atmaja/ which was the old name of the village of Sokol/ welcomes them abandoned and deserted, only a few houses with a local population of Tatars remain. The commission that made the inventories in Gârlița arrived earlier and determined the houses of the future households, where to stay. There were angry and dissatisfied people, but later everything is forgotten because it is quite natural for a relative to help a relative. The commission does its job, everyone takes their due according to the new conditions. Families left without homes are sent to the neighboring villages of Dichevo and Kosara.

The land was divided in the same way. Each newly settled family in Bulgaria receives an additional 10 acres of land as a gift from Tsar Boris III.

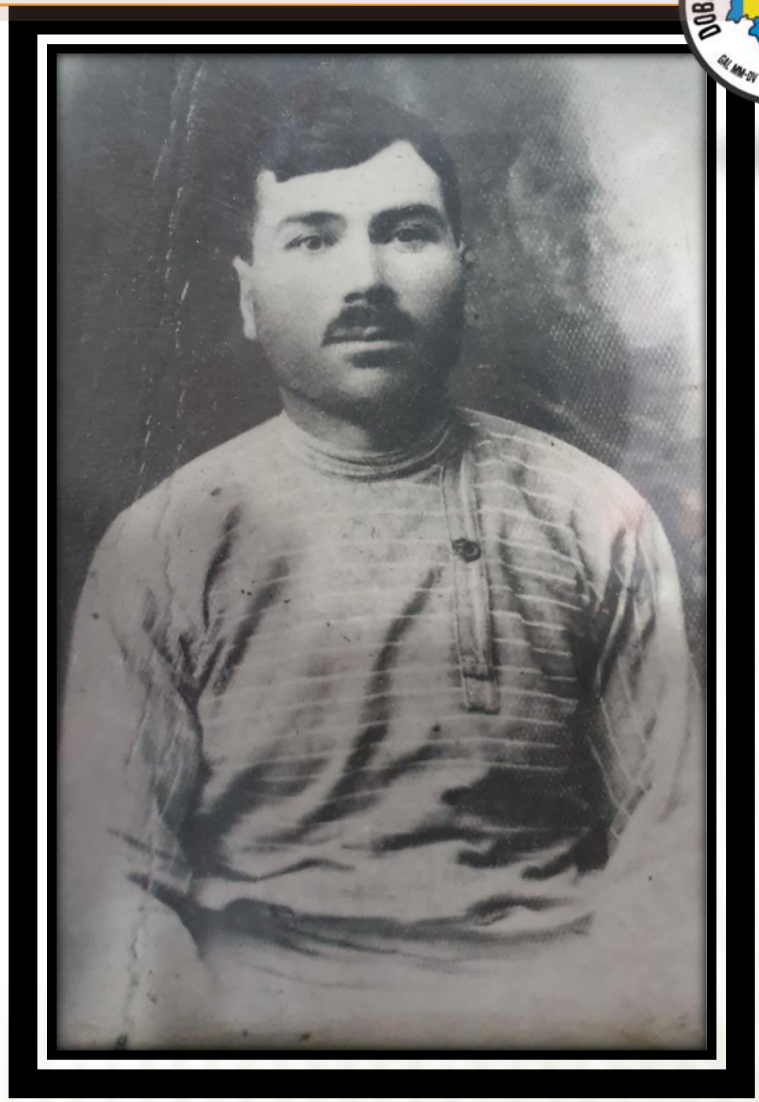
TWO COUNTIRES - ONE FAMILY



TWO COUNTIRES - ONE FAMILY



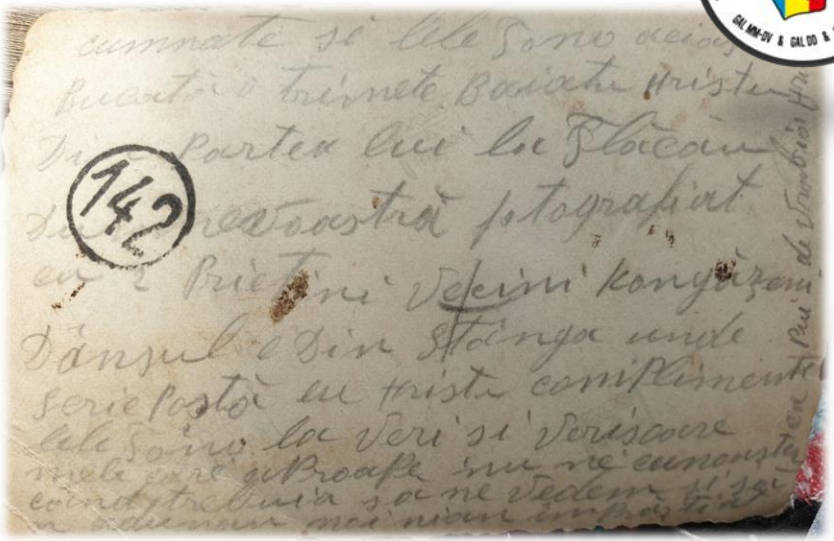
Тудора Стоян



Георге Йордаке

TWO COUNTIRES - ONE FAMILY

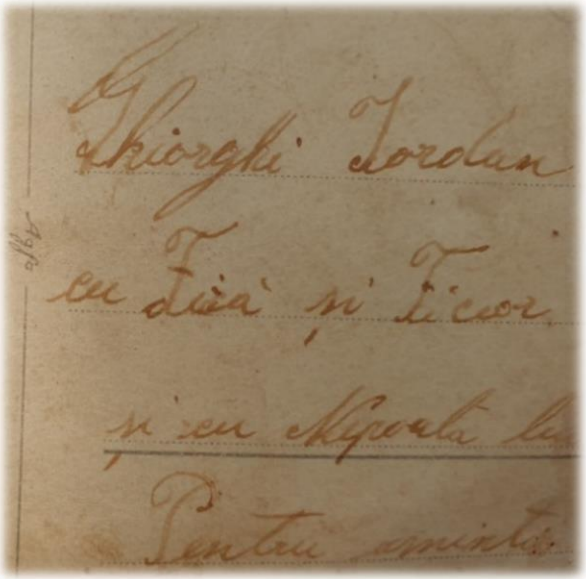




"Brother-in-law and sister-in-law Pena This piece is sent by Baiatu Hristu on his behalf to your Boy photographed with 2 Neighboring Friends "Komgăzani". He is on the left where it says Postă I Hristu compliment sister in law Pena to my Cousins and Cousins who hardly get along when we were supposed to see each other and gather we were scattered like sparrow chicks. Hristu"

TWO COUNTIRES - ONE FAMILY



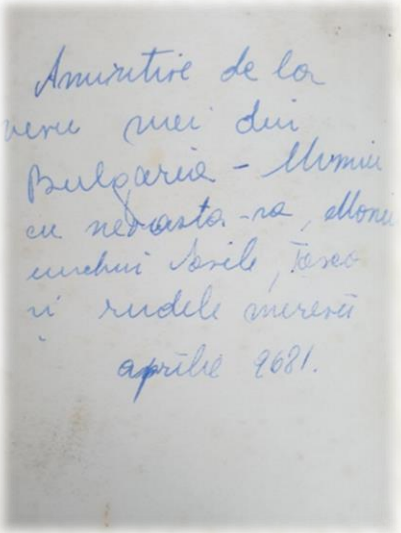






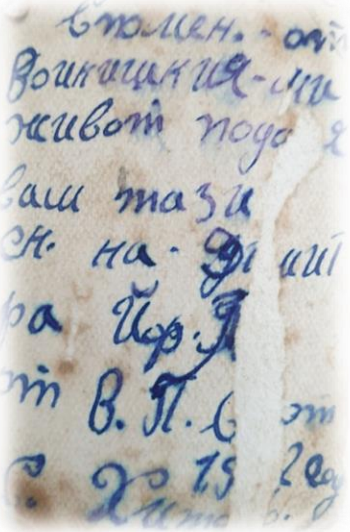




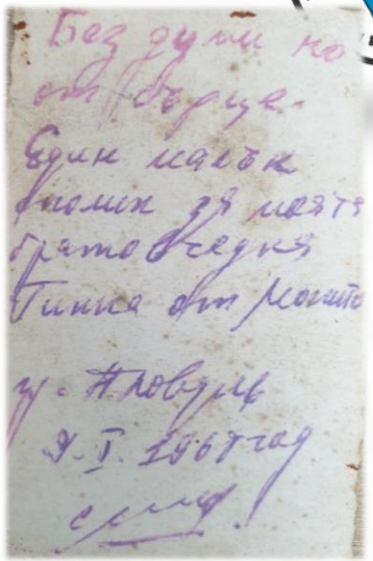


RELATIVES IN BULGARIA

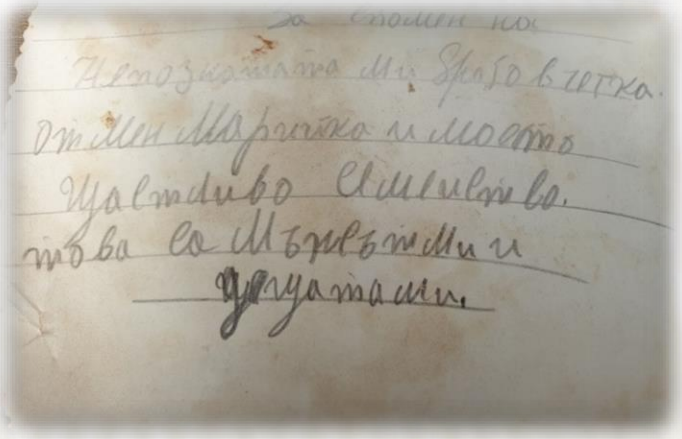










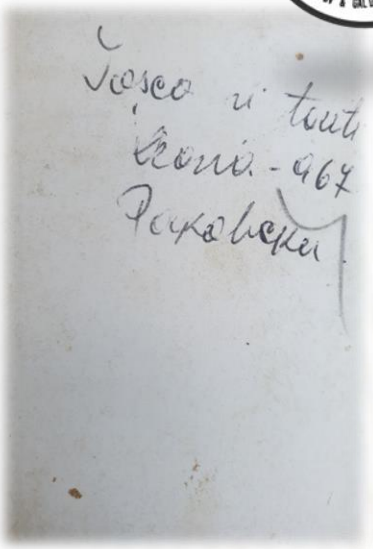


RELATIVES IN BULGARIA

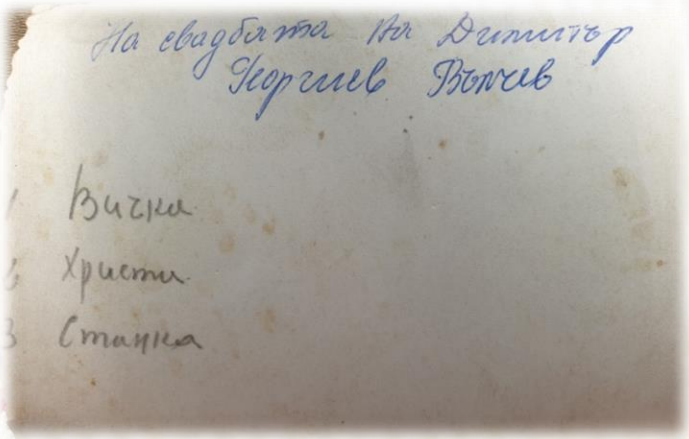












COMMON ASPECTS OF DAILY LIFE

TRADITIONAL OCCUPATIONS



Agriculture: growing cereals and vegetables
Vegetables: early potatoes, cabbage, tomatoes, peppers, celery, beans, aubergines, leeks;
Animal husbandry: especially horses, sheep, cattle and poultry;
Domestic processing of yarn: spinning wool, rearing silkworms, weaving, sewing, etc.

COMMON ASPECTS OF DAILY LIFE

The main traditional occupations were agriculture (ploughing) and animal husbandry. Field research regarding the practice of agriculture highlights systems characteristic of traditional agriculture. Among the cereals grown in the area are: wheat, rye, corn, sunflower. Also, cereals needed for animal husbandry were cultivated: barley, millet, oats. Alongside the cultivation of cereals, vegetable growing and gardening were practiced. In the studied area, vines were cultivated and are still being cultivated. Animal breeding was one of the traditional occupations that developed over time in close connection with the development of agriculture. Thus, mainly small horned cattle (especially sheep and to a lesser extent goats), large horned cattle (cows, oxen), horses and pigs were raised and are raised on this territory. Poultry is indispensable, especially chickens raised for eggs and meat. Down and small feathers were used to fill pillows. Geese, ducks, turkeys were also raised.

COMMON ASPECTS OF DAILY LIFE



COMMON ASPECTS OF DAILY LIFE

The domestic textile industry satisfied the daily requirements of life, consisting in the processing of animal products (obtaining borangic, wool), textiles (cotton), the manufacture of clothing, towels, bedclothes, curtains and other fabrics. Testimonies about the practice of spinning, weaving, woodworking, etc. with a domestic character still exists today. Among the crafts practiced, we mention: woodworking (including making weaving looms), metalworking, cane processing, woolen making. The processing of metals is reduced to the practice of blacksmithing. The craft was practiced to meet the immediate needs of the inhabitants and was related to animal husbandry, farming and the repair of means of transport, along with the repair of agricultural tools. Regarding the processing of agricultural tools (ploughs, harrows) they were procured from the shops open in the village or from the city. Clay processing is one of the crafts that was practiced in order to build houses (raising the walls of the house and some annexes) in the form of clay and adobe. A specialized form was represented by the making of olanis, for example, the Bulgarian olanisaris of Beidaud serving a number of localities in the surroundings.

CLOTHES



Regarding ***clothes of the Bulgarians*** in this area, the collective memory still retains some information.
The girls wore long hair braided in two or four tails tied at the bottom with colored ribbons, with the indispensable flower appearing at the ear. Married Bulgarian women covered their hair with "moada" and "casinca". The dress ("ciucman") or pleated skirt, with several multicolored bands, was also worn. Over these pieces of clothing was worn the "pristelca", made of home-woven cloth, decorated with stitched motifs and bordered all around with lace. The connecting element in the middle was represented by the wool belt or the metal belt ("covaneț u"), obviously a clothing accessory related to the prestige and financial power of the family in the community. The festive costume included, for the young engaged women, an identity sign in relation to the rites of passage: "aschii" (zale), a garland of beads worn over the whole period of the engagement, even until the birth of the first child.

CLOTHES



BULGARIAN COSTUME: FROM THE ARCHIVE... TO THE FI

The traditional costume, like any fact of culture, has known certain evolutionary periods, in relation to the type of material used, the meaning of certain pieces of clothing or the ethno-cultural influence of the area (Ottoman, urban, etc.).
Bulgarian women wore their hair straight, braiding it in four tails in three strands, starting at the nape of the neck. A "sfic" was left, in its upper part a red bead was tied with a red thread, with an apotropaic role. If they had short hair, they bought tails, beards or white "imacele", worn especially in summer. The hair braided in this way was covered with "cealma"/ "celma" (moda, moda, modiță, casinca, triangular handkerchief), starting from the back, under the tails. On top of this was placed a red or blue cloth cover, tied with a "bathtub" consisting of silver coins. Over the fez, in front, was worn the forehead made of gold or silver money. This ornament consisted of an overlap of two strings of coins. It had a large "aurette" in the center, followed on the sides by smaller coins in two layers. In the middle of the forehead a red flower (usually bitten) was stuck. The fez and forehead were also worn by young girls.





BULGARIAN COSTUME

PRIVATE COLLECTION
Missis Kalina MIHAYLOVA, BULGARIA









BULGARIAN COSTUME





The men's costume is more difficult to recreate. The Bulgarian men wore shirts made of homemade cloth. The old type had a straight collar and an opening on one side, fitted with a closing system. It was later replaced by the one with an opening in the front. Over the shirt, in summer, they wore holsters in four stitches, with motifs in frames. In winter they wore the mantle ("iamurluc") and the "ciubara" (sheep hat). The wide trousers ("şulvari", "dulvari" or " șăroche ") of aba were fastened with a bârnet ("uciucur") or a wide belt made of black or red wool.

BALKAN ARCHITECTURE

The Bulgarian house, later inhabited/rebuilt by Aromanians and Megleno-Romanians. Similarities with the Greek house

Features: wide eaves, gently sloping woolen wraps, wide dormers, high foundation, eaves below, stone in foundation and plinth construction

Construction rites: Sacrifice an animal, let blood flow; Holy water at the foundation; Gifts for roof-related craftsmen









BALKAN ARCHITECTURE



ASPECTS OF SPIRITUAL LIFE

The Bulgarians kept the calendar holidays in relation to the old Julian calendar. Over time, the transition to the Gregorian calendar took place, in some cases marking the holiday in the old way by suspending household and domestic activities (eg: washing, working in the fields). It should be mentioned that from the perspective of ritual and festive elements, the Bulgarians, exponents of the Balkan culture, show certain similarities with the Greeks and Romanians with whom they lived. Thus, even if some holidays are no longer active, due to the dissolution of the community, they can be reconstituted by referring to the Others, especially to the Greeks from Izvoarele, who still preserve traditions with a high degree of archaism.







ASPECTS OF SPIRITUAL LIFE

For Bulgarians, but not only, the holiday calendar condenses holidays, rites and ritual gestures within several festive cycles: winter holidays, Easter holidays, St. George's Day. As a specific note, we mention the fact that this community kept the holidays in the old style, later switching to the order of the Gregorian calendar.

Christmas Eve prefaces the great celebration of the Nativity, encompassing food customs and taboos, oracular ritual gestures, propitiators and those related to the cult of the dead. For this evening's ritual dinner, wheat, beans or compote were boiled.







ASPECTS OF SPIRITUAL LIFE

The Christmas period represented a favorable moment for the performance of magical augur, oracular and propitiatory acts. Caroling is the most meaningful practice for the community. The Bulgarians had songs or announcement formulas and carols with a direct beneficiary (e.g. Enas kalos palicarus/ A good lad - for an unmarried young man, Sidi ianoc na visoc ceardac/ Sade voinicul on high cerdac - for a lad, Zbilusăi Cernu More/ The Black Sea struggled - for the priest, Gudinita dvori mite/ Fiancee sweeps the yard - for the fiancee).
Around Christmas, the boys went with carols interpreted in Bulgarian, today long forgotten, but inventoried in several collections of folklore made by Romanians or Bulgarians.



Pomana porcului

ASPECTS OF SPIRITUAL LIFE

The Korban (Sacrifice) is a sacrificial tradition practiced on important holidays (eg: Saint George, the patron saint of the house), spread throughout the Balkan space. For example, at Izvoarele, the korban is linked, at first glance, to the beginning of the pastoral season and therefore requires the performance of certain ritual gestures that take the scale of a whole ceremonial. Also on this day the shepherds were bargained for, the lambs were separated and the ewes lined up for milk. In a broader sense, the tradition of cutting a korban involves several aspects of family or community life, being practiced on the occasion of the construction of a house, at the birth of a child, for healing, by the saint of the house or the patron saint of the church. All these aspects involve the bloody sacrifice of the animal, preparation of the dish, sharing and communal consumption.

Thus, the Korban is distinguished as a symbolic and social practice, personalized in relation to the family saint, the patron of the village, the patron of the community, being linked to family and local religiosity. The korban of the patron saint of the church belongs to the public sphere and consists of the sacrifice of a bull, in the past in the churchyard, followed by the preparation, sharing and consumption in common, while the korban of health, that of Saint George, belongs to the private sphere, carried out on the basis of association in function of neighborhood and kinship. It shows variations in relation to family habits or certain exceptional situations, such as: funerals, memorials, consecration of the house, celebration of the health and family korban on the same day.

ASPECTS OF SPIRITUAL LIFE



The Dobrogean Bulgarians, on the eve of this holiday, brought a lamb from the sheepfold, which was decorated with colored wool. The animal was offered to eat bran with salt, a lighted candle was placed between its horns, which burned while the family sat at the ritual table. Then the head of the family would blow out the candle on his horns, make the sign of the cross on his forehead and sacrifice him. The blood of the slaughtered animal was collected in a bowl and thrown on the river, it was considered that the sheep would thus give a lot of milk, based on the principle of magic by similitude.

Also, the bones resulting from the meal on Saint George's day were buried near an anthill, for luck with money. Also on the day of Saint George, ritual acts and gestures aimed at making evil animals appear were performed.

"For the animals in the yard, we would collect nettles, walk around the yard and put nettles and sprinkle them with aghiasma, so that they would be safe from predators. We put, where everyone slept, a sprig of nettle."

ASPECTS OF SPIRITUAL LIFE

The calendar of the Easter holidays, with a moving date, incorporates both Christian and secular traditions superimposed in time, among which we mention:

- Cheese Week. The Week of Fools begins, when only fools start getting married, only the stupid and ugly of the villages are only now making the effort to get married. The custom consists in disguising the men in women's clothes to go through the seats where the fools and jokes were made.
- Lăsatul Secului assimilated practices specific to the renovation of time, making up a two-week holiday cycle: Fool's Week and Sântoader's Horse Week. The ritual of renewing time includes a period of aging and degradation of time (when masked and orgiastic elements appear) and a period of practices for purifying space, regaining harmony and balance. The widespread custom, according to which at the end of the rich meal that is organized at the end of the century, you have to eat a boiled egg to make the fast seem easy, to pass the fast quickly, refers to the belief in the regenerative powers of the egg. The cry across the village. Spells and charms were performed, especially to find out the bear and hasten the marriage. There are parties with food, drink, song and games, without being imposed by certain characteristics.

ASPECTS OF SPIRITUAL LIFE

- Clean Monday - practices aimed at preventing the violation of the food prohibitions of fasting: eating certain fasting foods, washing dishes with lye, changing sweet dishes with fasting ones.
- Summer estates, Saturday of the Dead. Ritual foods prepared on Sântoaderului Saturday: colacei, coliva.
- Palm Sunday. The custom of taking branches of loza or wicker, to the saint, on the morning of the Day of Flowers is probably a relic of a rite specific to Floralia. Magical functions of stimulation and exorcism attributed to the consecrated willow (after liturgy), by touching the cattle, children (so that they grow and blossom like the vines). Reminiscences of an archaic phytomorphic totemism through the sacralization of the willow. If girls hit their hair with willow on Flower Day, their hair grows.
- Easter Sunday (Easter). Easter is held according to a lunar calendar, on the fourteenth day of the full moon, after the spring equinox. Easter is a ritual scenario of the annual renewal of the World opened by Palm Sunday, closed by Thomas Sunday and intersected by the night of the Resurrection of the Savior Jesus. It fits into the prehistoric model of symbolic rebirth of time and space through the sacrifice of the divinity. After three days of chaos and darkness in which humanity was left without divine protection, there follows the miracle of the Lord's Resurrection on Easter night and the acts of purification during the Bright Week that restore balance and harmony.

ASPECTS OF SPIRITUAL LIFE

Life cycle customs follow old patterns, going beyond the cultural area of Dobrogea or the Balkans. Thus, the customs related to birth do not differ from those practiced in other localities with an Orthodox population. At birth, the woman was assisted by the "grandmother", one of the old women of the village, skilled in this. Gifts were given to the midwife (a dress, a soap, a towel). Proof of the role that "baba" had in the traditional community is the celebration of "Baba's Day".

In the "bathing" water (the newborn's first bath after baptism) put: egg ("to make it easy"); money ("to be rich"); flowers ("let it be beautiful"). The penny put "in the bathwater" was originally used to make the cross over the child. At the end, the water is thrown by a girl with parents ("let her not be an orphan"), who takes the penny. Only women participated in the baths; men also participated in the christening table. The godmother gave the child clothes and money, and she in turn received gifts. All the participants in the baptism "put" money for the child.

The customs related to the wedding, seen as a ceremonial passage, include three main stages: the engagement, the wedding and the customs after the wedding. The actual sequences of the wedding are preceded by the wedding ceremony. As in most localities, the wedding started on Thursday with the preparation of the food, the cake, the cakes, the bread.

The invitation to the wedding was made on Friday and Saturday by the knight of honor, who took care to honor those who invited them.

In the sequence of the ceremony, which took place on Sunday, it is worth noting the preparation of the two brides and grooms for the important sequence: the religious wedding, through which the foundation of the new family is confirmed. In these moments, songs are sung to both the bride and the groom, the content of which refers to the separation from parents, girls, and departure among strangers (for the bride).

ASPECTS OF SPIRITUAL LIFE

At the party that takes place until the morning, special attention is paid to the godfather, in front of whom they play almost constantly. At the end of the party, the godfather is taken home. The procession that takes the godfather home is made up of wedding guests (both from the bride's side and from the groom's side) and especially the in-laws are also part of it.









RELIGIOUS OBJECTIVES FROM GAL MUNTII MĂCINULUI - OLD DANUBE



The churches in the area should be mentioned because the Bulgarian population attended the same Orthodox places as the Romanians and Ukrainians.

- The Church with the name of St. Emperors, from Sarighiol de Deal, built in the period 1880-1889.
- Church with the name of St. Archangels Michael and Gabriel, from Cerna, built in the period 1890 (1892) – 1897. Interior fresco painting by Sima Marian. Monumental iconostas painted by I. Balais, and the sculpture as well as its tin plating was carried out by D. Golios from Galați.
- The Church with the name of St. Mc. Gheorghe, from Horia, built in the period 1912-1914. Iconostasis by Petre Țvetcof and his sons Boris and Nicolae in the period 1924-1927 and painted by Geo Cardaș (1881-1947). and P. Gh. Simionescu in 1926. Geo Cardaș is the painter who in the interwar period will become one of the most active painters who represented the lands of Dobrogea in their art.
- The Church with the name of St. Dumitru, from Izvoarele, built in the period 1906-1912. Interior painting done between 1988-1990.
- Church with the name of St. Dumitru, from Stejaru, built in 1858. Iconostas painted in 1866 by the Bulgarian painter Zaharia.

RELIGIOUS OBJECTIVES IN THE DANUBE DELTA GAL



- Church with the name of St. M. Mc. Dimitrie, from Nufăru, built in the period 1905-1912. The interior fresco painting made in 2002-2007 by Marin Goagea.
- The Church with the name of St. M. M. Dimitrie, from Beștepe, built in the period 1897-1913.
- The Church with the St. Voievozi Shrine, from Agighiol, built in the period 1858-1860. The iconostasis painted around 1910 by Mihail Paraschiv and/or Rafael Mateef.
- The Church with the Temple of the Protection of the Mother of God, in Valea Nucarilor, built in the period 1891-1896. The iconostasis of the church is made by the famous Dobrogean icon painter Enache Cardaș (1848-1938).
- The Church with the Church of the Nativity of the Mother of God, from Iazurile, built in the period 1900-1910 or 1900-1914.
- The church with the D. Gheorghe Shrine, from Murighiol, built in the period 1878-1883. The lost mural was made between 2001-2003.
- The Church of D. Nicolae and D. Alexandru, from Salina, built between 1910-1912 and completed between 1933-1934.
- The church with the Saint Nicholas Temple, from Sulina, built in 1867. It was restored in 1923, and the painting interior made in oil in 1931, it is possible that it belongs to Ioannis C. Chiriacos.
- The church with the name of D. Parascheva, from Plopu, built in 1903.
- The church with the name of St. Archangels Michael and Gabriel, from Sarinasuf, built in 1894. 111 The church houses the Iconostasis painted by Enache Cărdaș in 1903, and the mural by Geo Cărdaș (1881-1947), the painter who in the interwar period would become one of the most active painters who represented the lands of Dobrogea in their art.

FRAGMENTS OF COMMON HISTORY









FRAGMENTS OF COMMON HISTORY













FRAGMENTS OF COMMON HISTORY



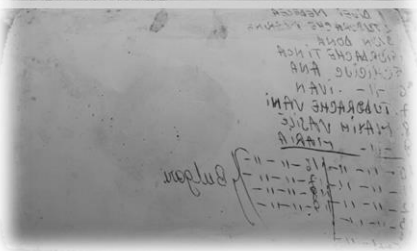






FRAGMENTS OF COMMON HISTORY







За спомен ка
буля Якка от
Янка и Костадин-
дедата ка жака
Иванка





Българка Кефеята
1981

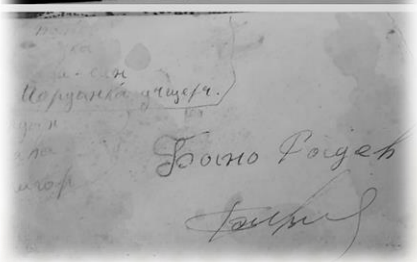
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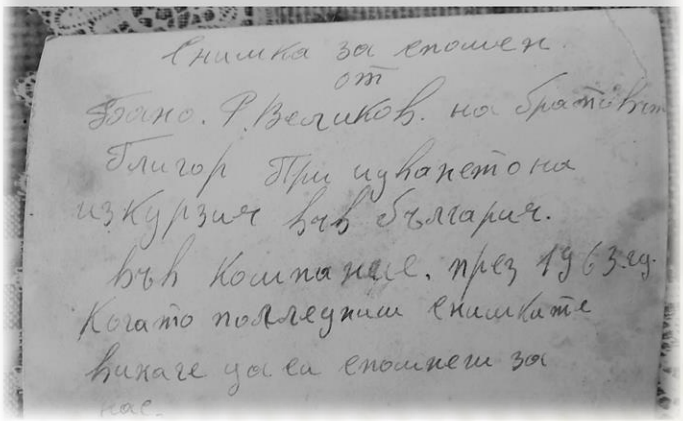
Родилният ѝ 1930





Българка - сан
Народен ученик.

Бойно Родев



Снимка за спомен
от
Бойко. Р. Великов. на братчето
Благор При идването на
из Курзия във България.
във Комлаците. през 1963 год.
Когато погледнеш снимката
винаги ще си спомняш за
нас.

FRAGMENTS OF COMMON HISTORY







FRAGMENTS OF COMMON HISTORY











OUR PROJECT IN IMAGES:

WORK GROUPS













OUR PROJECT IN IMAGES:

SITOVO FESTIVAL, BULGARIA









OUR PROJECT IN IMAGES:

MAHMUDIA FESTIVAL, LIG DANUBE DELTA









OUR PROJECT IN IMAGES:
CERNA FESTIVAL, LIG MUNTII MĂCINULUI

















DOBROGEA AND DOBRUDZHA – FROM COMMON PAST TO COMMON FUTURE

https://dobrogea-dobrudzha.ro



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LIG DANUBE DELTA (RO) – www.galdeltadunarii.ro

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